

EASR 2016
Relocating Religion
University of Helsinki, Finland
28 June – 1 July 2016

Abstracts

Annual conference of the EASR
Special conference of the IAHR



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Tuesday 28th June

13.30-14.15

Opening Ceremony

13.30- 14.15. (Tue. 28th June), Great Hall, Unioninkatu 34

Tuula Sakaranaho, Professor

Guest speakers:

Elisabeth Rehn, Minister of State

Thomas Wilhelmsson, Chancellor

Tim Jensen, President (IAHR)

Einar Thomassen, President (EASR)

Performances:

Susanna Aarnio

Paula Susitaival & Petri Prauda

Keynote: Linda Woodhead (Chair: Peter Nynäs)

14:15- 15:30. (Tue. 28th June), Great Hall, Unioninkatu 34

Why 'No Religion' is the New Religion: Exploring a Major 'Relocation' using Britain as a Case Study

Linda Woodhead (Lancaster University)

The rapid rise in the proportion of those identifying as having no religion when asked on surveys and censuses is a striking development in Britain and some other countries, including the USA. In Britain 'no religion' is now the majority position amongst younger people. Drawing on a number of sources, including recent survey research by the author, the paper profiles the 'nones', and reveals that they are not straightforwardly secular. It considers reasons for the growth of 'no religion', and reflects on what this major 'relocation' means for the study and understanding of religion and values today.

Tuesday 28th June

16.00-18.00

Hindu Pilgrimage and Tourism (I) (Chair: Knut Aukland)

16.00-18.00 (Tue. 28th June) Sali 4

Hindu Pilgrimage and Economic Concerns

Knut A. Jacobsen (University of Bergen)

Development of Hindu pilgrimage has from its origin to a large degree been influenced by economic concerns, and economic changes in India have throughout history impacted the pilgrimage tradition. The focus of Hindu pilgrimage texts has been on the merit of the places and on staying there and the importance of visiting the different shrines at the pilgrimage places, and less on the travel to the places. The texts have reflected the interests of people at the places who depend on the pilgrimage traffic. This paper will discuss the strong impact of economic concerns on traditional Hindu pilgrimage institutions by analyzing historical material and in particular passages from selected Māhātmyas of place and from classical dharmasāstra text on the merit of visiting places and compare this to current changes. The paper will try to show that there is continuity in the views of these texts with the contemporary developments of Hindu pilgrimage and pilgrimage places. Economic interests and developments seem to influence the Hindu pilgrimage traditions, not only in the contemporary situation, but pragmatic concerns seems to have characterized them from their beginning.

'We are Brahmans in Transit, Going on Yātrā': Practical Twists of Pilgrimage Indoctrination in the mid-Nineteenth Century

Irina Glushkova (Russian Academy of Sciences)

Vishnubhat Godse, an impecunious Brahmin priest, left his Varsai home (Konkan/Maharashtra) in early 1857 and came back almost three years later. His experience as narrated by him 25 years later was published in 1907 under the title of *Mājhā pravās: 1857cyā baṇḍācī hakikat'* ('My Travels: the Story of the 1857 Mutiny'), which was suggested by his editor. Meanwhile Vishnubhat had only once used the word *pravās*; he thought of himself as a *yātrī/yātrekarū* and of his locomotions as *yātrā*, *tīrtha-yātrā* and *kāśī-yātrā*, i.e. pilgrimage. Notwithstanding this, the book's rich pilgrimage component has never been taken into consideration, even though a recurrent motif of 'going on *yātrā*' proved to be a kind of transit document and warranty of security. The practice of 'going on *yātrā*' beyond local limits does not seem to have been widely implemented as had been stereotyped in earlier pilgrimage digests and later nationalistic discourse, because it required both money and safe passage. Various brahmanic groups pursued different goals, mainly of mending their fortunes. Getting money was the main drive behind Vishnubhat's departure. Shifting options also determined his itinerary, which deviated towards holy places when he was unemployed, converting his 'walking for profit' into 'going on *yātrā*'.

Pilgrims' Progress: the Impact of Railways on Hindu Pilgrimage in Colonial India

Aparajita Mukhopadhyay (Salisbury University)

My paper explores the impact of the introduction of railways on Hindu pilgrimage. In particular, it will focus on the changing nature of travel in colonial India as engendered by a new mode of transport and its implication on pilgrimage. The introduction of railways in mid-nineteenth century in colonial India radically transformed the way people travelled. Railway travel became instantaneously popular with millions of

Indians by the turn of the twentieth century. Not surprisingly, many travellers also used the faster and relatively comfortable railway travel to visit pilgrim centres. Interestingly however, our current understanding of the role of railways on pilgrimage is confined to the evidence that pilgrimage became more popular. This paper highlights the specific ways in which railways contributed to the popularity of pilgrimage, especially focussing on the shifting attitudes of subjective experiences of railway travel. The role of railways in affecting nature of travel will be assessed through the promotion and descriptions of religious places in travelogues and guidebooks. These literary sources will be examined alongside official railway archive to highlight the continuities and changes in the living tradition of Hindu pilgrimage. This analysis is expected to bring out the role of Indian travellers in shaping both the nature and character of pilgrimage through a 'tool of the Empire'.

From Green Arbor to Grey Stone: Relocating the Sacred from its Natural Habitat to a Cement Shrine in a South Indian Village

A. Nugteren (Tilburg University)

In the lively debate about religion as a positive or negative factor in the conservation of 'greenspace' and biodiversity, there is a tendency to regard the high number of kaavus (sacred groves) in Kerala (India) as an indication of the affirmative. In this presentation I contest or at least nuance this by focusing on Sarala's case whose originally green grove has now turned into a much-visited stone temple complex housing upgraded snake deities and goddesses. A closer investigation shows that within a few years' time costly priestly rituals accommodated and even sanctioned the clearing of the grove by moving the deities to a more prestigious built environment. Although the site continues to carry the title kaavu, this is in name only.

Secularisation, the Secular and the Post Secular (Chair: Kim Knibbe)

16.00-18.00 (Tue. 28th June) Sali 7

Politics, Religion and the Secular

Alberta Giorgi (University of Coimbra)

While the academic literature widely analysed the categories and theories of secularism, secularization, and laïcité, less attention has been paid to the actors' accounts, narratives, and frames, on this subject. This paper analyses what Italian politicians mean by 'secular' and 'secularism', grounding on a qualitative analysis of the Italian political debate (2001-2013) around religion-related topics. The analysis is part of a larger project devoted to the place of religion in the Italian political debate (source: database of printed media; topics: beginning and end of life, LGBT rights, education, worship places, religious symbols). In the paper is argued that what politicians mean by 'secular' and 'secularism' is a crucial element for the analysis of religion in contemporary societies. Indeed, the analysis of politicians' discourses sheds light on their positions about (1) the role of religion within society and the political sphere; (2) the legitimate actors and procedures of the political system; (3) the legitimate mechanisms of political representation. Interestingly, politicians' accounts and opinions are different depending on the topic at stake - whether, for example, the legal status of religious minorities, worship places, or LGBT rights. Finally, the analysis also highlights the impact of the academic debate on the topic - how and to which extent the empirical and theoretical research on religion and the secular is known and dealt with in the public sphere.

Is Secularization Bringing Back Religion? A Public Policy Analysis.

Bolzonar Fabio (University of Cambridge)

Secularization has contradictory outcomes. The sociological scholarship has generally investigated the weakening authority of churches and declining religiosity of people, but it has paid less attention to the rediscover of religion by a minority, but nonetheless relevant, part of the population that can take action to defend religious values in the public sphere. The increasing role of religious-inspired organizations in providing social services, managing cultural associations, and organizing protests against the reforms of bioethical policies are examples of the persistent capacity of mobilization of religion values and they can be signs that show a return to religion. This paper studies the current influence of religion on the public sphere from a public policy perspective by investigating the impact of French Catholic-inspired groups on two fields that have generally attracted the mobilization of Catholic organizations: housing policies and morality politics. Secular France seems a decisive case to test the resilient strength of religious values in the public sphere in Western Europe. The study of policy documents, official publications, and interviews with key people involved in government policies enable to recognise two different trajectories in the changing relationships between public authorities and religious-inspired groups characterized by the establishment of closer forms of cooperation or the outbreak of new ideological conflict.

How Gender and Ethnicity Matter to the Secular: Building European Feminist Approaches

Nella van den Brandt (Ghent University)

Within contemporary European academic, political and media debates, increased attention has been paid to the role of religion in relation to women's rights and sexual freedoms. Especially since the French headscarf debates and regulations, feminist scholars started raising critical questions about European historical forms and current transformations of secularism, secularisation, and the secular. They build critical approaches that enable to understand how gender and ethnicity matter, and scrutinised the secular in terms of its gendered and ethnic inclusions and exclusions. Building upon these feminist investigations, this paper assumes that gender and ethnic relations lie at the heart of transformations of secularism, secularisation and the secular in contemporary European political, social and cultural spheres. In this paper, I aim to provide an overview and mapping of European scholarly discussions about how gender and ethnicity matter to the secular. I argue that feminist perspectives on the secular can be roughly situated as engaging with (interlinked) fields of inquiry; multiculturalism, postcolonial critique and/or the study of gender and sexuality. I show that feminist investigations attuned to gender and ethnicity shed light on underestimated aspects of the secular in contemporary European societies, and reveal the emergence of particular feminist post-secular standpoints.

Disenchantment as a Politico-Theological Problem: Weber's Charisma Theory and Protestant Discourses on the Cessation of Miracles

Robert Yelle (Ludwig-Maximilians-Universität München)

Within contemporary European academic, political and media debates, increased attention has been paid to the role of religion in relation to women's rights and sexual freedoms. Especially since the French headscarf debates and regulations, feminist scholars started raising critical questions about European historical forms and current transformations of secularism, secularisation, and the secular. They build critical approaches that enable to understand how gender and ethnicity matter, and scrutinised the secular in terms of its gendered and ethnic inclusions and exclusions. Building upon these feminist investigations, this paper assumes that gender and ethnic relations lie at the heart of transformations of secularism, secularisation and the secular in contemporary European political, social and cultural spheres. In this paper, I aim to provide an overview and mapping of European scholarly discussions about how gender and ethnicity matter to the secular. I argue

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Xenosophia, Tolerance and Pluralism To and Of Religious People – Directing the Research of Prejudice, Racism and Fundamentalism to a Positive Goal (Chair: Anna-Konstanze Schröder)

16.00-18.00 (Tue. 28th June) Sali 8

A Religion Unlike Any Other? How Talking about Islam Makes Even Smart People Sound Stupid

Titus Hjelm (University College London)

Anti-Muslim sentiment-Islamophobia, if you will, is the single most important feature of 21st century religion in Europe. No other issue has brought religion back in the public agenda like Muslim immigrants, and the inherent violence that Islam allegedly fosters. This paper is a sociological critique of the public discourse on Islam in Europe. It argues that the treatment of Islam by anti-immigration groups, the media and religion experts has paid undue attention to the theology of Islam at the expense of basic understanding of human behaviour in varying social contexts. The effect of this hegemonic discourse on Islam has been that participants in public discussions - both pro and contra Islam - have in effect become theologians, reproducing and reconstructing essentialised patterns of action instead of contextualised arguments about economics, politics, and culture. The paper analyses the work of Ayaan Hirsi Ali, and various media discourses on Islam. It argues that the theologised treatment of Islam masks important similarities between different social groups while at the same time emphasizing the otherness of Muslims.

Protection Through Shared Thirds: Sacralization Without Iconoclasm

Peik Ingman (Åbo Akademi University)

Addressing the panel's concern regarding what it is about fundamentalism and pluralism that fosters or threatens a peaceful coexistence of people with different religions, this presentation will begin by looking at impasses, described by relational psychoanalyst, Jessica Benjamin, as "eat-or-be-eaten". References to subjective values and the "tolerance" of cultural differences, despite benevolent intentions, appear to exacerbate impasses. On the other hand, obligations to submit to impersonal principles or consensus lead to impoverished relations. Benjamin's theorization of shared thirdness facilitates alternative, relational, intersubjective management without invoking consensus, impersonal principles or limitless tolerance of subjective or cultural values. Instead, shared thirdness facilitates invoking something that may emit reverence, yet, because it is co-created, also affords participants with the right to insist on their own relationship to the co-created third, and thereby, with the ability to resist coercion. Drawing on research on the relational challenges of queer family members in Christian families I will theorize what I call non-coercive sacralization, illustrating this notion through discussion of empirical cases involving impasses and the challenges they pose for those involved. Besides psychoanalytic perspectives, the discussion will engage perspectives by Luc Boltanski, Isabelle Stengers, Lauren Berlant and Bruno Latour.

Skimming the 'Turn to Emotions': Perspectives on Islamophobia from the Study of Religion

Lorenz Trein (Ludwig-Maximilians-Universität München)

My presentation deals with recent literature on Islamophobia from various disciplines in the light of an increasing interest in relations of history, emotions, and affects during the last years. I suggest a critique of approaches concerned with Islamophobia from a social and political sciences perspective by showing how they label the 'phobia' as something irrational in opposition to rational behavior and interest in politics. Against this background I will discuss alternative approaches both from historiography and the study of religion that could help to overcome this shortcoming of excluding emotional or affective domains in the academic study of Islamophobia.

Discussions About Islam and the Integration of Migrants in Russia

Kaarina Aitamurto (University of Helsinki)

Russia is the second largest immigrant-receiving country in the world and almost half of these migrants are Muslims. The discussion about the integration of migrants begun relatively late in Russia and only few years ago, the first steps in concrete policies have been implemented. In public discussions, as well as in policy documents, the emphasis is usually in cultural integration of migrants while the economic, social and political engagement of migrants is omitted. In conclusion, social problems, including the fact that many migrants are compelled to function in the domain of grey economy, are explained in terms of their cultural illiteracy instead of structural reasons. All the more often the construction of cultural otherness is made in the framework of religiosity, Islam in particular. This tendency is not unique for Russia; similar religionisation of the migrants and the migration issue took place in Western Europe already earlier. This paper analyses Russian debates on the role of religion and Muslim organisations in the integration of Muslim migrants in Russia within the political elite, the media and Muslim organisations. In addition to cultural discourse, another feature of the presentations of Islamic identity of migrants as a potential social problem is linked to securitisation of the migration issue. The threat of radical Islam, spreading among the migrants and spread by them, is exaggerated in the media. Due to this fear, the promotion of 'traditional Islam' by the official Islamic organisations is preferred over informal networks of Muslims. However, due to the scarcity of the resources, the official Islamic organisations are not always able to meet these demands. The suspicions concerning grass-root, unofficial networks of Muslims correspond to the common tendency in the discussions about the integration of seeing migrants as objects, not as active agents.

Religion, Media and Technology (Chair: Marcus Moberg)

16.00-18.00 (Tue. 28th June) Sali 10

The Swiss Metadatabase of Religious Affiliation in Europe (SMRE) - a Crowd Research Project

Anastas Odermatt (Universität Luzern)

Religion and its role in European societies has become a prominent topic of public and scientific debate. The different Christian traditions, the religious transformation in different European countries and the status of immigrated religious minorities, especially of Muslims, are contested. Consequently, statistics on religious affiliation are frequently used (or mis-used) as political arguments. At the same time, these data are the starting point for almost any scientific work on contemporary religion. Yet, serious data problems are unsolved especially when it comes to Western Europe. The «Swiss Metadatabase of Religious Affiliation in

Europe (SMRE)» has been set up to change this situation. Its newly designed web-application is now available at www.smre-data.ch. It is based on a crowd research-approach and pursue an open data approach with high transparency of data processing. There are interactive templates for data input and interactive tools for data retrieval and data analysis. It includes a multitude of data sets and original data sources covering data for 50 European countries in two periods of reporting, namely 2000 (1996-2005) and 2010 (2006-2015). The paper will introduce the SMRE, its theoretical methodology and its technical structure. It will present the newly developed web interface as a means of crowd researching and will discuss the theoretical and technical problems involved to aggregate various data and to provide detailed information on these data and processes.

Multi-site Churches: Relocating Christianity Across Space and Media

Alessandra Vitullo (University of Rome Tor Vergata)

Life Point Church (LPC) is a non-denominational Christian multi-site church. Being multi-site church means having a central church which seeks to replicate in other campuses (with the same name and same denomination) the same worship experience through the use of communication technologies: live streaming, video feed, etc. Multi-site churches born as typical phenomenon of North American churches and is now spreading all over Europe, LPC is one of these cases. Born over hundred years ago in Smyrna, Tennessee, and called First Baptist Church of Smyrna, LPC became multi-site in 2000. Now it has five campuses, three in Us, one in Bangkok and one in Brussels, the last one will be analyzed in the paper. Because of its expansion out of the Continent, the ethnographic work in Brussels campus revealed that LPC is a special case to observe how Christian worship and religious communication is relocated in a post-secular European cultural context (changing name, changing denomination, changing language) and which strategies are adopted by both pastors and believers to recreate an unique identity for a transnational Christian community. Indeed the geographical and socio-cultural delocalization blended with new technological languages is getting an effect of pidginization of traditional Christian liturgies and communities.

Negotiations Between the Old and the New. Online Religious Media in Poland: Changes in Content and Use

Anna Hojdeczko (Jagiellonian University)

Technological progress has changed our worldviews in many ways. The results of this revolution aren't easy to judge: apparition of new means of communication changed also the message while the difference between content producer and content consumer is blended. Those changes are also vital in case of studies on religion. The aim of this paper is to describe and compare examples of religious online media in Poland. The emergence of Catholic portal Deon.pl proved that religious content can be presented in a modern and surprisingly casual way, accompanied by lifestyle hacks and vibrant blogosphere. Its model can be easily opposed to what is found on official Catholic websites or more tradition-oriented religious media. The same trend can be recognised in case of Polish religious minorities (especially islam). The presentation will be focused on the differences between content provided by official religious online media and the independent initiatives; negotiations between traditon and religious creativity and on building of the religious authority. Religious themes appear also in circumstances that can be misinterpreted as purely meant to entertain, while on a deeper level it can be an expression of individual and collective attitude towards religion or certain religious groups. This will also be the subject of proposed presentation.

Panel discussion: The Global Role of Traditional and Religious Leaders in Peacemaking (Chair: Aaro Rytönen)

16.00-18.00 (Tue. 28th June) Sali 12

Ms. Tiina Sanila-Aikio (Paavvâl Taannâl Tiina) was born in the village of Sevettijärvi in Inari in 1983. Ms. Sanila-Aikio has contributed very much into the Sami society as artist and teacher. Nowadays she is the chairperson of Saamelaiskäräjät (Saami Parliament), located in Inari - where three Sami languages are spoken and taught today from Kindergarten to high school level. She will inform the audience about the forms and recent achievements of the Sami - the only indigenous people acknowledges by EU. AD 2015 is a remarkable year. Student mother tongue exams were taken by all the three languages spoken in Inari. Besides Northern Sami - with most speakers in Norway - there are two Eastern Sami languages spoken in Inari - Inari and Skolt Sami. Ms. Sanila-Aikio has been active in land rights question for indigenous peoples and been the spokesman of the Sami and Arctic peoples in international environment and culture conferences, most recently in Paris. Part of this discussion she is highly appreciated is that Kolttakylä (Skolt Village) Archives have been listed into the Unesco World Memory -register AD 2015. "Kolttakylä archieves is a symbol for Sami archive traditions but it is also a testimony on the special role how Sami people have controlled land and water before others. It has also a global meaning for all indigenous peoples for the same reason. Indigenous peoples have right to their land and water. These land and water have too many times been taken away by someone else", says Ms. Sanila-Aikio. Ms. Sanila-Aikio's presentation will concentrate on the special role of Skolt Sami as a minority Arctic language and culture with its unique Russian Orthodox roots in Finland and possibilities for traditional structures to contribute to more comprehensive understanding Arctic mentality in the continuous process of Reconciling Religion in the North. In the panel the painful history of the encounter of Eastern and Western mission history will be related as well as recent positive results of dialogue between nature religion and variants of Christianity in Lapmarks in 4 North European countries and overseas.

Dr. Mohamed Elsanousi is the Director of the Secretariat of the Network for Religious and Traditional Peacemakers, Washington DC Office. A global network initiated by United Nations Mediation Support Unit, UN Alliance of Civilizations, Organization of Islamic Cooperation, Religions for Peace, KAICIID Dialogue Center and Finn Church Aid serving as the International Secretariat for the Network. Dr. Elsanousi serves on the board of directors and advisors for numerous interfaith organizations, including the Advisory Board of Louis Finkelstein Institute and Milstein Center for Interreligious Dialogue at the Jewish Theological Seminary in New York City, and member of the Advisor Committee for the United Nations Office of the Special Advisor on the Prevention of Genocide and Responsibility to Protect. Dr. Elsanousi is an advisor to a number of government agencies and national and international interfaith institutions on matter related to religion and peacebuilding. He served on Secretary Clinton's Taskforce on Religion and Foreign Policy Working Group and re-appointed by Secretary Kerry to serve on the same Taskforce. Dr. Elsanousi holds a Bachelor's degree in Shariah and Law from the International Islamic University in Islamabad, Pakistan; a Master of Laws from Indiana University; a graduate diploma in philanthropic studies from the Indiana University Center on Philanthropy; and a Ph.D. in Law and Society from the Indiana University School of Law. Dr. Elsanousi's presentation will concentrate on case studies of Sudan and Central African Republic and highlight the role of tribal leaders in conflict resolution. Additionally, his presentation will lift up the issues where religious and traditional aspects are linking with each other.

Dr. Juha Pentikäinen (University of Helsinki, University of Troms) is founder professor of comparative religion at the universities of Helsinki and Tromsø, one of the founders of the University of Arctic; currently professor of northern ethnography in the university of Lapland in Rovaniemi. His field work collections are nowadays

located in Sami archives in Inari, the branch of the National Archives of Finland and are based on his field work among aboriginal peoples in all continents, particularly among Arctic peoples. Prof. Pentikäinen's presentation with some audiovisuals is based on his encounters with Siberian shamans and Old Believers (Starovery) who have been persecuted as a target of genocide particularly in Russia (Soviet Union). He has visited several old-believer communities who have survived in the old and new world despite persecutions started in the mid- 17th century. Similar persecutions have concerned Siberian shamans whose last oral generations Pentikäinen has met in his Siberian field work. Ref. Exhibitions and Books: Shamans, Bears, Voyages Beyond. Presentation shows how shamans and Old Believers have found each other in their battle for survival. This togetherness has been peaceful, and supported their religious traditions and special customs. Tyranny of distance has been the source of their strength in their islets around including their cultural and religious mother tongue still survived on all continents. Special cases of the mission of Moravian brothers and Karelian Orthodox in Alaska as well Russian Starovery in Oregon are introduced as examples of peaceful mission and co-existence. One of them, quite unknown so far, coincides the short period of Kennedy brothers in The White House in the 1960's. What remained in Oregon and Alaska from that era and what changes have taken place since that on these hamlets? Juha Pentikäinen tells as an ethnographer of religion as an eyewitness since 1972 until now.

Mr. Ed Marques: Research Fellow in Libyan Studies, Programme Manager for the Islamic Analytic Theology Initiative. School of Oriental and African Studies (SOAS), London. MA in International Relations from the Department of War Studies, King's College, London. Ed Marques is a Research Fellow in Libyan Studies, and a Programme Manager for the Islamic Analytic Theology Initiative. As Programme Manager he deals primarily with strategic planning, project management and developing strategic partnerships for the initiative -- working closely with the initiative's 50 + partners from over 18 countries worldwide. Concurrently he is completing doctoral research at the School of Oriental and African Studies (SOAS), London. The research looks at the diplomatic engagements that occurred during the 2011 Libyan uprising, looking at the uprising in the context of theories on revolution and stabilization. He joined KRM after working as a consultant analyst for embassies, universities, international organizations, development organizations, philanthropic organizations and think-tanks. He received a BA in the Study of Religion at SOAS, finishing top of his class, and an MA in International Relations from the Department of War Studies, King's College, London. Mr. Marques will focus his presentation on the role of tribal leaders in conflict setting in Libya.

Pekka Metso

Imagery and Imaginary – Visual and Material Culture in Roman and Early Christian Religion (Chair: Marlis Arnhold)

16.00-18.00 (Tue. 28th June) Sali 14

How to Imagine Gods? Statuary in Graeco-Roman Sanctuaries

Anna-Katharina Rieger (University of Erfurt)

Statuary of deities and reliefs with mythological scenes these deities partake in are the standard inventory of most Graeco-Roman sanctuaries. The paper deals with these sculptured images, the so-called „Idealplastik“, and reopens the discussion about the distinction of a cult statue from a statue of a deity outside of religious practice. This then raises also the hermeneutical issue of how modern aesthetic categories affect our interpretation of Graeco-Roman statuary, and hence, of Graeco-Roman religion.

Departing from a definition of the imaginaire/imaginary for ancient contexts, the question is raised, whether and how archaeology can reconstruct the practices evolving around images and spaces in an ancient sacred place. What functions did the materially and visually perceivable object-images have? What did they do with ancient practitioners coming to and using these places? What was their agency? Analysing images of deities from a set of places (Caesarea Philippi, Nemi, Ostia) and comparing statues in sanctuaries to statues in other locations as *thermae* or gardens, I explore the role of the imagery in different situational settings by contextualising it and linking it to practices. The occasions of raising an image, the texts accompanying it, the persons involved and the later placement and activities, in which the statue played a role, give a clue to the imaginary which iconography, material and practices helped to create.

Roman Views on Cnidian Aphrodites: Visibility and Meaning of an Image With New Functions

Marlis Arnhold (University of Bonn)

By the Late Republican era the Roman victories over Greek *poleis* resulted in an increased reception of Greek material culture throughout the Roman world. Various kinds of objects, among these, many pieces of religious statuary, were brought to Rome as spoils of war thereby fueling a vehement demand for works of Greek craftsmanship. As one way to meet this demand a vast industry dedicated to the reproduction of Greek originals evolved. Statues which until then were only visible at one particular site, could now be ordered for all kinds of buildings. Specific images, many of which represented gods, thus were multiplied, made available for anyone who could afford to buy them, and thus became simultaneously visible in several places and in multiple contexts. Thus, additional layers of meaning were attributed to the images, but could also overlap already existing ones. This paper focuses on one of the most frequently copied images of Antiquity, the Cnidian Aphrodite by Praxiteles, to investigate the dialectics of visibility and availability of divine images and their meaning. The paper will contextualize these images of Aphrodite within the religious visual culture of the Late Republican and Imperial periods, and explore the transformations of meanings arising from frequent reproduction, differing forms of acquisition, and uses in a multitude of contexts and situations.

Perceiving the Divine Presence: Unspecific Signs and the Imaginary

Kristine Iara (Ludwig-Maximilians-Universität München/American Academy in Rome)

This paper deals with the overall presence of the divine in Imperial Rome. The evidence is as numerous as it is manifold, especially regarding the sheer ubiquity of religious statuary in Rome's public space. However, statuary representations of gods were only one of many possible forms to refer to divine presence. The paper argues that any kind of unspecific object (altars, attributes, built structures, representations of cultic instruments, substitutes, flowers, etc.) was a suitable material means to refer to divine presence. It was unnecessary to depict the god himself, even if both in the material and textual record images of the gods outnumber these other media. The paper thus argues that both statues and non-statuary/unspecific objects could have an equal signifying potential. The essential criteria for rendering any object a sign were neither physical appearance, material value nor quality of artistic handicraft. Both statues and unspecific objects served to facilitate communication between humans and gods and to make deities accessible. The paper further sheds light on those factors (context, knowledge, written text etc.) that rendered objects an effective sign referring to divine presence.

Female Leaders in New Religious Movements (Chair: Inga Bårdsen Tøllefsen)

16.00-18.00 (Tue. 28th June) Sali 15

Olivia Durdin-Robertson, Priestess of Isis

Vivianne Crowley (Cherry Hill Seminary)

The Fellowship of Isis is one of the largest goddess-oriented organisations to emerge out of the new religious movements of the 1970s (Crowley 2010). Membership numbers tens of thousands and the organisation has multicultural appeal, particularly in the United States, where African American interest in Ancient Egypt is high. Venerated by members as 'Lady Olivia', and with the glamour of her aristocrat background and the evocative location of the Fellowship headquarters in a 15th century Irish castle, the success of the Fellowship of Isis depended much on Olivia Durdin-Robertson's charisma. She did not fit however a typical pattern of charismatic leadership (Weber 1968/1978). Exercising a benign laissez-faire, she created a movement with no membership fees, free resources, and great latitude in spiritual practice. The openness of the organisation's structures was matched by its lack of dogma, positioning itself as a multi-faith movement worshipping the Divine feminine. This presentation examines the life and role of Olivia Durdin-Robertson as a leader of a contemporary Goddess movement and explores the schisms that have arisen in the movement as it attempts to formalise its institutional structures and struggle with routinisation of charisma (Weber 1947).

The Politics of the Goddess: Radical/Cultural Feminist influences of Starhawk's Feminist Witchcraft

Shai Feraro (Tel Aviv University)

This chapter will focus on Miriam Simos (b. 1951), better known as 'Starhawk', a highly influential Pagan theorist and activist whose books inspired the development of the Reclaiming tradition of feminist Witchcraft. The common characteristics of the various Pagan denominations include resistance to any formal structures of organization, dogma or orthodoxy; Preference for a direct relationship with the divine, instead of revelations or holy texts; Nature religions which include recognition of an immanent divinity, instead of a transcendental one, and the honoring of nature and the Earth. They are usually polytheistic, and can 'work' with one or more divinities, or sometimes whole pantheons. During the 1960s-1970s many American Pagans came under the influence of radical and cultural feminisms, which developed in the US during the late 1960s as a reaction to 'liberal feminism' and out of dissatisfaction with the 'male-dominated' political left. These American – feminist influenced – forms of Paganism were to become dominant in Pagan movement as a whole. In this presentation I will analyze the various ways in which several important radical and cultural feminist thinkers influenced Starhawk's early writings, such as *The Spiral Dance*, *Dreaming the Dark* and *Truth or Dare*, which became highly significant among Contemporary Pagans during the 1970s-1980s and ever since.

From Teenage Visionary to Global Prophet: Ellen Gould Harmon White

Laura Vance (Warren Wilson College, Asheville, North Carolina)

With more than 18 million members around the world, Seventh-day Adventism has surpassed The Church of Jesus Christ of Latter-day Saints (LDS Church, Mormons) to become the largest religion to emerge from the Americas. Still, the movement's charismatic founder, Ellen Harmon White (1827-1915), is almost unknown outside of the religion she originated (Aamodt, Land, and Numbers, 2014). Ellen had her first vision when she was only seventeen – an emotional waking vision in which she walked about the room, eyes, open, describing

to others what she saw. That initial vision provided hope to a small group of disenchantment Millerites struggling to make sense of their failed millennial expectations in the aftermath of the Great Disappointment of 22 October 1844. It was followed by countless other visions over the course of White's lifetime, via which she introduced a unique eschatology, an influential health message, guidance for living, and religious instruction and reprimand to followers. As a sickly, young, (and especially) female prophet, Ellen confronted significant skepticism concerning the divinity of her visions, which sometimes threatened her position. She was able to overcome that doubt, and to develop from an initially tenuous leader who initiated major educational, health, media, and humanitarian reforms and institutions. Indeed, white originated educational and health systems that today are among the largest parochial providers of services in the world. This paper examines White as a female charismatic (Weber 1968) to explicate (1) how she emerged as a prophet and navigated resistance to female leadership both of her more than seven-decades-long tenure as prophet, (2) her major contributions to Adventist theology, practice, an outreach, and (3) her legacy.

"Where There is True Love, Anything is Effortless": Mata Amritanandamayi and Embracing the World

Inga Bårdsen Tøllefsen (The Arctic University of Norway)

One of the few female gurus to have fully emerged on the global spiritual scene, Mata Amritanandamayi (also known as Amma) leads a spiritual and humanitarian movement focused on selfless love and compassion toward all beings. Although formed and enacted within a Hindu framework, the guru positions herself and her movement as universally valid, urging devotees to keep their 'own' religion while simultaneously adopting the practices and philosophy of the movement. This presentation examines Amma's charismatic leadership (Weber 1978), where her hagiography and stories of her 'miracle working' are important. Additionally, the guru-leader-founder draws on culturally embedded notions of the avatar (Warrier 2009), the healer, the 'feminist icon', and the mother (Lucia 2014), aspects that are valued differently within the movement depending on context, and not at least on devotees' personal needs and motivations.

Secularization and Transformation of Religion in Estonia (Chair: Riho Altnurme)

16.00-18.00 (Tue. 28th June) Sali 16

Spiritual Milieu in Estonia – the Challenge and the Opportunity for Studying Religion

Marko Uibu (University of Tartu)

This paper observes the main characteristics of spiritual milieu in Estonia. The increasing popularity of spirituality is related to the process of secularization: seen as either the consequence of secularization or to the contrary – the proof of the failure of secularization theory. Spirituality is growing out of its common niche in Estonia as spiritual-esoteric ideas have emerged more in mainstream channels (like public broadcasting, popular magazines). This mainstreaming process has caused conflicts and exemplified the diversity of views about the phenomenon and its social position. Due to the differences to conventional understandings of religion, spiritual milieu challenges scholars to find new approaches for describing religious participation and the religious phenomenon as such.

Individual Sacred Places of Estonians, Located in Nature

Lea Altnurme (University of Tartu)

This paper presents the variety of conceptions created on the basis of the traditional phenomenon in religion like a sacred place in nature. According to the survey „Religious trends in Estonia 2014“ 38% of Estonians

declared that they have a sacred place in nature – could be also a tree, stone or source, also some rituals could be involved. The nature of the belief, rituals and conceptions connected with those sacred places are to be examined. This research is based on the fieldwork done mainly in 2011-2014, 71 cases are the basis for analysis. The individualization of religion has created the possibility to conceptualize the traditional belief and rituals in various ways. There are versions of Christian religion, supposedly traditional nature religion conceptions and also an individualized version of religion that gives the explanations in the mood of the new spirituality.

Religious Change – How can Churches Handle It? The Case of Estonian Evangelical Lutheran Church.

Indrek Pekko (University of Tartu)

A rapid social, political and economic change and development in the last 25 years has turned Estonia to an extremely secularized country, characterized by the diminishing institutionalization of religion (the two biggest confessions are the Lutheran and Orthodox) and the decline of the Christian practices and beliefs. It means also that churches as „keepers of tradition“ have not managed to adapt to this changing environment as they have hoped to. Instead of this decline of membership, financial problems, different opinions of values and moral, along with emergence of other contemporary religious trends like new spirituality, individualization of religion etc. are the common results to these developments and nowadays situation. This presentation gives an overview of the situation of Estonian Lutheran Church and asks if there are possibilities for this church to find more effective ways to invent and re-invent its religious traditions, so it could adapt better to these constant changes?

Shia Muslim Communities in Europe (I): Local and Transnational Dimensions (Chair: Yafa Shanneik)

16.00-18.00 (Tue. 28th June) Sali 17

Shi'ism in the Diaspora

Liyakat Takim (McMaster University)

Most scholars have focused on the experience of Sunni Muslims in the West. They often postulate a monolithic Islam that expresses the 'normative Islam.' This paper will outline the salient features that characterize the Shi'i community in the diaspora. It will examine some of challenges that the diaspora poses to the Shi'i community, issues such as assimilation and integration, self-expression and identification. It will also discuss some of the hermeneutical tools that the jurists have deployed in coming up with novel solutions to the challenges the community has encountered in the diaspora. The paper will also argue that when facing new situations that cannot be located in the revelatory sources and do not have legal precedents, jurists can formulate judgments that will best protect the interests of the community while remaining faithful to the Islamic frame of reference.

Shii "Communities of Practice" in Germany: Actors, Issues and Methodological Considerations

Robert Langer (Bayreuth University) & Benjamin Weineck (Heidelberg University)

Shii Muslims in Germany are far less visible in the Muslim field than other, comparably small denominations like Ahmadis or Alevis. Until today, this is also translated into the amount of research done so far on specifically Shii articulations of belief as well as on religious and social practice. This paper starts with a bird's

eye view on the diversity of the Shii Muslim field in Germany. It seeks to identify various “communities of practice” and inquires their internal diversity as well as their transnational networks. One central question addresses the ratio of national or ethnic imaginaries on the one hand and (trans-ethnic) Shii Islam as potential markers of alterity and belonging on the other. This question likewise hints at the serious methodological problem of diverging emic and etic perspectives: A number of Shiite institutions present themselves primarily vis-à-vis the ahl al-bayt, opening up common spaces with other Islamicate religious traditions such as the Alevis. Hence, national, ethnic, linguistic (e.g. ‘Turkish’) and religious (Shii / ahl al-bayt / ehli beyt) categories intersect. The paper thus argues for an approach that is sensitive towards the various degrees of articulated Shiite belonging as a starting point for analysis.

Being a Young Devout Shi’i in London: Religiosity and Multiple Sense of Belonging between the UK and Iraq

Zahra Ali (University of Chester)

This paper explores the religious beliefs and practices and the socio-political and transnational self-identifications of young educated British Shi’a (adherents of Twelver Shi’ism) of Iraqi descent in London. My research is based on a double approach, socio-historical and ethnographic, and guided by an intersectional analysis imbricating concepts of religion, ethnicity, class, sect and translocality. The socio-historical approach looks at the evolution of transnational Iraqi Shi’a networks between Iraq and London since the 1990s to today focusing on the post-2003 period. The ethnographic approach relies on semi-structured interviews and participant observation within youth-oriented British-Iraqi Shi’a’s organizations and networks in London. I will address the following questions: how do devout British Shi’a of Iraqi descent experience, express and define their religious beliefs and practices? What is their relationship to Shi’a transnational networks and more precisely to Iraq as both their country of origin? How does British-Iraqi Shi’a relate and define their relationship to the wider Muslim community? By exploring the religiosity and multiple sense of belonging of young educated British-Iraqi Shi’a in London, I intend to enrich the existing literature on Shi’a communities in Europe and transnational Shi’a networks and to develop an intersectional understanding of notions of belonging-ness and translocality.

Psychology of Religion and Current Religious Change (I) (Chairs: Göran Ståhle & Peter Nynäs)

16.00-18.00 (Tue. 28th June), Auditorium II

The Psychology of Religion and the Location of Its Subject

Herman Westerink (Radboud University Nijmegen)

This theoretical paper addresses the transformations in the conceptual and methodological reflections on faith, religion, spirituality and worldviews by focusing on the history of the psychology of religion, its institutional discontinuities and its lack of coherence and consistency as regards its subject. The history of the psychology of religion is taken as paradigmatic for the scientific struggle to locate religion, i.e. its subject. It is argued that the psychology of religion is not simply a scientific discipline with an “objective” perspective in studying the complexity of the past and contemporary religious and spiritual landscape. Instead, the psychology of religion is seen as a significant player in the making of this complexity. This is already evidenced in the period of the emergence of the psychology of religion as it is composed of secular, often also positivist and reductionist, perspectives on the one hand and theologically motivated, and often explicitly apologetic research into religious phenomena on the other hand. In next periods the psychology of religion became

actively involved in the establishment of the psychological study of spirituality and mysticism in the Catholic context (1910s-1920s), the emerging study of individual religious experience and faith in terms of meaning making processes (in the phenomenological tradition from the 1930s onwards) and in the transformations in practical theology and pastoral care with regards to faith formation and faith development From the 1960s onward.

Religious Fundamentalism and the Affective Force of Empty Signifiers. A Semiotic Contribution to the Psychology of Religion.

Dimitry Okropiridze (Universität Heidelberg)

At the latest since the events of 9/11 the recent violent manifestations of religion(s) in the globalized public sphere have haunted the disillusioned post-secular world. The descriptive work in the study of religion quickly offered historical and sociological insights hereby contextualizing various discourses on religion, culture and politics. However, it failed to provide a more far-reaching theoretical framework that could address correlations or even causal connections between historical and psychological realities and thereby contributed to the creation of a speculative gap, often filled by populist ideologies. This paper argues that the Psychology of Religion ought to take up the academic inquiry of religion and violence from a semiotic perspective. The particular strength of a sign theoretical analysis lies in its non-normative explanatory power of psychological dynamics among groups and individuals. Introducing the hegemonial theory of Ernesto Laclau, I will argue for the possibility of identifying the psychological mechanisms of religious violence within its signification. Hence, the Psychology of Religion could contribute to the wider discourse by proposing tentative interventions and predictions with regard to political reality.

Social Psychological Considerations of Muslim Identity Construction

Teemu Pauha (University of Helsinki)

In my paper, I present four case studies related to identities of young Muslims in Finland, and combine the findings to provide a more comprehensive account of Muslim identity construction. The aim of my account is two-fold: First, I wish to demonstrate the identity changes that occur as Islam transforms from an immigrant religion to a religion of born Europeans. Second, I wish to make a theoretical contribution to social psychology of religion and, therefore, contrast my account with other psychological models of identity. The studies presented employ a variety of methodologies: I have interviewed young Finnish Muslims, but also gathered data from social media networks and through writing assignments. For analysing the data, I have applied the tools of Grounded Theory, Foucauldian discourse analysis, and rhetorical psychology. Despite the multiplicity of approaches, the individual studies share a common ontology and epistemology. More specifically, I consider the human mind to be socially and culturally constituted to a degree that challenges the common distinction between intrapsychic and interpersonal. Such an approach to identity is shared, above all, by psychologists who work within a narrative or discursive frame. Accordingly, I draw especially on narrative and discursive theories in formulating my final conclusions. Furthermore, I also discuss the findings in terms of what is previously known about Muslim religious change in Europe.

Buddhism in Different Contexts (Chair: Ville Husgafvel)

16.00-18.00 (Tue. 28th June) Auditorium III

Prosperity Buddhism in Burma/Myanmar: Capitalism and Protecting Buddhism

Niklas Foxeus (Stockholm University)

Following the global spread of capitalism in the early 1990s and an increasing impact of globalization, novel kinds of prosperity religions have emerged in Southeast Asia, including Burma/Myanmar. In the latter, it has entailed a gradual transformation of the religious field, with new movements, material infrastructure, rituals and imaginary. After the collapse of the socialist planned economy of General Ne Win's government, SLORC-SPDC, another military government, seized power in 1988, which implemented modernization programs and a limited market economic system. In interplay with increasing globalization and the gradual development of a capitalist system in the 1990s, a number of "Buddhist" prosperity cults have emerged in Burma/Myanmar and have mushroomed quite recently, especially since 2011, at which time a semi-democratic government replaced the military dictatorship and has implemented a further liberalization of the economy. This paper will demonstrate that a variety of changes in the field of religion in Burma have occurred in interplay with the aforementioned social, economic and political transformations, and will especially focus on a novel kind of possession rituals, in which devotees engage to become successful in business and the like. Moreover, this paper will argue that such phenomena – prosperity religion/Buddhism – can be more conservative than what has otherwise been assumed.

Humanistic Buddhism and the Metaphor of Returning to the Source of the Light

Kamil Nowak (Jagiellonian University)

The theme of the presentation is the phenomenon of modern Humanistic Buddhism, which can be described as a tendency of relocating Buddhism from its monastic roots to the whole of the human culture, especially into the field of charity. This tendency traces back to the modern Buddhist thinkers as Taixu 太虛 and Yinshun 印順 and it is the central feature of the modern Taiwanese Buddhist organizations, such as Fo Guang Shan 佛光山. The aim of the presentation is to analyze Humanistic Buddhism in the light of the Buddhist metaphorical language pointing to self-awareness, especially the metaphor of returning to the source of the light (huíguāng fǎnzào 迴光返照). The purpose of the analysis is to show that Humanistic Buddhism is not a distinctively new current in the history of Buddhism, but rather an expression of the Mahayana Buddhist soteriology, which can manifest itself in this way, when the circumstances make for it. In order to prove this statement, the doctrinal issues that can be regarded as the basis for the attitude of Humanistic Buddhism, as well as the circumstances, which made the development of the current possible, shall be presented. The results of the analysis will help to answer the question why, if Humanistic Buddhism is in accord with the Buddhist soteriology, it did not appear before, throughout the history of the Buddhist tradition.

Buddha-Dharma in a Secular Society

Krzysztof Kosior (Maria Curie-Skłodowska University, Lublin, Poland)

The modern West is showing some interest in selected Buddhist practices. Taking these activities is often accompanied by the belief that the basic standards of Buddhism and secular society are compatible. Moreover, the secular worldview is also shared by Buddhist teachers. The starting point, however, was completely different. According to Ariyapariyesanāsutta from Majjhimanikāya, shortly after attaining Nibbāna, the Buddha wonders on the relevant capabilities of his contemporaries and concludes that because

of their delight in worldliness it is hard for them to see the truth, namely, dependent origination. Delight in worldliness that invariably leads to attachment to something that is subject to defilement, is a hallmark of the conduct which He defines as the ignoble search. Today, the experience of dependent origination seems to be even harder. This is also because, the Buddhist practices willingly undertaken by the Western followers are for them the way to accomplish delight in worldliness. Therefore, despite huge progress in Buddhist studies in the last decades, the prospects for the Buddha-dharma in the modern world seem to be very limited.

Social Theory and Religion (Chair: Mulki Al-Sharmani)

16.00-18.00 (Tue. 28th June) Auditorium IV

Sociological Theory and the Category of 'Religion'

Mitsutoshi Horii (Shumei University)

The generic notion of 'religion', and its conceptual demarcation from 'the secular', have been critically examined by many scholars. It has been argued that the religious-secular distinction is the key binary that constitutes modernity and serves the hegemony of liberal capitalist nation states and economy. Thus, the interrogation of the term 'religion' questions modern formations of knowledge and power in general. In this light, this paper critically examines, in the context of sociological theory and research, norms and imperatives which govern the analytical usage of the term 'religion'. The generic notion of religion has been employed by 'classical' social theorists such as Comte, Marx, Weber, Durkheim, Simmel as well as more contemporary theorists such as Parsons and Luhmann. In addition, having built upon these theoretical frameworks, sociological debates for and against secularisation also require the notion of religion. The central question of this paper is this: What is the ideological function of classifying 'religious' against 'secular' in sociological theory and research?

There is No Such Thing as a Life that is Not Religious: Quaker Belief in 'That of God in Everyone'

Hugh Rock (Independent researcher)

Quaker religion today, in which many members deny any belief in God, lies at the intersection between 'religious' religion and 'secular' religion. Quakerism is therefore a fertile subject to study for the deconstruction of the boundary between religious and secular lives. Quaker belief, stemming from the vision of the founder George Fox, is united around the response to 'that of God in everyone'. This paper builds on recent work that cites God and religion as the enterprise of Life-Meaning-Affirmation using, amongst others, Weber's understanding of religion as the creation of a meaningful universe, André Droogers' 'religion as worldview' and Don Cupitt's 'religion of ordinary life'. I will explore a contemporary sociological conception of what 'that of God in every one' might mean.

A Sociological Look at Christian Decline in Contemporary Scotland

Paul Gilfillan (Queen Margaret University, Edinburgh)

Contemporary Scottish Catholicism is routinely presented as being in a state of decline and even crisis. This paper seeks to identify the macro sociology of 'leaving religion' as well as trace the micro biographical steps involved in the on-going de-Christianisation occurring in contemporary Scotland. The paper draws upon long-term ethnographic research into the range of factors responsible for leaving Catholicism with an inter-generational focus that draws upon a cohort study as part of a much larger parish ethnography. The argument

is that the generations born since the 1960s have largely lapsed from the practice of their Christian faith as a result of macro social forces that have led to a new individualism within younger generations, with the result that traditional forms of collectivity and 'group identity' and group-constituting behaviours, which Catholicism has traditionally lent upon for its inter-generational reproduction, have largely gone and so specifically religious communal practices and beliefs have struggled to maintain themselves. Further, as a result of the local Church having failed to identify and resist these macro sociological processes and the freedoms it has released, it has failed to enable resistance to de-Christianisation via parish renewal and pastoral initiatives for these generations.

Beyond the Religious/Secular Divide: Rethinking Georg Simmel's Concept of Religion

Dominika Motak (Jagiellonian University)

Simmel's theory of religion is based on the assumption that religion emerges in social relations of great intensity (like "the relation of a child to its parents, of a patriot to their country, of a worker to their class", etc.), which Simmel characterises as the "religious semi-products" or "religioid factors". Their common denominator - our primary trust in other people ("practical faith") - is the common root of both religious as well as everyday/secular phenomena. This cohesive force – "a drive for unity" - plays the crucial role in creation of social institutions (including religion). "Religious faith" emerges when the "practical faith" loosens its bonds with social partner and enters the transcendental plane. This paper will reflect on Simmelian theorem of "religioid factors", as well as on his homology of money, society and the idea of God. It will also discuss the implications of his "classical" concept of religion for the contemporary sociology of religion - especially with regard to usefulness of the religious/secular categorization - and provide an argument that, even many decades later, R. A. Nisbet's (1959) appraisal of Simmel as the most relevant of all the pioneers of sociological reflexion still holds true.

Locating Indigenous Religious Elements in Central Asian Buddhism and European Christianity (Chair: Veikko Anttonen)

13.30 – 15.30 (Tue. 28th June), Auditorium XI

Ethnographic Study of Sacred Spaces and Denominational Regions in Central Europe

Professor Elek Bartha (University of Debrecen)

Ethnography of religion is an academic field of study in which special attention is paid to the forms of religiosity and religious culture within the context of a local tradition and within the larger social and ideological frame provided by modernity. This branch of study explores a variety of cultural, social and folklore themes, including spatial aspects, in reference to religion. In my presentation I shall focus on concrete examples taken from cases in Central Europe, through which I wish to illustrate particular forms of interplay between sacred spaces and denominational regions at different levels of representation. Inextricably connected with natural and artificial elements and objects, spaces and territorial units are organized into space-structures. Sacred spaces, places and objects tend to exert a gravitational effect upon their environment in time and place, the pull of which may vary according to the spatial and temporal distance from the center of gravity and may depend on other impacts and factors appearing within the specific field of force. My aim is to describe and analyze the nature of the periphery of sacred spaces with the help of examples of architectural structures and other spatial elements and objects.

Competing Worldviews and Syncretism in Early Tibet

Ph.D. Albion M. Butters (University of Turku)

Discussion of the prehistorical is always an interpretative endeavor, and this is perhaps even more the case in prehistoric Tibet, due to the sectarian and political agendas of later writers in the Imperial and Early Diffusion periods. In addition to early historic works, however, linguistic evidence and rock art provide clues about the nature of indigenous beliefs, as exemplified in the mythological importance of animals and supernatural creatures, sacred topography and conceptions of the afterlife. This paper will explore competing and syncretistic worldviews in Tibet at the dawn of the Imperial period, situating indigenous beliefs and motifs in relation to the institutional religious systems of Bön and Buddhism. Of particular interest here is the intersection of internal and external worlds in the spiritual journeys of both legendary figures and the common people.

Social Hierarchy in Religious Life

Ph.D. Candidate István Szoboszlai-Gáspár (University of Debrecen)

In all historical periods and in all societies, secular power has always endeavoured to gain a certain power position in religious life as well. From prehistoric times to nowadays, from simple, tribal cults to world religions, one can observe that secular power has always tried to present its power in a hierarchical structure and strived to gain as much influence as possible in religious life. These kinds of efforts have been detected in the case of both tribal faiths and world religions. In this respect, recorded history describes multiple examples of “interdependence” between chiefs and shamans. The institution of sacred kings has also been explained by this sort of “interrelation”. Furthermore, the militant principle of “Cuius regio, eius religio” (i.e., “Whose realm, his religion”) and the formation of state-religions (religion-states, in some instances) were also proofs of these endeavours. In my paper, I shall present the manifestations of such a practice that is alive and visible in various congregations, as it appears at the lowest organizational levels of Church life in eleven Protestant Christian congregations in the East-European micro-region, traceable in the various forms of the so-called “Church seating arrangements”.

Wednesday 29th June

9.00-11.00

Hindu Pilgrimage and Tourism (II) (Chair: Knut Aukland)

9.00-11.00 (Wed. 29th June), Sali 4

Pilgrim Tourism in the Garhwal Himalaya

James G. Lochtefeld (Carthage College)

Colloquially known as the devabhumi (“Land of the Gods”), Uttarakhand’s Garhwal region has long been deemed an unusually sacred region—it contains the sources for the Yamuna and Ganges Rivers, famous temples such as Gopeshvar, Kedarnath, and Badrinath, and sites associated with deities and sages. With few natural resources, inhabitants of this remote, little-traveled region scratched out a precarious livelihood from its small, stony fields. Not surprisingly, its economic development lagged behind the rest of India. The economic realities of a poor state shape both public policy and individual choices. At both levels pilgrim tourism was an adaptive response to capitalize on the state’s intangible aesthetic assets—its stunning

landscapes, religious history, and “ethnic” culture. Tourism grew steadily from the mid-1990s, and explosively after 2005. This burgeoning mass tourism definitively shifted the local economic landscape, though rising prosperity temporarily masked its potential problems. These problems surfaced after June 2013’s disastrous floods, which definitively ended that season and crippled the next. Promoting pilgrim tourism had been an adaptive response for short-term economic gain, but in doing so individuals and governments both became trapped in dysfunctional patterns beyond their control. The ultimate solution is not to repeat these patterns, but to form different, better adapted ones.

Hindu Pilgrimage in the Age of Global Tourism

Knut Aukland (University of Bergen)

How should we conceptualize the relationship between pilgrimage and tourism? Two recurrent positions are that they (i) should be understood as a dichotomy, or (ii) as decisively blurred and undistinguishable. Common to these two positions is that they tend to take the traveller as the starting point, dividing the tourist from the pilgrim. Conducting fieldwork in Northern India over the last three years has led me think of Hindu pilgrimage and tourism as engaging in an ongoing interplay, where both engage and influence the other. According to the interplay model we can separate between tourism and pilgrimage traditions by focusing on institutions and institutionalized practices and bracket the question of who is a pilgrim and who is a tourist. The tourism industry, its political management and related travel practices are increasingly spreading across the globe, interacting with local cultures. This leads me to suggest that Hindu pilgrimage today operates in the age of global tourism. The interplay between Hindu pilgrimage and tourism has spawned a series of outcomes that I will demonstrate with case studies from my fieldwork in Vrindavan, Haridwar/Rishikesh and the Himalayan Char Dham looking at changing travel patterns, guided tours offered by pilgrimage priests and tourist guides, travel agencies vending pilgrimage package tours, tourism authorities developing pilgrimage circuits and tourist guidebooks engaging puranic lore and advertising pilgrimages.

The Multicultural Tirtha: Negotiating Vision, Meaning and Spiritual Experience in the Tourist Encounter in Varanasi

Cristiana Zara (University of Birmingham)

Since ancient times, Hindu pilgrimage places in India have been prominent sites of religious as much as cultural, political and socio-economic discourses and practices. While pilgrimage centres have always been spaces of encounter and social interaction, with the emergence of mass tourism and increased international mobility, traditional tirthas have increasingly become places of global encounters, where travelling subjects from diverse backgrounds and geographies come together negotiating practices, rituals, visions and imageries of the Other. Drawing on ethnographic research conducted in the sacred city of Varanasi, this paper examines discourses, practices and cultural negotiations brought about in the city by contemporary Western tourism. Focusing particularly on the Hindu concept of darshan on the one hand, and the notion of tourist gaze on the other, the paper analyses the mutual productive ‘contaminations’ of diverse visual traditions and cultural practices that come into play in this symbolic place. In unpacking the hybrid language of the tourist encounter in Varanasi, the paper suggests that darshan is a key concept in understanding Hindu visual practices and the everyday rituals that constitute what tourists and pilgrims alike recognize as the spiritual landscape of this important Hindu pilgrimage centre.

Discrepancies Between Teacher Training Programmes in the Study of Religions and the Aims, Contents, and Didactics of Related School Subjects (I) (Chairs: Tim Jensen & Wanda Alberts)

9.00-11.00 (Wed. 29th June), Sali 6

Introduction

Tim Jensen (University of Southern Denmark)

Using as examples, first the education of future teachers of RE (called 'Religion') in the Danish upper-secondary school as it takes place at the University of Southern Denmark as an integral part of the Bachelor as well as Master degree in comparative religion (study of religions), secondly the education of future teachers of the school subject Werte und Normen, offered as an alternative to confessional RE, in Niedersachsen, German, this paper will outline factual as well as hypothetical discrepancies between a study-of-religions based education of RE teachers and the curricular as well didactical realities the teachers face when re-contextualizing their knowledge and skills in school.

Discrepancies Between Teacher Training Programmes in the Study of Religions and Related School Subjects

Wanda Alberts (Leibniz University)

This paper is intended to introduce the panel with a general reflection about discrepancies between teacher training programmes in the Study of Religions and the frameworks and curricula of related school subjects. In particular, it will focus on examples from Norway and Germany in order to demonstrate that challenges may be similar, despite different contexts for education about religion (integrative in Norway, mostly separative in Germany). The paper will raise the question what subject related didactics ("Fachdidaktik") may mean in these contexts and what kind of place it may have in teacher training programmes in the Study of Religions.

No Time for the Past? "Dead religions" and the Teaching of Religion Within a World Religion Paradigm in Norwegian RE.

Sissel Undheim (University of Bergen)

In both primary and secondary education, the "world religions paradigm" in combination with Ninian Smart's "dimensions" currently provides the main frame for how religion is taught and represented in Norwegian RE. This paper will trace some of the changes in the RE curricula over the last four decades in order to exemplify how religion has been represented and redefined in terms of "living", and thus implicitly also "dead", religions. Turning to Jonathan Z. Smith and Mark Muesse and their arguments for the necessity of a comparative academic study of religion, I will discuss what has been lost with the removal of "dead religions" from the school curricula, and eventually also from many of the teacher training programs. Recent studies have demonstrated the importance, but also the many challenges, of teaching controversial issues in RE, such as violence, conflict, sexuality and gender (e.g. Andreassen 2008, Anker and von der Lippe 2015). In this paper, I will argue that "dead religions" provide useful approaches to the teaching of such controversial issues, and that they therefore should return to the classrooms of secondary school as well as the teacher training programs.

Teaching Religions Through Paradigms: Exploring the Possibility of an Epistemological Approach to School Subject Design

Irene Dietzel (University of Potsdam)

It is commonly expected that the curriculum of a school subject receives its content from a process of reduction and elementarization of the core knowledge and key concepts of a related academic discipline. In Germany, the curricula of religion-related subjects are more often than not fashioned after theological taxonomies and historical approaches to religions, while many other concepts of the academic study of religions remain obscure and internal debates unreflected. It may be the continuing lack of a universal definition of its subject matter, or the inherent interdisciplinarity of the field itself that make it a little resistant to elementarization. Still, the internal debates of the discipline may offer a yet untapped potential for innovative school subject design. What are the implications of the ongoing epistemological discourse in the study of religions for religion-related school education? Can the spectrum of topics in school curricula be adjusted to include and reflect the particular debates that shape academic discourse? What would be the benefits of such an adjustment? The presentation will explore these questions with reference to the central paradigms of “cognition” and “syncretism”.

Of sound Body and Spirit? The Newly Unfolding Linkage of Health and Spirituality (Chair: Christo Lombaard)

9.00-11.00 (Wed. 29th June), Sali 7

Spiritual Care of Sick Children: A Nursing Science Perspective

Annemarie Oberholzer (University of South Africa)

Priests, pastors or ministers are no longer responsible for taking care of the sick. In our ultra modern, technologically advanced hospitals, visitors from churches and other religious organisations often feel uncomfortable and unwelcome. Where children are concerned, it is also much easier to render spiritual support to the child’s parents outside the hospital ward so as not to bother the child with too many visitors. More and more hospitals focus on entertaining children with toys, computer games and movies, overlooking the spiritual care of these children. Increasing evidence from research however, shows how important spiritual support is for children in healthcare environments. Children are much more in tune with their own spirituality than they are often given credit for, and this paper will explore the link between a child’s health and spirituality. Not only do children themselves tend to place a high priority on their own spiritual support when in hospital, but it is clear from the literature that they also cope much better with the healthcare experience if they also receive adequate spiritual support.

Healing as Personal Transformation: Existential Dimensions in Therapeutic Mindfulness Practice

Ville Husgafvel (University of Helsinki)

Mindfulness-Based Stress Reduction (MBSR) is an established clinical intervention and a ‘self-help’ programme for the enhancement of health and well-being with its historical roots in Zen and Theravāda Buddhist meditation practices. Both the modern therapeutic programme and the traditional Buddhist practices are concerned with the problem of suffering as an integral part of human existence. The research on MBSR focuses primarily on its efficacy in particular medical or psychological conditions, and the benefits of practice are mainly linked to attention regulation and attitudinal orientation of acceptance and openness. However, the programme should not be seen only as an instrumental relief to specific conditions, and the increased coping with pain and distress may be linked to more profound changes than commonly suggested. In my presentation

I argue that MBSR practice addresses the existential orientations of an individual, and within the programme healing is depicted characteristically as a transformation of view based on insights on the nature of reality and oneself. With these characteristics MBSR comes close to certain elements of Buddhist doctrine and practice, and also to some general themes in contemporary non-religious spirituality. However, defining it 'spiritual' should be done with caution due to the polysemous nature of the concept. Even though a wide conception of 'spirituality' may include naturalistic or secular-humanist forms of thought and practice, the concept often refers to something that has 'transgressed the secular frame of reference'. The latter view is highly arguable in the case of MBSR practice, and hence even the more profound dimensions of practice may be better described as 'existential'. In addition, the wide spectrum of possible motives, objectives, and orientations among MBSR practitioners presents challenges to all rigid categorisations, and simplifying generalisations or essentialist definitions may hinder our understanding of a complex and multifaceted phenomenon.

Healing and Health in Contemporary Spirituality: The Example of the Source Breathwork Practitioners Katre Koppel (University of Tartu)

For anthropologists healing has been among the major fields of study – at first being related to magical and ritual practices, and later, since the development of medical anthropology, to the usefulness and genuine results of healing as a practice (Samuel 2015). Healing presumes the existence of some kind of problem – disease, illness or pain – and refers to process of gaining and restoring health (Alter 1999). Since the 1980s a number of scholars have noted that healing has become one of the main concepts and aims of contemporary spirituality, and even a new soteriology (Bowman 1999). Hence, healing is the concept that is closely intertwined with spirituality and health. Moreover, being as part of alternative medicine different healing practices have become important representatives of medical pluralism. In this paper I will firstly examine the concept of healing. What is healing? What does make healing practices so attractive to contemporary people? Secondly, I will scrutinise the concept of health. What does mean good health? How is health constructed and contextualised in contemporary spirituality? I will draw on examples of my fieldwork data, which I have collected between 2011 and 2014 in a spiritual healing group of Source breathwork practitioners in Estonia. My analysis will also include the insights to the group's perception of the body.

Changing the Senses: Religious Objects in Museum Space (I) (Chairs: Marianna Shakhnovich & Ekaterina Teryukova)

9.00-11.00 (Wed. 29th June), Sali 8

Gods and Roller-Coasters: how Theme-Parks are Joining Museums as a Locus for Religion and for Modernity Crispin Paine (University College London)

As a burgeoning middle class seeks out modernity and fun as well as education and divine help, theme-parks are taking over much of the role of museums and much of the role of temples. This short talk will report on a continuing project to examine religion in theme-parks world-wide. Religion appears in many thousands of theme-parks throughout the world. It appears in three types of park: 'Religion parks', especially in India and the USA, are set up by religious groups to promote their faith. Examples are the Evangelical Christian Holy Land Experience in Orlando, Florida, and the Swaminarayan Hindu Akshardham in New Delhi. Religion also features strongly in cultural parks, both those themed (often nostalgically) on local culture, and those themed on 'exotic' foreign cultures. Such parks are common in China, Japan and South East Asia. Examples include the Buddhist Suoi Tien in Saigon and the Mormon Polynesia park in Honolulu. Religion can also enter

amusement parks. The Dolly Parton theme-park, Dollywood, has the Robert F. Thomas Chapel in the middle of the park, named after the doctor who delivered Dolly. I shall touch on the underlying political agenda of many parks, the relationship of cultural parks to museums, the themes common to parks East and West (heaven and hell, gods and monsters, religious leaders, creation myths), the business context, and the impact on visitors.

Monastery or Museum: Competition or Cooperation.

Michaela Moravčíková (Trnava university), & Tatiana V. Chumakova (St. Petersburg University)

This report is an attempt to compare the relationship between a museum and a monastery in the Catholic and Orthodox monasteries of Western Europe and Russia. Different understanding of the sacred and profane by humanists and clergy becomes the source of conflict. Not always do the monks seek to preserve a cultural monument. This is due to the fact that they entirely perceive it as a sacred object. Sometimes such attitude leads to the loss of a cultural monument. Ideal seems to be the cooperation of the museum and monastery on the basis of mutual interests and the identification of conservation of historical and cultural value of the monuments.

Islam and Museum: Perspectives on Islam in a Special Exhibition at the Marburg Museum of Religions

Konstanze Runge (Philipps University Marburg)

In many museums worldwide Islam is still presented through the display of Islamic Art. Museum departments present historical Islamic calligraphy, architecture or textiles of all kind and transport the image of a glorious Islamic past, neglecting the very variety of Muslim expressions. A differentiated contextualization or an emphasis on recent developments and changes within the Muslim Communities of various backgrounds is seldom found in museum's showcases. This paper will reflect some observations made at the Marburg Museum of Religions, a University collection devoted to the variety of religions, where a special exhibition on diversity in Islam was planned and realized with students and interns from Marburg and other Universities. It will also focus on experiences with the embedding of museum work within the curriculum of Religious Studies.

Representation of Religious Memory in Museum Space of Kazakhstan

Ulbolsyn Sandybaeva (L.N. Gumilyov Eurasian National University) & Yuliya Shapoval (L.N. Gumilyov Eurasian National University)

The processes of nation-building in Kazakhstan are accompanied with the growth of national consciousness and construction of the past in which religion plays a significant role. Museums as institutes of "memory" influence the processes of identification of the nation. Therefore the concept of memory policy is an important in our research. There are new museum practices of religion memory that appear in post-Soviet period. On the one hand there is a tendency of emergency of the museums in churches and mosques. These practices of a memory reveal repressive memory including oblivion, displacement and redefinition of collective memory. Such representations of religious memory demonstrate the desire to be rooted in history and culture of Kazakhstan. Another practice connects with creation of sacred spaces closed to graves of sacralized people, warriors (batyrs). These mausoleums privatize the functions of the museums. In a whole, on the one hand, State policy of memory impacts on representation of religion in a museum space. On the other hand alternative museum practices take place and form local religious identities.

Performances and Mediatizations of Indigenous Religion(s) 1: Preserving and Performing Indigenous Heritage(s) (Chairs: Bjørn Ola Tafjord & Gregory D. Alles)

9.00-11.00 (Wed. 29th June), Sali 10

Heritagization of Rituals. Shamanism in Norwegian Sápmi

Siv Ellen Kraft (University of Tromsø)

How are we to understand the increasing interest in “shamanism” as Sami cultural heritage? Why shamans and shamanistic rituals amongst a people that are mostly Christian or secular, and for whom the noaide has until recently been a controversial figure, from the heathen past? An attempt to shed light upon such issues, this paper is based on contemporary Sami fine art discourses and practices; art, theatre, music and film. Emphasis is placed on ritual- or ritual-like performances, on the logics and media involved in processes of heritagization, and on the broader contexts to which they belong, including the Sami ethno-political revival and the international movement of indigenous peoples.

Through Indigenous Eyes: A Comparison of Two Tohono O’odham Photographic Collections Documenting O’odham Pilgrimages to Magdalena

Seth Schermerhorn (Hamilton College) & Lillia McEnaney (Hamilton College)

This paper explores contested visions of contemporary O’odham pilgrimages to Magdalena, Sonora, Mexico, by analyzing two Tohono O’odham photographic collections. In particular, this paper investigates the ironies and unintended consequences of cultural preservation work within contemporary indigenous communities by juxtaposing intentional, preservationist, salvage visual ethnography and accidental preservation. Unlike accidental preservation capturing more intimate familial moments, intentional preservation may contribute to the “sacralization” (McNally 2009) of the O’odham pilgrimage, and “indigenous religion(s)” more generally, by removing putatively “profaning” influences in order to produce a purified, essentialized, and romanticized O’odham tradition. These photos illustrate a variety of ways in which the pilgrimage as it is, and as it can or should be, is not merely contested within these photographic records, but also within the larger context of ongoing negotiations regarding the place of Catholicism within contemporary O’odham communities. This paper also contributes to ongoing discussions in the academic study of religion about the so-called “Insider/Outsider problem” as well as historically and ideologically conditioned ways of seeing, such as “the protestant optic” (Lock 2003).

An Interview with a Deity: Possession as Mediation between Divine and the Mundane

Margaret Lyngdoh (University of Tartu)

The Khasis are an ethnic community inhabiting the state called Meghalaya in North Eastern India. The social set-up of the Khasis is matrilineal and is oriented around the ties of clan and kinship. The Khasi people divide themselves into five sub-communities and this presentation will focus on data that is collected from Jaintia Hills. The Pnar, or Jaintia as they are also called, live in the eastern section of Meghalaya. Most of the Jaintias today are Christian with a minority still belonging to the Niamtre or root-religion. The indigenous religion among the Jaintias has historically been influenced to an extent by, Hinduism. In Chyrmang, a village in Jaintia Hills, the worship and taboo associated with a river deity, has helped to maintain the religious homogeneity of this village. Fear as a primary response to the river deity is also another motivator. Taboos and social prescriptions of behaviour are assigned to the body of a person who is chosen to become a medium for such deities. Through the possession event, the particular deity may heal illness and answer questions of people

who are in need. It may then be asked: how does the traditional performance of the *hiar blai* or the coming down of the deities onto the body of a person, become a medium which reinforces social cohesion? This presentation is based on primary fieldwork in the villages of Jaintia Hills and will present relevant case studies.

(Sacred) Sounds for Sale: Indigenous Religious Heritage on the World Music Stage

Rosalind I. J. Hackett (University of Tennessee)

The paper is a study of how indigenous peoples perform or circulate their “sacred” sounds on the world music stage in order to derive heritage, even political, capital. Focusing on a range of case studies (from North Africa, Australia, Central Asia, and the United States), I will explore the processes of “sacralization” and/or “secularization” of these musical sounds in such global contexts. I will also consider the ways in which the sonic expressions of indigenous peoples play (problematically and/or productively) into global or national projects of recognition and protection. Can we say that the “world music” scene provides new channels of agency for indigenous peoples and their religious worlds or rather conditions for the commodification, and eventual exploitation, of native culture and spirituality? What role do sounds play in the embodiment of identity and debates over cultural authenticity, as opposed to other modes of representation?

Lived Secularities (Chair: Ann af Burén)

09.00-11.00 (Wed. 29th June) Sali 12

Lived Approaches to Nonreligious and Areligious Existential Cultures or “Worldviews”

Lois Lee (University College London)

Once perceived as a declining force in Western societies, recent years have seen growing interest in existential dimensions of human life and culture in these and other contexts (Schnell 2010; Lagerkvist 2013; Lee 2015). Of particular significance to this new work are situations in which the existential is manifest outside traditional religious contexts. Consequently, lived approaches to religion (which trace religiosity outside of its recognized institutional settings (McGuire 2008)) and nonreligion and secularity studies (working with people and cultures that either differentiate themselves from religious people or cultures or that demote issues of religion entirely (Lee 2012)) are particularly significant. Building on new work that brings these two approaches together (e.g. Mumford 2015) and informed by ethnography from the UK, this paper explores the extent to which lived perspectives can help us understand the role of the nonreligious and areligious existential cultures in differentiated Western societies. It also seeks to respond to a core challenge facing researchers in this area: because existential cultures are more likely to be mediated by informal associations and mass media than they are by formal religious, spiritual and nonreligious institutions in these societies, it can be difficult to identify coherent existential cultures that can then be traced in their everyday contexts, i.e. according to lived religion methods.

What Role does the Secular Play in Relocating Religion?

Katie Aston (University of London)

Asad has theorized that religion and the secular are historically produced, mutually defining one another (2003). It has also been shown that religion is shaped by secularism (Engelke, 2013). Yet the secular remains elusive and can tell us little about secular persons – except perhaps that they are characterised by their negotiation with religion. There has, in the last ten years, been a spate of highly visible secular (and at times anti-religious) activity in the UK. Drawing on fieldwork among individuals associated with secular

organisations such as the Rationalist Association, the British Humanist Association, non-religious celebrants and designers (2012-2013), this paper first explores the way these public expressions may tell us something of the secular. It argues that these articulations and concerns are often developed in relation to an idea of religion, even if those who profess to be non-religious and spend much of their time asserting their difference from it (see Lee, 2012). Second I argue that the motivation for these actions is differentiation, but they are also attempts to find alternatives to religion, resulting in the freedom from it. Webb Keane suggests impetus for change is inherent to secularism. What he calls the moral narrative of modernity (2007, 2013) is characterised by rationality, human-emancipation, and self-mastery. My third argument is that this is a suitable but limited theoretical framework.

Sensuous Social Supernatural Experiences in Autism

Ingela Visuri (Gävle University)

This empirical paper deals with what Day (2011, 2012) refers to as sensuous social supernatural experiences, described by teenagers and young adults on the autism spectrum in an on-going interdisciplinary PhD-project on religious coping strategies. Sensory aspects are central in current autism research (e.g. Rogers & Ozonov, 2005; Kern et al, 2006; Dunn, 1997; Tavassoli et al, 2014), but have been insufficiently explored within the cognitive study of religion. The case of autism offers an intriguing example, since sensory processing is expected to differ between autistic and non-autistic populations, also with great individual variance. The study is based on Dunns (2002) sensory quadrant questionnaire, triangulated with semi-structured interviews. The paper also draws on af Burén's (2015) research on semi-secular positions and ambiguity, discussing how the respondents relate to different life worlds simultaneously through cognitive and embodied processes. The question of how sensuous social supernatural experiences are interpreted and what coping function they seem to fill is also considered.

Assembling the Religious Landscape: Familial spaces and Pluralism in Bologna, Italy

Giuseppe Carta (University of Bristol)

Stimulated by the emerging of postsecular theories, recent geographies of religion have been focused on the fluidity between the religious and the secular, conceived as co-dependent embodied narratives about the experience of the sacred in everyday urban landscape. Nevertheless, the notion of religious landscape is still vaguely defined, whilst the urban is often considered as a mere backdrop scenario to religious symbols, practices and belongings. Drawn on post-phenomenological approaches in human geography, this paper aims conceptualising religious landscape as a multi-sensuous device shaped by being-with and becoming-with-others. Alongside a critical discussion of the impersonal in the philosophy of Jean-Luc Nancy, the paper will present an ethnographic work conducted with three networks of families in Bologna, Italy. By tackling the nexus between geographical imaginaries and more-than-confessional faith in the experience of landscape, it will show how processes of sacralization of space are intrinsically forged with assemblages of 'significant others', with the physical environment as well as with collective performances of storytelling, familial memories and affects. This approach will consider the spatiality and temporality of religious landscape, inquiring after its sensuous stretching beyond home's boundaries and the everyday, as well as beyond confessional identities and spaces. Ultimately, the paper argues that a critical engagement with collective geographical imaginaries embedded in the religious landscape can improve pluralism and religious liberties.

How the Category of “Religion” Operates in Public Life: Developing a Systematic Analysis through Comparative Case Studies (Chair: Suzanne Owen)

9.00-11.00 (Wed. 29th June), Sali 14

The Category of “Religion” in Organising Social Practices: From a Case Study to Methodology

Teemu Taira (University of Helsinki)

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. By focusing on one case, the paper develops methods for studying how social practices are organised by negotiating the boundaries of the category of “religion”.

Pagans versus Religion: The Pagan Federation’s Ongoing Struggle to Register as a Religious Charity

Suzanne Owen (University of Chester)

Developing issues in my analysis of strategies pursued by the Druid Network, this paper focuses on the Pagan Federation’s attempts to register as a religious charity in England and Wales, in light of their applications being deemed to fail on the ‘theological coherency’ criterion. I will explore this issue in depth from a category of religion perspective.

Managing ‘Faith’ in a Modern State Assembly: the Ritual of ‘Time for Reflection’ in the Scottish Parliament

Steven Sutcliffe (University of Edinburgh)

This paper analyses the representation of the category ‘faith’ in a short ritualized address called ‘Time for Reflection’ which has been given to the weekly plenary session of Scottish parliament since devolution in 1999. I provide a brief ethnography of the event, a history of its formation, an indicative content analysis of its 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 use manage in a double semantic sense: to administer bureaucratically, and to contain the disruptive potential of inappropriate displays of something it calls ‘faith’. I 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 – as shown by the history of its formation and continuing evidence of its micro-management – an expression of both power and anxiety in respect of defining and managing an apparently liminal type of behaviour in a modern civil society.

What Qualifies as a Faith Community? The state, the Swedish Humanist Association, and the Category of Religion

Jimmy Emanuelsson (University of Gothenburg)

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.

Parallels and Differences between Late Antiquity and Europe today (Chairs: Peter Antes & Mar Marcos Sanchez)

9.00-11.00 (Wed. 29th June), Sali 15

Europe’s Identity in the Cultural Memory of Today

Peter Antes (EASR Honorary Life Member)

In the Preamble to the “Treaty establishing a Constitution for Europe” reference is made to “the cultural, religious and humanistic inheritance of Europe” which is seen as the cultural memory, to use Aleida and Jan Assmann’s term for describing the common narrative of a society. “Religious” in this Preamble is widely understood as the Judeo-Christian tradition. The the multireligious, multicultural and multiethnic reality of Late Antiquity is thus not taken into account. It constitutes a parallel with Europe today. The question, however, is whether the polytheistic context of Late Antiquity and the monotheistic tradition of modern Europe has any impact on parallels or differences in relocating religion.

Interreligious Dialogue: Past and Present

Mar Marcos (University of Cantabria)

The rise of violence in contemporary societies, a phenomenon in which religion plays an important role, has led to the emergence of several initiatives to promote interfaith dialogue. To this end, the UNESCO has promoted the establishment of Chairs in Intercultural and Interreligious Relations in several countries, including my own, Spain, that under President Rodriguez Zapatero promoted the program 'Alliance of Civilizations' adopted by the UN in 2007. At the same time, several non-governmental organizations have recently promoted centers for intercultural and interreligious dialogue in order to achieve mutual respect and help to prevent and resolve conflict. However, interreligious dialogue has a long history, beginning in philosophical debates in the Greco-Roman world, in which religion was an object of reflection. The spread of Christianity in the Mediterranean world, a religion incompatible with any other religious option, favored the debate with polytheists and Jews. A good number of texts reproducing those discussions, which proliferated in Late Antiquity, have survive, some of them being true testimonies and others a mere rhetorical exercise aimed to demonstrate the superiority of Christianity over other religions. The purpose of this paper is to compare the methods and aims of interreligious dialogue in Late Antiquity and it the present world, analyzing parallels and differences between past and present.

In the Mirror of Late Antiquity. Religious Pluralisms in Comparison

Giovanni Filoramo (University of Turin)

The category of religious pluralism, derived from the sociology of contemporary religion, has been applied in recent years to the religious world of Late Antiquity on the basis of a number of similarities. My speech aims to make the point of this use, on the background both of the changing religious landscape of Europe that

invites to read the phenomenon in the light of the processes of interrelations, cohabitations, contacts, hybridizations, and of some specific characteristics of the religious pluralism of the Late Antiquity.

Waiting for Immigrants

Maijastina Kahlos (University of Helsinki)

In 376 a group of Goths approached the borders of the Roman Empire as refugees and requested permission to cross the Danube and settle in the Empire. Emperor Valens was in need of recruits for the army and gave them the permission to cross the frontier river. The crossing turned into a panic because of flooding and as Ammianus Marcellinus (*Res gestae* 31.4), writes, “the drowned were a good many”. In my contribution I will make comparison with the situation connected with the Mediterranean in 2015 and the crossing of the Danube by Goths in 376, especially in regard to the attitudes towards the ‘otherness’ in cultural, ethnic and religious encounters in 2015 and the 370s.

Historiographical Wars of Nineteenth Century Europe. Jesus and “The Parting of the Ways” (I) (Chairs: Cristiana Facchini & Annelies Lannoy)

9.00-11.00 (Wed. 29th June), Sali 16

Betwixt and Between. Schleiermacher’s Contribution to the Paradigm of the “Historical Jesus” in Early 19th Century Exegesis, Strauß’ Criticism Against it, and What Followed

Eckart David Schmidt (Johannes Gutenberg-Universität)

Schleiermacher lectured on the Life of Jesus (1819–1832) precisely at the time when the paradigm of the historical-critical research of the “historical Jesus” had gained widespread recognition (heralded by Reimarus/Lessing as early as the 1770s): the first fully developed presentations of the “Life of Jesus” that can legitimately be called “historical-critical” were published in the same decade by Paulus (1828) and Hase (1829). This was also the period of German Idealism rising to its pinnacle, in philosophy, under Hegel, and, in Jesus scholarship a little later, under Strauß. The latter exposed the theological significance of attempts to construct an “historical Jesus” “positivistically” (to use an anachronism) to severe criticism (1835/36). Schleiermacher’s lecture on the Life of Jesus needs to be complemented by the christology of his Christian Faith, in which he strives at integrating Jesus of Nazareth, resp. “Christ”, in his dogmatic conception and presenting him as the “archetype” of God-consciousness (2nd ed. 1830/31). This paper aims to critically re-evaluate Schleiermacher’s role in contemporary Jesus studies, set it up against Strauß’ idealistic counter-conception, and enquire why, despite Schleiermacher’s eminent role in 19th century theology, exegetes of the subsequent generation followed neither Strauß nor Schleiermacher.

The Reception of Renan’s Life of Jesus among France’s Religious Minorities

Robert D. Priest (University of London)

Ernest Renan’s *Life of Jesus* (1863) is known for both its sales and its ambivalent representation of Jesus’ Jewishness. Renan rooted Jesus in first-century Judaism but also celebrated his exemption ‘from nearly all the defects of his race’. This paper will argue that while Renan’s account of the divergence of Christianity and Judaism was of only partial interest to the Catholic and free-thinking critics who debated *Life of Jesus* during the 1860s, it had a particular resonance among France’s two largest religious minorities: Jews and Protestants. Through private correspondence, newspapers (e.g. the *Jewish Archives Israélites* and *Protestant*

Le Lien) and scholarly texts, I will argue that Jews and Protestants engaged with the debate over Renan in ways that reflected their specific social and political positions in French society, rather than simply academic agendas. While Jewish scholars were quick to contest pejorative representation of the Jews, they restricted their public critique to Renan's treatment of Jewish sources, not wishing to provoke the Christian public. Protestants, meanwhile, engaged volubly in the debate. But whereas Jewish critics remained largely united in their condemnation of Renan's work, *Life of Jesus* rapidly became enmeshed in the debate within the Protestant community over the extent to which religion should accommodate freedom of conscience and 'critical' scholarship.

Suiting the Lord to Tame the Masses. Franz Overbeck's Scrutiny of His Present-Day Mythmaking on Jesus
Emiliano Rubens Urciuoli (University of Erfurt)

At the turn of the 19th and 20th century, mythmaking on Jesus is a popular academic and sub-academic (i.e., cultural) game within the German-speaking area. Tailoring the silhouette of the 'founder' of Christianity (and, thereby, of the very 'essence' of the 'religion' sprout up from him) to some extra-religious agendas is a particularly sought-after and rewarding good for cultural producers. Socialists, Nationalists and the 'Centrist' party of the Liberal Theologians are all touching the border of Jesus' garment for channeling his power through their ongoing strategy of shaping and taming the public opinion. From his peripheral lookout in Basel, the good friend and fellow-tenant of Nietzsche, Franz Overbeck (1837-1905), stares intensely at this struggle among players more powerful than him and among ideas more catchy and squared-off than his. Yet, my paper aims to show that, fashioned by his long-lived project of a 'profane history of the Church', Overbeck's positioning permits him to pinpoint their political, cultural and social stakes. The private streams of thought stored in his gigantic Kirchenlexicon seem to be particularly promising for grasping such an academically isolated, culturally awkward, but epistemologically strategic standpoint on the present-day clash of mundane, all-too-mundane Lords.

Shia Muslim Communities in Europe II: Being a Minority within a Minority (Chair: Oliver Scharbrodt)

9.00-11.00 (Wed. 29th June), Sali 17

Local Transnationalism: Ethnogeography as a Tool for Examining Generational Dynamics Impact on Transnational Shia Organisations

Chris Heinhold (University of Chester)

I investigate how young Twelver Shia Muslims, involved with transnational religious networks, interact with and influence those transnational organisations. In the construction of a theoretical framework I have developed on ideas from the work of Avery Kolers. This paper will outline how I use Kolers' conception of 'ethnogeography' in the context of understanding complex diaspora Shia identity constructions. It draws on findings from ethnographic fieldwork carried out in London during Ashura, 2014 and 2015. Kolers' conception of ethnogeography allows us to move from understanding the location of a single individual, towards understanding how a defined group views their social location in a given space. This is particularly relevant when questioning how young members of a religious community position themselves in a minority context. The idea of ethnogeography also allows for the theorising of transnationalism existing within a single, bounded, geographical location. The formulation of a distinctly Shia identity among the second generation Shia in London impacts on how the group identifies with and influences transnational Shia organisations.

Issues such as language, ethnicity, and sectarian position, all play a role in how young Shia formulate an understanding of their own identity in relation to the communities around them.

Being Shia Before and After ‘Ashura’: Discourses on Living a Piety-led Life among South Asian Shia Muslims in London

Sufyan Abid (University of Chester)

This paper aims at exploring and analysing the emerging discourses which emphasise ‘living an exemplary and piety-led life as a good Muslim’ among South Asian Shia Muslims in London. Morality and piety as everyday life practices are disseminated by Shia speakers who have been trained in post-revolutionary Iran. The paper explains how Shia Muslims of South Asian background in London are exposed to and made familiar with living a successful life as a pious and modern Muslims, whose life-style can be perfectly compatible with the economic, political and social challenges of being a Muslim in Britain. While Shia Muslims of South Asian background are mostly engaged with keeping their distinct identity of being Shia Muslim intact vis-à-vis Sunni Muslims by commemorating the rituals of ‘Ashura’ with religious devotion, reformist Shia speakers expand the meanings of being Shia beyond the month of Muharram and introduce a more generic notion of being a pious Muslim in everyday life. Such an emerging discourse appeals to some of the upwardly mobile and educated Shias of South Asian background, but is seen as too apologetic by others.

Moroccan Shiites in Belgium: Transnational Religious Identifications and Sensibilities in the Wake of Shifting Geopolitical Dynamics in the Middle East.

Iman Lechkar (University College Brussels)

The paper explores the changing religious identifications and sensibilities of Moroccans in Belgium. While Moroccans have been mainly associated with various forms of Sunni Islam, there is a growing minority of Moroccan Shiites. These new religious affiliations are a result of the deterritorialization of Islam (Roy 2004) and the network society we live in (Castells 2006). Through migration, globalization and mass media technology, the relationship of Islam, ethnicity and territory has become more complex. Social spaces of Muslims constitute diverse social, political and religious networks. Through migration, social media and other new information technology, diverse networks bring together ideas, places and people from all over the world. Belgium Muslims identify with issues that go beyond the national spatial space, resulting in enormous national and local effects of transnational developments. Since the invasion of Iraq in 2003 in Iraq and the upheavals in the Middle East dating from 2011, ideological differences within Islam have become more visible and played out. The daily Muslim deaths in the Middle East show that that the Sunni-Shia division has become the biggest and bloodiest antagonism of our time.

Conceptions of Ortho/Heterodoxy in Late Imperial–Early Modern China (Chair: James Frankel)

9.00-11.00 (Wed. 29th June), Auditorium I

Orthodoxy and Heterodoxy from a Qing Confucian Bureaucrat’s Perspective

Hung Tak Wai (Hong Kong University)

Contrary to what many 20th century historians have suggested, the Qing Empire (1636-1911) was an aggressive political entity. Its expansion was largely empowered by the prosperous economy of the place we

call China today, and the sophisticated bureaucracy composed of Confucians sharing a similar cosmology. Under the reign of the Manchu empire, different religions were under the governing of these Confucian officials. In this sense, the Confucian understanding of each religion, and their concept of orthodoxy and heterodoxy were significant to the religious policies and conditions of the Qing Empire. This paper aims at studying a Confucian scholar-bureaucrat, Yao Yin, who had served in different diplomatic ministries throughout his career. As a devoted Confucian, Yao Yin did not view other religions as merely heresies; instead he had a comprehensive “theology of religions,” allocating Taoism, Buddhism, Islam, Christianity and other religions according to Confucian “theology.” These ideas were recorded in his travel journals written in Tibet from 1842 to 1845, after the first Anglo-Chinese War. This paper would examine Yao Yin’s understanding of the orthodoxy and heterodoxy of various religions and its policy related implications.

Simultaneous Orthodoxies: Chinese Muslim Scholarship in Late Imperial China

James D. Frankel (Chinese University of Hong Kong)

In late Ming period (1368-1644) China, a burgeoning network of Sinicized Muslim scholars began to write a body of literature known as the Han Kitāb, books about Islam in classical Chinese. Their work continued during a time of great socio-political transition, as the Manchu Qing dynasty (1644-1911) attempted to establish hegemony and project legitimacy, despite foreign origins, over a multiethnic, multicultural empire. These conditions created an opportunity for various communities, including Chinese Muslims, to portray a collective identity that was consonant with the values of Confucian ideology. Liu Zhi Zhi (ca. 1660 – ca. 1730) embodied this ethic of dual Chinese-Islamic orthodoxy. His work sought to harmonize Islam with orthodox Chinese thought. In particular, in his *Tianfang dianli* (Ritual of Islam), Liu Zhi explored the theme of ritual, applying this quintessential Chinese concept to Islamic religious practice. He also provided metaphysical foundation for his discussion of orthopraxy, presenting an introduction to Islamic theology in terms of Neo-Confucian philosophy. The challenge of expressing these concepts in a context devoid of any clear monotheistic principle tested the limits of his scholarship and linguistic finesse. His methodology reveals him as an erudite and cosmopolitan scholar, who synthesized diverse influences into a body of work epitomizing the phenomenon of Chinese Muslim simultaneity.

Heresy within Orthodoxy: A Confucian’s Attempt at Reshaping Social Ethics

Wai Cheuk Yee (Chinese University of Hong Kong)

The Ming dynasty (1368–1644) has sometimes been referred to as the time when Buddhism met its downfall, with criticisms of the religion commonplace, often accompanied by stories narratives ranging from crime stories to accounts of erotic activities. Not only did those records contradict the academic understanding of Buddhism, but the criticisms towards them also largely defied Confucian standards of what was deemed morally unacceptable. With the aim of reviewing the sentiments and arguments, especially those of the literati who were well trained in orthodox ideology and usually held relatively high social status, this paper focuses on the examination of the *Zibuyu* (子不語, or What Confucius Would Not Say), by Yuan Mei (袁枚, 1716-1797), a noted literatus at the time, who was also known as a poet, scholar, artist and gastronome. With a large variety of writings, Yuan was also known to be critical towards Buddhism. While the title of the compilation has declared the contents as deviant from Confucian ethical norms, Yuan’s presentation of the stories serves not just as entertaining reflections of the society, but as something deemed inappropriate in the eyes of literati, especially when garbed in the Buddhist robes.

Psychology of Religion and Current Religious Change (II) (Chairs: Göran Ståhle & Peter Nynäs)

9.00-11.00 (Wed. 29th June), Auditorium II

Orientations in the Holistic Milieu

Göran Ståhle (Södertörn University)

Since Paul Heelas and Linda Woodhead identified the holistic milieu as an important arena for religious change, there has been a discussion on definitions and on relevancy. At issue have been how spirituality and secularization is related to the multiplicity of complementary and alternative medicine. This paper argues that models of religious motivation and orientation from the Psychology of Religion can add to conceptual clarity, and do justice to the complex interrelations between spiritual and secular beliefs in the holistic milieu. A typology of "holistic orientations" is proposed.

Religious Identity, Social Identity, and Assumed Participation

N.J. Millman (University of Amsterdam)

To what extent can social psychological theories be applied within the psychology of religion to further illuminate people's self-identification with religious groups? Discussions within social psychology determine social identity via an index of factors, which includes group membership, participation, and self-esteem. While these theories have not been developed in the context of religious groups, we can extrapolate mechanisms from general social psychology to the psychology of religion to generate hypotheses about self-identification with religious groups. For example, I will argue that social identity theory can explain how positive self-esteem can be cultivated through religious group membership, even when symbolic gestures of ritual participation are absent. This discussion will engage trends in contemporary religious belief and behavior and examine the ways in which social psychology can be useful in understanding religious self-identification independently of active religious participation.

Religious Conversion and Process of Rationalization of Religion

Konstantin Antonov (Saint-Tikhon's Orthodox University)

The article examines the role of the phenomena of religious conversion in one of the main processes of transformation of religion in modernity - its rationalization (M. Veber). Conditions in which conversion becomes a starting point of processes which lead to growth of rational elements and structures of reflection within a religious tradition are under discussion. The structure of the process of conversion analyses from this point of view. The main thesis is that it is conversion what help to transfer a religious consciousness from its traditional routine level of everyday life to reflective rational form. A special heterogeneity of routine while it is perceived by religious agent as something worldly provokes a process of reflection which integrate his inner world on more rational and at the same time purified in religious sense step. In its cultural aspects this transformation establishes new forms of religious life, playing an important role in development of contemporary world. Methodologically I will take into account the tradition of phenomenological sociology of religion (A. Schütz, P. Berger and Th. Luckman, Cl. Geertz) and trends of psychology of religion which put in the centre of their attention such notion as "meaning" (R. Baumaister, R. Palutzian, C. Park). An approach to the study of religion as "symbolic system" in the first case and as a "meaning system" in the other - correlates to and complements each other.

The Words of Religious Pluralism 1 (Chair: Alessandro Saggiro)

9.00-11.00 (Wed. 29th June), Auditorium III

#TOLERANCE2

Jörg Rüpke (Universität Erfurt)

"Tolerance" is the word this paper is going to comment upon, briefly illuminating its historical origins and critically discussing its implications as an analytical and descriptive term.

#DISTINCTION. Between Centralization and Dispersion in the Incident at Antioch

Francesco Berno (Sapienza University of Rome)

Distinction is not only difference: it implies a problematic dialectic between identity and otherness. In ancient times, this feature has emerged clearly: in Latin 'finitio', from finis (boundary, limit), in Greek ὄρος/λίθος. Then, distinction is a boundary line that entails a strong tension between the proximity of the different and the configuration of the identical. This paper aims to analyze in depth such a tension, starting from the birth of the new, unknown, Christian doctrine from Jewish monotheism. In particular, I will focus on the incident at Antioch between Paul and Peter, as it is preserved in Epistle to the Galatians 2 and Acts of the Apostle 15. Indeed, here it is disclosed the inner logic that presides over the canonization of the Scripture, which is actually the logic of distinction: different voices (διαφωνία) are reduced ad unum, preserving, however, their irreducible variety. This process balances a perspective of contamination as well as of selection and institution. Against Marcion, and against the dream of a pure identity.

#COHABITATION. The Apocalypse of John and Group Dynamics of/between Early Believers in Christ in Asia Minor (I cent. CE). Polarizations or Cohabitations?

Luca Arcari (University of Naples Federico II)

A persistent tradition of studies has often interpreted the text of the Apocalypse of John as a sort of Christian meditation on the destructive effects of the Roman imperial power. Such an interpretation has often moved from the idea that 1st cent. Christianity was an entirely structured and a well-defined institutional entity, in spite of divergent visions as well as considerations about Roman Empire well-attested in proto-Christian sources. This paper moves from a different consideration: it is at least anachronistic to consider the Apocalypse as a Christian meditation on Imperial power as the manifestation par excellence of the Evil. In this perspective, the Apocalypse of John is a local discourse, i.e. a tentative to affirm (or to re-affirm) a particular group authority in a specific space, where religious and cultural cohabitations influenced and repositioned actual group self-definitions in response and/or competition with other group self-definitions. In such a context, i.e. presumably a urban space of 1st cent. Asia Minor, different declinations as regards Jesus' worship and/or faith cohabited, and in such a context Roman power imagery functioned as a discursive stratagem in order to stigmatize competitive postures of group-authority as well as elusive (or considered as elusive) group self-definitions.

Dynamics of Gender and Orthodox Christianity in Contemporary Europe (Chairs: Helena Kupari & Bettina Sirén)

9.00-11.00 (Wed. 29th June), Auditorium IV

Representations of Christian Women on Social Media

Bettina Sirén (University of Gothenburg)

Religion is not only manifested in the more traditional forms such as church attendance, but also in various expressions on social media. Facebook, for example, is seen by many as creating a social platform where different opinions and more unconventional discussions may flourish unlike how the traditional media convey information. Internet is therefore an interesting platform for investigating how information about, and expressions of, religion is spread. Stressing the importance of Internet as a platform for religious behaviors, this paper examines visible forms of religious expression shown by the discursive struggle between the Facebook-group Christian Women Against Femen (CWAF) and its counterpart feminist movement Femen. Notably both movements have roots in Eastern Europe and post-communist countries. By analyzing both the visual representations of these groups this paper seeks to answer how notions of femininity on the Internet are formulated and reproduced based on the discourse between these two women's movements. This paper focuses on broader aspects of representation of women and more specifically of Christian womanhood. In analyzing the actions of Femen and the reactions of CWAF, this paper touches upon broader topics such as embodiment of piety and the body as political means. More concretely this paper seeks to present how religious women manifest actions and reactions of protest on the Internet, and more specifically on Facebook.

Women's Religious Agency in Post-Chernobyl Belarus.

Elena Romashko (University of Göttingen)

The given paper analyses the role of female vernacular religious agency in post-Chernobyl Belarus, with a special focus on the veneration of icons and usage of objects of material religion. In the Russian Orthodox Church (traditionally prevailing in Belarus) women have an insignificant liturgical role, which differs in vernacular religion, i.e. practices of religion that exist apart from and alongside the strictly theological forms of the official religious tradition. Women often come in the foreground and act as religious specialists. Therefore, I argue that women in Belarus are playing a considerable role in stabilising the religious system in contemporary communities, even though they cannot express their religious piety and worship through priesthood or representative positions in church administration. I plan to demonstrate with empirical data how women take ad hoc ways of worshipping, through the roles of vernacular religious specialists (as healers, folk ritual performers and counsellors) and material religion keepers (by keeping knowledge about the healing power of religious artefacts and providing control over a 'proper' attitude and interaction with shrines and sacred objects). Thus, the aim of the paper is to demonstrate the inclusiveness of vernacular religion and the role of women as its main agents in coping with the health issues and constructing social security in the changing world.

Wise Priests and Possessed Women: a Case of Russian Orthodoxy

Ksenia Kolkunova (Saint Tikhon's Orthodox University)

Also the official authorities of the Russian Orthodox Church (ROC) is very careful when evaluating exorcism, the practice of 'otchitka' or prayer services for possessed, is a part of church life. Despite the growing demand for those, only a limited number of priests (having bishop's blessing for that or sometimes not) practices it.

In the case a certain relocation of values takes place: prayer services with exorcism are more popular than liturgy, and the priest can be described as a seer, or almost a saint, or as 'powerful' in energetic sense. The popularity of these priests exceeds Orthodox communities, with a number of people joining the services out of curiosity. The ROC condemned such practices in 1998 for an 'overuse of power by some shepherds'. But this judgment does not really influence women involved into church life by the believing in being possessed by demons. Alongside mentioned curious people, they constitute the main body of parish. These men of power proclaim women to be a source of sin; they are to be blamed for such problems as divorces or any family troubles. Their female followers are gladly accepting the role. Whether they are possessed or not in reality, they start to see themselves as such, explaining all their sorrows by sins, passions, and demons. That is, priests offer means of healing for the problem they spotlighted, and the problem rests on socially accepted gender stereotypes and injustice.

Grandmother's Death and Other Stories: Elderly Finnish Orthodox Christian Women's Narratives of Gendered Religious Agency

Helena Kupari (University of Helsinki)

Sociologist of religion Meredith McGuire has described lived religion as consisting of stories through which people make sense of their world and activities through which these stories are put into practice. In this paper, I examine religion-related narratives that I have collected as part of my interviews of Finnish Orthodox Christian women born in the 1920s, 30s, and 40s. The stories concern the religious piety and practice of the women's loved ones and my analysis focuses on how they are not just stories of religious people but, more specifically, of religious men and women. From the narratives, that is, I identify patterns and ideals of gendered religiosity. Furthermore, in the paper I also discuss the women's interpretations of these stories, tracing the ways in which they informed the women's religious activities and their sense of religious agency.

Imageries and Rituals of Modern Death (I) (Chair: Terhi Utriainen)

9.00-11.00 (Wed. 29th June), Auditorium IV

Aesthetic Imageries as Metaphysical Meaning-making

Maija Butters (Helsinki University)

In my ethnographic research on death and dying in contemporary Finland, I explore how Finns facing end of life due to a long-term illness or other terminal condition seek to orient themselves and make meaning with cultural tools such as imagery, language and metaphysical thinking. My primary research material is based on extensive fieldwork at Terhokoti hospice and in the cancer ward of HYKS, where I have done numerous interviews with terminally ill patients. One of the ways in which my research subjects have sought to make sense of their situation is through aesthetic experiences. Whether inspired by nature, music, poetry, creative visions, or dreams, and whether they had any religious inclination or not, these experiences provided patients with working imageries about the end of time and death, ultimately leading to metaphysical insights about their situation. This paper explores how art and aesthetics can work much like religious rituals, myths and language, containing ambiguities and paradoxes of life. As the role of institutional religion is diminishing, it is becoming increasingly important to understand how emotional and spiritual resolution can be arrived at by means of aesthetics.

Buddhist Teachings of the Tibetan Book of the Dead and their Institutionalization in Palliative Care and Hospices in the West

Jens Schlieter (Bern University)

Since its first translation into a Western language in 1927, the teachings of the so called Tibetan Book of the Dead are held to be an outstanding practice of the Art of Dying, aiming to teach the dying to be clear-minded and calm when death approaches. Moreover, it provides guidance for how to behave in the various after-death- or intermediate states assumed to unfold for the consciousness bound to take rebirth, if the liberating practice fails, in a new body. The teachings became well known through the activities of Sogyal Rinpoche, author of the very successful *The Tibetan Book of Living and Dying* and founder of the Rigpa-tradition, consisting of a world-wide network of centers. In the presentation, it will be discussed how these teachings influenced the Western death awareness-discourse, without, however, being able to institutionalize as Buddhist Hospices on a broader basis. Though the Tibetan Buddhist teachings on death and dying are attractive to a considerable number of Western practitioners, adepts and sympathizers, (a) the legal and organizational framework of Institutions for the Dying in Western countries, as well as (b) the age cohort of Western Buddhists in the Tibetan traditions, the first generation being converts of the 1960s and 70s and (c) the rather loose identification a large number of Western Buddhists entertain with Buddhist institutions seem to be the most important factors to be analyzed.

Relocating the Dead: Ritualising Continuing Bonds in the Netherlands.

Brenda Mathijssen (Radboud University Nijmegen)

Since the late 20th century Dutch funerary repertoires have been characterized by improvisation and informality, and traditional otherworldly afterlife beliefs have become vague and diverse. Furthermore, institutionalized places of remembrance, such as cemeteries, have lost their scope for meaning making for many Dutch (Prendergast, Hockey & Kellaher 2006). Influenced by religious change, the rise of cremation, and post-cremation creativity, the dead have come to reside among the living. This paper will discuss the dynamics of continuing bonds between the living and the dead in the Netherlands by exploring ritualised relocations of the dead through objects in vernacular spaces (Maddrell 2013). For those unfamiliar with the bereaved or the deceased, the significance of such spaces is often disguised by everydayness or hidden behind front doors. However, it is particularly in these spaces that the dead are separated from as well as integrated in the lives of the living. The ritualised movement of objects of the dead in such spaces will evidence how the bereaved distance themselves from their dead, how the dead are integrated in their lives, and how their relationships alter. It will illuminate negotiations of the absence-presence of the dead, the blurred boundaries between the living and the dead, as well as between persons and things. Attention will be given to the cultural resources of continuing bonds. Moreover, it will be asked how relationships with the dead relate to traditional afterlife beliefs.

Encountering Death - Young Adults with Cancer

Suvi Saarelainen (University of Helsinki)

Every third Finn has been affected by cancer in their lifetime and approximately 24,000 new cases of cancer are diagnosed each year in Finland. Still, it is relatively rare to get cancer during emerging adulthood. Autobiographical interviews with 16 young adults with cancer were conducted after their cancer treatment. The participants had been diagnosed with cancer during the previous five years. The interviews began by asking the participants to draw a life tree. This task was followed by an autobiographical interview that consisted of story-formed questions considering the past, present, and future. The analysis process was a combination what Riessman (2008) defines as a thematic approach and Lieblich (1998) as a holistic-content

perspective. To understand the drawings, a visual-narrative analysis was conducted. First, the analysis was conducted with an intratextual approach and it was possible to see what the themes meant at the personal level. Next, it was possible to compare themes with an intertextual approach and discover how themes appeared from the data as a whole. The analysis showed that cancer changed young adults' attitudes towards dying and death. For some, the death became a natural part of life. For some, the possibility of dying gave encouragement to change one's course of life. Some participants became so frightened that they were not able to discuss their future views at all. The presentation examines different attitudes towards death and how these attitudes influenced on one's life after cancer treatments.

Wednesday 29th June

11.15-12.30

Keynote: James R. Lewis (Chair: Marcus Moberg)

11.15-12.30 (Wed. 29th June), Sali 1

Seeker Milieus in Nordic Countries:

From Exclusive Memberships to Changing Multiple Involvements and Interests

James R. Lewis (University of Tromsø)

In his analysis of the spiritual subculture that he termed the "cultic milieu," Colin Campbell carried out what was, in effect, a Copernican revolution by shifting the ground of analysis from individual new religious movements (NRMs) to the larger spiritual subculture out of which these groups emerged. The cult controversy, however, interrupted this revolution by prompting researchers to focus on the more solid, sect-like groups that, at the time, were at the center of social conflict. Building on data gathered primarily from Nordic countries, in this presentation I return to Campbell's paradigm shift, both by refocusing on the larger alternative spiritual milieu (referred to variously as the holistic milieu or the New Age) as our primary frame of analysis, as well as by examining some of the dynamic patterns manifested by seeker-oriented participants in both the cultic milieu and the charismatic-evangelical Christian milieu. Despite the theological chasm between them, these two spiritual subcultures share a movement away from the exclusive organizational involvements that characterized traditional religions. Instead, contemporary seekers not only tend to go from one involvement to another across time, but they also tend to have multiple simultaneous spiritual interests.

Wednesday 29th June

13.30-15.30

Religions as Networks of Concepts, Practices, Artefacts and Minds: Case Studies from Ancient Mediterranean (I) (Chair: Risto Uro)

13.30-15.30 (Wed. 29th June), Sali 4

Origins of Mithraism in the Light of a Network Analysis of Mithraic Archaeological Evidence Aleš Chalupa (Masaryk University)

Origins of Mithraism remain a yet unsolved puzzle for the modern scholarship. Since the time when increasing criticism led to the abandoning of the Cumontian scenario of the diffusion of the Mithraic cult from ancient Persia to the Roman Empire, various rival hypotheses of Mithraic origins have been offered. Some of them still assume that the formation of the cult took place in Asia Minor (e.g. Will, Turcan, Gordon, Beck), others can be seen as a more radical departure from the Cumontian views and offer candidate regions more distant from ancient Persia, e.g. Bosporan Kingdom (Beskow), Balkan Peninsula (Wikander) or Rome/Ostia (Clauss). However, the oldest archaeological evidence for the cult's existence does not unequivocally support any of these hypotheses and we thus cannot easily decide which of these scenarios of Mithraic origins should be preferred as more historically valid. This paper argues that a quantitative network analysis of the spatial and temporal distribution of the archaeological and epigraphical evidence related to Mithraism might possibly shed some light on the process of the formation of Mithraism and lead to an identification of a geographic region from where the cult most likely started to spread. Results of such an analysis might thus help scholars to evaluate competing scenarios of Mithraic origins and partly overcome the problem of the lack of relevant evidence.

Attracting the Gods: How to Model the Spread of the Egyptian Cults in the Ancient Mediterranean Tomáš Glomb (Masaryk University)

Early in the Ptolemaic era, the cult of Isis and Sarapis spread successfully to ports in the ancient Mediterranean. The reasons standing behind this process are however only partially understood. The main hypotheses in the academic discussion emphasize either the maritime trade network or Ptolemaic political propaganda as key factors in the spread of this cult. Both of these claims are supported by historical evidence. Ptolemaic Egypt was one of the main exporters of grain, Isis was a patron goddess of sailors and many cities in the ancient Mediterranean had close diplomatic relations with the Ptolemies. In order to clarify which factors could be advantageous for specific locations in the question of the spread of the cult of Isis and Sarapis, this paper introduces a model which based on environmental and political datasets determines the theoretical political and trade attractiveness of these specific places for potential Egyptian visitors.

Baptism Reconsidered: Embodied Cognition, Ritual Efficacy, and the Cultural Evolution of Baptism Rikard Roitto (Stockholm School of Theology)

How can we explain the variety of early Christian theological interpretations of the ritual of baptism as the result of cultural evolution? My first hypothesis is that the bodily experience of the ritual had significant impact on the cultural evolution of different theological interpretations of baptism and their spread through the network of early Christian communities, although it should not be seen as the only important factor. Research on cultural evolution, diffusion of innovations and embodied cognition is used to analyze the

problem. My second hypothesis is that innate intuitions about ritual efficacy can explain certain developments in the baptismal ritual. Experimental studies on experienced efficacy is used to understand the liturgical development in the first four centuries.

Discrepancies Between Teacher Training Programmes in the Study of Religions and the Aims, Contents, and Didactics of Related School Subjects (II): Comparative Religious Education Research (Chairs: Tim Jensen & Wanda Alberts)

13.30-15.30 (Wed. 29th June), Sali 6

Dealing with Terrorism in Religion Education - an Empirical Study Among Teachers in Upper Secondary Schools

Marie von der Lippe (University of Bergen)

While terrorism is seen as a great challenge in modern societies, few studies address how terrorism is dealt with in schools. Terrorism and violence committed in the name of religion and/or ideology are sensitive issues and not given topics within education. These topics include ethical dimensions, beliefs, identity politics, tolerance and xenophobia. The sensitivity and complexity together make discussions about terrorism and violence challenging. By using qualitative data gathered from teachers in religion education classes, this paper examines how the terrorist attacks that hit Norway 22 July 2011 have been worked with in Norwegian schools and the stand-alone-subject Religion and ethics in upper secondary schools. In a former study conducted among students in Upper secondary schools we found that issues related to the terror acts 22 July has not been a common topic in school. At the same time the study showed that there is a genuine interest among students in discussing the relationship between religion and terrorism in religion education. Based on findings from interviews with teachers this paper discusses whether teachers are equipped to moderate discussions about religion and terrorism, and if they have knowledge, competencies and skills to do so. A main issue is how prepared teachers in religion education are for dealing with sensitive and challenging issues in a plural and often politicized context.

Nonconfessional RE in Quebec and Flanders: a Comparable Debate

Leni Franken (University of Antwerp)

In Quebec (Canada), a non-confessional religious subject called ERC (Ethics and Religious Culture) has been introduced in all regular schools in 2008. Presently in Flanders (Belgium), there is also a proposal to introduce a non-confessional subject (LEF: Levensbeschouwing, ethiek, filosofie – worldviews, ethics and philosophy) in all regular schools. Interestingly, there are many parallels between the current education system in Flanders on one hand, and the previous system in Quebec on the other. Particularly the high number of state-subsidized faith based schools, and the organization of denominational RE are remarkable parallels. In addition, there are many similarities between the (present and past) debates regarding non-confessional RE in Flanders and in Quebec. In this paper, I will mainly focus on the theoretical criticisms against deconfessionalized RE, with a particular focus on the criticisms from Catholics and from the organized humanists. This examination will reveal that the disapproval of non-confessional RE is mainly based on wrong assumptions about religious studies based RE, and that these mistaken arguments are often used as a strategy to keep several privileges intact.

Teaching Religions in Italy and Sweden, Between Theory and Practice

Mariachiara Giorda (University of Bologna)

Over the past twenty years important changes in the framework of RE teacher training has taken place in many European Countries, in terms of reform and professionalization; they are mirrored in official documents by state as well as church institutions. In addition, schools are facing new challenges such as the transformations within families or the task of inclusive education. Also, new approaches in religious pedagogy have emerged that require a critical revision of framework theories and guiding concepts. Thanks to the network of European “Ready” project I would offer a panorama of the recent changes in RE teacher training in Italy and Sweden, focusing in particular on the presence or absence with links to other school subjects. According to my empirical research among students of RE teacher training in these 2 countries I would like to compare theory and practice, moving from some semi-structured interviews about their satisfaction, motivation and their problems (regarding methods, tools and contents) in everyday application of the study programs.

Relocating Religion in a Changing Classroom

Kristian Niemi (Karlstad University)

Religion as a subject is handled very differently in different, national contexts (see Davis & Miroshnikova, 2013). In this paper, we will discuss questions which surface in the meeting of two very different systems of RE: Sweden and India. The two paradigms interfere with each other (cf Haraway 1991). It reveals different ways of understanding religion in general and RE in particular. One focus will be on what sort of religious expression(s) pupils are allowed to meet in the two contexts. In this paper we will take both a theoretical and empirical approach on what sort of religious expression children in primary school are allowed to meet in RE. We show that the different histories of the two societies has shaped two particular understandings of religion, which in turn has resulted in two different ways of arranging RE. The Swedish, secular school-system tends to be Lutheran, although in an unconscious manner (cf Buchardt, 2015). Whereas the Indian school-system on the face of it doesn't have religious education (cf Mahmood, 2013). Looking closer, it can be found, but perhaps focusing on doings rather than knowledge of. One context highlights knowledge of, but avoids doings. The other context emphasizes doings, but avoids knowledge of and definitions. Both systems of RE offer particular opportunities and suffer difficulties in dealing with today's globalized world (cf Kittelman, 2015; Kumar, 2007).

Religion and Urban Visibilities (I) (Chair: Mariachiara Giorda)

13.30-15.30 (Wed. 29th June), Sali 7

Establishing and Disestablishing Religion in Urban Space

Rafael Walthert (University of Zürich)

The presence of religion in urban space in Switzerland is characterized by two divergent developments: (1) The city centers are dominated by the monumental architecture of the established churches which are confronted with a decline in members and money. Because this decline leads to a low use of the church buildings and the costs for their maintenance remain high, the churches seek for new ways to use their infrastructure. But “heritagization” makes it difficult to introduce profound changes in the infrastructure: As several discussions over the last years show, the demolition or re-use of churches is not accepted, neither by the broader public nor the institutions responsible for the preservation of the cultural heritage. (2) The

buildings of religious communities outside the established churches, like Evangelical or Muslim communities, are situated in the suburbs or former industrial zones. The increasing diversity of communities to be found there becomes, as in the case of mosques and minarets, subject of critique. The religious buildings in these areas are barely visible, but they are heavily used for the performance of religious practices. This stands in contrast with the buildings of the established churches, which have a high symbolic value for the areas in which they are located but have a dwindling importance for religious practice. Based on case studies in both areas, this paper compares these developments and draws conclusions concerning the relation of the visibility of religious communities and the changes of religious traditions and their social context.

Without Headscarf: Muslim Women and the Relocation of Spirituality

Valérie Amiraux (University of Montreal)

What is the place for pious citizens in European liberal democracies? How can the variety of religious gestures that composes pluralism in these contexts be studied? Is there room for being religious committed believers and Citizens simultaneously? This paper answers these broad rather theoretical questions by looking at Muslim women who take off their headscarves. The Islamic headscarf has turned into a social scientists obsession as well as a political trap since the early 90s in various European Union member states as well as in some North-American provinces such as Quebec. By looking at the opposite gesture, i.e. Muslim women unveiling, I aim at highlighting the tensions between the liberal promise of freedom of conscience and the experience of choice as lived by believers, but also to analyze how the public obsession for the headscarf has contributed to design religion as a rather non intelligible for secular publics. The paper is based on a recent empirical research I started in 2015. It consists in nondirective interviews with women (30-46 years old) based in various cities (Montreal, New York, London, Paris) but with similar socio-economic positioning as well as political connection with or implication in local NGOs. Their explicit and visible change of clothing puts them at the centre of a double-bind in which their families, the neighbourhood, their religious community of belonging as well as various others (embedded in public policies, media representations, etc.) intervene as co-interpreters of the meaning of their individual decision to displace and relocate their spiritual conviction.

Invisibilising Islam in Britain and France: the Graveyard Which Dares Not Speak Its Name

Alistair Hunter (University of Edinburgh)

This paper analyses the different ways in which a specific kind of religious space - Muslim burial grounds - are visibilised or invisibilised in the context of post-migration diversity in Britain and France. Across many European countries there is a new need to create burial space for the growing population of older Muslims who are opting for burial in European soil. Negotiating this new demand on urban land use is not without controversy given the anti-Muslim sentiment which is more and more pervasive in these countries, as qualitative case studies in the Glasgow and Paris urban areas show. In France, the strict separation of religion and state extends into municipal cemeteries, which in theory should be completely neutral with no zoning into separate confessional sections. However a place in a de facto separate section may be granted at the discretion of the mayor, provided such sections are visibly indistinguishable from the rest of the cemetery. In Britain, where the legitimacy of claims-making based on ethnicity or minority faith status is well established in public policy, one would expect the creation of separate burial sections to be less problematic. However, when urban planning decisions become the object of grassroots opposition and mobilisation, the authorities may likewise turn to invisibilising strategies as a pragmatic means to defuse local political tensions, for example by omitting all Islamic references from the name given to a particular cemetery.

Contemporary Sufism in Sweden

Simon Sorgenfrei (Södertörn University)

Sufism has been practised in Sweden at least since the painter Ivan Aguéli/Abdal Hadi (d. 1917) was initiated in the Shadhiliyya tariqa in the 1902. In 1925 the Indian Chishti missionary Inayat Khan (d. 1927) visited Sweden, a visit resulting in the formation of the Swedish Sufi Movement, active until the late 1990s. As a result of migration in the post-war period, a great number of the worlds different Sufi traditions have have established themselves in Sweden. Even so there is a great lack of knowledge concerning these groups, their numbers and activities. In my presentation I aim at presenting some general findings and salient themes from a newly initiated (January 2016) project focusing on contemporary Sufism in Sweden. In the presentation I will offer a general overview, and point to three themes of special interest, 1) mission and migration, 2) transnational connections and 3) controversies and conflicts.

Changing the Senses: Religious Objects in Museum Space (II) (Chairs: Marianna Shakhnovich & Ekaterina Teryukova)

13.30-15.30 (Wed. 29th June), Sali 8

Sefer Torah as a Souvenir for the Emperor and the Instrument of Anti-religious Rropaganda: (Policies of Exhibiting Torah Scrolls)

Alla Sokolova (State Museum of the History of Religion, St. Petersburg)

My report will be focused on museum presentation of three Torah scrolls, donated by Jewish communities to the Russian Emperor Nicholas II as an expression of loyalty feelings. These Torah scrolls from the collection of the State Museum of the History of Religion in St. Petersburg played an important role in the museum representation of Judaism that corresponded to the tasks of sharp criticism of religious institutions within the framework of the Soviet anti-religious discourse of 1920s – 1930s. In the museum exhibitions they were displayed as a key evidence for devotion of the rabbis to the tsar, and their indifference to the Jewish poor. The Torah scroll was endowed with such a meaning due to the context, which provided by visual materials placed next to it including photographs of ceremonial offering of the Torah scroll to the tsar as well as of victims of Jewish pogroms.

Asian Religious Objects in Museums: Idols, Icons, Agency

Charles Orzech (School of Critical Studies University of Glasgow)

The 18-th and 19-th century conceit that ‘pagan fetishes’ were lifeless curiosities, hunks of wood or stone in exotic form, still haunts both comparative religion and many museum displays of Asian religious objects. On a recent visit to one regional museum in the US I encountered a room of Hindu and Buddhist sculptures lined up along the walls with virtually no contextual information. Considerable research into the fabrication, consecration, and use of Asian images has demonstrated that the gods are considered to be living social beings and integral nodes in living religious communities. Yet, displays designed to invoke living context often have the feeling of a ruse. An alternative approach is suggested by the work of Bruno Latour, Tim Ingold, Graham Harvey, and Glenn Peers among others. This approach seeks to deconstruct our Cartesian, scientific, and objectivist discourse by repurposing discourses about ‘animism’ and the agency of objects. In this presentation I will explore this phenomenological and agency-oriented perspective as an alternative to aesthetic and comparative religions discourses that now shape many museums displays of Asian religious

objects. My examples will be drawn largely from displays of Asian objects in museums of world religions and exhibitions devoted to world religions.

The Chinese Popular prints Nianhua as a Source for Study of Chinese Popular Religion

Ekaterina Teryukova (State Museum of the History of Religion, Russia) & Ekaterina Zavidivskaya (National Tsinghua University, Taiwan)

The paper clarifies the history of collection of the Chinese popular prints (nianhua), temple epigraphy and other valuable materials on Chinese popular religion, which belong to the Russian sinologist Vasilii Alexeev (1881-1951), preserved now at the State Museum of the History of Religion (Saint-Petersburg). The main emphasis is concentrated on the hand-written commentaries by Alexeev's Chinese mentors (xiansheng) and his personal field-notes made during his travel across China in the beginning of the 20 cent. These records contain considerable data on the late imperial Chinese society and give a lot of information about the religious practice of the time.

The Transformation of Religious Images: the Objects of Religious Culture in Historical Exhibitions

Marianna Shakhnovich (Saint-Petersburg State University)

The report analyzes the different meanings obtained by religious artifacts in the contexts of permanent and temporal museum exhibitions, devoted to the political or cultural history. Museumification of the religious objects is always associated with its withdrawal from everyday context and incorporating it into a new artificially created system of senses. On the basis of archive materials and printed information about the exhibitions on the history of religions, church-state relations and the history of culture, created in Russia in the 1930s, the 1980s and the last decade, presentation shows how religious artifacts (mainly icons) may change its senses and get new meanings. They contribute to the formation of political mythology and influence the dissemination of certain models of historical memory.

Performances and Mediatizations of Indigenous Religion(s) 2: Textualization, Digitization, Globalization (Chairs: Bjørn Ola Tafjord & Gregory D. Alles)

13.30-15.30 (Wed. 29th June), Sali 10

"Religion" and "Indigenous Religions" within Latin American Indigenous Theologies

Minna Opas (University of Turku)

Indigenous theologies were born in the 1960s onwards as response to the need for contextual theology, which takes into account local socio-cultural contexts and, in particular, the specific needs of the poor and the marginalised in these contexts. The fact that Christianity for many indigenous peoples stood and stands for conquest, colonialism, discrimination, and repression of indigenous life-ways, did not inhibit the development of indigenous Christian theology. Rather, within indigenous theologies Christianity, with its controversial history, is seen to stand in a productive tension with indigenous spirituality or religion. This paper examines this productive tension between indigenous theology and indigenous religion. It asks first, how do both Christianity and indigenous religions become represented, (re-)positioned and made meaningful in relation to one another in a variety of ways in World Council of Churches' and Latin American Indigenous theologians' public discourses and, second, what happens to the category of religion within these negotiations, especially in regard to its historical linkages with Christianity.

Locating “Sami religion” and “Circumpolar Indigenous Religion” in Curricula for Religion Education in Sami Administrative Areas in Norway 1997-2015

Bengt-Ove Andreassen (University of Tromsø)

The Norwegian educational system has since 1997 had a separate set of curricula for the Sami administrative areas with a special orientation on Sami culture. Curricula, textbooks and teaching all function as “sites of performance” in the educational sector. When a certain perspective or knowledge has been integrated in these “sites of performances”, it is reproduced within the educational system for years. This reproduction can be seen as a form of mediation that serves to establish something as “truths” or as “common knowledge” for both teachers and pupils. Analyzing curricula in a period of ten years, a development or change in the construction of “Sami religion” can be found. Since 2005 the term “circumpolar indigenous religions” - with special focus on contemporary Shamanism and nature - has served as a frame to reconstruct and mediate Sami religion as a living tradition parallel to Christianity in RE in the Sami curricula. The paper will critically discuss how the discourse on indigeneness seems to effect the development and implementation of the above mentioned terms in the curricula, and seemingly pave the way for a construction and mediation of “circumpolar indigenous religions” and Sami religion that is ideologically and politically motivated rather than based on research.

“The day our people die out the sky will collapse” – Print Culture and Textual Demarcations in Brazilian Indigenism and Environmentalism

John Ødemark (University of Oslo)

Tsing has warned that fear of “simplistic representations of tribal culture” may lead to the dismissal of “the most promising social moments of our times”; alliances between “tribal” peoples and environmentalists. She also recognizes that “green development fantasies” are based upon stereotypical views of the tribal. I apply notions of intertextuality and approaches from book history to analyze one such alliance in the Xingu. I analyze how two aspects of Western text and print culture, the folkloric demarcation of territorial boundaries with oral tales, and Biblical text culture, are preconditions for “indigenous religion”. I show that the calibration of the indigenous in “old” print media furnish conditions for global “green fantasies”. My point of departure is a “totem pole” raised to oppose the Belo Monte dam, and presented as a “quotation” from a Juruna tale. I trace the tale to a collection of myths from the Xingu ending in eschatology: “The day our people die out entirely, the sky will collapse”. I analyse how tales collected with reference to a folkloric grid lose their “provinciality” and release a remainder of global importance in environmentalist and indigenous discourse. Further, I show how this globalization of a “local” eschatology is facilitated by the placement of the tale as the epi-logos of the book on myth, and how this translates into an apocalyptic register.

Doing Things with iPhone/iPod Touch/iPad: Digital Divination and the Glocalization of African-derived Spiritualities

Afe Adogame (Princeton Theological Seminary)

In this paper I shall demonstrate how the digitization of divination in the local context of the US is an instance of the prevalence, resilience and transformation of indigenous African cosmologies, praxis and religio-cultural identities globally. The global dimension of indigenous religions in Africa is manifesting in varied forms, in some cases transcending the continent into the African diaspora. Whether in the local context in which these traditions are found or in the diasporic context to which elements of these traditions have been transmuted, African religions have never been static but are continually susceptible to change, adaptation and transformation. Indigenous African religions are reflexive on the impact of globalization on their cosmologies,

praxis and modus operandi; but at the same time avail themselves of the opportunity for self-repositioning within the global religious scene. The institutionalization of indigenous religious beliefs and praxis transnationally, demonstrates how adherents engage in (re)producing, contesting transnational and intercultural relationships regarding what constitutes African religious cosmologies and praxis. Scholarly attention to African divinatory systems needs to pay more attention to neglected aspects of the divinatory process, and new dynamics of divination as real repositories of knowledge and meaning-making systems.

Western Esotericism and Nationalism: Strange Bedfellows or Happy Allies? (Chair: Marco Pasi)

13.30-15.30 (Wed. 29th June), Sali 12

Esoteric Nationalism: Relocating Esotericism Within Nationalism and Religious Individualization in Modern European History

Marco Pasi (University of Amsterdam)

Individualisation has long been perceived as a major aspect of religious transformation in the modern period. The features of this phenomenon have been interpreted in various ways by different scholars, and even the very relationship between religious individualisation and modernity has been questioned. What is interesting is that religious individualisation seems to be related in a special way to that vast area of religiosity that has been defined as Western esotericism, or even more generally as alternative spirituality. Most scholars who have touched upon the issue have done so by focusing on the New Age phenomenon or on contemporary alternative spirituality. But not much attention has been given to the significance of this phenomenon for earlier periods, particularly during the 19th century up until the Second World War. Even less attention has been given by scholars to the connection between alternative spirituality and nationalism, which is however evident in a number of interesting cases. This paper will discuss the possible connections between alternative spirituality, nationalism and religious individualisation and will address the questions posed by the observation of the seemingly strange triangle composed by them.

Populus Romanus Natura Ordinatus Fuit ad Imperandum: Arturo Reghini and the Dialectics of Nationalism within Roman Traditionalism.

Christian Giudice (Gothenburg University)

In 1910, when Enrico Corradini and Luigi Federzoni created the Associazione Nazionale Italiana, a forum was provided to those who advocated for an irredentist and radical approach to politics, permeated by the tenets of Roman Catholicism. The Associazione promoted the intervention in WW1 and an imperialist stance on behalf of the Italian government. In 1923 it would merge with the Partito Nazionale Fascista, led by future head of state Benito Mussolini. During the same years, and often within the same cultural circles, a smaller movement was born, under the auspices of Roman Traditionalists Arturo Reghini and Amedeo Rocco Armentano: rejecting the Roman Catholic imprint of the ANI, the group argued in favour of a neo-Pagan approach to political and religious matters, which would take inspiration from the cultural and religious customs of ancient Rome. Promoted through his essay *Imperialismo Pagano* (1914), Reghini sought, through the re-establishment of Italy's ancient borders and through intervention in the Great War, to reactivate the occult power of Rome, and provide the future Italian elite with the alleged powers which had made Rome great two thousand years before. In my paper, I will map the Roman Traditionalist milieu and its ties to

Occultism and Nationalism, comparing it to the approach of the ANI and to that of other traditionalist thinkers.

Romanticism and National Messianism in Esoteric Milieus in Poland before World War II

Karolina Maria Hess (Jagiellonian University)

The paper examines the use of terms and ideas rooted in national Messianism and Romanticism by Polish esoteric milieus from the turn of the 20th century to World War II. Due to the complicated political situation of Poland in the 19th and 20th centuries (e.g. three partitions, the latest for 123 years up to 1918), esoteric discourses about the salvation of the self and of the nation merged with each other. The paper presents, on the one hand, an analysis of the meaning, context and interpretations of concepts such as New Patriotism, King-Spirit and The Spirit of the History of Polish Statehood that can be found e.g. in theosophical circles' texts. It explains their origins and connections to Poland's well-known places like Tatra Mountains and Wawel Hill. On the other hand, the paper discusses the rich panorama of messianic-inspired esoteric groups. In Poland a wide range of groups of the national-messianic character could be found at the time – from politically involved freemasonic orders, through religious heterogeneous groups, like the Mariavites or the Liberal Catholic Church, to esoteric circles of many kinds. The paper will focus on those groups that were particularly inspired by Western Esotericism.

Esoteric Movements and Nationalism in Costa Rica, from Theosophy to Hyperborea

Massimo Introvigne (Pontifical Salesian University)

Costa Rican identity and nationalism were largely defined by the Catholic Church. In the late 19th and early 20th century an alternative secular project, born within Costa Rican Freemasonry, was articulated with the foundation in Costa Rica of the Theosophical Society in 1904. Crucial for this alternative project was the arrival in Costa Rica of Spanish painter and theosophist Tomás Povedano de Arcos (1847-1943). He became Costa Rica's first national painter and founded the first Theosophical lodge in the country. While the Theosophical discourse about Costa Rican identity was liberal and progressive, it also produced novels connecting Costa Rica with Atlantis and emphasizing the alleged uniqueness of the Costa Rican race. After World War II, esoteric nationalism was proposed in a darker shape by groups connected with the Nazi wing of Costa Rican nationalism and the ideas of Chilean political theorist Miguel Serrano (1917-2009). The most esoteric of these groups is the Sociedad Costa Rica de la Lanza Hiperbórea, which introduces itself as an Aryan esoteric school rather than as a political movement.

“I'd Rather Talk About Human Rights than Speak in Tongues” – Situating Religious Change in the Lives of Young People Globally (I) (Chair: Peter Nynäs)

13.30-15.30 (Wed. 29th June), Sali 12

Young Adults and Religion in a Global Perspective: Introductory Notes on the Research Project

Peter Nynäs (Åbo Akademi University)

Media, Religion and Socialization: Exploring the Role of Media in the Religious Lives and Views of Young Adults

Marcus Moberg & Sofia Sjö (Åbo Akademi University)

Many recent studies on religion, media and youth have highlighted the increasingly central role that media and mass-mediated forms of popular culture play in how young people relate to and understand religion. Thus far, the bulk of this research has focused on Western contexts, particularly North America and the Nordic countries. Studies focusing on the present-day relationship between religion, media and youth from a global perspective have long been called for. This paper reports on some of the preliminary findings from the YARG (Young Adults and Religion in a Global Perspective) project. With its mixed-method approach, the project has gathered a substantial body of data on the values and religiosities of young adults in twelve different countries around the world, much of which also touches upon questions of the present-day relationship between religion, media and young adults. Focusing on some preliminary quantitative findings, this paper discusses the relationship between young adults' religiosities and media in light of current theorizing on religious change and a shift towards secondary modes of religious socialization.

Healing and Deliverance in Ghanaian charismatic Christianity: Some Human Rights Concerns of Young Adults in Ghana

Ben-Willie Kwaku Golo & Francis Benyah (University of Ghana)

In Ghana, Pentecostalism has received a lot of media attention, particularly in relation to some of their activities such as healing and exorcism, locally known as deliverance, which are publicly aired on TV and radio. While the practice of healing and deliverance have gained academic and popular attention, a dimension of the practice hardly addressed are some human rights concerns about such practices. Victims of human rights violations in the hands of some pastors and prophets usually include women and children who are publicly accused of witchcraft and psychiatric patients, with some of the abuses being sexual, psychological and physical and, in some extreme cases, some even beaten to death. In the face of these human rights violations, many, particularly the disenfranchised youth, have questioned the resort to spiritual interventions, even in ways that deny people their basic human rights and are dehumanizing. Using reported and unreported cases of violations, we intend to argue in this paper that healing and deliverance practices among Ghanaian Pentecostals evoke lots of religious and human right (moral) concerns that need to be urgently addressed if the practice would be sustained. The paper is a contribution to the ongoing discussion on the future of Pentecostalism in the face of increasing human rights awareness in Ghanaian society.

Does Learning about Religion Influence Quebec's Young Adults' Perception of it?

Sivane Hirsch (Université du Québec à Trois-Rivières)

In Quebec (Canada), young people's perception of religion is influenced not only by global media and actuality, but also by the Ethics and Religious Culture program (ERC) that introduces them to the religious phenomenon from what can be described as a historical and sociological perspective. Implanted in 2008, the program provides students with a stock of general knowledge about the major religious traditions that have a significant presence in Quebec society today, thus enabling them to better understand religious diversity within it. It also aims, through its ethics component, to allow students to acquire the ability to think autonomously, critically and creatively about current ethical issues. Finally, it promotes thinking clearly and honestly about one's own point of view, beliefs and convictions. Thus, without specifically inviting students to criticise religion, it offers them tools to analyse its presence not only in their lives, but also in society at large, where an ongoing debate on state's secularism ("laïcité"), as well as worldwide conflicts involving religion, regularly make the headlines. In this paper we would like to examine young people's perception of

religion in Quebec considering these two distinct influences. Based on a first analysis of the YARG's project survey (Young adults and religion in a global perspective), that will provide us with a general portrait of the situation in Quebec, we will suggest some ways forward by outlining avenues for further reflection.

Thinking Pluralism: Models for Relational Histories of Religion (Chair: Alexandra Grieser)

13.30-15.30 (Wed. 29th June), Sali 15

New Operating Models: Interaction Between Religion and the Market

Ilmari Raevuori (University of Turku)

Religions face new challenges in postmodern and post secular society which includes individualistic consumerism. People make choices. The category of consumable goods and services now includes products that were once considered to be outside of the market logic. This is applicable to religions. In the past it could've been enough for a religion to offer just institution and creed but individualism, pluralism, and increasingly free religious markets are creating environment that forces religions to adopt new operating models. There is an interesting interaction between society, market of religion, and religious organizations, which is usually considered to be a western phenomenon and indeed most research literature that studies this process is made in U.S.A. But there is a need for European perspective. Religious markets are tied to the context. This proposed paper will offer a case example to further the understanding of the process of interaction between market and religious organizations. Evangelical Lutheran church of Finland faces decreasing number of members, church attendance, and belief that church does not offer services that are relevant to the people. These problems and possible solutions are examined in a study that commissioned by the church and was called "Challenged church". Based on this study this paper analyses the process of how church adapts behaviour based on the market logic and common marketing strategies which were once again based on information that they received from the markets.

Distinctions of Religion: A Pluralist Perspective and the Challenge of Theorizing a Singular 'Global Discourse of Religion'

Adrian Hermann (University of Hamburg)

In the context of a discourse-theoretical perspective on 'religion', it is often said that a 'global discourse on religion' has emerged over the course of the last few centuries. At the same time, the question of whether or not concepts similar to 'religion' can be found in non-Western contexts has been the subject of much academic controversy over the past two decades. This paper analyzes current debates in the discursive study of religion as well as recent attempts at identifying equivalents to 'religion' in non-Western languages and cultures in order to identify the challenges in conceptualizing a genealogy of 'religion' as a global discourse. Two central questions are discussed: How can 'religion' as a global discourse be conceptualized as a unity? How can we arrive at a consistent theoretical description of 'religion' as a global discourse across many different languages and cultures? Going back to Michel Foucault's understanding of a discourse's "rules of formation," I suggest that we can identify three "distinctions of religion" that allow us to describe the global discourse on 'religion' as a unitary formation. Drawing on the work of Lydia He Liu, I go on to argue that the discursive study of religion has to be re-conceptualized as the historical study of "translingual practice," the historical process of establishing hypothetical equivalences between languages.

Religion, Sexual Health and Secularism: Encounters in the African Christian Diaspora in the Netherlands

Kim Knibbe (University of Groningen)

The Netherlands has a particular way of dealing with religious pluralism that has undergone a significant shift since the decline of mainline churches during the second half of the 20th century. A distinct form of secularism has arisen and developed since then. This secularism is often most visible in relations to debates around migrants, gender and sexuality. Often, these debates centre on Islam. In the Netherlands, several authors have pointed out how this has given rise to a form of sexual nationalism whereby the idea of being a modern, progressive country is strongly linked to a program of liberal sexual values and offset against a presumably 'backward' migrant who is 'still' religious and traditional. In this paper I will analyze how these dynamics played out in a media storm that arose around the notion of HIV-healings or homo healings supposedly taking place in Pentecostal churches in Amsterdam. Furthermore, I will outline how a more 'post-secular' focus on intersections and cultural encounters could contribute to developing an approach to the intersections between religion and sexual health that does not only focus on the religious 'other', but also turns a critical focus on secularism. This approach lies at the basis of a 5 year research project titled "Sexuality, Religion and secularism. Cultural encounters in the African Diaspora in the Netherlands" starting January 2016.

Transformational Development of World Vision Tanzania - Biblical and Secular Modernist Ideas

Päivi Hasu (University of Helsinki)

The paper examines the ideas of spiritual and material development as presented by the World Vision Tanzania staff members about their beneficiaries in Western Tanzania. WV has its historical roots in evangelical Christianity with the key areas of emphasis consisting of conversion, evangelistic and missionary efforts, and the importance attached to the Bible. The two most important notions around which the work of WV is centred are holistic development the combining of spiritual and material transformation and progress and lifestyle evangelism. These notions generate a conception of two distinct categories of people: the evangelized and developed, and the un-evangelized and undeveloped. In this paper, the reflections of the staff are situated within the more general ideological and programming frame of WV, transformational development, a holistic, biblical approach to development with physical, mental, social and spiritual dimensions. The paper discusses the ways in which WV staff use both biblical ideas of spiritual development and secular modernist development language, and portray development as a transformation to modernity thereby juxtaposing Christian faith and traditional world view.

Christianity in Diaspora: Ethnographic Case Studies of Religious Practice and Identity Construction (I) (Chairs: Iliyana Angelova & Ksenia Medvedeva)

13.30-15.30 (Wed. 29th June), Sali 16

Believing and Belonging: A Study of Chinese Migrant Christian Community in the UK

Xinan Li (Loughborough University)

In recent years, with an increasing academic interest in the study of Chinese diaspora, religion remains one of the most important but often overlooked aspects. In latest three decades, there has seen a growing appearance of religion, Christianity in particular, in Chinese societies both home and abroad. This study building upon existing research that have been done mostly in the US-context, aims to be the first to explore

the socio-religious dynamics of the Chinese migrants in the UK. This paper presents preliminary findings from qualitative inquiries of how religion is lived among Chinese migrants, and the role of Christianity in shaping Chinese Migrant Christian Community (CMCC) in the UK. The study employs ethnographic strategies, centering on in-depth interviews, complemented by short-term participatory ethnographic studies of multiple Christian gatherings. It aims to present a holistic picture covering both individual and communal level of lived Christianity among the Chinese in the UK. The paper argues that although conventional religious institutions remain an important role in gathering Chinese migrant Christians, the concept of CMCC is no longer a church centered religious community. Rather, it is a loosely bounded ethnic-specific religious community, diffused in the Chinese diasporic societies.

‘It’s a Dangerous Place Out Here but the Church is Helping Us to Survive’: Christianity and the Construction of Diasporic Naga Identities in Delhi, India

Iliyana Angelova (University of Oxford)

Drawing on the ethnographic example of the Naga from the state of Nagaland in the Indo-Burma borderlands and their distinct political history, this paper tests the applicability of the concept of diaspora, in its multiple meanings, to Naga migrant communities in Delhi, especially in light of political Naga assertions that they constitute a distinct nation in its own right. The paper explores the role that Naga Baptist churches play in the construction of group identities among Naga migrants in Delhi, and discusses the ways in which the Naga produce and reproduce their socio-cultural practices in the capital city by forming close-knit communities centred around their churches and church networks. The operation of these networks within the predominantly non-Christian and often hostile urban environment helps mitigate experiences of exclusion, racially-informed discrimination, marginality and general precarity that many Naga encounter in the metropolis. While this precarity is underscored by the minority status and structural vulnerability of Naga migrants within the Indian caste system, it is through their churches that the Naga manage to navigate through it and create meaningful forms of community and belonging, thus fostering for themselves a sense of centrality, security and stability.

Potted Plants Only? The Re-emergence of Christian Minorities in the Arabian Peninsula

Berit Thorbjørnsrud (University of Oslo)

After 1200 years of absence, Christianity is back in the Arabian Peninsula. During the last decades migrants have established numerous churches and Christian activities are said to flourish. According to one of the local priests the church was until recently like a potted plant, but now it has been “lifted out of the pot and being planted firmly in the soil.” Another describes “the church as alive and well in the Arabian Peninsula”. Still, the very same priests acknowledge that there are “restrictions”. In this paper I’ll take a closer look at the re-emergence of Christianity in the Peninsula, and I’ll discuss whether it is indeed possible to claim that the church(es) may put down roots when almost all members are labor migrants. The Arabian Peninsula has for centuries been considered the special land of Islam; to what extent has this changed? Why are Christians yet again allowed - in some states - to establish churches? And to what extent are they really free to do so, and to practice their beliefs? What kind of restrictions are still in place, and what kind of impact do they have on the way Christianity is constructed locally?

Relocating the Sacred in Eastern Europe (I) (Chairs: Annika Hvithamar & Tatiana Folieva)

13.30-15.30 (Wed. 29th June), Sali 17

Locally Venerated Saints and their Role in a Religious Life of the Regions of Russia

Tatiana Folieva (St.Tikhon's Orthodox University)

Locally venerated saints are the saints beatified within one diocese and not having general-church veneration. They are divided into revered within the whole diocese and revered only in one monastery or the parish. This tradition appeared in the Russian Orthodox Church in the XIV century, and during its existence sometimes it was supported by the Church hierarchy, and sometimes it was limited. In the XVIII century, for example, a number of locally venerated saints were debeatified, and their tombs destroyed. Very often these saints were representatives of princely families, the monks, elderly monks, etc. A lot of locally venerated saints appeared after the persecution against the Church in the 20-30-ies of the XX century. The phenomenon of locally venerated saints can be interpreted in different ways. First, the matter of these saints often raises questions concerning the requirements to the process of canonization in the Church-wide level, and the regional bishops allow some indulgences. Secondly, the presence of such a saint is an additional source of funding for dioceses. Thirdly, the presence of these saints reflects the centrifugal tendencies in the country and is a relic of the past era of disintegration of the state. In our review we will reveal these three points on the example of our study of locally venerated saints in various regions of the Russian Federation.

The Ecclesiology of Kinship: (Re)locating the Sacred Among Kin and Places in Contemporary Montenegro

Emil Saggau (Independent researcher)

Since the breakup of Socialist Yugoslavia in the late eighties Montenegro has been the scene for a resurgent of a nationalized and traditional orthodox community. This community claims to be the revitalized Montenegrin Orthodox Church that according to themselves vanished under the sway of Yugoslavia in 1918. Since 1993 they have therefore embarked onto a re-sacralization of kin, clans, heritage, places and even Mountains in the small republic in order to revive Montenegrin Orthodoxy. The most remarkable cases in this revitalizing process are the continual and often violent struggle for ownership of a series of old churches, several monasteries and two prominent mountain shrines. Up until now this religious movement and its struggle has been studied through a variety of theoretical lenses, which all have to some extent failed to provide a nuanced and complete picture of the actual events. In this paper I will therefore - from the viewpoint of the three most central cases and my own fieldwork - try to discuss, how this resurgent sacralization of kin and places can be studied and framed in the Eastern European context. In particular I will focus on how and to what extent the sacred at all can be (re)located in the Montenegrin case.

The Religiosity of Beyond-Parish Brotherhoods and Methods of its Study

Anna Alieva (St Philaret's Christian Orthodox Institute)

With the fall of the Soviet regime, religion in the USSR got an opportunity to develop in many ways and without restraint. Although the population's overall religiosity and level of church life involvement are being intensely studied as well as parishes and monasteries have been restored, at the same time, resurgent beyond-parish brotherhoods as a special phenomenon of religiosity in post-Soviet countries escaped the observation of researchers. However, the qualities of this religiosity and the specific features of religious interaction within these brotherhoods may be of interest as such both in terms of describing the respective

phenomenon and of investigating religiosity per se and some aspects of its manifestation in today's Russia. The paper describes the peculiarities of religious interaction within beyond-parish brotherhoods and the methods of studying this phenomenon.

Religiousness and Emigration: the Case of Russian Jews

Anna V. Panteleeva (Russian State University for the Humanities)

Increasing of the Orthodox church influence and authority in Russia has been noticed during the last years. The Orthodox church is represented in a public space quite aggressive nowadays. In that way I would like to present for further discussion the case of the Jews came back to Russia after having repatriated to Israel or emigrated to any other country. The main questions I would like to discuss are: do they notice the changes in a way religion represent itself in nowadays Russia and what kind of changes do they notice; how do they feel about being religious person before/in and after emigration and how do they express their religiousness in a public space (if do) in different countries. The research is based on field-work data.

Contesting and Relocating Authority (I) (Chairs: Marion Bowman & Ülo Valk)

13.30-15.30 (Wed. 29th June), Auditorium II

Introduction: Relocating and Contesting Authority: Vernacular Religion and Vernacular Knowledge

Marion Bowman (The Open University, Religious Studies Department) and Ülo Valk (University of Tartu)

In this contextualising paper, we will briefly outline the trajectory of the study of vernacular religion, and how that impacts on notions both of authority and religion per se. We will also consider the genres, praxis and tactics manifest in both vernacular religion and vernacular knowledge, which consistently (though often invisibly) challenge the homogeneity of dominant discourses and the hegemony of institutionalised authorities in myriad contexts. Studying vernacular religion implies close attention to everyday practices, to the lived realities at grassroots level of society, a focus on idiolects of religious expression, and individual creativity in handling norms and prescriptions. Differently from monolithic and "complete" hegemonic truths, either religious or secular, vernacular knowledge tends to be unfinalised, fluid, ambivalent and even controversial, always appearing in multiple forms and open to alternatives.

Relocating Authority on Religion: The Continuing Search for Interdisciplinary Method in Vernacular, Lived and Everyday Religious Lives

Stephen E. Gregg (University of Wolverhampton)

2016 marks the coming of age of Primiano's seminal work on vernacular religion; and yet, 21 years after publication (Primiano, 1995) the study of lived, vernacular or everyday religion remains at the edge of much scholarly debate, and almost all public discourse, on religion. Whilst Primiano reminds us that all religion is vernacular religion, it is clear that large tranches of scholarship still infer authority in paradigms of top-down institutional, monoglotic authority. By understanding religion as everyday (Ammerman 2007), relational (Harvey 2013) and, above all, embodied (Gregg & Scholefield 2015) and socially contextualised (Bowman 2012), we change what we mean by religion. A result of this is an increasing dissonance between academic disciplines and public actors regarding the term 'religion'. Different academic disciplines talk of 'religion' and yet focus upon radically different phenomena. Public discourse on religion continues to privilege essentialised paradigms of religion, often with a focus on belief and 'religion' as a unilateral category of participation separate from culture (Sharma, 2008). This paper seeks to bridge this dissonance by exploring the application of lived/vernacular approaches to 'religion' in inter-disciplinary and extra-academy contexts.

Transmission of Individualised Religion

Claire Wanless (The Open University, Religious Studies Department)

Individualised or postmodern religion, that prioritises subjective experience and places ultimate authority with the individual, has increased in prevalence over recent decades. Secularisation theory views this as a secularising phenomenon. It is claimed that religious frameworks that locate authority with the individual cannot inspire commitment, create consensus or cohesion, or motivate evangelisation. These are thus rendered unable to transmit their ideas, values and practices over time, or to have significance impact on wider culture or society. This view assumes effectively functioning religious traditions require a top-down, hierarchical organisational structure in which members are passive and obedient recipients of objective knowledge rather than being its active and dynamic co-creators. This presentation reports on the initial stages of an ethnographic investigation into the association and transmission of individualised religion (especially neoPagan and New Age) around the former mill town of Hebden Bridge in West Yorkshire. I argue that, in contrast to hierarchical organisational structures, this adopts unplanned and undirected rhizomatic networks, which both result from and enable a culture of radical personal autonomy. Instead of transmitting themselves along objectivist lines, they do so in social constructivist ways, for example through the creation of spontaneously generated communities of practice. In this way, they are able to transmit themselves both within and between generations, and provide an alternative to hierarchical institutional discourse.

Folklore and Anomalous Phenomena in Nature: two Perspectives of Research

Kristel Kivari (University of Tartu)

Broad sphere of supernatural in contemporary peoples' discussions involves the strange experiences and sightings that are associated with the quality of environment: lines of energies, circles in the grass, inexplicable lights, UFOs. Among the many functions of supernatural is to disturb the existing order in the flow of life, it is no other way at the meta-level of concepts and hierarchies in finding the ways of explanation. In the history of folklore research the category of supernatural has been looked at as part of the narrative realm with its social and moral roles and functions. However, at the same time period of intense folklore collecting many questions that transgress the borders of everyday understanding have got to be the subject of scientific research. Societies for research of psychical and paranormal phenomena have set the goal for objective and unbiased analyze pointing to the absence of sufficient explanations and intellectual and social vacuum in the discussion over the questions such events and phenomena arise. In the presentation I will introduce a commission for the study of anomalous natural phenomenon that was working on the voluntary basis during t 1970s-1980s in Estonia, Tallinn and was mainly focused on collecting and analyzing ufo reports. During the Soviet period similar alternative inquiry in many fields and institutions was considered as political in military sense and as such was partly concealed. At present time this kind of inquiry stands on the battlefield of social recognition, however giving the starting purpose for broad vernacular theorizing and amateur research.

The Words of Religious Pluralism 2 (Chair: Alessandro Saggiaro)

13.30-15.30 (Wed. 29th June), Auditorium III

#RELIGIOUS FREEDOM. "Religious freedom" in the Ancient Context – The cases of Tertullian and Ambrose Maijastina Kahlos (University of Helsinki)

"Religious freedom" is a concept that is appealed to in modern debates – often in a vague way. In considering the term "religious freedom", its use should be contextualised: For what purposes does a speaker / a writer appeal to "religious freedom"? What is the framework? My paper will analyse the uses of the "religious freedom" in Greco-Roman and Early Christian contexts, focusing on the ways Christian writers Tertullian and Ambrose of Milan use the term.

#ABUSE AND COERCION. Peithô and Bia in Ancient Political and Religious Debate Mar Marcos (University of Cantabria)

The superiority of persuasion (peithô) on coercion and violence (bia) was often argued by the Greeks, who worshiped Peithô, a daughter of Aphrodite, as the goddess who personified the seductive discourse. In the fifth century BC, peithô appears in political context associated with the power of logos, nomos and dikê, and it is often depicted in art and literature along with its opposite, bia. Peithô is the quality that distinguishes men from beasts and represents civilization, while bia is proper to uncivilized behavior and barbarism. For the Greeks, societies operating without the benefit of peithô are doomed to tyranny.

The discourse of the value of persuasion against coercion was widely exploited during the period of persecution against Christians (second to early fourth century AD) in apologetic literature (Justin Martyr, Letter to Diognetus, Origen, Lactantius), intended to convince the rulers that persecution was wrong and useless; a good king should not behave like a tyrant, but as a philanthropist. The argument of the futility of coercion and the advantages of persuasion, which had been virtually abandoned since the end of the persecutions, emerges late in the fourth century in the context of acute religious conflict between Christians and pagans (the emperor Julian, Libanius, Gregory Nazianzen, Themistius) and within Christianity itself, in the confrontation between orthodoxy and heresy (Athanasius, Augustine).

#DIALOGUE & CONFLICT. The Role of Logos in Resolving Religious Conflict (II-V centuries). The "Debates Against Pagans": Dialogue or Dispute? Juana Torres (University of Cantabria)

The aim of this paper is to analyze the role of logos (reasoned discourse) in religious conflict resolution and the effectiveness of persuasive strategies as dialectical weapons. In Late Antiquity, the philosophical dialogue, as represented by Plato and Cicero, was transformed into a religious dialogue in defence of Christian doctrine against pagan philosophy, Judaism and heresy; dialogue developed therefore in debate. The goal of this paper is to present the transformation of Greco-Roman philosophical dialogue in other forms of religious controversy, focusing on dialogues "adversus pagans." In the Christian world, under the name of "dialogue" several literary forms (such as "disputation" and "altercatio") were included and assimilated in the same genre. My ultimate aim is to differentiate these forms of "dialogue" and establish the specific characteristics of the different genres, as well as their style and argumentative techniques. The following works, written between the second and the fifth centuries, will be studied here: "To Autolycus" of Theophilus of Antioch, "Octavius" of Minucius Felix, the Consultationes Zachei et Apollonii, the Apokritikos of Macarius of Magnesia, and the "Dispute with a lawyer" of Marc the Hermit.

#SHARING. Sharing Religious Practices between Manichaeans and Christians in Fourth-Century Egypt

Eduard Iricinschi (Ruhr University)

The paper will analyze the concept of "sharing" by paying special attention to the case of religious contacts between Manichaeism and Christianity in fourth-century Egypt. The paper relies on a group of Manichaean letters, written in Coptic and Greek, discovered in the ancient town of Kellis (modern Ismant el-Kharab, in the Egyptian Western Desert). These letters were exchanged between members of the Manichaean community based in Kellis, and the Manichaeans who traveled along the Nile, for proselytizing, education, and business. The paper will provide a sketch in which fourth-century ascetic Manichaeans and Christian monastic groups shared practices of prayer, charismatic healing, and non-medical healthcare, in a context of religious competition and emulation. In doing so, the paper will present these common practices as part of larger late-antique attempts to create and adopt technologies of wellness through religious contacts, such as appropriation, polemical encounters, and religious competition.

Relocating Sacrifice in the History of Religions: Rethinking the Relationship between Theory and Practice (I) (Chair: Marianna Ferrara)

13.30-15.30 (Wed. 29th June), Auditorium IV

Sacrifice in Brahmanism, Buddhism, and Elsewhere: Theory and Practice

Johannes Bronkhorst (University of Lausanne)

One of the mysteries that confront the scholar of religion is the frequent link between religion and violence. This link can take various forms, but common parlance often uses the term sacrifice in this connection. This unreflective use of the term has given rise to much confusion, mainly because it indiscriminately mixes up manifestations of religious (or even non-religious) violence in general with a set of practices that distinguishes itself from other forms of religious violence (which are not even all of them violent). Ancient Indian literature is a particularly rich source of information on sacrifice in a restricted sense. However, it does not stand on its own: other manifestations of sacrifice in the strict sense are known from various other cultures. The present paper will draw on this material in an attempt to make theoretical sense of it. In doing so, it will not lose sight of the fact that sacrifices take place in social settings and have to be understood in their social and cultural surroundings.

The Evolution of the Category of Sacrifice as a Denigrating Mechanism in the Roman Empire

Diego M. Escámez de Vera (Universidad Complutense de Madrid)

When the Roman sources approached the description of alien religious and divinatory practices, they tended to accuse these ones of a regular use of human sacrifice as a perverted way of communication with the divinity. The Christian writers, far from finishing with this mechanism of denigration of the religious competitor, readapted and adjusted this consolidate way of creating an alterity to its own interests. This continuity and transformation of the old pagan argumentation, which included the extension of the label of "sacrifice" to ritual practices that weren't thus considered before in order to denigrate the paganism, is the starting point of the traditional category of sacrifice which survives until the present. We will try to analyze the apparition, modification and perpetuation of the category of "sacrifice" as a defamatory tool during the Roman Empire, in order to better understand how it conditioned the conformation of this concept in the traditional Western thought.

Displacing Sacrifice from the Vedas. Toward a Rethinking of the ‘Orthopractic Nature’ of the Vedic Tradition

Marianna Ferrara (Sapienza University of Rome)

As an object of study, the theme of ‘sacrifice’ in ancient South Asian exegesis is a questionable issue. Since the beginnings of Indology as discipline, a conservative approach to the study of sacrifice as a privileged example on which to build a theory of ritual has influenced the scholarly interpretations of the Vedic texts about rituals. As a result, a sharp distinction between theory and practice has projected, through the centrality of sacrifice in any theory of ritual, an arbitrary tension between theory and action on the study of the South Asian cultures, among which the theory/practice relationship had a different story. The linguistic turn and the performative studies offer, indeed, new perspectives to rethink the relationship between theory and practice in any cultural context where the rituals – as codified and meaningful actions inside an authoritative discourse on transcendent and eternal things – play a notable place. To discuss such topic I will focus on the terms *karman* and *yajña* in some Vedic texts in order to investigate how the a priori opposition between ritual labor and theoretical activity might have impacted the academic study and the understanding of the semantic field into which the ritual activity is given, explained, defined in the Vedic texts. I will try to relocate the ‘orthopractic approach’ to the study of the Vedic tradition in the modern historiography.

Imageries and Rituals of Modern Death (II) (Chair: Maija Butters)

13.30-15.30 (Wed. 29th June), Auditorium IV

Contemporary Requiems and Views of Death and Afterlife

M.J.M. Hoondert (Tilburg University)

In the Netherlands, a lot of so-called Requiem concerts are organized at the beginning of November. Often, they are linked to the Roman-Catholic All Souls’ Day, although the context in which these concerts take place has been secularized. The Requiem concerts aim at offering consoling music to help listeners to commemorate and to pay tribute to their beloved deceased. Often, popular Requiems are performed, by composers such as Fauré, Mozart and Rutter. Sometimes however, newly composed Requiems or Requiem-like compositions are part of the programming. In this paper, I present some contemporary Requiems or Requiem-like compositions which have been performed in the past few years at Requiem concerts in Tilburg, the Netherlands. Research questions are: what kind of text are used, what kind of views and images of death (and afterlife) are expressed in these Requiems, and how do contemporary composers deal with death and afterlife, how do death and afterlife sound in the 21st Century?

Narratives of Death: The Representation of Funeral Rituals in Fiction Film

Antony Pattathu (Tübingen University)

Representations of funeral rituals in fiction films including religious and non religious elements constitute a dominant part of the current medialization of death and dying. Being based on real world occurrences, these representations mediate norms and values about the topic of death, relocating the role of religion in society. Through their specific filmic aesthetic and narration they offer alternative views on death and dying that are not confined by the real world occurrences and will be discussed by introducing a methodology for a religious studies film analysis. Understanding film as discourse from a communication and cultural studies perspective, examples from the fiction film funeral landscape of the last two decades will be analyzed to examine the

dominant trends and narratives concerning new forms of rituals dealing with imminent death. Analyzing the mise-en-scène and different techniques like cuts, pars pro toto, settings, motives and symbols, the fragmentation, which is caused through the selection of ritual elements, reveals the specific aesthetics of the medium, altering in correspondence to the genre. Embedding these findings as part of the thanato-historical setting of our times and the discourse on the good death, the debate of the changing face of funeral representations and their political and religious implication come to the fore.

Shooting Death - Using Insightful Photography in the Study of Death Ritual

Claudia Venhorst (Radboud University Nijmegen)

How people maintain relationships with their dead provides an understanding of how many now make sense of their confrontation with death. How they creatively ritualise these continuing bonds will provide valuable insights into meaning-making processes in times when religious beliefs and practices are often no longer self-evident. There is an urgent need to map the field of ritualised continuing bonds: to identify the moments they take, the places they use, the spaces they create and the role of material objects that link the dead and the living. And we need to develop appropriate and accommodating methodology to do so. This is what I propose in a method of insightful photography that enables us to capture the intrinsic meaning of ritualised bonds with the dead that is not fully apprehended through existing - often interview based - approaches. I will introduce practicing photography ("shooting") as an observation method and a research tool. This would lead to research initiated photo essays; sets or series of photographs that work together as a narrative that can be valuable when used for reflective purposes throughout the research cycle. The insightful aspect of photography not only refers to the end product (the photo essay), but also to the process: preparation, the actual shooting and to its presentation.

The Images of Life and Death

Petri Kaverma (Kuvataideakatemia)

"The images of life and death" is an artistic research project that explores the cultural and visual aspects of dying. It pursues new visual ideas and produces new material artefacts of death, such as coffins and funeral urns. Perhaps such new imagery may help people to cope with their fear of dying and increase their respect for life. Death is a theme with particular resonance in our society that admires eternal youth and strives to make death invisible. Presently, there are no updated images of death in our culture. We don't even know how immigration will affect our visual language. Of course, we have the numinous black cars and coffins covered by shiny white synthetic fabrics, but we no longer see death through these worn-out attributes of sorrow. It could even be argued that the very object of dying; the body, the corpse; has consequently disappeared. A dead person has turned into an abstraction, and, thus, our experience of death has lost its meaning. The invisibility of death has made death all the more frightening for us. "The images of life and death" will develop a new kind of coffin concept. The project creates also other conceptual and visual tools that can give us a new sensitivity about our life, a framework by which to ask ourselves how we feel today, how our life looks at the moment, whether it feels right and meaningful for us. In this sense, the project is extended from the artistic or visual realm to that of language.

Wednesday 28th June

16.00. -18.00.

Religions as Networks of Concepts, Practices, Artefacts and Minds: Case Studies from Ancient Mediterranean (II) (Chair: Risto Uro)

16.00. -18.00. (Wed. 29th June), Sali 4

From Communal Meals to Religion: Networking Social and Cognitive in Agent-Based Simulation

Vojtěch Kaše (University of Helsinki & Masaryk University) & Tomáš Hampejs (Masaryk University)

Scientific study of religion is characterized by various analytic reductions, usually focusing either on social or psychological dimension of the phenomenon. To avoid this bias, we are adopting the method of agent-based modelling of generative social science and consider religion as an emergent macro-phenomenon, being a product of dynamical interactions of micro-constitutions (beliefs, practices, artefacts and human agents). In other words, we treat religion as an instance of configuration of aspects from both psychological and social dimension in particular social situation. To demonstrate fruitfulness of this approach, we introduce a computational simulation of early Christian meals. Because a set of beliefs or an exclusive adherence to a group alone are inadequate indicators of religion in antiquity, the situational setting of communal meals appears to be a promising point of departure. Instead of just summing up the effect of these aspects, simulation method enables to study their constitutive interplay over time. Since it seems that the main challenge for the project of explaining religion lies in finding appropriate relationship between its social and psychological dimension, we conclude with possibilities of their analytical separation or integration and use our model to demonstrate advantages of different strategies.

Network Science in Textual Interpretation: Case Studies from Early Christian Tradition

István Czachesz (University of Heidelberg)

This presentation offers case studies 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. Node and link centrality measures in word co-occurrence networks of biblical passages yield interesting observations about thematic and compositional features of such passages. Cognitive psychological work on memory in oral transmission is helpful in building culturally informed models that do justice to the ways contemporary audiences typically processed the text of the Gospels. 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.

Centralized and Decentralized Networks in the Spread of Early Christianity: Mathematical Modeling of the Lukan and Marcionite Christianities

Dalibor Papoušek (Masaryk University) & Zdeněk Pospíšil (Masaryk University)

Abstract: The authors reconsider the dynamics of Jewish and non-Jewish networks in the spread of early Christianity. For the mathematical modeling of complex processes like these they use the Lukan and

Marcionite Christianities as a strictly coded test case. Despite weak historical evidence, it is obvious that these two trends, which are newly assumed to be contemporaneous (Pervo 2006, Tyson 2006), maintained different attitudes to the Jewish heritage and so they probably used different, i.e. Jewish and non-Jewish, networks. On this reduced historical basis there is constructed a mathematical model of spreading the two modes of Christianity on networks. The nodes of the hypothesized network are common for the both modes – they might interact in ancient Mediterranean sites, but their diffusivities between nodes differ – they might spread on different connections, i.e. Jewish and non-Jewish. The issue is analyzed within the centralized and decentralized networks which might plausibly represent an ambivalent role of the Jerusalem centrality during the first two centuries of the spread of Christianity (Schwartz & Weiss, eds. 2012). The model shows a possibility of emergent phenomena that cannot be analyzed by conventional historical methods.

Calling on the Dead: Social Relations Between the Living and the Dead in Roman Palestine

Anne Katrine de Hemmer Gudme (University of Copenhagen)

The dead play an important part in the world of the living. Not merely as objects of remembrance and loss, but as social agents, around whom practices of care and commemoration are performed (Hockey and Draper 2005). As recent thanatological research shows this is true of the dead in contemporary society, but perhaps even more so in the world of the ancient Mediterranean where habitual visits to the tomb of the family dead appear to have been the cultural norm. This presentation uses selected tombs and necropoleis as case-studies for investigating mortuary ritual in Roman Palestine. The analysis focuses on social interaction with the dead and on the dead as socially invested and socially relevant agents, applying the CSR-based 'action perspective' to mortuary ritual practices. Furthermore, a material semiotics perspective is applied to these relations in order to describe them in terms of actor networks, in which the relationality of the living, the invisible dead and the materiality of the dead is repeatedly performed and negotiated.

Esoterism Contested (Chair: Tiina Mahlamäki)

16.00. -18.00. (Wed. 29th June), Sali 6

Became an Ascended Master. The Church Universal and Triumphant.

Reeta Frosti (University of Helsinki)

In my paper I discuss the definition and identification of the relocating religion in the case study of the Church Universal and Triumphant. The CUT is a well-organized movement with a lot of rituals and doctrines, which makes it resemble a church. There have been and still are many ways to define the CUT. It started as the Summit Lighthouse in 1958, founded by Mark L. Prophet, who followed the teaching of the founders of the Saint Germain Foundation or the I AM -Activity. I will show that the CUT was at first a narrow-minded American based organization mixed with many traditions, philosophies and esotericism having the main purpose of helping people become on ascended master. During the time the movement turned to be more broad-minded and more global. I argue that this organization changed its teachings and maybe even more its public image because the world around it changed too. So the CUT is a good example of that the thing which we call a religion is a changeable matter. To analyze the CUT's way of thinking and its gradual change I have studied the book Saint Germain on Alchemy. Formulas for Self-Transformation which is recorded by Mark L. Prophet and Elizabeth Clare Prophet, 1985 and published by Summit University Press. I have also studied the organization's English and Finnish websites. There are also a lot of papers which discuss the CUT and I use them as my secondary sources.

Positioning Early Anthroposophy as an Alternative to Christianity and Science

Julia von Boguslawski (University of Helsinki)

My paper focuses on changes in the Finnish religious landscape during the first half of the 20th century with anthroposophy as a case-study. Anthroposophy, founded by Rudolf Steiner in the 1920s, spread rapidly both over Europe and beyond and can therefore be described as a transnational religious movement that affected many societies. In the Finnish context it was an important part of the so called first wave of western esotericism and eastern religious influences that reached Finland from the late 19th century onwards. As such it was among the first religious movements to question the dominant role of the church and offer an alternative religious path combining scientific thought with spirituality. In this talk I discuss how the founder and central figure in the Finnish branch of the Anthroposophical Society, Uno Donner, his wife Olly, and their network of other early anthroposophists viewed anthroposophy. How was anthroposophy discussed in their correspondence and what kind of revitalisation of religion did they think it could offer? How was anthroposophy advocated as a better and more adequate religious alternative compared to the dominant Christian tradition? How did the Finnish anthroposophists seek to make anthroposophy known to a wider public in Finland?

Between Ecstatic Theosophy, Magic and Alchemy: Shifting Perspectives in the Study of Kabbalah

John MacMurphy (University of Amsterdam)

Academic study in the field of Jewish esotericism has been focusing on three main schools of Kabbalah, namely, theosophic, ecstatic and magical. However, the perception that these categories are mutually exclusive has been shifting in the academy since they were identified by Gershom Scholem (1897-1982). Scholars such as Moshe Idel, one of the foremost authorities in the field, demonstrated how Abraham Abulafia, the father of the ecstatic trend, utilized the doctrine of Sefirot which is associated with the theosophical stream. In addition, Jewish philosophy and mysticism scholar Elliot Wolfson not only employs a similar strategy but also goes a step further by showing how the zoharic literature associated with the theosophical school contain ecstatic elements. This paper explores for the first time the overlap between the kabbalistic schools as distinct categories, such as ecstatic theosophy and ecstatic magic. For example, the concept of the Klipot, in theosophical Kabbalah refers to the demonic realm as it relates to the divine cosmology while in ecstatic theosophy, as I argue, they function as perceptual barriers that the practitioner has to overcome in order to effectuate the mystical experience. By exploring the kabbalistic literature, as well, as Jewish alchemical manuscripts, this study argues that these new classifications have their own unique flavors and identity which merit further research in the academy.

How to Make the Concept of 'Gnosticism' Applicable For Fiction Studies? A Few Theoretical Remarks

Fryderyk Kwiatkowski (Jagiellonian University)

The concept of 'Gnosticism' has been fruitfully applied by many scholars and critics especially in the field of Fiction Studies to examine multiple narrative works. Most of them perceive Gnosticism as a rigid category and seem to arbitrarily base their analysis on works of H. Jonas or K. Rudolph. Therefore, I will present my theory for Fiction Studies which deals with several methodological issues concerning the application of the concept of Gnosticism to narrative works of fiction. I will suggest what must be taken into account by a scholar who is willing to name some fiction text as 'Gnostic'. I will problematize the understanding of Gnosticism and depict how and to what extent it is fruitful to speak about the presence of Gnostic ideas in the works of fiction. I shall also depict that the vision of Gnosticism in the works of fiction is considerably different than academic understanding of this term and I will suggest an answer for this discrepancy. In my opinion, it is crucial to start a debate regarding this particular topic since ideas connected with Gnosticism

have influenced many pop-culture authors much more profoundly in the last few decades. This issue is also relevant to the studies in post-secularism and so-called re-enchantment of the West (C. Partridge concept) because pop-culture can be regarded as a new field in which religion is expressed, transformed and distributed.

Religion and Urban Visibilities (II) (Chair: Mariachiara Giorda)

16.00. -18.00. (Wed. 29th June), Sali 7

Russian Religious Landscape in the Late 19th to Early 21st Century as a Palimpsest (A Ekaterinburg City Case Study)

Elena Glavatskaya (Ural Federal University)

This paper will present preliminary results from the project “Religious diversity in a Eurasian city: statistical and cartographic analyses”. The project focuses on the evolution of the religious landscape in the late 19th - early 21st century Ekaterinburg. The research is based on documents extracted from state and private archives, statistics, interviews collected among the believers, and visual materials. We have reconstructed how the religiously diverse landscapes of Ekaterinburg were formed in the late 19th century; how this diversity increased due to mass migration and the State’s religious policy in the early 20th century. This period, often called “the Golden Age” of Protestantism in Russia, changed in the course of the Soviet state’s socialist modernization and Atheist policy. In its turn, it ended up with the religious restoration from the late 1980s supported by the state. All the changes manifested in the city’s religious landscape can be presented as a palimpsest, a text written over the previous one, although often destroyed. A group of scholars from the Ural Federal University developed an original technique of ethno-historical mapping using vector graphics capabilities (with the software CorelDraw) and created a set of maps that help to visualize the religious landscape’s evolution, depending on official policy as well as the religious communities’ activity and adaptability.

The Ghetto: Space and Urban Religion

Cristiana Facchini (University of Bologna)

The ghetto appeared as a secluded area in Venice in 1516. It was conceived as a separated space for the residence of Jews, in line with the urban planning of the city. Later on, Church policies supported by theological interpretations aimed to segregate Jews in confined areas, making it compulsory for all of them to live together. There has been a lot of scholarly debate over the impact of the ghettos especially in the Italian urban-scape, and since the path-breaking work of L. Wirth, an attempt to reconsider its social and cultural impact in more nuanced ways. Alongside with political emancipation, ghettos were re-interpreted accordingly as places that represented religious intolerance and the backwardness of Catholicism. In many cities they were destroyed and replaced by gorgeous synagogues. In other cases they were abandoned. In recent years, ghettos were museified, and turned into places of memory. My paper aims at exploring notions of religion through conceptualization of space, especially in regards to religious minorities. I will investigate how through the interpretation of the ghetto, Jews and Christians conceptualized their religious culture; moreover, I will attempt to offer a new interpretation of modern religion, as the nation state redesigned the urban setting.

Obedience: Art and Space, Conflicts, Violence and Religions

Chiara Cremonesi (University of Padua) & Laura Carnevale (University of Padua)

In 2015 the Jüdisches Museum in Berlin hosted *Gehorsam: Die Geschichte von Abraham, Isaac und Ismael*, an installation by S. Boddeke and P. Greenaway. This explored in 15 rooms the Biblical and Quranic story of Abraham's sacrifice. Engaging the visitors on both intellectual and emotional level, the installation aimed at retelling that story in the light of the international conflicts, where the "Isaacs" and the "Ismaels" are not saved from death, but sacrificed on the altar of obedience. It challenged the *idées reçues*, moving past the stiff categorization of religion, politics, nationalism, secularisation, totalitarianism, which overlapped the theoretical debate in the 20th Century. The issue of violence and power was positioned in a context of high symbolical density, against the background of the modern and ancient conflicts, where «the question of obedience to God and his will becomes a question of obedience to the pressure of society» (Boddeke). Starting from the case study of the Berlin-installation, in this paper we focus on the connection between the artistic device and the 'space': we consider the urban space where the installation took place; the Scriptural and religious space; the space of the memory; the national space where conflicts usually arise; the space of the narrated and represented violence. We observe how not only the relationship between the artistic device and the visitor, but also the re-actualization of the Isaac/Ismael story, are capable of raising epistemological, ethical and political issues, theoretically relevant in the study of violence and its practices from a historic-comparative and historic-religious perspective.

Involvement of Well-educated Youth in 'Terrorism' in Pakistan: Situating Violence in Cultural, Political and Economy Context

Laila Kadiwal (University of Sussex)

The paper will discuss the perceptions of causes behind involvement of well-educated youth in 'terrorism' in Pakistan. This paper is not a definitive answer to understanding the complex problem of radicalisation in Pakistan, but a part of the conversations that seek to understand the issue of 'well-educated' militants in Pakistan. The findings are based on focus group discussions and semi-structured interviews with youth, policy makers and civil society actors in Pakistan and existing literature. It appears that various political, economic, social, cultural, and psychological factors converge to create conditions that contribute to frustration, victimisation and feeling of marginalisation among growing cohorts of urbanised and educated youth that have high aspirations and expectations. Education is part of the problem. It not only reproduces socio-economic inequities and fails to prepare a large number of youth for the globalised world and job market, it also contributes to intra-Islam and inter-religious discord, and encourages violence. This all appears to add to the combustible mix, which is further compounded by the perception of global injustices resulting from colonisation and the role of the West in destabilising parts of the Muslim world. Within this complex mix, ethnicity and religion are appropriated as fault lines for both, perpetuating structural, cultural and direct violence as well as resisting violence.

Muslims in Modern Contexts (Chair: Mulki Al-Sharmani)

16.00. -18.00. (Wed. 29th June), Sali 8

Relocation of Othering in Salafi Islam

Emin Poljarevic (Stockholm University)

Literal interpretation of Islam's canonical texts has existed throughout its history of religious scholarship. Today, we notice that claims of the "pure"/"authentic"/literal interpretation have effectively become the

primary markers of legitimacy for a number of Salafi groups both in the Muslim majority and minority societies. This paper explores the dynamic of othering in Muslim minority context by critically analyzing online discourse of a Swedish (non-violent) salafi group, from which several of its leading members have been educated at International University in Madinah (Saudi Arabia). These university graduates have arguably internalized a particular form of Salafism and its core practice of “othering”. As such, the graduates have transferred this understanding (however modified or not) to a widely different socio-political context. By looking at the available materials, we are possible to observe that one of the Swedish groups primary tasks is to separate between the “true” believers (themselves) and others (Muslims and non-Muslims in Sweden). Such “othering” has resulted in range of behavioral outcomes this paper is nevertheless focused primarily on the group’s online framing of the “other” and not necessarily on the “othering” practices.

Locating Islam in Secular France

Frank Peter (Qatar Faculty of Islamic Studies)

This paper examines processes of identification of “Islam” as “religion” and “worship” (culte) in France as part of controversies about the place of Islam in the French secular context. Identifying Islam as a religion refers here to a wide range of debates where the questions of which practices or institutions are Islamic and who counts as Muslim are central. My starting point is the frequently made observation that controversies about policies on Islam do not solely concern the application of secular principles to Islam, but are also closely entwined with contentious acts of identifying who and what is Muslim and Islamic. Building on a broad range of studies about secularism and Islam, the paper highlights the centrality of the notion of “worship” in the conceptual apparatus of jurisprudence and law applied to the regulation of Islam. I then examine other identifications of “Islam(ic)” which relate in varying ways to a category ignored in French law: that of “religion”. The paper demonstrates that the categories of “Islam” and “Muslim” that are mobilized in public debates are understood in different and often contradictory ways. Examining recent debates about radicalization and “revivalism” in the banlieues, I highlight some of the reasons that underlie the disagreement over these categories. I propose to integrate these disagreements about “Islam” and “Muslims” into a model of secularism which acknowledges that the regulation of religion may rely upon diverse political rationalizations.

Islamic Morning Services on Swedish Public Radio

Simon Stjernholm (University of Copenhagen)

Early each weekday morning, a religious morning service is broadcast on Swedish public radio. Since 2004, Muslim and Jewish individuals are invited to deliver these services alongside Christians. This paper will present, contextualise and analyse the Islamic morning services broadcast during the years 2013–2014, with particular attention to: 1) how Islamic tradition is represented through references to authoritative texts and figures; 2) how personal experiences and narratives are used in the services; and 3) how current affairs and Swedish society is reflected in the services. The paper situates these services within a framework of contemporary Islamic oratory. While previous research has e.g. focused on Arab Islamic satellite channels, less attention has been paid to Islamic oratory in minority contexts. This paper’s investigation of unconventional Islamic oratory in Swedish mainstream broadcasting contributes with novel data and perspectives. Relevant issues to consider in the analysis include possibilities and constraints related to public discourses on Islam, power and selection in constructing representations of Islam, and different religious expressions and arenas in the current media landscape. Analysing this type of Islamic oratory can further our understanding of diverse Muslim subjectivities in relation to hegemonic discourses, as well as the making and negotiation of religious authority.

Cr/ ISIS: Risk and Opportunity in Transformation of Islamic Faith in the New Millennium

Hasan Kaplan (Çanakkale Onsekiz Mart University)

There is a worldwide growing concern about ISIS and its future. In this presentation I will argue that ISIS poses not only risks but also some vital opportunities for the Muslim world to get its act together, to re-examine its role and contributions to the making of world civilization. Muslim theologians, intellectuals and leaders must clean both the outer (political climate) and the inner (theology) ecosystems that sicken Islam's spirituality. Unfortunately, Muslim intellectuals insist on focusing only on political dimensions of the problem. They persist in explaining Muslim extremism with political excuses. But now since this final face/phase of extremism does not make any distinction between Muslim and Non-Muslim, it is time to see the 'theological' aspect of the problem. It is obvious that existing classical Islamic theology is too narrow, outdated, and off the reality to carry this religion and its adherents to the new millennium. Islam as a religion is approaching a fork on its destiny; either it will succumb to a handful of ill-motivated fanatics thus turning it into a totalitarian cult-like ideology, or it will take its place in the world's respected spiritual traditions that inspire and promote universal values such as human rights, justice, freedom and love. In order to take this second way, Islam needs a new theology, and its sacred texts need reinterpretation.

Shifting Boundaries: Religion and Secularity as Spaces of Exploration (Chair: P. Costa)

16.00. -18.00. (Wed. 29th June), Sali 8

Ecclesiastical Fast: New Norms for New Places. The Cultural Adaptation of the Canonic Rules in the Andean Region (16th-17th Centuries)

C. Ferlan (FBK, Trento)

Luther used to describe his own excess in eating and drinking as a deliberate choice expressing the new Christian freedom. The Catholics reacted by stiffening the application of the norms about fasting and abstinence now seen as a main feature of the canonic behavior. The transformation of the spaces of evangelization consequent to the European geographic expansion increased the interest in the rules concerning food habits. When the first European disembarked on the shores of the New World, they were confronted with unknown food and drinks. The missionaries immediately wanted to introduce the dietary rules of the Catholic Church, but American food and beverages were not so easy to classify. In many cases, a cultural translation was needed. Canonic rules needed new interpretations and their application in new geographical realities became more and more complex and diversified. In the Andean region, preachers and missionaries felt called to a struggle against drunkenness and in favor of ecclesiastical fasting. The paper aims to analyze the transformation of the religious rules about fasting and abstinence proposed and put into practice by European Churchmen facing the Peruvian world. It also discusses the process of mutual adaptation in the context of new norms, habits and beliefs negotiated between people coming from radically different cultural spaces.

The Space of Belief: The Topography of the Afro-Cuban Religious Plurality in the Domestic Space

K. Kerestetzi (CNRS, Laboratoire d'anthropologie sociale, Paris)

The paper draws up a methodological and theoretical framework for understanding the role played by spatiality in the construction of religious practice and religious plurality. It focuses on the 'materials' of Afro-Cuban religions and on the architectural and topological organization of their practices in the domestic space. In Cuba, Catholics, Protestants, practitioners of Afro-Cuban religions meet at all places, even within the same

household. These homes of mixed spirituality lodge a wide range of ritual objects that belong to different religious universes and are the centers of an intense rituality. How is domestic space transformed into a ritual one? How is the household arranged and how are religious objects displayed so that they can respect the conceptions of the different, often contradictory, religions? More than mere artefacts, Afro-Cuban objects are, for practitioners, true incarnations of gods and spirits, gifted with agency, personality and preferences. Just as there are opportunities for symbiosis, there are also counter-productive layouts that require a ritual inventiveness or a clever use of space. In my paper, I will show the relations of continuity or discontinuity between ritual sphere and daily routines, highlighting the interactions and frictions between different religious practices and the micro-adjustments that allow them to coexist within a shared space.

What Does It Mean to Live in a Religious Open Space?

P. Costa (Bruno Kessler Foundation, Trento)

In my paper, I start from an idea which has been developed at length by Charles Taylor in part IV of his book *A Secular Age*. According to the Canadian philosopher, the major historical novelty concerning modern secularity is not so much unbelief, but the emergence and thorough legitimation of an “open space where you can feel the winds pulling you, now to belief, now to unbelief” (ibid., p. 549). After spelling out this picture of modern spirituality, I want to focus in the second section of my talk on the nature of this metaphorical open space (that Taylor calls “Jamesian”, paying tribute to William James’s sensitivity to the transformations of modern religiosity). To what extent can it be seen as exemplified by some aspects of current sociability? Which places, practices, views and habitus can this deliberate opening to the cross-pressures – this lingering on the threshold or cusp between belief and belonging – be based upon? In other words, does the alleged post-secular questioning of the boundaries of the secular subjectivity and life-form have a grip on reality or is it rather just another avatar of the modern developmental myth?

Responses to the Papers by Kim Knott

Kim Knott (Lancaster University)

Women Scholars Network (Chair: Jenny Berglund)

16.00 – 18.00 (Wed. 29th June), Sali 12

IAHR Women scholars network meeting

Jenny Berglund

Book launch of “The Relational Dynamics of Enchantment and Sacralization”

eds. Peik Ingman, Terhi Utriainen, Tuija Hovi & Måns Broo (Equinox)

“I’d rather Talk about Human Rights than Speak in Tongues” – Situating Religious Change in the Lives of Young People Globally (II) (Chair: Peter Nynäs)

16.00-18.00 (Wed. 29th June), Sali 14

'Religiosity of New Converts? Possible Effects of the Enforced Secularisation and State-imposed Atheism on Young People in Russia'

Marat Sterin (KCL) & Polina Vrublevskaya (PSTGU)

In many ways, the experience of young Russian university students is similar to that of their contemporaries in other countries: the effects of globalization, modern technologies, mass culture, etc. However, they are also the first generation after the Soviet enforced secularisation and state-imposed atheism were consigned to history. Formed during the post-soviet 'religious revival', these students can be active agents in this process. However, how does the Soviet legacy affect their religiosity and world-views? The Soviet policy of deliberate destruction of religious traditions may have had specific consequences that we would like to evaluate drawing on data the international research project Young Adults and Religion in a Global Perspective. In particular, we are interested in the possible phenomenon of 'new convert' that maybe characteristic of post-Soviet religiosity generally, as those engaging with religion under the post-Soviet conditions cannot draw on continuing religious institutions, cultures, and family traditions. Thus, we face a paradoxical situation in which those claiming re-engagement with tradition are in fact disassociated from its key sources and any kind of continuous community representing it.

Trauma and Religious Change in Young Adults

Habibe Erdis Gökce (Åbo Akademi University)

The aim of this study is two- fold: (a)to explore religious subjectivity and values among young adults in Turkey; and (b) to investigate the relationship between traumatic life experiences and changes in religiosity. The study is motivated by the fact that young adults today represent the first generation to grow up in a World saturated by new media, consumer culture and social movements. A large body of research indicates that a decisive change is currently taking place regarding religion, views of life, and values. Besides the above-mentioned global social processes, the study suggests to investigate the role of trauma as a significant factor leading to changes in religion and values. In line with this, recent reviews of the literature found a relationship between traumatic experiences and shifts in the strenght of religiosity among a considerable number of trauma survivors (for a review, see Koenig, 2009). In the current study, university students (n=300) filled in questionnaires related to traumatic experiences and religiosity. The results contribute to a deeper understanding of the overall aims of the study but also to the highly topical issue of implementing the religious aspect of the individual into the therapeutic work.

Young People's Beliefs and Belongings: a UK-China Comparison

Abby Day (University of Kent) & Zhejun YU (Fudan University)

Both China and the UK have experienced dramatic socio-economic transformations in the past three decades, which has and will have long-term effects on the religious landscape. On the one side, the social welfare system, such as education, medical care as well as employment, has been largely subjected to neo-liberal logics. The turn in the UK has been away from old religion to relational networks, emphasizing the trend to 'believe in belonging' as a kind of religion. In China, conversely, grass-root communities are disintegrating with traditional relationships like family and kinship being destroyed during the transforming process. This

could explain the revitalization there of all religions since the end of 70s as, especially, young people seek forms of belonging.

Hinduism in the Digital Age (Chair: Johanna Buss)

16.00-18.00 (Wed. 29th June), Sali 15

Nepali Hinduism and Globalization

Johanna Buss (University of Wien)

Although Nepal was declared a secular republic in the new constitution of 2015, many Nepalis continue to take Hinduism as the most important characteristic of their cultural and national identity. This identity has been contested during the last 25 years by different ethnic movements in Nepal fighting for acknowledgement of their cultural, religious and political rights, partially (re-)inventing their own identity in rejection of assumed Hindu beliefs and practices. So Hindus in Nepal are on the one side strongly criticized and contested as upper-caste suppressors, on the other hand they proudly present Hinduism as Nepal's one and only religion. When analyzing Hindu websites, there is a clear tendency in supporting the trends van der Veer and others have detected towards a standardization of modern, global Hinduism by stressing certain beliefs and practices such as Vishnuism and bhakti, Neo-Vedanta or the understanding of Hinduism as a scientific religion, while neglecting the complexity and diversity of the many forms of Hindu traditions. This tendency is also prevalent in the internet. On basis of selected homepages of Nepali Hindu organizations I shall therefore pursue the question if and how the internet is supporting this tendency of standardizing Hinduism or if the own Nepali Hindu identity appears to be predominant.

Neo-Sannyas in the Digital Age

Anna Sirgiya (Admiral Makarov State University of Maritime and inland Shipping, St-Petersburg)

This report is analyzing one of the best known Neo-Hindu trends, the Neo-Sannyas Movement. Special attention is paid to the ways of its representation in the Internet, the analysis of the positive and negative aspects of its virtualization, as well as the theoretical and methodological principles used in the research of the phenomenon of "Cyber Neo-Sannyas". The Neo-Sannyas Movement was founded in the 1970s by the Hindu neo-guru Osho, and is a creatively developing culture of candid and free communication. Today, using the possibilities of the global information network for communicating with one another, as well as for attracting new followers, Neo-Sannyasins devise sites, containing whole electronic libraries of Osho's books, information portals, collecting all events from the "Osho world", develop various computer programs. They have also designed a site where "Neo-Sannyas" can be taken online. The active using of Internet resources as channels for self-presentation, means of communication and venues for various spiritual services makes it possible to talk about the emergence of a totally new phenomenon of "Cyber Neo-Sannyas". At the same time, along with the positive influence of the Internet on the development of the movement, there are quite a few problems connected with the disappearance of the original principle of all Oriental traditions, namely, immediate heart-to-heart communication.

Religious Identification in India's Online Matrimonial Market"

Fritzi-Marie Titzmann (Universität Leipzig)

For centuries Indian families sought help from relatives, marriage brokers and later newspaper advertisements to marry their sons and daughters off. They relied on kinship and caste networks, on marriage

bureaus and on “word of mouth”. However, the global media age has opened up a whole new world of digital possibilities. The first India-based websites dedicated to matrimonial matchmaking appeared on the World Wide Web in the late 1990s and the number of users has increased ever since. While the medium is a new one, it seems that traditional patterns of finding a suitable match persist. Religious and caste affiliation as well as astrological details remain important factors of decision-making for Indian families. Nevertheless, young users transform the practice of partner search by blending these traditional criteria with individualistic expectations like personal compatibility. This paper looks into the negotiations of religious identities, in terms of search criteria and of self-description in matrimonial profiles. It particularly interrogates how new media usage impacts the category of caste by possibly reinforcing or diminishing its significance. It argues that within this context, the term “community” deserves particular attention as it is employed by users to circumscribe diverse religiously defined identities.

Vedic Sacrifices Online: New Quality of Religious Experience in Contemporary Kerala

Olga Nowicka (Jagiellonian University in Cracow)

In 2006 in the city of Calicut in Kerala (South India) the journalist of the local newspaper founded an organization called Kasyapa Veda Research Foundation which in the course of time turned into Kasyapashram. The founder of this rising religious movement since that time started to introduce himself as Acharya Sri Rajesh, an ardent follower of Swami Dayananda Saraswati and a Vedic scholar teaching Vedas to all irrespective of caste, creed or gender, a Kulapati (from Sanskrit:the head, chief of a family) of a newly created Kasyapashram. Initially little known organization gradually started to gain importance in the local community of Kerala. With time, Kasyapashram have assembled numerous followers, support of the ruling political party - Bharatiya Janata Party and increasing media publicity. The turning point for the organization seemed to be the performance of the Vedic sacrificial ritual on a large scale in 2014. The organizers in order to promote the ceremony have used digital media (website, social media: Facebook, Twitter, Instagram, Youtube, SoundCloud, Vimeo). The ritual has been also broadcast live online. The press reported that the event gathered ca. one lakh (100,000) of people. The aim of the presentation is to show the utilization of digital media by the new religious movement in gaining the social support and increasing number of its followers.

Christianity in Diaspora: Ethnographic Case Studies of Religious Practice and Identity Construction (II) (Chairs: Iliyana Angelova & Ksenia Medvedeva)

16.00-18.00 (Wed. 29th June), Sali 15

Japanese Christianity in the United States: Expansion of the Makuya in a Globalized World

Sean McKnight (University College Cork)

The expansion of religious traditions outside of their native cultures has long been a topic of interest within the Study of Religions, with many scholars actively studying the expansion of Buddhism, Islam, etc., in the West. However, contemporary research has been lacking in regards to religious traditions that originated in the West taking on characteristics of other cultures and being reintroduced to the West. For this proposed paper I will cover the expansion of the Makuya, an indigenous Japanese Christian movement, in the United States and how this expansion has affected their religious practices. Originating as an offshoot of the Mukyōkai movement in 1948, the Makuya continued the practice of incorporating native religious traditions into their own worship practices. However they soon differentiated themselves from their predecessors by incorporating non-native traditions into worship practices, such as emphasizing the Jewish roots of their

movement. The name 'Makuya' was intentionally chosen to reflect this, as it literally mean 'Tabernacle' in Japanese. A largely nationalistic movement, they primarily focused on the Japanese mainland and ethnic Japanese for adherents. In the last two decades that has changed as they have expanded outside of Japan into the United States and have begun to attract more non-ethnic Japanese to their ranks. This paper will document how the Makuya have successfully adopted their practices to suit a Western audience.

Special Features of Russian Orthodox Relocation to Japan

Natalia Vekshina (St. Petersburg State University)

I'd like to discuss the phenomenon of relocating Orthodox Christianity to Eastern countries illustrated by Eastern Orthodox Christianity in Japan. Nowadays Orthodox Christianity in Japan is primarily represented by Russians, Ukrainians and, of course, Japanese people. Since it was first brought from Russia to Japan by St. Nicolas Kasatkin in 1861, it has come its own way of developing. Throughout its history Japanese Orthodox Church managed to save all the traditional characteristics of its mother church and assume its individual distinctions. In English-language literature, as well as in Russian one, there is lack of professional information about modern Orthodox Christians in Japan, their style of life, traditions and special features. For studying this field a researcher needs to work out Internet articles and interviews for the most part, to analyze them and make adequate conclusions. In Russia there are 3 dissertations that deal with Japanese Christianity in such aspects, not only with its history: two of them are mine, and the third one – of my colleague by St. Petersburg State University. I attempted to trace how changes in Japanese politics, economy, moral system, culture, religion have affected the development of Orthodox Christianity in this country. We will know who and why accepted Christianity then and now; about influence of Russo-Japanese relationships on acceptance of Orthodoxy; what Orthodoxy means for Japanese people; and about other features like public opinion, catholicity, some special aspects of worship and others.

A Russian Orthodox Parish in Toronto: an Ethnographic Case Study

Ksenia Medvedeva (Higher School of Economics, Moscow)

The paper discusses the case of a Russian Orthodox parish in Toronto, Canada. It starts with the question of what a diaspora means in the context of Russian Orthodoxy as a national church (M. Hammelri, V. Roudomentof et al.) Later on it continues with the ethnographic description of interactions within and outside the parish in relation to the multicultural and multireligious environment. In particular, it discusses the issues of interdependency between national and religious identity. It also analyzes the relations with Russia which is seen both as their homeland and a religious centre. For instance, Canadian parishioners go on pilgrimages to Russia. Ukrainian members of the parish call themselves Russian in a broader sense indicating that they are inheritors of the Russian world, the idea that is widely used by Patriarch Kirill of Moscow. The strategy of Russian Orthodox parishes can be described as a cultural separation from the host multicultural and at the same time as the integration with the national culture with its dominant Orthodox religion. To analyze these issues I draw on my experience of participant observation of 4.5 months in several Torontonians parishes.

Relocating the Sacred in Eastern Europe (II) (Chairs: Annika Hvithamar & Tatiana Folieva)

16.00-18.00 (Wed. 29th June), Sali 15

Fighting Sin in Post-Soviet Space: Value Discourse in Latvian Lutheranism

Valdis Téraudkalns & Nils S. Konstantinovs (University of Latvia, Riga)

This paper aims to analyze current discourse on morality and sin in Latvian Lutheranism. The content analysis is used to research media (including electronic media) which is the main communication channel for church leadership and activists in the value-related discourse. To put this discussion in wider context, contemporary themes are compared to discussion on morality issues during inter-war period. It will show that some themes have remained unchanged throughout the decades; for example, concerns about abortions and critique of consumer culture. Also, symbiosis of nationalism and religion is a recurring theme, owing a lot to the status Lutheran church occupies in contemporary civic society. From one side, the church leadership denies the concept of Folk church and distances itself from neighboring Scandinavian versions of folk churches as ones that succumb to the dictate of secular society. From another hand, the predominantly conservative Lutheran church still positions itself as a guardian of morals and looks for support among politicians. Themes like consumption and unrestricted sale of alcohol that were frequently mentioned in church periodicals of inter-war period are rarely given space in contemporary Lutheran church life. Today it is homosexuality that has become the cardinal sin for church circles.

The Politicisation of Russian Orthodoxy: Two Grand Narratives

Andrey Levitskiy (Russian Academy of Sciences, Ural Branch)

The paper explores the fusion between religion and politics in Russia in the past decade and analyses developments in Russian Orthodoxy as evidence for the concept of “politicized” religion. Applying the methodological approach suggested by Juan Linz, it argues that the Russian Church encouraged a convergent course with the state in order to preserve Orthodoxy at the heart of the nation’s public life. The paper emphasises the two “grand narratives” in the public discourse - “traditional values” and “Orthodox majority” - introduced by the Church in support of critique of Western secularism and the principle of Orthodox nation. In the new millennium, the Russian church sought to find protection from the challenges of modernity and secularism while the new political regime needed a source of legitimacy after the collapse of the Soviet ideology. Here the two pragmatic visions overlapped resulting in a complex church-state partnership, which cannot be fully correlated with the church-state models in Western democracies. Based on the analysis of qualitative and quantitative data, the paper argues that modern Russian Orthodoxy is a form of “politicised religion” (contrary to the concept of political religion) where church and state further their own goals in the partnership and where cooperation and conflict are equally possible.

Mapping the Conservative Discourse in Russia: The Orthodox Church Contribution to the Political Development

Grishaeva Ekaterina (Ural Federal University)

In the recent decades in Russia a conservative discourse based on the revival of traditional values is actively developed by the Russian Orthodox Church (the ROC) and the Government. In the Social Concept of the ROC (2000), the Russian Doctrine (2007) and in the prescripts of World Russian National Council the main conservative concepts are formed, and then they influence on the political discourse. Conservative politicians

such as N. Starikov, N. Narochnitskaya promote conservatism in public sphere and blur the margins between religion and politics. The conservative concepts formed by the ROC in early 2000s appear also in the official documents such as annual state-of-the-nation addresses, Putin's speeches at Valdai Forum, etc. Conservative adherence to traditional values and Orthodoxy are considered by certain political groups to be the basis for the Russian special path of the historical development and for the future prosperity of Russian civilization. The aims of this research are: to trace how since 2000s the ROC, its' clergy and laity, construct conservative discourse, and how it influence on the politicians. The particular attention drawn to the analysis of critic of the European liberal model by the Russian Conservators.

The Anastasia Movement Relocating: Nature-based Spiritual (Trans)formations and Manifestations Locally and Beyond (Chair: Rasa Pranskevičiūtė)

16.00-18.00 (Wed. 29th June), Auditorium I

The Russian Anastasian Movement: Social, Spiritual, and Ecological Dimensions

Julia Andreeva (Russian Academy of Sciences)

The tendency to gain religious (or spiritual) life outside of institutional structures is quite popular in modern Russian society. I deal with the cases when sources of sacred knowledge, power and authority are connected with ancient traditions, nature, and earth. All conceptions of 'good' and 'bad' are individualized, and everyone can choose their own way of reaching them without any unified system of control. The Anastasians are seeking a sustainable future, which they imagine as an ecological, anti-technocratic, spiritual, and conscious way of life that is close to Nature and the Earth. The Anastasians' philosophy is very close to global contemporary spiritual ideas, but influenced by Russian historical and political context. Nature connects person through plants and living beings with the Universe. The piece of land helps people to find lost knowledge, and inspire them to build a new happy world in harmony with the divine order. Despite the tendency to practice religious life outside of formal structures, the Anastasians wish to be a part of a community where the loci of interaction are websites, readers' clubs, positive concerts, Settlements of Family Homesteads (Kin's Domains), and 'places of power'. As many other New Agers all over the world, they move mostly through fluid networks, creating temporary communities of like-minded people.

What are Anastasian Worldviews, Beliefs and Attitudes? Main Insights from International Survey on Expressions of Alternative Spirituality

James R. Lewis (University of Tromsø), Rasa Pranskevičiūtė (Vytautas Magnus University)

This paper focuses on the Anastasia movement, which emerged in Russia, and subsequently spread to East-Central Europe and beyond. Our treatment 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 world, the power of thought, the ability to mold future, the relationship between a man and a woman, the establishment of love spaces, etc. are discussed in the series. Based on data obtained during 2015-2016 from a questionnaire administered to Anastasians in the United States, East-Central and Western Europe, Russia, the Baltics, Scandinavia, Australia, etc. 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.

Gardening, Creation and Love Space. Local Interpretations of the Anastasian Movement by Contemporary Spiritualities in Hungary

Judit Kis-Halas (University of Pécs, Hungary)

The paper explores how the global and the local interact in the context of contemporary spirituality. Based on ethnological fieldwork (involving participant observation, half-structured interviews and informal conversations) it highlights how global processes are interpreted and negotiated by local esoteric groups. Accordingly, I will introduce a case-study on how individual attitudes, opinions, responses to a forthcoming eschatology were discussed by members of an esoteric group in a small provincial town. I highlight on the points in these arguments and interpretations when shifts between 'global' and local' thinking / aspects can be grasped. The examination of these discourses helps to get insight into the processes, how global ideas on human-Nature relationship in alternative spiritualities are being reflected and adopted at small-scale local levels. (I mean the global-local aspects both in terms of geographical and social environment.) On the other hand, my analysis is faceted by a historical perspective, too, as my first encounter with the ideas of the Anastasian movement in the field was more than 3 years ago, therefore it enabled me to examine how the attitudes have changed within this short time span. The comprehensive description of the Anastasian movement's career in Hungary provides the broader ideological-intellectual context of the case-study presented.

World-building Project of Alternative Spirituality: Case-study of the Anastasia Movement in Kazakhstan

Yuliya Shapoval (L.N. Gumilyov Eurasian National University)

Deep transformations of post-Soviet modernization increase instability and vulnerability of individuals and raise a question of adaptation to a new social context. The respond to this process is a search of new values, re-definition of life and alternative world-building project for the harmonization of human life. In the context of Kazakhstan, the Anastasia movement offers a world-building project including the creation of ideal space of love with ideal relations among nature, human, and spouses. Representation of this community is ecological settlement "Kin estate". Here Anastasians establish the world-building project by employment of different social strategies. Two strategies in the activity of the movement are visible: environmental initiatives and healthy lifestyle. The Republican public association "Kazakhstani Kin estates" has been established in 2013. The main purpose of this organization is to promote ecological projects, i.e. eco-settlements, eco-aul (Kazakh village), and eco-technologies. In Kazakhstan, this social strategy correlates with actual trend of "green economy" (i.e., "EXPO – 2017" on environmentally friendly energy sources will take place in the capital Astana). Interestingly, ethnic Kazakhs are involved in the movement, too. They tend to give names for kin estates from traditional Kazakh culture, i.e. "Cradle of nature" (tabigat besigi) or "Blessed land" (zher uyuk).

Contesting and relocating authority (II) (Chairs: Marion Bowman & Ülo Valk)

16.00-18.00 (Wed. 29th June), Auditorium II

Contesting Religious Authority Through Alternative Healing in Portugal and Greece.

Eugenia Roussou (PosNew University of Lisbon)

Christianity has historically been considered as the institutional religion of Portugal and Greece. In recent years, however, an evident shift towards "spiritualities of life" (Heelas and Woodhead 2005) has taken place in the Portuguese and Greek religioscape, transforming and relocating the practice of "lived religion"

(Primiano 1995). Based on fieldwork in Lisbon and Athens, this paper aims to provide an ethnographic account of how people in Portugal and Greece contest religious authority and relocate power within vernacular religious practice, through the performance of alternative healing. More specifically, my objective is to show how a complex and pluralistic dialogue that embodies discourses of vernacular religiosity, contemporary spirituality and secularism is created, in which individuals bodily experience, ritually act, and spiritually transform their selves and negotiate their social relationships, ultimately transforming authority via believing through experiencing.

Relocating Authority: a Charismatic Turn in Iranian Shi'ism

David Thurfjell (Södertörn University, Stockholm)

As a consequence of the Khomeinist state ideology, the traditional institutions of religious authority have become vehicles of financial growth and career development in the Islamic Republic of Iran. It is today reasonable to speak of a vast bureaucratisation of Twelver Shi'ism in the country. Given the fact that Shiism is a tradition that to a large extent is built around the passionate commemorative celebration and love of the Prophet and his family, it is no surprise that this bureaucratic turn has been paralleled with a charismatic revival. This charismatic revival, however, is centred around a type of religious authoritative figures independent prayer leaders, madhas, whose charismatically framed messages oftentimes collide with the teachings of the theocratic ideologists of the state. In this paper the multifaceted relations between bureaucratic and charismatic authority in contemporary Iran is described and analysed.

Eerie Images and the Literalism of Authority

Ali Qadir & Tatiana Tiaynen-Qadir (University of Tampere)

This paper locates people's engagement with eerie religious images as a significant component of vernacular religion. We propose that such images make a phenomenological demand of the faithful that inherently reaches beyond the loci of institutionalized authority. The paper builds on a theoretical framework of "vernacular religion" and post-Jungian archetypal psychology – as elaborated by James Hillman. We discuss this framework in the first part of the paper, emphasizing the centrality of the mundus imaginalis, and highlight three key features of this notion: the distinction between imaginal and imaginary; significance of a culturally differentiated collective unconscious; and the reflection of the imaginal in practice rather than concepts. We emphasize the materiality of sacred symbols that emerge from the imaginal realm. In the second part of the paper we discuss two uncanny medieval images each from Islam and Eastern Orthodox Christianity. We underline their intuitive role that disturbs literal, rationalized, and authoritarian readings. In the final part of the paper, we discuss how such images demand a release from both authoritarian interpretations, including within religious institutions, as well as from literalized allegorical readings. The paper concludes with a comment on the significance of this approach in modernity, when the imaginal realm has been deprived of its autonomy and the imaginal has become merely the imagined.

"Places of Power" - Concepts of Nature Sites as Powerful Places in Contemporary Paganism and New Age Spirituality

Julia Dippel (Philipps-Universität Marburg)

Kraftorte - "Places of power": In German 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. There are two major emic legitimization concepts regarding places of power: spiritual explanations (e.g. numinous beings) and scientism explanations (e.g. "energies" and Radiesthesia). Contemporary pagans and people who practice New Age spirituality perform their rituals at these locations because of their qualities. Based on qualitative content analysis and spatial method (K.Knott)

I examine German guide books and websites about places of power. My paper aims to show my preliminary results about the discourses and conceptualizations of this kind of religious space in the context of the fluid field between contemporary Paganism and New Age spirituality in Germany.

The Words of Religious Pluralism 3 (Chair: Alessandro Saggiaro)

16.00-18.00 (Wed. 29th June), Auditorium III

Interaction between Catholic Modernists and Italian Evangelicals: the Case Study of Ernesto Buonaiuti

Andrea Annese (Sapienza University of Rome)

This paper, basing also on unpublished sources, analyzes the interaction between catholic modernist priests and some groups of Italian evangelicals, in the context of the Modernist Crisis and the following years, until the World War II. The most ecumenical evangelicals got in contact with modernists who had been excommunicated by the Catholic Church; they worked together in some cultural activities, especially in the youth organizations (like the YMCA). This paper will focus on Ernesto Buonaiuti (1881-1946), whose experience represents an emblematic case study to understand this interaction: repeatedly excommunicated until the definitive decree (1926), he had important relationships with the evangelicals at least from 1920, and especially after November 1931, when Buonaiuti refused to sign the oath of allegiance to the Fascist government and lost his chair at the University of Rome. Buonaiuti represents an emblematic example because his interaction with evangelicals concerns not only cultural activities such as conferences, publishing projects etc., but also the opportunity to teach in the Theological Faculty of the Italian Wesleyan Methodist Church, and even to preach from this Church's pulpits (although he was not a member of it). The relationship between this Church and Buonaiuti represents a real example of religious pluralism and, as will be shown, has its roots in specific theoretical perspectives.

The Religion of Others: Words and Meaning

Claire Sotinel (Université Paris-Est)

This paper will investigate the vocabulary used in late antique texts to speak of the religion of others. Is religious pluralism the same thing as a plurality of religions coexisting in the same frame of time and space? To answer such a question, one should go beyond the anachronistic use of "religion" in its modern sense to speak of religions in the ancient world (polytheist cults as well as Judaism or early Christianity). Texts speaking of the religion of others are most often polemic, nevertheless it would be useful to analyse the terms used in late antique texts to speak of what we call religion, and to compare these with the vocabulary used to speak of one's own cultic practice, which can be found in non-polemic texts. The paper will concentrate on Latin texts from 2nd to 6th century, with occasional investigation in Greek literature.

The Authority and the Sacred Places.

Tessa Canella- Sapienza (University of Rome)

This paper will focus on the relationship between political authority and the sacred sites during the fourth century, since Christianity became officially the *religio licita* as consequence of the so-called "Edict of Milan" issued by Constantine and Licinius in 313 and the phase characterized by the definition of Catholic Christianity as the State Religion with the Edict of Thessalonica (380), up to the end of the fourth century with the increasingly repressive laws against any other believes. Sources at our disposal, such as laws (i.e. Codex

Theodosianus) and classical literature (i.e. *Vita Constantini*), provide us with a complex picture of sacred sites which were attended by Catholic, Pagan, Jewish or Heretical religious communities and which were the object of repression, demolition, confiscation, financial damage, conveyance, transformation, competition. Without claiming to give an exhaustive view, this contribution intends to start from the observation of the relationship between Imperial Politics and Holy Sites in order to provide a new perspective about the hard topic of Tolerance and Intolerance in Late Antiquity, that is a complex methodological issue in the history of Christianity and Ancient History in general.

Relocating Sacrifice in the History of Religions: Rethinking the Relationship Between Theory and Practice (II) (Chair: Marianna Ferrara)

16.00-18.00 (Wed. 29th June), Auditorium IV

The End of Sacrifice in Late Antiquity: Rise of Monotheism in Pagan Cults

Marco Alampi (Charles University in Prague)

Late Antiquity marks a major turning point with regard to the changes in social, political and religious context. The more interesting issue, in religious matter, is represented by the presence of the sacrifice, in a new and particular context; in fact, it is possible to assist to a change of the ritual and the entire notion of sacrifice acquires, during Late Antiquity, a new face. It is necessary to rethink the way how the ritual appears to be practiced, and it is necessary to establish the difference between theory and practice. Some religious cult, in this historical context, diffuse the idea of the existence of one deity above others. The most representative of those, for the issues and debates it carries on, is the cult of Sol Invictus, which establish the supremacy of Sun God above all the other preexisting pagan gods. In this particular and multifaceted context the animal sacrifice, first practiced mostly in mystery cults, and generally tolerated before, now gradually disappears, to be prohibited, with the advent of the Monotheism. In fact this disappearance is due to various causes, not only concerning religion matters, but also social, political and historical. For this reason, the aim of this paper is to analyze Late Antiquity evidences with particular attention to the reasons which led to the end of sacrifice during Late Antiquity.

Violence and Irrationality: The Constitutive Rhetoric of Sacrifice in the Communities of Practice

Giuseppina Paola Viscardi (University of Salerno)

Starting from the definition of sacrifice as a form of culturally oriented representation and a powerful symbolical device, we will attempt to analyze sacrifice from an epistemological and pragmatic perspective by means of a socio-cognitive approach, focusing on the topics of violence and of irrationality (or counterintuitiveness) evoked by the paradoxical nature (i.e. counterintuitive inference) of the sacrificial dimension, with the purpose to point out the epistemic and pragmatic/heuristic roles of violence (and of its retention) in the religious sacrificial mindset (see, e.g. T. Bertolotti, *Patterns of Rationality*, 2015). Taking into account the works of R. Girard (*La violence et le sacré*, 1972) and D.K. Keenan (*The Question of Sacrifice*, 2005), we will turn back to the very etymology of the word sacrifice (originating from the latin term *sacrificium*, that is to make something/someone holy), whose strategically ambiguous connotation, as evidenced by a binary series of key operative concepts (such as consecration/desecration, sacred and profane, *sacrificium/sacrilegium*), reminds us that every sacrifice is a *sacrificium intellectus* (i.e. *credo quia absurdum*) insofar as it is a violence towards comprehension (L. Magnani, *Understanding Violence*, 2011). In this perspective, the pragmatic effectiveness of the sacrificial activity opens the way to a tight research on

the mechanisms of symbolic projection and outsourcing (and negotiation) of meanings in the framework of the so-called communities of practice understood, according to E. Wenger (1999), as social learning systems.

A Case Study of Blood and Sarāb Thirsty Aboriginal Village Gods from Greater Magadha: An Interpretation through Polythetic Approach of McClymond

Pintu Kumar (University of Virginia)

Professor Johannes Bronkhorst rightly argued in his work 'Greater Magadha' that the Brāhmaṇical religion and rituals were not rooted deeply in the society of Greater Magadha and maintained its tradition of local Dravidian gods due to its situation beyond the eastern limit of purely Āryan Culture. Besides famous Brāhmaṇical Gods, each village of Greater Magadha has its own local non-Brāhmaṇical Dravidian gods, situated in small rude temples or shrines. These locally originated minor village gods are almost always appeased with bloody or animal sacrifices followed by offering of sarāb i.e. alcoholic drink. The small animals and birds of male kind such as chicken, pigeon, goat, sheep etc. are regularly sacrificed either on the life changing events or whenever a wish (mannat) is fulfilled. The offered animals are cooked at the shrine and served as prasād to all. It is believed that the deity will be satisfied after drinking blood and wine and bless you anything in intoxicated mood. The present paper will relocate the 'polythetic approach' to the understanding of non-traditional sacrifices offered to village gods of Greater Magadha. It further intends to explore relationship between the modern theory and the contemporary indigenous practice in dynamic collaboration with seven components of sacrificial deeds.

The Theories of Sacrifice in Civil-political Religions

Valerio Severino (University of Rome La Sapienza)

The present paper aims to study the importance of "sacrifice" in the interpretation of civil-political religions. By focusing, with a comparative approach, on the French Revolution and the totalitarianism phenomenon of the sacralisation of politics, this study shall outline the use of the religious term "sacrifice" – intended as scapegoat or martyrdom – in political practices. Is the theory of sacrifice a political theory? Through which models of sacrifice did Religious Studies interpret civil-political religions? What is the relationship between History of Religions, Political Sciences and Political Theology? My work will answer these questions by connecting theoretical problems related to sacrifice with the crucial question of the rise of nationalism in the modern War context.

Magic at Home: Topographies, Practices, Ritual agents, and Socio-cultural Dimensions of "Domestic Magic" in Antiquity (Chair: Silvia Alfayé)

16.00-18.00 (Wed. 29th June), Auditorium XI

Magic, Domestic Slaves and Power in the Roman World

Antón Alvar Nuño (Universidad Carlos III de Madrid)

This panel will analyze what kind of access domestic slaves had to magical practices in the roman world and the reasons they resorted to them. Traditional approaches to magical actions such as recourse to curses, amulets or astrology have focused on their symbolic role to invert the established order or re-structuring the social system. In the case of the use of magic by domestic slaves, it was considered as a form of resistance against the perceived power-figure of the slave's master. During the last few decades, however, the

understanding of Graeco-roman magic has been reframed. The old dichotomic division of religious phenomena, which relegated magic to the periphery as marginal, transgressive, anti-social, or in conflict with the dominant ideology has been left aside, but the paradigm-shift has not affected the analysis of magic as the materialization of vertical conflicts slaves-masters. In this panel I will suggest that the access to magical practices by roman domestic slaves fuelled and reinforced in most cases the structures of power. Magic was not used to question the established order but to support it.

Matrons at Home - Domestic "Magic" Between Local Cults and State Religions

Heike Peter (Department of Humanities, Halmstad)

This paper aims to investigate the tensions between "religion at home", local cults and Empire religion with a starting point of the cult of the matrons - figurines located both in domestic and public contexts. The material used are altar stone reliefs and terracotta figurines of the matrons from the northwestern Roman provinces during the Empire period focusing on terracotta figurines in order to illuminate the domestic contexts. The sources are connected to temples, roads and houses; most of them in urban regions; in spite of the multipresence in practice there is no evidence in any written literature though. Public altar stone reliefs are most often treated as dedications, sometimes as "do ut des- magic" with its problems of the old fashioned evolutionary approach. What about the domestic contexts? In what way may interpretations of the domestic ritual actions help us to reevaluate the complex and multifaceted cult of the matrons looking at sources as an entity? Connecting public and domestic acts of ritualization hopefully contributes to a more appropriate analysis both of the diversity and the consistency of the imaginative knowledge. Theories and methods of the paper are inspired by visual arts as part of a material culture highlighting socio-cultural dimensions of the Empire time trying to look beyond concepts of deities as the main matter of religious encounters.

Livy and the Myth of the Matron Poisoners: Ambiguity and Dangers of Domestic Magic.

Giulia Capasso (University of Roma)

In the VIII book of his work, Livy tells us about an event that happened in the year 331 BCE: a catastrophic and unknown pestilence hit Rome; it was finally discovered that the origin of the epidemic was a poisoning, carried out by numerous matrons, who were then arrested and sentenced to death. This story may seem straightforward at a first glance, but has some problematics. First of all, Livy reports that it was the very first trial for poisoning ever conducted in Rome. As such, it is a model and prototypical situation. Moreover, it shows us that it was already in circulation a kind of imaginary that will be later much widespread, that of the poisoning woman who prepares potions in her very home, and who causes the infection and death of a great number of people. Lastly, whereas the preparations of potions in the private home was a common operation for many women, on the other side this story shows its potential danger, and how the Romans had an ambiguous relationship with this kind of practices. This narration clearly established the unacceptability of certain operations, and, since it was the first trial for poisoning ever conducted in Rome, we can look at it as a foundation myth of the dangers and ambiguity that were behind the preparation of filters and potions in the private house. The aim of the paper is to show the complexity of the story, and to analyze its various aspects from the perspective of a foundation myth.

Thursday 30th June

9.00-11.00

Religion and Gardening (I) (Chair: Lena Roos)

9.00-11.00 (Thu. 30th June), Sali 4

Medicinal Plants and Gardens in Japanese Buddhism

Katja Triplett (Georg-August-Universität Göttingen)

Throughout Japanese Buddhist institutional history, medicine and healing the physical body have been major concerns. Lavishly illustrated compendia of medicinal plants and other materia medica were circulated in Buddhist temples for the use of monastic physicians in the early period. Japanese monastics also used plants and their derivatives in complex rituals. The materia medica compendia are clearly in the Chinese tradition. However they also carefully catalogue plant names in Sanskrit because knowledge about plants and their uses partly derive from the Indian Buddhist tradition. With the 17th century and key socio-political changes, an increasing effort to identify plants indigenous only to Japan and to compile purely Japanese herbals manifested itself. At the same time, and connected with this development, was the processing of botanical and pharmaceutical knowledge from Europe via Holland which led to new combinations of knowledge systems. This period also saw the creation of medical plants and botanical gardens. However, the institution of medicinal plant gardens goes back to earlier times, even if related documents are today scarce. The paper explores the establishment and maintenance of such gardens in connection to pre-modern Japanese Buddhism and later developments in order to shed more light on central aspects of the propagated Buddhist endeavour: to ensure both healing and salvation by engaging in learning, ritual practice and the provision of medical facilities.

Rising Prayers and Burning Sacrifices: Tobacco in the History of Religions

Adolph van der Walt (Georg-August-Universität Göttingen)

The first Europeans in the New World encountered tobacco smoking as a part of a religious ceremony. When tobacco was brought to European gardens, it was not only an ornamental garden plant and a status symbol, it as well acquired a reputation as a panacea, being called the “holy herb” and “God's remedy”. This medicinal and stimulative power of tobacco, as well as the possibility to consume it through smoking, chewing, and snuffing gave it a special place in gardens of the world. The given paper analyses the role of tobacco in the History of Religions. Firstly, it focuses on the geographical relocation of the tobacco plant. Its journey around the globe via traders and missionaries this demonstrates how foreign substances were quickly assimilated globally as a part of religious ceremonies. Secondly, it demonstrates the spiritual and sacrificial realm of tobacco use. It illustrates with examples from different traditions how tobacco smoke symbolises rising prayers, and tobacco pipes being used as a material manifestation of worship and described as “a portable altar” and “a microcosm of the universe itself”.

Paradise lost: Relocating Religion in the Desert of Life. Some Remarks on Ali Shariati's Outdoor Imagery

Fritz Heinrich (Georg-August-Universität Göttingen)

The contrast between the paradisiacal emperor's garden and the desert like world outside is not just a pivotal pattern in Iranian cultures and their architecture from its beginnings but as well a basic dichotomy in the reasoning of the Iranian religious-intellectual Ali Shariati. In his eyes the garden wall divides the human existence as a whole into a split one. Those who live inside the wall need and tend at least to look, if not to walk outside, and vice versa: Those who exist outside are longing for a life inside. That is to say prototypical

for Adam and Eve, and the mundane paradise of the modern bourgeoisie, with all dynasties of emperors in between. Shariati intends to pull down the wall by removing religious dimensions from traditional ideas of paradise and relocating them in a postcolonial and postmodern view on everyday life.

Interreligious Dialogue: Topics, Places, People (Chairs: Gritt Klinkhammer & Anna Neumaier)

9.00-11.00 (Thu. 30th June), Sali 4

Local Institutionalization vs. Institutional Governance - Reconsidering Bottom-Up and Top-Down Organization of Interreligious Relations in Germany Empirically

Nelly Caroline Schubert (University of Göttingen)

External interest in interreligious relations is immense. Political actors, societal representatives as well as umbrella organizations constantly seek to evaluate and influence interorganizational relations top-down on different societal levels. Additionally, there are attempts of religious and political institutions which aim at governing and organizing interreligious intergroup processes top-down internally, without partners from other institutional backgrounds. As organizational counterpart to these top-down approaches local religious communities' immediate and long-term practical solutions to the need for organization in interreligious relations need to be considered. Representatives of local migrant religious communities organize their concrete community-related actions with a specifically local frame of reference. The composition of the local organizational field, member interests, interindividual (dis)harmonies as well as urban characteristics shape collective action and representative interaction. How do local representative actors respond to top-down governance approaches concerning interorganizational interreligious relations? This question will be addressed empirically.

The Location of Interfaith Activities – A Search for Traces in Hamburg

Mehmet Kalender (University of Göttingen)

Interfaith tours in an art gallery, the long night of world religions in a theatre, and a dialogue of religions in the town hall – (initiated) interfaith activities in Hamburg occur as well beyond (“classical”) religious places, such as an interfaith discussion group in a church community, or an iftar in an islamic encounter center. The fact that such activities are increasingly located in places not primarily religious is thereby not (or at least not only) a result of a territorial expansion of interfaith activity by religious actors, but (also) a result of a higher perception and an adoption of interfaith activities as an own task e.g. by political and cultural actors. In this presentation I focus on the location of interfaith activities and ask for the nature of correlations between interfaith interaction and activity venues. In which way is the interaction shaped by space? How far are roles of the actors related to space? How do actors (re)construct space in interfaith interaction? In order to discover these correlations I present some examples for interfaith activities in Hamburg and dwell on theoretical concepts of social interaction (Goffman) and space (Löw, Knott).

‘Between-Space’ or ‘Non-Site’ – Theorizing the ,Inter’ of the Interreligious

Marius van Hoogstraten (University of Hamburg / Vrije Universiteit Amsterdam)

The study of interreligious relations might be characterized as the study of a “between space” (eg. Leirvik 2014, 21ff). However, as “religions” are not clearly delineated entities, neither territorially nor even

conceptually, such a between-space cannot be identified as a separate existent, let alone as a neutral or indeterminate area. With Jacques Derrida and Homi Bhabha, we might characterize the “inter” as an agonistic “cutting edge of translation and negotiation” (Bhabha 1988, 22) - a quasi-transcendent location, which, though it does not exist, although it is not present, does produce effects and can be a (non-)space for contestation, negotiation and deconstruction: in other words, a non-site. In this short paper, I will discuss what the value of the notion of a “non-site” for making sense of the interreligious could be for both theological and sociological or more broadly empirical research. I will bring Bhabha's and Derrida's deliberations into conversation with intercultural theologian Judith Gruber's work based on Ernesto Laclau's “failed transcendence” (Gruber 2013, 167ff). One of the main advantages of such a notion, I will argue, is it would allow the study of the interreligious to focus on the way religious difference is constructed, contested and transformed, without relying on problematic notions of “religion” as clearly delineated entities. However, it also raises mighty questions, such as its relation to theologies' self-understanding - often rooted in a metaphysics hostile to deconstructive approaches - and its unclear empirical/ontological status.

Identity Building and Religion in the Frame of Interreligious Dialogue

Gritt Klinkhammer (University of Bremen) & Anna Neumaier (University of Bremen)

Processes of pluralisation pose a challenge to the formation of identity. Especially in present times, identities are said to be hybrid, fragile and constantly being constructed anew. This is also true for religiosity as an important part of identity, which rises questions for research on contemporary religiosity: Which consequences does religious plurality have for identity? In which ways are identities altered by contact with ideas or members of other religious traditions? In our paper, we will present findings from two research projects on German, Christian-Muslim dialogue groups and their participants, and reflect on the question of impacts of religious plurality on a microsocial level. Referring to poststructural theories of subjectivation by discourses and discourse regimes, we aim to discuss how the Christian-Muslim dialogue is producing identity and religion.

States of Grace? Majority Religions and Religious Freedom (Chair: Helge Årsheim)

9.00-11.00 (Thu. 30th June), Sali 7

Conceptualizing Religion in Post-industrial Society

Erlend Hovdkinn From (University of Oslo)

A contemporary analysis of secularism and constructions of “good” and “bad” religion needs to be specific in order to be relevant. A possible point of departure for researching contemporary secularism is to analyse fields of encounter between the religious and non-religious, as well as between minorities and majorities. Contemporary humanist and secular critique calls for moderation, but what constitutes the religious moderate? How are different views articulated? What are the major struggles about? What kind of strategies of exclusion are taking place? I argue that secularism needs to be understood in its particularities. In my research, that means to analyse Norwegian secularism within multicultural Oslo and in relation and opposition to the Protestant majority church of Norway. Moreover, it is worth to acknowledge how debates about religion and secularity is spatially embedded. In the postindustrial city, culture features as an increasingly important element of urban developments and governance. How does religion fit into that picture? People tend to play their parts as cosmopolitan citizens when cultural changes take place on their doorstep. Hence, area discourses can be useful research fields for scholars of religion. This can either be done ethnographically or through analysis of media, political documents, neighbourhood campaigns etc. My paper

for the 2016 EASR conference in Helsinki will present how religion and religiosities are discussed in one or more area discourses in Oslo.

Public Religious Education in a Multicultural Pluralist State: Preserving a Zone of Distinction

Jack Laughlin & Kornel Zathureczky (University of Sudbury)

Public education in a multicultural society is a complex balancing act between the formation of autonomy (taking note of the centrality of religion in some students' identities) and citizenship. Where this education attends to religious pluralism a dichotomy presents itself: citizens in formation must learn that some aspects of religiously inflected identity are politically intolerable, while in the nurturing of autonomy students are expected to restrain judgments of the religious identities of Others. Despite the tension between the State's roles as guarantor of citizenship rights and architect of citizenship formation, a space of distinction is maintained in which individual (and collective) autonomy, especially in matters of religious identity, is free to be expressed. Constitutional rights to freedom of religion formalize this space, permitting the greatest degree of religious self-identification. This paper argues that, insofar as the state's role with respect to this space of distinction is to reconcile the dialectic of normative commitments generated by the auctoritas of religion and the potestas of the secular rule of law (Strenski), the extension of that prerogative to public education, especially in religious education, in fact, creates a space of indistinction (Agamben) bypassing the dialectic altogether. A basic question: does religious education promote autonomous citizenship or undermine it?

'Separation of Church and State': the Shifting Role and Meaning of an Essentially Contested Concept in the Netherlands Since the 1940s

Mart Rutjes (University of Amsterdam)

A separation of church and state is nowadays often seen as a fundamental aspect of modern democracies. Together with numerous negative and positive liberties the notion of separation forms the constitutional bedrock of many liberal societies – and the basis of their accompanying self-image. Especially in countries with a long history of strict separation, like the United States' 'wall of separation' and the French laïcité, the nature and extent of the separation-clause was and is a hotly debated topic. The same can be said of many European countries where the notion of a separation of church and state continues to play an important role in public debates on the relationship between the government and religious institutions. The term is also increasingly used in an even broader sense, in debates on the position of religion in society as a whole. Whereas most research is focused on the legal and constitutional aspects of the separation of church and state, this paper discusses when and how the term was used and appropriated in public debates over the last seven decades. The paper shows, based on a case study of the Netherlands, when and how the term became an icon of self-proclaimed modern secular societies, and relates this to the process of relocating religion in the public domain.

Religious Freedom Within the Chinese Communist Party? Discrepancies Between Official Discourse and Local Implementation.

Serina Heinen (Freiburg University)

China is undergoing political, economical, social and religious transformations. Since the takeover of power in 1949 the attitude of the Communist Party of China (CPC) towards religion has changed. During the Cultural Revolution (1966-76) religion was considered to be a dangerous and counterrevolutionary ideology, whereas nowadays, party cadres such as former general secretary Jiang Zemin also ascribe positive qualities to religion. The more moderate discourse of the party since the end of the 1970s has gone hand in hand with a

loosening of restrictions on religion. However, until today the CPC requires its members to be atheists and bans religious believers from joining the CPC. Despite that prohibition there are party members who do adhere to a religion and practice their faith more or less in secret. The paper addresses firstly the official discourse of the CPC concerning religious party members and the reasoning behind the ban. Secondly, the paper sheds light on the actual implementation of the regulation on a local level, which shows quite a different picture. Thirdly, the paper discusses how religious party members deal with their situation and the importance they attribute to their faith and their CPC membership. The data presented stem from analyzing official state documents and several months of fieldwork in Yunnan province where 18 Christian and 2 Buddhist members of the CPC have been interviewed.

Repositioning Gurdjieff within the Comparative Study of Religions (Chair: Dr Steven Sutcliffe)

9.00-11.00 (Thu. 30th June), Sali 8

Gurdjieff as a ‘Western Guru’: the Role of the Memoir in the Construction of a Modern Type

Steven J. Sutcliffe (University of Edinburgh)

Andrew Rawlinson (1997) presents a pioneering model of the ‘western guru’ as a figure of religious authority based in a prototype derived from ‘eastern’ traditions but addressed to modern ‘western’ audiences. Using G. I. Gurdjieff and ‘the Work’ as a prominent example, Rawlinson’s book was amongst the first in a new wave of Study of Religions scholarship to examine Gurdjieff as an example of a wider phenomenon rather than constituting a *sui generis* genealogy. In this paper I extend Rawlinson’s account by exploring the construction of the authority of Gurdjieff as ‘western guru’ amongst his followers and associates. I will draw on key examples from the extensive sub-field of memoirs and recollections of Gurdjieff which have constructed his charisma and superhuman power (Anderson 1973), rather than on explications of his teachings. I suggest that these ‘devotional’ texts are designed to serve as a substitute for the experience of personal contact with the guru for readers who ‘weren’t there’, thus circulating a nostalgia for a lost pure presence which I argue is at the core of the ‘myth’ of Gurdjieff (Moore 1991) and of the authority of the ‘western guru’ as a modern type.

The Contemporary Context of Gurdjieff’s Movements

Carole M. Cusack (University of Sydney)

The ‘sacred dances’ or ‘Movements’ were introduced by G. I. Gurdjieff (c. 1866-1949) in 1919, in Tiflis (Tbilisi), the site of the foundation of his Institute for the Harmonious Development of Man. The proximate cause of this new technique has been hypothesised to be Jeanne de Salzmann (1889-1990), an instructor of the eurhythmics method of music education developed by Émile Jaques-Dalcroze (1865-1950). Jeanne and her husband Alexandre had become pupils of Gurdjieff in 1919, and it was her Dalcroze class that Gurdjieff first taught Movements to. Esoteric systems of musical education and dance proliferated at that time. One system that invites comparison is eurhythmics, devised by the former Theosophist and founder of Anthroposophy, Rudolf Steiner (1861-1925) in 1912. Steiner and Jaques-Dalcroze established headquarters for the teaching of their systems, Steiner at Dornach in Switzerland, and Jaques-Dalcroze at Hellerau in Germany. Rudolf von Laban (1879-1958) developed similar system, ‘movement choir’, based on his spiritual beliefs, which were derived from Theosophy, Sufism, and Hermeticism. Gurdjieff was deeply interested in music, theatre, and art. When P. D. Ouspensky met him in 1915 he spoke of ‘sacred dances’ he had seen in Eastern temples, and

was working on a ballet (which was never performed), *The Struggle of the Magicians*, in which the heroine Zeinab, and her lover Gafar, are caught in the struggle of the White and Black Magicians. The final possible influence on the Movements noted in this article is the Paris debut of Sergei Diaghilev's Ballets Russes' *The Rite of Spring*, choreographed by Vaslav Nijinsky with a score by Igor Stravinsky, in 1913. It is argued that body-based disciplines introduced by occult teachers with Theosophically-derived systems, are a significant phenomenon in the early twentieth century, and that Gurdjieff's sacred dances, though distinct to eurhythmy and others, emerged in the same melting pot and manifests common features and themes with the systems of Steiner, Jaques-Dalcroze, Laban and others.

TitFripp, Bennett, Gurdjieff: Three of a Perfect Pair

David G. Robertson (University of Edinburgh)

In 1974, Robert Fripp (b.1946) - guitarist and leader of the progressive rock group King Crimson - had a spiritual experience in which "the top of [his] head blew off". He became a student of J. G. Bennett (1897-1974), himself a former student of G. I. Gurdjieff (1866?-1949), at the former's house at Sherbourne, and remains a trustee of the Bennett Foundation. When Fripp returned to the music industry, it was with an approach that favoured disciplined and geometric compositions over the jagged improvisation of the earlier period. This paper explores the influence of Gurdjieff and Bennett's teaching upon Fripp, and in particular his apparent attempts to realise the former's idea of "objective art" through his music. I pay particular attention to the development of Guitar Craft, in which Fripp applies Gurdjieff's techniques through the teaching of the guitar. I argue that Fripp is a teacher in the Gurdjieff lineage, and successor to Bennett.

'Should we try to Self Remember While Playing Snakes and Ladders?': Dr. Gambit as Gurdjieff in Leonora Carrington's *The Hearing Trumpet* (1950)

Ricki O'Rawe (Queen's University, Belfast)

Arising from the Paris surrealist group, the English-born writer and painter Leonora Carrington (England 1917 - Mexico 2011) was perpetually suspicious of orthodoxy and she often pokes fun at, parodies, and, ultimately, upsets traditional hierarchies of power. In her work animals impart wisdom, Goddesses loom large, and domestic spaces become sites of occult power. In this paper I will investigate Carrington's suspicion of gurus with claims to esoteric truth, focusing specifically on G.I. Gurdjieff. Carrington was close to Anne Fremantle, whose husband Christopher had been sent to Mexico by Madame de Salzman to take control of the Work in Mexico City. Carrington also moved in circles that included Rodney Collin, the proprietor of an English bookshop and publishing company in the Mexican capital, Ediciones Sol, established to distribute Spanish translations of his master P.D. Ouspensky's work. Yet, while interested in the teachings, Carrington remained suspicious of the group practices of the Fourth Way. This paper will discuss Carrington's representation of such groups and their masters in the 1950 novel *The Hearing Trumpet*, in which Gurdjieff is satirised as Dr. Gambit, the guru of Lightsome Hall. In doing so, it will contribute to a discussion of the unease some felt toward the praxis of the Fourth Way, despite their attraction to the philosophy.

Performances and Mediatizations of Indigenous Religion(s) 3: Dancing Indian Indigeneities (Chairs: Bjørn Ola Tafjord & Gregory D. Alles)

9.00-11.00 (Thu. 30th June), Sali 10

Death Rites and Dance Performance among the Saoras of Odisha: A Funeral March at the Festival of Indigenous Cultures?

Stefano Beggiora (University Ca' Foscari of Venice)

This paper documents a case of shamanic possession during a funeral ritual among the Lanjia Saoras of Odisha (dist. Rayagada). The approach is both ethnographic and linguistic as we introduce the translation (from Sora, Munda family group) of a traditional liturgy and a dialogue with the spirits aimed at reconnecting the community with the ancestral land. The funeral dance, a kind of itinerant procession covering the sacred sites of the village and its surroundings, consecrates the renewal of the alliance between the living and the dead. The paper aims to highlight the contrast between the traditional ritual gestures and the contemporary performances held on the occasion of the capital's tribal festival (Adivasi Mela), where these dances are repeated ad infinitum devoid of their original religious meaning. The funeral dance, proudly displayed in traditional costumes by indigenous delegations that come to the metropolis (Bhubaneswar), it is almost a cry of despair, a yearning for identity of an Adivasi culture that is now fastly disappearing.

Tribal Identity through Dance: Sambalpuri Dance of Western Odisha as Transformed Adivasi Dalkhai on Stage

Lidia Guzy (National University of Ireland, University College Cork)

Traditionally, dalkhai is an Adivasi dance of the Soara, Binjhal and Gour communities of Western Odisha. In the course of tribal migration and the corresponding cultural transformation processes, it has spread to urban centres of western Odisha and is performed today in the guise of the urban Sambalpuri folk dance. As Sambalpuri dance, it has become the most characteristic and popular dance style of the region and the core expression of various folk and Adivasi dances of western Odisha. Through public performances, the dalkhai dance has become one of the most important "tribal" identity markers of Sambalpuri identity, synonymous with the regional identity of western Odisha with its core centre Sambalpur town. In Sambalpuri folklore, the search for cultural identity meets a politically organised search for a unified regional and "tribal" identity. Corresponding to the cultural revival of traditional musical and other art forms on stage, a growing regional ethnic awareness can be witnessed. The cultural and political discourse becomes impregnated with strong references to an "authentic" rural Sambalpuri folk culture as basis for a regional identity. Today, in western Odisha Sambalpuri dance and music presumably represent the most vital expression of a strong tribal/Adivasi heritage of the region.

The Secluded and the Secular: Negotiating Donyipolo Dance Rituals in Historical and New Architectures among the Adi

Claire S. Scheid (National University of Ireland – University College Cork)

The Adi are an indigenous group who inhabit the Siang districts of Arunachal Pradesh, Northeast India, between Assam (India) and Tibet. This talk surveys the various platforms currently in use for the performance of ritual dance among the Adi, with a particular focus on the Minyong and Milang sub-communities. By examining the tapu dance; the ponung and yakjong dances; the emo "sweeping" – and the presentation of versions of these dances as part of the recently formed "youth revivals" and "pan-indigenous gatherings" in

the area – it hopes to illustrate the shifting role of these “traditional dances”, which serve a three-fold purpose today: 1) as a means for religious expression, conducted privately in the community; 2) as a teaching tool for “perpetuating” historical practice internal to the community; and 3) as a “presentation” of Adi identity intended for those etic to the community. This talk hopes further to locate the shifts and adjustments of both the level of ritualisation and the supernatural elements of these choreographed movements – widely understood in their expressive form – on the occasions that they are now presented in new architectures and on secular stages.

The Art of Religion: Indigenous Reform Movements and Temple-Building in Western India

Alice Tilche (London School of Economics and Political Science)

In India, indigenous groups also known as Adivasi are simultaneously engaging in the codification of a pan indigenous religion, and in movements of reform towards institutionalised religions such as Christianity, Hinduism and, to a lesser extent, Islam. These processes are in many ways not new and scholars of religion, anthropology and history have for long proved the continuity of religious reform with Adivasis’ everyday lives. In this paper I examine Adivasis’ participation in a Hindu temple in western India. Drawing on the work of Jain (2011), Pinney (2004) and Gell (1992), I analyse the temple as a museum and the technologies by which it spectacularises Hindu religion as Adivasis’ culture and tradition. I particularly focus on Adivasis’ participation within this space: what kinds of things/practices are considered beautiful or effective and why? The paper compares participation within this Hindu context of devotion with the transformation of Adivasis’ ancestral rituals into art and museum pieces. In doing so, it reflects more broadly on changing technologies of enchantment in the context of reform and on the material and social processes by which they operate.

Religion and Youth Culture (Chair: Sissel Undheim)

9.00-11.00 (Thu. 30th June), Sali 12

Networked Christian Youth Culture: A Pilot Study of the Interdenominational Sports Network KRIK

Jessica Moberg & Wilhelm Kardemark (University of Göteborg)

Over the last decades, the Swedish Free Church landscape has changed in several ways. While denominational boundaries have begun to disintegrate, interdenominational networks have emerged as alternative arenas for practice and missionary enterprises. Parallel to this, matters of health have become increasingly important, in larger society at large as well as in the Free Churches. This paper presents the results from a pilot project on the Free Church sports network KRIK Student, Gothenburg. The study had a two-fold purpose: mapping the network’s members, activities and places of gathering, and describing and analyzing the participants’ religious practices in connection with KRIK activities and in the local Free Churches. In order to obtain information about the local group, we interview one of the leaders. Thereafter, we participated in different sports activities and visited congregations pointed out by members as their “home churches”. We have also followed KRIK Students’ communication on Face Book. The study indicates that KRIK provides an important socio-religious network for students from different Free Church denominations moving to Gothenburg. The network seems also to replace traditional congregational involvement, and attracts individuals less visible in the congregations, particularly young men.

Swedish School Children's Talk about Religious Diversity - Methodological Considerations

Fredrik Jahnke (Södertörn University, Stockholm)

My study aims to describe how pupils from different grades (3rd, 6th and 9th in Swedish school) talk about, and what attitudes they show to religion and religious diversity. Although this study includes schoolchildren, its focus is not exclusively on religion in school or RE. Questions about how these children meet religion at home and amongst their peers will also be addressed. Besides the descriptive part of the study, I am also going to discuss how societal phenomenon influence the children and explain the similarities and differences in the material, especially between age groups. Drawing on the preliminary results from my fieldwork amongst children in the Swedish compulsory school, this presentation will focus both on methodological considerations as well as on empirical results. Data will primarily be gathered through semi-structured interviews. However, forms of participation observations will also be used. According to the aims of the study the interviews will take place in schools which are religious heterogeneous. There is several reasons for this. For example, because increasing immigration and the secularisation of the Swedish society (without a diminishing religious interest), this kind of a milieu could be seen as a cross section of the Swedish society of today.

Young Catholics as Pilgrims: Constructing Emic Conceptions of Pilgrimage at World Youth Day

Jane Skjoldli (University of Bergen)

World Youth Day (WYD) is an international religious youth festival organized by the Catholic Church every two to three years. Habitually attracting hundreds of thousands to millions of Catholic youth and young adults from all over the world, WYD was established in the mid-1980s and is commonly referred to as one of the most significant elements of John Paul II's legacy. While the anthropological and sociological aspects of WYD have been studied to some extent, especially in the last decade and a half, the events' historical and theological aspects remain largely unexplored from a study of religion(s) perspective. WYD, like so many other religious innovations, has taken and continues to take form in and by creative negotiations between tradition and innovation in ritual space. In turn, WYD has itself become a ritual space in which creative negotiations between tradition and innovation give birth to new traditions. One of the trajectories along which these creative negotiations take place, is the concept and enactment of "pilgrimage" - a term that is consistently applied to WYD in various contexts and discourses. Focusing on pilgrimage as one among many possible angles for approaching processes of "relocating religion", this paper asks: How are emic Catholic concepts of pilgrimage utilized at WYD, and with what ambitions for youth culture?

Moving Between Traditions, Translating Liturgical Literacy to the Secular Sphere

Jenny Berglund (University of Södertörn)

Despite the many studies on Islamic education, "European Islam" and intercultural education, the field of Islamic supplementary education remains under-researched in relation to the direct experience of the students themselves. This paper stems from a project that has emerged to fill this gap by studying the experiences of Muslim school students in Sweden and Britain that move, or in their childhood have moved, between compulsory schools and supplementary Islamic classes. In this paper I focus specifically on the students' experience of Quran-centered provision of Islamic education, characterized by memorization and person-to-person transmission of knowledge. A constructive understanding of Pierre Bourdieu's theories and its key concepts of habitus and capital anchor the theoretical understanding of the research. Quran classes and mandatory schools are approached as agencies, which variously augment and/or deplete the participants' symbolic capital, and shape their identities and ideals. The paper highlights that learning the Quran by heart, is when mentioned in secular school questioned by for example teachers. The students

themselves experience benefits of both their skills and knowledge. Interesting ideals of schooling emerges in the stories of the students when they formulate good as well as bad practice from both secular and Quran education, ideals that include both traditions and that could benefit education in both fields.

Myth and Ritual

9.00-11.00 (Thu. 30th June), Sali 14

Jonathan Z. Smith's Theory of Ritual and Myth

Marcel Palatas (University of Pardubice)

It has been quite customary in the academic Study of religion to speak of myth with a good deal of regards to “ritual” applying vice versa. Jonathan Z. Smith belongs to that category of scholars. He has become most famous for his theory of ritual, according to which the primary function of ritual is that of “microadjustment” of, say, unpredictable unconformities or obstacles of the real life. In my contribution, I would like to shed some light on his theory of myth, which still goes along as a silent companion. I will abstract and examine Smith's remarks about the category of myth in the context of his works, and the works he quoted. In the meanwhile, I'm going to point out and analyze the relations between myth and ritual in his understanding to religion and propose some directions of further elaboration and correction of his theory. I will argue that although Smith criticized Eliade's approach to the study of religion and made a huge effort in re-conceptualizing methodology of comparison in social sciences, he also made considerable mistakes in comparing and interpreting religious data. This is most apparent in Takeshi Kimura's critique of Smith's paper *Bare facts of ritual* (1980), where he completely disproved Smith's assumptions about what the Ainu bare ritual means and how it should be interpreted. Finally, I will uncover some Eliadean aspects in Smith's view of religion although he relentlessly tried to avoid them.

Changes and Continuities in Everyday Religious Practices in Rome: The Case of the *Saluatio* for the Gods in 1st A.D.

Maik Patzelt (University of Erfurt)

Reading Seneca's descriptions of religious behaviours at the Capitol [apud Aug. civ. 6,10; ep. 95,45 et sqq.], many scholars attempt to identify the genuine rituals of various cults. A closer view reveals a completely different situation. Through the lens of ritualization [Bell 1992] it becomes obvious that various agents use different individual ways to communicate with the gods due to their individual appropriation contexts. These ritualised practises then seek to a) create a certain degree of personal proximity to the deity and to b) create a certain amount of emotional experience. This paper will argue that individual religious practice consists of a huge scope of ritualized practises that cannot necessarily be related to genuine cults as scholarship commonly argues. May the huge scope of various cults provide some agents with certain traditional ritual practices, it is nevertheless the creativity of the individual, which re-uses these practices, re-integrates them into new contexts, amplifies them with new elements and finally even starts complete new styles of veneration, which are appropriated in genuinely non-religious contexts. All these variations are provided by this Capitol description so that it might be a good case study to start rethinking our concepts about Roman religion, particularly its potential for changes and continuities on a micro-level of religious practice.

What Does the Tenrikyo Funeral Rite Say to the Bereaved?

Midori Horiuchi (Tenri University)

In Tenrikyo death is referred to as “denaoshi” which means “passing away for rebirth”. In The Doctrine of Tenrikyo it is explained as: This returning body is called “passing away for rebirth” and is much like taking off our old clothes to put on new ones. The mind alone having been taught as ours, we borrow new bodies and return to this world. Thus, Tenrikyo refers to death as denaoshi. The general concept of denaoshi contains the meaning of starting a fresh from the beginning. While death generally refers to the end of life in the world, denaoshi in Tenrikyo means to make a new start in order to regain a new life in this world. Furthermore, the basis of this view of life and death is contained in the Tenrikyo teaching of “a thing lent, a thing borrowed”. In simple terms this means (the body is) a thing lent (by God, and) a thing borrowed (by humans). This allows for an infinite number of rebirths into the world. The Tenrikyo funeral starts with the parting the soul of the dead at his or her body. And then a funeral service will be held the following day. The rite appears to be similar to the funeral rites of the Shinto religion, however there is something original in this ritual. In this funeral rite is it possible to see some message of the Tenrikyo teaching of denaoshi? In this paper I will try to examine the Tenrikyo funeral rituals and consider what the funeral rites show or teach to the bereaved.

Remembering the Death of Political Leaders in Modern Korea

Shin Ahn (Pai Chai University, South Korea)

Under the conflicting mood of Communism and Capitalism, Korea was divided into North and South Korea in 1953. Kim’s family has ruled North Korea for three generations from Kim Il-Seoung through Kim Jeong-II to Kim Jeong-Eun. North Korean leaders have been regarded as eternal deities even after death. Juche (self-reliance) thought works as political and religious ideology among North Koreans, and religious freedom to choose different religions was prohibited. Therefore, monotheism of Kim’s family remains to be the only public religion in North Korea. On the contrary, South Korea government allows its citizens to freely access many different religions. Recent three funerals of South Korean Presidents including Rho Mu-Hyeon, Kim Dae-Jung, and Kim Yeong-Sam show us the complexity and variety of South Korean religions by including four different religious rituals into the creative form of funeral for remembering political leaders. In this paper, I will examine North and South Korea by relocating the performance of remembering the death of their political leaders in religious ways.

Socialism and the History of Religion (Chair: Anja Kirsch)

9.00-11.00 (Thu. 30th June), Sali 15

Red Catechisms: On the Entanglement of Religion and Politics in Nineteenth Century Socialist Educational Literature

Anja Kirsch (University of Basel)

The catechetical format has a long history not only in Christian life but also in political culture. The specific genre of political catechisms is basically as old as the French Revolution. During the eighteenth century, a vast number of texts were published, ranging from secular ethics to instructions for sheep breeding. Nineteenth century labour movement catechisms stand in the tradition of this form-history. However, they blur genres that reflect the differentiation of the political and the religious domain not only for the usage of the term but due to their culture of production and reception: The texts were put into a religious context

either by authors who saw a close connection between early Christianity and socialist ideas and therefore wanted them to be understood as religious documents, or by contemporaries who criticised the religious nature of these texts. The question of the nature of these texts and their perceived ambiguity makes the catechisms a promising source for a study of classification processes, revealing the two ways in which the genre was interpreted. The paper discusses the production and the reception culture of 'red catechisms' from the late eighteenth to the mid-nineteenth century in order to reveal the 'semantic structure of religious discourses' (Hölscher).

Socialist Historiography and the History of Religion in Modern China

Philipp Hetmanczyk (University of Zurich)

Political Economy reached China by the end of the 19th century and became an important discipline of knowledge-production between the 1920s and 40s. Different theories like Marxism, liberal economics or ideas about cooperative state economy influenced by Italian and German fascism circulated within the field of political economy at that time. However, it was especially the politico-economic brand of Marxism which not only formulated a specific vision of Chinese modernity, but which also developed a crucial impact on the historiography of religion in China. Against this background, my talk will first explore the different socialist views on the history of religion during the Republican era of mainland China (1912-49). I will then address the political consequences for the history of religions in China, when, after the founding of the People's Republic of China in 1949, socialism turned from an intellectual discourse into the ruling political doctrine.

Historiographical Wars of Nineteenth Century Europe. Jesus and "the Parting of the ways" (II) (Chairs: Cristiana Facchini & Annelies Lannoy)

9.00-11.00 (Thu. 30th June), Sali 16

A Look from Outside: Early Christianity in Georg Wissowa

Jörg Rüpke (Max Weber Center, University of Erfurt)

Georg Wissowa, a towering figure in the historiography of Roman religion around the turn of the centuries, wrote in his handbook *Religion und Kultus der Römer* an account of that religion that was a central part of the dominant cultural and political context of the rise of early Christianity. Stemming from a Catholic background in Silesia, he taught at a Protestant university for the decisive part of his career. Nearly invisible in the first edition, Christianity grew in importance in later accounts. The paper will analyse not only published texts, but also a lengthy account of the imperial period, which was part of a handbook that never appeared due to changes in editorial policies of the series and was addressed to a wider audience. It will also take into account the dissertations instigated by Wissowa in the later part of his career. Starting from research on Wissowa's specifically Catholic perspective on ritual, the paper will claim that a concentration on ritual helped to circumnavigate and to deal with historical claims about Christian beginnings.

Claiming Jesus. Jewish Interpretations in Conflict and Concert

Cristiana Facchini (University of Bologna/Max Weber Kolleg Erfurt)

Between 1921 and 1922 a Protestant Italian journal published a collection of articles, under the title *Christianity and Judaism*. Although the convener invited scholars of different religious communities, the

Catholic one did not partake in the publication, which portrayed only Jewish & Protestant voices. This paper aims to present some interpretations of Christianity and Jesus penned by Jewish intellectuals and scholars who were working in Italy in the 19th and 20th centuries. I will introduce the works and trajectories of some Polish Jews who were trained in Germany and worked in Italy, as they increasingly engaged with the history of Christianity, bridging their knowledge with Italian culture. I am especially interested in understanding the relationship between their works and the wider Italian and European cultural debate claiming that, despite Catholic censorship or the restrictions of philosophical Idealism, themes on Christianity were debated and discussed, even if not fully institutionalized. Ultimately, I will try to understand why Jews would engage in such enterprise, considering how dangerous the study of Christianity would be for them, and sometimes not rewarding at all. I claim that beyond scholarly interest, some of them claimed Jesus in order to pursue religious reform; other attempted to reformulate their national culture; and ultimately, some of the were attracted by emotional & religious drives.

“Nothing could make Jesus other than a Jew.” Jesus, Judaism and the Modernist crisis in the Catholic Church: the dialogue between A. Loisy and A. von Harnack

Annelies Lannoy (Research Foundation Flanders/Ghent University)

When Adolf von Harnack published *Das Wesen des Christentums* (1900), Alfred Loisy found the perfect apologetic pretext to publish his own – all but orthodox – views on primitive Christianity and its link to the Church, Christian ritual and dogma. His reply to Harnack, *L’Évangile et l’Église* (1902), is often considered the starting point of the Modernist crisis in the Catholic Church. Harnack & Loisy agreed on the necessary scientification of Christianity for the survival of Christian religion in secularizing European societies, but they held widely different opinions as to what really was the most scientific, historically correct account of Christianity’s “essence”. The crux of their dissension was the content of the gospel preached by the historical Jesus and Jesus’ own conception of his persona and mission. This paper aims to show that the opposition between Loisy’s profoundly Judaic and Harnack’s non- and, at times, even anti-Judaic Jesus not just derived from the different religious backgrounds of the scholars, but also from the dissimilarity of the theoretical comparative frameworks they used. It furthermore wants to study how comparative religion substantiated Loisy’s evolutionistic philosophy of history, and show its paramount importance for the Modernist reform program that lurked behind Loisy’s account of Jesus.

Obliterating Judaism, Emphasizing Hellenism. Bousset’s analysis of the History of Early Christianity

Luca Arcari (University of Naples Federico II)

Professors of Theology and Exegesis are known to have been important figures in national public life during the Old Reich, the Kaiserreich, and National Socialist Germany. This paper intends to reveal the importance of the academic-scientific reconstruction of Hellenism, as a chief product of German culture, in W. Bousset’s historical analysis of early Christianity. I will focus on the equivalency drawn between “Greekness” and “Germanness” and on the uses and abuses of cultural elements that were implicitly or explicitly integrated into the German views on “Greekness”, which developed out of daily school-practices between 1870-1930. My main aim is to analyze the methodological assumptions behind Bousset’s *Jesu Predigt in ihrem Gegensatz zum Judentum* (1892) and his *Kyrios Christos. Geschichte des Christusglaubens von den Anfängen des Christentums bis Irenaeus* (1913). My analysis draws attention to the so-called “Jewish problem” that is intricately connected to the *Religionsgeschichtliche Schule* and its specific approach to Jesus, the New Testament & early Christianity. My study of Bousset’s views will testify to A. Gerdmar’s statement that the “Jewish problem hung as a dark shadow over the theological and political life [...]. In the great project of shaping the German nation-state, a project that several leading theologians were involved in, the Jewish minority [...] was often regarded as a disturbing phenomenon.

Relocating Religion in Eastern Europe (Chair: Anna Haapalainen)

9.00-11.00 (Thu. 30th June), Sali 17

Inter-Religious Piety in Present-Day Russia: Post-Secular Perspective

Aleksei Rakhmanin (Russian Christian Academy for the Humanities)

Among all the peculiarities of religious life in present-day Russia, one is of special interest. In the last several years, a phenomenon has formed, which can be called “inter-religious piety”, i.e. a pattern of conduct deemed appropriate by those religious groups that see themselves as significant participants in the social process. Such a pattern of conduct is defined as imperative for all the participants of the social process, both religious and secular. The inter-religious piety cannot be strictly conceptualized in notions such as civil, invisible, vicarious religion (although it shares with them some common features). The most relevant aspect of inter-religious piety is the relationship between the concepts of ‘traditional’ religion and ‘traditional’ values. In the official public discourse, there are four religions, which are seen by the state as ‘traditional’ and hence ‘significant’: Judaism, Islam, Buddhism, and Christianity. These four actors, in turn, see themselves as the ones who have the authority to rule the sphere of public interplay (as the ones who are ‘in charge’ of the ‘traditional’ values). The piety resulting from this process is not a private form of religious life limited to the restrictions of a particular religious tradition, but the Tradition itself, as it is represented by the four ‘significant’ religions.

What Does Religion Mean for the Modern Belarusians? (Countrywide questioning, 2012–2014)

Svetlana Karassyova (Belarusian State University)

A wide range of religions revived after the Soviet break (1917–1991) reached their top quantity in Belarus by the mid-2000s. Rapid growth of the number of adherents significantly outran the development of religious education and enlightenment. This led to a mass phenomenon of formal (ritualistic, ethnic, civil, political etc.) religiosity, without understanding the essence and aims of actual religious life. Religion with its symbols and values became a tool for solving problems, personal and psychological in individual level, social and political in collective level. Meanwhile, the maintaining number of followers in 2000–2010s shows the change of the quality of religiosity in Belarus – presumably, deepening its proper religious contents. What is modern Belarusians’ religiosity? How do they use religion? Do they understand the sense of religious serving/life? To what extent? Answers to these questions are in the data of the nationwide research of the types of religiosity in Belarus. As the preliminary data shows, four types of religiosity are visible in the country today: strong (religion as a way of life), moderate (religion as an actual value and aim), weak (religion as an abstract value) and nominal. Depending on the prevalence of a particular type, the place and role of religion in the country and the meanings of individual religiosity could be described.

Pyramid in the Catholic Landscape? The Changes within the Field of Religion of Contemporary Lithuania

Milda Ališauskienė (Vytautas Magnus University)

This paper approaches the question of religion and its changing place within society of Lithuania focusing on the case study of phenomenon of Pyramid of Merkine. It is based on the social research data obtained by using interview and observation methods in 2009-2015. Interviews with the founder of the Pyramid of Merkine and individuals who attend the place and author’s observations lead to the insights about the

changing forms of religion from dominant Roman Catholicism to alternative spirituality and emerging consumer trends within the field of religion in contemporary Lithuania.

Religion in Public Sphere: Negotiation, Tolerance and Intolerance (Chair: Teuvo Laitila)

9.00-11.00 (Thu. 30th June), Auditorium I

Blasphemy as a Way of Making Religion Publicly Visible: the Case of the Pussy Riot Performance in the Cathedral of Christ the Saviour

Teuvo Laitila (University of Eastern Finland)

Negotiating the places of the sacred (or religion) and the profane is a global phenomenon. However, how it takes place in various places of the world have been discussed quite unevenly. For example, the former Soviet Russia is highly underrepresented. Nevertheless, changes are a commonplace there, too. One of the better known examples is the so-called Pussy Riot 'punk prayer', a performance that took place in the Moscow Cathedral of Christ the Saviour, critiqued both the Russian President Putin and the Moscow Patriarch Kirill II, and led, in June 2013, to a change in the article 148 of the Russian Criminal Code. In its present form it says that it is a federal crime to conduct "public actions, clearly defying the society and committed with express purpose of insulting religious beliefs", especially when coupled with desecration of holy symbols and/or religious texts. Briefly, the performance put into motion a process that made visible the way the Russian administration and the Russian Orthodox Church as well, now understand the constitutional separation of state and religion and the freedom of religion officially granted to Russian citizens. The debate on the alleged sacrilege of the Pussy Riot members strongly suggests that old demarcation of the sacred and the profane is heavily rethought. The proposed paper discusses the reasons behind and the implications of 're-entry' of religion into the Russian public sphere.

Constructing the Dangerous Other

Michaela Neulinger (University of Innsbruck)

Secular-liberal power plays with and against religion and a possible way out Talal Asad is one of the foremost critics of secular liberal states and their relation to religions. Starting with genealogies of the secular he discusses these states as systems that exclude religions from public discourse, especially those which do not fit into liberal definitions of religion. Islam is treated as THE illiberal 'other' and hence 'bad' religion which must not be given public space. The paper critically assesses Asad's reconstruction of hidden power plays and boundaries between the religious and the secular, religions 'worthy' to participate in public discourse and those excluded. First, I give an outline of Asad's critique of the secular liberal system and its attitude towards religion(s). Second, I discuss his theses, strengths and weaknesses. Finally, I suggest a way out of the exclusivist power play by using the category of vulnerability as a starting point for relocating the religious in the public/political (and vice versa) and for enhancing productive interreligious relations. The secular liberal system and the diverse religions need to be aware of their relational and hence vulnerable character and deal with differences in a fruitful way. A political theology of vulnerability may provide an inclusive model for the public/political discourse and pave the way for a critical, fruitful dialogue between the secular liberal system and religions and religions themselves.

Separating Religion and the Secular (Chair: Teuvo Laitila)

9.00-11.00 (Thu. 30th June), Auditorium I

Incantation Practice in Everyday Life in South Korea

Ingyu Park (Seoul National University, Korea)

The intellectual class of Korea in the late Chosun dynasty experienced a great shock by facing collapse of China and emergence of Western civilization, and their traditional Confucian world view could not help changing. In those days most Korean intellectuals were Confucianists. Among them, some Confucian reformists thought that one of the factors contributing to the western development should be the 'religion' of the western nations. So they wanted to make Confucianism into a 'religion' and regarded Christianity as its model. They tried to make Confucius the religious leader like Jesus of Christianity and wanted to make Confucian church and congregation like a Christian congregation. Another trend was the formulation of the 'new religion' beyond Confucianism. The remarkable leader of new religion like Choi Jewoo and Kang Jeungsan, both of whom with the Confucian family background started the new religion movement. In my opinion, one of the main causes of the reformation movement of Confucianism and the new religion movement is the propagation of Christianity and the dissemination of the concept of 'religion'. Thus, I will argue that the influence of the concept of religion contributed to the increase of the perception on the concept of religions leader and religious community.

The 'Religion' of 'Religious Violence'

Lucien van Liere (University College Utrecht)

The term 'religion' has been criticized as strongly linked to Christian traditions and European perspectives on power (Peter Harrison, Tomoko Masuzawa, Jonathan Z. Smith and others). Some argue that 'religion' should not be used at all as a term that covers certain practices and traditions of meaning-making. An important line in this argument is that 'religion' has received its 'modern' meaning since it is understood within the religious/secular frame (William Cavanaugh, Brent Nongbri). This modern understanding differs between a 'religious act' and a 'secular act' as instructed by two different ways of thinking. In this paper I will study the use of the term 'religion' in discourses dealing with so-called 'religious violence' (predominantly in media and popular science). I will attempt to show how the religious/secular divide creates a specific perspective on 'religion' as a phenomenon of inhuman authority. I will argue that because of this specific understanding of religion, conflict resolution becomes more difficult.

How to Study Religion in an Archaeological Context? (Chairs: Marja Ahola & Ulla Moilanen)

9.00-11.00 (Thu. 30th June), Auditorium II

The Formation of the Crater lake Kaali and its Possible Influences to Vernacular Religion in Estonia

Merili Metsvahi (University of Tartu)

In the largest Estonian island Saaremaa the round lake Kaali can be found that was created by a meteorite impact. According to the contemporary scientists the meteorite impact took place about 2500 years ago. Kaali is the only lake of this kind in Europe that has been formed in so recent period. Moreover, Kaali

meteorite impact may have been the greatest ever in a populated area in the whole Earth. This unique event certainly changed the way the local people perceived the world. The former president Lennart Meri, the archaeologist Vello Lõugas and several natural scientists have expressed their opinion about how the catastrophe affected vernacular religion and folklore. According to them the traces of the event extend far both historically and geographically. However, the works of these authors belong mostly to the genres of fiction and popular science. I am going to present more plausible ideas and most interesting facts from the works of these authors. On the rampart of the crater the remnants of the concentric circular wall that consists of huge stones (the diameter of some of them 1,5 - 1,8 m) are still visible. During the fieldwork conducted by an archaeologist Vello Lõugas in 1970s on the inner side of the wall (between the lake and the wall) a remarkable amount of the bones of the sacrificial animals was found. In addition to archaeology the fields of folklore studies and toponymy can also prove the former sacredness of the lake.

Into the Darkness: Archaeology of Religion in Underground Contexts of Protohistoric & Roman Spain

Silvia Alfayé (University of Zaragoza)

Archaeological, iconographical and epigraphical traces of Iron Age & Roman ritual activities are found in Spanish caves. They attest a rich heterogeneity of religious practices and sacred experiences held at these underground contexts: pilgrimage, mud-therapy, carving of religious images&texts, mantic activities, symbolic recycling of Prehistoric rock-art, votive deposition, making of coroplastic figurines, rites de passage, and so on. The importance of these sources to the study of archaeology of Protohistoric and Roman religion is undoubtful, nevertheless they have received little scholarly attention. Based on a multidisciplinary approach and direct archaeological fieldwork, the goal of this paper is to explore and discuss the problems and challenging possibilities of the identification and interpretation of Protohistoric and Roman underground religion in Spanish cave-contexts.

Archaeology and Ethnography in the Search for Neo-pagan Material Culture

Tiina Äikäs, Suzie Thomas, Wesa Perttola, Trude Fonneland & Siv Ellen Kraft (University of Oulu)

Recent archaeological investigations on offering places of Sámi ethnic religion have revealed that these sites have been given meanings also in contemporary society; quartzite, cones, and feathers have their resemblances in neo-pagan offering practices. In this paper, we use archaeological information alongside contemporary ethnographic approaches to inform our study on neo-pagan religion, and how it may or may not identify itself with past ritual activities and practices. Are the archaeological remains and folklore of ethnic religion used in constituting ideas of neo-pagan rituals? Are they important for the religious identity of neo-pagans? Our data includes analyses of contemporary deposits at Sámi offering sites and their relation to both offerings of Sámi ethnic religion and of neo-pagan rituals. In addition, we have interviewed the participants of a yearly neo-shamanistic festival, Isogaisa held in Northern Norway to gain knowledge on their relation to ethnic religion. Together this data sheds light to the possible importance of archaeological heritage for neo-pagan rituals. In addition, this study demonstrates the value of combining archaeological and ethnographic data in the study of religion.

Religion, Nature and Archaeology

Tõnno Jonuks (University of Tartu)

The concept of 'nature' has gained much attention during the past decades in studies of religions. As a result many faiths, including the Estonian folk religion, have been characterized in modern discussions as having been 'nature beliefs' from the primordial times onwards. However, in most cases such statements are based on sources from the recent past or on common knowledge and no attempts have been made to see 'nature'

as a dynamic concept. In this paper I have chosen pendants made of animal teeth and bones, as most comprehensive source material that covers most of the periods of human habitation in Estonia, to study the approach that people have had towards the nature. I assume that such pendants reflect mythology and wider world-view of some particular time period. By studying pendants we can speculate what elements have been valued in nature and how the religion and world-view has changed. With such an approach I also wish to raise the question of dating of religious phenomena as it has often been considered unimportant in religious studies. As a combination of these approaches I wish to demonstrate how the attitude towards nature has changed from the Mesolithic hunter-gatherers to the agrarian Iron Age and beyond to the Christian Ages.

“Illegitimate Influence” and Religion: An Interdisciplinary Approach (Chairs: Christiane Königstedt & Anna Strhan)

9.00-11.00 (Thu. 30th June), Auditorium III

Children and the Question of Influence in the Study of Religion

Anna Strhan (University of Kent)

Debates about the place of religion and secularity in contemporary Western societies are often particularly intense when these concern children, as childhood has in recent decades moved to the forefront of political, personal and academic agendas. This paper reviews the dominant theoretical approaches to the study of religion and childhood (religious transmission, religious socialization, religious nurture, and cognitive development models) and critically assesses the understandings of religion, childhood, influence, and the social actor they index, demonstrating how there is a tendency in these approaches to treat children as passively accepting what they are told, which mirrors wider cultural understandings, such as Richard Dawkins' (2006) fears about the religious indoctrination and manipulation of children. I then situate these approaches in relation to two different strands taken to children's agency in wider Childhood Studies identified by David Oswell (2016): a "strong" and a "weak" political ontology of children's agency. I argue for the importance of attending to both these ontologies in order to develop more nuanced understanding of the interrelations between agency and influence in relation to children. As an example, I draw out both these strands of thinking in Robert Orsi's work on childhood in American Catholic culture as a model of how to approach children's religion in a way that attends to the complexities and multiple registers of agency and influence.

Manipulation as Non-argumentative Influence, Mental Oppression and Attributed, Subversive Exercise of Power

Christiane Königstedt (Leipzig University)

During the French cult debates, 'manipulation' was one core accusation of secularists against new religious movements. Its meaning was, besides -leaving someone unaware while making him/her act against his/her own interests', by no means precisely defined. Further, the assumption that persons can be mentally manipulated had at the same time an important place within mainstream culture and made, implicitly, its way even into French legislation. France is here only a special case in terms of the bluntness alike accusations have been spelled out, as well as in terms of a general awareness of a psychological threat for individual autonomy and points towards political conflicts between religious and secular actors. In this paper will therefore sketch the meanings and uses of the concepts manipulation and individual autonomy in three areas related to the French cult debates. These will be contrasted with recent philosophical and theoretical frameworks that take into account e.g. the possible relativeness of values as well as -non-argumentative

influence', understood as a staple within human societies. Both parts will be discussed together with the aim to detangle and show in how far –manipulation', its legitimacy and illegitimacy, is not as often portrayed only a question of 'mental oppression' or intent and awareness on the sides of 'manipulator' and 'victim', but also of the acceptance of certain actors assumed to exercise any form of power.

'Mind control' in Japanese Public Discourse Following Aum Shinrikyō's 1995 Tokyo Terror Attack

Rin Ushiyama (University of Cambridge)

On 20th March 1995, members of the New Religious Movement Aum Shinrikyō spread sarin, a deadly nerve gas, on the Tokyo underground system. The terrorist attack killed thirteen people and injured six thousand more, with many suffering from physical and psychological after-effects of sarin poisoning years later. This paper has two aims. Firstly, it will show how the media constructed and narrated the Tokyo attack as a cultural trauma, a highly disruptive event which threatens the core values of a social group. Using qualitative media content analysis, I will demonstrate how state and media institutions construed the attack on Tokyo as a fundamental affront to democracy, liberalism and secularism. Secondly, it will show how concepts such as 'brainwashing', 'mind control' and 'psychological manipulation' have held a central importance in explaining and remembering the Tokyo attack. Following the attack, experts and commentators warned of the risks of 'destructive cults' attacking civilians by mobilising 'brainwashed' and 'mind controlled' adherents. I will also explore how a network of anti-cult protesters (mainly family members and relatives of New Religious Movement believers), so-called 'experts', public intellectuals, and ex-believers has helped to make 'mind control' a dominant concept in understanding and explaining religious terrorism in Japanese public discourse.

Social Influence in Religious Interactions - Insights from Experimental Research

Uffe Schjoedt (Aarhus University)

This paper presents recent experimental research on social influence in religious interactions. A cognitive model of attention and trust is used to interpret notable effects of authority in studies of charismatic prayer and Biblical exegesis. Findings suggest that the power of religious authority may rely, at least in part, on basic modulations of believers' attention to conflicting information. But what can such evidence tell us about religious 'manipulation'? Is social influence in religious interactions different from other hierarchical interactions, e.g. between student-teacher and patient-doctor? To what extent are religious manipulations simply voluntary responses by believing subjects? Is it meaningful to talk about involuntary responses or even 'mind control'? Evidence from contemporary placebo- and hypnosis research provides some intriguing answers to these important questions.

Dynamics Concerning New Religious Movements and Trends (Chair: Ruth Illman)

9.00-11.00 (Thu. 30th June), Auditorium IV

"Kabbalah for the Soul". The Psychologisation of Contemporary Kabbalistic Movements

Nicole Bauer (Ruprecht-Karls-Universität Heidelberg)

Scholars of religious studies observe an increasing 'psychologisation' as well as 'therapeuticisation' of contemporary religious movements, which has been influenced strongly by the upsurge of psychotherapeutic methods and theories. This development is particularly reflected in a combination of religious narratives and practices with elements of the therapeutic discourse and psychological methods and theories. One example of this continuing change is the Kabbalah Centre, a place where centuries-old Kabbalistic ideas are linked with components of different religious traditions and psychological as well as therapeutic

approaches. Its founder, Philip Berg, simplified Kabbalistic theories and practices and remodelled them to methods of self-improvement and psychological and as well as physiological healing. This change is evident not only from the guidebooks published by the Kabbalah Centre, but also from their religious practices. In this paper I demonstrate that traditional Kabbalistic and Jewish ideas and practices are transformed and get linked to psychological and therapeutic approaches. In this regard Kabbalistic and Jewish traditions have been transformed to techniques of self-help and psychological and physiological healing. I examine the transformation-process of the Kabbalah Centre according to the therapeutic discourse: Kabbalah goes 'therapeutic' and becomes a "Technology for the Soul". Thereby the Kabbalah Centre offers a Kabbalistic therapy.

Welfare - A Refuge for Religion in a secularized Society? Empirical Findings from the Denominational Handicapped Aid Industry in Germany

Ramona Jelinek-Menke (Universities of Leipzig and Zurich)

Secularization or more precisely: 'dechurchification' of the German society proceeds. Nevertheless, Caritas and Diakonie, the churches' welfare organizations in Germany, are the biggest private group of employers in this country. Another small denominational welfare organization is called Anthropoi and is based on Anthroposophy. What kind of role does religiosity play within the practical work of their member institutions? The findings of a qualitative PhD research project, which focuses on institutions for the so called intellectually disabled of Anthropoi, Caritas and Diakonie, show that religious orientation is a lived reality here. Thus, while the ecclesiastical appeal declines in German society, religion has normative power within the institutionalised handicapped aid. Despite being structured by religion on several dimensions, the goal of these institutions is to enable the so called disabled to participate in a society that is, as stated secularised. Against the background of this tension, this paper first, describes different expectations employees as well as residents have regarding specific religious practice and faith, such as daily structure, means of education, affect control, justification for differences or inclusion. Second, it reconstructs the meanings of the institutions as places of religious practice in a secular context for the different actors.

Spiritual Labor, Mindfulness & Post-Secularisation

Mira Karjalainen (Hanken School of Economics & University of Helsinki)

The purpose of the paper is to scrutinize corporate mindfulness practices as spiritual labor, a concept deriving from organizational studies, in the context of post-secular society. The paper aims to further develop the concept of spiritual labor, while using the ethnographic data gathered in corporate mindfulness program. The theoretical background for this study builds on post-secularization paradigm, subjective turn and spiritual labor, which is a theoretical concept suggesting that organizations commodify, codify and regulate organizational members' spiritualities. In the study of religion the organizational spiritual practices are under-researched area. This study attempts to fill this gap by introducing and developing a new concept for study of religion, spiritual labor. The approach of this paper is both theoretical and empirical as it aims to introduce and further develop a concept to study of religion, while drawing from the empirical data gathered during ethnographic research with work organizations.

Thursday 30th June

11.15-12.30

Keynote: Giovanni Filoramo (Chair: Marco Pasi)

11.15-12.30 (Thu. 30th June)

Relocating Religion as a Historiographical Task. Aims and Perspectives

Giovanni Filoramo

In the modern era, history and religion have long had a conflictual relationship. The inescapable progress of historical consciousness and critical analysis of religious texts and documents coincided mostly with the withdrawal of the land traditionally occupied by the religious traditions. In the light of the most recent historical debate, today we become more aware of the complexity of this relationship, which is not one-way. On the one hand, various factors such as postcolonial studies or the debate around the postmodern history and the crisis of the 'master narrative', helped to better understand the ideological and rhetorical models underlying the way in which the West has built a rationalistic model of the study of religion that is not able to interpret adequately its complex reality. On the other hand, we became more aware of the fact that the different religious traditions are, in their own way, producing historical narratives, which should be investigated according to their principles and their characteristics. Against this background, the report has a dual purpose. Inspired by various recent studies, I will reflect primarily on some features of the religious historiography influenced by Western religious traditions, in particular by the model of Christian religious history. Afterwards, I will examine the way in which one can or should build today a history of religions critically advised that escapes the traps of a historiography more or less consciously confessional, while able to use the way a specific religious tradition builds his own history as a source of identity. Today we live in an age of increasing conflict, in which the identity dimension of a religion plays an important part. A better understanding of how a religious tradition builds its own history can contribute to a better relocation of this tradition on the changing map of the contemporary religious landscape.

Thursday 30th June

13.30 – 15.30

Religion and Gardening (II): Environment, Gardening and Holiness (Chair: Lena Roos)

13.30 – 15.30 (Thu. 30th June) Sali 4

A Woman of Valor Gardens

Lena Roos

"This presentation is based on a series of American privately managed webpages where gardening is connected to the image of the ideal mother, wife and homemaker. Gardening is connected to a number of values that are perceived as inherently Christian. *Thrift*. Gardening is seen as a way of not being wasteful, of not spending money idly, and as such, as a way of enabling a (large) family to live on one income, that of the father. This in turn, is also seen as a way of making home-schooling possible, further strengthening the idea that the ideal woman spends most of her time at home. *Self-sufficiency*. The ideology is sometimes connected to the Off the grid-movement, supporting the idea of being self-sufficient in electrical power, mainly through

solar power. It is frequently also connected to the rhetoric of survivalism, the ideal that one must be prepared to be self-sufficient in case of a major catastrophe. *Gratitude*. Seeing how food is grown and understanding the amount of work that goes into food production, is thought to promote a sense of gratitude in relation to food that can counter the values of a consumerist society. *Tradition*. The self-sufficient life-style that is promoted, is referred to as “modern home-steading”, and grounded in an image of America of the past, of the small homestead, of the close-knit family that worked the farm together. It is also often connected to a resistance to GMO products, and a preference for unmodified heirloom plants.”

“Heed the Flower, Bush, and Tree”: Paganism, Wicca, and the Garden as Sacred Space, Spiritual Practice, and Ritual Centre

Breann Fallon (The University of Sydney)

The Wiccan Rede announces, “[h]eed the flower, bush, and tree by the Lady blessed you'll be”. In point of fact, Pagan Barbara Ardinger writes that one would be hard-pressed to locate a Pagan or Wiccan without a garden. The Wiccan or Pagan garden is frequently considered to be as an expedient site for growing herbs used in the practice of magick. However, little academic research has been conducted investigating the horticultural customs of Wiccans and Pagans as spiritual and philosophical practice. Further, the garden of the Pagan or the Wiccan is seldom studied as a deeply sacred space or as a ritual centre. This may be due to the palpable connection between nature and the Wiccan or the Pagan, the study of the garden and horticultural practice in relation to these traditions thus being rendered trivial. In order to more deeply comprehend the relationship between the Wiccan, the Pagan and the garden, in this paper I will draw upon primary material gathered from interviews I conducted with members of both traditions. These interviews highlight the spiritual, philosophical, and ritualistic significance of horticultural practice in Paganism and Wicca, in particular, the use of geomancy, dowsing, and moon-planting. As such, via these new interviews, this paper will expand the academy’s understanding of both Wicca and Paganism by relocating the spiritual and ritual nucleus of these traditions out into the garden.

The Enchanted Village of Lypyrkki and Its Changing Environment

Jaana Kouri (University of Turku)

I have conducted oral history project in Lypyrkki, an old pilot’s village on the southwestern coast of Finland. The textualization process was a reciprocal signification process, an act of interaction and dialogue between the locals, the environment and myself. As I understand, cultural knowledge, rather than being imported into the settings of practical activity, is constituted within these settings. Every step of the conceptualization - from the observation to the verbalization - is social. I elaborate how various kinds of actants and actors mediated information in the process and influenced each other, thereby extending conceptualizations of agency from human to non-human actors. Nostalgic narration as such is not religious, but it can be recognized to have an ontological function. The fear of losing knowledge of their local history in Lypyrkki arises simultaneously with the fear of losing access to clear water. Time has passed and the future seems to promise the rather unwelcome change of eutrophication. Most likely due to this sense of impermanence, the past spatial practices or old ways of living in the reminisced village are almost sacrosanct. The nostalgic, enchanted village lives in the memories of the present inhabitants, and the present ominously changing environment reminds them of it, prompting them to remember.

Not Religion, But Not Without Religion. Representations of Nonreligious Ideas, Forms and Practices (Chairs: Petra Klug & Christina Wöstemeyer)

13.30 – 15.30 (Thu. 30th June) Sali 6

Religious Normation as a Blind Spot in the Study of Religion and Nonreligion

Petra Klug (University of Bremen)

In societies with strong religious populations or religious governments, religion influences many areas of public and private life. It creates power relationships, especially when it is implemented in political processes or where majorities stand against minorities. Religious normation of the nonreligious and also of minority religions is present in legislation, politics, gender roles, and in the private sphere. However, our definitions of religion – no matter if functional, substantive, or working with dimensions – usually define religion exclusively or primarily through its meaning for adherents. What religion might mean for the nonreligious 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'll 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 it in terms of its role in society and culture. As this creates a lack of clarity about what counts as religion is (especially when it comes to conflicts) and arguably a bias in the study of religion, I will call for a critical reflection on this perspective.

Against All Gods? Diversity of Secular Worldviews in German Religion-related Textbooks

Christina Wöstemeyer (Leibniz University Hanover)

By globalisation, migration and individualisation processes a wide variety of religious and secular worldviews has developed in society. About one third of the population in Germany is not denominationally fixed. How is this plurality – may it be religious or nonreligious – dealt with at school? In my presentation I focus on the aspect of nonreligious diversity within the field of religion-related school education. Public schools in their role as educational facilitators deal with different religions, traditions and worldviews and foster the students' development of personal strategies of understanding the world. This particularly occurs in religion education (RE) classes. Due to its federal structure, a homogeneous standardised model for RE does not exist in Germany. The different RE models can be distinguished into religious and study of religions based RE. The educational material used in class traditionally deals with the so called world religions but recently also with nonreligious worldviews. How are the latter ones represented and conceptualised in textbooks? Which narratives on nonreligiosity can be found?

Designing the “Happiest Day of Life” at the Register Office – Dealing with Wedding Traditions Between Normalization and Individualization

Jenny Vorpahl (University of Potsdam)

More and more couples in Germany decide to marry just in the register office. Usually the administrative language is unemotional, impersonal and precise and there are hardly any “must-haves” for this legal act. This deregulation requires searching for own understandings of marriage and appropriate acts for the change of status. Every year handbooks and magazines for engaged couples are published, showing romantic, splendid wedding scenes. Church weddings set the benchmark and register offices have caught up with their offers. Especially if there is no church wedding following, it's presented as absolutely legitimate to have the same ritual framework and atmosphere. This success of white civil weddings has to be seen as a part of secularization. The paper aims to investigate methods of personalization and emotionalizing by adopting

forms of religious rituals in the context of an institution which is secular to the core. This case reflects the role of religious norms and ritual traditions in a non-religious context. I will ask which ritual knowledge about the “appropriate way to marry” is transmitted, how it is presented and which functions it can fulfill according to the handbooks. The analysis of the adoption, transformation, rejection or replacing of formulas, norms, objects or roles from a Christian wedding helps to understand the relation between the religious and the non-religious.

Religion and Art (Chair: Morny Joy)

13.30 – 15.30 (Thu. 30th June) Sali 6

African Traditional Religion and the Christian sect in Roger Gnoan M'Bala's films “Bouka” and “Au Nom du Christ”: A Transnational Perspective

Oulia Makkonen (University of Helsinki)

African cinema has arguably been in very close relations with issues of religiosity and spirituality. Whether religion is represented as an identity-marker, a social issue, a source of a certain cultural and spiritual authenticity versus “foreign” or “modern” influences, or as the foreign influence, it has been an important component of the cinematic message of many African film directors. Roger Gnoan M'Bala, from Ivory Coast, is one of these directors who have focused on religions, especially on the relations between traditional religion, traditional Christianity and Christian sects in the late 1980s and early 1990s¹. Both “Bouka” and “Au Nom du Christ” (In the Name of Christ), treat the complex issues of religious diversity, religious consumerism, and religious imperialism within the rural community of Ivory Coast. These issues have been reviewed in literature on African cinema, African religions, ideologies and identities, as well as in academic works concerned with de-westernizing and de-colonizing film and religious studies. My objective in this paper is to view Roger Gnoan M'Bala's the work from a transnational perspective, which does not ignore the ideological message of the films, the position of the director on the particular issues, and the religious and cultural contexts in which the films are made, but sheds a different light on these components, viewing them as a dynamic network in which various aspects influence each other, and not as a dichotomous relationship of for example “Western religion – non-Western religion”, or “Hollywood – Third World Cinema”. My main assertion is that the analysis of such religious films as “Bouka” and “Au Nom du Christ” from a transnational perspective reveals more subtle processes of transformation and influence, locating religions and cultural influences in a broader network, rather than just placing them under the banner of anti-imperialism or decolonization discourses.

Christoph Schlingensiefel as Prophet of the Repulsive Sacred

Magnus Ehtler (University of Bayreuth)

Based on an expanded notion of the sacred this paper relocates religion in the work of Christoph Schlingensiefel (1960-2010), a controversial German artist known for his transgressions of both the artistic frame and good taste. Focusing on his last project, the African Opera Village, I show how Schlingensiefel presents this site as a spiritual site, but with a subversive twist based on the impure sacred of the left hand, a transgression typical of his art. Yet, the Opera Village does not only partake in the poetics of sacred space, but also in its politics or economics. It is a non-profit organization dependent on fund-raising, and being part of the aid business,

¹Roger Gnoan M'Bala is also considered a transnational director having studied and lived in France and Sweden and filming in collaboration with various Western production companies.

the Opera Village of today consists of a school and a hospital rather than an opera. As distinguishing feature the project proposes inversed relations: Europe stealing African creativity. As a heterotopia located in neo-colonial power relations the Opera Village follows the footsteps of Christian Mission Stations. Using Schweitzer's hospital (Gabun), Colenso's school (South Africa) and Cyrene Mission art education (Zimbabwe) as examples, I show how Schlingensiefel relocates not only the transcendent (art/religion) but replays the mission endeavor, with its implications and opportunities.

The Artist as Priest and/or Prophet

Ulrich Berner (University of Bayreuth)

The distinction between priest and prophet is well known from the sociology of religion (Max Weber; Pierre Bourdieu). This paper will discuss the possibility of applying these concepts to the artist, taking as the point of departure a famous dictum by German composer Richard Wagner, contending that "art has to save the kernel of religion if religion has become artificial". Themes that will be touched upon include "religious violence on the stage" and "the stage as sacred space".

Materiality and Immateriality in a Christian Play

Anna Haapalainen (University of Turku)

In many Christian traditions the Bible is perceived as a material text having immaterial qualities. The immateriality of the Word of God and its presence is understood to be revealed in the act of reading. This can be understood as a process where God's presence in time can be approached in the act; however, the materiality of the Bible is "also a part and parcel of the message informing how that message ought to be received" (Engelke 2009, 151, 170). The Bible is not merely an inanimate object, but an active and relational participant in devotion in the form of a religious play through which the divine is "established, experienced and negotiated" (Whitehead 2008, 182). If we take reading as a bridge stretching from materiality to immateriality and back, what happens when the Word is performed in a form a Christian play? St. Michael's Theatre presents a passion play on yearly basis during the Holy Week. In the play a specific, humanized viewpoint to the Biblical events is always chosen. The story becomes material, visceral, in this emphasised humanization. The theatre group pays meticulous attention to this 'embodiment' of the story. The bodies, those of actors and audience, are emphasised as places where "certain paradigmatic signs of 'enchantment' come down" (Engelke 2015, 46). The Bible itself is not merely a source of inspiration, but also an actor on stage and a party of negotiations in the creative process. I want to ask what happens in the limits of materiality and immateriality in a Christian play?

Differences and Similarities in Contemporary Paganisms across Diverse Locales: Interpreting Census and Survey Data (Chair: Shai Feraro)

13.30 – 15.30 (Thu. 30th June) Sali 8

Processual Pagans: Quasi-longitudinal Approaches to Survey Research.

James R. Lewis (University of Tromsø)

There is a tendency for alternative spiritual groups – including Pagan groups – to be studied as if they were relatively static organizations. A common pattern is for researchers to study one particular new religion, write a monograph or article on that specific group, and then begin the cycle all over again with a different group.

This approach causes one to remember such groups as relatively stable organizations, fixed in memory at a specific stage of development, rather than having experienced how they change over time. In this presentation, I will examine new data on contemporary Pagans that takes the same kind of quasi-longitudinal approach I utilized in my *Sects & Stats* (2014). Though my focus will be limited, the result will nevertheless be a partial statistical picture of Paganism as a changing, evolving movement, rather than a statistical snapshot of a sample of Pagans ‘frozen’ in time.

What’s in a Name? Pagan Responses to the 2011 UK Censuses.

Vivianne Crowley (Nottingham Trent University)

Around 85,000 people in the UK self-identified as various types of Pagan in an optional question on religion in the 2011 general UK population censuses. This paper examines the census data and what they reveal about the distribution and demographics of Pagans in the UK. It further explores issues of Pagan identity, drawing on the second-stage analysis of a questionnaire completed by 1,700 Pagans about their strategies in responding to the ‘Religion’ question, what influenced Pagans to respond or otherwise to question, and how they labelled themselves. The data are used to explore the nature of the Pagan community in the UK and potential future trends and to draw comparisons between census results from other countries.

Statistics on Pagans in the Holy Land: Analyzing Data from the Israeli Pagan Survey

Shai Feraro (Tel Aviv University)

Paganism in Israel is a relatively new phenomenon that began to spread mainly following the arrival of widespread Internet usage to the country during the late 1990s. At present the Israeli Pagan Community numbers around 150-200 individuals, who meet regularly across the land for rituals and social gatherings. Between 2012 and 2013, more than half of them filled the 80-question-strong Israeli Pagan Survey, which was modeled by the presenter mostly after Helen Berger’s *Pagan Census Revisited*. This presentation will chart down some key insights derived from the IPS regarding issues such as demography, politics, ritual practice etc., through which the adaptation on Paganism to this unique Israeli locality would be observed.

Religious, Socio-cultural and Political Worldviews of Contemporary Czech Pagans.

Matouš Vencálek (Masaryk University)

This paper presents the results of a research inspired by Helen Berger’s *Pagan Census*, conducted among Czech Pagans. It explores the worldviews of Czech Pagans from different Pagan groups, regarding the questions of spirituality (e.g. the beliefs about afterlife, reincarnation or magic), society and culture (e.g. regarding LGBT rights, drugs or the status of women in society) and politics (e.g. regarding the market regulation, social welfare, as well as specific political party preferences). It focuses on the differences, as well as on the commonalities among various Pagan groups as the Pagan movement is highly diversified and sprouts from several different sources: 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 rather nationalistic tendencies and focus on the worship of the Gods and ancestors with strong emphasis on ethnic background.

Nonreligion and Atheism in Central and Eastern Europe (I) (Chair: Dr. Atko Remmel)

13.30 – 15.30 (Thu. 30th June) Sali 10

Scientific Atheism in socialistic Czechoslovakia

Tomas Bubik (Palacky University Olomouc & University of Pardubice)

In the Eastern Bloc countries the criticism of religion during the second half of the 20th century was concerned with Marx-Leninist critique of religion, especially of Christianity, but also of several other religious traditions, although their impact in particular countries has been historically more or less secondary. These include especially Judaism, Islam and Buddhism. The reasons for reflection of these traditions in the Eastern Bloc countries and particularly in socialistic Czechoslovakia consisted in the reception of the Soviet Marx-Leninist production of scholarly literature. Soviet scholars naturally paid attention to all these traditions, because they traditionally operated on the Soviet Union territory. However many scholars from other communist countries took over lots of these stereotypes, adapted them due to local situation and developed public opinions in religious matters. Thus, the paper presents what were the dominant key conceptualizations and stereotypes used as effective tools of criticism and rejection of religion in general, and at the same time who, among Soviet scholars, inspired such critique of religion in socialistic Czechoslovakia.

The Evaluation of the Science of Atheism in the GDR by Policy Makers

Dirk Schuster (University of Potsdam)

Scientific atheism of Marx-Leninism and its various works done at universities and research facilities in the German Democratic Republic have not yet been explored. It is well-known that since the late 1950s there were the first consortia of researchers who wanted to provide, on the basis of Karl Marx's thesis, the evidence of the extinction of religion in the socialist society. The first research alliances referred to the decision of the SED (Sozialistische Einheitspartei Deutschlands) which in 1958 sought to integrate the science of atheism in its own ideological program. In 1964 the first department of the science of atheism was established in Jena. The scholars published a series of monographs and anthologies and organized several international conferences. But the institutional structure for the research of scientific atheism had quickly met its end, when in 1969 the department in Jena was dissolved and its scholars were transferred to small research facilities on the Baltic Coast. The presentation, based on archive sources, will present, firstly, how political sphere in GDR influenced the development of the science of atheism in the mid-1950s, secondly, how and why the situation rolled back at the end of the 1960s. Concurrently the paper will highlight how policy makers in the GDR assessed the science of atheism, supported it and respectively crowded it out of the university.

Propaganda of 'Scientific Atheism' in Soviet Estonia

Atko Remmel (University of Tartu)

Despite the uniform atheistic slogan of the Soviet Union, the actual situation depended greatly on the political needs of the day and organizational abilities of local rulers. A Party resolution itself did not guarantee a substantial change in the function of lower level institutions. Moreover, since the activity was divided between a myriad of different institutions, their interests sometimes even contrasted, which also had an impact on the level and frequency of antireligious activity. The paper deals with the situation in the Soviet Estonia, concentrating especially on the development of the system of antireligious propaganda that was initiated in the second half of the fifties in the course of the antireligious drive of Khrushchev's party block. The paper analyses the main features and problems of this system and sheds a light on the cadre of Estonian

scientific atheists and their writings, training of new propagandists of atheism and the role of the society “Znanie” in atheistic propaganda.

Scientific Atheism and Its Impact on Contemporary Religious Situation in Russia

Ksenia Kolkunova (Saint Tikhon’s Orthodox University)

Scientific atheism (SA) as a research program has a controversial aura in contemporary Russia; scholars discuss its political engagement or doubt its scientific value. One of the obvious reasons for such an attitude is the fact that main part of the ‘hard core’ of this program is an aim to diminish its subject, religion. Not trying to solve the problem of ‘normalness’ for Soviet SA, I would like to draw attention to the fact, that as any area of research, SA is constructing its subject, that is, creating new forms of reality as well as means of dealing with it. We can see that today the patterns and terms created by SA still influence both study of religion in Russia and the way society sees religion and relates to it. The most transparent example can be found in terms that were transmitted by means of atheistic propaganda, in fiction, popular media, public lectures etc. These terms now constitute active vocabulary of believers, ranging from ‘religious feelings’ (can be insulted and must be protected by criminal law, since 2013) to ‘sects’ (that in Soviet time included Orthodox believers, but now are mostly used by Orthodox to label ‘non-traditional’ religions). In most cases, contemporary believers do not see this continuity and blame scholars of religion to be ‘heirs’ of the past atheists. To study this phenomenon means to see the role of scholars of religion in the past as well as today.

Reconsidering the Durkheimian Notion of the ‘Sacred’ (Chair: Veikko Anttonen)

13.30 – 15.30 (Thu. 30th June) Sali 12

The Spatial Language of the Sacred in the Post 9/11 Islam/West Debate

Kim Knott (Lancaster University, UK)

Non-negotiable beliefs and values and matters of ‘sacred’ concern at times drive people to turn to violence, or at the very least to justify a decision to act violently. Such commitments find their way into the discourse of those who deliberate on the injustices they face and the possibility of responding with violence, not only in what they say but how they say it. An analysis of the spatial metaphors and the territories and boundaries that routinely punctuate ideological discourse reveals how speakers express those concerns that are non-negotiable for them. Political as well as religious exponents – secularist, neo-liberal, far right, anti-capitalist – distinguish the things that are non-negotiable or ‘sacred’ for them through the spatial language they use. The post 9/11 Islam/West debate – in which American, Saudi and al-Qaeda exponents set out their visions and claims – provides the material for my argument, which draws on cognitive linguistics and metaphor analysis in addition to a neo-Durkheimian perspective on the ‘sacred’.

Politics/Religion, Secular/Religion: Cutting Across False Dichotomies in the Case of the Far Right

Matthew Francis (Lancaster University, UK)

In this paper I will present findings from recent research (Knott and Francis, forthcoming) on the sacred in far right discourses. We argue that the familiar dichotomies of religion/secular and politics/religion are misleading and have unhelpful consequences for policy-making as well as academic debate, and show how the concepts of ‘ideology’ and ‘sacred’ can be used to disrupt them. Utilising a framework based on previous work on the secular sacred (Knott, 2013), the Rushdie Affair (Francis and Knott, 2010) and studies of violent and non-violent ideologies (Francis, 2015), we analyse the ideas and values expressed in survey responses

from self-reporting supporters of populist parties and movements based in twelve European countries. Discussion of their free-entry text responses (sourced from social media data gathered by Demos) are supplemented with secondary material from studies of the English Defence League and other Far Right organisations to demonstrate how sacred, non-negotiable ideas and beliefs operate across political as well as religious ideologies.

Sacredness as a Resource, Sacralization as a Strategy: National Symbols in the Field of Cultural Production

Jere Kyyrö (University of Turku)

This paper approaches sacralization and de-sacralization of national symbols (in this case field marshal C. G. E. Mannerheim's figure) in Finnish media. Processes of sacralization are seen both as strategies and their intended and unintended results in certain social, cultural and economic environments and circumstances. Finnish tabloid papers (Ilta-lehti, Ilta-Sanomat) take the sacredness of certain national symbols for granted, thus reacting antagonistically to their re-interpretations in the field of art. As it is in the very core of tabloidisation that headlines sell, the transgressions against sacred things are excellent material for gaining audiences. This logic works of course in the other direction too: the sacredness of certain symbols attracts re-interpretations (Uralin perhonen, 2008, Mannerheim: lapsistasi ei mitään, 2010, Suomen marsalkka, 2012). Contrary to privately owned tabloid papers, the publicly funded media (Finnish broadcasting company Yle) has supported even transgressive re-interpretations. The sacred symbols are thus resources for strategies in the struggles in the fields of cultural production and its subfields (journalism, film, theatre, etc.). To understand these processes of sacralization and de-sacralization it is necessary to take into account the structures and configurations of these fields.

Ideals in Conflict. How Freedom of Expression and Muhammad were Constructed as Sacred in the Finnish Legal Practice?

Tuomas Äystö (University of Turku)

In a well-known Finnish Supreme Court case from 2012, MEP Jussi Halla-aho was convicted of breach of the sanctity of religion due to his writings where he had linked Muhammad and Islam with pedophilia. The case was also handled as a freedom of expression issue, concerning constitutional and human rights. Durkheimian (in a broad sense) framework is used to theorize how certain things, values or ideals are set apart as objects of special concern, and are linked to the continuance of a particular moral community. One can observe from the legal discourse, that both Muhammad and freedom of expression were constructed as sacred. From a Durkheimian perspective (also taking into account the later developments by Veikko Anttonen, William E. Paden, and others), one can see how the protective measures, taken on safeguard these sacred things, are linked to the social formation of different communities, and why controversies similar to this one occur regularly. The paper suggests, using the abovementioned case as an example, that the Durkheimian approach to the 'sacred' should be reconsidered from the perspective of the conflict model and take into account the functioning of power as well as the perception of various degrees of sacredness that value confrontations may trigger in different contexts.

Colorful Gods. Dynamics of Construction of the Divine Power in Antiquity (Chairs: Valentino Gasparini & Adeline Grand-Clément)

13.30 – 15.30 (Thu. 30th June) Sali 14

Divine Colors, Colored Gods in Ancient Mesopotamia

Anne-Caroline Rendu-Loisel (University of Strasbourg & University of Toulouse)

The cuneiform tablets of ancient Mesopotamia show different connections between colors and divine entities. In an exorcistic ritual of the 1st millennium BCE, the officiant has to be clad in red, so that the malevolent demon will no longer see him as a human entity, but as the great god Asalluhi/Marduk himself. In a literary text written in Sumerian at the beginning of the 2nd millennium BCE, the goddess Inana is said to be the one who owns the black garment and the multicolored one. In ancient Mesopotamia, colors and divine entities are closely intertwined. The present paper will investigate the construction of divine identity by questioning the various roles played by chromaticism, and the links between gods, colors, and materials.

The Shifting Hues of Aphrodite: Divine Colours and Versatility in Ancient Greece

Adeline Grand-Clément (University of Toulouse)

Athena with sea-green eyes (*glaukôpis*), white-armed Hera (*leukôlenos*), rosy-fingered Dawn (*rhododaktulos*), golden-haired Apollo (*khrusokomas*)... In Greek poetry, the gods are colourful, and the attribution of one specific hue to one deity has often a theological function: it is a means of expressing the very nature of his power and his mode of action. Thus, colours play an important part in the identification of each god, in a polytheistic system. However, the chromatic contours of a single deity do not remain fixed and unchangeable, since they can be adapted in accordance to the manifold cultic contexts and may vary along the time. In this paper, I will focus on one goddess, Aphrodite, who has been attributed many different colours: for instance, in Homer she is golden (*khruseè*), while Sappho invokes her as the one with multi-coloured garment (*poikilothronos*), and in a late Hermetic medico-magical text (the *Cyranides*), she is associated with lapis-lazuli and a dark blue colour (*kuaneos*). Thus, I will try to understand the reason for these changes in the chromatic sphere of Aphrodite, paying a special attention to the relationship which may have existed between literary representations and material images, such as cultic statues.

“Simulacra Spirantia. Empowering Divine Life by Colors between Egypt and Rome”

Valentino Gasparini (University of Erfurt)

The starting point of this paper lays in Apuleius' reference to *simulacra spirantia* (*Met.*, XI 17) involved into the cult of Isis. These “breathing statues” have not to be interpreted just according to the topos of images produced with a so high artistic skill to appear life-like (see in this respect Vergilius' *spirantia signa*: *Verg.*, *Aen.* VI 848 and *Georg.* III 34). On the contrary, the formula likely reflects a very ancient Egyptian tradition, according to which gods were actually thought to be present and immanent in their images, belief still vehemently criticized by Arnobius (*Adv. Nat.*, VI 16) in the late 3rd cent. CE. A contemporary of Arnobius, Zosimus of Panopolis (credited with composing 28 books on alchemy), together with his sources (and in particular the anonymous author of *Isis to her Son Horus*, 1st-2nd cent. CE), will help us to understand why the “ancients” were frightened at the sight of these “animated” statues and what was the role of the Egyptian priests in keeping the secret of dyeing procedures.

“Colour clash? The role of colours in Christian controversies against Pagans”

Francesco Massa (University of Geneva)

As has been said (see, for instance, Pastoureau 1989), it is probably true that the Christian authors of the Roman imperial era were only marginally interested in colours and in chromatic topics: in fact, in the Bible we find hardly any references to colours. It is equally true, however, that the Christian authors of the imperial era were used to living in a “world of images”, where colours played an important role in the construction of the divinity. This paper aims to understand if and how chromatic differences are part of the controversies between “pagans” and “christians”: did the “image wars” of the imperial era affect the use of colours in the representation of the deity? Faced with the Pagan poikilia, do the Christian intellectuals speak about a colourless god? I will focus on some Christian works, in particular on the Exhortation to the Greeks and the Paedagogus of Clement of Alexandria, the Adversus Nationes of Arnobius and the sermons of John Chrysostom, in order to explore the relationship between the Christian theological thought and the creation of a Christian art.

Understanding Jesus in the Early Modern Period - Between Text and Other Media (I) (Chairs: Cristiana Facchini & Paola von Wyss-Giacosa)

13.30 – 15.30 (Thu. 30th June) Sali 15

A Modern Jewish Examination of Jesus’ figure: the Case of the Sefer Hizzuq ‘Emunah

Miriam Benfatto (University of Bologna)

The Sefer Hizzuq ‘Emunah (rendered in English as ‘Strengthening of the Faith’) was written at the end of the XVIth century in the Polish-Lithuanian Commonwealth by the Karaite apologetic writer Isaac ben Abraham Troki. This text presents an interesting representation of Jesus based on the analysis of the Gospels and the New Testament by a particular Jewish prospective. The exegetical and historical method of the author concerns some central Christian issues, like the trinity doctrine, Jesus’ divinity, his messiahship, his humanity and his Jewishness. The aim of the paper is meant to explore the rise of historical consciousness in relation to the Jesus’ figure, in the midst of a heated confessional and inter-religious Scriptural confrontation within Christians and Jews, which especially took place in areas of high interconfessional divide and before the rise of ‘scientific discourse’.

Fabricating the Jewish Jesus – Preserving the Christ

Cristiana Facchini (University of Bologna/MWK Erfurt)

Since the second half of the 17th and in the first decades of the 18th century an enormous amount of literature about Jesus and Christianity widely circulated both in official and clandestine ways. My paper aims to discuss few overlooked works that are usually not so much connected. I will focus on France and England and try to reconstruct the relationship between the narrative of Pascal and the depiction of Richard Simon. Whereas the former narrated the life of Jesus according to a pattern shaped by evangelical sources, the latter discussed Jesus religious practices against the background of Jewish rituals, focusing on comparison. I will then introduce the work of John Toland as his attempt to fabric Jewish Christianity. In trying to recover the Jewish context of Jesus, as it was imagined by scholars and theologians of the early modern period, I combine different media, from texts to images in order to detect any possible different sensibility concerning Jesus as a Jew and therefore as a man.

Circulating Religion – Representations of Jesus on Coins

Paola von Wyss-Giacosa (University of Zurich)

There is an extensive body of literature on the iconography of Jesus through the centuries in art and in a broader devotional context. However, one important area of the visual and, at the same time, a category of objects with an own, specific mediality, remains rather overlooked – coins. Though first and foremost a means of payment, since ancient times and well into the early modern period coins have been a highly efficient and central instrument of information, of targeted communication and propaganda. In my paper, I will examine representations of Jesus in the early modern age, concentrating on Italian coinage, and more specifically on the Republic of Venice and the Papal States. This necessarily includes a discussion of the historical origins of such depictions, from the Roman coins of the late Empire and through the Middle Ages, both in the theocratic world of the Byzantine Empire and in Western Europe, allowing for a better understanding of the many uses of this iconography in the modern era, not forgetting, of course, the two periods of violent reactions to such visual representations both in the medieval world and during the Reformation. The proposed contribution thus aims to analyze the uses of Christian iconography by different issuing authorities in an essentially secular context – through a commercial medium that circulated widely beyond not just political but also religious and cultural borders.

The Birth of an Impostor: Jesus in "De Tribus Impostoribus" and in the "Traité des Trois Imposteurs"

Riccarda Suitner (MWK Erfurt)

At the end of the 17th century two pamphlets started to spread in European intellectual milieus: both accused the founders of the three monotheistic religions – Moses, Jesus and Mohammed – to have been impostors and to have simulated their powers, miracles and privileged relationship to God. There are two "Treatises of the three impostors": the first, originated in a German context, was published in Latin, the second, written in French, has probably to be related to Huguenot milieus in the Netherlands. My paper will analyze the evolution of the representation of Jesus in the different versions of the treatises that have survived. I will trace the long way from the deistic perspective of *De Tribus impostoribus* to the explicit atheism of the *Traité des trois Imposteurs* (conceived in the circle of d'Holbach and expression of the radical accents in pre-revolutionary France), through the 1719 edition. I will trace the story of the development of the interpretation of Jesus through modifications of the content of the text, the interpolations and the progressive radicalization of the Christology held by the anonymous authors. This diachronic analysis will help clarify the different approaches of authors of clandestine literature to the dogmas of Christendom, and above all the genesis of the interpretation of the figure of Christ as an impostor in the early modern period.

Ritual Memorialization in Public Spaces (Chair: Tiina Mahlamäki)

13.30 – 15.30 (Thu. 30th June) Sali 16

The Sacred, Public Space, and the Memory of the Revolution in Downtown Cairo (2011-today)

Giulia Giubergia (University of Gothenburg)

The existing literature on spontaneous memorialization is predominantly centered on case studies characterized by a low level of socio-political conflict in which the contestation over the existence and meaning of various forms of memorialization is marginal. Even in civil war scenarios, such as in Northern Ireland, or in the case of politically motivated killings, such as the murder of Theo van Gogh, the sacrality of

the popular memorialization of death seems to be well established: Spontaneous memorials are left untouched and vigils proceed undisturbed. In my presentation, I will refer to a different framework, characterized by a high level of socio-political conflict in which several groups put the sacrality of various forms of memorialization into discussion. The backdrop of my analysis is the public space of Cairo, Egypt, during and after the winter 2011 uprising. In this revolutionary scenario, various state and non-state actors participate in confrontations that are not only physical and violent but also symbolic over the definition and ownership of the sacred values materialized in the public, spontaneous memorializations of death. I will analyze memorials as material reflection of the rise of competing notions of the sacred that threaten previously established sacred forms. The analysis will help expanding our understanding of how multiple ideas of the sacred shape, and are in turn shaped by, the process of memorialization that is negotiated and contested in the public, urban space.

Religion and the 22 July Memory Material

Sidsel Undseth Bakke (University of Stavanger)

Following the terror attacks in Norway on 22 July 2011, many people came to Oslo Cathedral Church to participate in the production of a spontaneous memorial. Greetings and items from this memorial were harvested, digitized and named the 22 July Memory Material. Today, the collection can be studied as a preserved snapshot of a grassroots initiated response to the crisis of 22 July. The texts are designed using a variety of resources, corresponding to different interests and needs. Some of these resources are, in one way or another, related to religion. In my paper, I will discuss how such resources of a religious character are used in the 22 July Memory Material. As material expressions of lived religion, religious resources in memorial texts from outside Oslo Cathedral Church come in many different shapes. While some are close to known forms of institutionalized religion, others are used in more creative ways, sometimes in explicit interplay with the secular. All are recontextualizations as they read religious resources into the context of 22 July. At the same time, another recontextualization is done by reading the crisis of 22 July into a larger, sometimes non-empirical, religious framework. By doing so, religion is used as a player in the socio-political criticism that is always part of spontaneous memorials and to give hope and comfort in a situation experienced as incomprehensible. In this interweaving of religion and a specific crisis, both are challenged and moved.

Orchestrating Spontaneity: Ritual Design after the MH17 disaster

William R. Arfman (Tilburg University)

Shortly after the MH17 airplane crash on the 17th of July 2014, Time Magazine reflected upon “the unique way the Dutch Mourn” (Shorto, 2014). In particular the article called to attention the natural and non-official way in which practices of memorialization emerged without those involved reaching for ideology or ideals, as would have happened instinctively in the US. This paper argues that behind this veil of spontaneity hides a newly emerged tradition of ritual design involving new ritual authorities. Rather than being fully spontaneous, these new commemorative practices are organized in such a way that they allow for spontaneity within predefined margins. Two specific cases of seemingly spontaneous memorialization after the MH17 disaster are analyzed in particular, namely the crowds attracted by the ceremonial repatriation of the victims of the attack and the numerous flowers left at Schiphol Airport. By unpacking these events questions can be asked regarding the management of public space, the emergence of new ritual authorities and the ways in which public ritual events like these become public arenas in which important cultural categorizations are constructed. In this particular case, this concerns such social issues as public responsibility, perpetratorship and victimhood. Unexpectedly, it is Roy Rappaport’s distinction between

canonical and self-referential messages in religious rituals (1999), which proves to provide the perfect heuristic device for tackling these questions.

State Martyrs. Aesthetics and Performativity of a Contemporary Political Discourse

Baldassare Scolari (University of Zürich)

The paper investigates the function of the figure of the martyr within the Italian public space from the perspective of a discourse analysis oriented study of religion. It aims to describe and analyze the use of statements and images referring to the figure of the martyr, within a discourse on political violence. Starting point of the analysis is the representation in the media of the assassination of the Christian-democrat politician Aldo Moro by the Red Brigades in May 1978. The project aims to highlight the emergence of a two-fold representation of the event, namely the representation of Moro as a martyr of the State and as a martyr of the Church. This double meaning highlights the overlapping of «secular» and «religious» representation within the discourse on political violence. The working hypothesis of the investigation assumes a connection between procedures of «sacralization» of political authority, the construction of political community and subjectivity, and the figure of the martyr. The project understands the emergence of this figure in reference to the death of Moro as an explicit link to a transcendental understanding of martyrdom as an act of self-sacrifice for an ahistorical and absolute cause or principle. «Martyrological» representations are therefore analyzed as discursive practices of political significance that legitimize or delegitimize a concrete political-institutional order by means of the reference to a transcendental and absolute meaning.

Video Gaming and Religion (Chair: Heidi Rautalahti)

13.30 – 15.30 (Thu. 30th June) Auditorium II

Talking with the Devil: Philosophical Dialogue in the Shin Megami Tensei Video Game Series

Colde Sadler (University of Toronto)

The Shin Megami Tensei (MegaTen) video game series has a unique ability to dialogue with the games antagonists, composed of beings from various world religions. Dialogue in MegaTen consists of ethical and theological discussions about the power of good and evil. I analyze dialogue in the MegaTen games according to the conflicting views of Martin Buber and Emmanuel Levinas. Buber sees dialogue as an I-Thou relationship of equality, while Levinas focuses on the alterity of the Other. This paper examines dialogical issues in the framework of the gaming space.

Theological Prophecy and Open Video Gaming: Morrowind's Notion of 'Voluntary Prophecy'

Angus Slater (Lancaster University)

Much recent research has focused on the prominence of religion in the development of video games and their cultural worlds, especially the way in which this use of religious semiology has had an impact on them, but little attention has been paid to the opposite movement - the way in which the use of religious concepts in video games has expanded and changed the possible meaning of those concepts. This paper focuses on the example of prophecy within the video game 'Morrowind' as a novel approach to a theological concept that comes about because of the particular context of video game design. While the design of 'Morrowind', and its commitment to prophecy as a central part of its main story line, produce a significant tension within it, the resolution of this through the use of 'voluntary' prophecy represents an interesting change in the way that prophecy has commonly been visualised within a religious context. By beginning with a brief exploration

of the tension apparent between the two areas, the creative tension and the synthesis achieved between them in the game can be exposed to scrutiny. While the tension is not fully resolved within the game, this exploration hopes to bring to the fore a change in the use and understanding of the theological concept of prophecy that relies on re-reading the traditional notion of prophecy in a new way that stresses the individual's creation of narratives within the broader meta-narrative structure of the game.

Shifting Religious Experience: Religion within the context of LARP games

Adam Anczyk (Jagiellonian University), Katarzyna Bajka (Jagiellonian University)

Our paper forms a preliminary study on religious experiences, acts and attitudes in the context of performative practices, namely Live Action Role Playing games. LARPs are an intriguing form of leisure-time activities, described both in terms of a game genre, an offspring of RPG games, and a ritualization, enactment or psychodrama, in which people take roles of characters living in imaginary realities, derived from fantasy and science fiction narratives. In LARPs religion is a part of the in-game world, and players are free to choose religious or spiritual characters. Moreover, it is not unlikely for a LARP to have a ritual itself conducted during the game. The idea of 'enacting' religion immediately grabbed our attention, so we did a preliminary study in Poland. As an exploratory phase, we distributed an open survey concentrated on topics pertaining to spiritual or religious experiences they had during the course of LARPs among people who attended an annual outdoors LARP convention named Orkon (and other Polish LARPs). Also we did some participant observations of LARP rituals. During our presentation we will discuss our preliminary results and the theoretical frame of our research, rooted both in anthropology of performative/bodily practices (R. Schechner, V. Turner, P. Bourdieu) and in psychology of religious experiences (W. Witwicki's theory of supposition).

Historical and Contemporary Controversies (Chair: Mira Karjalainen)

13.30 – 15.30 (Thu. 30th June) Auditorium III

What Makes Religion Parody? Insights to Qualifications for Registering Religious Communities in Finland

Essi Mäkelä (University of Helsinki)

The law on registering religious communities in Finland seems to be quite loose. You only need 20 signatures, a community not seeking financial profit, and not violating basic human rights; your community should promote and support the public practice of your religion; and the presentation of your religion ought to be based on either a creed, sacred writings or other identifiable, well-established, sacred basis of practice. A board of three professionals evaluates the applications before the Finnish Patent and Registration Office makes the final decision. Since the pluralization of the religious field in Finland, not every attempt at registration has been successful and the evaluative boards active since the new law of 2003 have created at least one new qualification to the required standards. This is the requirement of your religion not being a parody or a satire. This has not been transferred into the law text, but to my knowledge, two cases have faced the claim that their religion is a parody and thus does not fill the requirements of registration. In my presentation I will discuss the case of The Finnish Extremely Free Erisian Community, a Discordian group seeking registration, and how the evaluative board has handled their applications. What does it mean to register a religious community in contemporary Finland, and what does this tell about the societal use of the term 'religion'? I will attempt to discuss these questions in the light of my preliminary research.

Sámi Voices, Sorry Churches: a Relational Approach to the Lutheran Reconciliation Process with the Indigenous Sámi People in Northern Scandinavia

Maria Doeke Boekraad (University of Umeå)

In the same decades as the majoritarian Lutheran churches of Sweden, Norway and Finland lost their legal status as state churches; they have been engaged in a formally declared reconciliation process with the Sámi people. The Sámi are an indigenous population, who mostly lives in the Northern Calotte region, in Sápmi, the Sámi homeland. Even if most Sámi were Christian several centuries before the Reformation, their cultural determined expressions of religiosity were for a long time excluded from the formal Lutheran church. Live Sámi today have a relatively marginalized political, economic and social position. The churches' reconciliation process aims to improve the political, social and economic position and to end the discrimination of Sámi religious expressions. Many aspects of the formerly suppressed and often hidden Sámi religiosity is now on its way to be integrated in the Lutheran Christianity. My research is using the relational model for reconciliation by J.P. Lederach and Jennifer Llewellyn. Those models address the interaction of all relevant aspects and sectors of a society that are part of a reconciliation process. In such a process, the way the past is addressed and the future is viewed and the interconnectedness of various political, social, economic as well as religious issues are at stake. They might need to be subjects for transformations during reconciliation.

Contested Religious Affiliation. The Plurality of the Religious Landscape of Europe between Familiar Categories and New Religious Identities

Antonius Liedhegener & Anastas Odermatt (Universität Luzern)

The relationships persons can hold to that phenomenon usually called religion are manifold individually. This seems to hold for any area and century. However, on the societal level, religion and religious behavior are much more restricted. Customs, laws and informal norms shape religion and its social practice; group membership and stereotyping socialise individuals into religious traditions. Many social scientists agree that only the process of modernization opened up a real chance to relate oneself to religion and religious traditions freely. In theory, individual choice prevails over destiny. Yet, one of the most controversial, but seldom addressed question of current empirical research is how religious belonging is best understood in modern societies. In particular, religious affiliation as a relevant social category is disputed. Using the preliminary findings of the SMRE, the paper argues two major points: It tries to establish some theoretical clarification to disentangle the different (yet interrelated) concepts of religious affiliation and religious identity. Secondly, it illustrates that religion in Europe still is a highly territorial feature. Thus, in most European countries religious affiliation is a meaningful and relevant feature of today's social structure. However, contradicting statistical data on religious affiliation (e.g. for France) indicate that the process of individualizing religion made much headway.

Mobilizations around Religion and Education in the Shadow of the European Court of Human Rights (Chair: Pasquale Annicchino)

13.30 – 15.30 (Thu. 30th June) Auditorium IV

Juridical Regimes and Political Opportunity Structure – the Difficulties of ‘Sizing it Up’

Alberta Giorgi (ELIAMEP / CES – University of Coimbra) & Pasquale Annicchino (ELIAMEP / European University Institute)

Although in Italy Europe – and, more specifically, the European Court of Human Rights – is either a relevant player or a venue likely to be addressed by local actors in many cases related to religion and education, when it comes to religious teaching in public schools Europe and the ECtHR are virtually absent from the debate and grassroots actors’ strategies. In this contribution, we explore the reasons why, in dealing with religious teaching, Italian grassroots actors do not size up the ECtHR jurisprudence and the plurality of juridical regimes (possibly) dealing with religion and education as windows of opportunity. First, we analyse the intertwinement of different juridical regimes dealing with religion and education, and the national case law on the topic. Then, drawing on original semi-structured interviews, and mass media materials, we analyse the indirect effects of the ECtHR case law on the mobilisations and the advocacy strategies at the grassroots level around religion and education. Finally, we discuss the research outcomes, outlining how the non-interference of the Court in State-Religions regimes may result in a limited impact and effectiveness of the Court’s protection of religious freedoms.

In-between the Constitution and the European Court of Human Rights: Mobilizations Around Religion and Education in Greece

Margarita Markoviti (ELIAMEP)

In the past two decades religious education (RE) in Greece has experienced significant transformations. In this article I examine the impact of ECtHR decisions on the legal opportunity structures, on the political and public discourse around three debates: the content and objectives of RE in light of the ‘prevailing’ religion of the Christian Orthodox Church; exemption from RE; and religious symbols in school. The findings indicate that mobilizations in Greece have increasingly been shaped within a human rights framework. Yet, with the exception of the emerging secularist mobilizations, such references to religious freedoms rarely allude to the ECtHR. Drawing on semi-structured interviews and discourse analysis, I argue that the minimal relevance of the “shadow” of the Court’s case law is due to two factors. First, recourse to the doctrine of the margin of appreciation may lead at a national level, to strategic references and a misinterpretation of the Court’s judgments. Second, the Court’s impact is further limited as a result of the constitutional provisions on education and religion, which promote a traditionally mono-religious perspective. The predominance of such an entrenched culture of education, the article argues, challenges the formation of separate platforms of mobilization in Greece and considerably diminishes the indirect effects of the Court.

ECtHR and Religious Education Under State Control in Turkey: Monitoring, Policy, and Protest

Ceren Ozgul (ELIAMEP/New York University)

This paper concerns mobilization in Turkey around compulsory religious education (RE) classes after two seminal judgments of the ECtHR: Hasan and Eylem Zengin v. Turkey and Mansur Yalcin and Others v. Turkey. It considers critically and comparatively the actors’ awareness of ECtHR case law on Turkey where mobilization are provoked indirectly by these cases, and directly by the non-compliance with the ECtHR

rulings by the government. Through a three-pronged approach to the topic of mobilization around compulsory religious education classes (Monitoring, Policy and Protest), I analyze these different modes of mobilization and discuss the awareness of the actors involved for the ECtHR case law within the wider framework of the Court's impact upon the debates around compulsory religious education classes in Turkey. One thrust of this approach is to compare the awareness of RE-related ECtHR cases across different groups, e.g., Alevi minority as the most prominent actor in the field, other minorities and various NGOs mobilizing around the issue. I conclude comparing the relevance of the ECtHR's RE case law regarding other countries (e.g. Folgero v. Norway) for mobilization around the classes of compulsory religious education in Turkey. This section will concern the role these cases play in a possible change for the state control over religious education in the country and leading the way to a substantial reform on the issue.

Contesting the Place of Religion in Education in Post-communist Romania: Strategic Uses of the ECtHR and its Case-law

Mihai Popa (Max Planck Institute for Social Anthropology & ELIAMEP, Athens), Liviu Andreescu (University of Bucharest)

Education became a field of contentious politics in Romania after communism's fall, one of several battlegrounds for opposite positions on the separation between state and religion in general, and on the relationship between the Romanian state and the Orthodox Church in particular. In this paper we discuss legal and discursive strategies of using the jurisprudence of the European Court of Human Rights (ECtHR) in the context of these struggles. Until now, different groups have mobilized in attempts to define either a more central or a more marginal place for religion in Romanian public education. By documenting such mobilizations' unfolding, this paper aims to answer the following questions: Under what circumstances did the ECtHR become relevant for mobilizations around religion's place in education in Romania? Are there visible changes in the ECtHR's relevance for social actors lately, and what would likely explain them? What commonalities do the domestic actors who invoke the ECtHR and its jurisprudence share? We show that the ECtHR's 'shadow' is cast over mobilizations for and against the presence of religious ideas and symbols in public education, mostly through the agency of those actors who have until present garnered experience with litigation as a strategy of contention.

Thursday 30th June

16.00-18.00

New Roles of Korean Religions for Promoting Peace on Korean Peninsula (Chair: Kwangsoo Park)

16.00 – 18.00 (Thu. 30th June) Sali 4

“Political Messianism”: A Critical Review of North Korea's State Religion

Shin Eun-Hee (Kyung Hee University)

Religious phenomena of the political ideology continue to expand and evolve in various forms of the North Korean society. One of them is 'political messianism' of the Juche ideology which is intimately linked to a centralized monarchical leadership of Kim's family called Kimism. The linkage is a fusion of the political and religious identities of the North Korean people. The idea is not merely couched in the rhetoric of religion but

presented the grandly visionary direction associated with spiritual values. Although North Korean government seems to recognize diverse practices of the institutionalized religions, the authority of the state-religion obviously claims religious primacy over the other religions. The political messianism is more than just political fanatic: it is seen as religious fundamentalism seriously attempting to reformulate the culture of politics and moral values to provide a new basis for the nation-state. This paper discusses political messianism as a significant and potentially destructive force in the inter-religious dialogue for peace between South and North Korea. A critical review of the political messianism and its deification process shall be examined in relation to the comparability of North Korea's state religion with the virtues of other religions and futuristic roles of the universal religions for peace and coexistence in Korean peninsula.

An Ambivalent Relationship Between Religious Freedom and Reunification of Korean Peninsula

By Kwangsuk Yoo (Kyung Hee University)

Like other countries across the world, Korean society also faces a new challenge of religious diversity. It has about 600 different religious organizations which result in a variety of religious interpretation for the reunification of Korean peninsula. The scope of their free interpretation and activities depend on the extent of religious freedom available in Korean civil society, but religious organizations are more engaged in the matter of reunification than any other social issue. How and why each religious organization seeks a reunification of the peninsula are not necessarily the same with diplomatic policy of Korean government. For them, the matter of reunification is more than a simple political position. Especially minor religions tend to participate in reunification debate for making sure their social justification in the public sphere. This religious strategy makes it more complicated and difficult to find a better way of reuniting two Koreas.

The Role of Korea Peace Institute (KPI) as a Christian Think-Tank in the Peace Process between South and North Korea

Sung-Gun Kim (Seowon University)

Ever since the collapse of the Cold War in the early 1990s, the Korean peninsula has been undergoing a period of enormous transformation. How, when, and even whether Korea can be reunited have always been the prominent question for both North and South Korea. Many South Koreans believe that both the United States and the Soviet Union are responsible for the division of the Korean peninsula. Meanwhile the North Koreans blame the United States' military occupation of South Korea. The accusation placed upon the US by the North Koreans has been particularly effective in provoking an anti-American sentiment in South Korea. The issue of reunification is therefore an internal problem for the Korean people and a matter of domestic politics. In the midst of civil unrest, Protestantism finds itself divided between pro-North Korean progressive reconciliation-oriented Christians and pro-American conservative anti-communist Christians. In fact, Protestantism has been thought of as part of the problem in South Korea and incapable of turning itself into part of the solution. KPI was established in 2007 as a Christian Think-Tank to address this issue by surpassing the extreme ideological confrontations and providing alternative pathways in peacemaking. Considering the historic role of the evangelical churches in Northern Ireland's recent peace process, I would like to reappraise the vision and role of KPI.

Islamic Education and Public Schooling (Chair: Jenny Berglund)

16.00 – 18.00 (Thu. 30th June) Sali 6

Experiences of teaching *hifz* in London

Jenny Berglund (Södertörn University)

This paper stems from interviews with four British *hifz* teachers at a Muslim school for boys in London. It highlights the teachers' narratives about their own *hifz*-education, when and why they took the decision to teach as well as their experiences of now teaching in the London based school. Two research questions govern the paper: 1) How do the teachers view their own teaching, in light of how their life trajectories? 2) How do the teachers view the relation between *hifz* and secular education and life in London? The teachers here in focus are all in their 30ies, they are all born in England and learned *hifz* in different British Muslim institutions. The interviews bring forward that all of them experienced a gap between *hifz* and secular education in their own training. To a certain extent they felt this gap as problematic, something that they now try to overcome although the interviews most obviously show that they do this in different ways and that they have very different ideas about "how much" is appropriate to do on this matter. In the light of overcoming this educational gap the teachers view themselves as "bridge builders" between 'traditional' and 'modern' educational perspectives. The teachers' stories show a variation in terms of favoring the skill of memorization that can be used for "business" to highlighting the more ethical and spiritual aspects. Some favor teaching understanding parallel to memorization, others favor the more classical way of teaching where memorization is seen as a necessary first step before understanding can start.

Autonomy and Identity in Islamic Religious Education Classes Case Study in a Finnish Lower Secondary School

Anuleena Kimanen (University of Helsinki)

This study is inspired by the Finnish public debate on confessionality of religious education that is provided in one's own religion. I loosely apply Kumaravadivelu's (1999) critical classroom discourse analysis and try to understand the Muslim pupils' relationship to the Islamic religious education classes in year 8 and some liberal ideas about non-confessional religious education. Ten lessons were observed and both the teacher and 12 pupils were interviewed. This provided three perspectives to the events in the classroom. The confessional nature of the classes is evaluated in the levels of contents, methods, objectives and identity assumption. The teacher balanced between neutral / pluralist and religiously committed education. The former was her own preference but she also felt obliged to use the religious approach as well. The pupils stressed their identity as Muslims, and it was taken for granted. Autonomy or freedom of choice was self-evidence as well, but it was often reserved for others. In the classes the pupils seemed indifferent to almost any topic, but the activity raised when they were allowed to ask questions about Islamic way of life and when the history of Islam was discussed. Knowledge (object of belief) and practice was appreciated over reflection, and feeling of continuity or unity over personal initiative.

Islamic Religious Education (IRE) in Public Schools in the Republic of Turkey

Riina Keto-Tokoi (University of Turku)

In the republic of Turkey there has been different types of religious education in public educational system from nonexistent religious education to elective one and finally to current compulsory religious education. Despite the fact that the Turkish constitution defines the state secular and secularism is part of the republic's founding ideology, Kemalism, religious education (Religious Culture and Ethics (RCE) lessons focusing on

Sunni-Islam) has been compulsory in the national educational system since 1982. One of the controversial issues in the Turkish educational system has been the status of Imam Hatip (IH) schools. The schools are classified as public, vocational schools and their curricula emphasize religious education. The graduates can work, for example, as imams. In 2012 the national educational system was reformed. Part of the reform was that the formerly closed intermediate level IH schools were opened and elective religious courses were added to ordinary public schools' curricula. These elective religious courses are compulsory in the IH schools. By examining the history of IRE in the republican era I will search reasons to why there are these separate IH schools, why they are so controversial and why were the elective religious courses, which are compulsory in IH schools, added to ordinary public schools' curricula?

The Making and Remaking of Religious Authority (Chair: Thijl Sunier)

16.00 – 18.00 (Thu. 30th June) Sali 7

Continuous Prophecy and Religious Authority: The Caliphate of the Ahmadiyya Muslim Jamaat in Germany

Lauren Drover (Universität Bonn)

Many Islamic communities living as minorities in European nation-states have been described as suffering a crisis of authority, especially with young people (who are often second generation migrants) turning away from traditional authorities such as their parents and Imams and instead to new charismatic leaders often of more radical outlook. In contrast to this the Ahmadiyya Muslim Jamaat (a South Asian community often deemed heretic by the Islamic mainstream) in Germany has managed to continuously reinforce the authority of its leaders. This is all the more significant because the caliph (as head of the movement) does not himself reside in Germany or in fact speak German and might therefore be considered “out of touch” with the spiritual need of German Ahmadis, especially those of the second generation. This paper will explore how religious authority and charisma regarding the Ahmadi caliphate is communicated to the German community, and which role the caliph's alleged spiritual abilities play in this regard. It will show that authority and religious charisma are not (as they might have been for older generations) constructed around “otherworldly” abilities but center on religious knowledge which is most often conveyed through modern media (especially TV and the internet). It shall be argued that establishing religious authority “from afar” is a constant process that has to make use of new media, local interpretations and constant reinforcement plus the feeling that the local community is important to those at the top of the worldwide organization.

Pilgrims of Trust: Practicing meditative Christianity in a Global Environment

Marjo Annele Lorenz (University of Helsinki)

The first point of my paper was written by our chair Thijl Sunier: It's about the transformations taking place in the ways Muslims experience, practice, and live Islam in the wake of globalization. I'm comparing: How do and how did pilgrims of Trust of Taizé experience, practice and live Christianity in the wake of globalization? Since the late 1960s students from Paris arrived in Taizé. Thousands of visitors talked to and with Brother Roger, founder of the monastic Community Taizé and prior of his brotherhood until he was killed by a pilgrim on the 16th of August 2005. It was not only his personal legacy which made the pilgrimage of trust on earth as a Taizé movement famous, but his talent for including a special kind of silent meditation during the service called “Common Prayer” in the liturgy of Taizé. Even more than ten years after his death the way of the Taizé-meetings is constant and relative well known. For example over 15 000 young adults were celebrating New Year 2016 in the event called The Pilgrimage of Trust on earth organized by the community of Taizé in

Valencia, Spain. What kind of religious practice is this and what makes this kind of activity so attractive? The participants of these events experience something which motivates them again and again to seek silence and to sing special songs called Taizé-chants. In what kind of way are these bodily experiences shaping religious authority? We touch on fieldwork notes collected since the Madras-meeting in India in 1985 by following the footsteps of a few cases up to the present.

Revisiting Religious Tradition and Islamic Feminism: A Case Study from Egypt

Mulki Al-Sharmani (University of Helsinki)

In April 2015, Mada Foundation, an Egyptian non-governmental organization in collaboration with Alexandria Library held its first annual meeting in Alexandria for its newly established regional network for Islamic feminism scholars and activists. The three day meeting was attended by Azhar scholars, women scholars and activists from Egypt and different Arab countries. Some of the questions that were repeatedly debated in the sessions were: Can a knowledge project that calls itself Islamic feminism claim religious authority? In what ways can Islamic feminism be a project located within Islamic tradition? And what are its contributions and limits as a framework for reforming current religious discourses and interpretive approaches towards sacred texts and the interpretive tradition? Drawing on data collected from participant observation of this meeting and others as well as interview data, I examine if selected contemporary Islamic feminism knowledge projects in Egypt can lead to an epistemological and activist movement, producing alternative authoritative religious knowledge and enabling new form of public engagement. I reflect on the current political context in Egypt where reform of religious discourse has been hailed by diverse actors for varied and often contradictory reasons. I ponder: what are the discursive and political constraints and challenges for Egyptian feminism in the current context? And what are its accomplishments and shortcomings? This paper is part of a five year Academy of Finland project undertaken by the author on selected transnational and national Islamic feminism knowledge projects and the question of tradition, authority, and hermeneutics.

Towards a Theory of Instinctual Sufism

Frédéric Brusi (Stockholm University)

The islamological scholarly focus since E. Lane has tended to be the islam of different elites which has enhanced and enforced the idea of Islam as a particular maximalist practice, or several maximalist practices in conflict with one another. Although insightful, such research may have the side effect of falling into the trap of making islam into a metaphor for the middle east. This paper is grounded in field work in south Egypt and aims to call for research on minimalist islam, which may be the islam of a majority of muslims. Muslims in the villages studied participated in what we would academically describe as sufism, but without formal (or with weak) affiliation to sufi brotherhoods. One of the more important aspects, or functions, within religion is the visitation of saints (awliya) whose special standing with the godhead is easily accessible on a daily basis as well as in special circumstances; death, birth, and marriage. Further, the academic categories of islam and sufism are interchangeable and to a degree non-sensical in the villages. It is all islam. The implications are that islam may not only be talked of as 'great' and 'small' traditions, but as an instinctual and pragmatic practice in the everyday pangs and pains of life.

Defining Apostasy and Research on Leaving Religion (Chairs: Teemu T. Mantsinen & Daniel Enstedt)

16.00 – 18.00 (Thu. 30th June) Sali 8

Theoretical and Methodological Perspectives on Leaving Religion

Daniel Enstedt (University of Gothenburg)

Studies about leaving new religious movements (so called “cults”) have, at least since the 1980s, influenced the general study about leaving religion. In recent times, new theoretical and methodological approaches have been developed, and many of them seem to linger on to an idea about apostasy that holds that leaving religion is about a more or less linear process, where the apostate is replacing one religion with another. In apostasy narratives such a process is often described metaphorically as a journey from one relatively stable religious position to another. Furthermore, these religious positions are often portrayed as incompatible. In this paper I want to explore other ways to understand religious apostasy, deconversion and disaffiliation, and suggest other types of theoretical and methodological perspectives aligned with so called “lived religion”. Questions about religious belonging(s), habits, clothing and food will be taken into account in relation to an ongoing fieldwork about leaving Islam in present-day Sweden. In sum, this paper will explore other ways to understand leaving religion and what methodological and theoretical consequences that might have.

Types of Apostates - Categorizing Leavers

Teemu T. Mantsinen (University of Turku)

The apostates, people who leave their religious tradition, are not similar in their process or in the consequences of the exit. In order to understand the leavers, it is helpful to distinguish them and their situations. In this presentation I will analyze who are those people who leave their religion by defining their cultural location after the exit. I will utilize categorical definers of relationship towards religion in general and religion in particular. This presentation is based on my research on ex-Pentecostals in Finland and an article in the Finnish journal *Uskonnotutkija.fi*. The findings from my research reveal how different apostates, for example understanding atheists or rejecting religious individuals, have specific life trajectories, backgrounds and experiences, which explain their current cultural locations and approaches towards their pasts.

Can the Theory of Intergenerational Religious Momentum Explain the Growing Issue of Church Leaving Among Young Adults in Northern Europe? Reflections from a 10-year Longitudinal Study in Finland

Kati Tervo-Niemelä (University of Helsinki)

Church leaving has become a growing phenomenon among young adults in Northern Europe. After the establishment of the new law of religious freedom in 2003 in Finland about one out of four of those between the ages of 18 to 30 has left the Evangelical Lutheran church of Finland. In this paper I analyze the reasons behind the leaving among young adults based on a 10-year longitudinal study conducted among those who were confirmed in the Evangelical Lutheran Church of Finland. The results are discussed in the light of the theory of intergenerational religious momentum. The theory is introduced by prof. Vern Bengtson and his colleagues in the US based on a large longitudinal study of families and religion. The theory of intergenerational religious momentum aims at describing the influences on youth’s religious practices and beliefs. In this paper I am applying this theory on a European context and discussing its suitability in explaining religious change in Europe, and especially on the growing phenomenon of church leaving.

Nonreligion and Atheism in Central and Eastern Europe (II) (Chair: Tomas Bubik)

16.00 – 18.00 (Thu. 30th June) Sali 10

Atheism of Kazimierz Łyszczyński (1634-1689) in the Reflection of Andrzej Nowicki

Henryk Hoffmann (Jagiellonian University), Katarina Novikova (Jagiellonian University)

The case of Kazimierz Łyszczyński occupies a special place in the history of reflection on religion and atheism in Poland. 30th of March, 1689 Łyszczyński was forced to publicly burn his manuscripts, and then he was beheaded on the Warsaw market as he was accused of negating the existence of God in his treatise *De non existentia dei*, which he wrote in his youth. Despite the fact that Łyszczyński's work was burned, its content was preserved in the court proceedings, where its most important parts are widely quoted. The eminent scholar on Łyszczyński's thought was A. Nowicki – the president of the Polish Association of Religious Studies (1973-1988) and the editor-in-chief of the journal "Euhemerus. Religious Studies Overview". Nowicki himself passed from extremely anticlerical viewpoint (proclaimed especially during the Stalinist period) to the philosophical study of the critique of religion and the theory of the "secular culture". The conference paper will critically analyse, firstly, the reasons for Nowicki's takeover of Łyszczyński's arguments for non-existence of God, secondly, whether it is feasible to build modern form of atheism in communist society on pre-Enlightenment critique of religion, and finally, how much of such criticism is still, if at all, present in the contemporary forms of atheism in Poland.

Lunacharsky's Critical Theory of Religion

Sergey Kozin (University of Newcastle, Australia)

"Machism" and "God-building" are just two of the labels attached to Anatoly Lunacharsky's prerevolutionary writings in philosophy and religion. Chastised by Lenin, these writings remained a taboo all through the Soviet period. One may think that by now their ideas have become obsolete, for how one can sustain them when the discipline of Scientific Atheism is increasingly a memory of the past. Yet, what about the theoretical scope of these works, can it offer anything valuable in the context of our discussions about religion today? In this paper, I revisit Lunacharsky's two-volume work *Religion and Socialism* (1908 and 1911). A neglected classic of the Marxist Religionsgeschichte genre, the book offers a redefinition of what one may call religion from a scientific point of view. It also helped create an intellectual momentum that had lasting effects within Soviet humanities and social sciences.

The Cultural Revolution in the USSR and the Science of Religion

Marianna Shakhnovich (St. Petersburg State University)

This presentation analyzes the characteristics of the study of religion in the late 1920s and early 1930s in the Soviet Union during the start of the Cultural Revolution and "the creation of a new man". The panellist will present the problem of the interaction of antireligious propaganda and religious studies at to demonstrate the different points of view and sharp conflicts in the study of religion at those times. Particular attention is given to the materials of discussions on the study of religion, which took place at the Communist Academy in Moscow. Those discussions demonstrated the presence of tough confrontation between the advocates of antireligious propaganda and Marxist scholars who recognized religion as a persistent relic of past eras, but sought to study it as a cultural phenomenon and a social institution.

Many Faces of the Czech Atheism

David Václavík (Masaryk University)

The Czech Republic is often rated amongst the most atheist countries in the world. This claim is based on selected statistical data from censuses and comparative surveys, which reveal a majority of the Czech population to be self-declared “nones”. The aim of my paper is to argue that we need to read these data about the high level of “atheization” in Czech society in a more nuanced manner and deal with the concept of atheism more adequately. In the first section, with reference to some theoretical impulses from the cognitive science of religion (Norenzayan, Gervais 2013), I will try to show that the non-religious views of a significant part of the Czech population, usually labelled “atheism”, are better understood as an expression of religious “apatheism”, or evidence of so called “inCREDulous atheism”. Both positions are similar in their indifference to religion, rather than opposition to it. In the second section, using empirical data from the 2008 International Social Survey Project, I will test a hypothesis on the role of religious socialization for the acceptance of the non/theist position, based on the concept of CREDs (credibility-enhancing displays) and related secularization theory (Lanman 2012). The main contribution of the paper is two-fold: theoretically, it aims at a more profound reflection on commonly used analytical concepts; empirically, it seeks to understand in-depth the current state of non/religiosity in “atheist” Czech society.

Theorising Religion and Nationalism in the Modern World: Contexts, Classifications and Collective Identities (Chairs: Liam Sutherland)

16.00 – 18.00 (Thu. 30th June) Sali 12

One Nation, Many Faiths: Representations of Banal Nationalism, Religious Pluralism and Public Space in Scottish Interfaith Literature

Liam Sutherland (The University of Edinburgh)

Interfaith Scotland, formerly the Scottish Inter-Faith Council (SIFC) is the national interfaith association for Scotland with most Scottish religious associations as members. Since the establishment of the devolved Scottish Parliament they have also had a close relationship with the Scottish Government and have sought to defend a vision of the public space which allows for religious participation. In doing so, they reinforce the specific bounded categories of ‘religion’, ‘nation’ and ‘public’. Based on an examination of their online and print literature. I will argue that they have been able to use their own position within Scottish civil society without being seen to violate the secular order. That they have pegged themselves to the Scottish national framework, their bringing together of the religious communities and their political goals result from and reinforce a specific view of religion and nationalism. I refer to this as the ‘one nation many faiths’ paradigm because it is a combination of the world religions paradigm and the banal nationalism described by Michael Billig. They evoke Scottish symbolism and traditional culture which reinforces a form of national belonging compatible with multiculturalism and religious pluralism. These constructions of the ‘inclusive’ nation supports their claims to participate in the public square but also depends on the world religions paradigm, a selective view of the benign, moral and personal character of ‘religions’ as key identifiable traditions which allows them to fit into ‘national’ public space.

Bespoke Nationalism: Knowledge Politics, National Branding and Religious Engineering in Qatar

Danijel Cubelic (Ruhr-Universität Bochum)

Through hypermodern master planning, in the last two generations Qatar’s technocratic elites have transformed the tiny emirate into a regional power house, its capital into a futurist metropolis and its

population to one of the world's most diverse. The migrant work force, lynchpin of the country's boom, has made Qatar a hub not only for the global flow of capital and commerce but also of people: 80% of its inhabitants are non-Qatari and more than 30% are non-Muslim. Against this backdrop the government focuses on social and religious engineering through a new set of educational institutions to make the fast-changing nation tangible and "real" for citizens, migrants and tourists alike. Part of this strategy is the consultation of nation branding experts and fostering multi-million dollar projects like the Museum of Islamic Art, the National Museum of Qatar and Katara heritage village. In my paper I discuss the roles these new institutions take in national identity politics. What kind of knowledge on Islamic and Qatari identity and cultural belonging do they offer to their visitors? How do contesting narratives of Qatari identity as based on *jus sanguinis* and as shaped by exchange and migration through pre-colonial Afro-Asian trade networks relate to each other? How is Islam affected by these discourses and reimagined as "heritage" that has to be guarded by the government? The paper analyzes the complex intersections between Islam, nationalism, heritage and politics in Qatar.

Between Tradition and Realpolitik: Current Dynamics within Political Rhetoric of the Russian Orthodox Church

Andrei Sotsov (Tarto Uni)

Over the last five years the Russian Orthodox Church (ROC) has clearly consolidated its political positions and reasserted its role in state's socio-political affairs. Enthronement of Patriarch Kirill I in 2009 and election of President Vladimir Putin into third term in 2012 led to a growing recognition of the Church's demands by the state and to the turn of regime to traditionalism and nationalism. The purpose of this paper is to investigate the political rhetoric of the Russian Orthodox Church in 2012–2015, especially its concepts and strategies which are linked with state ideology during the abovementioned state's conservative turn. Based on the sociological methods of Anthony Giddens and José Casanova the paper turns to a set of research questions: What is the message and structure of the political rhetoric of the Russian Orthodox Church? How is it connected with the state ideology of nationalism and traditionalism? How is it interpreted by the Russian secularized society and what kind of debates and opposition protests has it created for example in social network channels? The paper will be divided into three general parts: first, it will concentrate on ROC's political rhetoric and its different concepts of tradition and moral values. Secondly, it will show how ROC practically reconstructs, presents and engages in its rhetoric cultural and traditional value-scheme structure into political ideologies of state for example concepts of Post-Soviet great powerness and national identity. Third, it will demonstrate how ROC's political rhetoric could be successfully used by state as a soft power in the state national identity building and as a common good instrument in opposing Western secularism and globalization.

German-Jewish Orthodoxy Between Jewish Nationhood, German Nationalism and Political Zionism. An Analysis of the Weekly Orthodox Newspaper „Der Israelit“ for the Timeframe of 1910 to 1925.

Lisa Andryszak (University of Münster)

The Relationship between Jewish Religion and European Nationalism has been an important and frequently discussed topic in European-Jewish self-conception since the developments of the Jewish Enlightenment (1770-1880) and the putative process of socially and legally emancipating Jews in the arising nation states in western Europe. In favor of 'Deutschtum', the driving forces in the newly emerging branch of Reform Judaism tended to ban nearly all national elements from Jewish prayer and identity; a large part of Orthodox scholars however tried to combine being a patriotic German citizen and a deliberate member of the Jewish nation (Am Israel) at the same time. The paper will focus on the religious and national self-conception and localization of the German-Jewish (Neo-)Orthodoxy by qualitatively evaluating the leading articles of the

biggest German-speaking orthodox newspaper *Der Israelit* (published 1860 to 1938) between 1910–1925. The newspaper represents the so-called Neo-Orthodoxy: an orthodox branch that originated in Germany. Its followers were strictly observant to the Jewish Law, for the most part highly educated (religiously and secularly) and identified with German Culture to a bigger extent than traditional Judaism did. My analysis will show, how the paper positions itself in between German nationalism, belonging to the chosen people of Israel and the emerging national movement of political Zionism. Special attention is turned to the mechanisms, the authors use to mark their intentional belonging to the German Nation and to arrange it with their Jewishness.

Relocating Protestants: Pilgrimage and De/Re-formation (Chairs: Marion Bowman & Tiina Sepp)

16.00 – 18.00 (Thu. 30th June) Sali 14

Pilgrim Stories from England, Estonia and Spain

Tiina Sepp (University of York, UK & University of Tartu, Estonia)

This paper looks into the contemporary appeal of pilgrimage for Protestants and is based on my fieldwork conducted over several years in three countries England, Estonia and Spain. I have been working for a 3-year project 'Pilgrimage and England's Cathedrals, Past and Present' that has the cathedrals of Canterbury, Durham, Westminster and York as sites of case study. The project's aim is to gain greater understanding of the experience of pilgrims in the past and compare this with the experience of contemporary pilgrims. The pilgrimage to and within our case study cathedrals comes in very different forms. I will also attempt to give an overview of pilgrim activities in Estonia and describe the current pilgrimage scene there, focusing on the formation of the Estonian Association of the Friends of Camino de Santiago in 2015 and the revival and development of pilgrimage routes. In the light of my previous fieldwork on the Camino de Santiago, I will look into pilgrims' expectations and experiences in Estonia and England and try to answer the questions of why pilgrimage still matters today and why so many Protestants are inspired by the Camino model.

Relocating Pilgrimage in Scotland

Marion Bowman (Religious Studies department, The Open University)

After the Reformation, pilgrimage in Scotland ceased to be part of mainstream religiosity in a predominantly Protestant, Presbyterian context. The routes, practices, materiality and relationality of pilgrimage were fractured. In the late 20th century, however, pilgrimage has increasingly been rediscovered, reframed and revived. The Scottish Pilgrim Routes Forum campaigns 'to develop and promote Christian Pilgrimage Walking Routes throughout Scotland', while Scotland's Churches Trust promotes (initially) six 'ancient' Scottish pilgrim routes. This paper examines how the restoration and reframing of Scottish pilgrimage praxis and infrastructure is being envisaged as a way of reclaiming what is now presented as an era of lost spirituality, as well as a vehicle for community building and revival. Elements of Celticism, anti-sectarianism, vernacular religiosity, heritage and roots tourism, contemporary non-aligned spirituality, materiality, topophilia, nationalism, proselytism and pragmatism combine to promote and relocate pilgrimage in Scotland in the 21st century.

Pilgrimage as Earthbound Ritual Retraditioning: Reframing Nidaros and the Heritage of St. Olav

Marion Grau (Norwegian school of Theology)

This paper considers how pilgrimage, festival culture, and migration affect the renegotiation of identity in Norway today. Norway is one of the most Protestant countries in Europe and due to Luther's critique of pilgrimage, the practice had shrunk to a trickle in post-Reformation times. In the last two decades, and especially in the last five years, pilgrimage in Norway has increased remarkably, and quickly. The paper focuses on the nexus of narratives in which this renaissance of pilgrimage is occurring, and how it contributes to reshaping religiocultural identities among those involved in pilgrimage to Nidaros.

Religious Practices, Scientific Notions and Popularization in European Mesmerism (Chair: Tilman Hannemann & Maren Sziede)

16.00 – 18.00 (Thu. 30th June) Sali 15

Between Idealism, Naturphilosophie and Theosophy: Locating John C. Colquhoun in the Mesmerist Renewal of the 19th Century

Tilman Hannemann (University of Bremen)

John Campbell Colquhoun (1785-1854) was among the most prolific authors committed to the promotion of Mesmerism in the anglophone world. He focused on writings of German practitioners such as Johann Carl Passavant or Arnold Wienholt as well as he translated into English the latter's Lectures (1845), thereby emphasising the notion of artificial somnambulism. Colquhoun's History of Magic (1851) favoured the systematisation of German Naturphilosophie and paved the ground for the reception of Helena P. Blavatsky's theosophic model. His background links him with one of the more influential Scottish families and the transformation of their religious/cultural heritage, expressed through the evangelical books of Janet Colquhoun, or alluded to in James Hogg's novel The Private Memoirs and Confessions of a Justified Sinner. However, he himself appears to be rooted in the milieu of the Edinburgh post-enlightenment, where he frequented regularly the philosopher William Hamilton. This contribution will firstly establish a concise overview of Colquhoun's works and highlight the transposition of continental European Mesmerism as well as the scientific notions that attracted many later readers. Secondly, the attempt will be made to historically identify and contextualise Colquhoun's position as a concurrent alternative in European religious history (B. Gladigow) that was adapted and specified to local requirements.

Somnambulist visions and German protestant culture

Maren Sziede (University of Fribourg/Trinity College Dublin)

Mesmerism had a substantial impact on religious culture in Europe during the 19th century. This is not only true for its influence on spiritism in the second half of the century, but also for various groups and movements before 1850. In this paper, I will examine some of these interferences of mesmerism (as a therapeutic practice as well as a visionary technique) with traditional religious practices in protestant areas in Southwestern Germany, often shaped by pietism. The reception of mesmerism took place drawing upon Swedenborgian traditions and in the context of revivalist movements. The mesmerist influence on revivalism has been shown for the revival around the pastor Blumhardt in Möttlingen. The Swedenborgian background is visible in accounts of somnambulists claiming to communicate with spirits and their descriptions of the hereafter. One of these reports of a young somnambulist will be at the core of this paper. Her magnetizer, Heinrich Werner,

was a protestant pastor and published their conversations in 1838, reproducing more famous works like Justinus Kerner's *Seeress of Prevorst* (in German 1829) or the anonymously published *Journeys into the moon* (in German 1834). With its affinity to more traditional pietist imaginations of holiness, mesmerist techniques and somnambulist states became a model for the production and adoption of a religious habitus and religious knowledge.

On the Reception of Mesmerism in 19th century European Magical Movements

Stephanie Gripenrog (University of Greifswald)

The aim of this paper is to give a detailed analysis on the reception of Mesmerism in 19th century magical movements. Therefore, the French occultist and ceremonial magician Éliphas Lévi (1810-1875) will serve as an example and starting point. Being one of the most influent magicians of that century, Lévi had already been introduced to Mesmerism in early years. Combining his idea of *haute magie*, (high magic), and especially the concept of the “astral light”, with animal magnetism, makes him an interesting key figure for the analysis of Mesmerism as a picture puzzle between science, magic and religion. Later on, Aleister Crowley (1875-1947) took up Lévi’s ideas and developed them further; also elaborating on his concept of “will” as the main medium of magical operations. As Lévi and Crowley count as two of the most influential figures in modern history of magic, the paper shall reflect on the impact of mesmerism in that context. In looking at the role of magic in 19th century European history of religion, and its self-claimed relation to science, this analysis can also serve as a striking example for how to relocate religion.

Mesmerism and Demoniac Possession

Elke Dünisch (Ludwig-Maximilians-Universität München)

Just a few years after releasing his famous *Seeress of Prevorst*, Justinus Kerner connected the topic of demoniac possession to his ideas about the spirit world and its accessibility via mesmerist practices in *Geschichten Besessener neuerer Zeit* (1834). While he focuses on establishing the identity of possessing demons and departed souls and demoniac possession as the negative form of somnambulism, Carl August Eschenmayer contributes to Kerners work by systematizing demoniac possession and mesmerist practices in a general framework of human and physical nature derived from both Schelling's *Naturphilosophie* and Christian demonology, including magic and witchcraft. In *Die Christliche Mystik* (4 vols., 1836-1842), Joseph Görres, who, like Eschenmayer, had already been contributing to Kerners *Seeress* before, integrates mesmerist body concepts and somnambulist states into a complex polar system of christian mysticism, opposing demoniac possession in to the true mysticism of the saints. Those three closely connected attempts of two protestant and one catholic laymen correspond in their effort to integrate new philosophical and scientific insights into a comprehensive Christian worldview, which confirms neither orthodox protestant nor catholic positions. In this context, mesmerist practices and somnambulist accounts of spirit communication serve as access to the spirit world and scientific proof for an afterlife which differs from orthodox teachings, but is nevertheless expected to serve as an argument against atheism.

Pentecostalism, Evangelism and Social Change (Chair: Raluca Bianca Roman)

16.00 – 18.00 (Thu. 30th June) Sali 16

Missionary matters or Pentecostal Encounters as Ways of Knowing: Finnish Missionary Work and Roma Social Outreach

Raluca Roman (University of Helsinki & University of St. Andrews)

In this paper I will discuss the role of missionary work in shaping the meaning of social outreach among the Pentecostal Finnish Roma I have worked with and the ways in which religious mobilisation through Evangelical churches in Finland enables a form of social mobilization among minority groups more broadly. Based on extended ethnographic fieldwork conducted among believers in Finland and Romania and looking at the process of religious transformation among Roma minorities in these countries, my focus is on the ways in which missionary encounters between Finnish Roma Pentecostal believers and the Romanian Roma individuals they seek to missionize contributes to shaping distinct and specific types of Pentecostal subjectivities. Moreover, such encounters contribute to a re-shaping of peoples understandings of each other and of the role of common religious outlook as both a mediator and a differentiator between nations, cultures and individuals.

The Lausanne Movement, Holistic Mission and Creation Care

Hans Geir Aasmundsen (UiB Global, University of Bergen)

The Lausanne Movement is the largest Evangelical-Pentecostal network in the world today, with more than 250 million affiliates worldwide. This “network of networks” as their current leader, Michael Oh calls it, forges out strategies for “The whole Church”, taking the whole gospel to the whole world. Mission and children, education, science, gender, business and other fields represent but a few of their thematic focus areas. This again, is all part of the movement's thinking and actions in relation to their program/projects for global Evangelism and “Holistic Mission”, their “battle” against secularism and relativism and, finally, the goal of “conquering every sphere in society”. In this presentation I will discuss Holistic Mission, how it is understood, and how it is being implemented as part of the Lausanne Movement’s view on “human development and transformation”.

New Inputs from Social Theory: Conceptual Gains for the Study of Religions on a Meso-Level? (Chair: Veronika Rückamp)

16.00 – 18.00 (Thu. 30th June) Sali 16

Local Manifestations of Institutionalized Religious Structures? – Approaching Interreligious Relations Through the Lens of New Institutionalism

Nelly Caroline Schubert (University of Göttingen)

Religious communities have become an important frame of reference for political, civil societal and social scientific action. Nevertheless, only few attempts have been made to theoretically relate logics of organization to religion so far. New Institutional theory offers a prominent and promising analytical approach to revealing the institutional and cultural logics behind local religious organization(s). With reference to organizational rules for interreligious relations, the presentation is devoted to a discussion of the benefits when applying new institutionalist assumptions to the study of religion. The central question

framing the presentation is: how do institutionalized religious structures relate to ethno-religiously bridging concerns on the local level? Interreligious and interethnic relations are perfect fields of interest for studying new institutionalist understandings of organizational structuration. These topics are being discussed on different levels of religious communities. My talk deals with different organizational strategies in religious traditions and resulting consequences for interreligious relations. I will examine when and how historically established institutional structures are manifested and ask for relating consequences on local representative action.

Muslim Associations in Switzerland and Austria: a New-institutionalist Perspective on Immigrant Religious Organisations

Veronika Rückamp (University of Lucerne)

Mosque associations in Europe's pluralised societies play a vital role in the lives of immigrants and their descendants. They not only make communal religious practice possible, but also offer a variety of activities, ranging from religious and cultural education to information about topics such as immigration policies. Not to forget that they can give a feeling of home in a foreign country. However, these associations face challenges, such as addressing different societal expectations as well as caring for their members' interests. The situations that arise from dealing with these expectations are vital focal points to understand the relationship between society and religious organisations analytically. New institutionalist theory is especially interested in institutionalised expectations that are embedded in organisations as societal myths on how (religious) organisations are expected to behave. By answering to these myths through organisational action, religious organisations are gaining legitimacy vis-à-vis the society at large and their members. This paper compares organisational action in mosque associations in Switzerland and Austria and thereby intends to show how different contexts are influencing organisational action and how a new-institutionalist approach can contribute to the understanding of processes in immigrant religious organisations.

Fandom and Religion (Chair: Minja Blom)

16.00 – 18.00 (Thu. 30th June) Auditorium II

Religious Elsewheres in Extreme Music

Owen Coggins (Faculty of Arts, The Open University)

I examine imagined religious 'elsewheres' in extreme music cultures. In interpreting and communicating musical experiences of drone doom, black metal and noise music, listeners discursively construct, develop and inhabit imagined worlds imbued with religious power. Drawing on ethnographic fieldwork, interviews with participants, and analysis of online discourse, I investigate the construction and inhabiting of collective musical-religious 'elsewheres' of holy mountains, pilgrimages and ancient 'tribal' societies, in which spiritual, religious or mystical otherness is deployed against perceived shortcomings of contemporary urban modernity (in which the music is consumed). The other places, times and states of bodily consciousness through which listeners understand the music frequently suggest a supposedly universal religiosity thought to be accessible through particular (and extreme) kinds of musical experience. These ambivalent and interchangeable elsewheres are also deployed in criticism of 'institutional religion', consonant with perennialist (and often Orientalist and otherwise problematic) themes that have been strongly influential in the study of religious experience. I examine this relocation of 'true' religiosity to an elsewhere accessible through extreme musical experience, as religious practice and discourse positioned itself outside religion: both institutionally in its

critical relationship with perceived religious traditions, and figuratively in its appeals to imagined religious elsewhere.

When Yeezus Walks (Not) on Water. The Economics of Belief and Celebrity Worship.

Alexandra Cotofana (IU Bloomington)

On April 24th 2015, Armenians everywhere commemorated 100 years from Meds Yeghern, the Armenian Genocide. As a person of Armenian descent, American socialite Kim Kardashian planned a trip to Yerevan for this occasion, accompanied by her sister, Khloe Kardashian, her husband, Kanye West and their daughter, North West. While in Yerevan, Kanye West announced that he is going to perform a free concert in the capital city of Armenia in honor of his wife. The concert was held on the evening of April 12th, on Swan Lake, a public park in the heart of the city. After finishing one of the songs, Kanye addressed the crowd and jumped into the water. Tens of Armenians soon followed, much to the annoyance of the bodyguards, who were struggling to take the artist back on shore. The concert ended soon after and EBay was flooded with sellers offering bottles of water "blessed" by Kanye West to the highest bidder. This paper analyzes the politics of meaning-making at the intersection of the anthropology of water, the sacred and fandom.

Film Fans' Reflections on Film, Meaning, and Morals

Sofia Sjö (Åbo Akademi University)

Theologians have long argued for using film to reflect on religion and moral questions. Film in turn has been shown to highlight moral problems and conflicts in society. Recently, some studies have also explored in more detail what film viewers actually get out of watching films and suggested morals as one dimension of how viewers interact with film and use film to explore existential questions. This paper continues the discussion and reports the findings of a recent project on film fans views on film and meaning making, based on in depth interviews with self-identified film fans. In line with previous research, film is shown to fill many different functions for film fans. However, a common tendency among film fans' to use films to reflect on moral questions is also highlighted. The findings are related to theories of everyday religion and meaning making. The need to further explore how people today use popular culture when exploring meaning is highlighted, as is the need for fandom research to further explore processes of meaning making with the help of religious studies perspectives.

Religion on the Edge: Beliebers as Fandom

Trine Anker (MF - Norwegian School of Theology)

Many young people take part in different fan cultures, which include religious aspects. Such fan cultures exist in the borderland between mass culture and everyday life (Jenkins 1992). The name fandom is used to characterize such fan cultures which shows similarities to religious movements; the worshipping of an object, different rituals, and a variety of mediating artefacts. While fandom has been characterized as a guerilla-style tactics of the disempowered in the battle of popular mass media (Fiske 1992), the fans has also been portrayed as an undifferentiated, easily manipulated mass (Jensen 1992). However, such cultural judgements are detached from the state of being a fan (Gray, Sandvoss and Harrington). The attention of this study will rather be drawn to the choice of fan objects and its surrounding practices. We will look into what fans tells about the fan object and how they describe and live their relationship with the object of attention. The specific case of the study is young beliebers, that is, the fans of the singer Justin Bieber. The beliebers will be followed through different websites and social media.

Judaism in Europe Today: Between Tradition and Innovation (Chairs: Ruth Illman & Lena Roos)

16.00 – 18.00 (Thu. 30th June) Auditorium III

When Words Are in the Way: Sounds, Bodies and Emotions in Contemporary Experiences of Singing Niggunim

Ruth Illman (Åbo Akademi University)

Singing niggunim has become a popular practice within Jewish communities all over the world, relocating and reframing the traditional, largely Hasidic practices for contemporary, liberal and egalitarian cosmopolitan Jewish contexts. This development is both valued as a vitalisation of worship and dismissed as a vulgarisation and commodification of the tradition. The paper offers an ethnographic point of view on the contemporary practice of singing niggunim among progressive Jews of various backgrounds in London. It presents a broad view of wordless singing in Judaism in general, primarily focusing on niggunim: melodies sung, chanted and sometimes danced to vocables such as lay-lay-lay as part of or in preparation for prayer. Today, such practices are explored within different Jewish communities as alternative forms of devotion, allowing experience-based, emotional and embodied dimensions to come to the fore. The paper sheds light on this research field in relation to theoretical perspectives on religious change, embodiment and musical creativity from Religious Studies in general and Jewish Studies in particular. The research builds on in-depth interviews conducted in 2014. The relationship between text and sound in Jewish prayer is discussed, including issues of emotions versus rationality and the role of the body in prayer, stressing the potential of niggunim to bring together tradition and creativity, individual religious experiences and community building practices.

From Space to Time: Contemporary UK Reform Jewish Identity

Barbara Borts (Durham University)

The Movement for Reform Judaism [MRJ] has been undergoing considerable changes in its style and patterns of worship. The introduction of a new prayer book has been accompanied by a pronounced focus on music which, along with other experiments, encourages fundamental changes in the hopes of attracting and retaining Jews in synagogue services and Jewish life. This paper focuses on the relationship between forms of liturgical and ritual music and patterns of spirituality and identity within the UK Reform Jewish world. Focusing on attitudes towards and experiments with music afford a distinctive manner to access the complexities involved in the interplay of diverse community traditions and contemporary pressures for change. I will present some of my findings based on extensive ethnographic research both on the history and attitudes of the MRJ towards its musical heritage and, in particular, within three distinctive synagogues which have undergone, or will undergo, seismic shifts in their musical cultures. Each affords a significant and different perspective on music and worship. Each helps to elucidate a little bit what constitutes the perspectives and preoccupations of the Anglo-reform Jewish world. Finally, I will outline some of my conclusions concerning patterns of spirituality, identity, and Jewish commitment and offer some perspectives on the future.

Invisible Observant Jewry of St. Petersburg

Ostrovskaya Elena (St.Petersburg State University)

The observant Jewry of St. Petersburg is a large and diverse religious group, which comprises different movements and communities. While the repulsive attitude towards the non-Jewish outsiders is a part of their

worldview and everyday practices, they are practically unknown for the researchers in sociology. Religious Jewry in St. Petersburg is a parallel society, a society within a broader society, a hidden away secret world. This paper describes the results of field research into the plural reality of religious Jewry of St. Petersburg. Addressing to them as to hard-to-reach group, I chose biographical narrative as my methodology. The paper reviews biographical narratives of the Modern Orthodox and of those belonging to Hasids of Lubavitcher tradition (or the Chabads as they call themselves). My investigation suggests that these two movements, on the one hand, are the complete opposites of each other. On the other hand, both of them are the represents of the so called in sociology imagined communities. The surveyed Modern Orthodox community of St. Petersburg is organized as translocal with members scattered around the world. Another group combines the Soviet heritage embraced by Lubavitcher Hasids with the Western vision of the Chabad movement. The most objective of their self-reflective identity is an inclusion into a transnational Chabad network.

Family Business as Means for Combining the Past and the Future? Survivors' Start-ups in Post-war Borås
Laura Ekholm (University of Helsinki)

There was a small number of Holocaust survivors mainly from Poland who settled in Borås, West of Sweden, between 1945 and 1947. Borås was known for its textile and ready-to-wear industry and there was a tremendous need for work force in the factories. 'The newcomers established a new Jewish congregation and brought with them a lively Yiddish culture. It seems, however, that the young families mostly aimed for establishing a completely new life in Sweden. My paper draws upon the discussion of the hopes and visions of Jewish life in Sweden in the 1950s. The methodological strategy is to narrow down to a specific phenomenon, namely starting up one's own family business. Having worked a few years in Swedish factories, many started up a business in the ready-to-wear. The basic question of the paper is to find out the motivations for doing so. The paper assumes that entrepreneurship provided means for getting one's dignity back, work for one's own future, to be able to provide a better life for one's children. Many started up in ready-to-wear business, which was a booming business in post-war Sweden. Some had family background in the business already from their childhood in Poland. Thus there was perhaps more tradition involved in the new life than what has been previously assumed. By analyzing the visions of future seven decades ago, the study aims to understand interplay between continuity and change, which also contributes to Jewish life in Europe today.

Reconfiguring Reformism in Medieval Europe: Practices and Representations (Chair: David Zbiral)

16.00 – 18.00 (Thu. 30th June) Auditorium III

Relocating Orthodoxy: Changes in the Cistercian Identity According to Cistercian Anti-Heretical Texts of the 12th Century

Stamatia Noutsou (Masaryk University)

The engagement of the Cistercian order in the struggle against heresy in the second half of the 12th and the beginning of the 13th century has received much scholarly attention in recent years (Newman 1996; Kienzle 2001; Burton & Kerr 2011). In this paper, I would like to direct attention somewhat differently and explore not how the Cistercians influenced, and were engaged in the anti-heretical struggle but how the Cistercian identity was changed when the Cistercian monks “met” heresy. In order to answer this question, I will focus on Bernard of Clairvaux’s and Henry of Marcy’s texts and especially on the way they treated the violent persecution of heretics. As modern historiography has successfully shown, there is a rupture in the Cistercians attitude to the use of violence against heretics: violence plays a limited role in the Bernardian anti-heretical discourse, whereas Henry propagates the use of force against them (Kienzle 2001; Moore 2012). How is this change related to the Cistercian identity? How was the way the Cistercians perceived themselves influenced and relocated by the way they perceived the heretics?

Relocating Twelfth-Century Conversion to Poverty

Pekka Tolonen (University of Turku)

Since *Religiöse Bewegungen* (1935/1962), the seminal work of Herbert Grundmann, it has been a commonplace to pair the conversions of Valdes of Lyon and St. Francis of Assisi. These two famous city-dwellers have served as examples of new interpretations of apostolic virtues by the laity. Both of them gathered followings and became founders of movements; one seen as heretical, the other as orthodox. However, this picture gives a rather questionable image of the conversion to poverty in the twelfth century. My intention in this paper is to cast new light on lay conversion by focusing on cases overshadowed by these two figures. I will study more closely the cases of Werimbold of Cambrai, Homobonus of Cremona, Alard of Cantimpre, Girbert of Cluny, and Pons of L eras. I will argue that narratives written after the events strongly shape the memory and sometimes even distort it. Further, I will argue that this has led to situations in which later historiography saw breaks in tradition when there was continuity, and continuity when there was a break in tradition.

Ascetics Getting Wild: A Reinterpretation of Fasting to Death in One Medieval Religious Culture

David Zbiral (Masaryk University)

In the second half of the thirteenth century, the religious culture traditionally known as Catharism produced what is certainly one of the most radical practices within the Christian ascetic tradition – the practice of absolute fasting leading to death, which the sources know under the name “endura”. Scholars have suggested diverse interpretations of this practice, ranging from the view of endura as the mere outcome of the prohibition of eating without prior collective prayer to the view of endura as sinister ritual suicide motivated by a feeling of uprootedness within the material world which the Cathars believed to be governed by evil forces. Based on a reconsideration of all instances of this practice in extant sources, this paper questions most of the “apologetic” as well as “ritualist” interpretations, and proposes a new look at this

radical ascetic practice, which should be of interest to those who study Christian asceticism from an anthropological perspective, ritual suicide, and self-damaging behaviour within religious contexts.

Luciferian Piety: Representations of Asceticism in “Cathar Lepzet”

František Novotný (Masaryk University)

While antinomian orgies are a well-known aspect of the high medieval conception of heretical worship of the devil, notions of asceticism within alleged diabolical sects are a more obscure topic. In this paper I will discuss motives of heretical penitence which appear in the so-called “Deposition of Cathar Lepzet”, a text closely related to the anti-heretical campaign of Conrad of Marburg in the early 1230s. I will show that the text not only contains notions of ascetic practice performed in the honour of Lucifer, but also gives an anthropologically interesting rationale for such practice. According to the text, the heretics believed that by means of fasting and penitence, they helped Lucifer to overthrow God and regain the heavenly throne. This notion, which significantly differs from the Christian doctrines of penitence as an instrument for the correction of a sinner, will be discussed in the context of the medieval perception of religion, magic, and superstition.

Friday 1st July

9.00-11.00

Jews and Christians in a Cross-cultural Context from the Second Temple to Classic Judaism (Chair: Lourdes García Ureña)

09.00 – 11.00 (Fri. 1st July), Sali 4

Platonic Conceptions and Rabbinic Traditions: an Interpretation of the Creation of the World

Lorena Miralles Maciá (University of Granada)

Abstract: Hellenistic culture as is well known had a deep influence on rabbinic Judaism, and played an important role as a source of inspiration in elaborating some of the midrashic and talmudic narratives. Greek folklore, motifs and tales were relocated after experiencing a process of adaptation in the writings of Classical Judaism, transferring religious ideas in a new Jewish framework in Late Antiquity. As part of this background, philosophy, or rather some philosophic conceptions, could be used as resources for explaining biblical passages midrashically. How much rabbis directly or indirectly knew about Greek philosophical ideas concerning the world and the human being is a highly disputed question. This contribution aims at tracing a connection between rabbinic traditions and some platonic features to enlighten certain midrashic passages on the work of creation and the role of the soul.

Writing Politics, Anchoring Religion: Narrative Appropriations of Repressive Action in Early Imperial Jewish and Christian Historiography

Birgit van der Lans (University of Groningen & University of Bergen)

This paper examines Jewish and Christian modes of participation in Roman political culture by analysing literary representations of repressive actions by the Roman authorities under the early Principate. Scholarly discussion of these events, such as the expulsions of Jews from the city of Rome and Nero's punishment of

Christians, tends to focus on determining the reasons, consequences and on the implications of such episodes for state attitudes towards Jewish and Christian religion. The literary and authorial strategies that determine why and how certain events are reported in Jewish and Christian historiographical writings are often left unattended, but offer insight into the cultural and religious meanings attributed to imperial actions in efforts to anchor these subgroups in the large space of the Roman Empire. This paper therefore analyses the ways in which early imperial Jewish and Christian authors (notably Josephus, Luke-Acts and Tertullian) appropriated repressive measures in their narratives in relation to historical and political context as well as literary purpose. These interpretations, as will be proposed, resonate with the images of individual emperors upheld by imperial successors and in senatorial historiography and evidence a shared cultural practice of using imperial images as political leverage.

Being Areligious. Dimensions and Dynamics of Disbelief in Antiquity

Nicole Hartmann (Humboldt-Universität zu Berlin)

When it comes to criticism of religion in Graeco-Roman antiquity all too soon it is coined atheism. Mostly it was used polemically, sometimes with judicial consequences. But beyond atheism (or what was considered so) there was a plurality of forms of disbelief or critique with many different motifs and objectives. In the paper I want to ask first of all, if it is possible to trace back an individual dimension of criticism of religion and how it can be conceptualized. In the project I am planning I want to deconstruct the available sources and look beyond the obvious for expressions of individual, non-traditional philosophical or theological critique of religion. On what semantic level can disbelief be located and is it a form of criticism of religion, or of religious deviance or is it utterly anti-religious? I am interested in the dynamics of individual disbelief and scepticism and the groups response - ban and persecution or 'reform' and change - and will therefore also employ a sociological perspective. Time and space will be determined by the Roman Empire and include also interactions with early Christians and Jews.

Studying Lived Religion: Methodological Possibilities and Challenges (Chairs: Rita Sobczyk & Mulki Al-Sharmani)

09.00 – 11.00 (Fri. 1st July), Sali 7

Studying Lived Religion through Memory Material: Stories and Embodied Experiences

Helena Kupari (University of Helsinki)

In this presentation, I ponder on the methodological premises and possibilities of studying lived religion through memory material, i.e. material that consists of informants' recollections of past events and life phases. My observations are based on analysis of two types of such material, interviews and written narratives. These I have gathered from elderly Finnish Karelians both of Lutheran and Orthodox Christian religious affiliation. The presentation focuses on accounts of the past as a source for understanding lived religion in the present moment. Within this wider framework, I consider two theoretical notions that I have found useful for analysis. First, I discuss Meredith McGuire's notion of lived religion as "the stories out of which we live" as a perspective into the various narrative contents of memory material. Second, I introduce the idea of lived religion as habitus as a starting point from which to interpret descriptions of embodied practices and experiences. Both strands of analysis emphasize the formative influence of past events and conditions of religious practice on present-day religious subjectivity and identity.

Alternative, Complementary, or Something Else? Angel Practices and Uses of Tradition

Terhi Utriainen (University of Helsinki)

Christianity provides a reservoir of imaginary and symbols which can be used in many ways by so called 'alternative religions'. The Christian tradition can be, for instance, rejected, purified, circulated, reinterpreted or reclaimed. This paper will look at the popular case of present-day angel spirituality in which the traditional figure of an angel is approached in new and, also, unorthodox ways by many people, mostly women. By animating and enchanting the figure and metaphor of an angel the practitioners position themselves in a dynamic and even controversial relationship with religious tradition. Moreover, this relationship may look very different from different points of interpretation: Are these women, who invite angels in their lives, constructing alternative religion or, perhaps rather, complementing Lutheranism (the official religion but also the cultural religion of their childhood)? Is their re-enchantment of tradition an example of magicization and commodification of contemporary Christianity or are they merely practicing 'situational belief' and quite ordinary 'vernacular' religion in dialogue with official religion and surrounded by secular society? Our answers to these questions very much depend on the different ways 'tradition' can be understood and justified.

Lived Religion and Diasporic Somali Muslims in Finland and Canada: Methodological Reflections

Mulki Al-Sharmani (University of Helsinki) and Marja Tiilikainen (University of Helsinki)

This paper examines how diasporic Somali Muslims in Finland and Canada make sense of, draw on, and experience religion in their daily lives. We focus on both diasporic Somalis who would be classified, according to the literature, as 'visibly religious' and those who are not. Our aim is to tackle two methodological questions: How can we capture the shifting experiences and meanings of lived religion through different temporalities, life cycles, and in the contexts of transnational migratory life? And secondly, how can we make use of the lived religion approach to shed light, in particular, on the dynamic processes of religious meaning making and experiences of the 'visibly religious' diasporic Somalis? We draw on empirical research, in particular two recent studies that we have undertaken. One is Al-Sharmani's ethnographic study of the religious engagements and 'lived religiosity,' of selected Somali women and men in Finland, who partake in these processes and experiences either on an individual level in their daily lives or through participation in a mosque program for the wellbeing of Muslim families. The other study is Tiilikainen's research on transnational Somali families in Toronto, where she has conducted life course interviews including parent(s) and some of their (adult) children in nine families. Our overall objective is to critically engage with and contribute to recent literature that problematizes the 'hypervisibility' of ritual-based religiosity and/or organized religiosity in studies of Muslim minorities in Western contexts.

Blurring the Boundaries of Religious Belonging: Ethnographic Fieldwork and Lived Religion

Rita Sobczyk (University of Granada)

Lived religion perspective has become a useful lens to analyze religion as it is experienced by individuals in their everyday lives. It helps to reduce the influence of dichotomous and hierarchical visions of religion, but at the same time it leads to new theoretical and methodological dilemmas. This paper, drawing on the study of lived Islam in the case of Senegalese migrants in southern Spain, focuses on some of the main challenges which may be encountered during the ethnographic fieldwork. A lived religion perspective is frequently used to question the centrality of religious experts and organizations, putting emphasis on ordinary people. How should we proceed then if the informants, despite considering themselves to be religious, belittle their own religious experience and recommend contacting religious leaders as the only source of knowledge on

religion? If the analysis focuses on Islam should the informants who define themselves as non-practicing Muslims be included in the study? Where are the boundaries of religious belonging? Should we rely solely on the self-definition of the informants or are there other criteria for selecting the informants? The results of the study show the contested nature of definitional boundaries of Islam, offering a methodological discussion on how to capture and analyze the myriad of changing religious meanings and practices which escape the institutional framework.

Youth, Generation, Sexuality and Religion (Chair: Tuula Sakaranaho)

09.00 – 11.00 (Fri. 1st July), Sali 7

The Public Role of Young and Second-generation Immigrants in European Societies

Valeria Fabretti (Università degli Studi di Roma)

On the backdrop of the attempt to re-frame secularism in contemporary Europe, it is urgent to progress on the empirical ground exploring the specific contribution different social actors and groups play in orienting the relationships between religious communities and the secular institutions at local level. The panel addresses the topic focusing on young and second-generation immigrants. Such target groups are more and more evidently challenging integration in European areas and tends to be categorized as problematic. Literature has particularly addressed second-generation immigrants' religiosity, and two opposite thesis have emerged: assimilation to secularism vs religious radicalization or 'reactive religion', mainly with regard to Islam. The panel aim to collect reflections offering innovative perspectives and focusing on the way in which immigrant and second-generation youth (adolescent and young adults) contribute (reproducing or re-creating) to the different potential approaches of communities towards the other religious groups and the public institutions. We welcome papers discussing for example: the role of religion in the advocacy activities of the young migrants' organizations in the public sphere; the youth' 'practices of religious belonging', both traditional and creative, in the everyday life of urban areas; intra-familial conflicts (parents vs. young) and conflicts between families and public institutions.

Irony, Graphic Journalism, and the Veil: a Challenge for Modern Identity

Sara Colantonio (Sapienza Università di Roma)

The recent political upheavals of the Arab Spring, the threat of Islamist terrorism and the increasingly important voice of second-generation youth in Western countries have made the veil become a relevant symbol. In Italy, the growing number of young second-generation Muslims is leading to new debates. The veil has a polysemous meaning and is considered both as an object of oppression and an autonomous and conscious choice, symbol of the proud claim to one's religious and cultural identity. Where do second-generation women living in Italy stand on this question? What are the motives that drive them to wear or not to wear the veil? How do they rework their religious belonging with an Italian cultural and social upbringing? The aim of the paper is to present the case study of a young second-generation woman, Takoua Ben Mohamed, who has translated her experience into graphic journalism. Unlike Marjane Satrapi's case, author of the well known "Persepolis", the Takoua Ben Mohamed's choice is free and proud. She recounts with irony, in her most famous comic strip, all the prejudices that she faces in daily life because of the hijab that she wears. The paper will also examine the motives that led her to wear the veil, which are closely linked to the complex issue of identity.

Young People Standing Out and Uniting at a Christian Revivalist Summer Gathering

Paula Nissilä (University of Tampere)

The recent religious trend in Europe has been the decline in institutional affiliation and public participation. Local religious communities are also challenged by global cultural flows and individual forms of new spirituality. However, in Finland the large-scale summer gatherings of traditional revivalist movements within the national Evangelical Lutheran Church persist vital. This paper considers some basis for this strong traditional collectivity with special attention to context and young people. It examines young people's participation and experiences at a revivalist gathering and the meanings attached. This qualitative study perceives the religious festival context as a transient arena for negotiating religious meanings. The paper asks how the youth's participation interacts with event and ritual characteristics and what this reveals about the religiousness. The data consists of interviews, narratives and participant observation. The analysis finds that the meanings are saliently connected with the distinctive position of peer group among the attendees, and to its shared activities in the event context separated from everyday life. The context also signifies a liminal transition phase. The paper argues that the religiousness of young people at the gathering is strongly based on the feeling of belonging and peer solidarity created through social activities. The concept of performative belief by Abby Day is discussed.

Religious Coping Processes - An IPA Study Within the Dutch LGBTQI-community

Susanna Dunderfelt (Åbo Akademi University)

A starting point for an interpretative phenomenological analysis is the notion that people are sense making in their interpretations of life-experiences. The meanings particular experiences, states, events and objects have in people's lives are the main concern in an IPA study. Thus the researcher's task is to make sense of the reality as it appears to and is made meaningful for the individual. An IPA study requires both phenomenological and hermeneutic analysis. IPA is clearly committed to idiographic principles and derives from individual case studies. The intention with an IPA analysis is to generate detailed descriptions of a phenomenon. In my thesis the phenomenon under investigation is the attachments people make due to forces in their lives, and I am now concentrating especially on sexuality and religion and the connections between these two strong forces that raise emotions that can move people anywhere. My aim is to look for the effects of affection that moves LGBTQI people towards or away from or within religious thinking and spirituality. In my paper for the EASR 2016 Relocating Religion conference my aim is to give an analysis of one of the participants in my study. I will describe some religious coping processes within the life of a 38 year old male person living in Eindhoven, the Netherlands. Crises touches people on many levels and can be inquired through spiritual thinking and practice as threats, challenges, losses or opportunities.

Theorising Religion: Concepts and Approaches (Chair: Ruth Illman)

09.00 – 11.00 (Fri. 1st July), Sali 8

Religion as the Ir/reducible(?) and the Postsecular

Marta Zajac (University of Silesia, Poland)

Paul Tillich, in his *Theology of Culture*, argues that religion "is not a special function of man's spiritual life, but it is the dimension of depth in all of its functions", the functions of man's spiritual life being for him - moral,

cognitive, aesthetic and emotional. While the concept of depth cannot be defined in a scientific / rational way, the approaches to the question: what is religion? developed in tune with Tillich's claim, can be labeled - existential. The paper takes into account a number of orthodox (yet existential) definitions of religion (J.H. Newman's, G.K. Chesterton's, R. Knox's) formulated in the pre-modernist and modernist European context, to juxtapose those with the postmodernist transformation of religion into the religious, when the latter is to name one's longing for the unspecified outside (as in J. Derrida's "theological turn"), a rescue from the totalizing ambitions of science and technology. To whom does the outside that postsecularism speaks about belong? is one of the pressing questions rarely asked; is that outside in any way related to the depth Tillich writes about? will be another. Then, the overall assumption of the paper is that the concept of religion one holds stems from the way you locate yourself in your existential space, which only in part can be seen as an individual's free choice. The problem of the limits of personal freedom and the modes of our being socially conditioned is the direction into which the paper also opens.

Religious Experience and the Study of Yoga

Marek Váchal (University of Pardubice)

If we consider yoga as a kind of religiosity, it is a practice in which one has a religious experience. In the first part of my paper I outline a historical context in which the concept of religious experience was formed. It has three parts. In part one I consider the origin of Protestantism in the 16th century and the encounter of Europeans with Asian cultures in latter centuries. Then, I show how religious affiliation of authors such as F. Schleiermacher, R. Otto and W. James influenced the origin of the concept as a scientific term. In part two I also look at the contemporary scientists engaged in the study of religious experience in yoga such as S. R. Sarbacker or K. Puhakka and I follow how they continue in the tradition described in the previous two steps. In the second part of my paper I introduce results from my fieldwork. In it I focus on the key features of religious experience such as the awareness of the holy, which evokes awe and reverence; the feeling of absolute dependence that reveals a human being's status as a creature, the sense of being at one with the divine and other features. My question is how these features are understood by European and Indian yogis. Interviews based on my fieldwork show that the concept of religious experience is fully meaningful and intelligible for Europeans, but absolutely meaningless and unintelligible for Indians.

Superstition and Religion. Comparing the Religions of Seafaring Villagers in Europe and Oceania in the Early 1900s

Anna-Konstanze Schröder (University of Bern)

Classic research about the seafarers' culture distinguishes between Christian or Muslim religion and pagan superstitions. However, this does not work when data from a culture without a Christian or Muslim influence are included. Thus I will compare Bronisław Malinowski's famous study about the Tobriand Islands, including their seafaring culture, with data about peasant sailors of the Southern Baltic Sea collected by Richard Wossidlo, a German pioneer of social anthropology. Both researchers acquired their data around 1920 with – at least kind of – participant observation. While Malinowski refers to religion as magic, Wossidlo deliberately leaves out the Christian aspects of the seafarers' culture and tries to identify kind of pure culture in the so-called superstitions and rituals. Comparing both studies might contribute arguments to many debates like post-colonialism or spatial theories of religion, but I will focus in my presentation on the construction of religion. Referring to a building blocks approach, I will include data about superstitions, magical rituals and religion in a common framework. In a second step, this will provide an insight in the differences between the religions of the seafarers at both ends of the world.

Religion Driven by Questions

Jaco Beyers (University of Pretoria)

As religion has an organic existence, reacting to impulses from its surroundings, the function and form of religion varies according to the context within which it functions. The location of religion is multi-dimensional: spatial; conceptual; social and functional. The approach selected here is a functional (or more precise a utilitarian) understanding of religion. Religion is generally perceived to consist of doctrinal and ritual content. Religion is however not only located within its content. The content is the 'answer'. The author here suggests that the location of religion must be searched for in the 'question' (impulse). The question religions attempt to answer determine the location of religion. Are religions trying to provide an answer to the question of life and death; sin and redemption; spiritual wholeness, social justice; environmental cohesion or cultural identity? The criteria to determine the location of religion applied here is to look at the questions religion ask and not concentrating on the answers religions provide. The process of secularisation does however not imply the absence of questions being asked, but secularization (as well as the process of re-sacralisation) can be interpreted as new answers provided upon newly posed questions. This discussion falls within the discourse of an economic understanding of supply and demand, of utilitarian functionalism or consumerism.

“Moving Into and Between Religions: the Notion of ‘Conversion Career’ Revisited” (Chairs: Stefano Allievi & Karin van Nieuwkerk)

09.00 – 11.00 (Fri. 1st July), Sali 12

Understanding Conversion: What it is, What it isn't, How it is Changing, and Why We are Talking About it. Theories and Concepts on Old and New Forms of Conversion

Stefano Allievi (University of Padua)

The religious landscape of Western societies is rapidly changing: the religious offer has hugely implemented, through different waves of immigration and increasing internal pluralisation. Forms of syncretism and métissage are equally expanding. All these changes at the macro (structural/societal) level produces different forms of micro (individual) religious behaviour: belonging to the same religion in which a person has been raised is a common behaviour, and the religious attitude of parents is still a useful predictive indicator, but it is not anymore an inevitable already traced path. Other forms of religious behaviour are possible: among them, conversion is becoming more frequent, and even a specific form of religious attitude. Conversion careers and plurality of conversions imply the possibility of de-conversion and re-conversion. Using the case study of Islam in the West, we will try to show some old and new forms of conversion: from relational and intellectual forms of conversion, to new opportunities of conversion in Western mixed urban settings and search for structured forms of identity, included radical ones.

'Moving In and Out of Islam'

Karin van Nieuwkerk (Radboud University)

This paper compares moving in and out of religion, with a focus on the movement out of Islam. Although the trajectories seem opposite, it is well known that what constitutes moving in for one religious group means moving out for another religious community. Accordingly, in many theoretical approaches these contrary

movements are put together. Yet, how to deal with those moving out to a non-believing position or entertaining religious doubt? This paper investigates whether lumping together all forms of moving in and out is warranted. The paper compares the concepts, the motives, the trajectories as well as the socio-political implications of moving in and out of Islam. It particularly looks into the less studied phenomenon of moving out of Islam to a non-believing or skeptical position. Negative terminology for these positions, like apostate, defector, dropout, or disaffiliate point to a general religious bias. This biased view holds even more for the Muslim context, in which terminology to denote non-believers have a strong negative, pathological and (a) moral connotation. The paper is based on life story interviews with around 35 converts, 20 born-again Muslims, 20 people moving out of Islam as well as 30 you tube testimonials of Egyptian ex-Muslims. The paper will use the biography of one convert who later 'deconverted' as an example to put flesh to the conceptual bones.

Chumash Conversions: The History of Religious Traditions and their Change Among Indigenous Californians

Ella Paldam (Aarhus University)

Post-colonial Chumash history is characterized by two major changes in religiosity brought on by globalization: First, the change from indigenous religion to Catholicism instigated by the Spanish colonization of California in the late 18th century, and second, the revitalization of indigenous religiosity which began in the 1960's. In this paper, I analyze these two changes in religiosity as two instances of collective conversion. Insights from social scientific research on religious conversion are employed to gain a deeper understanding of religious strategies among the Chumash. Conversions are dynamic processes that consist of factors internal as well as factors external to the individual. Furthermore, some factors push the individual away from the old religion whereas others pull them towards the new religion. The internal/external and the push/pull distinctions are integrated into a two by two analytical matrix drawing on previous social scientific research on religious conversion. This matrix is employed to analyze Chumash conversions. Analyzing religious change among the Chumash as collective conversions brings out the strategic choices as well as the contextual forces in the conversion process of the individual. The paper concludes by discussing similarities and differences between the two collective conversions as well as the relevance of the results for the broader study of religious conversion.

Marranism as a Conversion Process: Identity Change, Double Belonging and Dissimulation

Sarah Azzopardi-Ljubibratic (University of Lausanne)

This paper aims to analyse « marranism » as a conversion process in the context of the assimilation of religious and cultural minorities during the Modern period, focusing on the conversion of Jews and New Christians during the Roman Inquisition in Malta (XVI-XVIIIth Centuries). In this context, « marranism » can be understood as a process that leads to a shift in identity for the convert, especially in the eyes of the Inquisition, as well as a double feeling of belonging for the New Christian. This dual identity included, at the same time, a pressing need for dissimulation due to the inquisitorial system. Furthermore, the case study of Jews and New Christians in the Maltese archipelago raises particular « conversion careers », including multiple conversions. Therefore, this paper will inquire how « marranism » can be considered as a concept that highlights different individual processes of adaptation to a religious alterity. Moreover, I will consider « marranism », as a category, comprising diversity of beliefs, practices and discourses, which, not limited to geographical origins, assimilate particular ways of action in the encounter between Judaism and Christianity.

Coexistence and Conflict Between Relocated Religions from Antiquity to Modernity (Chair: Danny Praet)

09.00 – 11.00 (Fri. 1st July), Sali 14

The Impact of (the Historiographic Construction of) Foreign Influences on the So-called “Amarna Religion”

Janne Arp-Neumann (Georg-August-Universität Göttingen)

At the end of the 14th century BCE, king Akhenaten left Thebes as the hitherto capital of the eighteenth dynasty, founded the city of Amarna on virgin ground in Middle Egypt and consecrated it to the cult for the god Aten, the sun-disk. After about two decades of settlement, his successors moved back to Thebes, and reinstalled the cult for the main local deity Amun. Time passed before the kings of the next dynasties, called the Ramessides, declared Akhenaten a heretic and subjected him to *damnatio memoriae*. In the very act of persecuting his memory and while pronouncing restoration, they created a negative remembrance of the ‘deviant’ religion of Amarna. And, as textual and archaeological evidence indicate, the Ramessides established their own religious identity. Amarna fell into oblivion and descriptions of Egyptian religious beliefs and practices from the classical to Pre-Napoleonic period used to emphasize the variety of gods, myths, and cults in different places at different times. But since Amarna was rediscovered in the 19th century and its place in history recognized, the narrative started piecemeal to follow the Ramesside dichotomy of tradition and its disruption. In my paper, I am going to analyze the history of the study of the so-called “Amarna religion” with a focus on interpretations of foreign influences, resulting from coexistence and supposedly leading to conflict.

Franz Cumont on Coexistence and Conflict between Oriental Religions and Other Traditions in the Roman Empire.

Danny Praet (Universiteit Gent)

Franz Cumont (1868-1947) studied the spread of what he called “the Oriental Religions” in the Roman Empire. In his classic 1906 book (*Les religions orientales dans le paganisme romain*) he discussed the success of (mystery) cults from Asia Minor, Egypt, Syria and Persia in the West. In the first three editions he explained the success of these relocated religions, not as a symptom of the decadence of the later Roman Empire, as many of his contemporaries did, but as a form of progress: discussing the inherent superiority of the Oriental Religions over classical Greco-Roman religion in their appeal to the senses, the identification of the adherents with the gods and by the higher morality preached by the Oriental cults. Cumont claimed the spirituality of these cults, their belief in astral immortality, was linked to a moral life style. He wrote very little about conflict between the old and the new: in each case the initial stage was difficult but soon the coexistence became harmonious. As is clear from the fourth edition in 1929 and from unpublished material from the Archives in the Academia Belgica he changed his views during the 1920’s and 1930’s, accepting a racial shift in the population of the Roman West: mass migration was now the main explanation for the religious success of the Oriental Religions in the Roman Empire. The influx and higher birth rate of Oriental immigrants caused the religious changes in the West, but this was not presented as a source of conflict. In Cumont’s view, Roman paganism and the Oriental Religions formed a coalition, to oppose another Oriental Religion, one who would win the day and end the ancient forms of religious coexistence, Christianity. We will compare his analysis of coexistence and conflict in the history of relocated religions in the Roman Empire with some more contemporary approaches.

Jewish Women's Piety Among Early Modern Christians Poles

Lena Roos (Uppsala Universitet)

As a result of persecutions and anti-Jewish sentiments, there was a pronounced Jewish migration to Eastern Europe during the Late Middle Ages. One of the important new areas of settlement was Poland. This paper will discuss how a manual for pious Jewish women reflects coexistence between Jews and Christians in 16th century Poland. The book, *Seder mitzvoth ha-nashim*, (The book of women's commandments), was written by rabbi Benjamin Slonik as a guide to pious life for the women of his community. It was written in Yiddish and should be seen as part of the wave of pious literature in the vernaculars that was published both for Jews and Christians during this period. It may have been the first book that was widely read and also owned by Jewish women, which testifies to its importance. Following the book, the presentation will also relocate religion in the sense that it will not focus on how religion was practiced in the locations usually held to be the most important ones in post-Temple Judaism: the synagogue, study house and the home. Instead it will focus on religious practices and boundaries elsewhere: in connection with the ritual bath, in the street, in the bakery etc. The text reflects relationships between Jews and Christians that were sometimes marked by fear and enmity, sometimes by closeness and trust.

Muslims and Tradition: Changing Relations (Chair: Zuzana Černá)

09.00 – 11.00 (Fri. 1st July), Sali 15

Traditionalist Islamic Strategies in 'Abbasid Baghdad

Susanne Olsson (Stockholm University)

This paper will focus the period of formation of the juridical Islamic traditions in 'Abbasid Baghdad, which resulted in the "victory" of "traditionalism". The focus is on the conflictual situation related to interpretative Islamic authority in Baghdad, mainly in the 10th century, and it will show how the Hanbali "tradition" strived to discredit (amongst others) the Hanafites who were favored by the 'Abbasid caliphate. The paper will focus on strategies of "othering" in order to discredit other non-traditionalist interpretations and practices. The context of Baghdad will be used as an explanatory background, and the paper will be based on writings stemming from, or commenting upon, the situation in Baghdad related to the topic of the paper, to illustrate the conflict of interpretations in the city.

Latent Apostasy as an Outcome of Social Secularization: the Case of Lithuanian Tatars

Egdunas Raciūnas (Vytautas Magnus University)

Though apostasy might be taken for a terminal step in one's journey out of a religion, it is common that those who have apostasized, do not make it public and rather dwell in the 'grey zone' of factual disaffiliation from the concerned religion. There are purportedly even more of those who have not reached a point of conscious apostasy and stay in a state of disaffiliation which can also arguably be identified as latent apostasy. Lithuanian Tatars are a telling case of disaffiliation/ latent apostasy. While less than a hundred years ago the overwhelming majority of them identified themselves as Muslims, the most recent census reveals that just over a half of Lithuania's Tatar community identify with Islam. However, even this figure may be contested as only a handful of Tatars appear to practice Islam on a daily basis. As this particular aspect of the Tatar presence in Lithuania has not hitherto been addressed by anyone, the paper will seek not only to present the Lithuanian Tatars' views on disaffiliation based on ethnographic material but also contribute to theoretical discussions on the relationship between social secularization and disaffiliation/ latent apostasy through

widening the perception of the consequences of social secularization for individuals, particularly in the post-communist context of Eastern Europe.

The Role and Functions of Stereotypes in Western Thinking – The Case of Islam (Chairs: Zuzana Černá & Lenka Zilvarová)

09.00 – 11.00 (Fri. 1st July), Sali 15

Islam and its Stereotypes – Challenge for the Western Culture

Zuzana Černá (University of Pardubice)

We can find a lot of stereotypes connected with Islam in contemporary Europe. We can read them in daily newspapers, popular novels, moreover we can also identify them in some European documents and last but not least they are present in some contemporary schoolbooks. Academic community and some Muslims as well deal with stereotypes in their works pointing out examples that selected statements are not true. The endeavour to combat stereotypes is important. However I suggest in my paper that the very question should be asked differently. Referring to prof. Balagangadhara's work I argue that mere identification of new stereotypes, their collection and sorting into various groups according to their orientation is inappropriate. First, we should study what stereotypes mean and what role they play in our western culture. Second, we should explore what makes stereotypes into stereotypes in order to avoid different definitions of the phenomenon. I also argue that many stereotypes connected with Islam are not a product of the new era, but their roots go back to the first contacts between Christians and Muslims in the Middle Ages. Their "surface" only changed.

The Role of Stereotypes in Mass Media Representation of Muslim Fundamentalism – the View into Western Thinking

Lenka Zilvarová (University of Pardubice)

Despite historic awareness of the roots of fundamentalism in American Protestant movements there is no clarity about what fundamentalism is. We may hear of Jewish fundamentalism, Hindu fundamentalism, or Muslim fundamentalism, for example, in scholarly literature as well as in popular areas like mass media production. In addition, in the 1990s other different notions such as Islamism, Salafism, Jihadism came into use to term Muslim fundamentalism in the news after the origins of fundamentalism were about to reveal. The stereotypes connected to all those phenomena were buttressed to multiply and took over the explanatory position. In accord with prof. Balagangadhara's work I argue that the very identification of the stereotypes, that seemingly appear as descriptions of the world, and their structuring do not clarify the issue. This paper aims to ask what stereotypes are and why they persist with instructing people what their world is like. It necessarily proposes the view into western culture. Stereotypes inducing self-understanding dominate western thinking. My research on mass media representation of Muslim fundamentalism in BBC News and a Czech Television channel ČT24 shows that it rather portrays western social and cultural concerns than Muslims as such.

Dislocations and Relocations: Transformations of Orthodox Christian Movements (Chair: Annika Hvithamar)

09.00 – 11.00 (Fri. 1st July), Sali 16

Fighting to Remain Orthodox in 1920s Romania

Roland Clark (University of Liverpool)

This paper focuses on a revival movement that emerged at St. Ștefan's Church in Bucharest – known as “The Stork's Nest” (Cuibul cu Barza) in 1920 under the leadership of an Orthodox priest, Teodor Popescu, and his deacon, Dumitru Cornilescu. Not everyone was pleased with the revival, and in 1923 ultranationalists accused Popescu and Cornilescu of importing foreign religious ideas from England and of subordinating Orthodoxy to the Anglican Church through their (alleged) association with the YMCA. The two preachers vehemently denied these accusations, but it soon became apparent that Popescu was altering the liturgy, removing prayers asking the Virgin Mary and the saints to “have mercy on us!” and emphasizing instead that it was Christ along who has mercy and saves us. By the end of the year the Holy Synod began an investigation into whether Popescu was a heretic and he was defrocked on January 6, 1924. Even though Popescu and Cornilescu were reading and distributing Protestant literature, teaching Protestant doctrine, and altering the liturgy, they sought to remain within the Romanian Orthodox Church for as long as possible and were upset at being expelled. This paper examines what attracted these two dissident clergymen to Orthodoxy, asking why they wanted to remain within a Church whose beliefs they did not share.

The Christian Prayers and the Lords Army: a Case Study of the Two Orthodox Renewal Movements in the Interwar and Communist Yugoslavia

Aleksandra Djurić Milovanović (Serbian Academy of Sciences and Arts)

The paper will focus onto the existence and development of two comparable religious renewal movements, which derived from the Serbian Orthodox Church – the Christian Prayers (Ser. Bogomoljci) and the Lords Army (Rom. Oastea Domunului) from the Romanian Orthodox Church in the interwar period and during the communism in Yugoslavia. The religious renewal movements were developing during the World War I and in the period between the two World Wars, although their development and the changes which occurred in different social and historical circumstances can also be traced further – throughout the World War II, and especially in the period of communism in Yugoslavia. Following the development of these two movements within two different Orthodox Churches, this paper will point out the changes in ecclesiastical and social life of both urban and rural societies, and also the development of religious nationalism within the Orthodox Churches reflected on the establishment of laymen's movements, with elements of folk religion. Applying a comparative approach, I intend to analyze the similarities and differences between these movements, as well as to point out how the Lords Army functioned and collaborated with the Christian Prayers Movement in the period when it was forbidden in Romania (1948–1989).

From Spiritual Revival to Heretical Sect: The Transformation of Inochentism in 20th Century Moldova

James A. Kapaló (University College Cork)

This paper explores the processes of transformation of a religious revival centred on the relics of a local holy man into a so-called ‘sectarian movement’ rejected by the Orthodox Church. Inochentism took shape in the first decades of the 20th century in Bessarabia (today's Republic of Moldova) under the charismatic leadership of the Orthodox monk Inochentie. By tracing the various ways in which Church and state

authorities attempted to regulate and control Inochentie and his followers, this paper draws attention to the dialectic relationship between the experience of persecution and the articulation of diverging beliefs and practices. As a long period of repression at the hands of Tsarist Russian, Soviet and Romanian regimes unfolded, the Inochentite movement accumulated a repertoire of narratives of suffering and redemption that could be deployed in order to strengthen group identity and reinforce emerging beliefs about the identity of Inochentie and the impending End of Days. Through its focus on creative agency and innovation under persecution, this paper highlights the dynamics of change within Orthodox Christianity that draw on both local vernacular and national political imaginaries.

Relocating Jainism (I): Exploring New Frontiers, Settling New Places (Chair: Anja Pogacnik)

09.00 – 11.00 (Fri. 1st July), Sali 17

Locating Jainism: Building a Jain Maharashtra

Whitney Kelting (Northeastern University, USA)

Can new places be made into Jain spaces? In an interview with charismatic Tapā Gacch Jain monk, Viśvakalyāṅjī at the sparkingly new temple complex at Talegaon, Maharashtra whose construction he oversaw, he said to me: “There was nothing here. We made this magnificence out of nothing. There was nothing but jungle here.” Viśvakalyāṅjī is renowned in central Maharashtra for his enthusiastic support for Jain temple building and restoration projects. For Jains in Maharashtra, there is a simple problem: the Jinās did not experience any of their auspicious moments there and therefore the land is not marked by the presence of any Jina. In order to construct a Jain Maharashtra, local Jains sought other mytho-historical narratives to claim religious space. But when Viśvakalyāṅjī made his statement of the nothingness of Maharashtra, he stakes a claim for a new kind of temple building narrative, one focused on the transformation of irrelevant landscapes into Jain spaces worthy of the name “tīrtha.” This paper will examine the temple building narrative of Śrī Pārśva Prajñālay Tīrtha in Talegaon and how both Viśvakalyāṅjī’s telling of the story and the particular ways this tīrtha was funded suggest a new answer to an old problem.

Jains in Switzerland – Establishment of a Supra-Denominational Community

Mirjam Iseli (University of Berne)

Switzerland is home to 20 to 25 Jain families who are loosely connected with each other and come together for religious and cultural meetings, such as Māhavīra-Jayantī or dīvālī. Given that a Jain temple does not exist in Switzerland, such meetings take place in private places or multi-purpose rooms and Jains living in Switzerland are usually invited by email and social media. Through the collective celebration of such events, a Jain community is being constructed, which includes the different branches. The establishment of such a supra-denominational community leads to religious transformation. I will argue that in this way, the original branch to which an individual Jain belongs is put in the background, while a common identity under the umbrella of a unified Jainism is established. Differences between the distinct branches are being marginalized and the commonalities accentuated. This process, however, cannot be properly understood without reference to the fact that there are no religious experts who are permanently present in Switzerland and who would be necessary for the establishment of a Jain community and knowledge transfer. On the basis of a qualitative research conducted for my MA thesis and continued during my on-going PhD project, I will analyse this process and present the prevailing identity markers of a supra-denominational Jainism.

Digital Derasars: Online Ritual in the Jain e-Diaspora

Tine Vekemans (Gent University)

Over the last decades, researchers in the fields of media studies and sociology have described how technological change in general, and the rise in ICT more recently, impacts upon migrants' daily lives. Studies on the transformations and adaptations that ICT can cause in modes of religious practice and authority in different traditions have followed. However, the relation between Jainism and modern ICT, although mentioned in the work of John E. Cort and Peter Flügel on Jain modernism, has as yet not been fully delved into. For Jains, especially those living in the diaspora, the new possibilities and modalities modern ICT bring on a social and communicative level seem to be clear. But does the internet also impact upon Jain religion? This paper will argue that it does. Based on a structural analysis of more than 300 Jain websites hosted worldwide, alongside a series of in-depth interviews with Jains living in Belgium and the USA, it will critically examine the role and transformative potential of ICT in contemporary Jainism. An increasing amount of websites contains elements ostensibly for ritual use, such as puja software and (live) video feeds of the inside of derasars (Jain temples). This paper will first describe the ritual services offered by a selection of Jain websites and subsequently analyze their position in the daily religious routines of Jains living in the diaspora.

Religion in Relation to Majority Churches: Within and Beyond (Chair: Titus Hjelm)

09.00 – 11.00 (Fri. 1st July), Auditorium II

Relocating Parish: an Exceptional Space of Social Life

Barbora Spalová (Charles University Prague)

Danièle Hervieu-Léger speaks since 1990's about post-parish Catholicism and about new sites of catholic life. As much as I appreciate her arguments I would like to underline that our social scientific view of parish tends to be fixed on the type of analyses of Gabriel Le Bras and similar rather static and legalist conceptions. Parishes are poorly understood despite being a primary location for the production of Catholicism. Using my case studies from Czech Republic and others from literature (especially from American Parish Project) I would like to discuss how we can approach parish not only as an organisational form, but also as a specific site of social life. The parishes are interactive spaces which have to navigate between individual and collective identities, and localize a universalizing tradition. They are also permeable spaces influenced by external forces including media, politics, cultural change, authority channels, and demographic transition. Vice versa the skills or cultural understandings developed in parishes can be transposed to other arenas of social life. In sum parishes should be understood as exceptional spaces distinctive in comparison to other organizations and congregations. To rigorously analyse the roots of this distinctiveness and follow it in temporal and space changes is an enterprise which the social scientists owe to public.

The Liquidation of the Church

Kees de Groot (Tilburg University)

Is the established Christian religion dying out in Western societies? Is personal spirituality taking its place? Both stories are inadequate. Institutional religion is not simply coming to an end in Western societies; rather, its assets and properties are redistributed: large parts of the church have gone into liquidation. Religion is crossing the boundaries of institutional religion and appears in other social contexts. In the field of leisure, care and contemporary culture, Christian religion has an unexpected currency. The metaphor of liquidation

provides an alternative to approaches that perceive the decline of religion or a spiritual revolution. Religion is becoming liquid. Departing from several case studies in the Netherlands this paper develops a fresh way to look at religion in late modernity.

'Bringing Life Back to Work': The Subjective Turn at Work

Jennifer Robinson (Lancaster University)

The significance of the 'turn to the self' is enormously important for sociologists of religion. Whilst existing research explores subjectivisation and spirituality in numerous ways (Woodhead & Heelas, 2005; Partridge, 2004; Taylor, 2007) there is limited enquiry into its significance for the world of work. This is surprising, particularly given that 'to be human and to work appear inextricably intertwined notions' (Berger, 1964: 211). Drawing on organisational theory and sociological analysis of religion, this paper illustrates the changing nature of the activity of work through the increased importance of subjectivity within public life and the relocation of religion in contemporary Western Europe. Discussion begins with an overview of the historical and geographical context of Western Europe to highlight the continuities that exist between the activity of work and religiosity. Attention will then turn to the problem of work as outlined by Berger (1964) to illustrate how the division of labour and secularisation following the industrial revolution has fundamentally altered the way in which we approach and perceive the activity of work. Moreover, it will also look at the emergence of organisational practice and techniques that draw upon spirituality so as to promote construction of meaning through work. In so doing, this paper suggests that the activity of work is central to how we perceive and create meaning since the cultural turn to self.

Relocating Religion to Ethnic Minorities. How the Traditional Majority Religion Became a Minority One?

Ringo Ringvee (Estonian Ministry of the Interior & University of Tartu)

The paper focuses on the trends that have emerged in Estonia, one of the most secularized European societies, during the 21st century, and attempts to put these developments into a more general European context. 2011 population and housing census data revealed a major change in Estonian religious composition: the Lutherans, the traditional majority denomination since the 16th century, had lost their position and the percentage of Lutherans had declined to 10% of the total population. Thus Estonia became the first country in Europe where the traditional majority church was outnumbered by another faith tradition. The 2011 census revealed another important change: the majority of religiously affiliated population (55%) are from ethnic minorities while the majority population is becoming less religiously affiliated according to the generational differences. The focus of the paper is also on data concerning religion that could be reached only by population censuses (concerning especially minority religions) contextualizing thus 2010 and 2015 religious life surveys in Estonia. One of the central questions of the paper concerning the future trends is: what are the people who claim to be affiliated with and belong to congregations believe in? This issue is addressed on the basis of the data from 2015 religious life survey.

The Pope: Relocation and Contestation in Local and Global Spheres of Meaning (Chair: Cecilie Endresen)

09.00 – 11.00 (Fri. 1st July), Auditorium III

The Pope at Home

Anne Stensvold (University of Oslo)

The pope belongs to many places: he is the autocratic leader of the Vatican City state, a prince. He sits on the stool of Saint Peter (Santa Sede) as head of the international Catholic Church, presiding over his own court (the Curia). He welcomes state leaders and greets the crowds that gather to see him from afar in Saint Peter's square. But the pope is also at home among the poor, who have his special attention, he says, and with whom he tries to identify. As the Vicar of Christ, the pope is the symbolic linkage between heaven and earth, and as such he is either here or there but — elsewhere —. In addition, he is a global media person whose travels and speeches are reported around the world. As the pope moves he gets global media attention and the geographical places he visits seem to be (temporarily) redefined by his (holy) presence. The pope's media presence can be construed as a continuous relocation - of the pope - but does it also mean a constant relocation the center of the Church?

Papacy, Apocalypse and 'the Alien Serpent-Savior'

Tao Thykier Makeeff (Lund University)

My paper investigates current conspiracy theories that interpret Pope Francis as being the final Pope 'Petrus Romanus' referred to in the so-called Prophecy of the Popes, attributed to the 12th-century Archbishop of Armagh Saint Malachy and published by Benedictine monk Arnold Wion in 1595. The current Petrus Romanus theory originates in the recently published book, *Petrus Romanus: The Final Pope Is Here* (2012) by T. Horn and C. Putnam and has been developed further in *Exo-Vaticana: Petrus Romanus, Project L.U.C.I.F.E.R.* And the Vatican's Astonishing Plan for the Arrival of an Alien Savior (2013), where the authors claim that the Vatican has an evil extra-terrestrial programme (Project Lucifer) and is preparing for the arrival of an 'Alien Serpent-Savior'. The theories of Horn and Putnam, which relocate the idea of a messianic figure to outer space, have gained wide popularity, in part due to their participation in The History Channel's Countdown to Apocalypse, and on the I Prophecy: The Apocalypse Series, a show on Canada's most influential Christian channel Vision TV – but beyond their media exposure, what are the political and socio-historical reasons for the popularity of Horn and Putnam's work? Why is the idea of Pope Francis as a sign of the end of times and the coming of the Antichrist appealing? And to whom?

The Pope as Pilgrim — World Youth Day as Pilgrimage

Jane Skjoldli (University of Bergen)

From the mid-1980s onwards, Pope John Paul II started inviting Catholic youth and young adults to various cities for the celebration of the international World Youth Day (WYD). Held in intervals of two to three years, WYD is an international religious youth festival that lasts a short week, is ritually headed by the pope, and involves young Catholics from all over the world. Estimated numbers of participants commonly swerve between several hundred thousands and a few million. Since the beginning of intercontinental papal travels during Paul VI's pontificate, papal visits to well-known sacred sites have consistently been promoted as pilgrimages. This is a feature shared with WYDs, which are also intertwined with pilgrimage discourse—verbally, visually, materially and, not least, spatially; several WYDs have been held at historically significant

pilgrimage destinations, such as Rome, Santiago de Compostela, and Częstochowa. What happens, then, when the pope and the young pilgrims venture off the most well-beaten paths of Catholic pilgrimage? How do processes of social construction of ritual space unfold in such contexts, when compared to WYDs held at older sacred sites? How can we understand the role of the Pope in such processes, and how do they influence the papal role? This paper explores processes of constructing ritual space by comparing material from two WYDs: Częstochowa 1991 and Denver 1993.

The Pope in Balkan Conflicts

Cecilie Endresen (University of Oslo)

Sometimes the reception of the pope suggests that many non-Catholics perceive him not only as a religious leader, but as their religious leader, or at least a powerful VIP whom various communities can use to promote their interests. During Pope Francis' recent visits to Bosnia, Albania and Kosovo, countries notorious for their irreconcilable political climate, the pontiff was unconsciously drawn into several local conflicts. His message was one of peace, reconciliation and fraternity, the multi-layered, semi-hostile rhetoric of local political and religious leaders immediately involved the pontiff in local blame games, in a manner that both highlighted ethnic and religious cleavages and possibly reinforced them. One example was when the Episcopate of the Kosovo Catholic Church, a de facto ethnic Albanian congregation, claimed that "the Roman papacy has always been on the side of the Albanian people". This construes the pope as a defender of Albanian national interests against Orthodox Serbs and urges the Vatican to recognise Kosovo's independence. Serbia's president Tomislav Nikolić, conversely, hints that the recognition of Kosovo will endanger its Christians, i.e. the Serbs. Curiously, the Serbian Orthodox side also used the pontiff as an ally against Catholic Croats while simultaneously purporting to bridge the gap between the Western and the Eastern Churches. Less than an hour by plane from Roma, the pope's presence thus means something else than he probably intended.

Relocating Tibetan Buddhism (Chair: Mitra Härkönen)

09.00 – 11.00 (Fri. 1st July), Auditorium III

Outside of the Monastery Walls: How Buddhist Songs and Biographies were used to Promote Alternative Forms of Practice and Non-Monastic Ideals in Sixteenth-Century Tibet

Stefan Larsson (Stockholm University)

Although Tibetan Buddhism is often associated with monks and canonical texts, other types of Buddhist practitioners and texts are also important. Before the Fifth Dalai Lama came to power in 1642 and Tibetan Buddhism became systematized, charismatic yogins composed and printed religious poetry and hagiographies to promote a non-monastic ideal with remarkable success. Modeling their lifestyle upon Indian tantric siddhas and the 11th century Tibetan yogin Milarepa, whose tradition they followed and propagated, they attempted to reform Buddhism in Tibet. The texts that they made show that the monastically centered Buddhism and the Gelukpa school to which the Dalai Lama belong which nowadays are the most prominent features of Tibetan Buddhism once was challenged. Taking song collections and life stories compiled and printed in the sixteenth century by the mad yogin Tsangnyön Heruka, his female companion Kuntu Sangmo, and other disciples of the mad yogin as the point of departure, this paper will explore an unconventional form of Buddhism that in some ways foreshadowed more recent developments. In their attempt to vitalize and reform Buddhism in Tibet these colorful figures created an alternative religious infrastructure, outside of the monastery.

Gender Dynamics of Tibetan Buddhism in Exile

Brigitta Kalmar (University College Cork)

The general Buddhist ambiguous attitudes towards women has long been present in Tibetan Buddhism. On the one hand, on the doctrinal level, the Tibetan Buddhist attitude has been favorable towards women as it includes positive feminine symbols and images, as well as a significant number of well-respected female practitioners, both monastic and lay people. On the other hand, the undebated folk belief in the `unfortunate female rebirth` has been prevalent, resulting in absolute male dominance in holding religious institutionalized positions, a lack of willingness to re-institute the full ordination of nuns, as well as a lack of financial and educational support for nunneries and a general discouragement towards women taking up monastic life. Due to China`s presence in Tibet since the 1950`s, the then isolated Tibetan Buddhism was forced to re-establish itself in exile, most predominately in India. The new environment, the recent evolution of human rights and a great number of Western practitioners and supporters have exposed Tibetan Buddhism and its male leaders to new changes and challenges. In recent years a number of significant leaders such as the 14th Dalai Lama and the 17th Karmapa have taken steps towards ending discriminative practices towards women. In this presentation I aim to uncover these steps, the reasons behind them and the future of women in Tibetan Buddhism.

Whose Mountaineering? Which Rationality? The Influence of Tibetan Buddhism on the Norwegian Philosophy of Climbing of the mid-20th Century

Silviya Serafimova (ISSK, Bulgarian Academy of Sciences)

This paper aims at analyzing why the internationally recognized Norwegian philosophers, environmental activists and mountaineers Arne Naess, Sigmund Kvaløy and Nils Faarlund organized so-called anti-expeditions to the mountain Tseringma: a sacred place, which holds a significant position in Hindu as well as in Buddhist traditions. Against the background of the knowledge gained from the contact with the Sherpa culture and religious beliefs, these expeditions resulted, last but not least, in some philosophical writings about the mountain Tseringma (known as Gaurishankar) respected as a goddess (Holy Mother). In this context, I will examine how the fact that Naess, Kvaløy and Faarlund became familiar with Tibetan Buddhism affected the establishment of a particular philosophy of climbing that is based on justifying the traceless experience in the mountains due to which it is the way that is more important than reaching the summit as a goal in itself.

Friday 1st July

11.15-12.30

Relocating Religion in Finnish scholarship. Panel discussion (Chair: Kim Knott)

11.15 - 12.30 (Fri 1st July), Sali 1

Ruth Illman

Teuvo Laitila

Mika Lassander

Minna Opas

Terhi Utraiainen

Friday 1st July

13.30-15.30

Islam, Gender and National Identity (Chair: Morny Joy)

13.30 – 15.30 (Fri. 1st July), Sali 6

Unveil the Veil, Dynamics of Agency of British Muslim Women

Hengameh Ashraf Emami (Northumbria University)

This paper aims to explore the meanings of veiling, through thirty oral history interviews with diverse British Muslim women in cross generations in Glasgow and Newcastle-upon-Tyne. Multi-sited research draws on empirical fieldwork, including the recorded interviews and also ethnographic techniques such as participant observations with British Muslim women in various social gatherings such as interfaith activities and women study circles. The paper then explores how the research participants negotiate their identities through donning/ not donning the veil in their daily lives in secular modern Britain. An epistemological approach is combined with standpoints theory and ontological activity in order to interrogate the meaning of the veil and its relation with the identity of the research participants. This research is combined with the heated debates and discourse on veiling and Muslim women in Britain. The myth of the veil and agency of veiling were used to explore various aspects of the identities of British Muslim women in order to illustrate the methods which they employed the veil for their autonomy and empowerment. Gender discourse explores the religious and cultural practices of research participants and the meanings of veiling for them. Furthermore, this paper examines the ways in which Muslim women negotiate their identities through veiling or not veiling in Britain and also shed the light on the impact of the veil on everyday lives. Hence, the research will discuss the politics of inclusion and exclusion of British Muslim women in various arena of British society.

The Politics and Gender of Shia Ritual Practice: Contestations of Self-flagellation (Tatbir) in Europe and the Middle East

Yafa Shanneik (University of South Wales) & Oliver Scharbrodt (University of Chester)

Shiis perform a number of rituals on the first ten days of the Islamic month of Muharram ('Ashura') to mourn the murder of the grandson of the Prophet Muhammad, Husayn, in Karbala in southern Iraq in 680CE. Among the more controversial rituals is the practice of self-flagellation (tatbir), performed by hitting ones forehead with a sword to cause bleeding. Tatbir has been affected by discourses of reform and modernisation that have criticised more unruly and ecstatic styles of Shia ritual performance, including public spectacles of male virility. The Supreme Leader of the Islamic Republic of Iran Ali Khamenei (b. 1939) has played a central role in banning the practice of self-flagellation among Shii communities worldwide. Other groups within contemporary Shia Islam that are openly hostile to the Islamic Republic favour the practice of tatbir and have promoted its practice among women as well. This paper consists of two parts. The first part gives an overview of current debates among clerical authorities in Shia Islam about the permissibility of ritual self-flagellation. The second part presents results of fieldwork undertaken in London and Kuwait, observing the actual performance of tatbir by men and women and analysing discussions among lay Shiis around its permissibility.

Sharia as Law or National Identity? Relocating Islamic Normative Order in Colonial and Contemporary Algeria

Ricarda Stegmann (University of Fribourg, Switzerland) & Tilman Hannemann (University of Bremen, Germany)

French colonial jurists codified the Islamic law in Algeria and the Algerian government proceeded to do so after the independence. They induced a shift of emphasis from case law to national law, thus affecting the general conception of the law and its place in Algerian society. We would like to discuss the complexity of these processes and question a common view that modernization through codification contributed to a static and unflexible legal system. In a first part, T. Hannemann introduces the intricate arguments that accompanied the redaction of the “Code Morand” between 1905 and 1916. Muslim jurists translated the modern notion of a code into various meanings. Opinions diverged about reforms in the family law and the extension of state authority. The second part (R. Stegmann) discusses the plurality of Sharia notions in contemporary Algeria. The government promulgates national law “according to the religious identity of the Algerian people”. The Ministry of Religious Affairs provides a fatwa data base as a “religious guideline” for Algerians. Between these public and private notions of the Sharia, Islamist actors favor the relocation of family law into mosques or religious schools. In conclusion, we will situate the Algerian case within current debates about the globalization of religious notions.

The Price of God: Mapping Religion, Violence, and Resources During the Rise of Da’esh in Northern Iraq

Daniel J. Tower (University of Sydney)

This presentation will utilise a unique geo-mapping approach to investigate how the concept of religion is often conflated with wider issues in the economic, political, and social spheres. I will be considering how this interplay manifests in a religiously diverse Middle East beset by Da’esh (Islamic State of Iraq and Al-Sham). Based on my current doctoral research, I will utilise several databases of information that have been imported into a Geographical Information System (GIS) to show the layers of complexity that arise when discussing the role of ethno-religious divisions and resources in conflict. I will also demonstrate how such a mapping process permits very specific and demonstrable links between religious and economic motivators – in this case the proximity and development of violence in and around oil rich districts and provinces of Iraq. Methodologically, this paper will provide a new avenue for spatial technology and analysis to be introduced to the field of Studies in Religion. This approach helps to develop a structure for handling the dynamic nature of religious negotiations – an inquiry that will highlight further research in utilising quantitative and qualitative methods in a technologically advancing age.

Religiosity in New Contexts (Chair: Tiina Mahlamäki)

13.30 – 15.30 (Fri. 1st July), Sali 7

A Market Both Religious and Secular: Ten Thousand Villages

Laurel Zwissler (Central Michigan University)

Globalization unsettles local, religious and political formations upon which individuals have traditionally anchored identities, yet this disruption opens space for new social imaginaries, new visions of community-created both by economic globalization and its critics-that cross geographic and political borders. This paper is based on fieldwork with one of the largest fair-trade organizations globally, Ten Thousand Villages. Begun by a single woman in 1946, it has grown from a non-profit owned by the Anabaptist disaster-relief

organization, the Mennonite Central Committee, into an independent organization. The stores sell products that are part of fair-trade projects meant to eliminate poverty in producers' communities and thereby ameliorate the damage of global capitalism. Customers, volunteers and employees have varying levels of knowledge about the organization; they may or may not be familiar with the underlying Mennonite values. Thus, Villages provides an opportunity to explore ways that a non-profit, originally based on explicitly Christian values, negotiates with secular markets, volunteers and consumers. Layers of communication variously emphasize or obfuscate Christian codes of salvation, mission and charity. Such ethical cosmologies, which historically have been, and sometimes continue to be, explicitly articulated as religious, invoke metaphysical interconnection and mutual responsibility, concepts that Villages now strives to reframe, not as exclusively Christian, but as secular and, therefore, universal.

Yoga and the Changing Finnish Society

Matti Rautaniemi (Åbo Akademi University)

This paper is a part of my ongoing doctoral research on the history of yoga in Finland. It looks at three important periods of popularization of yoga in Finland and argues that these have coincided with periods of rapid modernization of the Finnish society. These three periods also give an overview of the crucial points in the Finnish yoga history. From the late 1800's to 1920's, the Finnish society underwent many changes. The period marked a break with the traditional society with rise of the civil society, independence movement and freedom of religion among other reforms. This was also the time when yoga was first introduced to Finland. From the late 1960's to the mid-1970's, the Finnish society went through further upheavals, with the mass urbanization known as "the great migration". This marked a rapid shift from primarily agrarian society to a service based economy. The loss of traditional communities led to new forms of sociality. Yoga started entering the cultural mainstream during this period. Finally, from the late 1990's to 2010, yoga gained unprecedented popularity in Finland. The period was marked by Finland becoming part of the EU, cultural pluralisation, economic growth, and slow disaggregation of the welfare state and replacing it with more "flexible" neoliberal economic policies. In the paper, I will look at these three periods more closely and ask, what kind of a relationship exists between the popularizations of yoga and the changes in the Finnish society.

Religionization - the Case of Israeli Tour Guiding Narratives on Christian Sites

Orit Ramon (The Open University of Israel)

Touring the land of Israel, getting to know the land, and through it connecting with its ancient Jewish history was a major way for the Zionist movement to re-educate its members, in order to detach them from exilic Jewish identity and create a new Israeli identity that defied its religious origin and was meant to be based on the history and the sceneries of the ancient land. Tour guides had a special role within this project of re-education by mediating a narrative that was centered on the return of the Jews to their homeland and the rejuvenation of the nation in its historical land. The language that was spoken in these narratives was based on Jewish religious ideas and symbols, but was mainly a national one. Tour guides in Israel today, actually still play the same role, especially when guiding school children - of all ages, all over the country, and especially in Jerusalem. Most of the sites guided by them in Jerusalem are, in one way or the other, connected to the national narrative, but the themes represented in this narrative, and the ways in which they are represented received, in the last years, a religious dominant dimension. A field research I held during the last 4 years, focusing on the way Christian sites in Jerusalem are mediated by tour guides to school children (mainly non-religious), shows the shift in those guiding narratives from mainly national-secular ones to religion-based narratives, placing the Jewish-Christian polemics at... In the paper proposed, Jewish-Christian religious polemics will be used as a litmus test for the religionization of the national guiding narratives in

Jerusalem, as well as for the religionization of the means by which young Israelis' identity is being shaped. Means that not only do not reject the exilic-religious Jewish identity but even embrace it.

Remaking the Landscape of Urban Celebration and Events: Muslims in German Cities

Petra Kuppinger (Monmouth College USA)

The process of relocating religions, religiosities, and religious practices results in numerous new, transformed, and adjusted cultural forms and practices. This paper examines urban celebrations, public events and activities that pious Muslims and their communities have in recent decades contributed to German urban cultures. While often faced with resentment and discrimination, pious Muslims and their communities have become integral parts of German cityscapes. They are engaged citizens, and very significantly, have become creative urban cultural producers who added new events, modes of sociality and celebration to local cultures. Taking the examples of urban public iftar (breaking of the fast) meals during the month of Ramadan and the popular (Turkish) mosque kermes events (mix of community get-together and fund-raiser event), I explore the vibrant contributions that Muslim communities are making to the scenery of urban festivities and public events. Analyzing concrete iftar events (organized by mosque communities, interfaith associations, an independent Muslim women's group), I illustrate how these events combine religious and cultural elements and weave Muslim beliefs and practices firmly into the urban fabric. Analyzing kermes events, I demonstrate that mosque communities are deeply involved in their local communities and are creative shapers of local urban cultures. I argue that pious Muslims and their communities are active, relevant, and creative producers of German urban cultures.

Experience, Space and Spirituality (Chair: Tuula Sakaranaho)

13.30 – 15.30 (Fri. 1st July), Sali 8

«The Mountain Teaches Silence»: The Image of the Mountains in Western Esotericism in the Late XIX - Early XX Centuries

Pavel Nosachev (NRU Higher School of Economics, Moscow)

«The mountain teaches silence» — these words from "Meditation on the Peaks" by Julius Evola highlight the special place, which mountains occupied in western esotericism. Mountain as location, mountain as the image, conquering mountains have become important features of western esotericism in this period. Julius Evola, Aleister Crowley, Otto Rahn were also ardent mountain climbers and saw in the conquest of the mountains the analogue of the inner spiritual path. For different currents of theosophy mountains were the habitat of a mysterious "spiritual masters" (Blavatsky – the Himalayas; Roerich – the Altai mountains; Guy W. Ballard – Mount Shasta in Northern California). For the writer Algernon Blackwood the Caucasus Mountains were a place where man can attain spiritual rebirth. There are various explanations for the popularity of the mountains in the esotericism at the turn of the century. For the Europeans high inaccessible mountains represent the final frontier, places not yet reached by a civilized man, and therefore shelter for mysteries and secrets. It is no coincidence that after the conquest of Everest in 1953 stories about space aliens became so popular, exotic borders have shifted outside the earth. The role of the mountains might also be explained due to their significance for traditional religions.

Enchanted by Sound: Ritualization of Rhythm in Shamanistic and African Drumming Activities in Contemporary Finland

Linda Annunen (Åbo Akademi University)

In this paper I examine two practices in which Finnish town-dwellers engage in a ritualization of rhythm in order to create spiritually meaningful spaces. More precisely, I focus on the practices of West African and shamanistic drumming in present day Finnish cities. In shamanic drum circles a dreamlike state of light trance is pursued, while West African polyrhythm is described for example to facilitate interaction and deep self-expression. Based on interviews and fieldwork, which I have conducted during the years 2011-2015, this paper analyzes how drumming is discursively constructed to produce a space of transformation, enchantment and strong experiences. Themes that will be discussed include how drumming is described to alter experiences of time, place, feelings and communication. Further, I conclude my paper by asking what this tells us about modern day rituals and the meanings that they have in the lives of town-dwellers in contemporary Finland.

Holda, Percht, and the Wild Hunt: Ancient Lore and Custom in Germany and the Alpine regions - Questions of Continuity and its Revival in Modern Goddess Worship

Céline Grünhagen (University of Bonn)

Frau Holle (or Mother Hulda) is widely known by her appearance in the collection of tales by the Brothers Grimm. As has been concluded by several studies of folklore, Holla or Holda is one name (prevalent in central Germany) of an ancient Germanic Goddess originating in the North and Northwest of Europe. Apparently known as Percht in the southern German and Alpine regions she has or has had many designations. She is deemed to be the Goddess of spinning and weaving, the 'Lady of Wild Beasts', and apparently also oversaw life (esp. women's fertility) and death. She is also associated with the Twelve Nights and the Wild Hunt and said to be in control of the (winter's) weather. The presentation will shed some light on ancient lore, past and present beliefs, and customs corresponding to Holda in Germany and the Alpine regions. In the process the so called Klausentreiben or Perchtenlauf, whose annual performance is traditional in parts of Southern Germany and the Alpine regions as a staging of the Wild Hunt, shall be explored. In that case, questions of continuity and modification will be raised. This will be contrasted with a look at contemporary Goddess worship in the German-speaking region, which revives (or construes?) ancient lore and custom regarding Holda.

Reflections on the Idea of Sacred Place, Identity, and Interreligious Relations in Jerusalem

Emma O'Donnell (Lund University)

Israel and Palestine today are situated in a contested land, in which religious notions of sacred space are interwoven into the fiber of political disputes. In Jewish, Christian, and Muslim communities, narratives of sacred land and sacred sites compete, and this paper argues that these claims are deeply intertwined with narratives of identity, exile, and belonging. Beginning from the theory that the sense of place is formed in a dialogue between the physical environment and cultural narratives, this paper proposes that sacred space is an idea created at the intersection of identity, religious tradition, and place. This paper applies critical theory on the construction of identity to the context of Israel and Palestine today, drawing on the work of Edward Said on the dynamics of power in constructions of identity and place, and the notion of the invention of tradition as discussed by E. Hobsbawm, T. Ranger, Y. Zerubavel, and others. Furthermore, this paper proposes that while it is indeed important to use these critical tools to unpack the dynamics of power in the construction of sacred place, it is also crucial to recognize that religious narratives of identity and sacred

space run deep, and the very imbeddedness of these narratives can contribute not only to conflict, but also to reconciliation.

Transformations of Russian-Speaking Evangelicalism (Chair: Igor Mikeshin)

13.30 – 15.30 (Fri. 1st July), Sali 10

Modernity Tensions and Nenets ‘Ritualized Resistance’: Evangelical Conversion as a Strategy of Empowerment

Tatiana Vagramenko (National University of Ireland Maynooth)

The paper examines the phenomenon of conversion into Evangelical Christianity amongst the Nenets indigenous people of the Polar Urals (North-Western Siberia). The affinity between Protestantism and modern economic development has been widely discussed after Weber, and the post-Soviet case is no exception. As scholars argue, in the early 1990s, the neo-Evangelical movements gradually contributed to social changes after socialism by bringing neoliberal capitalistic culture. The paper, however, outlines the case when Evangelical movement became a form of ‘ritual resistance’ to the process of disenchantment. Religious conversion amongst the Nenets became a form of un-making capitalism in the Arctic – a mode to slow down the Western shape of ‘modernity’. Besides, newly established Evangelical communities amongst the natives often carry most expressed ethnic awareness and defensiveness. It might seem paradoxical, religious conversion into ‘Russian faith’ (as often Evangelical Christianity is perceived by the Nenets themselves) becomes a foundation for re-assembly of Nenets system of identities and for revision of Nenets authenticity, when new religious practices are being transformed into a strategy of empowerment.

“And he says, you go to God wrongly...” Negotiating Orthodox and Evangelical Identities

Piret Koosa (Estonian National Museum/University of Tartu)

Drawing on fieldwork in Komi Republic, Russia, this paper addresses some aspects of the social, inter-individual and personal tensions that have accompanied emerging religious pluralism in traditionally Orthodox rural communities. I will explore the problematics related to self-perception and self-definition on the example of women who simultaneously try to combine Orthodox and evangelical identities. Having Orthodox family background and/or valuing Orthodoxy as a cultural tradition, their active interest in religion has arisen through an evangelical church. While finding personally meaningful aspects in both traditions, these women are often confronted with conflicting discourses of the (official) representatives of the two traditions in the wider society. Whereas the specific evangelical group they belong to has a very ecumenical approach and also welcomes people who regard themselves as Orthodox, their Orthodox counterparts are generally much more sceptical towards other Christian denominations. In addition to the popular discourse that tends to present the evangelicals in a negative light, these women also have to deal with tensions their religious preferences cause with their neighbours and within their families.

Vernacular Orthodox Interpretation of Evangelical Christianity in the Republic of Komi, Russia

Art Leete (University of Tartu)

Majority of population in Komi countryside but also in urban settings considers the Russian Orthodox Church (ROC) as the most legitimate spiritual institution. Although people’s Russian Orthodox self-identification is often rather vague and ambivalent, they are usually quite sure about inferiority of Protestant Evangelical

missions if compared to the ROC. In my presentation I attempt to analyze some general and widespread stereotypes used by the Orthodox people in Komi villages for characterizing the Evangelicals. I also aim to present a couple of specific local discourses that reflect the way in which Evangelical spiritual messages are treated through vernacular narrative schemes or cognitive frames of traditional worldview. My approach will include analysis of conflict between narrative strategies of the Evangelicals and Komi village inhabitants (specifically: the Komi hunters). Besides, I intend to explore historical and contemporary socio-cultural circumstances that support vernacular understanding of Protestants as potential witches.

Bible, Marginalization, and Response to Orthodoxy as Principles of Rehabilitation of Addicted People

Igor Mikeshin (University of Helsinki)

My paper deals with the impact the history of Evangelical Christianity in Russia makes on the Baptist ministry for addicted people. Drawing from my ethnographic fieldwork, I will demonstrate how dogmatic and hermeneutical specificity of the Baptist community constructs the narrative of rehabilitation and conversion in the rehabs. I select three main manifestations of Evangelical historical context in rehabilitation. Firstly, almost all Russian-speaking Christians use Russian Synodal Bible. This translation was made in the 19th century, under huge influence of the Russian Orthodox Church, and it is very poetic and rhythmical. Hence, the narrative of conversion and hermeneutics, based on this text, are very specific and unique. Secondly, throughout most of their history in Russia, Evangelicals were marginalized and isolated, especially from their fellow believers abroad. In isolation they developed their own take on dogmatics, soteriology (doctrine of salvation), and hermeneutics. Lastly, constant pressure of the dominant Orthodox Church in religious sphere posed certain dogmatic and moral challenges, to which Evangelicals reacted with their own interpretation of the Protestant tenets. I will show the way these three aspects of Russian Evangelical peculiarity—Bible, marginalization, and response to Orthodoxy—are manifested in the rehabilitation process, predominantly based on the study of Scripture.

Religion and the Ecological Crisis (Chair: Heikki Pesonen)

13.30 – 15.30 (Fri. 1st July), Sali 12

The Crisis of Human Insecurity and Environmental Sustainability in Africa: Towards a Global Ethic of a Sustainable Future.

Ben-Willie Kwaku Golo (University of Ghana)

Considering the vulnerability of human populations to climate change and other environmental uncertainties, environmental sustainability is crucial if human well-being on earth is to be safeguarded. Ironically, underlying the degradation of the natural environment in Africa, and elsewhere in the ecosphere, is the crisis of human insecurity and vulnerability of diverse kinds, on the one hand, and the quest for human well-being and flourishing to avert such vulnerabilities, on the other. These are resilient chambers from which most causes of environmental degradation (in Africa) emerge. Consequently, efforts at achieving environmental sustainability that do not address the crisis of human insecurity through positively working towards human well-being and flourishing may be fraught with challenges. Indeed, within the indigenous African community one is not pursued without the other as both occur in tandem to ensure human well-being and flourishing. Going beyond the strictly secular and religious approaches to the issue, in this paper, I set to explore the indigenous African notion of 'well-being', which remains a core goal within the African ethics of community and its related ethics of distributive justice. I argue that exploring and leveraging the

African concept of 'human well-being' to inform national, organisational and community ethics, policies and interventions have the tendency of engendering human flourishing and sustainability. The bewildering situation of Ghana's illegal surface mining industry, popularly known as galamsey, which exemplifies the scenario of the protracted relationship between human insecurity and sustainability, serves as context for this paper.

Keywords: human well-being, sustainability, African ethics of community, environmental degradation, human flourishing.

Re-Wilding Religion: Climate Change and the Call for Interspecies Flourishing in Contemporary Ecological Discourse and Practice.

Jay Johnston (University of Sydney)

Although generated in a distinctly secular context, "re-wilding" as an approach to the global ecological crisis increasingly incorporates discourses and agendas more commonly found in both organised and self-directed religious practices. This is most clearly evidenced in ecologist and evolutionary biologist Marc Bekoff's "Rewilding Our Hearts: Building Pathways of Compassion and Coexistence" (2014) in which he presents re-wilding as "primarily" about "opening our hearts and minds to others" (5), considering it a "silent, spiritual evolution" (54). This paper provides an overview of recent work in biopolitics pertaining to climate change and ecological sustainability (including Haraway, Lorimer and Taylor) with a particular focus on the discursive construction of re-wilding as an ethical imperative simultaneously secular and spiritual. Referencing case studies from Scotland, UK and The Netherlands the paper will elaborate on both the benefits and limits of this approach to conservation for specific environments and species (human and non-human), and importantly, how the ethics developed in these discourses can be applied to a wider remit of current issues and problems. In short the approach of "re-wilding" offers both conceptual and practical pathways for negotiating, with care, vulnerability and difference.

The Sectarian Influence on the Environmental Movement in Lebanon

Laura Wickström (Åbo Akademi University)

During the last thirty years there has been an increase concerning the public awareness and knowledge about environmental questions in general and the state of the Lebanese environmental situation in particular. The environmental movement in the Middle East has largely received its inspiration from the global environmental movement. Characteristic for the modern environmental history in Lebanon is its rapid weakening. The civil war almost completely destroyed the environmental work that had been built from the 1960s onward. A national environmental movement started to take shape in the 1990s when groups in the civil society started for the first time to network around common interests. This work, however, fell apart under the neoliberal politics led by Hariri. The sectarian system based on ethnic and religious background influences Lebanon in every sphere of the society. This sense of territory has existed for centuries but was exacerbated by the civil war. This has resulted in the fact that it has been quite difficult to create truly national environmental organizations. Describing for most environmental organizations, including the religiously inspired, is that they have roots that are as much territorial as confessional.

Role of Religion in the Era of Climate Change

Panu Pihkala (University of Helsinki)

The era of the environmental crisis, which is increasingly called the Anthropocene, has generated new ideas about the relationship between environmentalism and religion. In other words, religion has been relocated in various new ways. This paper provides an overview of this important phenomenon and makes suggestions

for future work on the field. The scholar Evan Berry has provided a useful overview of the main types of exchange between religion and environment in his article “Religious Environmentalism and Environmental Religion in America” (Religion Compass, 2013). In my paper, I discuss these three types and suggest minor changes into their definition. First, there is environmental activism by religions. Second, there are sociological studies about the interplay of various religions and environmental attitudes. Third, there is functional similarity between environmentalism and religion: both provide a belief system for their most keen followers (see also the work of Bron Taylor). In addition, there has appeared a new kind of interest for religion in the time of climate change. Several scholars (such as Mike Hulme and George Marshall) have suggested that climate activism should learn from the ways in which religions sometimes succeed in influencing their followers and strengthening their motivation to act ethically. I develop this theme further and explore the role of spiritual issues in environmental education and advocacy, in relation to both secular and religious worldviews.

Wicca (Chair: Kaarina Aitamurto)

13.30 – 15.30 (Fri. 1st July), Sali 14

From the Catholic Church to the Triple Goddess – on Deconversion and Conversion of the Polish Wiccans

Joanna Malita-Król (Jagiellonian University)

Wicca, one of the fastest developing contemporary pagan religions, has reached Poland in mid 1990s and has been gaining popularity ever since. Currently, there are a few traditional covens in Poland, coming from at least three different lineages, which equals several dozen followers. According to my research, the majority of Polish Wiccans come from traditional Catholic families and have rejected Catholicism at the certain point of their lives, mainly in their teens. The process of deconversion itself varies (some of my respondents proceeded directly from Catholicism to Wicca, the others have tried numerous options on the way), yet the general path leads from the rejection of the Catholic Church to formal training followed by initiation in Traditional Wicca. The aim of this paper is to answer these questions: why did the respondents abandon the Catholic Church, converted and got initiated in so culturally different religion? This socio-cultural and contextual difference is based, among others, on magic and its significant position in Wicca (in Catholicism magic practise is considered as sinful), as well as on indirect relation with deities (every Wiccan is a priest of his/her gods, there is no institution of clergy). Both the reasons of deconversion from Catholicism and initiation into Wicca will be analysed. The paper is based on my on-going field research among Traditional Polish Wiccans conclusions are drawn from semi-structured interviews and observational study.

New Wine in Old Cauldrons: Changing Wiccan Self-legitimizations Between 1954 and 2014

Leonard van't Hul (University of Amsterdam)

Contested historical claims and genealogical strive have been part and parcel of Wicca's development. From its inception onwards, adherents were highly motivated to legitimize and locate their faith in the cultic milieu and the wider religious landscape. Through a historical content analysis of an extensive corpus of emic publications - i.e. books and magazines that were published in the UK and US in the last 50 years - we assess the historical development of this self-justification. Initially self-legitimizations depended on the notion that Wicca was a remnant of a pre-Christian pan-European fertility cult. However, when historical research established that such a cult never existed, Wiccans found other means of justifying core beliefs. These core beliefs and rituals came to be justified by stressing the spirituality's efficacy, its recognition of a shared psychical ancestry, or its moral relevancy through green activism and empowerment of the feminine. In our

paper we devote special attention to the ways scientific insights and objectifying truth-claims are negotiated and integrated into the narratives of Wiccan self-understanding and self-legitimation.

Christian Heritage in Researching Neopaganism: On How Christian Questions became internal in Neopaganism and Pagan Studies

Pavel Horák (University of Pardubice)

Pagan Studies have been criticized recently and some of the scholars among them were accused of loyalism, supernaturalism and essentialism. This paper attempts to analyse the reasons, which are beyond mentioned approaches in Pagan Studies. Problem is that Pagan Studies have been researching Neopaganism on the level of mere definitions so far and they lack systematic approach, which tries to explain it on the level of theory. My research is inspired by the research program Comparative Science of Cultures founded by S. N. Balagangadhara. He argues that originally Christian topics became secular, “non-religious” in the process of secularization, but despite their secular guise they still remained religious/Christian. I will argue that this secularized-Christian structure of thought is a basis of 1) contemporary Religious Studies, particularly Pagan Studies and 2) Neopagan self-conceptualization. It means that both Pagan Studies and Neopagans themselves solve originally Christian issues and questions. Besides that, Pagan Studies has taken over internal Neopagan issues and questions and also deals with them, which is also one of the reasons of the recent criticism. This paper aims to show those originally Christian theological questions within the Pagan Studies and tries to suggest different non-religious ones.

Relocating Jainism (II): Adapting, Re-appropriating, and Transmitting Tradition (Chair: Tine Vekemans)

13.30 – 15.30 (Fri. 1st July), Sali 17

Jain Pathshalas of North America: Changes and Continuities in Contemporary Times

Shivani Bothra (Victoria University of Wellington, New Zealand)

This paper will examine the modern methods of transmitting religious education to children in the Jain Pathshalas (Sunday religious schools) of North America. These Pathshalas represent important contemporary trends developing within Jainism. I will demonstrate how Jain Pathshalas are perceived to transmit religious education, preserve Jain culture, and form Jain identity among the future generation of Jains. To keep their tradition alive, Jain leaders in North America have responded through a renewed focus of preserving Jain culture. This focus has culminated in the restructuring of Pathshalas and their curriculum, which I argue, has become a cornerstone for preserving Jain values and transmitting religious education. I also argue that this phenomenon has critically changed the ways religious education has been transmitted. With regard to these assumptions, I will engage in my paper with the following core questions: What has changed in Jain religious education for children in recent decades? Why? What have the consequences been? This paper is developed through intensive investigations into three Jain Pathshalas of North America involving qualitative research.

Religion, Ethnicity and Citizenship: Mapping the Organisation of Contemporary Jain Identity in Britain and USA

Bindi Shah (University of Southampton)

In this paper I explore the relationship between religion and citizenship amongst Jains through a qualitative study of Young Jains UK (YJUK) and Young Jains of America (YJA), organisations orientated towards second-generation Jains in Britain and USA. YJUK and YJA are not places of worship but organisations through which young Jains learn about Jain Dharma, discuss its meaning and relevance in late modern societies, and which provide spaces for social support. These are also spaces where Jainism is transmitted, represented, and produced. In other words, these organisations are dynamic social and discursive spaces for the production of discourses on and practices of contemporary Jainism. This comparative analysis reveals that despite a transnational circulation of ideas, the intersection of religion, ethnicity, national citizenship and migration histories in specific contexts differently shapes religious identities, religious group boundaries and religious discourses among a group that experiences a high degree of socio-economic success yet little public visibility at the national level. These findings affirm views of religion in the USA as having a positive function in social incorporation of immigrants, but challenge European views of religion as engendering problems and conflict for social incorporation of middle-class South Asian children of immigrants in Britain.

Tell Me What You Eat and I'll Tell You How Religious You Are: The Role of Food in the Practice of Jainism in India and Abroad

Anja Pogacnik (University of Edinburgh)

Food consumption is a significant religious practice in Jainism due to the belief that every living being has a soul and that any sort of violence towards it causes an influx of negative karma. Hence, Jains follow a strict vegetarian diet and refrain from consuming several fruits and vegetables based on the doctrinal belief that they are composed of an innumerable number of small organisms, each possessing a soul. In this paper I will present fieldwork data from Jamnagar (Gujarat) and Leicester (England) and contrast the role of food in both settings. While in India the Jain food proscriptions are followed relatively rigidly and work primarily to demarcate Jains from the majority Hindu population, the Jains living in England do not follow the dietary rules as strictly. Although English Jains are still overwhelmingly vegetarian, following the Jain dietary proscriptions functions more as an indicator of an individual's religiosity, while the understanding of the doctrinal explanations given for the proscriptions is often modified to conform to scientific interpretations. These changes in the patterns of food consumption in England are predominantly the consequence of the absence of Jain ascetics, which act as chief religious authorities in India, and the smallness of the Jain community, which allows individuals more freedom in interpreting and following religious rules.

Psychological Positions (Chair: Teemu Pauha)

13.30 – 15.30 (Fri. 1st July), Auditorium II

Relocating Religion in Human Nature? Cognitive Science of Religion and the Naturalness of Religion Thesis

Lari Launonen (University of Helsinki)

"Religion is natural" has been a common claim among cognitive scientists of religion. This paper seeks to clarify this claim, which is often ambiguous. For example, "naturalness" has been used to refer to ontological naturalness (religion is not a result of supernatural processes), methodological naturalness (religion can be

studied by biological and behavioral sciences), and cross-cultural naturalness (religion is nearly ubiquitous among humans). Most often, however, "religion is natural" is a thesis about cognitive naturalness. This means that our normal cognitive processes are such that common religious beliefs, such as god-beliefs, are easily acquired, that we are predisposed to believe in gods, and/or that god-beliefs emerge spontaneously and require only modest, if any, cultural input. Cognitive naturalness has been defined more robustly by Robert McCauley, who terms it "maturational naturalness". Some critics complain that after the problematic parts of McCauley's definition are weeded out, it collapses into a claim about cross-cultural naturalness, which would hardly be a new finding.

God as Attachment Figure. A Model for the "Reorganisation of Inner Working Models Through a Perceived Relationship with God"

Sonja Friedrich-Killinger (University Bern CH)

Religious change can be understood in a wide perspective. From a psychological perspective, the attachment theory as introduced by John Bowlby provides a powerful framework for understanding many aspects of religious belief. It deals with the perceived relationship to God and its impact on religious change (Kirkpatrick, 2005; Granqvist & Mikulincer, 2012). Recently an enormous increase of studies on the relationship between religion, spirituality and mental health is published (Koenig et al., 2012). However, there is still a lack of theoretical models and their empirical examination which have explanatory power to understand the cause-effect-relations between religion and changes of mental health of individuals. In my presentation, I will introduce my study outcomes based on such a model. In the context of a psychotherapeutic treatment a sample of 200 inpatients were examined with a pre-post design. They answered (e.g.) a questionnaire with the "Attachment to God Inventory" and the "Centrality of Religiosity Scale". The results support the assumptions of the model and show that the perceived attachment relationship to God and the religious experiences play an important role for individual changes in mental health during the psychotherapy. The results suggest that it is relevant to think about the psychological perspective in the field of the study of religion and to develop models related to practice.

Positioning the Scholar - Cognitive Science of Religion in/and the Study of Religion

Indrek Peedu (University of Tartu)

In this paper I intend to discuss the question of how a scholar of religion should position oneself in relation to one's object of study. For quite some time this was (and to an extent still is) understood as a matter of 'methodology', differentiating between historical method, theological method and other 'methods'. In practice this discussion has less to do with 'method' (as that concept is generally understood in the humanities and social sciences) and more with the problem of how to position oneself. Because of that objectivity, neutrality and methodological agnosticism have been proposed as descriptions of the method of the study of religion. Recently this enduring debate has taken a new form, since many who pursue an evolutionary approach towards religion have argued in favour of methodological naturalism. I intend to point out how such a position marks a major epistemological and methodological difference between these new approaches and how self-positioning regularly is understood in the study of religion previously/elsewhere. Thus the major difference between the new evolutionary approaches and the more traditional historical-anthropological approaches is not so much about which data (e. g. can historian ignore biology or not?) to include, but rather concerns the question of how to relate to one's object of study. Adapting methodological naturalism would result in a noteworthy epistemological shift in the study of religion.

Relocating Religious Identities and Memories of the Past in the Antiquity and the Middle Ages (Chair: Maijastina Kahlos)

13.30 – 15.30 (Fri. 1st July), Auditorium IV

Negotiating the Masculine Ideal: Gender Stereotypes in Ancient Religious Discourse

Marika Rauhala (University of Oulu)

Religion was an integral part of identity formation in the ancient world. Religious rites, cultic communities and ritual inclusion shaped individuals' identification with their family, community, society, and culture at large as well as the articulation of one's age, social standing and gender. Even though women had an indispensable role as religious agents both in domestic and public cults, religious discourse was dominated by male voices. Consequently, religion became one of the arenas where masculine identities and norms were created and contested. Both in Greece and in Rome manliness was not a fixed category but rather a social construction which required constant assertion and substantiation. Man's appearance and actions determined his standing on the sliding scale between masculinity and femininity, and I will argue that religious conduct was one of the evaluation criteria. I will discuss various literary depictions of unwanted religious conduct and their association with gender expectations building mainly on material from philosophical and rhetorical writings of the classical and Hellenistic period. Thus, I aim at relocating the Greco-Roman religion within the wider societal discourse on identities and investigating the social logics of religious representations.

Parallel or Alternative Identities: Religious Communities of Ostia in the Early Imperial Era

Marja-Leena Hänninen (University of Tampere)

Ostia, the harbour city of ancient Rome was a highly cosmopolitan environment where many ethnic and religious groups encountered. People with various ethnic backgrounds resided there temporarily or permanently. A rich variety of religious cults existed in Ostia attested by numerous inscriptions. In my paper, I will give some examples of the cults of Ostia and discuss the social roles of the cults. I am specifically interested in the question of whether cults of foreign origin served as tools of integration or exclusion in the society. Freedmen are an especially fascinating social group in this respect. Slaves could not participate in official cults as priests, but ex-slaves were actively recruited in the service of the imperial cult. In a polytheistic religion, participation in one cult did not prevent anyone from participation in other cults. If it is possible to find same names in context of several cults, one can ask if the person had several parallel identities. My paper focuses on the role of religion in identity formation of the non-Roman population of Ostia, in particular.

Memories of the Subaltern: 'Ethnicising Religion' in Roman Literature, c. 100-300

Antti Lampinen (University of St. Andrews)

The context of the Roman Empire, in addition to fostering the tradition of writing about the 'barbarian' groups outside the empire, proved to be a fertile ground ethnographical or 'ethnographicising' accounts about the provincial groups and their past. My paper will focus upon the Roman discourse that sought to portray the provincial groups as 'remembering' their pre-Roman pasts even in the context of the High and Late Empire. Memory of the past cults and heroes could, on occasion, be portrayed as a holding of grudge towards the Romans, and some uprisings in the provinces seem to have been imagined to have strong religious, even millenarian, motivations. Generally, however, the empire of peoples, regions, and practices was much more useful for rhetorical or knowledge-ordering purposes if its *varietas* could be maintained –

but for this purpose, it was necessary to relegate the provincials to their 'ethnic' roles, about which centuries-earlier material could still be circulated. Such a mind-set is essentially colonial, and thus amenable to readings informed by Subaltern Studies, but it can usefully be studied from the point of view of the Greco-Roman tradition of religious ethnography – or perhaps more aptly 'ethnographicising outgroup religiosities'. This is the particular 'relocation of religion' that my paper explores.

Dealing with the Pre-Christian Past: Pagans and Christians in Early Medieval Irish Narratives Concerning the Conversion

Katja Ritari (University of Helsinki)

In early medieval Ireland, conversion to Christianity marked a decisive break in the history of the island. The new religion brought with it not only new rituals and customs but also a new Christian worldview and understanding of the history of the human race – and within that wider framework the history of the Irish as a nation. It also led to the relocation of the Irish as a separate entity within the boundaries of the providential history which resulted in the writing of several narratives concerning the Irish past and their becoming a Christian nation. In these narratives, religion marks the boundary between 'us' and 'the others'. The drawing of this religious boundary, however, also brought to the fore the issue of dealing with the pre-Christian past of the Irish and especially with the pagan ancestors. This paper explores the different ways in which this problem was dealt with in the religious discourse concerning the conversion within the wider project of building a Christian identity for the Irish in the centuries following the Christianization.

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