Note by the conference organization

This Book of Abstracts is based on the information we have received by session conveners and individual presenters. If abstracts were lacking or if they were far too long to be considered an abstract, we did not include that information in this overview. Apart from some general editing, we did not change the text we had received during the evaluation process of the conference. We appreciate your understanding if this leads to some inconsistency in style and language.
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**Sunday 11 May – Slot 1 - 14:15-15:45**

**A-Hey Religion, Rationalism and Science I**

Chair: Hartley Lachter (Muhlenberg College, USA)

**Sacralisation of Knowledge and Secularisation of Eschatology in Science Transhumanism**  
*Jan Motal (Masaryk University, Czech Republic)*

This paper reveals transhumanism as a secularisation of Christian theosis (deification) with a special focus on a role of human knowledge (science and technology) in this process of transformation. The transhumanism brings an idea of a radical human body and mind enhancement. As this paper argues, the importance of the enhancement is in transhumanism an expression of sacralisation of knowledge leading to the Singularity. The Singularity, a breaking point in the future of humankind, means a radical transformation of humanity. This transformation changes humanity to that extent that we can interpret it as the secular version of deification. The aim of the paper is to show that the Christian deification and the sacralisation of knowledge in transhumanism are interconnected. The analysis is based on a Foucauldian perspective of historical analysis.

**H. C. Ørsted’s Naturphilosophie: Scientific Work as Religious worship**  
*Tim Rudbøg (University of Copenhagen, Denmark)*

H.C. Ørsted (1777-1851) is well known as the discoverer of electromagnetism (1820), but his formulation of a Naturphilosophie and that he perceived the practice of science as religious worship is less known. By gazing through the lens of interplay rather than incompatibility between scientific and religious discourses this paper will ask why Ørsted entertained this notion and how it was meaningful at the time by analyzing the intellectual episteme that framed the interplay between science and religion in early modern European culture. It will furthermore be demonstrated that a part of Ørsted’s success in disseminating his natural philosophy was due to his religiously toned discourse; a tone that, not long after his death, would have had the reverse effect among his peers due to the major naturalistic and agnostic reconfiguration of the dominant knowledge systems in the latter half of the nineteenth century.

**The Scientization and Academization of Jainism**  
*Knut Aukland (University of Bergen, Norway)*

This paper investigates the development of the claim that Jainism is scientific or in harmony with modern science, and the Jains use of academic resources. I introduce the term scientization to refer to processes by which Jains align Jainism with the modern science, and academization to processes where they align Jainism with the academic enterprise in general and draw on disciplines such as history, philology and archaeology. In Jainism, academization includes the establishment of institutions and practices modelled on academia, the active use markers of such institutions (such as titles of persons and institutions), the creation of ties with mainstream academic institutions and their scholars, and the invitation of (soft science) academic appraisals of Jainism. The paper tracks the development of these processes back to the colonial era to open up the question of change and what the effects of scientization and academization might be.
Nonreligion, Rationalism and Romance: Re-enchanting the ‘Scientific Age’

Lois Lee (University College London, UK)

Discussions of disenchantment rely on intersecting binaries in which religion, art, emotion and mythos are set in opposition to rationalism, science, reason and logos. This conventional understanding of religious and nonreligious epistemologies is reified in more recent claims concerning desecularisation and reenchantment. This paper draws on qualitative ethnographic research exploring British secularity and nonreligiosity to argue against the binary. Firstly, it outlines two significant types of nonreligious culture that are heavily shaped by the Romantic tradition and appear to be more enchanted than disenchanted. Secondly, the paper demonstrates the affective, aesthetic and social qualities of all nonreligious cultures, the rationalist included. This suggests that the epistemological cultures of the ‘scientific age’ never were disenchanted, and that we need to re-enchant of our notions of the rational and secular.

A2 Contested Privates in Public Debate: The Polarization of Homosexuality and Religion in Contemporary Discourses

Convenors: Ruard Ganzevoort (VU University Amsterdam, Netherlands) and Anne-Marie Korte (University of Utrecht, Netherlands)
Chair: Anne-Marie Korte (University of Utrecht, Netherlands)

Panel Abstract

In many European countries we currently witness clashes between traditional religious constructions of homosexuality on the one hand and the public visibility of individual sexual preferences and increasing acceptance of sexual diversity on the other. These clashes between ‘imagined communities’ reflect changing public perceptions of sexualities, while simultaneously indicating shifting boundaries between ‘the secular’ and ‘the religious’, and between public and private spheres in modern western societies. This panel attempts to unpack the ‘polemics of knowledge’ that these oppositional pairings consists of. Central to our analysis is the interpretation that the shifts and tensions observed reflect not only changing public perceptions of sexual diversity, but also new positions toward the place, role, and rights of religion(s) in modern, multiform societies. The three papers discuss cases of public debate on religion and homosexuality in Dutch society in the second half of the twentieth century, contemporary Swedish society, and contemporary Dutch society.

“We, in the Land of Anne Frank”: Sexuality, Secularism, and the Dutch Nation

David Bos (VU University Amsterdam)

In the Netherlands, as in other North-Western European countries, institutionalized religion lost much of its societal prominence during the 1970s. Simultaneously, the visibility and respectability of non-heterosexual men and women dramatically increased. In public debates, these two phenomena have often been rhetorically linked – both by opponents and by proponents of ‘sexual diversity’ and ‘secularization’. This paper will trace the genealogy of this commonplace, by analyzing public upheaval about religion and homosexuality in the Netherlands – notably the 1977 ‘Miami Nightmare’, an Amsterdam benefit concert, attended by a choice of Dutch celebrities, in protest
against the ‘homophobic’ campaign of US evangelical Anita Bryant. It will be argued that this highly publicized event projected an image of Dutch (or European) culture that has stayed in place until the present day – be it now not so much in opposition to Americans as to Muslims.

“A Cancerous Tumour”: Conservative Religious Interventions in Debates on Homosexuality in Sweden

Mariecke van den Berg (University of Twente and VU Amsterdam, Netherlands)

The research interest of this paper concerns the strategic and ideological assumptions (interests, stakes) and affective resonances of present-day constructions of homosexuality and religion as opposites in public debates on religion and homosexuality. How do these constructions simultaneously shape and limit public discourse? This paper investigates, by means of two case-studies, how conservative religious convictions are enacted and reacted upon in these debates in Sweden. It does so by disentangling, first, the media debate that followed Pentecostal pastor Åke Green’s arrest after calling homosexuality a “cancerous tumour” in Swedish society (2004) and, second, the formation and role of the conservative Christian group bevara äktenskapet (Protect Marriage) in the national debate on the introduction of same-sex marriage (2009). The paper investigates the discursive strategies and othering-practices through which both the “appropriate” public expression of religion and acceptable (e.g. liberal, accepting of LGBT-rights) Swedish citizenship are constructed.

The ‘Homophobic’ and the ‘Gay-Friendly’ Pope: Dutch Responses to Statements of Pope Benedict XVI and Pope Francis I on Homosexuality

Marco Derks (University of Utrecht, Netherlands)

This paper analyses how statements on homosexuality and the family made by Pope Benedict and Pope Francis are interpreted and evaluated in Dutch society and whether the arguments and sources they use are conceived of as reliable knowledge. In this respect the difference between the two popes seems to be mainly one of style: whereas Benedict made several rather polemical and highly conceptual statements in official addresses and writings on defending heterosexual marriage against liberalism, Francis has taken a more ad hoc and irenic approach by answering questions from journalists or phone-calling a young Catholic gay man. Dutch responses to the statements by the previous pope and his successor seriously differ – they almost thank God for this new pope. Why do statements from the Vatican still cause such heavy debates in a secular society? Why do people appreciate the way Francis responds to questions regarding his attitude towards homosexuality?

A3 Defining Religion and Spirituality: Common Sense, Academic and Political Approaches

Chair: Kim Knibbe (University of Groningen, Netherlands)

Plural Knowledges in their Social Context: ‘Religion’ in Brazilian Religions

Steven Engler (Mount Royal University, Canada)

This presentation analyzes conceptions of ‘religion’ among practitioners of different religions in a small city in the interior of the state of São Paulo. If we analyze ‘pluralities of knowledge’ at an
epistemological level, we frame it as an elite intellectual discourse, de-situating it, eliding social difference. That conceptual, even philosophical, level of analysis is important. However, we can add to our understanding of religious pluralism by situating insider discourses in their social context. A brief analysis of the examples in this light supports two more specific claims. (a) The knowledge claims reflected in this plurality of discourses on ‘religion’ are markers of relative positioning within a dense local market of religious services. (b) Understanding the dynamics of that relational positioning involves laying bear a complex range of issues: above all race, gender, class and the legacies of colonialism, slavery, modernist romanticization of the indigenous, and elite/popular tensions within Catholicism.

**Managing Ambivalence and Unpredictability: Studying Religious Knowledge as Pragmatic Practice**

*Milan Fujda (Masaryk University, Czech Republic)*

Since Enlightenment "religion" has been understood as a synonym of irrationality rather than a rational pragmatic tool for handling ordinary problems of this-world life. In my presentation I propose to empirically demonstrate how people in everyday life handle ambivalences and unpredictabilities. Analysing problems related to dance improvisation I will proceed to show that the practices, which we tend to call "religious beliefs" and "religious rituals", have crucial importance in practical handling of ambivalences and unpredictabilities, but this is neither their exclusive function, nor are they an exclusive means to its fulfilment. But studying them as such pragmatic tools is a way to understand some crucial aspects of "religion" without a need to employ the concept "religion" and to struggle with the troubles if generates.

**Beyond Belief: Religious Studies as Profane Pedagogy**

*Jack Laughlin and Kornel Zathureczky (University of Sudbury, Canada)*

For a decade and more there has been the growing recognition that the invention of the Science of Religion (to use Müller’s titular designation for the project) represented the colonial cartographic projection of the Occidentally invented category (namely religion) trans-culturally and -historically. The pedagogical interventions this spawned in education (at least in the Anglo-American world) have grown from the presentation of habits of the heart to encompass the inculcation of the virtues expected of citizens in pluralist societies. The world religions approach to the study of religion offers the illusion of pluralism based on the multipliable iterations of systems of belief grounded in the binary of sacred-profane. Alternative pedagogical interventions are offered through the critique of this elemental binary. This paper examines two such interventions: the eliminationism of Arnal and McCutcheon, especially in their *The Sacred is the Profane*; and Latour’s vision of religious speech-acts as transformative performances of profanation.

**New Religiosity and the Law**

*Essi Mäkelä (University of Helsinki, Finland)*

The concept of religious freedom is deeply rooted in Western social ideology. It is seen as equal for everyone. However, the law states some attributes for defining a religious community to be registered. These guidelines are often vague, leaving room for religious differences. However, this also leaves room for the commission's subjective ideas concerning religion while evaluating the applications, and might lead to discursive bias due to the liquid concept of religion. Lately in Finland a Fenno religious pagan community, Karhun kansa, was disqualified by a commission with strong
connections to the Evangelical Lutheran Church and conservative Christian groups. So far no pagan or neo-religious groups have been registered in Finland. My current study focuses on discursive and rhetoric differences of understanding the concept of religion in the process of registering a neo-religious or pagan religious community. Here I present my work so far and plans for the future research.

**A7  Relational Diversity: ‘Politics’ of Cohesion in Interfaith Activities**  
**Session I: Interfaith Governance: Objectives, Impact, Limits**

Chair: to be announced

**Panel Abstract**

Interreligious dialogue has long been a domain of theological and philosophical reasoning which was driven by a strong sense of affirmation or optimization. Against this backdrop, the Session assembles critical empirical research on interfaith activities, such as dialogue events and peace prayers, interreligious community organizing or multi-faith spaces. Guiding questions are: How are religion and religious diversity conceived of and negotiated in interfaith activities? What are the underlying notions of a ‘proper’ or ‘legitimate’ religion? How is religious knowledge operationalized for different sorts of interfaith activities? And: How do interfaith activities contribute to adjusting religious knowledge to other societal spheres of knowledge? The first part of the session combines case studies on urban interfaith governance in Spain, Germany and the United Kingdom whereas the second part widens the scope to an empirical analysis of the modes and contexts of interreligious communication.

“Making sense of a complex world”: The Role of Interfaith Actors as Knowledge Brokers in the Governance of Religious Diversity

*Mar Griera (Universitat Autònoma de Barcelona, Spain)*

Drawing on Alfred Schütz’s work, this paper aims to examine the processes of configuration of ‘socially approved knowledge’ in the interreligious realm and the role of interfaith actors as carriers of this knowledge. The discussion is placed in the context of the growth of interreligious initiatives actors and networks in contemporary European societies since 9/11 and their increasing relevance in the governance of religious diversity. The paper argues that the ‘sense making work’ of the interfaith actors over the increasingly diverse European religious landscapes provide ‘schemas of interpretations’ and ‘social recipes’ that a growing number of policymakers rely on in dealing with religious diversity issues. Based on a qualitative empirical research, the paper examines the role of ‘interfaith actors’ as knowledge brokers and discusses their critical role in the processes of knowledge transfer, policy diffusion and policy learning in the field of the political governance of religious diversity.
“If God had wanted there to be only one religion, he would have created only one”: Dealing with Religious Diversity in Local Urban Space
Mehmet Kalender and Anna Ohrt (University of Hamburg, Germany)

Our research project “Dialogical Practice in Local Urban Spaces” aims to explore the significance of dialogical practices as a resource in addressing religious diversity and fostering social integration in a religiously and culturally diverse urban area like Hamburg. Therefore we try to figure out forms, functions and potential of interfaith activities. A particular focus is placed on religious and other ideological interpretations of dialogue and religious diversity. In our paper we will present first empirical impressions on processes of bonding and bridging within interfaith activities which take place in Hamburg and how these interrelate with interpretations of religious diversity.

Interfaith Dialogue and the Resurgence, or otherwise, of Public Religion
Mel Prideaux (University of Leeds, UK)

The study of interfaith dialogue has been dominated by theological and philosophical studies and often assumes that dialogue is a public as well as personal ‘good’. In Britain this idealised account of interfaith dialogue was broadly accepted by government policymakers during the late 1990s and first decade of the 21st century, and could be seen to inform policy developments aimed at managing religious diversity. Following the argument of Beckford (2010) this raises the question whether the apparent resurgence of religion in the British public sphere is in fact a product of government policy.

Using data from two studies (one focusing on Muslim-Christian partnership working and the other on religion and policing) alongside a case study of recent developments in ‘The Inter Network for the UK’ (IFNUK), this paper will discuss the policy and other motivations for interfaith dialogue alongside the evidence for the local impact of interfaith dialogue (as distinct from multifaith social action). The idealised model of interfaith dialogue is challenged at a local level in a way which is rarely seen in governmental policy or in theological accounts of interfaith dialogue.

A8 Islam and Social Contract
Session I: Islamic Sources and Historical Cases

Convenor and chair: Ulrika Mårtensson (Norwegian University for Science and Technology)

Panel Abstract

The panel addresses the circumstance that there is next to no knowledge about Islamic social contract theory, neither in academia nor in the European general publics. A hypothesis is that this depends on the discourses associated with current liberal democratic contracts, which still perceive ‘the social contract’ in terms of ethnic national identities. Such national contract discourses fail to perceive as contract theories religious and universalistic ones such as the Islamic, and therefore easily promote a conflicted relationship with Islam. Yet, as explored in this paper, the religion Islam includes a social contract theory which has been implemented both in the historical Islamic lands and in Europe, and in contexts where Muslims have been rulers or subjects, majority or minority.
Decoding Islam's Earliest Political Precedents: Parameters and Perceptions of a Civil Legacy
Haifaa G. Khalafallah (Sinai Centre of Islamic Mediterranean Studies, UK)

Regardless of their diverse backgrounds, Muslims have perceived Medina, their first polity, as the model from which to configure their communal lives. Drawing on the earliest sources, including papyri documents from the first centuries of Islam and, indeed, on the Quran, this paper considers the parameters of Medina’s civil legacy. This is all the more important because many such sources, especially the Quran, are constantly invoked to justify, or censure, diverse principles of governance, as being Islamic. Yet old and modern historical narratives often imprison these sources in imagined, abstract timeframes and exotic expressions. As a result, Islam’s earliest political precedents continue to be described in essentialist, ahistorical terms. Contextualizing these primary sources tells a different story: the central organizing mode of all civil matters in this model community orbits around contractual arrangements, this paper argues. Exploring the continuities and changes in this evidence helps to adjust the lens by which academia approaches Muslim history.

The Origins of Islam as a Reformed Social Contract
Ulrika Mårtensson (NTNU-The Norwegian University of Science and Technology, Norway)

The paper analyzes the Qur’anic concepts mîthâq (covenant) and kitâb (writing) as historicized by al-Tabari (d. 923) in Ta’rikh al-rusul wa’l-mulûk (The History of the Messengers and the Kings). Religion is in al-Tabari’s History presented as the foundation of a social contract institutionalized in the ancient Persian kingdoms and whose foundational principles are written legal contracts and religious pluralism. The reason religion is the foundation of the social contract is because it is intrinsically connected with kitâb (writing), thus guaranteeing the effectiveness of the social contract and thereby all other legal contracts: the law’s ability to protect rights and duties depend on writing. Islam arose because the Persian kings had violated this social contract, especially in relation to their Christian Arab vassals. The restored contract is Islam, which guarantees the rights of those who enter the social contract on the basis of their religion and through written contracts (ahl al-kitâb).

Social Contract and Religious Pluralism in a Juridical Commentary on the Qu’ran: Tafsîr al-Qurtubî (d. 1272)
Géraldine Jenvrin (University of Nantes, France)

This paper discusses the historical development of the dhimma, as a social contract in Islamic law with non-Muslims living in the Islamic territory. The focus will be on the medieval qur’anic commentary (tafsîr) of al-Qurtubî (d. 1272), which to this day remains authoritative. The tafsîr, dealing with the Islamic legal system and social needs, sheds light on the evolution of the legal status of the dhimmî. A comparative analysis of the qur’anic notion of the covenant (mîhâq, ‘ahd) between humans and God, and between Muslims and dhimmîs, will moreover reveal the dhimmato be a social contract informed by religious principles. I will show that this social contract allows for religious pluralism, according special rights and even independence to non-Muslims within Islamic society, provided that they do not break the dhimma.
Dar al-Harb as the Motherland? Tatars of the Grand Duchy of Lithuania and the Islamic Social Contract
Agata S. Nalborczyk (University of Warsaw, Poland) and Egdūnas Račius (Vytautas Magnus University, Lithuania)

Arguably, throughout the centuries the prevalent opinion among the ulama regarding residence by Muslims in non-Muslim lands (invariably labeled as Dar al-Harb, or Abode of War) has been reserved, to say the least. Yet, time and again Muslim communities would find themselves living amidst non-believers. Some of them, as in the case of Tatars from the Kipchak steppes, would even prefer to relocate to and permanently settle in a non-Muslim environment. The paper argues that through choice of non-Muslim Grand Duchy of Lithuania as their adopted Motherland, Muslim Tatars effectively entered into a unique (yet, arguably Islamic) social contract with the non-Muslim state and society. The paper follows the development of this social contract since its inception in the 14th century all the way into the nation-states of Lithuania and Poland that emerged in the beginning of the 20th century and continues until the present. The current situation the Tatars find themselves in in both Poland and Lithuania may perhaps be treated as an example of ‘good practice’ from both sides, the Muslim minority and non-Muslim majority state, and as such serve as a blueprint for possible Muslim minority – state relations elsewhere in Europe and beyond.

A12 Nonreligious worldviews I

Convenors: Carsten Ramsel (University of Bern, Switzerland) and Anja Kirsch (University of Basel, Switzerland)
Chair: Anja Kirsch (University of Basel, Switzerland)

Panel Abstract

In its everyday use, the term worldview denotes a person’s or collective’s overall interpretative outlook on life. In more technical terms, a worldview forms a framework that organises individual and collective basic or ultimate beliefs, and supplies a comprehensive view of what is considered real, true, rational as well as good, valuable or beautiful. Worldviews can either be religious or nonreligious. Like Ninian Smart once pointed out, in its broadest sense the term is neither distinctive nor evaluative in that sense of differentiating religion from its other. Therefore, he proposed “worldview” to be a term of scientific language with which various and equal interpretations of “the world” can be described. The panel discusses different usages of the term in both academic and public discussions and presents empirical research into the strategies of transmission of worldviews in educational programmes as well as religious and secular self-representations.

Atheists/Atheism in an Evangelical Point of View
Anja-Maria Bassimir (Johannes Gutenberg University of Mainz, Germany)

Abstract not available
Narrating “Worldview”: The Case of Socialist Textbooks and the Invention of a Nonreligious Tradition

Anja Kirsch (University of Basel, Switzerland)

The German Democratic Republic was a socialist state infamous for its emphasis on “worldview” (Weltanschauung) as a foundation of the social order. Over the years of its existence, a significant amount of effort was put into the task of educating young generations to become “new socialist men”, ideal and perfectly moral human beings. Civics (Staatsbürgerkunde) was the school subject meant to convey the marxist-leninist worldview. The paper provides insights into the design of this educational programme: how was the worldview made plausible, what was the pedagogical foundation for the transmission of socialist doctrine? In the analysis of the curriculum, a narratological approach is employed, showing how categories as “work”, “collective”, the “new socialist man” etc. were qualified using stories meant as prototypical frames of interpretation for everyday life. It will be discussed, how “worldview” was shaped in opposition to “religion” and how the atheistic self-understanding of the socialist state relates to the concept of worldview.

Nonreligious “Worldviews”: Some Remarks on the Qualitative Study “Atheists in Switzerland”

Carsten Ramsel (University of Bern, Switzerland)

About xx% of the Swiss call themselves an “atheist”, and yy% nonreligious. Nonetheless, the research on atheism in Switzerland is at its beginning. The study group on empirical research of religion explores nonreligious worldviews in the study “Atheists in Switzerland”. Based on guideline-supported interviews, we have interviewed self-defined nonreligious and atheists. We deal with several aspects of their realities of life, like (non-)religious education, collective and organisational activities, meaning of life, and spirituality. In my presentation, I focus on atheistic and nonreligious self-images and their representations of religion. I will reconstruct atheistic and nonreligious individual worldviews. In contrast, we have also interviewed religious exclusivists on their self-images and representations of atheists. Comparing both self-images and representations of the other, I will reflect, if and how the term worldview will be useful for nonreligious Studies and the Study of Religion.
Session sponsored by the University of Utrecht.
Convenor and Chair: Birgit Meyer (Utrecht University, Netherlands)

**Imperial Mediations: Empire and Productions of Knowledge about Religion**
*David Chidester (University of Cape Town, South Africa)*

Providing a new history of the study of religion, *Empire of Religion* locates knowledge about religion and religions within the power relations of imperial ambitions, colonial situations, and indigenous innovations. In developing a material history of the study of religion, *Empire of Religion* documents the importance of African religion, the persistence of the great divide between savagery and civilization, and the salience of complex mediations in which knowledge about religion and religions was produced, authenticated, and circulated within imperial comparative religion.

**Imagined Frontiers and Knowledge Transfer: Two European Examples for the Epistemological Mobilisation of Colonial Contact Zones**
*Ulrike Brunotte (Maastricht University, Netherlands)*

The ‘contact zones’ of knowledge production in imperial religious history weren’t only a one-way-street of Western discursive construction of Otherness but also an imaginary arena of European self-fashioning: The discovery of ‘rituals’ in cultivation of knowledge, scholarship, and culture around 1900 – for which Jane E. Harrison’s work can serve as an example – would have been impossible without an ‘imaginary ethnology’ (Kramer). Her narration of Dionysian ‘savagery’ in the Occidental past transformed the frontier into a metaphor of European self-limitation. The colonial ‘clash’ with a plurality of religious cultures established the conquering centre itself, colonized by reports about fascinating ‘aesthetic formations’ and ritual practices. It became a central motor in the production of social imaginaries of European modernity. Sometimes - as the second example, the epistemological discovery of the ritualistic *Männerbund* in German colonial discourse will demonstrate - the anthropological study of religion even generated new religions.

**Immanent Africa**
*Matthew Engelke (London School of Economics, UK)*

Why is there no significant body of literature on the secular in sub-Saharan Africa? Is it because Africa has never been secular, or is because Africa has always had an immanent frame? Does it exist otherwise, in the rhetoric and projects of anti-colonialism, or as the shadow side—the constitutive other—of “religion”? In this contribution to the roundtable, I explore these and other questions about various imperial mediations.

**‘Ritual’ in a Transcultural Context**
*Axel Michaels (Heidelberg University, Germany)*

The knowledge on ritual is based on a selective process triggered by the formation of Religious Studies in the West. Do what extent are thereby other knowledge productions on ritual excluded or
neglected? And what can, for instance, the Indian Purvamimamsa theory of ritual contribute to a different understanding of events that we call ‘ritual’?

**A-Hey Religion, Rationalism and Science II**

Chair: Tim Rudbøg (University of Copenhagen, Denmark)

The ‘Feel’ of Reason: English Evangelicals and the Aesthetics of Rationality  
*Anna Strhan (University of Kent, UK)*

Drawing on ethnographic fieldwork with two evangelical congregations in London, this paper describes techniques of self-formation in these churches, in which particular practices of listening and speaking are understood as correct means of ‘knowing God’, and reveal the significance of specific modes of rationality for evangelicals’ self-understanding. I consider how evangelicals’ privileging of rationality relates to gender roles and norms of authority within the church and broader society. Although rationality takes an increasingly prominent role in how these evangelicals talk about their faith in relation to other religious and non-religious cultures in a largely secular urban context, I show that this is interwoven with forms of emotional intimacy in their relations with sacred figures. This complicates conventional understandings of religious epistemologies as opposed to rationalism, and opens up attention to the complex aesthetic and social interrelations through which evangelicals embody particular forms of reason, faith, the secular, emotion and knowledge.

Conspiracy Theories as Religion: Secular Salvations and Scientific Boundary Work  
*Jaron Harambam (Erasmus University Rotterdam, Netherlands)*

The analogy between conspiracy theories and religious narratives has in academia mostly been deployed to disparage the former by reference to a secular understanding of religiosity – “with nothing but faith to sustain them”. Considering conspiracy theories simply as a modern form of religion is, however, too reductionist to account for the pluralism conspiracy theories as a category of knowledge confront us with. In this paper I will therefore critique such a narrow conceptualization of resemblance and explore instead the ways conspiracy theories resonate and collide with other forms of knowledge, more in particular their relation with philosophical, religious and social scientific narratives. Drawing on ethnographic fieldwork in the “conspiracy milieu” of the Netherlands I show how “eschatological” dimensions of religion appear in contemporary conspiracy culture as the longing for a better future. I dissect two opposed narratives here: a romanticist return to a “natural” past and a transhumanist leap into a “technological” future. Given the similarity of these “eschatological” conspiracy narratives with secular forms of utopianism as apparent in those philosophical traditions, the analogy social scientists draw between conspiracy theories and religion is rather selective and therefore guided by certain motivations. I argue then, to conclude, that comparing conspiracy theories to a modern form of religion should be seen as efforts by scientists to demarcate the borders of scientific knowledge, in other words: as practices of boundary work.
Subverting Rational Knowledge: Shem Tov Ibn Shem Tov’s Kabbalistic Defense of Judaism
Hartley Lachter (Muhlenberg College, USA)

Jewish life on the Iberian Peninsula during the late 14th and early 15th centuries was marked by a series of political setbacks, substantial violence, and an increasing trend of Jewish conversion to Christianity. Of the many Jewish arguments put forth to explain this historical decline, one of the sharpest came from Shem Tov ibn Shem Tov, a prolific kabbalist who was active in Castile during the early to mid-15th century. This paper explores how ibn Shem Tov sought to negotiate the boundaries of Jewish and Christian identity by asserting the superiority of the Jewish esoteric tradition over rational knowledge.

A2 Global Christianity and Local Dynamics

Chair: Kim Knibbe (University of Groningen, Netherlands)

Knowing How the World Works: Christianities and Cosmological Worldview in a Trinidadian Village
Rebecca Lynch (University College London, UK)

Cosmological worldviews are not only religious worldviews but also include wider cultural understandings of how the world is understood to work. This study looks at cosmological worldview within a small Trinidadian village with eight churches of different Christian denominations. Relationships between churches were not straightforward and divisions and differences preached in churches and described by individuals did not necessarily cause problems in practice, although there were times when church differences and identity became important. The paper considers how religious understandings and church affiliations were lived in practice and some of the core understandings of a shared worldview that were enacted and reinforced through such practices. Cosmologies are viewed as forms of knowing, which come together, not in a clear, refined system but as an amalgam that hangs together, sometimes contradictory, sometimes unclear, qualities not easily expressed through the term "belief" which suggests something more formed and straightforwardly acted upon.

Religion and Respeto: The Role and Value of Respect in Social Relations in Rural Oaxaca
Toomas Gross (University of Helsinki, Finland)

This paper discusses the different ways that the notion of ‘respect’ (respeto) is used in the Catholic and Protestant discourse in the indigenous Zapotec communities of rural Oaxaca, Southern Mexico. Both Catholics and Protestants consider ‘respect’ an important value in social relations and communal well-being, but in significantly different ways. Catholics conceptualise respect mainly as a hierarchical value central to which is the villagers’ subordination to the authority of customs and communal leaders. For most Protestants, however, respect is a horizontal notion that is associated with the freedom of faith and the individuals’ right to distance themselves from the ‘traditional’ without being excluded or marginalised. The differences between these two perspectives are reconciled by a mutual acknowledgement of the need to reciprocate respect.

Hanna Rettig (University of Hildesheim, Germany)

Engagement in missionary activities abroad still is a considerable and in some parts increasing phenomenon among Christian believers. During my ethnographic research with young Christians in an evangelical missionary training I found that the group faced a structural dilemma: their missionary mandate can and should be carried out worldwide. It is not directed to a certain place. Missionary work is conceptually boundless and global. Conversely, physical conditions of actual missionary work make place, borders and locality a relevant category. I am examining how mission-minded Christians at the interface between a boundless, universal mandate and an indispensable determination of certain places can deal with, negotiate and combine these aspects. In my paper I will empirically show how this dilemma is conveyed to a group of young evangelical Christians during a missionary training, how they determine places to travel to and missionize and how they negotiate between transcendence and localization.

A7 Relational Diversity: ‘Politics’ of Cohesion in Interfaith Activities
Session II: Interfaith Communication: Modes, Spaces, Contexts

Chair: to be announced

Panel Abstract

Interreligious dialogue has long been a domain of theological and philosophical reasoning which was driven by a strong sense of affirmation or optimization. Against this backdrop, the Session assembles critical empirical research on interfaith activities, such as dialogue events and peace prayers, interreligious community organizing or multifaith spaces. Guiding questions are: How are religion and religious diversity conceived of and negotiated in interfaith activities? What are the underlying notions of a ‘proper’ or ‘legitimate’ religion? How is religious knowledge operationalized for different sorts of interfaith activities? And: How do interfaith activities contribute to adjusting religious knowledge to other societal spheres of knowledge? The first part of the session combines case studies on urban interfaith governance in Spain, Germany and the United Kingdom whereas the second part widens the scope to an empirical analysis of the modes and contexts of interreligious communication.

Resisting Interfaith Ideology: A Case Study in Interfaith Dialogue on Religious Truth

Christian Kästner (Bauhaus-Universität Weimar, Germany)

Historically, the notion of truth was essential to interfaith dialogue and the idea that all religions can somehow agree on basic religious tenets played a central role. However, such a view is epistemologically flawed and arguably prevented interfaith dialogue from becoming a mainstream activity. Today, interfaith dialogue in the UK is often very practically oriented circumventing questions of truth entirely. This paper will present and discuss the Walk in my Shoes interfaith tandem programme, which was set up at the University of Leeds, UK, to facilitate dialogue about religious truth. To keep the set-up epistemologically sound, however, the notion of agreeing on
religious truth across different religions was eliminated. Instead, the goal was for the participants to make themselves understood to the religious other in terms of coherence, plausibility and applicability to practical life of their respective religious beliefs. Fieldwork research was conducted to determine what results such dialogue would yield for the participants. The findings obtained show that the epistemologically insular situation vis-à-vis the dialogue partner facilitated surprising and interesting ways for participants to meaningfully relate to each other, ways that would not be possible if the conversation partners belonged to the same faith community.

**Interreligious Dialogue in Times of Crisis**  
*Trine Anker and Marie von der Lippe (Bergen University, Norway)*

The 22/7 2011 Norway was hit by extreme terror. The terrorist aim was to hurt the social democracy as promoters of religious and cultural diversity (Asprem 2011; Strømmen & Indregard 2012). In this research we aim to discover in what way this societal crisis has affected the possibilities or limitations of interreligious dialogue in the Norwegian context (Leirvik 2011). A key objective is to gain insight into how students in public secondary schools perceive the opportunity in school for dialogue across religions and life stances (Skeie and von der Lippe 2009), and how 22/7 eventually has affected the content, form and potential of the dialogue. The study contains a wide understanding of interreligious dialogue (Leirvik Grung and Leirvik 2012), and both religious and non-religious (secular) students from various ethnic backgrounds are included. The study is based on empirical research and explores students` perspectives and experiences using various qualitative methods. In this paper we will present some of the preliminary results and analysis based on fieldwork and interviews in school.

**Between Enrichment and Dispute: Transreligious Encounter in Religion-Related Web Boards**  
*Anna Neumaier (Ruhr-Universität Bochum, Germany)*

Interfaith interaction does not only take part in local parish halls or town houses: With the mediatisation of everyday life also new spaces for religious interactions and possibilities for transreligious encounters gain significance. In doing so, online platforms provide a setting with specific qualities: In most cases, they are not only characterised by translocality and pseudonymity, but also by low levels of institutionalisation and regulation. Topics and modes of interfaith exchange therefore are more subject to individual and collective negotiation, while at the same time the written exchange allows for a closer look at these issues. Drawing from empirical research on Christian online discussion boards the paper focuses on users’ motives for interfaith exchange via the internet. Findings point particularly in one direction: Discussion with members of other religious traditions or worldviews may serve as a means for gaining religious knowledge as well as rhetoric skills. But despite their dialogic nature, overall aim of interfaith exchange seems to be the protection of individual religiosity, and primary point of reference is the particular religious self.

**Rooms of Quiet, Rooms of Rage? Diversity Governance in Multifaith Spaces**  
*Alexander-Kenneth Nagel (Ruhr-Universität Bochum, Germany)*

Public institutions, such as hospitals, airports, universities and shopping malls have come to provide a particular type of space to cater the religious or spiritual needs of their visitors, i.e. rooms of quiet or quiet rooms. The paper is to investigate multifaith spaces in hospitals as both results of and opportunities for religious conflict and material attempts to govern religious diversity in a particular
organizational context. Combining a visual analysis of the ‘sacred setting’ with expert interviews on
the processes of conceptualization and realization light will be shed on the challenges and conflicts
concerning a) the establishment of multifaith rooms in response to Muslim claims for a distinct
prayer room, b) the governance of religious diversity within multifaith rooms and c) the implicit
theology of religions embodied by multifaith rooms and d) conceptual trivializations as a result of
financial and institutional constraints.

A8 Islam and Social Contract
Session II: Contemporary Applications

Convenor: Ulrika Mårtensson (Norwegian University for Science and Technology)
Chair: Haifaa Khalafallah (Sinai Centre of Islamic Mediterranean Studies, UK)

Panel Abstract

The panel addresses the circumstance that there is next to no knowledge about Islamic social
contract theory, neither in academia nor in the European general publics. A hypothesis is that this
depends on the discourses associated with current liberal democratic contracts, which still perceive
‘the social contract’ in terms of ethnic national identities. Such national contract discourses fail to
perceive as contract theories religious and universalistic ones such as the Islamic, and therefore
easily promote a conflicted relationship with Islam. Yet, as explored in this panel, the religion Islam
includes a social contract theory which has been implemented both in the historical Islamic lands
and in Europe, and in contexts where Muslims have been rulers or subjects, majority or minority.

Offensive War and Social Contract
Yahya Sabbagchi (Sharif University, Iran)

Islamic scholars discuss two types of war from the religious viewpoint: Defensive and Offensive.
Offensive war, called jihad in some texts, has some sacred goals. Its advocates believe that Islam has
legislated offensive war in order to develop the religion, to establish Islam rule on other territories
and to remove pagan governments. On the contrary, some other scholars believe that Islam has not
permitted offensive war. Offensive war, if accepted, demonstrates Islam’s contradiction against
social contract as a base of a government resulting in its tendency toward removal of pagan
governments. On the other hand, rejecting offensive war demonstrates that Islam does not reject
social contract-based governments. This paper analyzes firstly the relation between permission/rejection of offensive war and social contract. Secondly, it discusses offensive war from viewpoint of the Quran in brief and argues that offensive war is not allowed in the Quranic
teachings. The paper then analyzes this conclusion in order to show an Islamic viewpoint about
social contract.

Natural Born Social Contractors?
Thomas Hoffmann (University of Copenhagen, Denmark)

In this paper, I want to reflect on how classical Islamic notion of covenants and social contracts
(bay’ā, mithâq, ‘īsr, ahl al-kitâb, dhimma, etc.) relate to historical expressions of Muslim identities.
Beginning with a brief sketch of covenantal conceptualizations and instrumentalisations, I will argue
that the covenant/social contract has been critical throughout Muslim history. Then I will proceed to
investigate the concept in the modern and late-modern period and put special emphasis on two
phenomena: so-called political Islam and the modern West European migration/integration-
experience. Throughout the paper I will maintain a comparative perspective to Judaism, both in its
'classical’ and its modern forms, since I hold that both religious communities have crucial historical
and phenomenological commonalities and are subject to common Western challenges of
nationhood.

Jalâl al-Dîn Rûmî and the Divine Covenant: A Sufi Social Contract
Reza Tabandeh (University of Exeter, UK)

Sufism is the major mystical stream in Islamic tradition and it has become the center of attention in
academia as a way to have dialogue with other religious traditions. Sufism is a broad term for a
tradition extending from Albania to China; that is disregarding western Sufism in Europe and North
America. A well-known figure known through this vast mystical tradition is Rumi (d.1273). As Andrew
Harvey the Author of “Teachings of Rumi” stated, “Rumi is a poet and teacher and spiritual master of
absolute importance for the future of the world.” The paper attempts to elaborate on the view of
the greatest Sufi poet of all times, Jalâl al-Dîn Rumi, about “Divine Covenant”, which ensures “Social
Peace”. Rumi’s perspective of Divine Covenant has different social, religious and spiritual levels,
which are all interconnected. In this paper, Divine Covenant will be defined and explained in Rumi’s
view and the way it can result in social peace for humanity will be elaborated. In short, Rumi views
all these quarrels between people as childish fights, which would all end, with the true recognition of
the Divine Covenant.

When the World is Flat: Islamic Universalism and Environmental Contracts
Wardah al-Katiri (University of Canterbury, New Zealand)

While this era is characterized by globalism and postmodernism in which there is no longer faith in
all-encompassing ideologies, the global environmental movement has failed dramatically in many
occasions and it has become obvious that the real challenge for a global environmental diplomacy is
to overcome the legitimacy of individual nation State’s interest. These accounts challenge the tenets
of social contract theory with regard to state and morality in relation to social goods. In this context,
this paper makes a critical view from Islamic perspective of the horizontalization of ethical values in
dominant ethical framework, and correspondingly, of the West’s inability to escape from the swing
of Right and Left economic thinking. Both accounts have been identified as the underlying
hortcoming to provide the principles that sustainability requires. This research is based on detailed
qualitative research of the non-nationalist, non-secular, Indonesian Muslim communities.

A12 Nonreligious worldviews II

Convenors: Carsten Ramsel (University of Bern, Switzerland) and Anja Kirsch (University of Basel,
Switzerland)
Chair: Carsten Ramsel (University of Bern, Switzerland)
Panel Abstract

In its everyday use, the term worldview denotes a person’s or collective’s overall interpretative outlook on life. In more technical terms, a worldview forms a framework that organises individual and collective basic or ultimate beliefs, and supplies a comprehensive view of what is considered real, true, rational as well as good, valuable or beautiful. Worldviews can either be religious or nonreligious. Like Ninian Smart once pointed out, in its broadest sense the term is neither distinctive nor evaluative in that sense of differentiating religion from its other. Therefore, he proposed “worldview” to be a term of scientific language with which various and equal interpretations of “the world” can be described. The panel discusses different usages of the term in both academic and public discussions and presents empirical research into the strategies of transmission of worldviews in educational programmes as well as religious and secular self-representations.

The Organization of Nonreligion in Germany

Stefan Schröder (Bayreuth University, Germany)

Historically, approaches to Secularity or Nonreligion were often linked to theories of secularization on the social macro- or micro-level. In this talk, two non-religious organizations from Germany – The German Humanist Association (HVD) and the Giordano Bruno Foundation (GBS) – will be analyzed as one space among others producing a specific kind of “Public Nonreligion” on a meso-level. Drawing on recent research projects at this juncture, Nonreligion is conceived as a concept to describe and analyze phenomena with a determinable and relevant relationship to and dependent on a religious field, i.e. the academic and public discourses about religion in a specific context. By combining approaches from Organizational Sociology and the Study of Nonreligion, HVD and GBS shall be compared in their worldviews and their way to organize Nonreligion. The comparison reveals some national specifics, but also significant differences in structural and programmatic terms that indicate the diversity of Nonreligion in the German context.

“To be or not to be, that is the question” - What Makes a Belief Religious?

Claus Tirel (University of Bochum, Germany)

Worldviews – religious as well as non-religious ones – consist of certain sets of beliefs. But what makes the ones religious, the others non-religious? Pascal Boyer (1994, 2002) has proposed a criterion, which he estimates to be a necessary condition for religious beliefs: religious beliefs minimally violate intuitive ontological assumptions about certain ontological categories such as person, animal, plant, tool, and natural object. I want to argue, that Boyers criterion is neither a necessary condition, nor is it a very operable criterion. Instead, it rather obfuscates than clarifies what makes up religious beliefs. In contrast to Boyers restriction to a conceptual level, by characterizing religious beliefs solely by their violation of other primary beliefs, I want to argue that one has to take into account the ontological implications of propositions in order to be able to distinguish religious from non-religious ones.

Against All Gods? Diversity of Nonreligious “Worldviews” in German RE Textbooks

Christina Wöstemeyer (University of Hannover, Germany)

By globalisation, migration and individualisation processes a wide variety of religious and ideological 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 – perceived? 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 religious 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 in textbooks? How can different types of nonreligion be distinguished from one another and systematised?
Monday 12 May - Slot 3 - 9:00-10:30

A-Hey Nations and Nonreligions
Session I: Roundtable Discussion

Panel sponsored by the Nonreligion and Secularity Research Network, and chaired by NSRN co-director, Lois Lee (University College London, UK)

Panel Abstract

Whilst the vitality of religion was the chief interest produced by the secularisation paradigm, recent years have seen growing interest in the new populations that emerge from secularisation processes. This enables the historicisation of these populations and allows scholars to attend to the specificities and contingencies of non- or irreligious cultures and of people’s experience of secularity and secularism. This panel considers these experiences and cultures in national context and facilitates cross-national comparison by bringing case studies from different national settings together, allowing continuities and discontinuities to emerge. The panel scrutinises the extent to which national variation is a useful way to differentiate nonreligious cultures and the salience of Europe’s identity as the exemplary case of secularity.

Roundtable discussion

Do categories such as ‘nonreligion’ and ‘secularity’ help or hinder empirical research?
Discussants: James Cox, Matthew Engelke, Lois Lee, Anna Strhan and Teemu Taira

A2 The Good Shepherd: Secularities, Religiosities and Subjectivities
Session I: Religious Subjectivities, Secularization and the State

Convenors: José Mapril (CRIA/FCSH-UNL, Portugal), Ruy Blanes (Bergen University, Norway, ICS-UL, Portugal) and Erin K. Wilson (University of Groningen, Netherlands)
Chair: Erin K. Wilson (University of Groningen, Netherlands)

Introduction
José Mapril (CRIA/FCSH-UNL, Portugal)

The objective of this paper is to theorize the relation between secularities and religious subjectivities. As several authors have suggested, secularism is not only an institutional arrangement concerned with the separation of state/government from religion but it is also a project with the objective of making a specific religious subjectivity, spirituality and relation to history. According to such arguments secularism implies a normativity that produces a specific religious subjectivity that is compatible with a liberal political ethics. Such an objective can only be achieved, so the argument goes, with the help of a particular style of scriptural hermeneutics which allows a secularized conception of religion. This concept of normative secularism or secularity (or secular culture), although interpretatively rich, seems to imply a homogeneous perception of what secularism and religion are or ‘should’ be, and consequently an homogeneous notion of the subjectivities it
produces. But is it so? Is it possible to think about distinct localization of secularity and thus different religious subjectivities? And in what sense do religious movements themselves relate to (producing or contesting) such secularities and normative arguments? In what ways do these secular normativities and religious subjectivities condition and produce relationships between different social groups, particularly in relation to sensitive issues such as migration, citizenship, rituals and gender equality, among others?

**Nativism and Secularism: The Call to Prayer in the Netherlands**

*Pooyan Tamimi Arab (Utrecht University, Netherlands)*

Sweeping statements about European secularism in general often fail to critically examine and distinguish political rhetoric and xenophobic reactions against Muslims in society from actual state practices, policies and laws. This article analyses the practice of secularism in the Netherlands, by examining the political spectrum of resistance and defense of the use of loudspeakers for the azan, the Islamic call for prayer. Dutch Muslims’ wish to amplify their call has been criticized as not fitting Dutch culture, as blasphemous, and as opposed to secularism by various groups, from liberals to orthodox Calvinists, while resistance to the azan by members of the populist Party for Freedom has furthered the mobilization of Muslims to demand the right to use loudspeakers. Distinguishing cultural from political secularism, it is argued that in an age of renewed religious intolerance, secularism is a double edged sword, which has been used to discriminate Muslims but at the same time to limit the power of a Dutch nativist, and still very much Protestant, perspective on religion that leaves little room for public manifestations of other religions.

**Secular Policies of Heritage Protection and Notions of “Religion”: Comparing Catholic Church and Afro Religions in Brazil**

*Emerson Giumbelli (Federal University of Rio de Janeiro, Brazil)*

As in other countries, state policies to protect the sites and assets classified as “artistic and historical heritage” were instituted in Brazil. The purpose of this presentation is to reflect about the official policy of heritage protection in his dual role as instruments of secular profile and as devices of recognition of religion. The comparison of cases involving the Catholic Church and the Afro-Brazilian religions make possible to think about the effects and assumptions of these policies, historically considered, on distinct religious collectives. The recognition of the Catholic Church is associated to a generic notion of “religion”, in line with its hegemonic position in Brazilian society. The case of Afro-Brazilian religions involves the construction of a specific notion of “religion”, in line with certain narrative reworkings of national imaginary. Situations therefore put into play relations between secular policies and notions of “religion” which are historically linked to certain social agents.

**Languages of Secularism and the Empire of Law: Towards Portuguese Post-Secularity?**

*Luís Bernardo (Humboldt-Universität, Germany)*

How does legal and institutional speech connect to varieties of secularism? Recent debates on the formations of the secular, following Asad, entail the question of deconstructing legal speech and connecting it to its political environment. The Portuguese is especially interesting in this regard. As a concordatarian democratic polity where the mutually constitutive relationship between secularity and religion is becoming increasingly visible, the Portuguese case shows that the loci of power hold contradictory views on the secular features of the Portuguese State. Assuming the fluidity of State
discourse regarding both the religious and the secular, where, when and how is the State secular? Is it possibly non-secular or post-secular in different contexts? Legal speech holds one of the keys to understand and answer these questions, as Law, according to Dworkin, holds one of the keys regarding interpretation and judgment in democratic politics. This paper uses three repositories of legal (the Official Gazette and Constitutional Court decision archives) and political (plenary discussions in Parliament meetings) sources to trace the politically-embedded discursive path of both mutually constitutive categories - religious/secular - from later fascism (1971) to current democratic politics (2009). The objective is to show where, when and how the Portuguese State, in its multiple modes, contradictions and locii of power, is perceived as secular, non-secular and possibly post-secular.

'A Secular Religion Within an Atheist State: Relations of Mutual Encompassment Between Afro-Cuban Religiosity and Cuban Socialist Politics'
Anastasios Panagiotopoulos (CRIA-Universidade Nova de Lisboa, Portugal)

This paper is based on a relatively new research interest in the relations between Afro-Cuban religiosity and Cuban socialist politics. The broad scope is to offer a comparative insight between the two, delving into their similarities as well as differences. Seen historically, the revolutionary regime seems to have shifted significantly its attitude towards religiosity in general, commencing with an atheist (and thus more aggressive) stance and proceeding, since the 1990s, into a more secular (and thus more tolerant) one. In any case, both in its 'atheist' and 'secular' eras, the Cuban revolution was more hostile to what in other contexts is seen as the most secular-friendly religion, that is, Christianity. Against this socio-historical background, I will put forward the argument that Afro-Cuban religiosity has traditionally adopted, what I call, a peculiarly 'indifferent' stance to any notion of politics as a completely distinct and privileged field of social action. In that sense, and especially in the revolutionary context, it has traditionally displayed a more 'secular' attitude than revolutionary politics themselves; the latter have only recently started catching up, as it were.

The Matrix of Buddhist Capitalism in East Asia: Religious Agency, Social Dynamics, and Intellectual Practice

Convenors and chairs: Fabio Rambelli (University of California Santa Barbara, USA) and Stefania Travagnin (University of Groningen, Netherlands)

Panel Abstract

The process of transmission and assimilation of Western ideas in East Asia started in the pre-modern time. The Meiji period marked the beginning of a second phase of active engagement with Western intellectual projects for Japan, a phenomenon that also became important in China a few decades later. Theories of Capitalism and Marxism have been adapted to East Asia. Buddhists also participated in the reception of these discourses and in their assimilation within the religious and social contexts. The ways Buddhists intervened in framing the relations between religious theories, social dynamics, and intellectual practice led to the formation of local ‘Buddhist socialism(s)’ and to the matrix of a Buddhist discourse on capitalism. This panel will discuss the agency of Buddhism in
drawing a discursive narrative of global capitalism in East Asia, and therefore to assess the role that Buddhists played in transforming local history of ideas and reshaping social knowledge.

**Japanese Buddhism Confronts Capitalism: Sada Kaiseki’s Buddhist Economics**
*Fabio Rambelli (University of California Santa Barbara, USA)*

The encounter of Japanese Buddhism with capitalism is a complex process. Firstly, our contemporary understandings of capitalism do not necessarily match those of the early modern Japanese Buddhists. Secondly, Buddhist temples and organizations were, since the early middle ages, centres of proto-capitalist activities. Starting in the Edo period, Japan was also exposed to Western ideas and practices that were related to the growing capitalist economy, and Buddhists were also faced with the task to provide both justifications and limitations to the developing quasi-capitalist economy in Japan. This paper discusses the economic thought and activities of the monk Sada Kaiseki (1818-1882), a public intellectual and activist who proposed several policies aimed at countering the capitalist transformation of Japan based on western models. Even though the Meiji government ignored Sada’s arguments, it is possible to argue that the ultimate success of Japan’s modernization was due to the implementation of strategies analogous to those proposed by Sada.

**Capitalist Buddhism in the Making of Japanese University Education: Isnoue Enryō and the Foundation of Tōyō University**
*Kiri Paramore (Leiden University, Netherlands)*

In 1887 Tōyō University was founded in Tokyo as the first major Japanese private university with a non-Christian profile. It was founded using funds and civil society networks of the Tetsugakkan, a lay Buddhist enlightenment foundation led by Isnoue Enryō (1858-1919) and enjoying True Pure Land Buddhism institutional and financial backing. Tōyō University became the first private (non-national) university in Japan to be accredited by the state to train teachers. By profiling themselves as anti-socialist and pro-capitalist the Tetsugakkan and Tōyō University came to be seen and see themselves as a bulwark against socialism. This presentation looks at why this happened, and how it affected their engagement with and analysis of capitalism and the state. This presentation thereby touches upon issues important for understanding not only early modern Buddhist approaches to capitalism in Japan, but also in China because of Enryō and Tōyō University’s significant later influence on the development of anti-socialist ideas in modern Chinese Buddhism.

**Capitalism and the Merit Economy in the Shanghai Buddhist Books Company, 1929-1937**
*Gregory Scott (University of Edinburgh, UK)*

The Shanghai Buddhist Books was a joint-stock, limited liability company founded in 1929 that quickly became the largest specialist Buddhist publishing company in Republican China. While previous Buddhist scriptural presses had operated on a not-for-profit basis, with production costs covered by donations of money and labour, Shanghai Buddhist Books was set up to both generate profit for its stockholders, and to continue the morally positive work of printing and distributing Buddhist texts. Matching the demands of the age-old merit economy with the requirements of modern capitalist business practices was not a straightforward process, and the company’s published reports and advertisements reflect the ongoing balancing act engaged in by its lay Buddhist managers and editors. This presentation explores how the bureaucrat and entrepreneurial backgrounds of the press’ founders informed their approach to running their religious enterprise,
how it fit into the larger networks of print production and distribution of the time, and how these new types of Buddhist print practices influenced religious knowledge and practice more generally as a result of their capitalist turn.

Chinese (Buddhist) Interpretations of Capitalism: Patterns of Resistance and Modalities of Conversion
Stefania Travagnin (University of Groningen, Netherlands)

The time between the end of the nineteenth-century and the beginning of the twentieth-century witnessed a deep and constructive – but also often problematic - encounter between Chinese civilization and modern Western ideas such as Marxism and Capitalism. The modalities of reception, interpretation, and translation of those foreign ideas and practices had an impact on levels and channels of conversion and/or resistance to them. Therefore it was the Chinese agenda, national as well as local, political as well as cultural, to constitute an essential filter for the assimilation of foreign theories. At the same time, religious doctrines and practices played an important role in defining that Chinese agenda. This paper looks at the Chinese and Buddhist hermeneutics of foundational elements of (Western) Capitalism, and specifically identifies the core elements of traditional Chinese culture and the Buddhist doctrines that had eventually constituted reasons of resistance but also support for conversion to Capitalist ideas.

A7 Parables and Religious Knowledge
Session I: Bible and Late Antiquity

This panel is part of an Interdisciplinary Research Project on Rabbinic and Christian Parables ‘Parables and the Partings of the Ways.’ The NWO project is located at Utrecht University and the School for Catholic Theology, Tilburg University.
Convenors: Eric Ottenheijm (Utrecht University, Netherlands); Annette Merz (Utrecht University/FKT Tilburg University, Netherlands); Marcel Poorthuis (FKT Tilburg University, Netherlands)
Chair: Eric Ottenheijm (Utrecht University, Netherlands)

Panel Abstract

Parables, fictive mini-tales, are intended to convey religious knowledge under the guise of a real-life story. This panel investigates the method and structure of parable-telling in a comparative approach. Its goal is to decipher the forms of ‘local knowledge’ a parable storyteller and his audience have to share in order for the parable to be operative, and to compare this form of knowledge with the religious or philosophic knowledge the parable communicates. Parables convey knowledge by means of ‘disclosure’, the truth-realization on the part of the subject hearing or reading the parable. Is the process of ‘disclosure’ similar in various traditions? Finally, by means of telling parables, a religious elite communicates its forms of religious knowledge with a wider audience. Is the knowledge parables provide pluralistic or part of a closed taxonomy of religious knowledge as embodied by the elite?
Which Type(s) of Knowledge do the Parables of Jesus Presuppose?
Annette Merz (Universities of Tilburg and Utrecht, Netherlands)

Jesus is one of the earliest known Jewish teachers who used the parable genre to convey the message of God’s imminent kingdom. Redactional features notwithstanding, it is possible to reconstruct the field of current images and motives, stereotyped agents, metaphors, plots etc. he used to communicate his insights to his audience, consisting of ordinary people and religious professionals alike. The lecture will provide a preliminary overview that will serve as a starting point for the NWO-funded research project „Parables and the parting(s) of the Ways“. Central questions are: What kind of every day knowledge or specific Galilean local knowledge is mirrored in Jesus’ parables and which areas/aspects of life are tellingly absent? To what extent is the practice of the Jesus movement reflected in the parables? Besides the imagery from socio-economic realities the parables of Jesus also draw upon Scriptural knowledge and Biblical semantic fields, which will also be included in the synopsis.

Expansive Parabolic Construction from Jesus to John and Luke
Paul N. Anderson (George Fox University in Newberg, USA)

One of the memorable distinctives of Jesus’ ministry is his use of parables, functioning to transcend sectarian parameters and stimulating the imaginations of multiple audiences, and effectively so. However, the creative work of parabolic construction did not end with Jesus; it is picked up and furthered in distinctive ways among the Gospel traditions—but distinctively by John and Luke. John translates parabolic images into Christocentric discourses, and Luke presents highly memorable parables that challenge religious boundaries, extending God’s grace in surprising ways. Interestingly, Luke includes Johannine material that is not in Mark, but he does so in expansive, constructive ways. On the subjects of Samaritans, shepherds, Mary and Martha, formerly dead Lazarus, the anointing woman, and the Roman official, Luke adds parabolizing extensions, showing that he not only reported Jesus’ parables; he followed Jesus with his own expansive parabolic constructions as a means of conveying religious knowledge in transformative ways.

Pragmatic Dimensions in Parable Research
Andries G. van Aarde (University of Pretoria, South Africa)

Interpreting a parable requires the decoding of the nature of an analogy which will reveal the degree of the deciphering of the riddle communicated through parabolic discourse. In biblical hermeneutics throughout the twentieth century Aristotelian logic revived in parable research in that the nature of a “meta-phor” between the subject and the predicate in a comparison (the so-called Ähnlichkeitsrelation) was understood in terms of either “epi-phor” (similarity) or “dia-phor” (substitution). This distinction contributes to the disclosure of power-relationships concealed in religious discourse by uncovering the subversive dimension of parabolic discourse. In this paper the relevance of subversiveness of parabolic discourse is enhanced by adding aspects from pragmatic linguistics (especially the role of implicature in communication) and anti-society language usage. These two aspects are explained by illustrations from the Jesus tradition (parable of the pearl), Epictet’s dissertations (meal parable), and Paul’s comments on marriage (1 Corinthians 7).
Glastonbury in Europe, Europe in Glastonbury: Pluralities of Issues, Methods, Perspectives I

Chair: Marion Bowman (Open University, UK)

Panel Abstract

Glastonbury, the small town in southwest England that is known inter alia as the cradle of English Christianity and heart chakra of planet earth, has rightly attracted scholarly attention from scholars both within and outwith the UK. Glastonbury’s influence is also felt beyond the UK, through products, music, ideas, websites and material culture originating in Glastonbury and in the status accorded to it by spiritual practitioners from Europe. The establishment of Goddess conferences and temples on the Glastonbury Goddess model in the Netherlands and Hungary are among examples of this. European scholars working on Glastonbury, or working with individuals or groups for whom Glastonbury is significant, rarely come together to compare research findings, perspectives and methodology, but in doing so could take forward the study both of this site and the field of multivalent contemporary sacred sites. This panel brings together a range of papers on this topic, with the intention of creating a network of knowledge which would be multi-sited and mutually beneficial. It will be introduced by Marion Bowman, giving a contextualising overview of scholarship on contemporary Glastonbury.

Invoking the Sacred Land: Indigenous Goddesses and the Politics of Belonging in Glastonbury and Europe
Kavita Maya (SOAS, University of London, UK)

Circulating within Glastonbury’s spiritual communities are discourses of race and ethnocultural identity which are traceable to influences arising from the European Enlightenment. Based on doctoral research in Glastonbury, this paper discusses the prevalence of indigenous British or Celtic spirituality among the Glastonbury Goddess community, with attention to the contrary political undercurrents implicated in the revival of romanticist nature spirituality in contexts beyond Britain. In Spain, the Netherlands, Germany and the Czech Republic, following the Glastonbury form, an emphasis on celebrating goddesses of the native land has taken root among individuals and groups connected with the Glastonbury Goddess Temple. Drawing on critical race and postcolonial theory, I argue that implicit in these practices are narratives of history, culture and belonging which are potentially exclusionary, and do not mirror the complex identity processes which constitute the (post)modern subject: the negotiation, crossing, dismantling and reconstruction of borders, and of cultural meaning and reference.

Mere Stardust: Animism, Totemism, and Substantively Western Concepts in British Druidry
Jonathan Woolley (University of Cambridge, UK)

The Order of Bards, Ovates, and Druids (OBOD) is Europe’s largest Druid order, and it holds two solstice celebrations in Glastonbury annually. Following the comparative approach adopted by Prince and Riches (2001), this paper will examine how the landscape-focused cosmology of OBOD compares to animist and totemist ontologies from other parts of the world. I argue that despite relating to nature in a classically totemistic fashion, OBOD’s ontology nonetheless holds an interest in material essences and the individual similar to that shown by European thought more generally.
This view of an enchanted but naturalistic cosmos throws conventional dichotomies of Europe’s religious past and secular, humanist future into question, and raises the possibility of reconceptualising the Enlightenment project as a whole.

**Music as a Form of Spiritual Knowledge in Contemporary Neo-Paganism in Glastonbury**

*Isabel Laack (Harvard University, USA; University of Heidelberg, Germany)*

Making music is an important part of the spiritual practices found within the thriving Neo-Pagan scene in Glastonbury and beyond. One of the essential elements of the British Pagan identity is its reference to pre-Christian spiritualities. Recent academic studies have questioned the historicity of the popular images of these traditions and stated that there is little to be known about them academically. Religious agents have taken on this challenge very creatively. In contrast to academic methodology, they have favoured non-rational methods to approach and revitalise “ancient spirituality.” This paper explores the role music is given in this context as an important form of spiritual knowledge. Music is considered as a powerful and effective medium establishing a sensual, emotional and intuitive link to the ancient past. It enables musicians and listeners to identify with the contents of this form of spirituality on a deeply felt bodily level.

**A12 Aesthetics of Knowledge: Epistemologies for the Sensory Side of Religion I**

Chair: Alexandra Grieser (Trinity College Dublin, Ireland)

**Panel Abstract**

Western history of knowledge theories bear a long tradition of dividing human faculties of knowing into rational, analytical features on the one hand and irrational, sensory ones on the other, often seeing the latter merely as raw material for the mind’s activity. Beyond these limiting concepts, the aesthetic approach to religion aims at rethinking the process of knowing (aisthesis) as a permanent interaction between perception and cognition, imagination and the embodied mind. The contributions will respond to the conference’s invitation of ‘pluralizing knowledge’ in three ways: firstly, by adding a fresh view on the religion-knowledge-nexus and its manifold aesthetic aspects; secondly, by looking closer at diverse forms of knowledge and how they are cultivated by sensory practices; and thirdly, by unfolding the challenges for academic analysis and the knowledge needed to enable the study of religion from an “aesthetic of knowledge”-perspective.

**Stone Knowledge**

*Mikael Aktor (University of Southern Denmark, Denmark)*

Certain stones from certain rivers in India are regarded as embodying certain gods or as in other ways imbued with ritual agency. A large stock of religious, ritual and astrological knowledge has been associated with these stones, but what in the sensory qualities of these stones originally triggered such associations? How did they become ritually potent, and how did this ritual potency generate religious knowledge? Applying cognitive theories about the domain specificity and cognitive fluidity of human knowledge and based on field work on Bāṇa Liṅga stones from Narmada
River and other stones included in the Hindu Pañcāyatana Pūjā, the paper seeks to answer some of these questions.

Teaching, Singing, and Visualizing bodyless knowledge in the Chinmaya Mission. Knowledge Production in Modern Advaita Vedanta
Annette Wilke (University of Munster, Germany)

The Advaita Vedanta, Sankara’s strictly non-dualist interpretation of the Upanisads, has always been a highly scholarly, profoundly text-based hermeneutics, as the word alone is supposed to have revealing capacities, if it is properly communicated in a certain teaching method. Likewise, the aim – the experiential knowledge that oneself is not different from Absolute Being (existence-consciousness-bliss) – is highly abstract and unsensory. It is an experience of “bodylessness in this life” according to Sankara’s Brahmasutra commentary. The paper shows how the verbal teaching of this state is supplemented by more sensory forms like devotional songs and nowadays even movies in the Chinmaya Mission. Like other Vedanta teachers the head of the Mission composes songs himself, and many songs have already been ascribed to Sankara. The paper’s aim is to present and reflect the diverse forms of knowledge production and their different epistemologies and experiential qualities.

Spirit Possession as Aesthetic Knowledge: Narrativity, Relationality and Embodiment
Katharina Wilkens and Eva Winter (University of Munich, Germany)

Spirit possession (or demonic possession in the European context) is deeply concerned with aesthetic aspects of knowledge embedded both in the trance rituals, the spirit characterisations and illness narratives. Classic scholars in this field (such as Boddy, Lambek & Stoller) have variously found gender, community and collective memory to be central to this particular form of embodied knowledge. We will discuss three examples spanning early modern Germany and present day Tanzania focussing on aesthetic forms of knowledge concerning human relationships, both on collective as well as individual levels. Coded language, gestures, clothing, intercultural and gender stereotypes performed and narrated in the possession context open up a platform to negotiate identity in relationship to kin, neighbours and forebears. Spirit possession practices enable people to tell, perform, negotiate and treat therapeutically relational identity and dependency in their communities through the specific forms of immediacy present in altered behaviour and altered states of consciousness.

F123 Contemporary Spirituality and Popular Culture I

Chair: Kim Knibbe (University of Groningen, Netherlands)

Consumer Attitude toward Religion in Postindustrial Society: A Case of Female Spiritual Practices
Grishaeva Ekaterina (Ural Federal University, Russia)

In spite of over 79% of Russians declare their formal affiliation to Russian Orthodox Church, New Age ideas and practices are very popular in Russian society. Female spiritual practices are the specific part of New Age movement. Female spiritual practices are the various spiritual courses, workshops, focused on the femininity development, on the creation female character and image. They mixed
the traditional religions concepts, the elements of Eastern religions with psychology, physical exercises, medicine. The consumption of spiritual practices is alternative to traditional religion in a secular society. We use the rational choice theory as an instrument to analyze teacher’s and participant’s behavior and their attitude toward religions. In female practices spirituality and consumption are deeply intertwined. As the result the three types of consumer strategies of participants were find out.

**Ethnographic Knowledge on Enchanted Moments**  
*Terhi Utriainen (University of Helsinki, Finland)*

Ethnography can be understood as knowledge co-composed by several actors; moreover, it is exploratory knowledge that talks rather about possibilities and potentialities than facts. This particular kind of knowledge often stems from situations and moments in which the researched people create their understanding about something that matters to them while ethnography becomes an enterprise to capture the sense of these moments. In doing this, I suggest, ethnography might itself become one point of articulation of some shared matters of concern (Latour). My case concerns the ethnographic attempt to capture enchanted moments in which angels happen (become present) to modern women in Finland. My anthropological interest is to know what happens in these enchanted moments of presence for the people involved; a more sociological question is to ask what these enchanted moments might tell about the desire for as well as the conditions of credibility of “religion” in modern life.

**How to Discern Religion from Entertainment, Especially in New Spiritualities?**  
*Frans Jespers (Radboud University Nijmegen, Netherlands)*

Both rituals of traditional religions and practices of new spiritualities usually contain a combination of religious and entertaining aspects (among other ones). When we concentrate on new spiritualities, the amusing presentation of body-mind therapies, human potential training sessions, or psychic consultations is often conspicuous. The entertaining factor of Pagan rituals is high as well, but it seems to be dominant in wellness spiritual offers. However, most theories on new spiritualities (or on new religious movements in general) do not discern entertainment as such. Probably, it has been subsumed under other concepts, such as re-enchantment (Partridge), commerce (Carrette & King), romanticism (Heelas), emotionality (Woodhead), popular culture (Knoblauch), or the mysterious sacred (Hanegraaff, Aupers & Houtman). Nevertheless, entertainment can be conceived both as a separate anthropological category and as a cultural field (of leisure, games, entertainment industry, etc.). I intend to explore the category of entertainment in connection with religion and especially with new spiritualities with the help of some small case studies. How can we discern religious from entertaining aspects in spiritual practices and how can we qualify them? Are providers of spirituality aware of the entertaining aspects? How do they know, how do they call them? Is entertainment in most new spiritualities actually more important than in traditional religious rituals, and if so, why? Finally, how can we explain that most current theories of religion do not manage to discern entertainment within or from religion?
Panel sponsored by the Nonreligion and Secularity Research Network, and chaired by NSRN co-director, Lois Lee (University College London, UK).

Panel Abstract

Whilst the vitality of religion was the chief interest produced by the secularisation paradigm, recent years have seen growing interest in the new populations that emerge from secularisation processes. This enables the historicisation of these populations and allows scholars to attend to the specificities and contingencies of non- or irreligious cultures and of people’s experience of secularity and secularism. This panel considers these experiences and cultures in national context and facilitates cross-national comparison by bringing case studies from different national settings together, allowing continuities and discontinuities to emerge. The panel scrutinises the extent to which national variation is a useful way to differentiate nonreligious cultures and the salience of Europe’s identity as the exemplary case of secularity.

Selective Hostility Against ‘Religion’ in France Between Particular Politics and National Identity: The Freedom of or the freedom from ‘religion’
Christiane Königstedt (Leipzig University, Germany)

Still widely accepted central characteristic of French national identity is the institutional separation from church and the secular state, an emphasis on rational thought as well as an individual freedom to choose one's opinions and beliefs, though not expressing them in public realms. Nevertheless, since the 1970s’ case in which the secular order was seen challenged appeared frequently toward selective religious movements and contemporarily, these challenges are conceived as stemming more and more from ‘alternative’ or esoteric healing practices and philosophies. This paper will briefly outline the development of mainly secular political arguments against certain religious groups and practices and in the following investigate more deeply in how far sub-concepts of national identity - belonging to the stable set of commonly available cultural knowledge – are in this special case concerning religion employed to create meaning and legitimacy. Focusing mainly on notions within the understanding of the subject, collective identity and ‘freedom of religion’, I will point out how traditional French concepts and connected values are employed by secular actors to ‘legitimise the delegitimisation’ of certain religious belief and practices.

Secular Liberalism in the Netherlands
Cora Schuh (Goethe University Frankfurt, Germany)

With the 1960s the Netherlands rapidly secularized, undergoing a salient liberalization of values. How to analyze the emerging secular majority other than by surveys or via public discourses – especially since self-organization around nonreligious worldviews remains exceptional? For my PhD project I focus on the secular profile of the political party D66. Historically a promoter of the de-confessionalization of Dutch politics and e.g. same-sex marriage, D66’ liberal agenda still implies further secularization. I am interested in the party’s role in contestations over secularity taking part
on local, national and European level – yet also as an organization within which different notions of secularity compete. What notion of secularity is expressed, what are personal experiences and notions of religion of members, what issues stir internal controversy, what relevance has secularism in a highly secularized society, and how does liberalism relate to nonreligious organizations as humanists or atheists?

New Age Atheism in Estonia
Atko Remmel (University of Tartu, Estonia)

Estonia belongs to the group of countries known for its high secularization rate. A motif of Estonians as “religiously cool” people is present in Estonian National Narrative already from the beginning of the 20th Century, religion was driven to cultural periphery by the end of Sixties during the Soviet occupation. After short religious revival after the collapse of Soviet Union, religion plays almost no role in Estonian everyday life. Since the 2005 Eurobarometer survey (16% believed in God) Estonians consider themselves “World’s most atheistic nation”. At the same time Estonian religious landscape is deeply influenced by different New Age beliefs, which affect not only traditional religions, but atheists and nonbelievers as well, resulting in a very strange “syncretistic” or “New Age atheism”. The paper gives historical overview of described process and formulation of Estonian National narrative critical of religion, provides sociological analysis of current “New Age atheism”.

A2 The Good Shepherd: Secularities, Religiosities and Subjectivities
Session II: Religious Subjectivities, Secularization and the State

Convenors: José Mapril (CRIA/FCSH-UL, Portugal), Ruy Blanes (Bergen University, Norway, ICS-UL, Portugal) and Erin K. Wilson (University of Groningen, Netherlands)
Chair: Ruy Blanes (Bergen University, Norway, ICS-UL, Portugal)

Transformations in Argentinean Catholicism, from the Second Half of the XX Century to Pope Francis
Gustavo Morello (Boston College, USA)

The process of secularization is a universal dynamic that is not verified in each place in the same way. It is the result of concrete historical dynamics and of institutional negotiations between religious actors that claimed the right to speak in social and political processes. Because secularization is a tension, the fluctuations between poles depend on historical circumstances. I understand secularization as transformations in religiosity, transformations that occur at different levels: a macro one (the process of distinction from the political system), a meso-level (the phenomenon of the pluralization of the public sphere), and finally a micro or personal level (the affirmation and autonomy of individuals). In this paper, following the path of Jorge Bergoglio, I will highlight the historical process of secularization/ transformation of Argentinean Catholicism. I expect to bring up some elements that may help to discuss a Latin American way of secularization.
Pedagogical Propositions Beyond the Religious/Secular Divide: Subjectivities Formation in 20th Century Brazil

Eduardo Dullo (University of São Paulo and CEBRAP at Federal University of Rio de Janeiro, Brazil)

In this paper I suggest another reading of the Brazilian historical formation of a secular society by discussing how Catholicism played a major role in two constituting moments. The first goes from 1927 to 1961, when the Catholics were faced with the creation of a public secular school system. The second goes from 1960 until 1990 and I focus on the non-formal education provided by a left-wing Catholicism. My argument goes from a refusal of a secular society in the first moment, when they tried to establish a Christianisation of society to a completely opposite position in the second, when the Catholics were responsible for the formation of a secular society as a consequence of their more worldly approach. On both moments I underline the pedagogical propositions that were put forward, tracing how they planned to constitute an appropriate subjectivity to that historical moment.

Making ‘Sacred’ Space: The Role of ‘Religion’ and Religiously Inspired Actors in Humanitarian Aid Provision in the Context of Forced/Irregular Migration

May Ngo (Swinburne University of Technology, Australia)

My proposal aims to explore how certain ideas of the sacred and the secular are mobilised, utilised and translated into practices of a particular Christian organisation working on irregular Sub-Saharan African migration in Morocco. In this way, religious groups themselves are producing, utilising and contesting sacredness and secularities not only in their external relations and in response to their context (responding to EU geopolitics, to a ‘non-secular’ Islamic state, to a ‘secular’ humanitarian discourse) but also within the organisation with contesting ideas on what constitutes the ‘secular’ and the ‘sacred’. Following on from Barnett and Stein (Sacred Aid, 2012) I argue that constructions of the sacred and the secular are processes and strategies that are mobilised for specific purposes and within specific contexts, therefore going against an essentialised and monolithic conception of ‘religion’ or indeed the ‘secular’ (Fountain, 2012). Therefore, my approach is based on a year-long ethnographic fieldwork research in Morocco for my doctoral thesis, aiming to anchor my analysis on an empirical study that is based on a particular case and grounded in specific practices. Through this, I aim to show that distinct localisations do produce particular kinds of secular normativities and religious subjectivities, but that these are an outcome of the interrelationship and dynamic between a religious group and their particular history, socio-political context, conditions, and personalities of the actors within the organisation.

The Sacralization of Humanity: Subject Making in Global Humanitarianism

Annette Jansen (Amsterdam VU University, Netherlands)

My PhD-thesis studies the beliefs and worldviews of humanitarian and human rights activists who advocate humanitarian military interventions as a way to halt mass atrocities, that is: genocide, ethnic cleansing, war crimes, and crimes against humanity. It argues that although humanitarianism and human rights are secular worldviews, notions of the sacred inform that worldview and inspire activists in their call for mass atrocity interventions. As such, my thesis studies what Casanova (2012: 459) calls ‘the sacralization of humanity through the globalization of human rights’. I build on the view proposed by Talal Asad (2003: 25): ‘that the “religious” and the “secular” are not essentially fixed categories’, and that, ‘the sacred and the secular depend on each other’. My paper argues that
a shift in the making of the subject in global humanitarianism and human rights can be observed: from a political notion of ‘people’, to a depoliticized notion of ‘populations’, to a transcendent notion of ‘humanity’. This shift may indicate a decreased believe among humanitarian and human rights activists in the possibility to liberate and relieve oppressed and suffering people through political systems and ideologies, that is: through peoples revolutions and the international system of human rights. This loss of hope for finding solutions for human tragedies in the secular political realm, may evoke an urge to find ‘salvation’ in the more transcendent realm of a sacred ‘Humanity’.

Constructing Feminist Secular and Religious Subjectivities: Feminist Positionings vis-à-vis ‘Religion’ in Belgium

*Nella van den Brandt (Ghent University, Belgium)*

Today’s attitudes of feminisms in West-European countries towards religion and spirituality are affected by local religious and secular histories and discourses (Aune 2011, Braidotti 2008). The ways in which feminism, secularism and religion are constructed in relation to each another, however, has rarely been empirically researched in the context of liberal-secular West-European societies. This paper intends to explore various feminist ways of positioning vis-à-vis ‘religion’ in the context of Flanders – the Dutch-speaking northern region of Belgium – and asks what this implicates for the analysis of feminist identities and subjectivities. It draws on case studies of women’s organizations in Flanders conducted through qualitative research methods. The paper demonstrates that feminist secular and religious subjectivities are constructed in conversation with each other; are implicated by feminist perspectives; and are embedded in a context that is dominated by a specific social formation of Catholic secularity. It argues that the diverging ways in which feminists position themselves vis-à-vis ‘religion’ are to be understood as situated within and simultaneously reconfiguring the local landscape of the relationships between feminism and religion.

A3  
Art, Fiction and Science as Basis for Religion: Cognitive Approaches to Religious Appropriation of Non-Religious Knowledge

Convenors: Carole M. Cusack (University of Sydney, Australia), Egil Asprem (Norwegian University of Science and Technology / University of California at Santa Barbara, USA), Markus A. Davidsen (Leiden University, Netherlands)

Chair: Ann Taves (University of California at Santa Barbara, USA)

Panel Abstract

This panel uses approaches from recent cognitive studies of religion (CSR) to consider processes of origins, knowledge transfer, and convergence between religious and other spheres of knowledge. A core assumption of CSR is that religion does not rely on a specialized ‘religion module’, but is explicable in terms of normal socio-cognitive systems. Nevertheless, most CSR research has focused on religion as a relatively autonomous sphere of knowledge and practice. How cognitive bridging-mechanisms link domains that are commonly separated on the discursive level (e.g. ‘religion’, ‘art’, ‘literature’, ‘science’) remains relatively unexplored. This panel draws on cognitive theory to investigate such links. Asprem sheds light on knowledge transfers from popular science to popular religion with reference to ‘minimal counterintuitiveness’ and ‘cognitively optimal religion’. Davidsen
explores the persuasiveness of supernatural fiction with recourse to cognitive narratology and blending theory. And Cusack demystifies the development of ‘invented religions’ out of art practices and play by pointing out the shared evolutionary roots of these practices.

Schrödinger’s Cat is a Zombie: How Minimal Counter-Intuitiveness (MCI) Helps Us Explain the Epidemiology of Scientific Concepts in Religious Contexts

Egil Asprem (Norwegian University of Science and Technology / University of California at Santa Barbara, USA)

Robert McCauley (2012) recently argued that, while “religion” utilizes “natural” cognitive features that require little or no training, “science” is dependent on cognitively costly, “unnatural” inferences that require heavy cultural scaffolding. However, this only holds for comparisons between institutionalized science is and “popular” religion. What happens if we focus on popular science instead? A cognitive analysis of the interaction between “popular science” and “popular religion” can tell us something new about the selection, mutation, and transmission of scientific concepts in religious discourses. I propose a cognitive-cultural model of science-religion transfers that predicts a predominance of certain types of concepts being transferred to the neglect of others. Central to this model is the formation of high-salience “minimally counterintuitive concepts” and their transmission and adaptation in “cognitive optimum” religion. It is suggested that a process of cognitive optimization of cognitively high-cost (scientific) concepts provides a bridging mechanism for scientific and religious domains.


Carole M. Cusack (University of Sydney, Australia)

This paper investigates the relationship between art and religion in models of human development, and draws on Robert N. Bellah’s Religion in Human Evolution (2011) and Stephen Davies’ The Artful Species (2013), both of which posit a cognitive evolutionary biological understanding of these aspects of human existence. I consider the cognitivist family of explanations of art and religion (that they are adaptive, that they are spandrels – accidental by-products of adaptive behaviours – or they are technologies, cultural productions enabled by, but not, evolutionary processes). I argue that new ‘invented’ religions and self-conscious art practices (especially of the body-based performance variety), both make transparent the process behind the origin and formation of the arts and of religions (out of play and narrative, through the intermediate stage of ritual).

How Religious Fiction Persuades: A Cognitive Approach

Markus Altena Davidsen (Leiden University, Netherlands)

We know that religious fiction can have persuasive power. For example, many readers of Marion Zimmer Bradley’s The Mists of Avalon came to believe both in the Goddess and in the historicity of a pre-Christian Goddess cult in Britain. Drawing on (cognitive) narratology this paper demonstrates how religious fiction persuades, i.e. how it constructs an ‘aura of factuality’ and attaches it to its religious motifs. The aura of factuality can be constructed, for example, by authoritative characters explaining religious doctrine (narrative level), through author/narrator-conflation (narration level), and by fact boxes (paratextual level). The plasticity of human cognition allows the semiotic effect of factuality to be transferred between discursive levels and to add up to a
‘total factuality score’ which determines the persuasiveness of the narrative as a whole. Inspired by cognitive blending theory, I sketch the typical constrains governing factuality transfers and persuasiveness accumulation in religious fiction.

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This panel is part of an Interdisciplinary Research Project on Rabbinic and Christian Parables ‘Parables and the Partings of the Ways.’ The NWO project is located at Utrecht University and the School for Catholic Theology, Tilburg University.

Convenors: Eric Ottenheijm (Utrecht University, Netherlands); Annette Merz (Utrecht University/FKT Tilburg University, Netherlands); Marcel Poorthuis (FKT Tilburg University, Netherlands)

Chair: Annette Merz (Universities of Utrecht and Tilburg, Netherlands)

Meshalim in Rabbinic Literature: A Diachronic Approach
Lieve Teugels (Amsterdam University, Netherlands)

The session’s goal is formulated as to “decipher the ‘local knowledge’ a parable assumes to be present among the audience/readership in order for the parable to be operative, and to compare this type of knowledge with the universal religious or philosophic knowledge the parable tries to convey”. Both the assumed ‘local knowledge’ of the audience and the ‘universal religious or philosophic knowledge’ the parables’ authors want to pass on, are likely to have changed in the seven or eight (or even more) centuries in which rabbinic parables were generated. In my study, I will compare a selection of parables found in representative collections from three periods of the rabbinic literature: the tannaitic Midrashim (3rd cent.), Eicha Rabbah (amoraic, classical midrash, 5th cent.), and Aggadat Bereshit (late midrash, 9th or 10th cent.). All three corpora are replete with meshalim.

Meshalim in Leviticus Rabbah 4. Parables on an Unintentional Sinner
Lorena Miralles Maciá (Universidad de Granada, Spain)

Chapter 4 of Leviticus Rabbah, a midrash from the 5th century Palestine, is devoted to the commentary on Leviticus 4:2 («If any one sins unintentionally in any of the Lord’s commandments which must not be done and does any of them»), which is interpreted in connection with other biblical texts whose explanations enlighten the topic dealt with, the position of an unintentional sinner. These links between the verses, as well as the explanations related to them, are at times supported on allegorical exempla such as those of the parables. This paper will focus on the use of meshalim, rabbinic parables, in Leviticus Rabbah 4, a text especially abundant in this kind of narratives.

The Parable: a Mirror of Contemporary Jewish Society?
Marcel Poorthuis (University of Tilburg, Netherlands)

The Jewish New Testament scholar David Flusser has argued that parables should not be viewed as a mirror of contemporary society. With the aid of esthetic and literary theories that emphasize the sui generis status of art instead of considering it an imitation of nature, Flusser argues that parables aim
at shocking the reader by a story that runs counter to ordinary expectations. In my contribution I will show that in spite of that, parables may still contain important information about contemporary society. This should not be sought in the parables’ central elements, however, but rather in their additional features. Dealing with the parable of the festive meal in Luke 14 and in Rabbinic literature, I will demonstrate that the embellishments contained in it are not essential to the story. Explanations of each detail should be considered as later allegorizations. Precisely as embellishments, they refer to the daily life of the first centuries.

**Early Jewish Parables between Rhetoric and Exegesis**

*Eric Ottenheijm (Utrecht University, Netherlands)*

Narratological analysis argues that Rabbinic parables are ‘ontologically’ (Boyarin) situated in the praxis of Rabbinic Bible commentary, i.e. midrash. Parables operate for and within a scholarly elite with thorough Scriptural knowledge. In contrast, synoptic parables appear as a rhetorical genre, aiming at a general public and presuming general local knowledge. This neat genre division is challenged in this paper for early sources. Firstly, Luke’s parabolic story of the Samaritan is adduced to answer exegetical questions such as the identity of the ‘neighbour’ in Lev 19:18 and the parable of the prodigious son presupposes Scriptural knowledge of the Jacob/Esau typology (Luk 15). In Tannaitic midrash, internal evidence and external evidence (manuscripts) suggests that parables functioned as rhetorical forms before they were adapted to and made subservient to Rabbinic midrashic discourse. This blurs the neat scholarly distinction of rhetorical and exegetical parables and posits parables in emerging religious elites.

**Glastonbury in Europe, Europe in Glastonbury: Pluralities of Issues, Methods, Perspectives II**

Chair: Marion Bowman (Open University, UK)

**Panel Abstract**

Glastonbury, the small town in southwest England that is known inter alia as the cradle of English Christianity and heart chakra of planet earth, has rightly attracted scholarly attention from scholars both within and outwith the UK. Glastonbury’s influence is also felt beyond the UK, through products, music, ideas, websites and material culture originating in Glastonbury and in the status accorded to it by spiritual practitioners from Europe. The establishment of Goddess conferences and temples on the Glastonbury Goddess model in the Netherlands and Hungary are among examples of this. European scholars working on Glastonbury, or working with individuals or groups for whom Glastonbury is significant, rarely come together to compare research findings, perspectives and methodology, but in doing so could take forward the study both of this site and the field of multivalent contemporary sacred sites. This panel brings together a range of papers on this topic, with the intention of creating a network of knowledge which would be multi-sited and mutually beneficial. It will be introduced by Marion Bowman, giving a contextualising overview of scholarship on contemporary Glastonbury
Glastonbury and the English Catholic Imagination
Richard Irvine (University of Cambridge, UK)

Glastonbury has long held pride of place in English Catholicism's sense of its own history, and the story of the town's role in England’s Christian origins has been retold at various stages in the life of the church. In this paper, I view Glastonbury from a particular vantage point: the imaginations of Somerset Benedictine monks who in the 19th and 20th centuries drew liberally on Glastonbury's Catholic monastic heritage to legitimate their own 'Englishness' and to draw a line of continuity reaching through the ruptures of the reformation and the dissolution of the monasteries to the present day. I use this as a basis to discuss why Glastonbury remains potent as a source for Catholic identity, and how this potency can lead to conflict, as in 2006 when some Catholic pilgrims to Glastonbury, speaking openly of their wish to "cleanse the town of paganism", clashed with new age residents.

Pilgrimage and Pilgrim Hierarchies in Vernacular Discourse: Comparative Notes from Glastonbury and the Camino de Santiago
Tiina Sepp (University of Tartu, Estonia)

This paper is based on my fieldwork conducted in two important destinations on the spiritual landscape of European vernacular religion – the Camino de Santiago in northern Spain and Glastonbury in southwest England. In this comparison between modern expressions of pilgrimage I look into power relationships that exist on the pilgrimage and describe how hierarchies of pilgrims are created and maintained. I will reflect on the meaning of the rather ambiguous words ‘pilgrim’ and ‘pilgrimage’ and observe how their usage often reveals the conflicts and tension between different belief systems of Christianity and New Age. I have observed how in statements like “These people are not real pilgrims” and “Their pilgrimage is not a true pilgrimage” the words ‘pilgrim’ and ‘pilgrimage’ are used to establish authority and create hierarchies of people. I will analyse how the words ‘pilgrim’ and ‘pilgrimage’ are used on two levels – scholarly and vernacular, and how these two levels occasionally overlap.

Glastonbury, Magical Midpoint Source of Authentication for Dutch Paganisms
Hanneke Minkjan (Amsterdam VU University, Netherlands)

The Magical Centre of Glastonbury is not only known as the foundation of Christianity, but also forms, being the outward form of Avalon, the most important Pagan Centre of the U.K. The annual Glastonbury Goddess Conference thus attracts each year hundreds of participants from all over the world. Likewise it functions as a Magical Midpoint of the Pagan World for many Dutch Pagans, and through these centripetal forces some participants of the Dutch Goddess Movement have permanently moved to Glastonbury. However also centrifugal forces have been active in Glastonbury, as the Glastonbury Goddess Conference formed a source of inspiration for the foundation of the Dutch Goddess Movement, Foundation Avalon Mystic, and of the second Goddess Temple in Europe in the Netherlands. This paper elaborates both these centripetal and centrifugal powers of Glastonbury for Pagan Authentication in the Netherlands.
A12  Aesthetics of Knowledge: Epistemologies for the Sensory Side of Religion II

Chair: Sebastian Schüler (University of Leipzig, Germany)

Body Knowledge in Between Cognitive Sciences and Cultural Studies
Anne Koch (University of Munich, Germany)

Cognitive study of religion, psychosomatics and other disciplines from natural sciences are central for methodically understanding and reconstructing religious ways of knowing, producing knowledge and connecting knowledge. For this endeavour to succeed cognitive science and cultural studies have to come to a shared epistemological understanding. In this vein body knowledge is introduced as a heuristic category for ritual and every other form of body use and elaborated in its several categories such as muscle tone, body scheme, interface, tattooing, prosthetic perception etc.

Aesthetics of Knowledge as a Double Perspective: Beauty as Medium and Message in Scientific Knowledge
Alexandra Grieser (Trinity College Dublin, Ireland)

In western intellectual history, the highly political question of how humans perceive and make sense of their world has largely been absorbed by what has been called ‘theologies of beauty’, be they Plato’s unity of beauty, truth, and goodness, the sublime of the 18th century, or contemporary aestheticization of science. Recent cultural and cognitive studies have turned these normative understandings into an analytical concept which can be applied to the study of shifting boundaries between religious and scientific knowledge. This allows for a double perspective: firstly, analysing the aesthetic configurations which link scientific knowledge to the larger cultural imaginary; and secondly, analysing how aesthetics and beauty are deployed as aesthetic argument when it comes to science as a message and a world-view. By analysing material from popular brain-sciences, the paper aims at contouring the potential of the aesthetics of knowledge perspective responding to the challenge of pluralities of knowledge.

Cultivation of Knowing: An Extrasensory Aesthetics
Jay Johnston (University of Sydney, Australia)

This paper examines the different modalities of perception that are able to be cultivated within the framework of aesthetic experience. Drawing examples from both secular and religious fields, including esoteric traditions, it argues for an ethic of vision linked directly to the conscious cultivation of perception. Further, it asks questions of the valency of the knowledges gleaned and their relevance for the conceptualisation of contemporary subjectivity.
"And not a word about the Goddess": Reflections on the Production of Religious Knowledge and of Processes of Making and Displaying a Pagan Identity, Mirrored by the Participation of Israeli Pagan Women in Israeli Women’s Spirituality Festivals and Workshops

Shai Feraro (Tel Aviv University, Israel)

In this paper I intend to analyze processes of formation and expression of Pagan identity amongst Israeli Pagan women, when attending 'Women's Spirituality' Festivals and workshops in Israel.

'Contemporary Paganism' is an umbrella-term used for describing modern attempts in the West for reviving various ethnic and magical traditions, mainly those of the pre-Christian European world. There exists a clear correspondence between these religions and the Feminist Spirituality Movement, which first started developing in the United States during the 1970's-1980's. Spiritual Feminists share Contemporary Paganism's call for restoring the connections between human beings, the natural world and the Sacred Feminine.

Israeli identity politics contribute to the fact that most Israeli women who participate in women's spirituality will strive to do so within a Jewish context. Only a very small minority would actually describe themselves as 'Goddess Feminists'. Alongside Feminist Spirituality, a small Pagan community has been developing in Israel since the late 1990's. I wish to examine the ways in which Israeli Pagan women – who are able to move between the overlapping (yet different) circles of Contemporary Paganism and Feminist Spirituality - shape and express their Pagan identity while participating in 'Women's Spirituality' festivals and workshops in Israel. Seemingly, the mutual emphasis within the two movements on the feminine aspect of the divine and on feminist values should not create a contradiction between the participants’ Pagan Identity and the festival/workshop goals, values and theology. Yet my claim is that the unique connections between (Jewish) Religion and the state in Israel as the nation-state of the Jews create a situation where Israeli Pagan women find it usually hard to express their Pagan identity when encountering the wider Feminist Spirituality movement in Israel. Some of them express resentment and claim that the values and traditions of Goddess Feminism and Contemporary Paganism undergo a kind of 'cultural rape' by moderators of Women's Spirituality workshops and circles in Israel, who present them within a 'Jew Age' frame of reference. This situation contributes in turn to the consolidation of a distinct identity for Israeli Pagans - separated from the wider Israeli New-Age 'scene'. It thus presents interesting data pertaining to the politics of the production of religious knowledge, its reception (and rejection), circulation, transmission, (de)legitimization etc.

The Interaction of Narratives about “Vedic Wisdom” in the Space of One Festival, “Child of Nature”

Irina Sadovina (University of Toronto, Canada, and University of Tartu, Estonia)

The paper examines the interaction of narratives about “Vedic wisdom” in the space of one festival. “Child of Nature” takes place annually near St Petersburg, welcoming spiritual seekers and teachers from a variety of paths. As such, it is an embodied example of George Chryssides’ New Age juncture: a place of both conflict and creative effervescence. The pluralism of the festival is complicated by the
presence of a highly contested term, “Vedic wisdom”, which is shared by neo-Vaishnavites, pagans, eco-villagers inspired by the Siberian wise woman Anastasia, and people interested in self-help. The festival is thus, paradoxically, both a space of pluralism and a battlefield of competing truth claims. Its participants seek to control the expression of others' ideas and assert their own, while also entering into discussions and being ready to compromise. Despite these power struggles, for many participants, the festival is a place of play, creativity and hybridity.

**From the Secret Knowledge to Political Agenda: Case Study on Theosophy**

*Anita Stasulane (Daugavpils University, Latvia)*

The presentation highlights interference of esotericism and politics. Latvian National Front (1998) has been active for the last fifteen years, and has in recent years experienced an increased interest from followers of the so-called right wing. The members of this group are “people who know”, and their “knowledge” at once constitutes them a superior class of beings, whose status is different from that of those who “do not know”. Analysis presented in this paper is a part of a broader FP7 collaborative research project “Memory, Youth, Political Legacy and Civic Engagement” (MYPLACE) on young people’s social participation. It provides a summary of findings on youth activity and is based on 30 qualitative in-depth interviews with theosophists in Latvia and ethnographic research data on the contemporary Theosophy.

**F125 The Plurality of Shūkyō: Negotiating the Category ‘Religion’ in Japan**

Chair: to be announced

**Panel Abstract**

During the Meiji period (1868-1912), Japanese society saw the emergence of new epistemologies and worldviews. Meanwhile, existing worship traditions were redefined and reshaped in accordance with the newly established category ‘religion’ (shūkyō). In modern Japan, this category is imbedded in politics and law, and subject to ongoing negotiation. In recent years, several scholars have discussed the historical configuration and development of ‘shūkyō’. In this panel, we wish to contribute to the debate by examining various ideological and institutional influences – Japanese and non-Japanese – by which ‘religion’ was shaped in modern Japan, and exploring the plurality of uses (legal, political, scholarly and popular) of the term. We will analyse different understandings of shūkyō that have coexisted in Japan in the course of modern history, and examine some of the previous ideas that are reflected in these understandings. We will also look at more recent developments, asking how different notions of shūkyō relate to secularism and the public-private dichotomy today.

**The Plurality of Shūkyō: Negotiating the Category ‘Religion’ in Japan**

*Mark Teeuwen (University of Oslo, Norway)*

No concept makes sense on its own; like all words, concepts derive their meaning from their relationship to conceptual neighbours and opposites. When the concept of religion first gained currency in Japan in the late nineteenth century, it found a place in a conceptual landscape that was
influenced by Western understandings, and was yet rooted in local traditions and realities. In this paper, I will discuss the early career of the Japanese term *shūkyō* (‘religion’) in its relationship to two of its most striking Meiji antonyms: *jikyō* (‘civic teachings’) and *sōshi* (‘public ritual’). I hope to make clear that *shūkyō* already at this early stage ended up on the wrong side of the conceptual pair *kō* (public; good) and *shi* (private; bad). This has had lasting consequences for the position of religion within Japanese society.

The GHQ Concept of ‘Religion’ and its Transformation among Shintoists in Early Postwar Japan

*Rosemarie Bernard (Waseda University, Japan)*

This paper will examine the domestication of the concept of religion in Japan in the wake of the implementation of policies by the Allies after WWII. First, I wish to examine how the policies implemented by William Bunce, who was a central figure in the management of religion and education at the General Headquarters of the Allied Occupation in Tokyo, aimed not only at the disestablishment of State Shinto, but more deeply at the protection of religious freedom. Bunce’s idea of religion was based on the notion that belief, first of all, was an individual matter. While such a principle rang true with many Japanese, or came to be more appreciated, according to Shintoists in the late 1940s, (and today as well) ‘Shinto’ was by definition communalist in nature. Among the more intellectual members of the Shinto community, especially those trained officially or unofficially in the sociology of religion, the latter field of inquiry provided a useful frame according to which postwar Shinto could be rationalized and re-theorized as a ‘religion’ – in such a way as to conserve its focus on the group, the nation and emperorship.

Discarding Religion, Reclaiming Religion: Competing Uses of a Concept

*Aike P. Rots (University of Oslo, Norway)*

In contemporary Japan, knowledge about religion is produced and categorised in various ways, at times contradictory. Competing epistemologies of religion are contingent upon different conceptualisations of the category ‘*shūkyō*’. Several scholars have pointed out that, in recent decades, this category has come to be perceived increasingly negatively, to the point that few people or institutions now identify with it. Accordingly, as I will describe in this paper, more and more worship practices are redefined as ‘culture’ or ‘tradition’, and subject to processes of heritagisation and discursive ‘de-religionisation’. Meanwhile, however, some actors are trying to reclaim the category, defining it in positive terms and trying to reestablish notions of some sort of Japanese national religion. In this paper, I will compare some of these different understandings of ‘*shūkyō*’, which coexist in Japan today. In this context, I will also discuss one recent initiative to reappropriate the term: the Department of Practical Religious Studies at Tōhoku University, established after the 2011 tsunami.
Monday 12 May - Slot 5 - 15:30-17:00

Panel sponsored by the Nonreligion and Secularity Research Network, and chaired by NSRN co-director, Lois Lee (University College London, UK).

Panel Abstract

Whilst the vitality of religion was the chief interest produced by the secularisation paradigm, recent years have seen growing interest in the new populations that emerge from secularisation processes. This enables the historicisation of these populations and allows scholars to attend to the specificities and contingencies of non- or irreligious cultures and of people’s experience of secularity and secularism. This panel considers these experiences and cultures in national context and facilitates cross-national comparison by bringing case studies from different national settings together, allowing continuities and discontinuities to emerge. The panel scrutinises the extent to which national variation is a useful way to differentiate nonreligious cultures and the salience of Europe’s identity as the exemplary case of secularity.

Varieties of Secularity: Atheism and Agnosticism in Austria
Tatjana Schnell (University of Innsbruck, Austria)

As belief systems are concerned, these have, in the past, typically been associated with religion. Research has focused on various degrees of religiosity and related characteristics. The absence of religiosity has not been considered a valid approach to the world in its own right, but rather as ‘something lacking’. Varieties of non-religiosity and their correlates have thus been severely neglected in empirical research. In the present research programme, secularity is operationalized as a multi-dimensional construct (Dimensions of Secularity – DoS; Schnell, submitted). People neither self-identify as a specific ‘type’, nor are they classified as belonging to an exclusive category. By reporting degrees of agreement to a variety of beliefs and attitudes, a complex and informative model is achieved. Here, an Austrian sample (N=269) will be explored with regard to the two dimensions of atheism and agnosticism, and their links to demographics, personality traits, world views, and well-being.

What is Religion? Pluralities of Knowledge Among ‘Secular’ Swedes
Ann af Burén (Södertorn University, Sweden)

In this paper, I focus the issue of contextualization, arguing that religious ‘fuzzies’ in Sweden are enmeshed in a number of discourses on religion that inform and shape how religion is related to and discussed at the level of the individual. Departing from the idea that religion may be regarded as an empty signifier (in the Laclauan sense) filled with different content depending on the subject position of the individual, I distinguish between a number of understandings of religion present in the interview material at the basis of this study. These understandings, in turn, may be traced in the religious history of Sweden. However, not only local historical trajectories and ideological dependencies are important when it comes to considering context, but in order to properly map and
interpret the context of an individual, I insist that we need to look closely at that person’s particular subjective religious landscape.

Content Analysis of Interviews of Affiliated Non-Religious in Finland
Janne Kontala (Åbo Akademi University, Finland)

While 30-40% of the Finns consider themselves to be non-religious, considerably fewer actively participate in organizations with an explicit non-religious agenda. Since affiliation seems to correlate with a sharper value-profile characteristic to the non-religious, it is expected that non-religious affiliation likewise correlates with more pronounced and specified views regarding one’s non-religiousness. What are the characteristic motivating factors and ways of rejecting, being disinterested in, or actively opposing religion in its various manifestations? The 79 open-ended interviews of this study were guided and to some extent structured by another research instrument, FQS, but the participants were also encouraged to reflect on their viewpoint freely, going outside the scope of the instrument. The primary aim of this study was to map the discursive landscape of the non-religiously affiliated Finns; a secondary objective was to assess the suitability of FQS for secular respondents.

Equally Secular but Unequally Nonreligious: Profiling European and American Religiosity
Lois Lee (University College London, UK)

In profiling religiosity, Europe and America are almost always described as different – secular Europe and religious America. This paper presents two sets of data that destabilize this opposition. Firstly, quantitative data are used to show that (i) what might be called the secular population – the number of people who are more or less indifferent to religion – is consistent not only between European countries but also between Europe and America, whereas (ii) the size of the active nonreligious population varies. This suggests that secularity is less significant for understanding European and US ‘religious landscape’ than active nonreligion. Secondly, the paper reflects on how London has emerged as a cultural centre from which contemporary Atheist cultures have diffused only partially through Europe, most visible across Western Europe as well as other parts of the West. This trajectory works with the quantitative findings against the idea of European homogeneity and of European/US divide with regards to secularity.

Re-thinking the Phenomenology of Religion in the van der Leeuw Tradition for the Twenty-First Century

Convenor and chair: James L. Cox (University of Edinburgh, UK)

Panel Abstract

Criticisms of claims that the academic study of religion constitutes a discipline in its own right largely have been based on methodological arguments centred around the assertion that ‘religion’ cannot be separated from plural sources of knowledge derived from the social, cultural, economic, political or a variety of other factors that comprise human communities. As scholars in the study of religions sought to separate the ‘science’ of religion from theology and from the social sciences during the first half of the twentieth century, the phenomenology of religion, particularly as it was developed
and articulated by Gerardus van der Leeuw, was seen as providing a unique methodology for the study of religion as a category *sui generis*. During the latter part of the twentieth century and into the twenty-first, the phenomenology of religion has largely been dismissed by Religious Studies’ scholars as quasi-theological and essentialist, relegating foundational figures like van der Leeuw to history. In light of Gerardus van der Leeuw’s central place in the phenomenology of religion up until the middle of the twentieth century, this panel reconsiders the relevance of the phenomenology of religion in the van der Leeuw tradition for contemporary methods in the study of religion and as such analyses if, and how, phenomenology might continue to contribute to academic studies of religion as part of a plurality in methodological approaches.

**The Cognitive Science of Religion as a Re-expression of van der Leeuw’s Phenomenology of Religion**  
*James L. Cox (University of Edinburgh, UK)*

Theories linked with the cognitive science of religion are now capturing a major interest amongst scholars who formally and deliberately dissociate themselves from theological interests while maintaining a multi-disciplinary approach to the study of religion. This corresponds in part to the traditional aims of the phenomenology of religion as articulated by Gerardus van der Leeuw to study religions non-theologically, since ‘God’ cannot form the subject matter of an empirical science, and, at the same time, to avoid reducing religious phenomena obtained from any singular disciplinary explanation. Van der Leeuw’s typological schemes for classifying religious phenomena also find parallels in the writings of numerous scholars associated with the cognitive science of religion, such as Harvey Whitehouse. This leads to the conclusion of this paper that the phenomenology of religion in the van der Leeuw tradition, as re-expressed through key ideas in the cognitive science of religion, continues to play a central role, although often unacknowledged or unrecognised, in defining a constitutive methodology for the study of religious communities, their histories, beliefs and practices.

**A Study on the Acceptance of G. van der Leeuw’s Phenomenology of Religion in Korea**  
*Shin Ahn (Pai Chai University, South Korea)*

In Korea there are two major trends in the study of religions: theory-emphasis and tradition-emphasis. Seoul National University, a national university, represents the education of theories and Sogang University, a Jesuit university, emphasizes various religious traditions. In spite of this difference, faculty members of the two universities have accepted the methods of G. van der Leeuw in the study and teaching of religious studies. His works were translated and his methods are still being taught. In 1991, Professors Yun Yee-heum (1940-2013) of Seoul National University translated three chapters of G. van der Leeuw’s *Sacred and Profane Beauty: The Holy in Art* (1963) into Korean. The complete translation doesn’t appear until now. Professor Kim Yeong-dong of Presbyterian College and Seminary is translating the whole book. They both emphasize the importance of van der Leeuw’s phenomenological approach to religion in order to understand modern cultures. In 1995, Professor Son Bong-ho of Seoul National University and Professor Keel Hee-Sung translated G. van der Leeuw’s *Inleiding tot de Phaenomenologie van den Godsdienst* into Korean. In 1996, Professor of Chung Jin-hong paid attention to the function of cultural criticism in van der Leeuw’s works and in 2010 I compared van der Leeuw with Mircea Eliade in terms of their differences of phenomenology. In this paper, I will examine how van der Leeuw’s works have been accepted in Korea by evaluating
different views of Korean scholars. In the 21st century, his insight is still persuasive and effective in the study of Korean religions.

The Neophenomenology of Jacques Waardenburg

Anna Ksiazek (Jagiellonian University, Poland)

This presentation is a result of my PhD studies, which focus on the scientific activity of J. Waardenburg. At the present time, Jacques Waardenburg belongs to the most well-known researchers and theorists of religious studies. He is recognized in the field of phenomenology of religion, methodology of religion and but he is also the founder of many publications in the field of Arabic studies, history and the contemporary world of islam. Jacques Waardenburg is often called the "father of neophenomenology". He suggests that the main task of phenomenology in 'new style' should be analysing 'intentions' and 'subjective meanings'. From his point of view, every religious phenomenon should be seen as 'expression' or 'specific manifestation' of human intentions (dreams, aspirations, ideals). In this case, the accent is moved from the religious phenomena to human consciousness and intentions lying at the base of religious phenomena. In his way he solves the problem of meaning of religious phenomena that have always been considered the most important thing in the phenomenology of religion. This method could be the basis for secular religious studies and theological constructions, and could be a solution to the 'crisis' in phenomenology.

A2

The Good Shepherd: Secularities, religiosities and subjectivities

Session III Secularisms and Islamic Subjectivities

Convenors: José Mapril (CRIA/FCSH-UNL, Portugal), Ruy Blanes (Bergen University, Norway, ICS-UL, Portugal) and Erin K. Wilson (University of Groningen, Netherlands)

Chair: José Mapril (CRIA/FCSH-UNL, Portugal)

Islam, Subject and Collective Body in the City: The Tablighi Jama’at in Barcelona

Guillermo Martín-Sáiz (University of Barcelona, Spain)

In this paper I will address how among the followers of the Islamic movement Tablighi Jama’at a particular conception of the subject based on his/her conception of the body and its linkage with the collectiveness challenges the terms of the relationship between the public sphere and Islam in a traditionally Catholic country such as Spain. In doing so, I will reflect on the reasons of the imbalance existing between the scientific attention paid to the movement and its growing influence among Muslims in Barcelona, Spain and Southern Europe. The Tablighi Jama’at subverts (even in a moral sense) not only the anthropological conceptions of Islam when designing methodologies and ethnographic frameworks, but also an assigned sphere based on the enclosure of the sacred, in mosques, private homes, or neighbourhoods populated by Muslim immigrants. Such subversion does not imply a violation of the secular normativity and its nature and order by the transfer of Islam, as an object of worship, beyond the limits of the private, the sacred and the niche assigned to Islam and religion by the secular. What articulates Islam here is not the following of the authority of an object of worship (Islam and God in his fundamentally different nature) by the subjects of the religious practice (Muslims). From an anthropological perspective, in this case the subject incorporates the object of practice, an exemplary model recreated through body habits and the
exercise of proselytism, giving example, teaching and preaching. Here, religion may be understood as the incorporation itself of the model, as its own agency, not different of its own practice, able to transform a non-Muslim majority context in an adequate environment for a pious experience. Which particular body practices and conceptions enable Muslims to do so? How the historical relationship with Islam in a progressively secularized Spain has obscured such practices and conceptions?

[Dis]Locating Fundamentalism: Space, Religion and Subjectivity
Juan Caraballo (University of Puerto Rico)

The ‘fundamentalist’ label is anything but a ‘neutral word’. Instead, it is charged with connotations aimed to qualify individuals who stand outside widely accepted religious subjectivities; all of which are linked, to archetypes of ‘modern’, ‘secular’, ‘tolerant’ and ‘progressive’ milieus in the ‘West’. To these effects, the concept of fundamentalism has a ‘normalizing’ political logic and function that impacts the religious communities it signifies. In wanting to steer clear from this category, some Spanish Muslims reject it through a rhetoric of contestation, while few assume it albeit subverting its pejorative meaning. Yet, this paper focuses on those who choose to present themselves as ‘secular’, ‘moderate’ and ‘integrated’ citizens. This is not to suggest that they do so in agreement with, or support of, the popular shorthands about Islam and Muslims. On the contrary, some actions are characterized by an element of dissatisfaction whereby the stereotype of the ‘good’, ‘secular’ and ‘integrated’ Muslim is temporarily assumed out of ‘necessity’ and thus, grudgingly. Given that this represents a deliberate effort to refuse the full marginalization of Muslims in Spain, such actions will be treated in this paper as a strategy of resistance against—rather than sheer compliance with—a stigmatizing trend.

A3 Parables and Religious Knowledge
Session III: Contemporary Religions

This panel is part of an Interdisciplinary Research Project on Rabbinic and Christian Parables ‘Parables and the Partings of the Ways.’ The NWO project is located at Utrecht University and the School for Catholic Theology, Tilburg University.
Convenors: Eric Ottenheijm (Utrecht University, Netherlands); Annette Merz (Utrecht University/FKT Tilburg University, Netherlands); Marcel Poorthuis (FKT Tilburg University, Netherlands)
Chair: Marcel Poorthuis (FKT Tilburg University, Netherlands)

The Use of Parables in the Islamic Polemics against Darwinism
Martin Riexinger (Aarhus Universitet, Denmark)

The introduction of the theory of evolution caused considerable concern among Islamic scholars and ‘intellectuals’ in the late 19th and early 20th century, since they feared the explanation of the emergence of life and humans in particular might undermine the belief the God the Creator and in supernatural agencies in general. Scholars like Said Nursi (Turkey, ca. 1876-1960) and one of the founding figures of Islamism, Abū´I‘lā Mawdūdī (British India/ Pakistan 1903-1979), used parables in their criticism which reflect which degree of scientific knowledge they assumed among their audience but also their own understanding of the theory of evolution. Said Nursi apparently wanted to immunize his audience preventively, Mawdūdī had to acknowledge that the dangerous ideas were already around. However, because both had autodidactically acquired their knowledge of
modern science the metaphors and comparison they use, betray their lack of understanding of central issues of the theory of evolution.

**Pluralities of Knowledge and Multiple Ways of Learning: The Transmission of Religious Knowledge Through Jaina and Buddhist Narratives**
*Tillo Detige (Universiteit Gent, Belgium)*

Stories and story-telling practices have always been central elements of Jainism and Buddhism. The rich narrative literature on karma and rebirth can be understood to have constituted a valuable resource for the transmission of religious knowledge. Nevertheless, in Western interpretations and representations of these traditions, the stories’ function and importance has remained relatively neglected. Paradigmatic sources were usually favored as sources, and doctrinal content was presented as the traditions’ essence and as the key to understanding them. This contrast offers an interesting comparison between the respective ‘knowledge systems’ represented by the Indian traditions and the modern Western conceptualization of the latter, and between the differing types of knowledge generated by both. The Western interpretation is founded upon a Protestant understanding of religion as belief in, and transmission of doctrines. This precludes an understanding of the specific way of learning involved in story-telling, and the peculiarities of the knowledge it constructs.

**The Religious Knowledge of Zambian ex-Satanists**
*Johanneke Kroesbergen (Justo Mwale Theological University College, Zambia)*

In contemporary Zambian churches, testimonies of ex-Satanists provide curious congregations with an inside-view of the spiritual world. Through these testimonies audiences deal with the context of modernity in contemporary urban Africa. Through their religious knowledge, ex-Satanists are holders of ‘religious capital’ in the sense of Bourdieu, actors with an important role in contemporary church settings. However, in this paper I want to argue that it is generally not the ex-Satanists who use and profit from the religious knowledge conveyed in testimonies, but the pastors who encourage them to testify and often function as co-authors. These pastors use the testimonies as evidence for their deliverance ministry. From this point of view the testimonies not only encourage audiences to deal with issues related to modernity, but also have an anti-modern or anti-secular apologetic function as evidence for the existence of a spirit world.

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**A7 Minorities and Politics of Minoritization I**

Discussant: Yolande Jansen (Amsterdam University, Netherlands)
Chair: to be announced

**Panel Abstract**

The proposed panel combines an interest in the construction of minority groups within specific knowledge regimes with an attention to the politics of secularism as a practice of state sovereignty. We are interested in exploring the particular epistemologies and social and political imaginaries that underlie different concepts and politics of minority in various national and transnational contexts. Drawing on an understanding of secularism as a shared problem-space, we seek to analyze how
cultural and religious factors inter-relate with historical knowledges and power structures to shape understandings of the minority question and politics of minoritization. The papers in this panel will tackle these questions through an engagement with various Western and non-Western contexts.

Islam, Law, and the Globalization of the Minority Question
Alexandre Caeiro (Hamad Bin Khalifa University, Qatar)

Since the 1990s, when the idea of minority rights re-emerged in international political and legal discourse, critical scholarship has started to pay attention to the concept of “minority”, complicating its relationship to demography, law, and the categories of the modern nation-state. In this paper I seek to advance the debate on the relation between religious freedom, minority question and geopolitical inequality by studying the shifting valence of the concept of minority. I focus on discourses produced by Islamic scholars engaged in debates about Islam in the West. The broader interest of this paper lies in thinking about the possibilities for re-signification of the concept of “minority” when it is subjected to the varying calculations and strategies of Islamic legal actors.

Nationalism, Secularism, and Minority Politics in Turkey
Markus Dressler (Bayreuth University, Germany)

The Turkish public sphere is defined and monitored by institutionalized ideas of what can be legitimate claims of ethnic and religious difference and representation. This state-centric monitoring discourse and the public spaces that it allows are legitimized and structured by interrelated secularist and nationalist knowledge regimes. Analyzing that dynamic, this paper will show how the Turkish concept of “minority” (azinlik) contributes to the objectification of notions of religious (and secondarily also ethnic) difference. The paper follows Talal Asad’s, and more recently Saba Mahmood’s critique of the liberal biases of minority discourse and inquires into the work of this discourse in the regulation and justification of ethnic, religious, and political hegemonies.

Identifying Muslim and Other Minorities in Contemporary France
Frank Peter (University of Bern, Switzerland)

France is usually considered a country where the concept of minority is subject to a particularly strong criticism and hence of very limited significance in politics as well as in discourses of religious groups including those of Muslim groups. This paper argues that this perspective on usages of the minority concept in France overemphasizes semantics. The paper suggests that the case of minority discourses in France should be de-particularized and examines the ways in which Muslim actors represent power inequalities in France through images of minority groups.
A8  Aesthetics of Knowledge: Epistemologies for the Sensory Side of Religion III

Chair: Anne Koch (University of Munich, Germany)

Panel Abstract

Western history of knowledge theories bear a long tradition of dividing human faculties of knowing into rational, analytical features on the one hand and irrational, sensory ones on the other, often seeing the latter merely as raw material for the mind’s activity. Beyond these limiting concepts, the aesthetic approach to religion aims at rethinking the process of knowing (aisthesis) as a permanent interaction between perception and cognition, imagination and the embodied mind. The contributions will respond to the conference’s invitation of ‘pluralizing knowledge’ in three ways: firstly, by adding a fresh view on the religion-knowledge-nexus and its manifold aesthetic aspects; secondly, by looking closer at diverse forms of knowledge and how they are cultivated by sensory practices; and thirdly, by unfolding the challenges for academic analysis and the knowledge needed to enable the study of religion from an “aesthetic of knowledge”-perspective.

Negotiating Art Historical and Religious Knowledge/Experience Through Home Collections in Chennai

Maruška Svašek (Queens University, UK)

This presentation employs the perspective of ‘aesthetisation’ and ‘material mediation’ to explore how collectors of art and artefacts in Chennai negotiate religious subjectivity through displays in their homes. Appropriated into middle class apartments and houses, the artefacts enable their owners to have specific religious experiences and produce discourses that confirm or undermine notions of a religious-secular-divide. The paper looks more closely at the collection of an art historian in Chennai, and compares it to the home displays of various other home makers, including her sister whose house is strictly decorated according to Islamic principles. It will show that, aestheticized in different ways, similar types of artefacts mediate differently sensed and performed imaginations of self, society and the divine.

Fascination and Aesthetics: Considerations of Perception, Knowledge, Emotions and Sacred Design

Hubert Mohr (University of Basel, Switzerland)

Why are people attracted by religions? One reason could be found in the aesthetic appeal produced by sacred environments, displays and designs. But how can the process of attraction and fascination be described, precisely? The paper will develop a grid of terms like "atmosphere" (G. Böhme), "immersion" and "content" to explore the connections between religious frames, the cognitive apparatus (such as signs and symbols) and the emotional states of the faithful (and also distanced observers). In particular, the amount and kinds of (non-) knowledge given and required by sacred sites will be discussed. Examples will be taken from contemporary Western architecture (New Synagogue Mainz, by Manuel Herz, 2010; "Christus, Hoffnung der Welt-Church, by Heinz Tesar, Donaucity, Wien, 2000) as well as from non-Western locations.
Emerging Evangelicals and the Aestheticization of Religious Know-How  
*Sebastian Schüler, (University of Leipzig, Germany)*

In this paper I will focus on recent transformations in Christian Evangelicalism known as the „emerging church-movement“ and its aim to implement a new identity through processes of aestheticization. On a microlevel, I will examine a particular prayer-movement which has established hundreds of prayer-rooms around the globe. These rooms are used to express prayers artistically and to give people the opportunity to experiment with prayer. At the same time, the movement offers specialized knowledge on how to put up and decorate a prayer room for this specific purpose. Furthermore, the movement treats prayer as a practical way of living that has to be tested in everyday-life in order to gain religious know-how. The paper will discuss the epistemology of the term „religious know-how“ by making use of cognitive theories of knowledge management and social cognition.

**A12  Religion as a Catalyst for Social Change**

Chair: Kim Knibbe (University of Groningen, Netherlands)

*Stories of transformation: Exploring Religious Experience and Social Change in Narratives on Channels of Hope*  
*Brenda Bartelink and Erin K. Wilson (University of Groningen, Netherlands)*

In the past decade, religion has become a theme of interest within the field of international development (Marshall 2001, Marshall and Keough 2004, 2005, Ellis 2004). Yet, the complex entanglement of religion and spirituality with social change in everyday life remains neglected in development literature (Devine and Deneulin 2011). This paper explores how personal religiosity and spirituality relate to the production of longer-term change around stigmas associated with HIV/AIDS in the Channels of Hope project of development organization World Vision. In doing so it provides insights on the transformational meanings of practical development programs and broadens our understanding of the multi-faceted ways in which religion is entangled with development and social change. This allows us to critique mainstream understandings of religion in development literature, because a narrow focus on religion as institutional, individual and irrational provides an inadequate framework for making sense of change in everyday life.

*Role of Religion During a Political Regime Change: Religion From the Point of View of Burmese Political Activists*  
*Eva Lukášová (Masaryk University, Czech Republic)*

Religion proofed to have significant mobilization potential to unify people against political regime. The question is what exactly the role of religion during a political regime change is. Ideal case to examine this topic is Burma nowadays. The paper shows findings of the first analysis of interviews with Burmese political activists as well as field notes done in the framework of dissertation thesis. It shows that relations between religion and politics are far from being straightforward. Namely connection between religiosity and ethnicity seems to play a significant role as well as religious intolerance.
Ktnak Nawa: A Paradigm For a Culture of Peace Through The Lens of The Blaan Women

Joan Christi S. Trocio (University of Santo Tomas, Philippines)

This study shall seek to understand ktnak nawa, the blaan women’s social construct of peace. The blaans are the largest ethnolinguistic tribe in the province of Saranggani. The blaans are a testament to the rich cultural heritage of Mindanao, the second biggest island in the Philippines; an island of cultural diversity; a people that faces vicissitudes of conflict situations that beset the entire land. Lamlifew is a small Blaan community in the Province of Saranggani that houses the first community living museum in the Philippines, which foundation was initiated by the Lamlifew Tribal Women Association. Employing sequential mixed method, which includes quantitative and qualitative data analysis, this study will attempt to present a paradigm of a culture of peace as manifested in the Blaan women’s everyday lives in the family and the community.
Monday 12 May - Slot 6 - 17:15 -18:45

Aula  Sustainability in Interdisciplinary Perspective: Diversity, Inclusion and Pluralism

Chair and coordinator: Kocku von Stuckrad (University of Groningen, Netherlands)

The session presents the interdisciplinary research initiative "Diversity, Inclusion and Pluralism," which is part of the University of Groningen's focus area "Sustainable Society." After a brief introduction by the coordinator of the research group, Bron Taylor will give a keynote lecture on the concept of sustainability, its ethical charging early on, the notion of 'sustainable development' and how many consider that an oxymoron, as well as on the way it has been entwined with 'religion.' Members of the Groningen research group will then briefly present their projects, after which there is time for discussion.

"Diversity, Inclusion and Pluralism": Introduction (5 minutes)
Kocku von Stuckrad (University of Groningen, Netherlands)

The Concept of Sustainability in Critical Perspective (30 minutes)
Bron Taylor (University of Florida, USA)

Short presentations (5-8 minutes) of projects hosted at the University of Groningen:
Sabine Otten - Integration and Inclusion at the Culturally Diverse Workplace
Erin K. Wilson - The Politics of Christianity as Cultural Heritage
Stefania Travaglin - Theorizing Religious Diversity in China
Bettina van Hoven - The Role of 'Creative' and Participatory Methods in Engaging Marginalized Groups in Contemporary European Societies

Open discussion (20 minutes)

A-Hey Pluralities of Knowledge in and about New Religious Movements

Convener: Michael Driedger (Brock University, Canada)
Chair: Markus A. Davidsen (University of Leiden, Netherlands)

Panel Abstract

Heterodoxy is linked closely with pluralities of knowledge. Religious and secular officials have created multiple theological, ecclesiastical, and legal systems of knowing and controlling deviant beliefs and believers. For their part, those believers who have wished to dissent against established religious (or secular) institutions, or who have been excluded against their will by those institutions, have created their own often very idiosyncratic systems, vocabularies, and cultures of knowing. And, of course, there are a variety of scholarly communities devoted to the analysis of heterodoxy, heresy, sects, cults, or new religious movements. The papers in this session will examine a few of the many dimensions of this complex set of subjects.
From Inquisitors’ Guides to Scholarly Handbooks: On the Connection between Heretic Manuals and Contemporary Research on New Religious Movements

Michael Driedger (Brock University, Canada)

Since the 1970s the study of new religious movements (NRMs) has grown into a thriving and productive sub-discipline among scholars of contemporary religion. This paper provides an outsider’s perspective on this scholarship: the perspective of a historian of Reformation-era heresies. Its argument is that contemporary systems of scholarly knowledge about “sects,” “cults,” and NRMs tend to produce secularized versions of pre-modern polemical classifications. While the quality of knowledge about unconventional believers and emergent movements has certainly improved, the idea persists that there is a basic distinction between established religious institutions and heterodox groups as a separate class of people for study/control. The paper challenges this distinction and considers some of the implications of this argument for the continuing study of new religious movements in the past and contemporary worlds.

Script of Conversions in the Literature of a Religious Organization: Jehovah’s Witnesses

Tatiana Folieva (Volgograd State University, Russia)

The script-theory is a context sensitive concept which considers any social action as a set of simple and repeatable operations. A script is a scenario behavior of the individual which a) is a model of his experience, b) designs a reality. This theory was applied in the study of a series of articles in the journal «Watchtower» of the religious organization «Jehovah’s Witnesses». These texts are published in the section «The Bible is life-changing» and are devoted to the stories of the members of the organization about their arrival / return to the community, that is, in fact, are autobiographical materials about conversion. The key reason for each scenario is the «study» of the Bible and communication with the member of a community while studying the Holy Bible. The intellectual type of conversion and the absence, as a consequence, of the concept of «mystical» in religious doctrine, is the unique and causes the research interest.

The Masters of the Ancient Wisdom: A Religious Studies Analysis of Knowledge about the Masters inside and outside the Theosophical Tradition

Christian Uhrig (Universität Bayreuth, Germany)

According to Theosophists the so-called Ascended Masters represent a group of spiritually enlightened persons. In the Theosophists’ view, these Masters are the hidden leaders of the Theosophical Society and of mankind itself. In this belief system knowledge from the Masters serves as an important criterion for legitimating authority and excluding deviant views. The Masters transfer their wisdom in secret to specially chosen individuals. The paper analyzes claims about this wisdom, its social and cultural role, and its potential for conflict. It also considers the influence of this wisdom tradition in the New Age movement, UFO religions, and the angel movement.

Re-emerging Religiosity: The Mainstreaming of New Spirituality in Estonia

Marko Uibu (University of Tartu, Estonia)

Due to historical-cultural factors Estonians demonstrate the lowest level of importance of religion in several European or worldly surveys. Spiritual ideas, however, enjoy high popularity, especially when not labeled as such. The spokespeople for spiritual teachings emphasize the grounding of spirituality
in modern social values like pluralism, individualism, everybody’s freedom to build his/her life-worlds. Participation in spirituality encourages people to be ‘open’; to seek actively ‘individual subjective truth’. Spirituality is growing out of its common niche in Estonia: spiritual-esoteric ideas have emerged more in mainstream channels (like public broadcasting, popular magazines). This mainstreaming process has met skeptics’ passionate reactions aiming to protect the dominant position of scientific-materialistic worldview. Based on the analysis of public texts and in-depth interviews with journalists, skeptical activists and spiritual teachers, I will observe the attempts to legitimize spiritual teachings in public sphere and the reactions this endeavor has met.

A2 The Good Shepherd: Secularities, Religiosities and Subjectivities
Session IV: Secularisms and Islamic subjectivities

Convenors: José Mapril (CRIA/FCSH-UNL, Portugal), Ruy Blanes (Bergen University, Norway, ICS-UL, Portugal) and Erin K. Wilson (University of Groningen, Netherlands)
Chair: Ruy Blanes (Bergen University, Norway, ICS-UL, Portugal)

Religious Subjectivities in Post-secular Academia: The Case of Ismaili Institutions of Higher Education in London
Mohammad Magout (University of Leipzig, Germany)

The Nizari Ismaili Muslim community runs two London-based institutions of higher education and academic research: The Institute of Ismaili Studies (IIS) and Institute for the Study of Muslim Civilisations (ISMC). I discuss in this paper how the religious subjectivities of the students undergo changes as a result of interaction with a number of normative social, cultural, and knowledge frameworks. First, I argue that the IIS and the ISMC’s conceptualization of Islam aims at providing a “post-secular” legitimation for religion in contemporary liberal societies and also for Ismailism within the context of Islam. Then I proceed to examine how students structure the relationship between the two epistemological frameworks of religious knowledge and scientific scholarship about religion. I also examine how differences within the Ismaili community in terms of ethnicity, nationality, culture, religious traditions, and access to power may affect the religious subjectivities of the students.

The Making of New Muslim Subjectivities in the Gülen Community Science Schools: Religion, Science and Education
Berna Zengin Arslan (Ozyegin University, Turkey)

The commonly accepted conception of secularism as the separation of the state and the religion has been seriously challenged by the latest approaches within the studies of secularism. These critical theories of secularism convincingly point that the secular state does not give up engaging with the affairs of religion. Rather, it powerfully defines and constructs what secular and religion mean in modern societies. It is also important for the modern nation states to demarcate the field of religion clearly from other domains such as science, law, education and bureaucracy (Asad, Genealogies of Religion, 1993) leaving not much discursive space where science and religion can coexist. Turkish secularism clearly follows this path in building a centralized educational system based on modern science, while concurrently founding its own educational and bureaucratic institutions to define and
construct a modern Turkish Islam for the coming generations. Most of the Islamic movements and groups have often placed themselves out of this religious field that is governed by the state. However, they could not avoid engaging in it or being transformed by the very notion of the modern Islam. Among them, Gülen community is unique in actively engaging with the state and the secular educational system in Turkey. It is also unique in its decisive engagement with science and science education, with an endeavor to blend Islam into the foundational values and practices of modernity. This paper focuses on the science schools of the Islamic Gülen community in Turkey and examines how these schools operate as spaces where new Muslim subjectivities are cultivated through the education of modern science.

### A3 The Role of Vernacular and Folk Knowledge in Lived Religion (Roundtable)

Proposers: Marion Bowman (Open University, UK) and Ulo Valk (University of Tartu, Estonia)
Chair: Marion Bowman (Open University, UK)

**Vedic Wisdom and Self-Help**  
*Irina Sadovina (University of Tartu, Estonia)*

The ideals of Vedic womanhood, as articulated by spiritual teachers associated with the International Society for Krishna Consciousness, spread like wildfire among many young women in contemporary Russia (and beyond). These ideals fit comfortably with the increasingly conservative gender norms in post-Soviet Russia, yet they bear a distinct influence of neo-Hinduism. While some of the more ardent followers of Vedic femininity end up joining ISKCON, the widespread popularity of these ideas seems to grow regardless of religious affiliation. A ‘light’ version of Vedic wisdom functions like a self-help program, and indeed, much of the textual production around it follows self-help formulas (Sandra K. Dolby). Individual practitioners are thus able to incorporate Vedic family values into their personal worldviews. This paper will seek to position self-help as an important part of the larger discursive field of vernacular religion.

**Materiality and Vernacular Religion**  
*Amy Whitehead (University of Wales TSD, UK)*

This paper focusses on materiality and vernacular religion, in particular on expressions of belief in relation to material culture and how such categories are made visible through the material dimension of religion. Religious statues, for example, play central, subjective, powerful roles in Catholic communities, and the active, expressive relationships that devotees have with religious statues often contrast what they ‘ought’ or ‘should’ be doing. Thus based on phenomenological research surrounding one particular Catholic statue of the Virgin Mary in Andalusia, Spain (compared with competing Marys in the vicinity), the paper will explore the relationships that devotees have with their statue, and propose that religious materiality not only mediates between a continuum of tensions that exist between ‘official’ religion and ‘folk’, or ‘vernacular’ religion; with its local expression and traditional community roots, vernacular religious materiality (such as statues) can also be power contenders, if not more significant than, ‘official’ versions of religion.
Feminist Folk, Christian Folk and Black Madonnas
Melanie Landman

Black Madonnas are found in some of the most famous Christian shrines in Europe. Yet they are also popular figures for the goddess-feminist spirituality movement. Here black Madonnas are posited as an alternative to mainstream white images of Mary and a challenge to church patriarchal attitudes to women. This paper will consider some of issues raised around defining concepts such as folk or vernacular religion in relation to empirical work conducted at a black Madonna shrine that challenged some of the existing assumptions regarding these figures and their place in both Christianity and alternative spiritualities.

Vernacular Religion and Interreligious Encounters
Ruth Illman (Åbo Akademi University, Finland)

This paper discusses the notion of vernacular religion in relation to interreligious encounters and how such an approach can enhance the understanding of encounters and dialogues that do not take the traditional form of scholarly debates but rather arise from everyday life situations: in local communities, in creative work or on the Internet. By focusing on aspects pertaining to lived religion, such encounters can shed new light on the understanding of otherness, difference and dialogue that motivates grass root actors in the field today.

A7 Minorities and Politics of Minoritization II

Chair: Yolande Jansen (Amsterdam University, Netherlands)

Panel Abstract

The proposed panel combines an interest in the construction of minority groups within specific knowledge regimes with an attention to the politics of secularism as a practice of state sovereignty. We are interested in exploring the particular epistemologies and social and political imaginaries that underlie different concepts and politics of minority in various national and transnational contexts. Drawing on an understanding of secularism as a shared problem-space, we seek to analyze how cultural and religious factors inter-relate with historical knowledges and power structures to shape understandings of the minority question and politics of minoritization. The papers in this panel will tackle these questions through an engagement with various Western and non-Western contexts.

Ascetic Child Initiations Among the Jains: Defending Religious Freedom and Minority Rights in Western India
Andrea Luithle-Hardenberg (Eberhard-Karls-University Tuebingen, Germany)

Based on ethnographic data as well as on historical and contemporary sources the paper will discuss the controversial practice of child initiation (bal diksha) among the religious minority of the Jains in Western India. Up to 20 per cent of about 12,000 Shvetambara Jain ascetics have renounced their lives in well-off merchant families between the age of 8 and 18 by taking five lifelong vows: No-violence, no-stealing, no-possession, no-lying and celibacy. Remarkably, life histories of bal munis very often entail aspects of protest against parental guidance, the legal authority of the state, the
globalized affluence of their community and challenges by the Hindu majority. This is particularly apparent since the early 20th when religious reforms caused an ascetic revival which was crucial for contesting Jain identity under colonial rule and also after independence. Likewise, it is significant that Jain monks who were ordained in their early youth usually became outstanding community leaders. Today these leaders defend child initiations as a crucial aspect of their fundamental religious right within the secular state of India. Ascetic initiations of children are staged as occasions for reformulating the Jain doctrine of salvation in public, along with claims to acknowledge this practice as a distinct marker of the Jain community as a religious minority. However, alerted by the strictness of the ascetic discipline, the traditional practice of child ordination was repeatedly put into question by Jains themselves as well as by non-Jains, most recently by Indian child protection organizations such as the Child Welfare Committee or the NGO Bal Prafulta. They argue that the strictness of the Jain discipline infringes the rights of children which are listed in the Juvenile Justice Act of 2000. Consequently, they initiated a number of law suits in which child ascetics had to defend their fundamental right of religious freedom at Indian courts. These court cases must be considered in direct correlation with the currently successful efforts of the Jains to legally recognize their minority

Minoritization and Scapegoating of Hindus in Bangladesh
Habibul Haque Khondker (Zayed University, United Arab Emirates)

Bangladesh’s population of 163 million is made up of 89.5% Muslims and 9.6% Hindus who often feel discriminated and are treated with some semblance of equal citizenship only under the tenure of secularist Awami League. The treatment of Hindus as second class citizens is revealed not just in institutional discrimination but in periodic violence inflicted on them in pre and post-electoral phases. Perceiving the Hindu voters as loyal to the secularist Awami League, the rival pro-Islamist Bangladesh Nationalist Party thugs attacked, killed, raped, looted and terrorized the Hindu communities following the electoral defeat of the Awami League in 2001. The paper would explore the vulnerability of the Hindus in Bangladesh by linking it to the process of minoritization which deny them the rights of equal citizenship. This paper will link the reinforcing relationship between minoritization and scapegoating and would argue that the category “minority” is a barrier to equal citizenship.

Export or Glocalization? The Category of Religion and the Minoritisation of the World
Joanildo Burity (Fundação Joaquim Nabuco, Brasil)

This paper will interrogate the extent to which recent conceptualisations and perceptions of religion as developed within academic and practice-oriented levels criss-cross. This will be done through a reflection on the case of Latin American Pentecostal expansion towards Europe (particularly the UK, but also considering Portugal, Spain and the Netherlands) that will look into two related aspects that fall in line with what William Connolly has called “minoritisation of the world”: the postcolonial “confinement” that Global South missions experience in Europe and the reinvention of Pentecostal/Charismatic identities in the context of diasporic communities. It will be argued that riding the waves of globalisation both imposes pressures toward negotiation of identities and allows for the glocalisation of those religious forms and, in this, they continue the historical trajectory of Pentecostalism as popular religion. However, there is a contrast between the assertiveness and gradual mainstreaming of Pentecostalism in Latin America and its reception in Europe, which poses
limits to both who can be reached and mobilised through Pentecostal discourse and how Pentecostals are integrated socially and politically in such new contexts.

A8 Between Aesthetics and Local Knowledge: Aspects of the Connoisseurship of Theo van Baaren: Poet, Visual Artist, Historian of Religion, and Collector of Non-Western Art

Convenors: Yme B. Kuiper (University of Groningen, Netherlands), Willem Hofstee (Leiden University, Netherlands)
Chair: Alexandra Grieser (Trinity College Dublin, Ireland)

Panel Abstract

Since the 1980’s the Geertzian approach of context, comparison and local knowledge has severely been attacked by a Foucauldian/Saidian perspective with its insistence on discourses and regimes of power and knowledge. However, applied in the study of art it looks as if such a perspective reduces issues of meaning and beliefs and values related to the art of the very ‘victims’ on whose behalf the regimes of power and knowledge are discovered and criticized.

In this panel special attention will be paid to the affinity between the ‘connoisseur’ and aesthetic appreciation. Do the perspectives of local knowledge and universal aesthetic forms of appreciation exclude one another? In how far is connoisseurship produced by dominant discourses and regimes of taste? Does the artistic and scholarly biography of Van Baaren throw light upon a privileged, aesthetic entry to the art of non-western peoples?

Making Knowledge Public: Theo van Baaren as a Broker of Religious and Artistic Knowledge

Wim Hofstee (Leiden University, Netherlands)

In the ethnographic work of the Dutch historian of religion Theo van Baaren (1912-1980) one can find a keen sense for the artistic dimensions of religion and culture, as in Clifford Geertz’s. At the same time Van Baaren had a mission, which is linked with his idea of a ‘science of religion’. First of all the study of religion should be freed from theology, in order to concentrate on knowledge instead of belief, and make room for rationality and relativism. Secondly, he considered it to be part of his academic work to inform the public about the meaning of the study of religion: only through more and better knowledge about the plurality of religious cultures the world might become a place without social inequality and racism.

From Dada to Korwar: The Riddles of Theo van Baaren’s Connoisseurship of ‘Primitive Art’

Yme B. Kuiper (University of Groningen, Netherlands)

Theo van Baaren, who held a chair in History of Religion and Egyptology at the University of Groningen in the years 1952-1980, was already as a student deeply fascinated by surrealism in poetry and visual arts. Since the early 1940’s Van Baaren collected religious and non-religious art objects of so-called primitive peoples, with a preference for African masks and New Guinean ancestor figures with skull. In his works on the visual arts of non-western artists it looks as if he could
easily switch from a universal aesthetic approach to a more contextual, ethnographic approach (a sort of Geertzian light version: ‘the problems, being existential, are universal – their solutions, being human, are diverse’). As a historian of religion and connoisseur of primitive art Van Baaren wrote in a detached and educative style about religion, magic, and art. In his own opinion he had always practiced the art of separation by cherishing a strong opposition between his scientific projects and his artistic production in writing poetry and making collages. However, was there really such a big gap? How about the role of the subconscious, the imagination and the objets trouvés of the surrealists in his fascination for primitive art? And, last but not least – as a wink to Bourdieu: how did he become a connoisseur?

**The Intangible Significance of the Collection Van Baaren**

Victorine Arnoldus (former director of the Ethnological Museum Gerardus van der Leeuw, Netherlands)

After his appointment in 1952 as a professor in the History of Religion at the University of Groningen Theo van Baaren (1912-1989) focused on the religions of non-literate peoples and especially on their iconography. He saw both phenomena (art and religion) as an expression of culture and as two clearly distinct manifestations of the human mind, both dependent on the possibility of symbolic representation. So he founded the Institute of Religious Iconography in 1964. In the course of time his ethnographic collection had grown to about 2500 pieces, by buying at art galleries, from private collectors, and church missionaries. The drive behind this collecting of ethnographic objects was two sided: not only to satisfy his feeling for beauty, but also to satisfy his curiosity for the world-views reflected in these objects. In his exhibitions he placed significant images from different cultures next to each other, demonstrating in this way the equality of the products of human imagination.

In 1968 Van Baaren donated his collection to the University of Groningen and ten years later The Ethnological Museum Gerardus van der Leeuw opened, which had also a mission of serving the general public. The museum’s name honored Prof. Gerardus van der Leeuw, who had strongly inspired the study of the religions of non-literate peoples at the University of Groningen.

However, already twenty five years later this university closed down the museum. Nearly the total collection Van Baaren was placed in depot. At that time ethnological museums in the Netherlands were discussing their right in representing other cultures with objects collected in colonial times. At the same time an increasing interest for historical museum collections grew among anthropologists. In their view these collections had to be interpreted no longer as collections of authentic objects but as intercultural documents.

In my presentation about the collection Van Baaren I would like to argue that an object in a collection doesn't have a meaning by itself. Every object has two basic dimensions: first, its physical aspects and, second, the meanings which derive from its history, from the interpretations it receives and from its capacity to link the past to the present. They are the vehicles of an intangible heritage.

**Collecting Korwars and the Problem of Aesthetic Appreciation**

*Karel Weener*

Missionary Frans van Hasselt arrived in 1894 in New Guinea. Working for the Utrecht Missionary Society, he stayed here for almost four decades. Van Hasselt collected numerous objects that are
now housed in Dutch museums and private collections. Unfortunately, much of Van Hasselt’s documentation became separated from the objects he collected. Especially korwars which were once collected by him are still being discussed in - and used to illustrate – books and publications about tribal art. However, we could ask ourselves the following question: how can we evaluate these ancestor representations if we do not know who made them and why, and by whom and under what circumstances they were collected?

The Dutch collector Theo van Baaren once stated: “real artistic appreciation of primitive art is possible without scholarly knowledge.” Such a statement deserves critical evaluation. Is it really possible to dissociate aesthetic appreciation from knowledge about the entnographic origin, context and provenance of tribal art objects? In this paper I will try to answer this question by discussing letters and photographs from missionary Frans van Hasselt, which I was able to retrieve from several (family) archives. I will focus on Van Hasselt’s collecting of korwars in the field during the Koréri-movements in the Geelvinkbay area. By doing so these objects (including those depicted in Van Baaren’s 1968 *Korwars and Korwar Style*) acquire the rich historical patina they deserve.

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**A12 Religion and Psychology**

Chair: Marjo Buitelaar (University of Groningen, Netherlands)

*What’s the Stuff Religious Experiences are made of? A theory on the management of atmosphere in contexts of the sacred*

*L.A. van Gulik (Radboud University Nijmegen, Netherlands)*

Psychology only deals with the content and function of religious experiences, but hardly ever considers the aesthetics of belief. Qualia, a term from the cognitive sciences, referring to the ‘what’s it like’ feeling of having a mental state, seems useful but is often restricted to sensory impressions. In this presentation, I will launch a theory on ‘atmosphere’ and show how religious evolution is powered by the continual need to come to terms with the tension between form and function of religious objects, persons, places and events and ‘what’s it like’ to perceive them. I will distinguish between motives of entanglement and disentanglement with regard to how religions approach the physical world through which the divine needs to be expressed. Showing how our experiences of the environment shape our sense of the sacred, I will conclude that psychological patterns and convergencies are emergent properties rather than cognitively or evolutionary anchored phenomena.

*Open Secrets, Hidden Gnosis: Telepathy, Unconscious Communication and the Sacralization Of Psychoanalysis*

*Marsha Aileen Hewitt (University of Toronto, Canada)*

The paper brings together Jeffry Kripal’s theory of the sacred in the paranormal and James Grotstein’s treatment of psychoanalysis as a spirituality that reveals the mystical secret of man-with-god. Kripal and Grotstein are dialogically situated to frame the argument presented here that religion and psychoanalysis intersect in the concept of what Freud called “telepathy,” or “thought-transference,” now more widely referred to as “unconscious communication.” This concept remains
the “unassimilated other” of psychoanalysis, as Freud well knew. Unlike Kripal and Grotstein, Freud never considered telepathy as a spiritual, mystical, or paranormal phenomenon. Freud insisted that explanations for telepathy lie squarely within psychoanalysis and involve the unconscious transmission of powerful affects. Nonetheless, his work on thought-transference ironically opened the way for the contemporary spiritualization of psychoanalysis. Telepathy represents the religious counter-narrative of the sacred within psychoanalysis.

Being (in-)different? Theory of Mind and Religious Coping in Autism
Ingela Visuri (Gävle University College, Sweden)

Despite the vast body of research on religious coping in neurotypical individuals, the field of autism has been left out, overlooking the fact that coping strategies are vital for psychological wellbeing. Also, a large number of studies confirm that many young individuals within the autism spectrum struggle with stress, anxiety and depressions. This PhD-project is a continuation of my master thesis, in which I explored how mentalizing abilities in young adults with Asperger’s syndrome affected the reasoning on religion and spirituality, specifically regarding invisible agents. On the same theme, I now aim to explore how possible deficits in the Theory of Mind affect social relations in teenagers on the autism spectrum, and how possible relational issues are dealt with through religious and/or spiritual thoughts, actions, feelings and relationships. The project draws on theories from the psychology of religion as well as research on cognition and autism.
Tuesday 13 May – Slot 7 – 9:00-10:30

Aula

Religion, Generation and Migration: Transmitting Religious Knowledge in Migrant Communities

Convenors: Sandhya Marla, Sabrina Weiss (Ruhr University Bochum, Germany)
Chair: To be announced

Panel Abstract

According to Danièle Hervieu-Léger, the transmission of religious knowledge from one generation to the next is what makes religion constitute itself across time. However, by placing religion to a different country the transmission of religious knowledge, and thus the reproduction of religious identities are challenged. In our panel we will deal with the accomplishments and challenges of transmitting religious knowledge in a foreign country to the following generations. On the empirical basis of different migrant communities (e.g. Tamil Hindus and Korean Christians) we will discuss patterns, which form the religious socialization of postmigrational generations in European countries. Theoretically we will deal with current approaches on the relationship between the concepts of religion, migration and generation. The panel particularly discusses the question, what significance generation has when it comes to religious dynamics in migrant communities.

Transmitting Religious Knowledge in Korean Christian Communities
Sabrina Weiss (Ruhr University Bochum, Germany)

In this paper I will deal with the challenges and accomplishments of transmitting religious knowledge from one generation to the next in Korean Christian Communities in North Rhine-Westphalia. As second-generation Koreans entered young adulthood, they began to vocalize displeasure over their parents and immigrant churches. Intergenerational tensions over themes like individualism, cultural differences in worship-styles and church leadership, and questioning of church hierarchies began to surface. Intergenerational tensions and interactions go along with institutional change of the Korean churches and creation of new social spaces. Through this presentation, I will demonstrate a typology of strategies, how second-generation Koreans find their way of preserving the cultural heritage of the first generation and develop a faith of their own.

Tamil Hindus in Germany and the Pluralization of Religious Knowledge
Sandhya Marla (Ruhr University Bochum, Germany)

With about 43 000 members, Tamil Hindus from Sri Lanka form the strongest Hindu community of Germany. Research on the first generation showed, that Hindu religion is an important factor of identity and integration (e.g. Baumann/ Luchesi/ Wilke 2003; Wilke 2013). About 30 years after the first migration waves arrived from Sri Lanka, a broad second generation has grown up in Germany. It is questionable which role Hindu religiosity plays in their life and whether it is a part of the generational memory. After all, the German born-and-raised Hindus grew up in a different cultural milieu than their parents.

On the basis of empirical material on Hindu temples in Germany, the transmission and reproduction of religious identities in the diaspora will be discussed in the talk. Do Hindu youngsters still show an
interest in the temples? Which types of participation can be described? The sociology of knowledge by Mannheim will serve as a base for the reflection of a generational concept, which suits this research interest. In accordance with the topic of this conference I will especially deal with the question whether the different forms of temple participation can be taken as symptoms of a pluralization of knowledge in a diasporic context.

Exploring the Multiple Meanings of ‘Generation’ in the Making of a Kenyan Pentecostal Community in London
Leslie Fesenmyer (University of Oxford, UK)

This paper considers how the intertwining of several meanings of generation – familial, historical, and migration – help us to understand the emergence of a Pentecostal community among migrants from Kenya living in London. As a departure point, I ask why Kenyans converted (primarily post-migration) when they did in order to examine how migration and religion articulate together. Answering the question entails a consideration of their emplacement in super-diverse London from the mid-1990s onward, their transnational ties with their non-migrant parents, most of whom are not born-again Pentecostals, and their relations with their children. My intention is to bring a transnational and historical perspective to the ways in which migration, religion, and generation converge in the forging of this religiously-identified migrant community. In doing so, I highlight the salience of (other) conceptualizations of generation for the study of such communities than those commonly used, i.e. first and second generation (im)migrants.

Dynamics and Continuities from First to Second Immigrant Generation on a Moral Order Map in Switzerland
Martin Baumann (University of Lucerne, Switzerland)

Processes of immigration and religious plurality intensified during the 1980s and 1990s in Switzerland, compared to earlier developments of immigration. Some 20 to 30 years later, currently we observe the maturing of second generation youths of different religious and cultural immigrant groups having grown up in the Swiss federal state. In order to comparatively analyse the dynamics and continuities from the first to second immigrant generation and their religious knowledge and practices respectively, the paper suggests employing a theoretical frame based on a moral order map developed by Fred Kniss and Paul Numrich (2007). In particular, the moral order map suggests an useful way to tackle the issue of distinctiveness and comparison of religions in differentiating three dimensions of lived religiosity, i.e. that on the degree of sectarianism, on a religion’s locus and emphasis of moral authority, and a religion’s most central moral project.

Using this theoretical perspective, we are able to notice decisive shifts from the first generation, emphasising for example the collectivity as locus of authority, with the second generation tending much more towards the individual end of the spectrum. The paper aims analysing reasons why some religions and immigrant religious communities face dynamic shifts in the placing of the first and second generation on the heuristic moral order map (e.g. Tibetan Buddhists, various Muslim groups). In contrasts, other immigrant religious communities are able to stress continuities and minimise shifts from the first to second generation (e.g. Italian Catholic Christians, Vietnamese Buddhists, and Serbian Orthodox Christians). Analysing the processes and reasons for divergent trends sheds new lights on the pluralities of religious knowledge, practices and preferences as emphasised by the second generation.
A-Hey Articulating Complexity between the Islamic Creed and Muslim Actions I

Convenors: Susanne Olsson (Södertörn University, Sweden), Emin Poljarevic (University of Edinburgh, UK)
Chair: Susanne Olsson (Södertörn University, Sweden)

Panel Abstract

The panel addresses interpretative issues, prevalent among contemporary Muslim groups and which pertain to issues of belief/creed (‘aqidah) and its implications for and relations with social and political action (manhaj). We have noted that various Muslim groups invest much effort into defining the ‘true Islam’ and the ‘true Muslim’ believer. This has led to a wide range of polemics and discussions concerning how to relate to the ‘other’ deviant Muslim or heretic, and for that matter, to the society at large. Here, we explore some of the central questions related to these public debates. Questions of knowledge, authority, loyalty and disavowal, seem to be at the core of these issues and are suspended between theology and politics. In this tumultuous market of (re)interpretations, we see that an increasing number of Muslim groups attempt to establish themselves as religious authorities, accelerating the fragmentation of appraisals.

Apostasy, Classification and Hierarchies: The Need for a Critical Evaluation of Islamic Studies
Göran Larsson (University of Gothenburg, Sweden)

Even though most religious traditions – if not all – are pre-occupied with how to define true and untrue beliefs, few academic scholars of religion have approached the question of apostasy as a form of classification closely related to hierarchies and power structures. This paper explores and critically evaluates how Muslim theologians have constructed apostates by the help of terms and categories and how these terms are embedded in power struggles. Moreover, the paper addresses if and to what extent academic scholars of religions have contributed to the creation of a normative Islam. What does it imply when we use concepts such as traditional, classical or original? Are we then contributing to a division between true and false religion? How can we develop our studies to avoid classifications based on normative thinking that reify a dominant position? The paper contributes to a critical and academic study of religions and Islam in particular.

Combating Innovation and Infidels: Changing Views on ‘Loyalty and Disavowal’ in Creed and Action
Susanne Olsson (Södertörn University, Sweden)

The phrase al-wala‘ wa al-bara‘ (allegiance/loyalty and disavowal) has a long history and is considered an important part of the Islamic creed (‘aqidah). In early Islamic history, it can be related to Khawarij and Shi‘ah interpretations. However, many of the early Sunni jurists did not comment upon it. Ibn Taymiya (d.1328) did however, by linking the concept to the broader terminology of religious innovation (bid‘ah). His critique of ‘heterodoxy’ has inspired many contemporary interpreters. The concept has recently seen a ‘revival’. This paper considers the changing understandings of the concept, which is sometimes used to motivate a ‘hostile othering’, implying enmity towards that which is not considered true Islam, and to a fight against unbelief (kufr). This paper explores the process through which the concept has developed and informed the
recommended action \textit{(manhaj)}, which has had radical consequences regarding how individuals should behave towards ‘outsiders’, and to the surrounding society.

\textbf{“Islamic Order”: Hasan al-Banna’s Hermeneutics and the Muslim Brotherhood’s Interpretation}

\textit{Ulrika Mårtensson (The Norwegian University of Science and Technology, Norway)}

The paper illustrates the relationship between religious teachings and political practice by analyzing Hasan al-Banna’s (d. 1949) pragmatist hermeneutics with reference to his concepts \textit{nizam islamiyy} (Islamic order), ‘\textit{aqidah} (creed) and \textit{manhaj} (method), and comparing the results with the Muslim Brotherhood’s political performance in the period 2007-2013. It is argued that al-Banna represented hermeneutical pragmatism, stressing that the Brothers must continuously interpret his vision, under the standard of the leadership which they chose to obey. The current MB leadership chose to commit itself to implementing Islamic order in an almost identical way to how it was described in al-Banna’s writings. While this makes there seem to be an immediate correspondence between al-Banna’s teachings and the MB’s political practice, the correspondence is actually random and depends on the internal authority structure within the organization, which might have looked different had the more liberal and externally consensus-oriented members had more internal power.

\textbf{A2 Viewpoints to the World: A New Perspective for the Study of Religions}

Convenors: Peter Nynäs and Mika Lassander (Åbo Akademi University, Finland)
Chair: Peter Nynäs (Åbo Akademi University, Finland)

\textbf{Panel Abstract}

In this panel we report interim findings of a four year Academy of Finland project \textit{Viewpoints to the World}, which is a part of the Åbo Akademi University Centre of Excellence in Research \textit{Post-Secular Culture and a Changing Religious Landscape} (PCCR). The project focusses on groups of people that are associated with one of three social movements in Finland: the environmental movement, the secularist movement, and the conservative Christian movement. The papers in this panel discuss the theoretical positioning of the project between the study of religions and social movement studies, present case studies that explore worldviews and values among individuals who are active in these groups, and explore the relations between different kinds of worldview and different value priorities.

\textbf{Social Movements Theory and the Study of Religions}

\textit{Peter Nynäs (Åbo Akademi University, Finland)}

Observations from the study of contemporary religiosity have made it harder to maintain the important – for the study of religion – distinction that is drawn between the religious and the secular, or, the sacred and the profane. This is clear in regard to several dimensions of the field of contemporary religions in the West. Our point of departure is that these types of issues should be taken seriously and that they occasion a search for other methodological approaches that can, on the one hand, serve to complement or broaden the study of religion’s present toolbox and, on the other hand, contribute to making visible certain elements and components of contemporary religiosity that otherwise risk falling into the shadows due to the premises and categories in which
the discipline has its foundation. Our aim is not, however, to suggest or explore new typologies. Instead, our starting point is that the category ‘religion’ itself is problematic in relation to certain current phenomena. We therefore suggest using perspectives from the study of social movements for the study of religion in contemporary societies and the mixed-method approach used in the project represents a way to account to this in a multidimensional way.

**Comparing the Values of Conservative Christians and Secularists in Finland**  
*Mika Lassander (Åbo Akademi University, Finland)*

Social movements and the various groups operating with these movements as their frame of reference offer people support, meaning, and legitimation for the values they hold. These act as mobilising agencies, attracting individuals for whom nature and the environment are of primary importance. For them nature is becoming so affected by human activity that the conditions for all life and the welfare of future generations are under threat. The values of the individual's active in this movement can be seen as largely convergent. However, these activists are not a homogeneous group. By employing Faith Q-Sort for exploring the worldviews of environmental activists the heterogeneity of the sample is revealed. This suggests that people with clearly different worldviews, or outlooks in life, from religious to secular, hold largely similar value priorities. This in turn challenges the idea that one's worldview, or religion, can be used as an indicator for their priorities.

**Testing the Transferrability of the Faith Q-Sort to Non-European Cultures**  
*Måns Broo (Åbo Akademi University, Finland)*

The set of statements selected for the FQS method was the result of a thorough study of themes and topics relating to worldviews from all major religious tradition and emerging religions. This study explores possible Western/Christian bias that may be present in the set. The test group consists of Indian graduate- and research students at Åbo Akademi University and the University of Turku. The group was collected through a "snow-ball" method, starting with the author's previous acquaintances within the South Asian community in Turku. The participants found the FQS method functional from their perspective with criticism mainly focussed on the terminology used in some of the statements.

**A3 Discursive Study of Religion: Pluralities of Knowledge, Attributions of Meaning, and Social Reality I**

This session is sponsored by the Endowed Chair for the Study of Religion, Department of Comparative Study of Religion, The University of Groningen.  
Convenors: Kocku von Stuckrad (University of Groningen, Netherlands) and Frans Wijsen (Radboud University Nijmegen, Netherlands)  
Chair: Frans Wijsen (Radboud University Nijmegen, Netherlands)

**Panel Abstract**

From Michel Foucault’s ‘archaeology of knowledge’ onward, the relation between discourse and knowledge has been a contested issue among discourse analysts. Whereas some of them situate themselves more in an ‘idealist’ tradition, others position themselves as ‘materialist,’ stressing the social conditions of knowledge. The academic study of religion, with its discourses about religion
versus magic, superstition, and unbelief, offers an interesting field for the analysis of pluralities of knowledge from a discourse-theoretical perspective. ‘Knowledge’ is used here as a synonym for intersubjectively shared attributions of meaning; the academic study of religion has played an influential role in stabilizing meanings of ‘religion.’

This panel explores discourse as key concept in the analysis of pluralities of knowledge, particularly in relation to the ‘archaeology of religion.’ The contributions in this session combine theoretical considerations with concrete examples that demonstrate the usefulness of discursive approaches and methodologies in our understanding of religious dynamics.

The Antipodes of Religion: Notes on the Discursive Constitution of “Religion” and its “Other”
Frank Neubert (University of Bern, Switzerland)

Recent discursive approaches to the definition of “religion” as subject in the academic study of religion(s) have highlighted the notion of “empty signifier” as proposed by Ernesto Laclau. “Religion,” it is claimed, serves as an empty signifier that helps create the illusion of a closure of the discursive field of religions. However, the notion of an empty signifier implies and requires the idea of a constitutive outside. An antagonistic notion needs to be present in discursive expressions in order to get the empty signifier to work.

This paper will explore the relation of empty signifier and constitutive outside by looking at some examples. I will argue that the constitution of “religion” takes place in a vast discursive field that includes subjects comprised by “non-religion”-categories. It is this kind of discursive antagonisms that keep the transient limits of the religious field fluid and dynamic.

Two Sides of the Same Coin? The Discursive Constitution of the Ambivalence of Religion
Stephanie Garling (GIGA German Institute of Global and Area Studies, Germany)

Is there a specific ambivalence of religion? Currently it seems very much like it. Religion is predominantly described as having potentials and risks and being integrative and disjunctive at the same time. In these descriptions a closeness of the holy and the cursed materializes and gives ‘religion’ some kind of unknown side. It appears as a secret, which can always be both: good and bad in regard to social processes.

The paper looks at the special modes of argumentation, rhetoric, and stylistic means through which this ambivalent character is currently discursively constituted. It differentiates three layers on which this re-evaluation is taking place: the inconclusive economic assessment of ‘religion,’ an exotic and mysterious side of ‘religion,’ and the seemingly inappeasable rhetoric surrounding ‘religion.’ The paper shows how the different modes of argumentation on these three layers lead to the image of religion as being ambivalent and how this is connected to making ‘religion’ politically governable.

Ideology Critique and Religion: A Critical Approach to the Discursive Study of Religion
Titus Hjelm (University College London, UK)

Although discourse theory and discourse analysis have recently emerged as noteworthy approaches in the study of religion, little of the discursive research is critical in the Marxist sense of the word. This kind of critical research takes the alienating power of religion seriously and pays serious attention to religions' contribution to social inequality and religious inequality. One tool for
attending questions of inequality is the critique of ideology developed in the Marxist tradition. This paper develops a contemporary approach to critique of ideology drawing from critical discourse analysis (CDA) and applies this critique to a case of religious equality debated in the Finnish parliament in 2006. I argue that the discussion represents a case of 'folk church' ideology, a conflation of discourses of religious equality, freedom of religion, and national identity that reproduces the status quo. I argue that contemporary (discursive) critique of ideology is crucial for 'unmasking' power relations in complex societies and a key component for critical study of religion.

A7 Connected with God: 'Spiritual Senses', Knowledge and Christianity I

Convenors: Minna Opas and Anna Haapalainen (University of Turku, Finland)
Chair: Anna Haapalainen (University of Turku, Finland)

Panel Abstract

It is common among Christian believers to describe their relation with God through the use of sensory and corporeal language: it is people's hearts that 'see' God, and God may 'touch' upon a person. It is in and through the processes thus described that Christians also claim to gain knowledge of God. This raises a question of the relation between senses, corporeality, epistemology and knowledge: what is the nature of the knowledge gained through the senses, and are we here even dealing with the five human senses in the first place? This panel will examine the plurality of Christian ways of knowing God in and through senses and the body, and the methodological, epistemological and ontological problems these pose. We will employ the term 'spiritual senses' as an umbrella term to talk about the Christian ways of perceiving and knowing God. We welcome papers examining the intertwinement of knowledge, the spiritual, and the material in human – God interaction.

God is Me, not Me, and in Me: Indigenous Evangelical Views on Faith, Knowledge and Materiality
Minna Opas (University of Turku, Finland)

Faith and the presence of the Christian God are often said by believers to materialise in the everyday life as people's good deeds or to become tangible for them through bodily sensations. Through these expressions people may 'know' that they are one with God, apart from God, or that God is in them. This paper examines such inter-linkages of Christian materialities and epistemologies through the study of the Indigenous Evangelical Yine people of the Peruvian Amazonia who view the faith in God as actualising within a person as a special 'organ' called ruwekinri or 'his/her life'. The aim of the paper is two-fold. First, it will explore the condition of being simultaneously one with, and separate from God from the point of view of epistemology. Second, it will try to generate understanding of the Yine views of the Evangelical Christian body and in particular of the ruwekinri through the notion of the spiritual senses.
Connecting with Each Other to Connect with God: the Interplay of Emotional and Physical Intimacy in Evangelical Fighting Ministries
Jessica Rivers (Indiana University, USA)

My research focuses on members of evangelical Christian fighting ministries in Rio de Janeiro, Brazil. As evangelicals, many struggle to maintain a personal relationship with God over their (inter)personal interests. Yet they also believe their relationships with God should be experienced by others. This socio-spiritual work is performed by offering emotional intimacy, which encourages others to make perceivable their own relationships with God and tests their willingness to render themselves emotionally vulnerable. Through fighting, these members are meant to learn about God by grappling with each other. This give and take of pain also happens within an intimate space of corporeal interdependence. Using scholarship on situated learning, I analyze how these evangelical fighting ministries practice emotional and physical intimacy to achieve personal contact with God and question how their practices, which lead them to personify God in each other, may limit their goal of better knowing the ultimate Other.

Religious Knowledge Obtained by Corporal and Mental Training in Late Antique Syriac Christianity
Alexandra Stellmacher (Freie Universität Berlin, Germany)

Dealing in this talk primarily with the work of the Late Antique Syriac author Philoxenus of Mabbug (6th century), and contrasting his writings with other Late Antique Syriac authors exemplarily, observations will be made on systematic epistemological orders of religious knowledge obtained by corporal practices (e.g. asceticism, bodily exercises), and knowledge gained by the right mind-set and/ or mental exercises from which in consequence the adequate words and deeds are held to arise. Contrasting both processes of learning, it will be elaborated on the localization and the mode of action of the spiritual senses (regšay ruḫānē) involved, variants in the descriptions of spiritual progress (i.e. the acquisition of religious knowledge), and modes of of verbalization and strategies of transfer of these processes to the readers.

Creating a Muslim Identity in Multi-Religious Societies: Discourses and Practice I

Chair: Marjo Buitelaar (University of Groningen, Netherlands)

Modern Articulations of Pilgrimage to Mecca: Intergenerational Continuities & Differences
Marjo Buitelaar (University of Groningen, Netherlands)

Since for Muslims Mecca symbolises perfection, and pilgrimage counts as the ultimate devotional act, Hajj is posited above and outside the imperfections of everyday life where its ‘magic’ can be evoked to seek guidance and strength when dealing with ambiguities, fears and struggles. On the basis of material produced in biographic & in-depth topical interviews with Dutch Muslims with Moroccan and Turkish roots, I will address how modern articulations of Hajj-expectations, practices, and meanings emerge from a lived engagement with various cultural discourses that inform their lives. Specifically, the focus is on intergenerational differences in how narrators identify ‘sacred’ and
‘mundane’, ‘religious’ and ‘profane, ‘Islamic and un-Islamic’ instances in their stories and relate this to their various subject positions.

Religious Identity within Pakistani Muslim Intermarriages in England
Audrey C. Allas (University of Durham, UK)

An exploration of Muslim Pakistanis in religio-ethnic mixed marriages reveals a multifaceted negotiation of identities in current English society. As the United Kingdom becomes increasingly pluralistic, cultural kinship structures transform, contributing to the discourse on perceptions of religious identity. As minorities both ethnically and religiously in England, Muslim Pakistanis face the seemingly dualistic dilemma of integration or separation. Religion, ethnicity, economics, and politics can each play a role in the complex self-reflexive examination. This informal, yet significant negotiation of identity being viewed within the context of marriage reveals how reaffirmation of identity, adaptation, or even syncretic paradigms develop and then proceed to contribute to the shaping of the religious landscape in England.

Certainty and Finality in Classical and Contemporary Muslim Discourses
Angus Slater (Lancaster University, UK)

While current political and theological trends within Islam, such as Wahhabism, stress the need for certainty and finality in knowledge relating to religion and in the process and application of the law for communities, in this paper I aim to explore the way in which two particular aspects of the classical Islamic tradition – Islamic legal methodology and Sufi mysticism – have each disrupted the easy flow of certainty from scripture. Having showcased the classical roots of a need for a postponement of certainty and finality with regards to religious knowledge, this paper then examines the way in which these classical roots have been revived and reconfigured by a contemporary figure working within the West, Khaled Abou El Fadl, positioning him as a counterpoint to both the reductionism of Islamic fundamentalism seen in the move from the authority of the text to textual authoritarianism, and to the wholesale rejection of the Islamic legal tradition.

F123 Sacralizing Art: Music, Texts and Materiality I

Chair: Alexandra Grieser (Trinity College Dublin, Ireland)

Religious Views on Life, Death and Afterlife Expressed in Music
Martin J.M. Hoondert (Tilburg University, Netherlands)

Music as part of funeral rituals can be studied as a source of knowledge on death and possibly afterlife. Not only the song lyrics, but also the sounds and the way these are used within the funeral ritual are conveyers of meaning. In this paper there will be a focus on religions present in the city of Tilburg, the Netherlands. Given the large variety of religious groups, this city provides an excellent point of departure in the research on this topic. Besides Roman Catholicism and Protestantism, various religious groups such as the Surinamese Christian Community, the Islamite Centre for Education, the Hindu Community Tilburg and the Apostolic Association are represented in Tilburg. By means of ethnographic research in these various communities, music as an expression of religious knowledge on life, death and afterlife is explored.
Vincent van Gogh and the Poetic Principle.

“Poetry surrounds us everywhere,” wrote Vincent van Gogh. His desire was to make others aware of that unquantifiable mystery of the universe that resided not only in the seasons but in people like the farmer, the weaver, the seamstress -- “serious subjects... but so beautiful too that it’s well worth the trouble of devoting one’s life to depicting the poetry that’s in them.” Van Gogh was well acquainted with poetic knowledge non-analytically expressed on the canvases of other painters. Encountering The Jewish Bride, Van Gogh wrote that Rembrandt went “so deep into the mysterious that he says things for which there are no words or language.” Contemplation of the finite could lead to contemplation of the infinite. In this presentation I will reflect on Van Gogh’s poetic understanding of the world through his letter excerpts, slides of his paintings, and ekphrastic sonnets I have written in response to his art

The Plurality of Sacred Music
Lieke Wijnia (Tilburg University, Netherlands)

The study of sacrality has been expanded from religious studies into sociological and cultural-historical academic disciplines. However, sacred music is still often equated with church and liturgical music. In a world characterized by religious plurality and spiritual diversity, the seemingly natural link between institutional religion and sacred music requires rethinking.

Following the conceptual broadening of the sacred, the possibility for a plural approach to sacred music needs to be explored. This plural approach should reflect the continuous dynamic between religion, music and sacrality. This paper looks at the collision of various religious and secular practices through musical performances in one particular site: the festival Musica Sacra Maastricht. In turn, this collision results in a body of knowledge regarding sacrality in its own right, characterized by plurality, tradition and experiment.
Tuesday 13 May – Slot 8 – 11:00-12:30

Aula Christianity in Africa: Response and Responsibility

Convenors and chairs: Ramon Sarró (University of Oxford, UK) and Rijk van Dijk (University of Amsterdam, Netherlands)

Panel Abstract

Whether portrayed as "independent", "prophetic", "synchretistic", etc, African forms of Christianity have often been regarded as a cultural response, a reaction to the arrival of missionaries, colonizers and other intruders. This approach has been very fruitful and has helped us understand the power of religion to frame and express discontent and to make indigenous what, at least in principle, was "external" to the local religious understandings. Our papers combine this paradigm with new approaches oriented towards the logics of subjectification, ethical exemplarity and social responsibility. The African church, or its prophet(ess), is a bicephalous image: it looks towards the external world, expressing and channeling resistance or political anger, but it also looks towards the interior, towards its members, expressing and channeling authority and ethical exemplarity and thus contributing to what we could perhaps call the religious construction of responsible subjects.

The Prophet, the Hero and the Responsibility of the Future

Ramon Sarró (University of Oxford, UK)

Implicit in Hans Jonas' work on the philosophy of responsibility is a certain notion of secularization. In a world of a growing technē in which religion (such was the mantra of early secularization theories) would eventually fade away, humans, the philosopher argued, would have to look for ethical guidance elsewhere if they were to build a community of responsible subjects and agents. Combining Jonas inspirational work with more recent developments in the anthropological study of ethics, in this paper I want to look at the negotiations between secular and religious understandings of exceptional individuals, proposing that the dividing line between religious prophets and political heroes, key figures as they are in the making of religious and secular communities, is in fact a blurred one: ethically speaking, the action of the prophet has to be heroic if he (or, often in Africa, she) is to build a new community, much as the hero's one has to be prophetic -for, as Jonas insisted, it only makes sense to speak about ethical guidance if we take into consideration the future world we want our descendants to inhabit. As an African film maker told me recently, prophets and heroes have something in common: the vision. Quite right, but instead of focusing on the visions that these great individuals convey, in the paper I will rather focus on how the everyday, rather 'mundane' life of a prophet becomes a model of (or for) responsible action among the followers. I will draw extensively on the example of Simon Kimbangu, a religious figure who was (and is) very salient i in the religious culture and in the public sphere of the Democratic Republic of Congo and Angola (as well as in the Diaspora), and who is described as either a prophet or a hero depending on the point of view of those speaking about him, but whose ethical dimension and projection to the future is equally stressed by both its secular and its spiritual readers.
Religious Responsibilisation in Botswana
Rijk van Dijk (Africa Study Centre and University of Amsterdam, Netherlands)

More than ever before, religious discourses in Africa speak of the need for people to become ‘responsibilized’ in the decisions they take in view of their life-styles, their intimacies and relationships. People are expected to perceive of their private lives more as a ‘project’ for which, with the help of divine inspiration, carefully planned steps in view of anticipated results and consequences are required. This promulgation of entertaining new notions of responsibility is taking place in a variety of religious settings, ranging from counseling practices, awareness raising campaigns, the training of staff, the production of booklets, pamphlets and other religious educational material to radio-programs. This project of religious responsibilization - its power-dynamics, its resourcing of bio-medical models of knowledge, supervision and inspection (i.e. a medicalisation of religion that many religious bodies rather embrace than resist) and its dialectics with notions of faith, spirituality and conviction - requires careful analysis. Comparative studies - i.e. between diverse religious traditions, different organizations or religious practices - are limited in number and in need of further empirical exploration and sophistication. This depth is also required in exploring the history and genealogy of religious responsibilization in Botswana in the context of its ongoing AIDS crisis and rising Pentecostal dominance in the public domain.

Questions this paper will address are; how is the process of religious responsibilization of self, of (intimate) relationships and of institutions in their functioning in an the Botswana public domain unfolding or being negotiated, both in its diversity as well as in its relations to medicalized or developmentalist-based notions of (self-) governmentality ? Which practices exist in religious bodies that are organized and conducted with the aim of formulating, communicating and transmitting a particular understanding, if not knowledge, of how a responsible and therefore modern self emerges ? And, how different is the religious modeling of responsibilization as compared to existing socio-political notions in Botswana of the same; are these domains of conflict and contestation?

Dynamism Of Aladura Movement On The Development Of Christianity In South Western Nigeria
Fabunmi Samuel Kehinde (University of Ibadan, Nigeria)

This paper proposes to present the background to the migration or the planting of Christianity in Yorubaland in the 19th Century with the arrival of foreign missions like Wesleyan Mission, The Church Missionary Society, Baptist Mission and the Catholic Church. The paper will give the factors which influenced the mission enterprise of these different Churches in West Africa and Yorubaland in particular. However, attention will focus more on the emergence of Aladura Movement cum Christianity from the mainline churches mentioned above. The factors that bring about their emergence will be presented and it argues on how the interaction of Yoruba cultural and traditional practices has produced a brand of Christianity called Aladura Christianity. To them, the form of Christianity brought to them was too Europeanized and lacked contextual theology embedded in African worldview; as a result, Yoruba culture interacted with Europeanized Christianity and produced what is known as Aladura Christianity. The proposal therefore considers the history of Yoruba people, the planting of Christianity in Yorubaland, the emergence of Aladura movement and the contextualization of Christianity with Yoruba Culture and how it has contributed to the development of Christianity in Europe and America otherwise known as reverse in the mission, which is a paradigm in the contemporary Christianity. The Yoruba cultural variables and its influence
on Christianity will be provided as new development on the practices of Christianity in Nigeria. My argument is that there is an independent practice of Christianity in Yorubaland with Yoruba theology, philosophy, songs, thought, legend, myth and other traditional paraphernalia. Historical and ethnographical methods will be considered for gathering information, while relevant bibliography is considered.

A-Hey

Articulating Complexity between the Islamic Creed and Muslim Actions II

Convenors: Susanne Olsson (Södertörn University, Sweden), Emin Poljarevic (University of Edinburgh, UK)
Chair: Emin Poljarevic (University of Edinburgh, UK)

Panel Abstract

The panel addresses interpretative issues, prevalent among contemporary Muslim groups and which pertain to issues of belief/creed (‘aqidah) and its implications for and relations with social and political action (manhaj). We have noted that various Muslim groups invest much effort into defining the ‘true Islam’ and the ‘true Muslim’ believer. This has led to a wide range of polemics and discussions concerning how to relate to the ‘other’ deviant Muslim or heretic, and for that matter, to the society at large. Here, we explore some of the central questions related to these public debates. Questions of knowledge, authority, loyalty and disavowal, seem to be at the core of these issues and are suspended between theology and politics. In this tumultuous market of (re)interpretations, we see that an increasing number of Muslim groups attempt to establish themselves as religious authorities, accelerating the fragmentation of appraisals.

It there a Future for Islamic Politics? Exploring the Nexus of Theology and Political Practices

Emin Poljarevic (University of Edinburgh, UK)

In this paper I discuss important elements of theologically rooted political discourse and their implications for the possibility of developing a genuinely pluralistic political system in a Muslim majority society. I start by demonstrating how the rapid formation and subsequent fragmentation of Hizb al-Nour (Party of Light), an Egyptian Islamist political party, is symptomatic of the new dynamic relationship between Islamic theology and democracy, through the lens of electoral politics. This case addresses the assumption that Islamic politics has been trapped between the structure of religious dogmatism (‘aqidah) and the pragmatism of political activism (manjaj/al-harakah al-Islamiyyah). Consequently, how is this tension expressed in the publically available debate, and what are the central elements of the contention? In part, the analysis addresses the transformation process by which secular political concepts have been readily reinterpreted by a previously politically cautious and religiously introvert movement by examining the root causes of this change.
The Double Scripture: Explaining Diversity and Conflict in Muslim Perceptions and Practices in Relation to the Qur’an

Jonas Svensson (Linneaus University, Sweden)

The paper argues that a distinction can be made in historical and contemporary contexts between basic Muslim religious approaches to the Qur’an. One approach focuses the Qur’an as a source of information on the “inner world” of a divine agent, God, and plays out in fields such as theological discourse, dogma and legal thought. The other approach relates to ritual practices, and to the Qur’an as a source of power (baraka). The paper suggests that one way to explain how these approaches intersect and at times conflict in both ideology and practice is through employing the notion of cognitive functional specialization, and in particular two systems of such specialization: what is often termed “theory of mind” and a contagion system.

A2 Epistemologies and Esoteric Bodies: the Substance of Practice

Convenors: Jay Johnston (University of Sydney, Australia) and Damon Zacharias Lycourinos (University of Edinburgh, UK)
Chair: Jay Johnston (University of Sydney)

Panel Abstract

The purpose of this panel is to present scholarly debates regarding the role of epistemology in esoteric initiations and specifically its application in the understanding of esoteric dimensions attributed to the body. In particular the panel seeks to foster discussion of the notion of the subtle body and its implications for epistemological categories. Emphasis is on the engagement of critical approaches to this body model, including concepts of intersubjectivity, embodiment theory; cosmological body schemas; phenomenology of perception; visionary experiences, notions of alterity; active imagination; ritualised metaphysics; and extra-sensory bodily receptions and reactions. Specific attention is given to how these concepts are apprehended through the substance of practice.

The Self Invented: Religious Dreams and Embodied Subjectivity

Elisabeth Kirtsoglou (Durham University, UK)

This paper examines the concept of the radical imagination in the context of religious dreams, and claims that dream experience and dream narratives are excellent contexts for the analysis of the interplay between structure and agency, sociality and creativity. The instituted/instituting nature of dreams reveals the power of the radical imaginary, as this was theorised by Castoriadis. Through a careful consideration of the embodied nature of the dreaming self, the paper wishes to challenge the dichotomy between ‘mental images’ and ‘bodily experience’. By placing special emphasis on religious dreams this dichotomy is revealed as being a metonymy of the artificial distinction between ‘scientific’ and ‘mythical’ thought which can be regarded as another expression not only of Cartesian dualism, but also of Victorian evolutionism.
‘Vibrant Sacralities’: Religion, Esotericism, and New Materialist Onto-Epistemologies
George Ioannides (University of Sydney, Australia)

This paper investigates the potential of ‘new materialist’ onto-epistemologies for the study of religion and esotericism and its current preoccupations with matter, mediation, and embodiment. I take seriously the recent ‘material turn’ in the study of religion and esotericism, and consider the instantiation of a productive dialogue between these frameworks of ‘material religion’ and the new materialism. New materialist conceptualisations of ‘difference’ seek to entail – sometimes successfully, sometimes not – an onto-epistemological philosophical practice predicated on leaving behind the prioritisations involved in modern dualist thinking and the attendant binarised oppositions of mind/body and matter/spirit. Taking as its case studies notions of the subtle body and anthropological and religious studies reconfigurations of animism(s), my theoretical investigation attempts to more rigorously think through the correlation of the disciplinary study of religion with these new materialist agendas. I also argue for the conceptualisation of the potential ‘practice’ of an esoteric, materialist (or ‘matter-realist’) onto-epistemology.

Conjured Bodies and Angels of the Moon: A Study of Grimoiric Magic and the Ritual Body
Damon Zacharias Lycourinos (University of Edinburgh, UK)

Throughout the history of Western magical practice individuals have employed ritual frameworks and motions deriving from specific instructional sources referred to as ‘grimoires’. Current scholarship (Davies, 2010), along with an increase in the publication of grimoiric materials attests to the significance of this field in modern applied occultism. This study argues for a specific interpretation of the ritual activity of the ‘grimoiric magician’ designed to create a phenomenological ‘occult’ body mediating the magician as the ‘self’ and the spirit being as the ‘other’. I will develop this interpretation through an ethnographic case study of ritual magic derived from an eighteenth century collection of manuscripts referred to as the Treatise of Angel Magic. This ethnographic focus will be contextualised within the historiography of grimoiric ritual magic (Klaassen, 2012; Asprem 2008), followed by anthropological representations and perceptions of ritual embodiment (Merleau-Ponty, 1962, Asad, 1993; Schilbrack, 2004; Greenwood, 2005; Johnston, 2008.)

A3 Discursive Study of Religion: Pluralities of Knowledge, Attributions of Meaning, and Social Reality II

This session is sponsored by the Endowed Chair for the Study of Religion, Department of Comparative Study of Religion, The University of Groningen.
Convenors: Kocku von Stuckrad (University of Groningen, Netherlands) and Frans Wijsen (Radboud University Nijmegen, Netherlands)
Chair: Kocku von Stuckrad (University of Groningen, Netherlands)

Panel Abstract

From Michel Foucault’s ‘archaeology of knowledge’ onward, the relation between discourse and knowledge has been a contested issue among discourse analysts. Whereas some of them situate themselves more in an ‘idealist’ tradition, others position themselves as ‘materialist,’ stressing the
social conditions of knowledge. The academic study of religion, with its discourses about religion versus magic, superstition, and unbelief, offers an interesting field for the analysis of pluralities of knowledge from a discourse-theoretical perspective. ‘Knowledge’ is used here as a synonym for intersubjectively shared attributions of meaning; the academic study of religion has played an influential role in stabilizing meanings of ‘religion.’

This panel explores discourse as key concept in the analysis of pluralities of knowledge, particularly in relation to the ‘archaeology of religion.’ The contributions in this session combine theoretical considerations with concrete examples that demonstrate the usefulness of discursive approaches and methodologies in our understanding of religious dynamics.

**Doing Things with “Religion”: Discursive Approach for Studying the Category of “Religion” in the Organization of Social Practices**

*Teemu Taira (University of Turku, Finland)*

The historical construction of the category of “religion” has become a relatively popular object of study in the last twenty years. Scholars have demonstrated that the modern discourse on “religion” has been tied to Western colonialism, while others have put more emphasis on the formation of modern “secular” nation-state. However, the ways in which the category of “religion” is used in organizing social practices in contemporary societies have been relatively understudied. By focusing on two contemporary examples—statements about the religiosity of Confucianism in China and Jediism in Britain—this paper argues that 1) we are witnessing a reflexive moment in the construction of “religion” and that 2) “religion” is a multifunctional category. Therefore, historical studies of discourse on “religion” need to be supplemented with small-scale studies examining instances where people and institutions classify groups and practices as “religious.” This can be done by developing tools for a discursive study of religion.

**Indonesian Mirrors: The Construction of Religion in the Dutch Integration Discourse**

*Frans Wijsen (Radboud University Nijmegen, Netherlands)*

In contemporary Dutch society, the return of religion to the public arena and particularly the presence of Muslim immigrants, are sensitive issues. The discourse about them is related to what is known as the heritage of Enlightenment and values of modernity. In the Netherlands it is generally assumed that modernity and religion, Islam in particular, are incompatible. Many people know just one form of modernity, namely European modernity. Yet the notion that modernization means the eradication of religion is increasingly contested by the existence of multiple modernities. This debate is not new. During their colonial rule, Dutch colonial administrators tried to establish an enlightened colony, to construct a modern Islam and to separate religion (Islam) and politics in Netherlands East Indies. In this paper it is assumed that there is continuity between the way the Dutch dealt with religion (Islam) in Netherlands East Indies and the contemporary integration discourse, including the discourse about religion (Islam) in the public arena. The paper has three parts. In the first part I analyze the discourse about the return of religion to the public domain in The Netherlands, in particular the perceptions of Islam as ignorant and dangerous. In the second part I analyze the way Dutch colonial administrators perceived of Islam in Netherlands East Indies, their construction of religion (*agama*) and the separation of religion and politics. In the third part I analyze how Indonesian immigrants in the Netherlands perceive of religion in Dutch society. By doing so, colonial
The Discursive Construction of Religion on the Field of Development
Brenda Bartelink (University of Groningen, Netherlands)

In the past decade religion has become a theme of interest within development cooperation. Several initiatives have been taken in which academic and professional knowledge have become closely intertwined. This paper studies the discursive construction of religion in development cooperation in the Netherlands. It focuses in particular on the ambivalent understandings of religion in relation to social problems in the Netherlands and how this influences the cooperation of Dutch development organisations with religious partners in the South. The paper will focus on four points. First, it will explain how religion has become a political category in Dutch development discourse. Second, it will combine a dispositive analysis and practice perspective to explore how religion is problematized in the interactions with religious partners in Uganda around the theme of sexual health. Third, it will argue that the discursive construction of religion as an ambivalent category in Dutch development cooperation serves the purpose of rationalizing the chaotic and complex experience of cultural encounter. Fourth, it will reflect on the potential of discourse analysis for the study of religion, in particular when it includes methods to analyse how discursive concepts are constructed and applied in practice.

A7 Connected with God: ‘Spiritual Senses’, Knowledge and Christianity II

Convenors: Minna Opas and Anna Haapalainen (University of Turku, Finland)
Chair: Teemu Mantsinen (University of Turku, Finland)

Panel Abstract

It is common among Christian believers to describe their relation with God through the use of sensory and corporeal language: it is people’s hearts that ‘see’ God, and God may ‘touch’ upon a person. It is in and through the processes thus described that Christians also claim to gain knowledge of God. This raises a question of the relation between senses, corporeality, epistemology and knowledge: what is the nature of the knowledge gained through the senses, and are we here even dealing with the five human senses in the first place? This panel will examine the plurality of Christian ways of knowing God in and through senses and the body, and the methodological, epistemological and ontological problems these pose. We will employ the term ‘spiritual senses’ as an umbrella term to talk about the Christian ways of perceiving and knowing God. We welcome papers examining the intertwinement of knowledge, the spiritual, and the material in human – God interaction.

“It was like a spear of light that penetrated my heart, and then I knew Him”: ‘Spiritual Senses’ and Knowledge in Finnish Evangelical Lutheran Church
Anna Haapalainen (University of Turku, Finland)

One of the most recognizable features in the Finnish Evangelical Lutheranism has been its strong reliance to written word and teaching: reliance on theological knowledge. However religious, and
even charismatic, experiences have provided a different source for knowledge of God, although hidden from public expressions in church based religiosity. In recent decades knowledge experienced and gained through ‘spiritual senses’ in religious encounters with God have become more prominent and visible in everyday life in the Evangelical Lutheran congregations. In laymens’ testimonials and narratives this corporeal knowledge gained through ‘spiritual senses’ plays an important role. Priests and deacons have somewhat ambivalent attitude towards this emergence of laymen knowledge. In my paper I will scrutinize a) how laymen describe their encounters with divine, b) how this knowledge is addressed in a Finnish Evangelical Lutheran congregation and c) what effect this emergence of experience based knowledge has on Finnish Evangelical Lutheran Church?

‘Men as Trees Walking’: Jesus, the ‘Second Touch’, and Seeing People Clearly
Jamie Barnes (University of Sussex, UK)

Building upon an ethnographic moment of the telling of a story – the story of Jesus healing a blind man by first spitting in his eyes and then touching him – this paper explores what “seeing people clearly” means amongst a contemporary Christian group. Christian interpretations of this story suggest that the kind of “seeing” being pointed to here is to do with much more than one of the five senses. Rather, the story points to a way of seeing in which the lives of others are perceived more clearly – a concern, of course, also at the very heart of anthropology. Does such a connection set the two ways of seeing in contestation against each other? The author – himself both a Christian and an anthropologist – suggests not. In fact, for the Christian anthropologist, the anthropological method itself may well be conceived as an experience of Jesus’ “second touch”.

The Taste of God: the Construction of Taste in Religious Food Prohibitions in Nineteenth-Century America
Benjamin Lindquist (University of Chicago, USA)

Culinary restrictions are a part of Judaism, Islam, Hinduism, and many other religions, but few people associate diet and Christianity. But, in fact, culinary restrictions were instituted by a number of Christian sects throughout the nineteenth century. My paper will explore the sense of taste as it relates to these dietary proscriptions. How, for instance, did advocates and opponents of food restrictions conceive of the sense of taste? Did they consider the prohibited foods unappetizing or dangerously delicious? Were assumptions about taste widely shared or did they differ between sects? Did believers gain knowledge of God through the flavor of wholesome food, or lose it through sensual consumption? And does knowledge of God obtained through food provide adherents with a unique and otherwise inaccessible understanding of the divine? My investigation both answers these specific historical questions and explains the relationship between the senses, spirituality, corporality, and knowledge of the divine.
Creating a Muslim identity in multi-religious societies: discourses and practice II

Chair: Markus Dressler (Bayreuth University, Germany)

Religious Pluralism in the Ismaili Muslim Religious Education Programme
Laila Kadiwal (University of Sussex, UK)

Since religion continues to be an important political and social force, their role in fostering religious pluralism is vital in the global context. While the discussion may have bearing on different religious communities, this paper focuses on the Ismaili Muslim community. This empirical study examined the impact of an international religious education programme offered by the Ismaili Muslim community in London on the Ismaili Muslim students’ attitude to religious diversity. Findings indicate that the Ismaili Muslim students were ‘selective pluralists’. Initially, the participants viewed religious diversity positively on theological, humanistic and instrumental grounds but were selective about how they embraced it. After a year into the programme their attitudes seemed to be informed of academic perspectives resulting in an increased understanding of and openness to religious diversity, while strengthening their identity as the Ismaili Muslims. As a minority within Islam, they continued to demonstrate selective pluralism characterised by ambivalence and instrumentalism.

Muslim Feminist Engagements with Islamic Tradition: Some Reflections
Mulki Al-Sharmani (University of Helsinki, Finland)

This paper examines selected interpretive knowledge projects that engage critically with Islamic religious sciences, and which are driven by the question of gender justice. These projects are undertaken by Muslim women scholars from different countries who are committed to their religious faith and who are working towards production of alternative gender-sensitive religious knowledge. The production and dissemination of this knowledge, furthermore, is becoming part of a process through which a global Muslim feminist movement is being built, called Musawah. The paper will describe these projects and their epistemological and political goals. Then, it will reflect on the methodological and epistemological contributions of these projects. It will focus on Egypt, and, in particular, on the works of Omaira Abu Bakr, the co-founder of Women and Memory Forum, a non-governmental organization that produces alternative knowledge about Arab and Muslim women.

North-West European Christianity in the 16th-18th Century

Chair: Mirjam de Baar (University of Groningen, Netherlands)

Re-Educating the Sense of Hearing in Post-Reformation Geneva
Anna Kvíčalová (Free University Berlin, Germany)

This paper examines different media technologies, rhetorical strategies and disciplinary practices that came together in creating a new regime of the management of the senses in mid 16th century Geneva that was marked by a gradual fashioning of new techniques of listening (‘attentive listening’) and remembering (‘word memory’). Making use of distinct primary sources, it demonstrates how
the process of re-educating the auditory perception was intertwined with establishment of a new confessional/communal identity in Geneva, and intimately linked to different forms of knowledge (esp. understanding of the nature of sound, auditory perception, memory, language, or learning processes), rhetorical strategies, and disciplinary practices of the Genevan Consistory.

**Politics of Knowledge and Non-Knowledge: Radical Pietists Contesting Orthodoxy**

*Elisa Heinämäki (University of Helsinki, Finland)*

In the context of 17th and 18th century orthodox Lutheran states such as Sweden, the Lutheran church held the monopoly of knowledge, linked to the authority of the clergy and aimed at producing submissive subjects. My paper looks at how the monopoly becomes contested by radical pietists, the first religious dissidents in the Lutheran Sweden/Finland. The aim of the paper is to clarify the shifting dynamics of power, knowledge and non-knowledge in this context. Drawing on the documents from the Finnish pietism trials and texts written by the radicals, I identify the common ground shared by the orthodoxy and the radical pietists, notably the emphasis on the ‘Word’, supposedly the locus of truth. But I also show how the radicals’ strategic reference to the ‘Word’, as well as to ‘Truth’ and to ‘Conscience’, shifts towards non-knowledge or silence that thus becomes the paradoxical source of dissident authority.

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**F123 Sacralizing Art: Music, Texts and Materiality II**

Chair: Alexandra Grieser (Trinity College Dublin, Ireland)

**A Case of Sacralization of Local Oral History**

*Jaana Kouri (University of Turku, Finland)*

I’ve collected oral history in Lypyrtti, Turku archipelago, Finland, at the villagers’ own request. I’m interested in the cultural signification process of becoming. In the interviews the emotional nostalgia included the concern of losing the local knowledge, especially the memories of preceding local people and how they managed with the different nature circumstances. This happened at the same time as the perceptible pollution of the seawater, the main environmental essence and actor of the village.

I have used methods of religious studies, sociology, oral history, micro-history and environmental history. In my paper I’ll bring up some examples about how local historical and embodied knowledge is performed as a reaction of answering to environmental and ontological questions. I focus on the ways of practicing place and time first as spatial and poetic and then as ritualistic knowledge in the conceptualization of village history.

**The Materiality of Religious Knowledge**

*William Arfman (Tilburg University, Netherlands)*

This paper concerns itself with the materiality of knowledge in the emergence of a ritual field of collective commemorations of the dead in the Netherlands. First, on the basis of contemporary ethnographic data concerning both Christian and non-ecclesial collective commemorations, the several kinds of knowledge that came together in the emergence of this field are identified, such as
ritual knowledge, traditional knowledge, and creative knowledge. Next, these various strands of knowledge are unwoven to show the fundamental importance of material culture in the ways in which such forms of knowledge are transmitted, employed and the tensions between them resolved. Finally, on the basis of these explorations, several implications are listed of what it means to focus on the materiality of religious knowledge. Here particular attention is paid to the importance of recognizing the materiality of contemporary religiosity.
Tuesday 13 May – Slot 9 – 15:30-17:00

A-Hey Violence and Repression in Christianity: Discourses and Practices I

Convenor: David Zbíral (Masaryk University, Czech Republic)
Chair: Marco Pasi (University of Amsterdam, The Netherlands)

Panel Abstract

Since its very birth, Christianity has been a plural tradition. However, various attempts have been made throughout Christian history to police the plurality of religious knowledge and religious identities and to handle religious “otherness”. This panel enquires into Christian discourses on heresy, “the Other”, coercion, persecution, violence, martyrdom and tolerance, and searches for ways of representing them in the study of religions. The papers span a range of topics and periods: the repression of heresy in medieval Europe; charges of ritual murder by the Jews between the Middle Ages and the Renaissance and Jewish responses to these charges; the reinterpretations and uses of martyrdom in early Protestant/Catholic conflicts; conflicting knowledge in 16th-century debates about the reality of witchcraft; and the discourse on modernism as an esoteric current and as a resurgence of ancient “heresies” at the turn of the 20th century. These topics, however, all share an interest in how knowledge of “the Other” was negotiated, established and reinterpreted in Christian discourses, and in how this knowledge was connected to practices of repression.

Theorizing the Repression of Religious Dissent in Medieval Europe: The State of Research and Its Prospects

David Zbíral (Masaryk University, Czech Republic)

Since the debates between Protestant and Catholic thinkers and historians in the 16th and 17th centuries, the right to plurality vs. the right to coercion in religious matters has been a contentious issue in the historiography of Christianity. Discussions on religious tolerance were further developed in the era of the Enlightenment, and continue to arise – with more or less significant variations – in 20th-century scholarship. This paper investigates the major contributions of 20th-century theoretical thought on the repression of heresy in medieval Europe and offers an analytical overview of the state of research. Its ambition, however, is not only to introduce relevant scholarship but also to identify its historical, institutional and ideological contexts and the deeper underlying tendencies and legacies in the layers of sedimentary knowledge on “heresy” and “the Inquisition”. Finally, the paper underlines the theoretical importance of this debate for the study of religions and considers its prospects.

The Legitimization of Violence in Christian discourses: The Case of Cistercian Anti-Heretical Writing in the Period Before the Inquisition

Stamatia Noutsou (Masaryk University, Czech Republic)

The violent persecution of heretics in medieval Europe has been widely investigated and historians have provided several answers about the origins and nature of institutionalized violence, especially of the inquisition (Cohn 1975; Moore 1987; Ginzburg 1989; Peters 1989; Nirenberg 1996; Given 1997; Arnold 2001; etc.). Cistercian anti-heretical preaching with its particular rhetorical patterns to
characterize dissidents (Kienzle 2001) played an important part in the legitimization of violence leading eventually to the institutionalization of the inquisitional procedure. Building on the results of recent historiography of medieval persecution and on social scientific theories of the legitimization of violence, this paper will analyze Cistercian anti-heretical writing in the second half of the 12th century in order to identify the means by which physical violence against the heretics attained legitimacy in Christian society.

**Ritual Murder, Violence and Jewish Defence**
*Cristiana Facchini (University of Bologna, Italy)*

Between the Middle Ages and the beginning of the Renaissance, blood libel addressed to Jewish communities appeared in many European cities. Charges of “ritual murder”, alongside other accusations such as host desecration and ritual cannibalism, appeared mainly in Western Europe and were disseminated elsewhere. Recent historiography has investigated the culture of violence that engendered these accusations. Moreover, during the last few decades, a number of theories have been developed by historians of different cultural heritage in order to explore the rise and dissemination of these charges, which often had a dramatic and violent impact on Jewish communal life.

This paper aims at investigating recent historiography on ritual murder in Europe, analyzing the controversial question of *ritual misunderstanding*. It will provide different case studies and finally offer an insight into Jewish responses, which started to appear, not surprisingly, after the advent of the Reformation.

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**A2 Reports on Religious Education Issues from EASR Countries I**

Chairs: Tim Jensen (University of Southern Denmark, Denmark) and Wanda Alberts (University of Hannover, Germany)

**New School Textbooks on Religious Cultures in Russia**
*Marianna Shakhnovich (St. Petersburg State University, Russia)*

The report examines the current situation with text-books on world religions in Russian schools, where the course “Fundamentals of religious culture and secular ethics” was introduced recently. Particular attention is given to the review of the theoretical basis, methodology, principals of presentation and structure of the new textbook “Fundamentals of culture of world religions”, that reflects religious diversity. The report briefly shows different points of view about the objectives, principles and methods of teaching about religion in the modern Russia as well.

**The Study of Religions in Bulgarian Universities**
*Georgeta Nazarska (The State University of Library Studies and Information Technologies, Bulgaria)*

In Bulgaria non-confessional religious education is taught in the State University of Library Studies and Information Technologies. There curricula and courses are developed, teaching all world religions and the 5 major denominations in the country (Orthodoxy, Catholicism, Protestantism, Islam, and Judaism). The paper presents the structure and content of innovative courses; describes
published textbooks and teaching materials; analyzes innovative methods of teaching, emphasizing the recognition of religious phenomena, respect for cultural diversity, understanding and acceptance of religious diversity.

Emerging Adults' Views and Expectations on Religious Education in Pluralistic Latvia
Anu Heinonen (Helsinki University, Finland)

This paper examines the views and expectations of young people on religious education and the question about the different sources of knowledge on religion for youth in pluralistic Latvia where three Christian denominations (Catholic, Lutheran and Orthodox) have roughly equally strong position and almost 40 % of inhabitants are so called “Russian-speaking Soviet-era migrants and their descendants” (Muižnieks 2010). The data of the paper is part of the wider questionnaire data that is studying young people’s religiosity, values and attitudes collected among the university students in 2010 (n=381) and semi-structured interviews conducted in 2011 (N=20) in the capital city of Riga. Besides the overall description of the young people’s views, the influence of the place of origin, ethnicity and religious affiliation will be discussed. Statistical analysis is presented together with interview extracts.

A3 Discursive Study of Religion: Pluralities of Knowledge, Attributions of Meaning, and Social Reality III

This session is sponsored by the Endowed Chair for the Study of Religion, Department of Comparative Study of Religion, The University of Groningen.
Conveners: Kocku von Stuckrad (University of Groningen, Netherlands) and Frans Wijsen (Radboud University Nijmegen, Netherlands)
Chair: Frans Wijsen (Radboud University Nijmegen, Netherlands)

Panel Abstract

From Michel Foucault’s ‘archaeology of knowledge’ onward, the relation between discourse and knowledge has been a contested issue among discourse analysts. Whereas some of them situate themselves more in an ‘idealist’ tradition, others position themselves as ‘materialist,’ stressing the social conditions of knowledge. The academic study of religion, with its discourses about religion versus magic, superstition, and unbelief, offers an interesting field for the analysis of pluralities of knowledge from a discourse-theoretical perspective. ‘Knowledge’ is used here as a synonym for intersubjectively shared attributions of meaning; the academic study of religion has played an influential role in stabilizing meanings of ‘religion.’

This panel explores discourse as key concept in the analysis of pluralities of knowledge, particularly in relation to the ‘archaeology of religion.’ The contributions in this session combine theoretical considerations with concrete examples that demonstrate the usefulness of discursive approaches and methodologies in our understanding of religious dynamics.
Folk Church and Marketization in the Nordic Countries: Official Discourse and Practical Implementation
Marcus Moberg (Åbo Akademi University, Finland)

In order to gain an adequate understanding of the impact of consumerism and market-logics on traditional and long-established religious institutions in particular social, cultural, and national and regional contexts, it becomes necessary to empirically investigate how the present-day self-understanding, agency, professional ethos, and organizational transformation of such religious institutions relates to the degree to which they have adopted and internalized marketization discourses and adapted and implemented the values and demands that such discourse promotes in actual practice. This paper focuses on these developments in the context of the Nordic Lutheran folk churches. Utilizing Fairclough’s three-dimensional critical discourse analysis, this paper suggests that an empirically observable connection can be identified between the adoption of marketization discourses and concrete, actual changes in Nordic Church self-perception, organizational culture, agency, and professional ethos. This paper outlines the usefulness of employing a discourse analytic framework for the study of actual, concrete institutional religious change.

Academics as Religious Pioneers: The Impact of Academic Discourse on the Meaning and Practice of Religion and Spirituality in Twentieth-Century Europe
Kocku von Stuckrad (University of Groningen, Netherlands)

At the end of the nineteenth century, the institutionalization of academic disciplines—such as anthropology, Indology, comparative religion, psychology, but also the newly established natural sciences—led to a significant discursive transformation. Around 1900, the discourse on ‘religion’ was closely entangled with discourses on ‘nature,’ ‘monism,’ ‘soul,’ and ‘vitalism.’ Academics from the humanities and the natural sciences formed a discourse community with readers, practitioners, and lay-authors; this community attributed new meanings to ‘religion’ as a category that was detached from its entanglement with Christian theological discourse. The impact of this discursive re-entanglement on the history of religion in Europe and North America has been enormous, ranging from so-called ‘New Age religion’ to nature-based spiritualities and holistic metaphysics. The paper traces the genealogy of some of these concepts and argues that a discourse-historical analysis can lead to a better understanding of the complex relationship between secular science and religion.

Open Discussion: Discursive Study of Religion—Perspectives for the Future

A7 Connected with God: ‘Spiritual Senses’, Knowledge and Christianity III
Convenors: Minna Opas and Anna Haapalainen (University of Turku, Finland)
Chair: Minna Opas (University of Turku, Finland)

Panel Abstract

It is common among Christian believers to describe their relation with God through the use of sensory and corporeal language: it is people’s hearts that ‘see’ God, and God may ‘touch’ upon a person. It is in and through the processes thus described that Christians also claim to gain knowledge of God. This raises a question of the relation between senses, corporeality, epistemology and
knowledge: what is the nature of the knowledge gained through the senses, and are we here even dealing with the five human senses in the first place? This panel will examine the plurality of Christian ways of knowing God in and through senses and the body, and the methodological, epistemological and ontological problems these pose. We will employ the term ‘spiritual senses’ as an umbrella term to talk about the Christian ways of perceiving and knowing God. We welcome papers examining the intertwining of knowledge, the spiritual, and the material in human – God interaction.

Managing One’s Spiritual Senses in Public: Traditional and Postmodern Experience in the Finnish Pentecostal Movement
Teemu Mantsinen (University of Turku, Finland)

Pentecostal religiosity includes an aspect where everyone should pursue and cultivate their spiritual gifts. In Pentecostal communities this is understood to include practicing one’s spiritual senses, being sensitive on what God is doing and saying. While the Finnish Pentecostal Movement has changed in past decades, the styles and methods of practicing these gifts have also altered. The educated middle-class member in postmodern society practices his/her religion differently than the previous generations. The aim of this presentation is to analyze the shifts between traditional and postmodern experiences and between personal and public spheres. These fields demonstrate how the Pentecostals in Finland manage their “spiritual senses” in different circumstances and historical situations.

The Knowledge of Departed Souls: A Chapter in the Eschatological Doctrine of Later Sixteenth-Century German Lutheran Theology
Gábor Ittzés (Semmelweis University, Hungary)

In the wake of their rejection of purgatory, German Lutheran theologians developed a fairly well defined doctrine of the soul’s immortality in the latter half of the sixteenth century. In this paper, I will explore some epistemological questions of that teaching. The analysis moves on three levels. First, I will briefly reconstruct the content of the new teaching. What, on the view of early modern writers, do departed souls know, and how do they gain that knowledge? Second, I discuss the arguments used to support their conclusions. What authorities do sixteenth-century writers cite, what reasoning do they offer to make their points, and how do they deal with counterevidence? Third, I will ask what is at stake in the whole theological locus, what larger significance the new doctrine had for early modern minds, and what role problems of knowledge played in the teaching they developed.

Knowledge as Restoration and the Inner Senses
Tomas Mansikka (Åbo Akademi University, Finland)

Judged against modern science, and the ways scientific knowledge generally is legitimimized, religious knowledge convey different grounds of legitimation. In early modern culture the scene was different. Scientific collaboration and knowledge was commonly legitimized on grounds we today would regard as religious. The idea of a restoration of knowledge played a prominent part in early modern theological and philosophical discussions. Gaining knowledge was ultimately not a search for new facts, but efforts to grasp an already existing design or intrinsic order, albeit a ‘hidden’ one, due to circumstances such as sin, deprivation and historical distance. It was a knowledge still
accessible to humans, but under certain conditions. The means of gaining or restoring knowledge was related to notions of human faculties and inner senses; on what faculties humans are in possession of, as also which of these, if any, had remained intact after the Fall. The paper will highlight some early modern discussions related to these topics.

A8 Pluralities of Knowledge in a Pluralistic Religious Landscape: Ministry, Statecraft and Academia in the Early Dutch Enlightenment

Convenor and chair: Jetze Touber (University of Utrecht, Netherlands)

Panel Abstract

The character of religion changed rather drastically in Western Europe around 1700. The confessional states produced by the Reformation, which identified the interests of the dominant church with those of the political community, dissolved and gave way to a situation in which religion became a matter of personal conviction and choice. Debates between well-informed members of society were instrumental in bringing about this change: clergy, academics, but also dilettantes outside the institutions designed for preserving and imparting knowledge. As information poured into Europe encompassing both the expanse of the globe and the depths of history, timeworn schemata of theological and ecclesiological doctrines appeared less compelling. The media culture that developed, facilitated by printing technology, including pamphlets, engravings and journals, guaranteed the fast dissemination of new knowledge that could be applied in surprising and disconcerting ways. This panel explores how the accumulation, circulation and application of pluralities of knowledge contributed to a transformation of religious culture in the Dutch Republic, and Western Europe in general, in the decades around 1700.

A Many-headed Monster? Knowledge and Perception of Islam in the Dutch Republic

Wiep van Bunge (Erasmus University, Netherlands)

Indications are that around 1700, during the early Enlightenment, the perception of Islam is rapidly changing in Europe, and in the Dutch Republic in particular. This was due, not to one event or development in particular, but rather to the confluence of various sources of news and information: ranging from the durable to the ephemeral, from the profound to the shallow, from the detached to the politically biassed. In this paper varying sources are used to highlight this development, including travel accounts, captivity tales, plays as well as a small but authoritative tradition of Arabic scholarship. All this serves to correct the still widely held conviction that Europeans were in the grip of the ‘otherness’ of the Islam and the Ottoman empire throughout the early modern age, and beyond.

Religious Plurality and Philosophies Around 1700

Henri Krop (Erasmus University, Netherlands)

The confessional stalemate brought about by the religious wars resulted in a de facto religious plurality. From the 1650s onwards theologians and philosophers had to deal with this situation, which was incomprehensible in the light of traditional concepts. In my paper I will outline the following three lines of reasoning developed by philosophers:

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1. the subjectification of religion by underlining the essential part played by consciousness in acquiring religious knowledge (Locke, Gerard Noodt);

2. arguing for the essential moral nature of religion, which is the common ground behind all religious diversity (Spinoza);

3. assuming a natural religion, to be adopted by all sensible human beings in all practical matters (natural law theorists such as Barbeyrac).

These argumentative strategies were effective against the background of the ‘collapse of Cartesianism’, and the subsequent rise of Bayle’s skepticism and Newton’s restricted metaphysics. According to the latter philosophy the traditional natural theology had to give way to physico-theology, which initiated open debate in religious matters, by limiting the power of reason in theology.

No Need to Choose: The Possibility of Endorsing Opposite Notions of True Religion in Romeyn de Hooghe’s Hieroglyphica (1735)
Trudelien van ‘t Hof (Utrecht University, Netherlands)

One of the central discussions of the late seventeenth century revolved around the opposition between theology and philosophy in general, and reason and revelation in specific. Modern historians tend to judge theologians and philosophers who participated in these debates according to the authority they granted to either human reason or divine revelation. This antithesis does not seem to do justice, however, to the perspective on religious knowledge prevailing in the early modern period. Looking at Romeyn de Hooghe’s Hieroglyphica, an emblematic account of the history of religion, it becomes apparent how opposite notions of true religion are juxtaposed unproblematically. In this paper I will present two cases of such plural notions of truth: heliocentrism vs. geocentrism, and the belief in vs. the rejection of ghosts and devils. In both cases De Hooghe endorses new rational scientific insights while at the same time retaining the biblical reading, indicating that in religious matters choosing between reason or revelation was not necessary.

Public Harmony, Individual Convictions: Historical and Political Theoretical Approaches of Religion in Dutch Chorographies Around 1700
Frank Daudeij (Erasmus University, Netherlands)

In the early modern period, historical knowledge and political theory were both intimately tied to ideas about individual and collective religious allegiance. In Romeyn de Hooghe’s De Spiegel van Staat (1706 - 1707), for instance, the wellbeing of the inhabitants of the Dutch Republic is closely connected to the absence of coercion of conscience. Scattered throughout the work examples culled from history and contemporary events, in and outside Europe, connect coercion closely to enslavement and moral depravity; both of subjects and of rulers. On the other hand, the author puts censorship of public schools firmly into the hands of local ministers and he requires all public office-holders to be members of the true Reformed church. This paper explores the way political theories of proper citizenship and individual religious dispositions intersected, even reinforced each other, in an interplay with local and international historical knowledge, in the Spiegel van Staat and other chorographies between 1650 and 1750.
Wiggling the Religion: The Combat with Non-traditional Religions and Religious Pluralism

Petra Tlicmukova (Palacky University Olomouc, Czech Republic)

The paper focuses on the current discussion on the “threat of islamization”. It summarizes the main argumentation points of islamophobia and illustrates some of the basic critiques of Islam, which we can currently identify in the context of Czech Republic. We intend to show how the development of the Czech society led to its homogenization and that after the “Velvet Revolution” in ’89, the tendencies to restrain the religious pluralisation continue. The paper demonstrates this trend on two different examples – the rejection of so called sects and the rejection of Islam. The results prove that religious (Muslim) threat is a topic of a secondary political importance, and that the reason of such argumentation is the internal political situation and the current form of European integration policy. The paper presents the first outcomes of representative survey on the Czech public attitudes to Islam and Muslims, which will be realized during January 2014.

Political Narrative of the Latvian Muslim Youth

Janis Priede (University of Latvia, Latvia)

The Latvian Muslim community can be considered as a melting pot where youth of different cultural, ethnical and political background and therefore with different historical memories meets in specific religious framework. The community is part of the focus group interviewed by the MYPLACE researchers of Daugavpils University within the 7th Framework Programme in order to establish how the community participation reshapes the impact of difficult collective memories, and how it influences the political and civic narratives of Latvian Muslim youth. The findings allows to conclude that (1) the religious group has an important role in involving the youth into adult-led movements; (2) the young Muslims have a strong perception of injustice and common lack of confidence towards established political outlets in Latvia; (3) the degree of political activism is variable, with most respondents having engaged in the more readily available non-traditional political activities; (4) since the religious community provides opportunities for youths to gain the necessary skills for political participation, religiosity and active membership in Muslim groups translates into high civic and political engagement in Latvia.

The Nameless Ones - Tacit Imaginative Knowledge and the Cult of the Matrons

Heike Peter (Halmstad University, Sweden)

This paper aims to investigate theoretical possibilities for interpretations bridging of a gap from the form to the content. The material used is the statues and inscriptions of the matrons during Late Antiquity in the Northern provinces of the Roman Empire. The cult of the matrons has amongst others been called a fertility cult, cult of protection, or former tree cult in human disguise at which
the main arguments came from iconography and analysis of names and attributes. Seeing the cult as a part of visual culture mediating traditions and reflecting the power of the Empire raises other kinds of questions. By combining iconographic structures with ritual studies and matters of politics and taste this study wants to contribute and to general issues of interpretations of ancient cultures with sometimes very fragmentary sources.

**The Activities in the Old Babylonian School: Inculcation of Ideology Through Ritual Behavior**  
*Therese Rodin (Uppsala University, Sweden)*

The cuneiform script used in the Old Babylonian school, the eduba’a, was syllabic and contained logograms, which made it much more difficult to read and write than the alphabet script. Just as in pre-modern Europe, learning by heart and reading aloud was central in the eduba’a. How can we understand the practices in this school? I will argue that it can be interpreted as ritual behavior. This will be done through analyzing the practice in the eduba’a through the lens of ritual theories. The theories used emphasize that the function of ritual is to transmit social memory and ideology (Connerton; Whitehouse; Leach; cf. Veldhuis), that ritual is highly repetitive (Whitehouse; Grimes), and that punishments are part of constituting a new identity of the participant (Whitehouse; Turner). It will be shown that the function and outline of the activities in the eduba’a correspond well to these ritual theories.

**Zoroastrianism in Polemical Context: Prolegomena**  
*Mihaela Timus (Romanian Academy, Romania)*

As Philippe Borgeaud pointed out recently, the history of religions appeared long time before its academic inception, in the 19th century. According to him, this fact took place at the very frontier of the dialogue between various religions. In this respect, the study of the polemical mechanisms in interreligious debates is a fertile sole. This paper gives a brief overview of Zoroastrianism in polemical context, largely viewed on a scale going from the 3rd A.D. to the 10th c. The historical context of a debate, the literary genre and the paradigm of a public debate count among the main parameters of such an approach. Important as well is the difficulty of their definition in certain cases. The comparison between the way Zoroastrian explicitly defined themselves in their polemical and apologetic writings and the way Western scholars described the same religion will offer some more clues about the present tasks: to correct and to up-date, just re-reading the same sources previous scholars in the field had access to.

**Knowledge to Render a Man Impotent**  
*Jacqueline Borsje (University of Amsterdam, Netherlands, and University of Ulster, UK)*

A medieval Irish spell in Dublin, Trinity College, Manuscript H.3.17 is headed ‘Knowledge to render a man impotent’. It will be argued that this possibly pre-Christian spell was included in a Christian manuscript because it may also have served as a monasterial exorcism of lust. Alternatively, the text has been interpreted as a *historiola* (a narrative charm), referring to early Irish mythology and rooted in Indo-European textual tradition. The paper’s close reading of the spell including its *voce magicae* situates the text in the tradition of Late-Antique binding- and curse-spells.
New Forms of Knowledge Diffusion: The Use of Audiovisual Media in Mission Strategies of the Mormon Church

Marie-Therese Mäder (University of Zurich, Switzerland)

Drawn from the field of audiovisual media and religion studies, this paper interrogates the function and application of mass media resources in spreading knowledge of the Church of Jesus Christ of the Latter-day Saints (LDS, or Mormons). The discussion focuses on the communication strategies employed in the mini reality series THE DISTRICT (US 2012), which follows the lives of eight Mormon missionaries and was produced by the LDS. The popular reality-television genre was used as a means of conveying information about the Mormon worldview to a specific audience, within a framework of claimed authenticity. The paper considers how this particular television genre was deployed to provide an audiovisual corpus of knowledge about Mormon ethics, rituals, and narratives. The conclusion is the opportunity to consider the quality of the knowledge that is communicated by the series.

The Role, Effects, and Impact of Religious Symbolism in Successful Marketing Strategies

Michael Ulrich (University of Zurich, Switzerland)

This research project focuses on strategies that drive some of the most successful-marketing campaigns in the recent past. Market shares of 20% and more, successfully built and defended are exceptional and need explanation beyond the standard analysis of marketing budget and brand identification. The project approaches marketing-strategies within a religious-theoretical frame striving to find out if some obviously extremely powerful and successful marketing strategies can be compared with the role, the effects, and the impact of religions symbolism.

The theoretical frame is developed following the contributions of Amartya Sen and Martha Nussbaum on capability, combining them with Clifford Geertz’ approach to religion. Selected marketing-strategies and their medial representations will be analysed on behalf of the circuit of cultures described by Stuart Hall.

Inquiring about a potential appropriation of religious symbolism by the business community, this interdisciplinary research outlines the often overlooked economical dimension within the study of religion.

Art Controversies in Finnish Media in the 2000s–2010s: Post-Durkheimian Approaches

Jere Kyrrö (University of Turku, Finland)

In my PhD thesis I will examine three artworks (Kristian Smeds’ theatre adaptation [2007] of Väinö Linna’s war novel The Unknown soldier [1954], Katarina Lillqvist’s puppet animation The Butterfly from Ural [2008] and Erkko Lyytinen and company’s cross-media project The Marshall of Finland [2012]) and their media reception. Common to these works is that they include re-interpretations of national symbols. So far my research shows that the use of national symbols is part of the struggle over media power and is somewhat subordinate to the logics of media spectacle. Theoretical
framework of my thesis is built on post-Durkheimian interpretation of the concept of civil religion (see Bellah 2006), combined with perspectives of sociology of the sacred (Lynch 2012), media anthropology (Couldry 2008; Sumiala 2013) and theory of ritualization (Bell 1992).
Convenor and chair: David Zbíral (Masaryk University, Czech Republic)

Panel Abstract

Since its very birth, Christianity has been a plural tradition. However, various attempts have been made throughout Christian history to police the plurality of religious knowledge and religious identities and to handle religious “otherness”. This panel enquires into Christian discourses on heresy, “the Other”, coercion, persecution, violence, martyrdom and tolerance, and searches for ways of representing them in the study of religions. The papers span a range of topics and periods: the repression of heresy in medieval Europe; charges of ritual murder by the Jews between the Middle Ages and the Renaissance and Jewish responses to these charges; the reinterpretations and uses of martyrdom in early Protestant/Catholic conflicts; conflicting knowledge in 16th-century debates about the reality of witchcraft; and the discourse on modernism as an esoteric current and as a resurgence of ancient “heresies” at the turn of the 20th century. These topics, however, all share an interest in how knowledge of “the Other” was negotiated, established and reinterpreted in Christian discourses, and in how this knowledge was connected to practices of repression.

The Craze for Martyrdom During the European Wars of Religion, Viewed Through Some Flemish Catholic Triptychs Produced from 1585 and Onwards
Ellénita de Mol (Université Libre de Bruxelles, Belgium)

In the sixteenth century, the whole of Europe witnessed religious persecution, both from Catholics and Protestants. In this context, a significant craze for martyrdom arose on both sides. The two opposing sides founded their discourse on a common biblical legacy, but their interpretations were conflictting. There was a battle to claim the martyrs of the Primitive Church, whose authority each side claimed as its own in order to defend its cause. Peculiar to the Catholics was the production of a host of gruesome martyrdom images, which, in the southern Low Countries, were quite often part of triptychs painted after the Catholic Restoration of 1585. These triptychs kept alive specific aspects of the Catholic faith despite all the criticism by the Protestants. My paper will focus on examining some of the triptychs in order to define the kind of religious knowledge they convey and to determine how much they were concerned with pluralities of belief between Catholics and Protestants.

Contested Claims of Knowledge in 16th-century Witchcraft Discourse
Ulrich Berner (University of Bayreuth, Germany)

Witchcraft discourses in Early Modern Europe are of special interest to the science of religion, because they did not follow denominational boundaries: in all the various denominations of Christianity, there were sceptics and believers with respect to witchcraft, critics and supporters of witch trials. What was controversial, then, was the more basic problem of distinguishing between knowledge and ignorance, faith and superstition; i.e. determining the arguments upon which the belief in witchcraft was based. Since both parties made great efforts to argue rationally, the question arises whether the divergent views on witchcraft might be regarded as corresponding to different
grades of rationality or as being derived from different systems of knowledge. A cognitive approach to the study of religion may be helpful and will be applied in addition to sociological theories on religion and violence.

**Viri Loquentes Perversa: Esoteric Assumptions in the Repression of Catholic Modernism**  
*Marco Pasi (University of Amsterdam, The Netherlands)*

“Catholic modernism” is an umbrella term identifying a number of authors who, between the late 19th and early 20th centuries, became convinced that the Roman Catholic Church was in need of profound reform and began operating towards that goal. After Pope Pius X’s encyclical letter *Pascendi* (1907), modernist authors were actively persecuted: many of them lost their teaching positions in Catholic institutions, while some were excommunicated and their publications censored. Interestingly enough, in the anti-modernist literature of the period we find sometimes the idea that modernism is closely related to esotericism and is, in fact, a revival of ancient heresies. How well-founded were such accusations of a connection between modernism and esotericism? And what can this story tell us about the continuity of strategies of repression in the history of the Catholic Church? This paper will try to bring some answers by focusing on both modernist and anti-modernist sources.

**A2 Reports on Religious Education Issues from EASR Countries II**

Chairs: Tim Jensen (University of Southern Denmark, Denmark) and Wanda Alberts (University of Hannover, Germany)

**“Behind the Other Doors”: Conceptions of “Religion” in Primary Schools in Switzerland**  
*Petra Bleisch (University of Fribourg, Switzerland)*

Starting in 2016, all 21 German speaking cantons of Switzerland will adopt a new syllabus for RE in public schools, aiming at a compulsory and competence-oriented “teaching-about” approach to religions. The research project aims to identify the impact of these curricular changes on the children's notion of ‘religion’. The focus will lie on the canton of Fribourg, where, at the moment, “Biblical histories” are still the exclusive topic in the state school's curricula, while Christian children attend additional Catholic or Protestant classes during the state school program. Currently, this furthers an understanding of ‘religion’ as being equated with ‘what Catholic and Protestant children do’ or “what is behind the other doors [the classrooms where Christian religious education takes place]”, as one 9-year old Muslim boy puts it. As the new curricula will address the topic of religions already in the first grades with children being 4 to 5 years old, a rapid change in the conceptualization of ‘religion' can be expected.

**Religion in Ethics Textbooks: Different Sources of Knowledge, Different Values?**  
*Zrinka Stimac (The Georg Eckert Institute for International Textbook Research, Germany)*

Since few decades both international agencies as well as different national curriculum boards in Europe have discussed new approaches to religion in secular education in order to face the globalized world. Following, new subjects such as Ethics and Culture and Religion were adopted. These different school subjects don’t only “teach about religion” but reflect the diversity of secular
perspectives on religion and value religions from their point of view. How do the textbook present and reconstruct the social realities when dealing with religion? What are the perspectives they gather into “we”/“us” and who are “them” in secular textbooks? What is the place and what is the definition of religion(s) in the textbooks? How do the textbook reflect and refer to the latest scientific debates? In order to answer some of those questions, the examples both from German curricula as well as from textbook such as Ethics, Practical Philosophy and LER will be presented and discussed.

**Polemics of knowledge and representation of religion(s) in Religion Education in Denmark – Recent Developments**

*Karna Kjeldsen (University of Southern Denmark, Denmark)*

Polemics of knowledge, representation of religion(s), legitimation and aims are in the center of debates about religion education in Denmark (RE), especially when it comes to the role of the majority religion in these matters. This paper examines different approaches to these questions in recent political, professional and public discussions about RE in Denmark as well as in new national curricula and teacher’s syllabi for the different RE subjects in the compulsory school (primary and lower secondary school) and teacher education aimed at the compulsory school. Several approaches figure: RE in conjunction with citizenship education as transmission and consolidating of a ‘cultural heritage’ and so-called ‘Danish/European’ core values based in evangelical-Lutheran Christianity; RE and Citizenship as a way to promote intercultural dialogue and providing intercultural competences; RE as learning from religion through an existentialist philosophy of life approach based on a Christian understanding of religion(s) and RE as learning about the concept of religion and religions based on an academic Study of Religions approach. How these approaches are part of ongoing cultural and educational struggles but also sometimes are combined in new national curriculum and teacher´s syllabi in the compulsory school and teacher training in Denmark will be outlined.

**A3 New Approaches to the Study of Religion and Peace**

Convenor: Sandra Rios (University of Aberdeen, UK)
Chair: Julianne Funk (Katholieke Universiteit Leuven, Belgium)

**Panel Abstract**

The study of the religious involvement in conflict, peacemaking and peacebuilding has mainly focused on the role of religion in good governance issues, such as state building in the so-called track II or nonofficial diplomacy. In addition, some of the main concerns in the field have been interreligious dialogue, faith-based diplomacy and the role of religion in restorative justice and reconciliation. The majority of these studies have considered religion as an ally to liberal peacebuilding models.

The purpose of this panel is to challenge some of the dominant views in the study of religion and peace by proposing alternative paths of analysis. The papers will enhance the field through the proposal of critical analysis of concepts and theories through theoretical, historical, and empirical contributions. Papers include research on grassroots experiences of peacebuilding, religion and
transformative reparation, religion and social justice, and religion and transitional justice from below.

**Saami Voices, Sorry Churches: Dimensions of the Reconciliation Process Between the Indigenous Sámi People and the Swedish and Norwegian Folk Churches**

*Mardoeke Boekraad (University of Umeå, Sweden)*

In this paper I will give an overview over and analyze the different activities in the reconciliation process between the indigenous Sámi people and the Swedish and Norwegian folk churches. The reconciliation process started about 20 years ago. It has in particular in the last two years become an issue of high focus for the church leaders. The various types of activities will be categorized according to whom took the initiative, involved actors, target groups, and the type of issue addressed: theological, cultural, political, social or other. The research’ key issue will be the impact of grass-root initiatives like local dialogue meetings. What specific contribution these grassroots initiatives make to the overall aims of the reconciliation, and in what way they can be differentiated from the impact of the other categories of activities?

**Grassroots Religious Peacebuilding: Proposing a Framework of Analysis**

*Julianne Funk (Katholieke Universiteit Leuven, Belgium)*

The field of faith-based or ‘religious’ peacebuilding is in its infancy, despite the prevalence of discussion about religious violence. When it is considered, studies tend to address elite-level initiatives for peace, disregarding the local leaders and broad laity at the grassroots where whole societies carry collective trauma. Lacking a theoretical or methodological framework for such research, I created and applied my own working concept and analytical framework for religious peacebuilding in Bosnia-Herzegovina. My definition specifies three elements: (1) religious actors who, (2) motivated by their a religious ‘interpretive frameworks’, (3) pursue conflict transformation activities that engage religion/faith. The analytical framework arises from these components, studying the actors’ adaptive leadership capacity, religious vocation, the ‘integrative’ power of grassroots faith-based work, and ‘transformative platforms’ where religious identity can be heard, valued and reworked. This proposed systematization uses test cases from postwar Bosnia-Herzegovina.

**Passivity, ‘Contro la Pace’: On Buddhist-Based Efforts Towards Reconciliation and Peace in Sri Lanka**

*Anupama Ranawana (University of Aberdeen, UK)*

This paper reflects on the role of Buddhism and Buddhist religious actors in addressing political situations requiring restorative justice and reconciliation efforts, with special reference to Sri Lanka. Buddhism’s pacifist image has lately been challenged in Asia by the fury of extremist Buddhist attacks on Muslim communities in Sri Lanka and Myanmar, disrupting, in the former case, the post-conflict reconciliation efforts evident at the grassroots level. Concurrently, academic analyses of Buddhist based efforts towards peace education and conflict resolution have found that the religiously cultivated passivity and removal from the worldly as taught by Buddhism invalidate its ability to ‘build peace’. Against a backdrop of Buddhist extremist violence and the saturation of the ‘peace and faith’ market by Christian organisations in Sri Lanka, this paper assesses the existence and viability of Buddhist-led grassroots efforts to support reconciliation and promote restorative
justice efforts in the years following the end of the Sri Lankan civil war. In doing so, this paper also attempts to further contribute to our understanding of models for peace and reconciliation efforts that can be built from religious philosophies that are not based in a Christian perspective.

Religion, Conflict and Peacebuilding in Indonesia: Rethinking Peacebuilding from a Post-Secular Perspective

Erik Meinema (University of Groningen, Netherlands)

This paper focuses on grassroots peacebuilding by Muslim and Christian youth in Ambon, Indonesia. It takes a post-secular perspective, in the sense that the possibility is left open that values such as freedom, equality, inclusion and justice may not best be pursued within an exclusively secular framework. I will argue that because of the on-going influence of secular assumptions, peacebuilding theories often fail to fully take into account the complex religious and political dynamics of (post-)conflict situations. These secular assumptions are (1) the continued state-centred focus of peacebuilding theory, (2) the idea that religious violence is more irrational or radical than secular/rational violence, and (3) the idea that peacebuilding is primarily a political and public matter. This paper reflects on how peacebuilding theory can be broadened by taking the peacebuilding strategies developed by Ambonese youth as a starting point.

A7 Secularity, Non-religion and Atheism

Chair: Markus Davidsen (Leiden University, Netherlands)

‘Becoming who you really are’: Sexuality, Religion, and the Academic Construction of Emancipation in the Netherlands

Laurens Buijs (University of Amsterdam, Netherlands)

Sexual nationalism, or the juxtaposition of religion and sexuality in current debates on multiculturalism, is a widely studied phenomenon. However, sociological studies on sexual emancipation have not been considered as playing a role in this dynamic before, despite of the fact that these studies are often politically influential. An analysis of the research reports of the Netherlands Institute for Social Research (SCP) since 2006 reveals a significant resonance between the epistemology of these studies and the logic of sexual nationalism in the Netherlands. It is concluded that sociological research is constitutive of the phenomenon of sexual nationalism, and must be considered to understand the ways in which emancipation is ‘secularized’.

The Growing Freethought Movement in the United States

Nickolas Conrad (University of California, USA)

Growing up in America is a decidedly different experience than growing up in Europe. The chances of being raised within a practicing religious family are much higher. This paper will give the firsthand account of the author’s experience, having grown up Mormon in the Seattle, Washington region of United States, then losing his faith, and joining what has become a burgeoning freethought/unbelief movement. In the early 2000s, the Secular Student Alliance, a national non-profit organization that donates to freethought/unbelief university groups, has grown from 80 groups to over 400 today. The paper will give reflections on why there is a thriving freethought movement in the United States
drawn from research and personal experience as a student leader. Additionally, it will give a brief outline of the history of freethought movement in the twentieth century, how this reflects on the United States, and discuss the implications and place of the freethought movement within a multicultural society.

A8 Religious Authority and Knowledge Claims

Convenors: Laura Feldt (University of Southern Denmark, Denmark), Catharina Raudvere (University of Copenhagen, Denmark)
Chair: Göran Larsson (University of Gothenburg, Sweden)

Panel Abstract

This session investigates issues relating to religious authority and knowledge claims: how religious authority is constructed by means of, or in relation to, various knowledge claims in different cultural contexts, and which media (materials, rituals, things, texts) are used to uphold such knowledge claims; how religious authority is challenged, negotiated, or reconfigured by new or alternative media or knowledge formations from other societal domains, as well as what counts as religious, authoritative knowledge and how it is distinguished from other types of knowledge in various media.

Authority and Knowledge Claims in Ascetic Texts: Books and Bodies in Egypt in late Antiquity
Anne Ingvild S. Gilhus (University of Bergen, Norway)

The focus of this paper is Codex II from Nag Hammadi, a papyrus codex, which contains seven texts. The texts are, in a broad sense, commentaries on Scripture and means to determine its correct interpretation. The first part of the paper examines how the seven texts in different ways participate in negotiations of religious authority in relation to specific knowledge claims. What types of knowledge and authority do the texts produce? The second part of the paper discusses the construction of authority and knowledge in two media, the book/codex and the human body as a site of ascetic practice, and how books and bodies interact. A presupposition is that Codex II was produced and read by monks in the late 4th or beginning of the 5th century in Upper Egypt.

Between Transmit and Transform: Performative and Interpretive Repertoires among Bosnian Muslim Women
Catharina Raudvere (University of Copenhagen, Denmark)

This paper aims at exploring the construction of authority among Muslim women who serve as ritual leaders in contemporary Bosnia. The material originates from an on-going documentation of Muslim women’s textual repertoires and performative traditions with a particular focus on women’s ritual commitments during ceremonial events. In this project special emphasis is given to women’s access to formal Islamic education and to the influence more recent curricula has had on (conflicting) conceptions of tradition, legacy and legitimate authority.

Bosnian Muslim tradition offers a number of genres that combine ritual practices with textual interpretation. The paper will emphasize female ritual leaders as executers of authority by means of the interpretive elements in the rituals that open up for conventional exegesis as well as religious
Religious authority invariably depends on specific types of materiality, media, and social practices for its construction and maintenance, but it does not necessarily relate only to persons. It may also be attached to things which acquire powers of their own in particular social contexts. This paper examines the nexus of religious authority, materiality, and knowledge in a ritual from 1st millennium BCE Assyria. The ritual involves the production and installation of a set of monstrous figurines buried underneath the room floors for the protection of a house against intruding evil. This paper investigates how the religious authority / efficacy of the figurines is produced, and discusses the knowledge types involved as well as the transfer of knowledge from other contexts - literary mythology as well as ritual knowledge from the context of the divine statue's mouth opening ritual.

A12  Islam and Modernity: Plurality and Politics II

Chair: Frans Jespers (Radboud University Nijmegen, Netherlands)

Islamic Reform in the Context of Secular Modernity: Reevaluating Ziya Gökalp
Markus Dressler (University of Bayreuth, Germany)

The ideas and the legacy of the Turkish sociologist and political activist Ziya Gökalp (1876-1924) have been contested ever since his lifetime. Often he is considered as the mastermind behind Turkish secularism and nationalism, thus suggesting a direct continuity between his thought and the ideology of Kemalist Turkey. Analysts sympathetic to the secularist republican project regard the ideas of Ziya Gökalp as cornerstones of a modernization project that was to be completed under the Kemalist regime. Another line of interpretation emphasizes Gökalp's deep commitment to Islam and doubts the extent of his supposed secularism. According to this tradition, Gökalp's thought rather needs to be situated within the context of Islamic reform, or Islamic modernism. This paper will scrutinize the way in which his legacy is embattled along the lines of the religio-secularist episteme and argue for a critical reevaluation of his thought within the tradition of Islamic reform.

The Influence of Sufism on the Gulen Movement in Turkey
Deniz Cosan Eke (Ludwig Maximilian University Munich, Germany)

Sufism has been both opposed and supported by the Turkish state throughout the history. In this complex situation, it is difficult to understand Islamic discourses in Turkey without considering the Sufism. This article seeks to explore how the Sufism play a prominent role on the political and social process in Turkey and whether the Gulen movement as defined “Turkish Sufism” can be examined on the basis of the comparison of ‘traditional’ and ‘modern’ Sufism in Turkey. From this analysis, it is concluded that the power of the Gulen movement accelerated the development of political Islam in Turkey by increasing economic and political liberalization in Turkey after 1980s. Consequently, the sense of Sufism in Turkey has transformed from non-political perception to a way of political struggle.
The Religious and Historical Discourse of the Original Arabic Texts of the Sacromonte Lead Books (Granada, 16th-17th centuries)
P.S. van Koningsveld (Leiden University, Netherlands) and Gerard Wiegers (University of Amsterdam, Netherlands)

The paper aims to present results of research into the Granadan Lead Books, hitherto inaccessible crypto-Islamic sources of Spanish background in Arabic, that had been kept in the Vatican since the beginning of the seventeenth century, after they were condemned as heretical in 1682 by Pope Innocent XI, after being examined by a team of experts, among whom also the famous scholar Athanasius Kircher. We are dealing with forged 1st century-Christians texts, written in Arabic on plates of lead. The project aims to offer the first modern analysis on the basis of the original lead tablets, a critical edition and translation. In this presentation some aspects of our researches into the original (Arabic) texts, focusing on the historical background of the books, their possible authorship, and in particular on the interreligious, polemical, and strategic aspects of their discourse. What was the goal of the authors in constructing an alternative view on Spain’s history? Who would have benefited, had the books to be accepted as authentic? How did the authors make us of mystical knowledge in order to achieve their aims?

Of Speaking and Silence: Adaption to Revealed Knowledge
Marije Coster (University of Groningen, Netherlands)

In Arabia before the rise of Islam, the period known as the Jahiliyya, the “age of ignorance”, poets were the leaders and spokespersons of their tribe, the defenders of the tribal identity and pride. With the emergence of Islam, their social position changed. The transcendence of the divine revelation superseded the value and meaning of their compositions, and Muhammad as messenger of God replaced them as ultimate spokesman and leader.

This paper will focus on the reactions attributed to several ancient Arabic poets following their conversion. Some are said to have started composing poetry in defense of Islam; others are said to have kept silent for an extended period or completely upon their conversion. These reports will be read in the light of the Muslim tradition through which they were transmitted, interpreting them as exemplary reports that served to illustrate the right attitude towards the newly revealed knowledge.

Being Self: Knowing, Acting and Bodily Existence in the Soteriological Discourse of the Vaisesika Commentarial Tradition
Anna-Pya Sjödin (Mid University, Sweden)

The subject of this paper concerns how the self (ātman) is conceptualized within the commentarial tradition of the Indian philosophical school Vaiśeṣika (ca. 600-950 CE). I will, through a close-reading of three central texts, show how self is thought within the parameters of body, cognition/knowledge, and agency. And how the bodily existence of the human being is formulated as a necessary and intrinsically positive status of the self, granting the possibility of knowing and acting and thus of freedom from rebirth.
Religious Interventions in Politics in the 20th Century

Chair: Erin K. Wilson (University of Groningen, Netherlands)

“Personae Non Gratae”: The Successful Intervening of a Catholic State in the Papal Elections of 1903

Alice Reininger (University of Applied Arts Vienna, Austria)

Religion and politics had an eventful relationship with each other over the course of centuries in Europe. In the period after the Westfälischen Peace in 1648, Catholic rulers in Europe used their sovereignty to challenge the church and regarded their responsibility as a divine mandate. It was with this view that rulers justified the interference of the state into church matters.

In 1903 it was the Habsburger Franz Joseph II (1830-1916) who made use of the controversial right “ius exclusivae” to intervene in the elections of the new Pope. The “personae non gratae” against whom the veto was directed by state commissioned cardinals, was the favourite, Cardinal Rampolla. He was regarded as the “deadly enemy of Austria” and was also “no real friend of Germany who he rather feared and no less hated.” In 1888 as the first reports of Pope Leo XIII’s illness came filtering through, the accredited ambassadors in Rome began to show a strong interest in the future of the Vatican and the first alliances were forged.

Constitutional hereticization of the Ahmadiyya in Pakistan: Doxa, discourse and supplementarity

Ali Qadir (University of Tampere, Finland)

Addressing the need to develop sociology of heresy, this paper uses Bourdieu’s schema of doxa and discourse to understand the modern hereticization of the Ahmadiyya in Pakistan. The Ahmadi community, avowedly Muslim, were declared heretics by constitutional amendment in 1974, leading to their widespread persecution and bans on their use of Islamic symbols and epithets. This paper discursively analyzes the recently declassified transcript of parliamentary proceedings that performed this hereticization, and finds inter-linked theological and political elements of Ahmadi heterodoxy that challenged the socio-political order. The analysis also shows how orthodoxy emerged and was institutionalized in a dialectical relationship with that heterodoxy, as well as the supplementarity inherent in that discursive process. This case highlights the utility of Bourdieu’s schema for better understanding heresy, particularly related to Islam. The discussion includes suggestions on how to amend the framework for improving the sociological study of heresy in modern polities.

Drawing Lines? The Role of Practical Knowledge in the Discussion about Circumcision in Germany

Susanne Lemke (Carl von Ossietzky University of Oldenburg, Germany)

The legal discussion on circumcision in Germany gave rise to a heated debate on children’s rights, religious freedom and the legitimacy of religious practices in a largely secular society last year. From this starting point, I explore the gradual inclusion of children within the ‘boundaries of the social world’ (Luckmann 1970) with a specific focus on the Jewish ritual of circumcision. Thereby, both the symbolic meaning of the living human body and the religious interpretation of the ritual come into view.
I will show that divergent knowledge claims on three different levels of analysis come into conflict with one another. The resulting collision of symbolic policies reveals a set of issues consisting of various forms of knowledge, the battle over the power of interpretation and over the legitimacy of speaker positions. I will analyse these relationships with reference to empirical data I collected in the course of my PhD project.
Wednesday 14 May - Slot 11 - 9:00 - 10:30

Aula Transformations of Religion Through Economic Knowledge
Session I: Commodification of Religion

Convenor and chair: Anne Koch (University of Munich, Germany)

Panel Abstract

Economization penetrates all segments of culture since some decades. In its wake come severe subversions that have not yet been sufficiently understood or that are not even foreseeable. Economic knowledge has infiltrated religion in this process and by this brings in a total system of mainly neoliberal anthropological, moral and political assumptions and applications: A reign of management takes over charisma and common forms of religious authority. Knowledge on cult branding, marketing and building up distribution systems is applied as “naturally” to religion in this course. Believers appear as „demand side“ and „consumer clientele“. Religious market competition is said to pluralize religion and help it grow.

Spiritually Shopping Around in Glastonbury
Marion Bowman (Open University, UK)

The small town of Glastonbury, in the south west of England, has become known as a pilgrimage site and spiritual centre attracting national, European and international interest. Significant among its attractions is the spiritual service industry which has developed to cater to its broad range of religious and spiritually inclined consumers.

After a brief summary of some of the relevant current academic literature on consumerism within 21st century religiosity, this presentation will consist largely of a short film made in 2012 - a snapshot of one ordinary weekend of commercial and healing activity in Glastonbury, featuring interviews with spiritual entrepreneurs, the local chip shop owner, and visitors to the town. The film is designed to encourage more nuanced discussion of the role and significance of consumerism and material culture within contemporary spirituality, and the self-understanding of those involved in providing such goods and services.

Commodification of Islamic Sacrifice
Paula Schrode (University of Bayreuth, Germany)

This contribution discusses the transformation of the Islamic practice of sacrifice into a commodity. In the wake of urbanization, migration and globalization, the practice of sacrifice (udhāya), a canonical Islamic ritual, underlies fundamental changes. Whereas in traditional and rural settings sacrificing usually is a domestic ritual, in Germany as in Europe in general sacrifice is often delegated to Islamic charitable organizations that have been undergoing a strong process of professionalization during the last decades. Using the example of a Turkey-based transnational religious network, the paper shows the strategies with which such organizations turn the sacrifice into a commodity and advertise it. While practices of sacrifice are always related to economics, the commodification of sacrifice is something new. It will be argued that these processes also change some core aspects of religious discourses on sacrifice.
Neither Good Nor Evil, Consumerism Is: An Anthropological Approach to Commoditization

Francois Gauthier (University of Fribourg, Switzerland)

Consumption as an ethos and consumerism as a cultural backdrop are certainly among the salient features of our societies. Yet far from being the backdrop and starting point of social, political, and cultural analyses, consumption remains relatively understated and under-theorised in the social sciences – especially in relation to religion. Consumption has occupied an increasingly determining place in social practice in modernity. Still, ‘consumption has a profound but often problematic and unrecognized place in the social sciences over the modern period’ (Don Slater). This paper considers consumption and consumerism to be driving forces of globalisation, hand in hand with the hyper-mediatisation of culture. Together, they have profound consequences on religious practices, beliefs, expressions, and institutions worldwide. This paper will critically discuss contemporary interpretations of consumerism and its effect on religion, and will propose a working alternative.

A-Hey

Historiographies of Esoteric Movements in Europe

Chair: Kocku von Stuckrad (University of Groningen, Netherlands)

Trading Prestige for Popularity: Western Esotericism from the Medici Court to Tabloid Newspapers

Francisco Santos Silva (New University of Lisbon, Portugal)

Western Esotericism as a mode of knowledge has shifted position considerably in relation to other fields of knowledge throughout its history. In this paper, I will focus particularly on Western Esotericism from the time of Ficino’s translation of the Corpus Hermeticum (1471) onward, and examine how esoteric themes shift from a knowledge related to cultural, scientific and social elites to a mode of knowledge related overwhelmingly to popular media (from tabloid newspapers and mass market paperbacks to television and value-added phone lines) through a process of rejection and loss of prestige in its previous milieu. The rejection of esoteric ideas by cultural and scientific elites leads not to a disappearance or lack of popularity of those same ideas but to a mass appeal that was absent in previous eras.

The Teachers of Humanity: the Role of Divine Knowledge in the Spiritist Movement in Wisła (Poland) Between 1918-1939

Małgorzata Alicja Dulska (Jagiellonian University, Poland)

The aim of the paper is an analysis of the inner knowledge's role in shaping the alternative spirituality during the interwar period by presenting the spiritist movement, that was active in Wisła and Cieszyn Silesia at that time. The paper includes the analysis of ghosts and spiritual leaders transmissions and their influence on shaping the worldview, ideas of self-knowledge and salvation of the spiritists milieu based on the writings of Agnieszka Pilchowa, Andrzej Podżorski, Jan Hadyna and Józef Chobot.
The History of Yoga in Finland
Tm Matti Rautaniemi (Åbo Akademi University, Finland)

This paper deals with an ongoing doctoral research on the history of yoga in Finland. It demonstrates, how the Indian practice of yoga was introduced, popularized and developed in Finland from the late 1800’s to early 2000’s. It will also answer the question, how yoga has been defined in relation to the themes religiosity, spirituality and health in different times and how these changes reflect the changes in Finnish religiosity during the 1900’s. This paper will give an overview of the history of yoga in Finland and highlight some of the key characteristics of its development.

A2 Round Table Session on "The Study of Religions and Religion in Secular Education"

Convenors and chairs: Wanda Alberts and Tim Jensen (Universities of Hanover and Odense, Germany and Denmark)

Teaching Religion in a Changing World: Negotiating Religious Literacy, Knowledge, Sustainability and Didactics
Bodil Liljefors Persson (Malmö University, Sweden)

With reference to an ongoing research project on the study programmes for RE teachers at various universities in Sweden, as well as research on current RE related doctoral research, as well as analyses of the journal and yearbook of the RE teachers in Sweden, this presentation outlines certain themes and perspectives that may be important for a future study-of-religions research on and promotion of RE also outside of Sweden. Furthermore, the question is raised as to whether a belief that RE is needed in secular education in order to encourage youths to develop an awareness of citizenship, identity and coexistence, can be combined with a study-of-religions approach to RE.

Future Perspectives for the EASR Working Group on RE
Jenny Berglund (Södertörn University, Sweden)

What are the similarities and differences between what we from study-of-religions departments teach students at the university and what teachers in schools teach their pupils? What are the responsibilities as well as possibilities for the academic Study of Religions in relation to religion education taught in schools, both in terms of research and teaching? In this short presentation I will discuss these issues and point out some areas of research where I think the EASR-working group on RE should move forward. One of my suggestions will be that the working group should further explore “school ethnography” from a Study of Religions perspective. This is a perspective that lies close to the ethnographic approach coming out from Warwick research on RE.

The Need for an International Companion of a Study-of-Religions based RE
Bengt-Ove Andreassen (University of Tromsø, Norway)

In order to be relevant for teachers, teacher education and politicians, a study of religions approach to RE needs to take the risk of being prescriptive and normative. This is crucial in the further development of a study of religions based RE. In this paper / presentation I wish to advocate the
need for developing an international anthology or textbook for students and scholars which deals with critical terms within this field and line of work, and that also might deal with RE as a research area. My proposal is a book similar to well-known anthologies such as Critical terms in the study of religions (Taylor 1998), Guide to the study of religion (Braun and McCutcheon 2000) and The Routledge companion to the study of Religion (Hinnells 2009). The aim for such an anthology should be to challenge, and hopefully replace, some of the more theological and religionist oriented textbooks on the international market.

A3 Transmit Even If You Know Only One Quranic Verse: Dynamics of Religious Knowledge Popularization in Contemporary Muslim Revival Movements I

Convenors: Britta Frede (Freie Universität Berlin, Germany) and Halkano Abdi Wario, (Egerton University & Research Fellow at St. Paul’s University, Kenya)
Chair: Britta Frede (Freie Universität Berlin, Germany)
Discussant: Halkano Abdi Wario (Egerton University & Research Fellow at St. Paul’s University, Kenya)

Panel Abstract

Contemporary Muslim religious movements, activists and institutions prioritize transmission of Islamic knowledge among other objectives. While the impact and manifestation of such venture is visible in public limelight in terms of educational institutions, books and mobile preaching groups, there is little known on how popularization is done in real time and space by varied Muslim activists and groups. Therefore, they refer to conceptions of religious knowledge by drawing on diverse kinds of knowledge like: rational or imaginative, explicit and implicit knowledge, embodied and ritual knowledge. This panel hence welcomes papers from diverse disciplines that reflect on different approaches to religious knowledge used by actors of contemporary popular orientated Muslim movements. The panel papers would expound on pertinent concepts in knowledge dissemination such as legitimacy, scriptuality/orality and nature of knowledge transmitted, regimes of knowledge popularized by varied activists and movements, influence and place of new forms of media among others.

Fiqh al-da`wa or the Juridification of Islamic Mission in the Context of Globalization
Jamal Malik (University of Erfurt, Germany)

With Islamic proselytism (dawah) having gone global the invoking of empowerment has also pluralized, and religious authority disenchanted. It may look like religious resistance when piety-minded Muslims instigate homogenizing dawah activities and endowing them with legal superstructure. The entanglement of proliferation of law and the process of legal framing may be traced in what is called fiqh al-dawah, the legal reasoning on Islamic proselytism. The paper will reconstruct the genealogy of this rather new genre, its social constructiveness, its ideational grounding and its normative potential. It is argued that though juridification of dawah is not yet complete, some of its aspirations and promises are visible in the context of the global reassertion of
religion in the public sphere, its ability to compete with other systems in the secular market, and the grasping of hegemony and agency.

**Be Productive, be Muslim: Islamic Self-Help and Religious Knowledge as Popular Lifestyle Science**  
*Katharina Mühlbeyer (Free University of Berlin, Germany)*

Recent decades have seen a flourishing of Islamic books, social media sites and television programs dedicated to Islamic self-improvement and self-help. Activists in this field are popular religious scholars, preachers, ‘tele-islamists’ or self-made coaches associable with an Islamic awakening in the Arab world. Islamic self-help discourse draws on popular Western approaches to self-development to transform secular, psychological and medical knowledge into religious knowledge. Esoteric or therapeutical knowledge is transmitted to readers in an ‘Islamised’ form and thus naturalized and popularized. I use knowledge as a key concept for the textual analysis of Islamic self-help books and social media sites. Thus knowledge is the disciplinary angle by which I examine how various ideas of self-improvement are transmitted, re-interpreted, or rejected. A study of these dynamics is particularly rewarding when implemented across a range of Sufi and Salafi movements.

**Achieve (Islamic) Knowledge and Put it to Practice! Welfare Activists in Nouakchott**  
*Britta Frede, (Free University of Berlin, Germany)*

This paper is going to explore female activists of a faith based welfare organization in Nouakchott (Mauritania) to shed light on new spaces and environments in which classical forms of Islamic knowledge (‘ilm) transmissions are invented for serving contemporary needs. Reflecting about the notion of ‘ilm wa-‘amal (achieve knowledge and put it to practice) its multifold dimensions will be debated in the context of alphabetization programs, women empowerment and the contradictions of a reality shaped by poverty and hierarchical social stratification. “Islam is the solution” as a simplificated formular of Islamist attempts to provoke social change includes complex strategies in which the notion of knowledge is broadened and welfare engagement is interpreted as religion put to practice.

**Sufis and the Transmission of Islamic Esoteric and Exoteric Knowledge in Contemporary India**  
*Mauro Valdinoci (Oriental Institute of the Academy of Sciences, Czech Republic)*

A major outcome of modern developments in Muslim societies has been the systematization and objectification of the transmission of religious knowledge. Scholars have often overemphasized this aspect of the dissemination of Islamic knowledge in the contemporary world given their focus on educational institutions and religious writings. Recent studies have shown that religious knowledge is taught not only by ‘ulama and not only in mosques and madrasas, but few of them have focused attention on the Sufis and their institutions. This paper specifically looks at some prominent Sufis in contemporary Hyderabad, India, exploring the ways in which they have been involved in the dissemination of religious knowledge. The approaches used by these spiritual guides appear in line with ‘traditional’ forms of knowledge dissemination and suggest that, despite radical political and social changes, person-to-person relationships may still play a significant role in the transmission of Islamic knowledge in the contemporary world.
The last decade bear witness to massive changes within Shi’ite Islam. The Middle Eastern societies where Shi’ites live are torn apart by inner turmoil and the polemical rhetoric and violence between Sunnis and Shites is worsening. Political instability has also resulted in the migration of Shi’ites out of their traditional heartlands and migrant communities in Europe and America are now in the process of negotiating how to interpret and practice their religion in their new cultural and political environments. Shi’ism is therefore rightly described as a religion in the midst of a process of reinterpretation and change. At the heart of this process lies the question of authority: what authority should Islamic law have in contemporary society? How far reaching should the influence of the clergy be and by what criteria can it be decided whether authority is legitimate? In this panel these questions will be addressed.

**The Changing Landscape of Shiite Authority**  
*David Thurfjell (Södertörn University, Sweden)*

Since Iran’s Islamic revolution in 1979, Ruhollah Khomeini’s ideological and theological idea that Islamic jurists should wield direct political power has vastly dominated the discourse and everyday practice of Twelver Shi’ites worldwide. This is now changing. In Iran, the Khomeinist system is challenged in hitherto unseen ways and critique of the dominating ideology is articulated also within the Islamist establishment. In Iraq, the American invasion of 2003 has led to drastically increased political influence of the country’s Shi’ite majority as well as to the international public exposure of high-ranking Shi’ite clerics with interpretational stances that differ from Iranian Khomeinism. In Lebanon, the Cedar revolution of 2005 and the Israeli war of 2006 brought about increased influence of the Shi’ite Hezbollah-party in the country’s politics. This paper presents the main theological and juridical positions as regards religious authority that have risen in Shiite discussions in the wake of these developments.

**Gendering the Marja’iyya in Europe: Memory, Discourse and Practice of Iraqi Shii Women in Dublin and London**  
*Yafa Shanneik (University College Cork, Ireland)*

Religious authority in Twelver Shi’i Islam as represented by the various maraji’ al-taqlid (sources of emulation) is a male dominated space. This paper focuses on the agency of Iraqi Shi’i women in developing new understandings of the marja’iyya in the European diaspora. Due to the post-migratory socio-economic changes of the women’s lives and the socio-cultural restrictions they encounter in European societies, Shi’i women assume agency in choosing the source(s) of emulation that respond to their individual needs contesting traditional notions of the marja’iyya. They also refer back to revered figures in Shi’i history as historical role-models, such as Fatima and her daughter Zaynab, to legitimise their own emancipatory engagement in religious discourse. The paper is based on ethnographic research among Iraqi Shii women in Ireland conducted between September 2009 and March 2013 as well as among Iraqi Shii women in London conducted between October and November 2013.
Debating Wilayat al-Faqih in Europe: Shiis in Ireland and the Legacy of Khomeinism

Oliver Scharbrodt (University College Cork, Ireland)

This paper discusses how Shii communities in the European diaspora debate, reconsider and position themselves towards Khomeini’s politicised reading of the authority of the jurisprudent (wilayat al-faqih). As a case study, the paper refers to the dynamic interaction with Khomeinist ideology within Shii communities in Ireland. The Shiis in Ireland have gained a distinctive public profile as a moderate group among Muslims, rejecting in its public announcements and activities politicised and militant readings of Islam and being involved in Christian-Muslim interfaith dialogue. The Shii diaspora in Europe is embedded in a societal context which perceives Muslims as a potential security threat and demarcates between “moderate” and “radical” Muslims. This securitisation of Islam and discursive dichotomy between “moderates” and “radicals” require Shii communities in Europe to dissociate themselves from the Iranian regime and its ideological underpinnings. The paper discusses the dynamics of these debates within Shii communities in Ireland.

A8 The Pre-Modern Educational Foundations of Christians, Muslims, Brahmins and Buddhists

Chair: Michael Borgolte (Humboldt University of Berlin, Germany)

Panel Abstract

Pre-modern schooling lay largely in the hands of religious authorities and was organized, from an institutional standpoint, mostly by “communities” or monasteries. Nonetheless one can observe that in the multi-religious world of India, in the Muslim umma and in medieval Christianity (East and West), foundations were instituted for the promotion of teaching and knowledge. Were they to make good the deficiencies in educational organization or stabilize the acquisition of knowledge? Did they have the task or at least the effect of striving to make knowledge more independent of the guardianship of religious leaders? Another question is to what degree did foundations first enable trips “in search of knowledge”, which were typical for pre-modern scholarly exchange? – In this session these questions will be explored by four post-doctoral researchers of the research group “Foundations in medieval societies”, which is funded by the European Research Council.

The Support of Brahmanical Priests and Colleges in India

Annette Schmiedchen (Humboldt University of Berlin, Germany)

Ancient and medieval Brahmanical education was highly individualised. Each teacher usually taught one student or sometimes had a few pupils. The relationship between a student and the Brahmin giving him instruction in Vedic knowledge was rather close, and the young man lived in the house of his teacher. Although most endowment records in favour of Brahmanical donees do not explicitly mention educational purposes, it can be assumed that particularly grants to support a single Brahmin or a small group of Brahmins were intended to serve this aim, because those beneficiaries were described as very learned in the donative documents and studying as well as teaching belonged to the six major duties of any Brahmin according to the normative texts. However, some medieval endowments seem to have favoured the growth of larger educational institutions – as
annexes to Buddhist and Jain monasteries and Hindu temples as well as in traditional Brahmanical surroundings.

**Religious Endowments as Educational Networks in Medieval Islam**
*Ignacio Sánchez (Humboldt University of Berlin, Germany)*

The study of educational institutions is medieval Islam is, to a large extent, tantamount to the study of Islamic endowments, since Qur’anic schools, mosques and *madrasas* have been the main providers of education during the Pre-Modern period. Although we have numerous studies on the transmission of knowledge in medieval Islam, we lack a systematic analysis of the symbiosis between endowments and educational practices. This paper aims at addressing the study of educational institutions by paying special attention to the actors involved in the endowment culture. I shall be discussing the different venues used to provide instruction in medieval Islam, the formal and informal educational practices developed therein, the possible differences between institutions founded by private and public persons, and the role of the endowers in their organization and the development of the educational curricula.

**The Educational Role of Byzantine Foundations**
*Zachary Chitwood (Humboldt University of Berlin, Germany)*

Unlike in the Medieval West as well as in other Eastern Christian traditions, education and the cultivation of learning were not counted among the explicit functions of Byzantine foundations. This paper will first discuss general Byzantine attitudes towards the role of education and learning in foundations, ranging from the dogmatic hostility of ascetic monastic leaders who categorically refused to countenance any sort of secular learning to the more positive attitude of aristocratic Constantinopolitan nuns in the Late Byzantine period. The presentation will then delve into the question of whether the known cases of Byzantine educational initiatives – particularly the school of law founded in Constantinople by Constantine IX Monomachos (1042–1055) – can be categorized as foundations in a heuristically useful way, especially according to the criteria of Medieval Studies. Finally, the paper will attempt a general characterization of the educational role of Byzantine foundations in a comparative perspective.

**Educational Foundations in the Medieval Occident**
*Tillmann Lohse (Humboldt University of Berlin, Germany)*

In the course of the middle ages education became an important objective of pious endowments established by the Roman-Catholic Christians of Western Europe. In contrast to liturgical commemoration, divine service, and the various forms of institutional charity transmitting and promoting knowledge was defined as a genuine purpose of perpetual ‘good acts’ only after the first millenium CE. The late medieval foundations of universities, colleges, and studentships are well known to scholars of intellectual history by now, whereas the endowment of elementary schools for choristers and other boys still appears to be rather unexplored. Such institutions, however, were not only the earliest educational foundations in the occident at all, they also became pioneers of a secularized education system during the 15th century.
Spatial Shift and Religious Balancing of Kashmiri Pundits: New forms of a Displaced Community
Devinder Singh (University of Jammu, India)

Drawing on Anne Buttimer (2006) appeal that geography as a lived experience and academic subject affords a fertile ground for research on religion and environment. This study broadly touches the fertile terrain of the interface between religion, geographical mobility and its implications. It primarily explores the processes through which an ethnic group rediscovers its religious world and creates religious spaces to (re) produce religious rituals in accordance with the new socionatural reality in quest to perpetuate distinct identity and continuity of spiritual life. The study examine the processes by which the new discourses and landscapes are produced to grapple with the challenges of the plural space on the one hand and for the nourishment of traditional religious beliefs and practices of the community on the other.

The Urban Infrastructures of Religious Knowledge: Transnational Lusophone Evangelical Media
Martijn Oosterbaan (Utrecht University, Netherlands) and Linda van de Kamp (Tilburg University, Netherlands)

This paper focuses on how religious experiences and city life transform each other by taking into account the crucial role of mass media in the formation of religious identities and knowledge. Examining the global movements of evangelical media and specifically their diasporic/local meanings, we aim at demonstrating that the particularities of urban spaces have widespread effects on the ways in which religious media are experienced and appropriated by religious followers. Based on our research on global movements of Brazilian gospel music and of the satellite television of a Portuguese-African evangelical church, we analyze what happens to the meaning of religious media when they are transferred from one specific urban situation to the other. In doing so, we argue that the urban infrastructures impact on the elements of the religion deemed most important and influence practices of religious mediation.

Territorial Transformations and Religious Rites: The Case of Saint Rosalia
Marianna Salerno Rossana (University Kore of Enna, Italy)

The project of my research analyzes the correlation between the territory transformations and religious rites, and the context which are development. Central focus of research is therefore the relationship that the religious rites entertains with the territory. The religious case of Saint Rosalia contains, in the context of Palermo, the whole of the rites and meaningful symbolic elements. A plurality of factors (landscape, to become urbanize and symbols) to believe that transformation and adaptation between rites and symbol's territory. The dynamic relationship that exists among a religious rite and the territory that it entertains is interpreted and analyzed as a form of protection, offered from the sacred on the place in which he resides. This is the beginning of an analysis that sets on the same plan two varying specifications: one on side the rite (sacred and profane) and other from the territory.
Aula transformations of religion through economic knowledge
Session II: Market Forces and Religion

Convenor: Anne Koch (University of Munich, Germany)
Chair: Francois Gauthier (Université de Fribourg, Switzerland)

Panel Abstract

Economization penetrates all segments of culture since some decades. In its wake come severe subversions that have not yet been sufficiently understood or that are not even foreseeable. Economic knowledge has infiltrated religion in this process and by this brings in a total system of mainly neoliberal anthropological, moral and political assumptions and applications: A reign of management takes over charisma and common forms of religious authority. Knowledge on cult branding, marketing and building up distribution systems is applied as “naturally” to religion in this course. Believers appear as “demand side” and “consumer clientele”. Religious market competition is said to pluralize religion and help it grow.

(International) Public-Private Cooperation in the Regulation of Moral Food Standards: Fair Trade and Halal Compared
Frans van Waarden (University of Utrecht, Netherlands)

No abstract available

Religion, Science, and Production of "Sacred" Domains: Considering Their Permeability to Politico-Economic Interests
Fabiola Rohden (University of Rio Grande do Sul, Brazil)

The notion of coproduction make it impossible to deal with religious or medical-scientific fields as separate "spheres" distinct from political and economic interests. This paper deals with situations in Brazil, considering two cases. The first one refers the apparent permeability of the religious and politico-economic "sphere" occurring especially in Pentecostal churches. In the doctrine and practice of these churches, the theology of prosperity makes it legitimate the constant reference to investments and economical gains. The second case refers to the permeability between the scientific and the politico-economic "spheres", existing especially in medicine. In the recent scene of the creation and promotion of new medical diagnoses related to new drugs, scientific authority, legitimacy of medical ethics and financial investments are also associated. Moreover, in both cases, a more general reference to the notion of individual improvement can be found via different types of investments.
**A-Hey**

**Methodology and Historical Changes in the Study of Religion**

Chair: to be announced

**Alien Knowledge in the Modern Research University: Pluralities of Knowledge About Religion**

*Donald Wiebe (University of Toronto, Canada)*

In this paper I will argue that the only "legitimate" knowledge about religion in the context of the modern research university (hereafter "the academy" or "the academic context") is scientific knowledge of the kind sought by the natural and social sciences, namely, intersubjectively testable propositional knowledge (both empirical and theoretical) about the religious thought and behaviour of individuals, groups, communities, societies, and civilizations. All other types of *knowledge claims* in the academic context, insofar as they transcend the general methodological framework and commitments of the other sciences, are alien in the sense of incongruous, inconsistent, and therefore incompatible with what is expected of any and all sciences in the academy. Such "alien" knowledge is foreign in the academy; its allegiance is to another "state" and therefore requires "naturalization" if it expects to be taken seriously by the other sciences.

**Cross-Confessional Model for Studying Religiosity: Elaboration and Implementation in Belarus**

*Svetlana Karassyova (Belarusian State University, Belarus)*

After a long period of prevailing atheism, the population's rapid return to religion took place in 1990–2000s. The process was not authentic though: the post-Soviet traditional religiosity was formal and combined with wide spreading of non-traditional for Belarus and new religious movements. In the mid-2000s the quantitative growth of religiosity has slowed and its qualitative changes have begun. To define its common trends, as well as the typical for the Belarusians degree of involvement into religion of its traditional and new forms, such model for studying religiosity is needed that could provide the all-sided view of the situation in the country and allow to compare the data on different confessions. Such model demands a broadened definition of religion and the generalized (cross-confessional) indicators of religious involvement. The paper introduces the programme of the cross-confessional study of religiosit elaborated in Belarus and the features of the research based on it, which has started in Belarus.

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**A2**

**Japanese Religions: Academic Discourses and Philosophy**

Chair: Shin Ahn (Pai Chai University, South Korea)

**Reflecting Religions of Japan in the Czech Lands: The Image of Japanese Religious Traditions in the Czech Scholarly Environment**

*Jakub Havlicek (Palacky University, Czech Republic)*

The presentation is focused on the ways Czech scholars treat the theme of religiosity in Japan. It begins with the brief overview of selected accounts on Japan by Czech scholars and travellers to Japan from the beginning of the 20th century, e.g. of Joe Hloucha, Alois Svojsík or Jan Havlasa. Their accounts on Japan are influenced by contemporary social and political situation in Japan and by Orientalist viewpoint of the period. The key question of the presentation consists in the following: if
and how the accounts on Japanese religions written at the beginning of the 20th century influence Czech scholars in the field of Japanese studies in the following decades of the 20th century up to the present? How Czech scholars describe and analyze religious phenomena in Japan? The presentation follows the hypothesis that the accounts on Japanese religions originated from the 40’s down to the present are mostly based on the same Orientalist prejudices and often repeat the same nationalist clichés as the writings of Czech travellers to Japan from the beginning of the century.

**The Inter-Religious Dialogue as a Ventriloquism?**  
*Seyoung Chul Kim (Nanzan University, Japan)*

As the debate over discourse on “religion” among scholars in the field shows, the notion of “religion” is suspected of being a Western Christian construction. The term “religion” that was taken as a matter of course for pointing out specific aspects of human experience is said to have already been affected by a Christian theology. If this is so, what does the Christian endeavor up until now to enter into dialogue with other religions mean? Should we simply accept the criticism that it is nothing more than a posture for discussing things that have already been stamped with the Christian faith? Is interreligious dialogue anything more than a monologue, or a kind of ventriloquism? The aim of this paper is to seek a way to establish an authentic interreligious dialogue.

**Ten Names for One God: The Idea of God in Tenrikyo Thought**  
*Midori Horiuchi (Tenri University, Japan)*

Tenrikyo is one of the oldest new religions in Japan. Many of these new religions place an emphasis on life in this world, and practitioners devote their energies to the spread of their teachings. In 1910 three Tenrikyo followers came to London to engage in mission work but their efforts failed. Since 1970 Tenrikyo mission work has made a fresh start in France. The God of Tenrikyo is called “God the Parent” and is taught as being “One Creator.” However, the One Creator has ten divine names after parts of ten aspects of the complete providence that God the Parent narrated in Tenrikyo’s story of creation, the “Story of Origin.” These names were given to various instruments with specific traits to create humans. Here I would like to discuss the characteristic of God the Parent and consider the role of this kind of “Knowledge of God” in this world happiness.

**A3 Transmit Even If You Know Only One Quranic Verse: Dynamics of Religious Knowledge Popularization in Contemporary Muslim Revival Movements II**

Convenors: Britta Frede (Freie Universität Berlin, Germany) and Halkano Abdi Wario, (Egerton University & Research Fellow at St. Paul’s University, Kenya)  
Chair: Halkano Abdi Wario (Egerton University & Research Fellow at St. Paul’s University, Kenya)  
Discussant: Britta Frede (Freie Universität Berlin, Germany)

**Panel Abstract**

Contemporary Muslim religious movements, activists and institutions prioritize transmission of Islamic knowledge among other objectives. While the impact and manifestation of such venture is
visible in public limelight in terms of educational institutions, books and mobile preaching groups, there is little known on how popularization is done in real time and space by varied Muslim activists and groups. Therefore, they refer to conceptions of religious knowledge by drawing on diverse kinds of knowledge like: rational or imaginative, explicit and implicit knowledge, embodied and ritual knowledge. This panel hence welcomes papers from diverse disciplines that reflect on different approaches to religious knowledge used by actors of contemporary popular orientated Muslim movements. The panel papers would expound on pertinent concepts in knowledge dissemination such as legitimacy, scriptuality/orality and nature of knowledge transmitted, regimes of knowledge popularized by varied activists and movements, influence and place of new forms of media among others.

**Islamic Reformation and Transmission through Broadcasting Media: Fatimatu Bint Habib and her Resourcefulness**
*Musa Ibrahim (Cape Town University, South Africa)*

This paper is about a Ghanaian woman scholar, Fatimatu Bint Habib, whose mode of Islamic reformation and transmission integrated modern mass education and communication. She is an activist with no formal or modern education that prioritized the transmission of Islamic knowledge in various ways in a community where Muslims are minority and women are stereotypically retrograded. The paper discussed her short biography, her outstanding skills and engagements within and outside broadcasting media, and impact of her chosen methods not only to local Ghanaian Muslims but those in diaspora. The paper locates and discusses Bint Habib within the broader framework of Media and Religion.

**Shaping a Scholarly and Spiritual Authority: The Case of Traditionally-Trained Ulama in Northern Cameroon**
*Khaled Ayong (Universität Bayreuth, Germany)*

Islamic scholarship has dynamically flourished in northern Cameroon in the 20th century. The Ulama (Muslim scholars) played an important role by establishing themselves as the major agent in the dissemination of Islamic religious knowledge. As formal leaders of the Muslim community, the Ulama became so powerful and influential that the local rulers had to patronize them in order for them to gain more legitimacy. This paper analyses the ways and methods by which Islamic knowledge was produced and transmitted to northern Cameroon by homegrown Ulama. It attempts to demonstrate how Muslim scholars in northern Cameroon managed to construct and solidify their scholarly and spiritual leadership using their prominent social position. However, traditionally-trained Ulama and their networks of Sufi-oriented scholars from the 1970s onwards had to face the challenge posed by Middle-Eastern trained Muslim intellectuals who have undertaken the task of undermining the authority of homegrown scholars.

**To be a Malam is not an Easy Thing: Three man of Islamic Learning in a Zongo in Asante, Ghana**
*Benedikt Pontzen (Freie Universität Berlin, Germany)*

A portrayal of three malams from a Zongo in Asante (Ghana) is going to be presented, each of them belonging to one of the major locally present Islamic groups: the Tijaniyya, the “Sunna”, and the “Muslims”. The aim is to point out the differences between them and to emphasize their disparate conceptions of an appropriate knowledge (‘ilm). Nonetheless, these malams shall not simply be
depicted as “ideal figures” representing their respective groups, but as individuals engaged in and contributing to ongoing debates within their factions and among each other. By tracing their educational formation and describing their actual teaching and preaching activities, some insights will be given into the Islamically informed lifeworld of the zongo, influenced by stating a common religion and its internal diversity alike.

Puzzling Knowledge for the Young? Youth in Muslim Print Media in Kenya
Halkano Abdi Wario (Egerton University & Research Fellow at St. Paul’s University, Kenya)

The paper is a timely contribution to the place of youth and children in Muslim print media. By asking questions like: How knowledge is transmitted to various Muslim audiences? Does change of medium of transmission has impact on the nature of mediated knowledge? Can knowledge mediated to specific target population range from being informative, precautionary to entertaining? Through content analysis of mainstream religious print media, this paper sheds light on the dynamics of knowledge transmission in columns titled ‘youth and children’. It would discuss how through crosswords, a global mode of entertainment that recently celebrated its centenary, this Muslim print media makes knowledge transmission as fun, informative and mind provoking. It hopes to raise the notion that knowledge though is ‘serious’ endeavor for the adult population, its entertaining and educative for young.

A7 Shi’ism and Authority: a Plurality of Stances II

Chair: David Thurfjell (Södertörn University, Sweden)

Panel Abstract

The last decade bear witness to massive changes within Shi’ite Islam. The Middle Eastern societies where Shi’ites live are torn apart by inner turmoil and the polemical rhetoric and violence between Sunnis and Shites is worsening. Political instability has also resulted in the migration of Shi’ites out of their traditional heartlands and migrant communities in Europe and America are now in the process of negotiating how to interpret and practice their religion in their new cultural and political environments. Shi’ism is therefore rightly described as a religion in the midst of a process of reinterpretation and change. At the heart of this process lies the question of authority: what authority should Islamic law have in contemporary society? How far reaching should the influence of the clergy be and by what criteria can it be decided whether authority is legitimate? In this panel these questions will be addressed.

“If I disagree with my marja’, I change him”: The Authority of the Marja’iyya Among Shias in Norway
Ingvild Flaskerud (University of Oslo, Norway)

The settling of Twelver Shias in non-Muslim, secular societies in Europe poses certain challenges with regard to ritual and social matters. Guidance in such matters may be provided by high-ranking religious scholars. In fact, any Twelver Shiite lay person is expected to choose a marja’ for consultation on ritual and social issues. The marja’ in his turn produces a legal treatise, risala, which is a concise manual on his opinions on different issues. While the marja’ has the authority to offer
guidance in ritual and social issues, he has no authority to dictate. In fact, it is the privilege of the lay person to decide which marja` to follow. The authority of the marja`iya is thus simultaneously respected and contested. Based on ethnographic field research among Twelver Shias in Norway, the present paper discusses the ambiguity of the marja`iya at the grass-roots level in Europe today.

Religious Authority and Shi`i Networks and Practices in the UK
Kathryn Spellman-Poots (Aga Khan University, UK)

Shi`i Muslims make up approximately fifteen percent of the estimated 2.8 million Muslims living in the UK, and come from a range of backgrounds including Iranian, Iraqi, South Asian, East African, Afghani, Lebanese, Bahraini, Saudi Arabian, and Yemeni. In light of this diversity, this paper will explore the extent to which British Twelver Shi`i networks and religious practices are influenced and shaped by the rulings of the established Shi`i religious authority figures, the maraji` al-taqlid in Iran and Iraq, as well as their broader apparatuses, including their headquarters and representatives in the UK. The paper will also take a gendered and generational look at the various ways that young Shi`i relate to these leaders and structures, particularly in light of young, popular leaders that have gained currency among local and transnational networks. This research, which is part of a larger study supported by the British Academy, is based on structured and unstructured interviews, focus groups, internet based research and importantly, ethnography, which has entailed spending time with networks of men and women, across generations that associate themselves (to varying degrees) to wider Shia communities in London, Manchester, Birmingham, Leicester, Glasgow and beyond.

A8 Scientificion: Institutions, Canons and Genres in the Early Study of Religion

Chair: Stephanie Gripentrog (University of Basel, Switzerland)

Panel Abstract

The production and organisation of knowledge in the 19th century’s study of religion manifests itself in a vast range of institutions, canons, and genres. Research on the genesis of the history of religion has long been based on ‘classical thinkers’ and their theories, the ideal roots of their approaches and their political ambitions. The category of religion, however, served as a category of (political, scientific and even literary) potential in a far wider range of debates. By looking at alternative sources, the papers aim to propose additions to and new perspectives for the history of the study of religion. Representative case studies identify those critical constellations in the scientification of ‘religion’, where different concepts of ‘religion’ were put to use. While only few of the proponents in these debates are remembered as classics, their influence in shaping the modern understanding of religion cannot be neglected.
Religion as a Matter of Politics: The Implementation of Epistemic Virtues through Institutions and Canons
David Atwood (University of Basel, Switzerland)

In France, the discipline of the Study of Religion was founded in the third republic as part of the laicization of the educational system. Having been confronted with refusal from both the ‘philosophes’ and critics of religion as well as the catholic and conservative opposition, it positioned itself as a middleman in those sociopolitical conflicts as well as a school of tolerance. The establishment of this new epistemic virtue will be analysed through programmatic sources such as inauguration lectures (institutions), lexical entries defining religion (canons) as well as methodological and systematic programmatics (genres). This outline of the Study of Religion as part of the laicization of the scientific landscape does not, however, reproduce the classical secularization-narrative. It rather shows how religious requests, such as the wish for a school of tolerance, form scientific programs as well as epistemic virtues.

Religion as a Matter of Health: Psychological Case Histories and the Scientification of Religion
Stephanie Gripentrog (University of Basel, Switzerland)

The process that led to what turned out to be ‘psychology’ at the end of 19th century was full of debate about the definition and borders of ‘science’ on the one hand, ‘religion’, ‘superstition’, ‘magic’ or ‘mystic’ on the other hand. In this field, one main group of sources is particularly interesting: the so-called psychological case-histories. This genre evolved as a special sort of textproduction in the 19th century and became one of the most important sources for the newly developing science of psychology. At the same time these texts are one of the places where the performance of differentiating ‘psychology’ from ‘religion’ took place which – as has to be shown – turned out not to be as successfully as intended. The paper aims at showing how ‘psychology’ remained part of the religious field in using this special type of sources that were compatible both to scientific and religious discourse.

Religion as a Matter of Style: Literary Reconfigurations of the Concept of Religion in the Modern Breakthrough
Dirk Johannsen (University of Oslo, Norway)

The paper systematises the impact of 19th century literary genres on the conception of religion. In the study of the European history of religion, it had long been emphasised that the scientification of the concept of religion had an eminent impact on the religious field, leading to new forms of spirituality, religious identities, as well as interreligious dialogue — which, in turn, influenced the academic study. Popular literature served as an important catalyst in these dynamics. By concretising abstract theories of religion in the form of narratives, different types of religious behaviour, experiences, and social functions were connected with specific literary characters and plots. The poetic constraints and possibilities of the narrative genres thus, in turn, re-shaped the conception of religion. Taking the influential Scandinavian ‘Modern Breakthrough’ literary programme (1870-1890) as a case example, the impact of stylistic changes on the narrative reconfiguration of religion is analysed and contextualised.
Chair: Ramon Sarró (University of Oxford, UK)

**Transnational Lay Movements and the Cross-Fertilization of Catholic Knowns and Knowings**
*Birgit Huber (University of Innsbruck, Austria)*

Based on ethnographic case studies from Austria it is analysed, how highly active actors of three transnational lay movements – a Catholic charismatic, an integrative and a Catholic emancipatory movement – combine and circulate knowledge from several Catholic traditions. Knowns and knowings from the different Catholic contexts do not simply compete but also enter into complex relations of accommodation and cross-fertilization. Actors with multiple engagements, who are accompanied in their travels to take part in religious events and groups all over Europe, are identified as carriers of this phenomenon. Two hypotheses will be presented: 1. The targeted actors are agents of a reflexive hybrid Catholicism, which is highly individualized and selective but at the same time enduring in its common practice. 2. Knowns and knowings are innovated that challenge the Rome-centred Catholic regime.

**Preparing Vegetal: the Insertion of a Brazilian Religious Movement into the Australian Ayahuasca scene**
*Alexandre Spengler (University of Western Sydney, Australia)*

Created officially in the Brazilian Amazon in 1968, the *União do Vegetal* (UDV) is a New Religious Movement that uses in its rituals a psychoactive brew under an esoteric template. The members of this religion call this brew *Hoasca* or *Vegetal*, both emic names related to UDV’s doctrine. On the other hand, the scientific literature also calls UDV’s sacrament *Ayahuasca* and classify UDV as an “ayahuasca religion”, which counts for religions that base their practices on the ritual use of Ayahuasca.

Although the word *Ayahuasca* works as an identikit for a number of preparations in shamanic, religious and secular contexts, a focus on the symbolic specificities of the *Vegetal* brings to light aspects of UDV’s insertion into Australian culture revealing newer and understudied facets of current processes around “religion on the move” in times of globalisation.
**Wednesday 14 May - Slot 13 - 15:30-17:00**

**Aula  Researching the Material and Performance Cultures of Pilgrimage**

Convenor and chair: Graham Harvey (Open University, UK)

**Panel Abstract**

Pilgrimage has been a significant element of religious performance repertoires for millennia. While scholarly definitions vary, travel to and from significant religious venues for varied religious activities has proliferated in recent decades. Such dramatic and mobile phenomena seem to require multiple approaches to data collection, analysis and debate. Simultaneously, scholarly expertise in engaging with materiality, performance, location, mobility, relationality, ritual etiquette and other critical themes in relation to vernacular or lived religion could provide invaluable stimulation to new approaches to researching pilgrimage. This roundtable session will be introduced by short presentations concerning Stonehenge as an alternative venue, Protestant pilgrimages, indigenising rituals at cultural festivals, and Japanese circulating pilgrimages. These are intended to raise questions, showcase new research ideas and test the boundaries of pilgrimage as a concept. All delegates will be invited to contribute further in the anticipation of initiating new and improved research and teaching about added knowledge pilgrimage.

**Alternative Pilgrimages in Britain**

*Amy Whitehead (University of Wales TSD, UK)*

Every year thousands of people make pilgrimages to stone circles and other sacred sites in England. In its current form this phenomenon has been taking place since the 1970s and has been overlooked in recent academic debates in favour of paying attention to medieval and/or contemporary Christian pilgrimages. Examining contemporary pagan pilgrimage can, however, provide new and alternative insights into the role of pilgrimage in contemporary Western culture generally, and can contribute to the varying ways in which it is engaged and understood. For example, it raises questions about British indigeneity, authenticity and nationalism as well as about networks, meshworks and other social assemblages. Here, the materiality of place (the stones, the objects taken along and left behind), as well as ensuing performances, generate relational possibilities seldom addressed in terms of pilgrimage.

**Experiments with Ritual / Entertainment Boundaries as Motivations for Indigenous Journeys to Cultural Festivals**

*Graham Harvey (Open University, UK)*

Increasing numbers of cultural festivals are offered by indigenous communities worldwide or are organised to include and showcase indigenous performers. Many of these are sites of entertainment. But just as mainstream music festivals affect identity negotiations, so indigenous festivals provide opportunities to research indigeneity. One fluid aspect of this is the interface between ritual and theatre (a classic theme but one twisted differently here). Research at the Sámi
organised Riddu Riddu festival and London’s Origins Festival will be considered in relation to questioning what defining participants as pilgrims or spectators might make.

**Protestant Pilgrimage**  
*Marion Bowman (Open University, UK)*

The Church of Scotland parish of Luss has created a pilgrimage centre (with pilgrim souvenirs) and a pilgrimage path, and is involved in the worldwide Green Pilgrimage Cities movement, a project of WWF affiliated ARC (Alliance of Religion and Conservation). Reframing the landscape of Luss as a site of faith tourism and anti-sectarianism, this is one example of a theologically intriguing trend towards protestant pilgrimage that appears to be sweeping Europe. Whether protestant pilgrimage is more about walking with intent than arriving at hallowed ground, whether it is more denominational roots tourism’ than devotional journeying, this is an aspect of contemporary non traditional pilgrimage that needs to be explored, along with the materiality and relationality of such phenomena.

**Japanese circulating pilgrimages**  
*Michael Pye (University of Marburg, Germany)*

Buddhist circulatory pilgrimages of Japan are of particular interest for the comparative study of pilgrimage in that they are based on long chains of temples to be visited, rather than being focused on one single goal. The objective of the pilgrim, as far as the journey itself is concerned, is not to visit one single place but to visit each of the temples along the way. Each visit is an indispensable part of the route. For this reason, I use the somewhat paradoxical formulation "the way is the goal" to characterise these pilgrimages. Because this feature is rather unusual, an awareness of it can stimulate theoretical reflection on pilgrimage in certain ways.

**A-Hey Understanding and Assessing the Contribution of Sir E.B. Tylor and Early Anthropological Approaches to the Study of Religion**

Chair: to be announced

**Telling Tylorian Tales: Questions of Language, Religion and Contemporary Myths**  
*Martin Stringer (University of Birmingham, UK)*

In his work, Tylor prefaces his discussion of religion with a chapter on language. For Tylor, a full understanding of religion is dependent on an understanding of religious language and myth, considered the telling of untrue tales, taken as true by those who tell them. Tylor argues that the nineteenth century will be the last time that we can understand this kind of language, retained in poetry but which will soon die out along with religion. Of course, this was not the case and mythic, or religious, language is still with us in film, novels etc. In this paper I will explore what Tylor meant by his discussion of language, myth and religion and if there is anything that we can learn from this discussion and the telling of stories today.
Explaining the Cosmos: A Neo-Tylorian Theory of Religion, Science and Knowledge
Liam Sutherland (University of Edinburgh, UK)

This paper will introduce a theory of religion based on the continuing legacy of Sir E.B Tylor, an approach which utilises a substantive definition of religion – such as Tylor’s spiritual beings, for the purposes of constructing functional models and explanations of religion. As a Neo-Tylorian approach it will argue that one of the key functions of religion is as Tylor asserted, to explain and account for the cosmos and its processes through unseen causes. It will however expand this by emphasising that religions provide a map and model of the cosmos in its most fundamental sense which allows human beings to live in it. Tylor did not assert that phenomena conceptualised by religions are radically transcendent or sacred, they were often considered to be limited, close and part of ordinary reality or ‘nature’. This leaves us with the question of whether ‘supernatural’ is an appropriate term to describe religious conceptions, I will argue that supernatural or preferably ‘extra-natural’ can be useful but only if applied carefully. Tylor wrote from an overtly scientific rationalist perspective which regarded religious conceptions as illusions, a singular approach to knowledge, does rejection of this characterisation of religion entail a plural approach to knowledge? This paper will argue that while methodological agnosticism is key to the social scientific study of religion, scholars should also recognise that their approach is embedded in the scientific worldview and therefore singular but able to analyse differing claims to knowledge. Neo-Tylorian theory should be coupled with the distinction between ‘emic’ and ‘etic’ perspectives which allows us to differentiate the claims about knowledge and nature made by religious people and those of science. Therefore it is acceptable to use terms such as super or extra natural and classify religious claims to knowledge under the category of belief.

Contesting the Evolutionary Assumptions of Baldwin Spencer, E.B. Tylor and J.G. Frazer: A Re-evaluation of the Contribution of Carl Strehlow to the Study of Indigenous Religions
James L. Cox (University of Edinburgh, UK)

The debate near the conclusion of the nineteenth century between the Lutheran missionary Carl Strehlow and the evolutionary ethnologist Baldwin Spencer over the place in human development of Australian central desert peoples mirrored wider international arguments between evolutionists, such as E.B. Tylor and J.G. Frazer, and advocates of primitive monotheism, primarily Andrew Lang and Wilhelm Schmidt. This paper re-visits Carl Strehlow’s dispute with Baldwin Spencer by evaluating the recent stinging critique of Baldwin Spencer, E.B. Tylor and J.G. Frazer by Carl Strehlow’s grandson, John Strehlow, who draws attention to the uncanny resemblance of nineteenth-century evolutionary theories to some important contemporary explanations of the origin and persistence of religion.

Translations of Nahua Culture: The Imprints of Sahagún in the Contemporary Apprehension of Pre-Columbian Nahua “Gods” (teteo)
Lujza Kotryová (Masaryk University, Czech Republic)

Anthropological studies are connected to, often wholly dependent on the works of the first explorers, such as Bernardino de Sahagún, the 16th century Spanish scholar of Nahua (Aztec) culture. I will track the effect of his work on contemporary scholarship on Nahua religion, especially the translation of the term teotl as “god”. What are the twists in the history of the academic “god-making process” in Mesoamerica? And what can we learn from it? Through the history of the
“academic term” ‘god’ in the Mesoamerica context by anthropologists from Sahagún to contemporary authorities such as Leon-Portilla and López Austin I will show what we have to be aware of in dealing with translating other cultures in order to understand them better.

A2 Mystical Epistemologies

Convenor and chair: Mathilde van Dijk (University of Groningen, Netherlands)

'Recollection' in Iberian Science of Mysticism
Joana Serrado (University of Oxford, UK)

Mysticism, argues De Certeau (1982), can be seen as a 'science' or a methodology in early modern Europe. He cites Teresa de Jesus and John of the Cross as important figures of this movement that saw in practices such as prayer a method of attaining knowledge of the I.

One of the crucial moments in prayer was the moment of recollection or withdrawal. For Teresa, recollection [recogimiento] derived from the teachings of Francisco de Osuna, and was the first stage, before reaching the prayer of quiet and the prayer of union. In this first moment, the potencies of the soul were gathered (collected) and the Divine knowledge could be inserted, by means of infusion, into the soul. This practice could engender some dogmatic hazards: if the soul would remain completely passive and only God would act upon it, then the one who was withdrawn or recollected [recogido] could become illuminated [alumbrado]. In such case, no earthly rule, inclusive the Church teachings and sacraments, would apply to him or her.

In addition to the work of Marquez (1972) who focused on the general movement of alumbrados and Andrés Martín (1975) on the recogidos, Whitehill (2007) studied the concept of recollection in Osuna, and Boon (2012) showed how recollection could be seen as a distinct feature in the cognitive process in Bernardino Lareno. The Portuguese tradition, however, though in debt to the same themes and practices (Silva Dias, 1960) has only seen one major study on this phenomenon, which concerns heretics (Tavares, 2002).

In my paper I would like to address the question of recollection [recolhimento] as a category of scientific endeavor in Portuguese female mystics. Firstly, I will expose the doctrine of Recollection, from a philosophical and historical perspective, paying emphasis to the Spanish and Portuguese tradition. Secondly, I will present three Portuguese cases: Joana de Jesus (1617-1681), Maria de Assunção (1645-1701) and Mariana da Purificação (1623-1695). These female authors, whose work has not been now to be studied (Serrado, 2014), can bring a new light to the category of recollection, insofar they experience it as a moment of rapture, union with God-Man, and acquire visions of the mysteries of the Christian Faith, making them true creators and scientists of Divine knowledge.

Visions of Knowledge in the Devotio Moderna
Mathilde van Dijk (University of Groningen, Netherlands)

After his conversion, the Deventer canon Geert Grote (1340-1384) denounced scholastic knowledge. A master of Canon Law trained at the University of Paris, he now felt that it was wrong to pursue
knowledge like the schoolmen did: for its own sake, rather than for the sake of getting closer to God. According to him, the exploits of his former colleagues only served to satisfy undue curiosity and the desire for fame. Moreover, it led to arguments. Contrary to what is often supposed, the above did not mean that this founding father of the Devotio Moderna and his followers denounced intellectual pursuits altogether. In the document which Grote wrote after his conversion, the *Conclusa et proposita*, he included a list of books, which, contrary to the works on science and theology which he had studied before, he deemed useful for his spiritual progress.

In addition, his followers in the Devotio Moderna do not seem too keen on mystical knowledge. For instance, in 1455 the Chapter of Windesheim forbade its female members to write on it. When the prioress of the Windesheim convent of Diepenveen told the rector about her frequent visions of Christ, in which he appeared all bloodied as though he had just been whipped, he told her to tell the apparition to leave. The despisal of such phenomena was not universal, apparently. According to the sister who wrote the prioress’s biography, He did not obey the her summons, but stayed as long as He wanted to. Moreover, many brothers and sisters in the Devotio Moderna appear to have received special gifts of grace in the form of revelations, which, occasionally, they recorded in writing.

How, then, did the devout view knowledge? What kinds of knowledge did they distinguish? Which were approved or disapproved of? Why? What techniques did they use to acquire the right kind of knowledge? In how far was there a difference between devout of various genders or religious status: for instance between choir brothers and sisters and lay brothers and sisters? In how far was there a debate in the movement about both the nature of and the proper route to knowledge, in a context where both scholastic and mystical forms of knowledge were criticised increasingly?

**A3 Pluralities of Islamic Eschatologies**

Convenors and chairs: Jamel Velji (Haverford College, USA) and Christian Lange (Utrecht University, Netherlands)

**No Where in Particular: Islamic Ritual De-Construction of Time and Place**

*A. Kevin Reinhart (Dartmouth College, USA)*

As the panel is organized in chronological order, we begin with Kevin Reinhart’s discussion of the relationship between ritual and eschatology. After showing that in Near Eastern traditions eschatology also implies “ultimate things,” he argues that the illud tempus of ritual time —a mythical time unconnected to the particularities of the performer’s time and place— is akin to Dodd’s conception of “realized eschatology.” While ritual tends to erase the place and time of its performance, a glaring exception is the ḥajj. Reinhart’s discussion of early efforts to overturn the local particularity of the ḥajj helps clarify the nature of Islamic ritual displacement of time and space.

**The "Grammar" of the House? An Architectural Reading of Q 2:127**

*Simon O’Meara (Utrecht University, Netherlands and SOAS, UK)*

Architectural historian Simon O’Meara discusses the relationship between the celestial and terrestrial Kaaba. In relating eschatological traditions to Quranic interpretation, he provides an
alternative reading of the term qawāʿid, “foundations,” mentioned in Q 2:127: “And when Abraham, and Ishmael with him, raised up the qawāʿid of the House.” In traditions regarding the Visited House, al-bayt al-maʿmūr, the “qawāʿid of the House” represents the Kaaba’s occluded form: the eschatological, celestial Kaaba. Because, as O’Meara will demonstrate, the structure of the terrestrial Kaaba structures elements of early Quranic hermeneutics, imprinting the grammar of early Islamic thought, these traditions suggest that the “qawāʿid of the House” should also be read non-architecturally: as the “grammar” (qawāʿid) for what is construed on the basis of the Kaaba.

Hermeneutics of Eschatological (Re)interpretation: the Case of the Early Fatimids
Jamel Velji (Haverford College, USA)

Jamel Velji examines the relationship between eschatology and empire building among the early Fatimids, a group that successfully translated eschatological expectations into a substantial North African empire (909-1171). After discussing the symbolic and rhetorical structures Fatimid theologians employed to construct their sense of election—as well as the imminence of the end—he examines the specific ways in which theologians re-narrativized their eschatological predictions while legitimating the Fatimids’ right to rule. This study contributes to theoretical literature on the construction and reinterpretation of prophecies, which has yet to be informed by Islamic materials.

Beards of Paradise: Hair in the Muslim Eschaton
Christian Lange (Utrecht University, Netherlands)

Finally, Christian Lange examines a late-medieval Arabic treatise devoted to the question of whether the blessed in paradise sport beards, written by the Syrian theologian Ibrahim al-Naji (d. 900/1494). This text, a companion to that devoted to the same topic by the Egyptian jurist and historian Shams al-Din Ibn Tulun (d. 953/1546), is more than an amusing oddity, for al-Naji’s denial of the ideal of beardless beauty can be read as a rejection of the Greco-Roman context against which Islam arose, and a reorientation of Islam toward its Arabo-Semitic origins. Lange’s paper thus seeks (1) to contribute to the study of eschatology as mythical narrative, thereby introducing a new methodological dimension into the study of the Islamic eschaton, and (2) to make an historical argument about the changing parameters in Muslim identity formation in the late-medieval Near East.

A7 Transmission of Knowledge through Death Ritual
Convenors: Anne Kjærsgaard Markussen, Brenda Mathijssen and Claudia Venhorst (Radboud University Nijmegen, Netherlands)
Chair: Peter Nissen (Radboud University Nijmegen, Netherlands)

The Death of Childhood Beliefs in Denmark?
Anne Kjærsgaard Markussen (Radboud University Nijmegen, Netherlands)

The expected secularization has been cancelled. But for how long? According to Bruce (2011) we are only living on the capital of the coherent belief system of the past. However, Stringer (2008) has shown that religion as lived is situational and not coherent, and something that is not only believed but also done. This should also lead us to new understandings of the transmission of religious
knowledge, how and where it takes place. Traditional Christian beliefs about life after death are normally rejected by most Danes (Zuckerman 2008), therefore it would be expected that these beliefs would not be transmitted to the next generation. But this paper shows how these traditional metaphysical beliefs are in fact passed on to children when visiting family graves. And importantly, this is not only done verbally but also by instructing the children in practices related to material culture, that is, material religion.

**Transmission of Religiosity in Dutch ‘Secular’ and Christian Funerals**

*Brenda Mathijssen (Radboud University Nijmegen, Netherlands)*

Decline of religious affiliation seems to be rife in Dutch society. Cultural memory, a fixed element of our identity, is transforming and, as part of it, so is its religious component. Many people identify only partially with doctrines of faith, as religious knowledge is no longer routinised or transmitted to them. Ecclesial rites are often no longer practised and lived, but are merely reflected on and understood – if at all – from an outsider’s point of view. However, does this mean religiosity no longer plays a role? Does it mean people no longer employ belief systems to cope with moments of crisis and loss? The question is not easy to answer, as religiosity is complex and does not simply refer to institutional religious affiliation. This paper explores characteristics of religiosity in the Dutch ecclesial and non-ecclesial ritual field, and shows whether people still experience transitional moments in life in terms of religiosity.

**Motivation and Authority in Ritual Roles Transmission of Expert Knowledge in Muslims Death Practices in the Netherlands**

*Claudia Venhorst (Radboud University Nijmegen, Netherlands)*

Death in a migration context is always challenging and Muslims in the Netherlands need to adapt their ritual repertoire to the given circumstances. To ensure the practice of their death rites a process of reinvention is negotiated, and in the wake of this development we see the role of the ritual expert emerge. Ritual experts provide help and guidance in this dynamic, complex situation that challenges all the interrelated parties (the deceased, the bereaved, the Muslim community/communities, ritual experts and secular authorities) involved. How does this affect the ritual roles as prescribed by Islamic sources and how can these roles be unravelled and defined? This paper examines the world of Islamic ritual experts in the Dutch context. What motivates someone to become a ritual expert? And how does the role become authorised by others? Motivation and authority are studied on a personal, social and transpersonal level.

**A8 Transformations of Buddhism in Europe**

Chair: Stefania Travagnin (University of Groningen)

**Faces of Buddhism in the Czech Republic: The Non-Traditional Religious Authorities in the Global Networks**

*Petra Tlčimuková (Palacky University Olomouc, Czech Republic)*

The paper presents a currently ongoing dissertation research project which deals with the presence of Buddhist communities in the Czech Republic. Using the theories of transnationalism, it focuses in
particular on the transnational religious actors of Buddhist groups and their local/locally unbounded strategies of legitimization of non-traditional religions and their own authorities in the new social environment. The methodology proposed builds upon a qualitative research among Buddhists in the Czech Republic. It combines the method of participating observation with interviewing, aiming to access the individual interpretations of self and collective identities. What types of transnational identities and authorities are constructed by the Buddhists and how do they legitimize their local influence? These questions the research should answer. It is on the scope of the presentation to outline the general research preliminaries, hypothesis and the first preliminary outcomes.

**Zen as an Embodied Knowledge for Everyday Life**

*Zuzana Bártová (University of Strasbourg, France)*

The paper intends to discuss a relation between Zen Buddhism and everyday life for European Zen followers. It is based on a two-year research of Czech and French practitioners. The research confirmed the importance of a practice as a trained skill for these individuals, so embodied and conceptual knowledge of Zen have to be analysed together. Practitioners are taught to master meditation techniques and ceremonies during which repetitive personal experience in community setting is essential. Another ritualised practice is work for community. These methods make practitioners realize basic Zen teachings. However, practitioners’ primary concern is to transpose thus developed embodied knowledge to their everyday life. Acquired values, patterns of behaviour and states of mind are really put into practice when applied and maintained in one’s everyday life. Thanks to the practice, life becomes reflexive. Lived Zen is a life experienced as mindful.

**Social and Political Activities of Buddhist Groups in Latvia**

*Marika Laudere (Daugavpils University, Latvia)*

At the end of 20th century Buddhism attitude towards peace, mindfulness and care for all living creatures have appeared to be close to the view of life of some Latvians. This resulted in the creation of the first Buddhist groups the number of which has significantly increased over the past years. In this paper I will discuss how Buddhist groups represent their religion and how knowledge of Buddhism is being transmitted in the contemporary society of Latvia. The main aim is to examine variety of activities made by Buddhist groups. Since 2012 in the frame of FP7 collaboration project *Memory, Youth, Political Legacy and Civic Engagement (MYPLACE)* a research in the support group “Latvia for Tibet” has been carried out. Some of the members of this group are young people from several Buddhist organizations. Thus I will show that nowadays Buddhists make activities that includes not only social but political ones as well.