

Dynamics of Religious Diversity:
The Study of Different Religions and Religious Difference in
Postcolonial Configurations

Conference of the Dutch Association for the
Study of Religion
(*Nederlands Genootschap voor
Godsdienstwetenschap NGG*)

&

Thematic Seminar of the Netherlands School for
Advanced Studies in Theology and Religion NOSTER

19 & 20 October 2017

Utrecht University
Department of Philosophy and Religious Studies



NOSTER

Nederlandse Onderzoekschool voor Theologie en Religiewetenschap
Netherlands School for Advanced Studies in Theology and Religion



Utrecht University



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Practical Information

Conference Organizers and Support

Christoph Baumgartner, Utrecht University.

Birgit Meyer, Utrecht University

Markus Davidsen, Leiden University.

Support: Biene Meijerman, Suzanne van Vliet, Jeannette Boere and Pieter van der Woude.

Students of the Research Master's Program *Religious Studies* at Utrecht University.

We wish to thank the sponsors of this Conference: The Department and the Research Institute of Philosophy and Religious Studies at Utrecht University, the NWO- and KNAW-funded research project Religious Matters in an Entangled World, the Nederlands Genootschap voor Godsdienstwetenschap NGG, the Netherlands School for Advanced Studies in Theology and Religion NOSTER, and the publishing house Brill.

Conference Venue

The conference venue is Zaalverhuur 7, Boothstraat 7, 3512 BT Utrecht.

Zaalverhuur 7 is a location right in the heart of the city. The venue is a former church building from 1900 that is now used for conferences, workshops and other meetings

The team of Zaalverhuur 7 donates 10% of their profit to an orphanage in Haiti.

All plenary sessions and some parallel sessions will take place in the *Kerkzaal* (ground floor).

Parallel sessions take place at the *Spiegelzaal* (first floor) and the *Grote Zolder* (second floor). Unfortunately these rooms are only accessible via stairs. The stairs to the *Grote Zolder* are very steep.

Internet access

The name of the network at the conference venue is Zaalverhuur7

The password is voeljethuis

At some corners of the building Eduroam is accessible as well.

How to get there

The conference venue Zaalverhuur 7 is located in the heart of the city and just around the corner of the Department of Philosophy and Religious Studies (Janskerkhof 13).

It is ca. 20 minutes walking distance from Utrecht Central Station. You can also get there by bus from Central Station. Buses run very frequently. Take the stop "Janskerkhof" and walk to the conference venue:



Coffee breaks and lunches

All coffee breaks and lunches are included for participants of the conference. Vegetarian food is available at lunchtime.

Coffee and lunch breaks will be held at the Huiskamer and the Kerkzaal on the ground floor.

Conference Dinner Thursday, 19 October at 19.30h

The Conference Dinner will take place in the Senaatszaal in Utrecht University Hall, Domplein 29, 3512 JE Utrecht, about 10 minutes walking distance from the conference venue. Please note that you need to be registered in advance for the Conference Dinner in order to be able to attend. Dinner starts at 19.30h.

Reception at the end of the conference

The conference will close with a reception to celebrate the 70th anniversary of the *Nederlands Genootschap voor Godsdienstwetenschap* NGG. The NGG invites all conference participants to toast the academic study of religion in the Netherlands and everywhere.

Outline

In 2017, the *Nederlands Genootschap voor Godsdienstwetenschap* NGG (Dutch Association for the Study of Religion) will celebrate its 70th anniversary. This is an apt occasion to look back and ahead from our present moment.

The NGG was founded upon the instigation of Gerardus van der Leeuw (1890-1950) with the aim to develop the academic study of religion as an interdisciplinary field outside of Christian theology. Comparing the historical moment in which the NGG was established with our present conflict ridden time in which religion has become a major bone of contention, striking differences with regard to the role and place of religion in society and its study appear. Then the Dutch study of religion was still positioned in a majority Christian nation with overseas colonies whose inhabitants professed other non-Christian (Islamic, Buddhist, indigenous) beliefs. Nowadays the study of religion faces the rise of a highly diverse and dynamic religious field as well as the decline of mainstream Christianity and the rise of atheism and agnosticism.

The change of the broader social-political configurations has also influenced the epistemological, theoretical and methodological orientations of the study of religion. Seventy years ago, the central focus of research on the part of scholars involved in the NGG and similar associations were non-Western religions outside of Europe and in the distant (European) past. Today the study of religion is situated in an entirely different field: The old colonial frontier areas where researchers encountered non-Christian religions have dissolved, and people from "there" got ever more on the move to "here." Contemporary cities in the Netherlands, and Europe at large, form the new frontier areas where various forms of religious expression coexist with each other and amid strong secularist and atheist positions.

The current postcolonial configuration in which the study of religion is situated poses substantial challenges for the future orientation of our research, but also evokes important questions with regard to the past. Challenges and questions concern the study of co-existence and mutual interaction of highly divergent forms of religion in urban space, such as various forms of Christianity, Islam, Judaism, Buddhism, Hinduism, Neopaganism, and unaffiliated spiritualities, to name only a few. Which concepts, theories and methods are needed to understand the dynamics of this complex field and analyze this co-existence as a whole? How to engage in categorization and comparison so as to grasp this new diversity? How to spot and circumvent repercussions of resilient colonial formats – in scholarship, policy and public debate – in studying religiously plural settings?

Answers to such questions, and future approaches of religious studies that are able to address the intricacies of religious diversity in current postcolonial configurations, depend on a critical examination of the epistemologies, concepts and approaches that have been transmitted from the past study of religion into our scholarly thinking. This is the basic proposition that informs this symposium.

The need for such an examination pertains especially to the theorization of religious difference and diversity. Over the past twenty years, the concepts developed in the study of religion since its formation as an academic field have been subject to sustained critique, involving a fundamental questioning of the notion of religion itself, the concept of world religion, the tendency of privileging text above other religious forms of expression, and the tracing of a post-enlightenment "Protestant bias" within the modern study of religion. In this critical endeavor, the possibility to speak about religion in general terms (that is to say across its diverse manifestations in past and present) has been challenged. In this context, approaches such as the phenomenology of religion as deployed by Van der Leeuw and others that long

offered a backbone for the study of religion have been subject to fundamental critique. And yet, notwithstanding constant calls to foreground specificity, particularity and historicity, the issue of comparative approaches to religion, which on the one hand seem to presuppose certain generalizations, and on the other hand make it possible to speak in general terms, across difference and diversity, is ever more pertinent in the face of the current highly plural religious field.

The central aim of this conference is to discuss the possibility of generalizing concepts and methods, including comparison, for the future study of religion in the light of past, and now heavily critiqued models for generalization.

On the one hand, we explore how towering figures as Van der Leeuw and others approached non-Western, non-Christian religions in the context of the colonial worlds in which they lived and wrote. The central question here is how the study of a diverse set of religions across a colonial world was incorporated into a general understanding of religion (e.g. as a human phenomenon). What level of abstraction from lived religion and politics of regulating religious expressions was required to make generalization across diversity at all possible? Which hierarchies informed the categorization and valuation of non-Christian and non-western religious traditions? What were the "costs" involved in establishing generalization within, e.g., the phenomenology of religion? In how far did the colonial configuration in which the study of religion was situated impinge on its modes of generalizing?

On the other hand, we aim to reflect about the (im)possibility and (un)desirability to generalize and engage in comparison from the standpoint of the current postcolonial nexus of religion and society. In how far does this new configuration require, and possibly open up possibilities to develop modes, ways and means – even if pragmatic – to speak about religion in general terms? How and where do current moves in the study of religion that emphasize the corporeality and materiality of religion, for instance, overlap with, but also differ from earlier approaches such as the phenomenology of religion? What difference does it make to conceptualize and study religion (and religions) in a postcolonial configuration?

Taking the 70th anniversary of the NGG as an occasion to reflect about these issues, the symposium will not be confined to the situation of religious studies in the Netherlands. The central question, as outlined, is to explore past and present theories and modes of generalization and comparison with regard to highly diverse and hierarchized religious fields.

The Program at a Glance

For a full list of speakers and papers see pages 16-20.

Thursday, 19 October 2017						
9.15- 9.45h	Arrival, registration, coffee and tea. Huiskamer and Kerkzaal (ground floor)					
9.45- 11.20h	Welcome Plenary Panel on Key Figures in the Study of Religion from Postcolonial Perspectives Contributions by Johan Strijdom (G. v.d. Leeuw), Ernst van den Hemel (A. Kuyper), Arie Molendijk (Max Müller). Chair: Birgit Meyer. Kerkzaal (ground floor).					
11.30- 13.00	Parallel Sessions I. <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%; border-right: 1px solid black; padding: 5px;"> Session I.a. Kerkzaal (ground floor). </td> <td style="width: 33%; border-right: 1px solid black; padding: 5px;"> Session I.b. Spiegelzaal (first floor). </td> <td style="width: 33%; padding: 5px;"> Session I.c. Grote Zolder (second floor) </td> </tr> </table>			Session I.a. Kerkzaal (ground floor).	Session I.b. Spiegelzaal (first floor).	Session I.c. Grote Zolder (second floor)
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13.00- 13.45h	Lunch. Huiskamer and Kerkzaal (ground floor).					
13.45- 15.15h	Parallel Sessions II. <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%; border-right: 1px solid black; padding: 5px;"> Session II.a. Kerkzaal (ground floor). </td> <td style="width: 33%; border-right: 1px solid black; padding: 5px;"> Session II.b. Spiegelzaal (first floor) </td> <td style="width: 33%; padding: 5px;"> Session II.c. Grote Zolder (second floor) </td> </tr> </table>			Session II.a. Kerkzaal (ground floor).	Session II.b. Spiegelzaal (first floor)	Session II.c. Grote Zolder (second floor)
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15.15- 15.45h	Refreshments. Huiskamer and Kerkzaal (ground floor)					
15.45- 17.15	Parallel Sessions III. <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%; border-right: 1px solid black; padding: 5px;"> Session III.a: Kerkzaal (ground floor). </td> <td style="width: 33%; border-right: 1px solid black; padding: 5px;"> Sessions III.b. Spiegelzaal (first floor) </td> <td style="width: 33%; padding: 5px;"> Sessions III.c. Grote Zolder (second floor) </td> </tr> </table>			Session III.a: Kerkzaal (ground floor).	Sessions III.b. Spiegelzaal (first floor)	Sessions III.c. Grote Zolder (second floor)
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17.30- 19.00h	Keynote Lectures <ul style="list-style-type: none"> • Eva Spies: <i>Being in relation. A perspective on multiplicity in the field of religion.</i> • Kim Knibbe: <i>Conceptualizing religious diversity in a post-colonial Europe.</i> Response: Annalisa Butticci. Chair: Christoph Baumgartner. Kerkzaal (ground floor).					
19.30-	Conference Dinner. Academiegebouw, Senaatszaal, Domplein 29.					

Friday, 20 October 2017

10.00-11.15h	<p>Keynote Lecture</p> <p>Peter van der Veer: <i>What is 'Comparison' in Comparative Religion?</i></p> <p>Response: Katja Rakow.</p> <p>Chair: Nella van den Brandt.</p> <p>Kerkzaal (ground floor).</p>					
11.30-13.00h	<p>Parallel Sessions IV.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%; padding: 5px;"> Session IV.a. Kerkzaal (ground floor). </td> <td style="width: 33%; padding: 5px;"> Session IV.b. Spiegelzaal (first floor). </td> <td style="width: 33%; padding: 5px;"> Session IV.c. Grote Zolder (second floor). </td> </tr> </table>			Session IV.a. Kerkzaal (ground floor).	Session IV.b. Spiegelzaal (first floor).	Session IV.c. Grote Zolder (second floor).
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13.00-14.00h	<p>Lunch. Huiskamer and Kerkzaal.</p>					
14.00-15.30h	<p>Parallel Sessions V.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 5px;"> Session V.a. (<i>In Dutch</i>). Kerkzaal (ground floor). </td> <td style="width: 50%; padding: 5px;"> Session V.b. Spiegelzaal (first floor). </td> </tr> </table>			Session V.a. (<i>In Dutch</i>). Kerkzaal (ground floor).	Session V.b. Spiegelzaal (first floor).	
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15.30-16.00h	<p>Refreshments. Huiskamer and Kerkzaal (ground floor).</p>					
16.00-17.00h	<p>Panel and Plenary Discussion: 'Afterthoughts' – how to move on?</p> <p>Contributions by Johan Strijdom, Matthea Westerduin, Mayfair Yang, and Christoph Baumgartner. Chair: Birgit Meyer.</p> <p>Kerkzaal (ground floor).</p>					
17.00h	<p>Close of Conference and Reception. Huiskamer and Kerkzaal.</p>					

Keynote Lectures: Abstracts and Bio-Notes

Kim Knibbe

Conceptualizing religious diversity in a post-colonial Europe.

In recent years, the sociological and anthropological study of religion in Europe has moved well beyond the notion that religion is inevitably declining. There are several flourishing subfields that study religion in the public sphere, transnational and migrant religion, the spiritual turn, and also, religion in relation to secularity. Each of these fields offers interesting conceptualizations and insights, but there are also wide gaps that may lead one to wonder whether they are talking about the same geographical area and whether it is possible to say anything very useful about 'religion in Europe'. Former 'comprehensive theories' on this topic have tended to focus only on Europe as a collection of discrete nation states, where religion has become privatized and spiritualized, and whatever religion one finds is in fact 'migrant religion', carried by 'alien bodies' that will either secularize or remain 'alien'. In addition, as Manuel Vasquez has argued, religion quite often remains the epistemological 'other' of sociology.¹ How then can we develop concepts and epistemologies that reconfigure the sociological relationship to religion? Recent discussions have turned again to the notion that the modernity of Europe needs to be analyzed also in terms of its coloniality. If we conceive of Europe as a geographical area marked by a long history of colonialism, giving rise to different notions of modernity marked by coloniality, how can this help us to make sense of religious diversity and the epistemological, or as some would say, 'ontological' challenges of religion? Through discussing ethnographic material, usually located within different subfields, I will explore these questions.



Kim Knibbe is a senior lecturer in the anthropology and sociology of religion at Groningen University. She is currently directing the 5-year research project *Sexuality, Religion and Secularism. Cultural encounters in the African Diaspora in the Netherlands* (funded by the Netherlands Foundation for Research, NWO). Previously, she has carried out ethnographic research on Catholicism and spirituality in local life in the Netherlands and on Nigerian Pentecostalism in Europe and the Netherlands. Furthermore, she has published a series of theoretical and methodological reflections on studying religion that address how the experience of lived religion, as a mode of experiencing reality that is somehow identified as 'different', can be approached in ethnographic research.

¹ Manuel Vásquez, "Grappling with the Legacy of Modernity: Implications for the Sociology of Religion," ed. Courtney Bender et al., *Religion on the Edge: De-Centering and Re-Centering the Sociology of Religion*, 2012, 23-42.

Eva Spies

Being in relation. A perspective on multiplicity in the field of religion.

This paper takes a look at the dynamics of religious diversity with the help of a relational perspective. Starting from the assumption that religious traditions continuously constitute and transform through their interrelations, the study of diversity should focus on relations and practices of relating rather than on given entities (religious traditions) that come into contact, and mix or repel each other. Thus, I propose a praxeological approach to studying such processes of coming into being in and through practices of relating. My example revolves around a Pentecostal pastor and his wife who are trying to establish a branch of their church in a Malagasy town and "to win the place for Jesus". Looking at their ways of doing religion shows that actors, places, practices as well as religious communities constitute relationally. Moreover, the ways of doing religion (again) point to the fact that the field of religious studies is not restricted to "religion" only, but includes all kinds of temporary entities and relations. Understood this way, diversity does not refer to the many sub-forms of the one (religion) or the parts of a whole. We may rather conceptualize it as multiplicity, i.e. as historically and culturally located, temporary effects of relations that in turn afford multiple new relations and ways of relating.



Eva Spies is Junior Professor for the Study of Religion with a special focus on Africa at the University of Bayreuth, Department for the Study of Religion.

She has done fieldwork in Niger and Madagascar. Her current research focuses on empirical and theoretical questions of religious diversity, especially on the encounters and mutual perceptions of religious groups in Madagascar in the context of Christian South-South mission. Moreover, she is interested in the interplay of religion and development (cooperation). Here she introduced the concept of religious engineering to analyse the diverse ways of how religious actors work on the 'improvement' and future shape of a given society.

Publications directly connected to her lecture: (2013) *Coping with Religious Diversity: Incommensurability and other Perspectives*. In: Janice Boddy und Michael Lambek (eds.): *A Companion to the Anthropology of Religion*. Wiley- Blackwell, 118-136 and (2016) with Ruediger Seesemann: "Plurality and Relationality: New Directions in African Studies". *Africa Today* 63 (2), 132-139.

Peter van der Veer

What is 'comparison' in Comparative Religion?

This paper deals with the use of comparison in understanding religious phenomena across the world. It offers a critical examination of the location of comparative religion in the social sciences and humanities. Considering the fact that religion is of huge political concern the question is why comparative religion as a discipline is so marginal. The paper tries to answer this question by looking at the changing political context of comparative religion, at the construction of its object and at its methods. It also examines the use of comparison in other relevant disciplines in order to develop a perspective on making comparative religion a more critically important discipline.



Peter van der Veer is Director of the Max Planck Institute for the Study of Religious and Ethnic Diversity at Göttingen and Distinguished University Professor at Utrecht University. He is an elected Fellow of the Royal Netherlands Academy of Arts and Sciences. He received the Hendrik Muller Award for his social science study of religion.

Van der Veer works on religion and nationalism in Asia and Europe. He has just published *The Value of Comparison* (Duke University Press, 2016). Earlier book publications are *The Modern Spirit of Asia. The Spiritual and the Secular in China and India* (Princeton University Press, 2013), *Gods on Earth* (LSE Monographs, 1988), *Religious Nationalism* (University of California Press, 1994), and *Imperial Encounters* (Princeton University Press, 2001).

Abstracts of Contributions to Opening Plenary Panel on Key Figures in the Study of Religion From Postcolonial Perspectives

Ernst van den Hemel – Meertens Institute

Abraham Kuyper and the Janus face of Dutch pluralism

The figure of Abraham Kuyper is truly a towering figure in the fields of Dutch religious and political history. Generally acknowledged as one of the chief architects of the modern Dutch political system, the impact of Kuyper on famed Dutch pluralism is well-documented and often repeated.

However, due to relative isolation -and sometimes hagiographic tendencies- of Kuyper expertise on the one hand, and a lack of knowledge of religious history in social scientific publications on the other, Kuyper is virtually absent from recent academic efforts to critically revisit the nature and limits of Dutch pluralism. The result is that in times of polarizing debates on pluralism and its concomitant practices of in,- and exclusion, critical insight into one of the foundational figures of the Netherlands is underdeveloped. By discussing postcolonial critiques of Dutch pluralism and contrasting these with existing scholarship on Kuyper's views on colonialism, this paper outlines some of the benefits that might be reaped when this divide is bridged. The paper argues that the case of Kuyper is an example of the need to innovate and combine expertise in contemporary Dutch academia. Kuyper is of central importance for understanding the roots of what I propose to call the Janus face of Dutch pluralism: not pluralism or exclusion but rather pluralism and exclusion.

Arie Molendijk – University of Groningen

Friedrich Max Müller and the Sacred Books of the East

In my talk I shall discuss one of the most ambitious editorial projects of late Victorian Britain: the edition of the fifty substantial volumes of the Sacred Books of the East (1879-1910). The series was edited and conceptualized by Friedrich Max Müller (1823-1900), a world-famous German-born philologist, orientalist, and religious scholar. Müller and his influential Oxford colleagues secured financial support from the India Office of the British Empire and from Oxford University Press. The series of the Sacred Books of the East contributed significantly to the Western perception of the 'religious' or even 'mystic' East, which was textually represented in English translations. The series was a token of the rise of 'big science' and textualized the East, by selecting their 'sacred books' and bringing them under the power of western scholarship.

Johan Strijdom – University of South Africa

Gerardus van der Leeuw at the Voortrekker Monument: A postcolonial critique of his concept of sacred space.

This paper offers a postcolonial critique of Gerardus van der Leeuw's phenomenological concept of sacred space, by problematizing the message that he delivered at the inauguration of the Voortrekker Monument in Pretoria, South Africa, on 16 December 1949. On this most sacred day in the calendar of Afrikaner nationalists celebrating the victory of the Voortrekkers over the Zulu king Dingaan a bit more than a century earlier, Van der Leeuw shared the podium with prime minister DF Malan, whose National Party had come to power in 1948 introducing a history of more than four decades of apartheid in South Africa, and delivered a message from

the Dutch people to Afrikaner nationalists. What did Van der Leeuw make of that inauguration? How should we understand the message that he conveyed? In searching for an answer, his speech will be analysed by relating it to an extensive report that he had written after his 11 week visit to South Africa in 1947, when the Smuts government was still in power, as well as pertinent concepts in his phenomenology of religion, particularly his phenomenological concept of sacred space. By comparing and contrasting Van der Leeuw's concept of sacred space with David Chidester's critical concept of sacred space, focusing on the Voortrekker Monument as case study, I will offer a critique of Van der Leeuw's concept of sacred space from a postcolonial perspective and South African location.

Detailed List of Parallel Sessions

Thursday, 19 October

Slot I: 11.30-13.00

Session I.a. (Kerkzaal, ground floor):

Social Imaginaries between Articulate and Inarticulate Religion: Questioning the Possibility of Generalization across Religious Diversity

- Laurens ten Kate, University of Humanistic Studies Utrecht: Introduction and chair.
- Hans Alma and Christa Anbeek, University of Humanistic Studies Utrecht: *Social Imaginaries and the Dynamics of Worldviewing*.
- Erin Wilson, University of Groningen: *Social Imaginaries and the Challenges of Post-Colonialism*.

Session I.b. (Spiegelzaal, first floor):

Can Religion Speak? Three Case Studies from Historians

- Babette Hellemans, University of Groningen: Medieval Monotheism from a Pluralistic Angle: Overcoming the Hegemony of Roman Catholicism in the Middle Ages.
- Clemens Six, University of Groningen: *Decolonizing religious pluralism and secularism in South and Southeast Asia after 1945*.
- Ya-Pei Kuo, University of Groningen: *Religious Pragmatism and Utilitarianism in Modern China*.

Chair: Mayfair Yang, University of California, Santa Barbara.

Session I.c. (Grote Zolder, second floor):

Individual Papers

- Peter-Ben Smit, Utrecht University: *Generalization – Comparison – Evaluation? Van der Leeuw's Phenomenology and Cultural Criticism Reconsidered*.
- Christoph Grüll, University of Groningen: *Exploring the religious/secular divide in European responses to displacement*.
- Jelle Wiering, University of Groningen: *The Curious Case of the Condom: Sexual Enchantment in the Netherlands*.

Chair: William Arfman, Utrecht University & Tilburg University.

Slot II: 13.45-15.15h

Session II.a. (Kerkzaal, ground floor):

Ritual Cities: The Politics of Sacred Spectacle (continues after the break)

- Tammy Wilks, University of Cape Town: *Material Opacity: Preserving Religion for a Postcolonial Viewership*.
- Markha Valenta, Radboud University Nijmegen: *The Fluid and the Solid Monumental (Dalit) Bodies on the Move*.
- Irene Stengs, Meertens Institute: *The Spectacle of Mourning King Bhumibol Blasphemy and the Politics of Commemoration in Present-day Thailand*.

Chair: Irene Stengs, Meertens Institute Amsterdam.

Session II.b. (Spiegelzaal, first floor):

Negotiations of Religious and Secular Gender Scripts in Women's Conversions in Contemporary Western Europe

- Nella van den Brandt, Utrecht University: *Producing Differences: Narratives about Women's Conversion across West-European Postcolonial Contexts*.
- Lieke Schrijvers, Utrecht University: *Gender Scripts and the Construction of Sexual Ethics among Evangelical and Muslim Converts in the Netherlands*.
- Mariecke van den Berg, Utrecht University: *Scripting Religious and Gender Transformations: Comparing Transgender and Conversion Narratives*.

Chair: Nina ter Laan, Utrecht University.

Session II.c. (Grote Zolder, second floor):

Individual Papers

- Antonia Ruspolini, University of Perugia: *Being Religious without Religion. Literature as a Way of Representing Religious Diversity in Mozambique*.
- Benedikt Pontzen, University of Bayreuth: *How One Religion Sees Another. Muslims' Framings of "African Traditional Religion" in Asante (Ghana)*.
- Nathal Dessing, Leiden University: *No More Boundaries: The Study of Language, Religion, and Diversity*.

Chair: Christoph Baumgartner, Utrecht University.

Slot III: 15.45-17.15h

Session III.a. (Kerkzaal, ground floor):

Ritual Cities: The Politics of Sacred Spectacle (continuation of section before the break).

- Duane Jethro, Humboldt University of Berlin: *Of Ruins and Revival: Heritage Formation, Material Religion and Khoisan Indigeneity in Post-Apartheid South Africa.*
- Markus Balkenhol, Meertens Institute: *Ancestor Spectacle. Negotiating black citizenship in the Netherlands.*
- Ernst van den Hemel, Meertens Institute: *Dutch Passion for 'The Passion' How to Understand the Unexpected Popularity of Religious Spectacle in Postsecular Netherlands.*

Chair: Irene Stengs, Meertens Institute Amsterdam.

Session III.b. (Spiegelzaal, first floor):

Religious Diversity and Hegemonic 'High Modernism' in China

- Adam Chau, University of Cambridge: *Modalities of Doing Religion as Model of Religious Diversity and Religious Pluralism.*
- Mayfair Yang, University of California: *Gendered Religiosity: Patriarchal Structures and Women's Agency in Coastal China.*
- Xiaoxuan Wang, Max Planck Institute of Religious & Ethnic Diversity: *The Logic of "Development" and New Religious Governance in China.*
- Bram Colijn, Vrije Universiteit Amsterdam. *Religious Diversity and the Individualization of Chinese Society.*

Discussant: Peter van der Veer, MPI for the Study of Religious and Ethnic Diversity, Göttingen.

Chair: Mayfair Yang, University of California, Santa Barbara.

Session III.c. (Grote Zolder, second floor):

Individual Papers

- Arjen Buitelaar, Tilburg University: *Religious Empathy: A New Style Phenomenological Approach to the Study of Religion.*
- Rodrigo Toniol, University of Campinas / University of Utrecht: *Capturing Spirituality and Settling Religion.*
- Lieke Wijnia, University of Groningen: *Envisioning the Spiritual. Theorizing Mondrian's Path to Abstraction.*

Chair: Markus Davidsen, Leiden University.

Friday, 20 October

Slot IV: 11.30-13.00

Session IV.a. (Kerkzaal, ground floor):

Beyond critiquing the liberal-Protestant bias in religious studies; getting racialization, securitization, and coloniality into focus

- Yolande Jansen, University of Amsterdam and Vrije Universiteit Amsterdam: *'A crooked and passion laden mirror'; Jewish and Muslim Minorities in Europe as a European Question.*
- Anna Blijdenstein, University of Amsterdam. *Liberalism and Religion's Dark Sides. Laborde's Disaggregative Approach to Religion.*
- Matthea Westerduin, Vrije Universiteit Amsterdam: *How supersessionism undermines claims for equality. Exploring relations between Christian theological tropes, race/coloniality, and the secular in Western Europe.*

Chair: Pooyan Tamimi Arab, Utrecht University.

Session IV.b. (Spiegelzaal, first floor):

Lusospheres: Global Trajectories of Brazilian Religion

- Martijn Oosterbaan, Utrecht University and Linda van de Kamp, University of Amsterdam: *Lusospheres: Global Trajectories of Brazilian Religion.*
- Cristina Rocha, University of Western Sydney: *How Religions Travel: Comparing the John of God Movement and a Brazilian Migrant Church.*
- Joana Bahia, State University of Rio de Janeiro: *The Transnationalization of Afro-Brazilian Religions in Germany.*
- Andrea Damacena Martins, Pontifical Catholic University of Paraná: *Reshaping Belonging and Religion: Meanings and Practices of the Brazilian Charismatic Catholic Movement in The Netherlands.*

Response by Katja Rakow, Utrecht University.

Chair: Linda van de Kamp, University of Amsterdam.

Session IV.c. (Grote Zolder, second floor):

Individual Papers

- Ulrike Brunotte, Maastricht University: *The "Beautiful Jewess" as Frontier Figure in Europe's Internal Colonialism Some Remarks on the Intertwinement of Orientalism and Antisemitism.*
- William Arfman, Utrecht University & Tilburg University: *On Borders: Reconsidering Liminality in Religion (-ious?) Studies.*
- Pieter Boersema, University of Leuven: *A pluralistic society needs an empiric non-normative cultural comparison model open to religions.*

Chair: Lieke Wijnia, University of Groningen.

Slot V: 14.00-15.30

Session V.a. (Kerkzaal, ground floor):

Rondetafeldiscussie: Onderwijs over religie in een pluralistische wereld (*in Dutch*)

Bijdragen van

- Markus Davidsen, Leiden University.
- Ammeke Kateman, University of Amsterdam.
- Marleen Lammers, Vereniging van openbare en algemeen toegankelijke scholen.
- Heleen Murre van der Berg, Radboud University Nijmegen & NOSTER.
- Suzanne Roggeveen, University of Amsterdam.
- Joël Valk, Corderius College.
- Paul Vermeer, Radboud University Nijmegen.
- Guido Versteegh, Radboud University Nijmegen.

Chair: Gerard Wiegers, University of Amsterdam.

Session V.b. (Spiegelzaal, first floor):

Common pathways: Directions and challenges for the ethnographic comparison of Muslims and Christians.

- Hansjörg Dilger, Free University of Berlin: *The Desire to Order: Moral, Political and Epistemological Uncertainties in Doing Fieldwork on Christian and Muslim Schools in Dar es Salaam.*
- Daniel Nilsson DeHanas, King's College London: *Routes of Participation: Developing Comparative Vocabularies for Muslim and Christian Civic Engagement in London.*
- Daan Beekers, Utrecht University: *Pursuing a Religious Path under Secular Conditions: Construing Muslim-Christian Comparability and the Politics of Distinction in the Netherlands.*

Discussant: Peter van der Veer, MPI for the Study of Religious and Ethnic Diversity, Göttingen.

Chair: Birgit Meyer.