

TUESDAY 28 June 2016														
13:30-15:30 Opening ceremony (Great Hall, Unioninkatu 34) Tuula Sakaranaho, Professor														
Guest speakers: Elisabeth Rehn, Minister of State Thomas Wilhelmsson, Chancellor Tim Jensen, President (IAHR) Einar Thomassen, President (EASR)														
Performances: Susanna Aarnio Paula Susitaival & Petri Prauda														
Keynote Professor Linda Woodhead: <i>Why 'no religion' is the new religion: exploring a major 'relocation' using Britain as a case study</i> Chair: Professor Peter Nynäs														
15:30-16:00 Coffee														
Sali 4	Sali 6	Sali 7	Sali 8	Sali 10	Sali 12	Sali 14	Sali 15	Sali 16	Sali 17	Auditorium I	Auditorium II	Auditorium III	Auditorium IV	Auditorium XI
Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00	Tue 16:00-18:00
Hindu pilgrimage and tourism (I) (Chair: Knut Aukland) Knut A. Jacobsen: <i>Hindu pilgrimage and economic concerns</i> Irina Glushkova: <i>'We are Brahmins in Transit, Going on Yātrā': Practical Twists of Pilgrimage</i> Indoctrination in the mid-Nineteenth Century Aparajita Mukhopadhyaya: <i>Pilgrims' progress: the impact of railways on Hindu pilgrimage in colonial India</i>		Secularisation, the secular and the post secular (Chair: Kim Knibbe) Alberta Giorgi: <i>Politics, Religion and the Secular</i> Bolzonar Fabio: <i>Is Secularization Bringing Back Religion? A Public Policy Analysis</i> Nella van den Brandt: <i>How Gender and Ethnicity Matter to the Secular: Building European Feminist Approaches</i> Robert Yelle: <i>Disenchantment as a Politico-Theological Problem: Weber's Charisma Theory and Protestant Discourses on the Cessation of Miracles</i>	Xenosophia, tolerance and pluralism to and of religious people – directing the research of prejudice, racism and fundamentalism to a positive goal (Chair: Anna-Konstanze Schröder) Titus Hjelm: <i>A Religion Unlike Any Other? How Talking about Islam Makes Even Smart People Sound Stupid</i> Peik Ingman: <i>Protection Through Shared Thirds: Sacralization Without Iconoclasm</i> Lorenz Trein: <i>Skimming the 'turn to emotions': Perspectives on Islamophobia from the Study of Religion</i> Kaarina Aitamurto: <i>Discussions about Islam and the integration of migrants in Russia</i>	Religion, media and technology (Chair: Marcus Moberg) Anastas Odermatt: <i>The Swiss Metadatabase of Religious Affiliation in Europe (SMRE) - a Crowd Research Project</i> Alessandra Vitullo: <i>Multi-site Churches: Relocating Christianity Across Space and Media</i> Anna Hojdeczko: <i>Negotiations between the old and the new. Online religious media in Poland: changes in content and use</i>	Panel Discussion: The global role of traditional and religious leaders in peacemaking (Chair: Aaro Rytkönen) Tiina Sanila-Aikio Mohamed Elsanousi Juha Pentikäinen Ed Marques Pekka Metso	Imagery and imaginary – Visual and material culture in Roman and Early Christian religion (Chair: Marlis Arnhold) Anna-Katharina Rieger: <i>How to imagine gods? Statuary in Graeco-Roman sanctuaries</i> Marlis Arnhold: <i>Roman views on Cnidian Aphrodites: Visibility and meaning of an image with new functions</i> Kristine Iara: <i>Perceiving the divine presence: Unspecific signs and the imaginary</i>	Female leaders in new religious movements (Chair: Inga Bårdsen Tøllefsen) Vivianne Crowley: <i>Olivia Durdin-Robertson, Priestess of Isis</i> Shai Feraro: <i>The Politics of the Goddess: Radical/Cultural Feminist influences of Starhawk's Feminist Witchcraft</i> Laura Vance: <i>From Teenage Visionary to Global Prophet: Ellen Gould Harmon White</i> Inga Bårdsen Tøllefsen: <i>"Where there is true love, anything is effortless": Mata Amritanandamayi and Embracing the World</i>	Secularization and transformation of religion in Estonia (Chair: Riho Altnurme) Marko Uibu: <i>Spiritual milieu in Estonia – the challenge and the opportunity for studying religion</i> Lea Altnurme: <i>Individual sacred places of Estonians, located in nature</i> Indrek Pekko: <i>Religious change – how can churches handle it? The Case of Estonian Evangelical Lutheran Church</i>	Shia Muslim communities in Europe (I): Local and transnational dimensions (Chair: Yafa Shanneik) Liyakat Takim: <i>Shi'ism in the Diaspora</i> Robert Langer, Benjamin Weineck: <i>Shii "communities of practice" in Germany: Actors, Issues and Methodological Considerations</i> Zahra Ali: <i>Being a Young Devout Shi'i in London: Religiosity and Multiple Sense of Belonging between the UK and Iraq</i>		Psychology of religion and current religious change (I) (Chairs: Göran Ståhle & Peter Nynäs) Herman Westerink: <i>The Psychology of Religion and the Location of Its Subject</i> Dimitry Okropiridze: <i>Religious Fundamentalism and the Affective Force of Empty Signifiers. A Semiotic Contribution to the Psychology of Religion</i> Teemu Pauha: <i>Social Psychological Considerations of Muslim Identity Construction</i>	Buddhism in different contexts (Chair: Ville Husgafvel) Niklas Foxeus: <i>Prosperity Buddhism in Burma/Myanmar: Capitalism and Protecting Buddhism</i> Kamil Nowak: <i>Humanistic Buddhism and the Metaphor of Returning to the Source of the Light</i> Krzysztof Kosior: <i>Buddha-dharma in a secular society</i>	Social theory and religion (Chair: Mulki Al-Sharmani) Mitsutoshi Horii: <i>Sociological Theory and the Category of 'Religion'</i> Hugh Rock: <i>There is no such thing as a life that is not religious: Quaker belief in 'that of God in everyone'</i> Paul Gilfillan: <i>A Sociological Look at Christian Decline in Contemporary Scotland</i> Dominika Motak: <i>Beyond the religious/secular divide: rethinking Georg Simmel's concept of religion</i>	Locating indigenous religious elements in Central Asian Buddhism and European Christianity (Chair: Veikko Anttonen) Elek Bartha: <i>Ethnographic Study of Sacred Spaces and Denominational Regions in Central Europe</i> Albion M. Butters: <i>Competing Worldviews and Syncretism in Early Tibet</i> István Szoboszlai-Gáspár: <i>Social Hierarchy in Religious Life</i>
18:30 Welcoming Reception hosted by the City of Helsinki (Helsinki City Hall, Pohjoisesplanadi 11-13)														
19:00 Nordic Meeting (Thirsty Scholar, Fabianinkatu 37)														

WEDNESDAY 29 June 2016														
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Hindu pilgrimage and tourism (II) (Chair: Knut Aukland) James G. Lochtefeld: <i>Pilgrim Tourism in the Garhwal Himalaya</i> Knut Aukland: <i>Hindu pilgrimage in the age of global tourism</i> Cristiana Zara: <i>The multicultural tirtha: negotiating vision, meaning and spiritual experience in the tourist encounter in Varanasi</i>	Discrepancies between teacher training programmes in the Study of Religions and the aims, contents, and didactics of related school subjects (I) (Chairs: Tim Jensen & Wanda Alberts) Tim Jensen: <i>Introduction</i> Wanda Alberts: <i>Discrepancies between teacher training programmes in the Study of Religions and related school subjects</i> Sissel Undheim: <i>No time for the past? "Dead religions" and</i>	Of sound body and spirit? The newly unfolding linkage of health and spirituality (Chair: Christo Lombaard) Annemarie Oberholzer: <i>Spiritual care of sick children: A Nursing Science Perspective</i> Ville Husgafvel: <i>Healing as Personal Transformation: Existential Dimensions in Therapeutic Mindfulness Practice</i> Katre Koppel: <i>Healing and health in contemporary spirituality: The</i>	Changing the senses: Religious objects in museum space (I) (Chairs: Marianna Shakhnovich & Ekaterina Teryukova) Crispin Paine: <i>Gods and roller-coasters: how theme-parks are joining museums as a locus for religion and for modernity</i> Michaela Moravčíková, Tatiana V. Chumakova: <i>Monastery or Museum: Competition or Cooperation</i> Konstanze Runge: <i>Islam and Museum: Perspectives on Islam</i>	Performances and mediatizations of indigenous religion(s) (I): Preserving and performing indigenous heritage(s) (Chairs: Bjørn Ola Tafjord & Gregory D. Alles) Siv Ellen Kraft: <i>Heritagization of Rituals. Shamanism in Norwegian Sápmi</i> Seth Schermerhorn, Lillia McEnaney: <i>Through Indigenous Eyes: A Comparison of Two Tohono O'odham Photographic Collections</i> Documenting	Lived secularities (Chair: Ann af Burén) Lois Lee: <i>Lived Approaches to Nonreligious and Areligious Existential Cultures or "Worldviews"</i> Katie Aston: <i>What role does the secular play in relocating religion?</i> Ingela Visuri: <i>Sensuous social supernatural experiences in autism</i> Giuseppe Carta: <i>Assembling the religious landscape: familial spaces and pluralism in Bologna, Italy</i>	How the category of "Religion" operates in public life: Developing a systematic analysis through comparative case studies (Chair: Suzanne Owen) Teemu Taira: <i>The Category of "Religion" in Organising Social Practices: From a case study to methodology</i> Suzanne Owen: <i>Pagans versus Giuseppe Carta: The Pagan Federation's ongoing struggle to register as a religious charity</i> Steven Sutcliffe: <i>Managing 'faith' in a modern state</i>	Parallels and differences between Late Antiquity and Europe today (Chairs: Peter Antes & Mar Marcos Sanchez) Peter Antes: <i>Europe's Identity in the cultural memory of today</i> Mar Marcos Sanchez: <i>Interreligious Dialogue: Past and Present</i> Giovanni Filoramo: <i>In the mirror of Late Antiquity. Religious pluralisms in comparison</i> Maijastina Kahlos: <i>Waiting for immigrants</i>	Historiographical wars of nineteenth century Europe. Jesus and "the parting of the ways" (I) (Chairs: Cristiana Faccini & Annelies Lannoy) Eckart David Schmidt: <i>Betwixt and Between. Schleiermacher's contribution to the paradigm of the "historical Jesus" in early 19th century exegetis, Strauß' criticism against it, and what followed</i> Robert D. Priest: <i>The Reception of Renan's Life of Jesus among</i>	Shia Muslim communities in Europe II: Being a minority within a minority (Chair: Oliver Scharbrodt) Chris Heinhold: <i>Local Transnationalism: Ethnogeography as a Tool for Examining Generational Dynamics Impact on Transnational Shia Organisations</i> Sufyan Abid: <i>Being Shia before and after 'Ashura': Discourses on Living a Piety-led Life among South Asian Shia Muslims in London</i>	Conceptions of Ortho/Heterodoxy in Late Imperial-Early modern China (Chair: James Frankel) Hung Tak Wai: <i>Orthodoxy and Heterodoxy from a Qing Confucian Bureaucrat's Perspective</i> James D. Frankel: <i>Simultaneous Orthodoxies: Chinese Muslim Scholarship in Late Imperial China</i> Wai Cheuk Yee: <i>Heresy within Orthodoxy: A Confucian's Attempt</i>	Psychology of religion and current religious change (II) (Chairs: Göran Ståhle & Peter Nynäs) Göran Ståhle: <i>Orientations in the holistic milieu</i> N.J. Millman: <i>Religious identity, social identity, and assumed participation</i> Konstantin Antonov: <i>Religious conversion and process of rationalization of religion</i>	The Words of religious pluralism (I) (Chair: Alessandro Saggioro) Jörg Rüpke: <i>#TOLERANCE2</i> Francesco Berno: <i>#DISTINCTION Between Centralization and Dispersion in the Incident at Antioch</i> Luca Arcari: <i>#COHABITATION The Apocalypse of John and group dynamics of/between Early Believers in Christ in Asia Minor (1 cent. CE). Polarizations or Cohabitations?</i>	Dynamics of gender and Orthodox Christianity in contemporary Europe (Chairs: Helena Kupari & Bettina Sirén) Bettina Sirén: <i>Representations of Christian women on Social Media</i> Elena Romashko: <i>Women's religious agency in post-Chernobyl Belarus</i> Ksenia Kolkunova: <i>Wise priests and possessed women: a case of Russian Orthodoxy</i> Helena Kupari: <i>Grandmother's Death</i>	Imageries and rituals of modern death (I) (Chair: Terhi Utraiainen) Maija Butters: <i>Aesthetic imageries as metaphysical meaning-making</i> Jens Schlieter: <i>Buddhist Teachings of the Tibetan Book of the Dead and their Institutionalization in Palliative Care and Hospices in the West</i> Brenda Mathijssen: <i>Relocating the Dead: Ritualising Continuing Bonds in the Netherlands</i> Suvi Saarelainen: <i>Encountering Death -</i>

	<i>the teaching of religion within a world religion paradigm in Norwegian RE</i> Irene Dietzel: <i>Teaching religions through paradigms: exploring the possibility of an epistemological approach to school subject design</i>	<i>example of the Source breathwork practitioners</i>	<i>in a Special Exhibition at the Marburg Museum of Religions</i>	<i>O’odham Pilgrimages to Magdalena</i> Margaret Lyngdoh: <i>An Interview with a Deity: Possession as Mediation between Divine and the Mundane</i> Rosalind I. J. Hackett: <i>(Sacred) Sounds for Sale: Indigenous Religious Heritage on the World Music Stage</i>		<i>assembly: the ritual of ‘Time for Reflection’ in the Scottish parliament</i> Jimmy Emanuelsson: <i>What Qualifies as a Faith Community? The state, the Swedish Humanist Association, and the category of religion</i>		<i>France’s Religious Minorities</i> Emiliano Rubens Urciuoli: <i>Suiting the Lord to Tame the Masses. Franz Overbeck’s Scrutiny of His Present-Day Mythmaking on Jesus</i>	Iman Lechkar: <i>Moroccan Shiites in Belgium: Transnational Religious Identifications and Sensibilities in the Wake of Shifting Geopolitical Dynamics in the Middle East</i>	<i>at Reshaping Social Ethics</i>		<i>and Other Stories: Elderly Finnish Orthodox Christian Women’s Narratives of Gendered Religious Agency</i>	<i>Young adults with cancer</i>	
11:15-12:30 Keynote (Sali 1) Professor James R. Lewis: <i>Seeker Milieus in Nordic Countries: From Exclusive Memberships to Changing Multiple Involvements and Interests</i> Chair: Marcus Moberg														
12:30-13:30 Lunch														
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Religions as networks of concepts, practices, artefacts and minds: Case studies from Ancient Mediterranean (I) (Chair: Risto Uro) Aleš Chalupa: <i>Origins of Mithraism in the Light of a Network Analysis of Mithraic Archaeological Evidence</i> Tomáš Glomb: <i>Attracting the Gods: How to Model the Spread of the Egyptian Cults in the Ancient Mediterranean</i> Rikard Raitto: <i>Baptism reconsidered: Embodied Cognition, Ritual Efficacy, and the Cultural Evolution of Baptism</i>	Discrepancies between teacher training programmes in the Study of Religions and the aims, contents, and didactics of related school subjects (II): Comparative Religious Education Research (Chairs: Tim Jensen & Wanda Alberts) Marie von der Lippe: <i>Dealing with terrorism in religion education - an empirical study among teachers in Upper secondary schools</i> Leni Franken: <i>Nonconfessional RE in Quebec and Flanders: a comparable debate</i> Kristian Niemi: <i>Relocating Religion in a changing classroom</i>	Religion and urban visibilities (I) (Chair: Mariachiara Giorda) Valérie Amiraux: <i>Without headscarf: Muslim women and the relocation of spirituality</i> Alistair Hunter: <i>Invisibilising Islam in Britain and France: the graveyard which dares not speak its name</i> Simon Sorgenfrei: <i>Contemporary Sufism in Sweden</i> Laila Kadiwal: Involvement of well-educated youth in ‘terrorism’ in Pakistan. Situating violence in cultural, political and economy context	Changing the senses: Religious objects in Museum Space (II) (Chairs: Marianna Shakhnovich & Ekaterina Teryukova) Alla Sokolova: <i>Sefer Torah as a souvenir for the Emperor and the instrument of anti-religious propaganda: (Policies of exhibiting Torah scrolls)</i> Charles Orzech: <i>Asian Religious Objects in Museums: Idols, Icons, Agency</i> Ekaterina Teryukova, Ekaterina Zavidivskaya: <i>The Chinese popular prints nianhua as a source for study of Chinese popular religion</i> Marianna Shakhnovich: <i>The Transformation of Religious Images: the Esoteric movements and Environmentalism</i> Afe Adogame: <i>Doing Things with iPhone/iPod Touch/iPad: Digital Divination and the Globalization of African-derived Spiritualities</i>	Performances and mediatizations of indigenous Religion(s) (II): Textualization, digitization, globalization (Chairs: Bjørn Ola Tafjord & Gregory D. Alles) Minna Opas: <i>“Religion” and “Indigenous Religions” within Latin American Indigenous Theologies</i> Bengt-Ove Andreassen: <i>Locating “Sami religion” and “circumpolar indigenous religion” in curricula for Religion Education in Sami administrative areas in Norway 1997-2015</i> John Ødemark: <i>“The day our people die out the sky will collapse” – Print Culture and Textual Demarcations in Brazilian Indigenism and Environmentalism</i> Afe Adogame: <i>Doing Things with iPhone/iPod Touch/iPad: Digital Divination and the Globalization of African-derived Spiritualities</i>	Western esotericism and nationalism: Strange bedfellows or happy allies? (Chair: Marco Pasi) Marco Pasi: <i>Esoteric nationalism: Relocating esotericism within nationalism and religious individualization in modern European history</i> Christian Giudice: <i>Populus Romanus Natura Ordinatus Fuit ad Imperandum: Arturo Reghini and the Dialectics of Nationalism within Roman Traditionalism</i> Karolina Maria Hess: <i>Romanticism and National Messianism in Esoteric Milieus in Poland before World War II</i> Massimo Introvigne: <i>Esoteric movements and nationalism in Costa Rica, from Theosophy to Hyperborea</i>	“I’d rather talk about human rights than speak in tongues” – Situating religious change in the lives of young people globally (I) (Chair: Peter Nynäs) Peter Nynäs: <i>Young adults and religion in a Global perspective: introductory notes on the research project</i> Marcus Moberg, Sofia Sjö: <i>Media, Religion and Socialization: Exploring the Role of Media in the Religious Lives and Views of Young Adults</i> Ben-Willie Kwaku Golo, Francis Benyah: <i>Healing And Deliverance in Ghanaian Charismatic Christianity: Some Human Rights Concerns of Young Adults in Ghana</i> Sivane Hirsch: <i>Does learning about religion influences Quebec’s young adults’ perception of it?</i>	Thinking pluralism: models for relational histories of religion (Chair: Alexandra Grieser) Ilmari Raevuori: <i>New operating models: Interaction between religion and the market</i> Adrian Hermann: <i>Distinctions of Religion: A Pluralist Perspective and the Challenge of Theorizing a Singular ‘Global Discourse of Religion’</i> Kim Knibbe: <i>Religion, sexual health and secularism: encounters in the African Christian Diaspora in the Netherlands</i> Päivi Hasu: <i>Transformational Development of World Vision Tanzania - Biblical and Secular Modernist Ideas</i>	Christianity in diaspora: ethnographic case studies of religious practice and identity construction (I) (Chairs: Iliyana Angelova & Ksenia Medvedeva) Iliyana Angelova: <i>‘It’s a dangerous place out here but the church is helping us to survive’: Christianity and the construction of diasporic Naga identities in Delhi, India</i> Xinan Li: <i>Believing and Belonging: A Study of Chinese Migrant Christian Community in the UK</i> Ksenia Medvedeva: A Russian Orthodox parish in Toronto: an ethnographic case study	Relocating the sacred in Eastern Europe (I) (Chairs: Annika Hvithamar & Tatiana Foliaeva) Tatiana Foliaeva: <i>Locally venerated saints and their role in a religious life of the regions of Russia</i> Emil Saggau: <i>The ecclesiology of kinship: (re)locating the sacred among kin and places in contemporary Montenegro</i> Anna Alieva: <i>The Religiosity of Beyond-Parish Brotherhoods and Methods of its Study</i> A.V. Panteleeva: <i>Religiousness and emigration: the case of Russian Jews</i>		Contesting and relocating authority (I) (Chairs: Marion Bowman & Ülo Valk) Marion Bowman, Ülo Valk: <i>Introduction : Relocating and Contesting Authority: vernacular religion and vernacular knowledge</i> Stephen E. Gregg: <i>Relocating authority on Religion: The continuing search for interdisciplinary method in vernacular, lived and everyday religious lives</i> Claire Wanless: <i>Transmission of Individualised Religion</i> Kristel Kivari: <i>Folklore and anomalous phenomena in nature: two perspectives of research</i>	The words of religious pluralism (II) (Chair: Alessandro Saggiro) Maijastina Kahlos: <i>#RELIGIOUS FREEDOM “Religious freedom” in the Ancient Context – The cases of Tertullian and Ambrose</i> Mar Marcos Sanchez: <i>#ABUSE AND COERCION Peithò and Bia in Ancient Political and Religious Debate</i> Juana Torres: <i>#DIALOGUE & CONFLICT The role of logos in resolving religious conflict (II-V centuries). The “Debates against pagans”: Dialogue or Dispute?</i> Eduard Iricinschi: <i>#SHARING Sharing Religious Practices between Manichaeans and Christians in Fourth-Century Egypt</i>	Relocating sacrifice in the history of religions: Rethinking the relationship between theory and practice (I) (Chair: Marianna Ferrara) Diego M. Escámez de Vera: <i>The evolution of the category of sacrifice as a denigrating mechanism in the Roman Empire</i> Marianna Ferrara: <i>Displacing sacrifice from the Vedas. Toward a rethinking of the ‘orthopractic nature’ of the Vedic tradition</i>	Imageries and rituals of modern death (II) (Chair: Marija Butters) M.J.M. Hoondert: <i>Contemporary Requiems and Views of Death and Afterlife</i> Antony Pattathu: <i>Narratives of death: The representation of funeral rituals in fiction film</i> Claudia Venhorst: <i>Shooting Death - using insightful photography in the study of death ritual</i> Petri Kaverma: <i>The images of life and death</i>
15:30-16:00 Coffee														
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Religions as networks of concepts, practices, artefacts and minds: Case studies from Ancient Mediterranean (II) (Chair: Risto Uro) Vojtěch Kaše, Tomáš Hampejs: <i>From Communal Meals to Religion: Networking Social and Cognitive in Agent-Based Simulation</i> István Czachesz: <i>Network Science in Textual Interpretation: Case Studies from Early Christian Tradition</i> Dalibor Papoušek, Zdeněk Pospíšil: <i>Centralized and Decentralized Networks in the</i>	Esotericism contested (Chair: Tiina Mahlamäki) Reeta Frosti: <i>Became an Ascended Master. The Church Universal and Triumphant.</i> Julia von Boguslawski: <i>Positioning early anthroposophy as an alternative to Christianity and science</i> John MacMurphy: <i>Between Ecstatic Theosophy, Magic and Alchemy: Shifting Perspectives in the Study of Kabbalah</i> Fryderyk Kwiatkowski: <i>How to Make the Concept of ‘Gnosticism’ Applicable For Fiction</i>	Religion and urban visibilities (II) (Chair: Maria Chiara Giorda) Elena Glavatskaya: <i>Russian Religious Landscape in the late 19th to early 21st century as a palimpsest (A Ekaterinburg city case study)</i> Laura Carnevale & Chiara Cremonesi: <i>Obedience: art and space, conflicts, violence and religions</i> Rafael Walther: Establishing and disestablishing religion in urban space	Muslims in modern contexts (Chair: Mulki Al-Sharmani) Emin Poljarevic: <i>Relocation of Othering in Salafi Islam</i> Frank Peter: <i>Locating Islam in Secular France</i> Simon Stjernholm: <i>Islamic Morning Services on Swedish Public Radio</i> Hasan Kaplan: <i>Cr/ ISIS: Risk and Opportunity in Transformation of Islamic Faith in the New Millennium</i> P. Costa: <i>What Does It Mean to Live in a Religious Open Space?</i> Kim Knott: <i>Responses to the papers by Kim Knott</i>	Shifting boundaries: Religion and secularity as spaces of exploration (Chair: P. Costa) C. Ferlan: <i>Ecclesiastical Fast: New Norms for New Places. The Cultural Adaptation of the Canonic Rules in the Andean Region (16th-17th Centuries)</i> K. Kerestetz: <i>The Space of Belief: The Topography of the Afro-Cuban Religious Plurality in the Domestic Space</i> P. Costa: <i>What Does It Mean to Live in a Religious Open Space?</i> Kim Knott: <i>Responses to the papers by Kim Knott</i>	IAHR Women scholars network meeting (Jenny Berglund) & Book launch of “The Relational Dynamics of Enchantment and Sacralization”, eds., Peik Ingman, Terhi Utraiinen, Tuija Hovi & Mäns Broo (Equinox)	“I’d rather talk about human rights than speak in tongues” – Situating religious change in the lives of young people globally (II) (Chair: Peter Nynäs) Marat Shretin, Polina Vrublevskaia: <i>Religiosity of New Converts? Possible effects of the enforced secularisation and state-imposed atheism on young people in Russia</i> Habibe Erdis Gökce: <i>Trauma and Religious Change in Young Adults</i> Abby Day & Zhejun Yu: <i>Young people’s beliefs and</i>	Hinduism in the digital age (Chairs: Johanna Buss) Johanna Buss: <i>Nepali Hinduism and globalization</i> Anna Sirgiya: <i>Neo-Sannyas in the Digital Age</i> Fritzi-Marie Titzmann: <i>Religious identification in India’s online matrimonial market</i> Olga Nowicka: <i>Vedic Sacrifices Online: New Quality of Religious Experience in Contemporary Kerala</i>	Christianity in diaspora: ethnographic case studies of religious practice and identity construction (II) (Chairs: Iliyana Angelova & Ksenia Medvedeva) Sean McKnight: <i>Japanese Christianity in the United States: Expansion of the Makuya in a Globalized World</i> Natalia Vekshina: <i>Special Features of Russian Orthodox Relocation to Japan</i>	Relocating the sacred in Eastern Europe (II) (Chairs: Annika Hvithamar & Tatiana Foliaeva) Valdis Téraudkalns, Nils S. Konstantinovs: <i>Fighting Sin in Post-Soviet Space: Value Discourse in Latvian Lutheranism</i> Andrey Levitskiy: <i>The Politicisation of Russian Orthodoxy: Two Grand Narratives</i> Grishaeva Ekaterina: <i>Mapping the Conservative Discourse in Russia: The Orthodox Church Contribution to the Political Development</i>	The Anastasia Movement relocating: Nature-based spiritual (trans)formations and manifestations locally and beyond (Chair: Rasa Pranskevičiūtė) Julia Andreeva: <i>The Russian Anastasian Movement: Social, Spiritual, and Ecological Dimensions</i> James R. Lewis, Rasa Pranskevičiūtė: <i>What are Anastasian Worldviews, Beliefs and Attitudes? Main Insights from International Survey on Expressions of Alternative Spirituality</i> Judith Kis-Halás: <i>Gardening, Creation and Love Space. Local Interpretations of the</i>	Contesting and relocating authority (II) (Chairs: Marion Bowman & Ülo Valk) Eugenia Roussou: <i>Contesting religious authority through alternative healing in Portugal and Greece</i> David Thurffjell: <i>Relocating authority: a charismatic turn in Iranian Shi’ism</i> Ali Qadir, Tatiana Tiaynen-Qadir: <i>Eerie images and the literalism of authority</i> Julia Dippel: <i>“Places of Power” - Concepts of nature sites as powerful places in contemporary Paganism and New Age spirituality</i>	The words of religious pluralism (III) (Chair: Alessandro Saggiro) Andrea Annese: <i>Interaction between Catholic Modernists and Italian Evangelicals: the Case Study of Ernesto Buonaioni</i> Claire Sotinel: <i>The religion of others: words and meaning</i> Douglas Ezy: <i>Religious Tolerance</i> Tessa Canella-Sapienza: <i>The Authority and the Sacred Places</i>	Relocating sacrifice in the history of religions: Rethinking the relationship between theory and practice (II) (Chair: Marianna Ferrara) Marco Alampi: <i>The End of Sacrifice in Late Antiquity: Rise of Monotheism in Pagan Cults</i> Giuseppina Paola Viscardi: <i>Violence and Irrationality: The Constitutive Rhetoric of Sacrifice in the Communities of Practice</i> Pintu Kumar: <i>A Case Study of Blood and Sarāb Thirsty Aboriginal Village Gods from Greater Magadha: An</i>	Magic at home: topographies, practices, ritual agents, and socio-cultural dimensions of “domestic magic” in Antiquity. (Chair: Silvia Alfayé) Antón Alvar Nuno: <i>Magic, domestic slaves and power in the Roman World</i> Heike Peter: <i>Matrons at home - domestic “magic” between local cults and state religions</i> Giulia Capasso: <i>Livy and the myth of the matron poisoners: ambiguity and dangers of domestic magic</i>

Spread of Early Christianity: <i>Mathematical Modeling of the Lukan and Marcionite Christianities</i> Anne Katrine de Hemmer Gudme: <i>Calling on the Dead: Social Relations Between the Living and the Dead in Roman Palestine</i>	Studies? A Few Theoretical Remarks					belongings: a UK-China comparison				Anastasian Movement by Contemporary Spiritualities in Hungary		interpretation through Polythetic Approach of McClymond Valerio Severino: <i>The theories of sacrifice in civil-political religions</i>	
18:15-20:00 General Assembly (AUD XIII)													
20:00 Event for Young Scholars (Thirsty Scholar, Fabianinkatu 37)													

THURSDAY 30 June 2016														
Sali 4	Sali 6	Sali 7	Sali 8	Sali 10	Sali 12	Sali 14	Sali 15	Sali 16	Sali 17	Auditorium I	Auditorium II	Auditorium III	Auditorium IV	Auditorium XI
Thu 9:00-11:00 Religion and gardening (I) (Chair: Riku Härmäläinen) Katja Triplett: <i>Medicinal Plants and Gardens in Japanese Buddhism</i> Adolph van der Walt: <i>Rising Prayers and Burning Sacrifices: Tobacco in the History of Religions</i> Fritz Heinrich: <i>Paradise lost: Relocating Religion in the Desert of Life. Some Remarks on Ali Shariati's Outdoor Imagery</i>	Thu 9:00-11:00 Interreligious dialogue: Topics, places, people (Chairs: Gritt Klinkhammer & Anna Neumaier) Nelly Caroline Schubert: <i>Local institutionalization vs. institutional governance - Reconsidering bottom-up and top-down organization of interreligious relations in Germany empirically</i> Mehmet Kalender: <i>The location of interfaith activities – A search for traces in Hamburg</i> Marius Van Hoogstraten: <i>'Between-Space' or 'Non-Site' – Theorizing the 'Inter' of the Interreligious</i> Gritt Klinkhammer & Anna Neumaier: <i>Identity Building and Religion in the Frame of Interreligious Dialogue</i>	Thu 9:00-11:00 States of Grace? Majority religions and religious freedom (Chair: Helge Årsheim) Erlend Hovdkinn From: <i>Conceptualizing Religion in Post-industrial Society</i> Jack Laughlin, Kornel Zathureczky: <i>Public religious education in a multicultural pluralist state: preserving a zone of distinction</i> Mart Rutjes: <i>'Separation of church and state': the shifting role and meaning of an essentially contested concept in the Netherlands since the 1940s</i> Serina Heinen: <i>Religious freedom within the Chinese Communist Party? Discrepancies between official discourse and local implementation.</i>	Thu 9:00-11:00 Repositioning Gurdjieff within the Comparative Study of Religions (Chair: Steven Sutcliffe) Steven J. Sutcliffe: <i>Gurdjieff as a 'Western Guru': the role of the Memoir in the construction of a Modern Type</i> Carole M. Cusack: <i>The Contemporary Context of Gurdjieff's Movements</i> David G. Robertson: <i>Fripp, Bennett, Gurdjieff: Three of a Perfect Pair</i> Ricki O'Rawe: <i>'Should we try to Self Remember while playing Snakes and Ladders?': Dr. Gambit as Gurdjieff in Leonora Carrington's The Hearing Trumpet (1950)</i>	Thu 9:00-11:00 Performances and mediatizations of indigenous religion(s) (III): Dancing Indian Indigenities (Chairs: Bjørn Ola Tafjord & Gregory D. Alles) Stefano Beggiora: <i>Death Rites and Dance Performance among the Saoras of Odisha: A Funeral March at the Festival of Indigenous Cultures?</i> Lidia Guzy: <i>Tribal Identity through Dance: Sambalpuri Dance of Western Odisha as Transformed Adivasi Dalkhai on Stage</i> Claire S. Scheid: <i>The Secluded and the Secular: Negotiating Donyipolo Dance Rituals in Historical and New Architectures among the Adi</i>	Thu 9:00-11:00 Religion and youth culture (Chair: Sissel Undheim) Jessica Moberg, Wilhelm Kardemark: <i>Networked Christian youth culture: A pilot study of the interdenominational sports network KRIK</i> Fredrik Jahnke: <i>Swedish school children's talk about religious diversity - methodological considerations</i> Jane Skjoldli: <i>Young Catholics as Pilgrims: Constructing Emic Conceptions of Pilgrimage at World Youth Day</i> Jenny Berglund: <i>Moving between traditions, translating liturgical literacy to the secular sphere</i>	Thu 9:00-11:00 Myth and ritual (Chair: Tuula Sakaranaho) Marcel Palatas: <i>Jonathan Z. Smith's theory of ritual and myth</i> Maik Patzelt: <i>Changes and Continuities in everyday religious practices in Rome: The case of the saluatio for the gods in 1st A.D.</i> Midori Horiuchi: <i>What Does the Tenrikyo Funeral Rite Say to the Bereaved?</i>	Thu 9:00-11:00 Socialism and the history of religion (Chair: Anja Kirsch) Anja Kirsch: <i>Red Catechisms: On the Entanglement of Religion and Politics in Nineteenth Century Socialist Educational Literature</i> Philipp Hetmanczyk: <i>Socialist historiography and the history of religion in modern China</i>	Thu 9:00-11:00 Historiographical wars of nineteenth century Europe. Jesus and "the parting of the ways" (II) (Chairs: Cristiana Facchini & Annelies Lannoy) Jörg Rüpke: <i>A look from outside: Early Christianity in Georg Wissowa</i> Cristiana Facchini: <i>Claiming Jesus. Jewish interpretations in conflict and concert</i> Annelies Lannoy: <i>'Nothing could make Jesus other than a Jew.' Jesus, Judaism and the Modernist crisis in the Catholic Church: the dialogue between A. Loisy and A. von Harnack</i> Luca Arcari: <i>Obliterating Judaism, Emphasizing Hellenism. Bousset's analysis of the History of Early Christianity</i>	Thu 9:00-11:00 Relocating religion in Eastern-Europe (Chair: Anna Haapalainen) Aleksiej Rakhmanin: <i>Inter-Religious Piety in Present-day Russia: Post-Secular Perspective</i> Svetlana Karassyova: <i>What does religion mean for the modern Belarusians? (Countrywide questioning, 2012–2014)</i> Milda Ališauskienė: <i>Pyramid in the Catholic Landscape? The Changes within the Field of Religion of Contemporary Lithuania</i>	Thu 9:00-11:00 Religion in public sphere: Negotiation, tolerance and intolerance (Chair: Teuvo Laitila) Teuvo Laitila: <i>Blasphemy as a way of making religion publicly visible: the case of the Pussy Riot performance in the Cathedral of Christ the Saviour</i> Michaela Neulinger: <i>Constructing the dangerous other</i> Separating religion and the secular (Chair: Teuvo Laitila) Ingyu Park: <i>Incantation Practice in Everyday Life in South Korea</i> Lucien van Liere: <i>The 'religion' of 'religious violence'</i>	Thu 9:00-11:00 How to study religion in an archaeological context? (Chairs: Marja Ahola & Ulla Moilanen) Merili Metsvahi: <i>The formation of the crater lake Kaali and its possible influences to vernacular religion in Estonia</i> Silvia Alfayé: <i>Into the darkness: archaeology of religion in underground contexts of Protohistoric&Roman Spain</i> Tiina Äikäs, Suzie Thomas, Wesa Perttola, Trude Fonneland, Siv Ellen Kraft: <i>Archaeology and ethnography in the search for neo-pagan material culture</i> Tönno Jonuks: <i>Religion, nature and archaeology</i>	Thu 9:00-11:00 "Illegitimate Influence" and religion: An interdisciplinary approach (Chairs: Christiane Königstedt & Anna Strhan) Anna Strhan: <i>Children and the Question of Influence in the Study of Religion</i> Christiane Königstedt: <i>Manipulation as non-argumentative influence, mental oppression and attributed, subversive exercise of power</i> Rin Ushiyama: <i>'Mind control' in Japanese public discourse following Aum Shinrikyō's 1995 Tokyo terror attack</i> Uffe Schjoedt: <i>Social influence in religious interactions - insights from experimental research</i>	Thu 9:00-11:00 Dynamics concerning new religious movements and trends (Chair: Ruth Illman) Nicole Bauer: <i>"Kabbalah for the Soul". The psychologisation of contemporary Kabbalistic movements</i> Ramona Jelinek-Menke: <i>Welfare - A Refuge for Religion in a secularized Society? Empirical Findings from the denominational Handicapped Aid Industry in Germany</i> Mira Karjalainen: <i>SPIRITUAL LABOR, MINDFULNESS & POST-SECULARIZATION</i>	Thu 9:00-11:00
11:15-12:30 Keynote (Sali 1) Professor Giovanni Filoramo: <i>Relocating religion as a historiographical task. Aims and perspectives</i> Chair: Marco Pasi														
12:30-13:30 Lunch														
Sali 4	Sali 6	Sali 7	Sali 8	Sali 10	Sali 12	Sali 14	Sali 15	Sali 16	Sali 17	Auditorium I	Auditorium II	Auditorium III	Auditorium IV	Auditorium XI
Thu 13:30-15:30 Religion and gardening: Environment, gardening and holiness (II) (Chair: Riku Härmäläinen) Breann Fallon: <i>"Heed the Flower, Bush, and Tree": Paganism, Wicca, and the garden as sacred space, spiritual practice, and ritual centre</i> Jaana Kouri: <i>The enchanted village of Lyyrtti and its changing environment</i>	Thu 13:30-15:30 Not religion, but not without religion. Representations of nonreligious ideas, forms and practices (Chairs: Petra Klug & Christina Wöstemeyer) Petra Klug: <i>Religious Normation as a Blind Spot in the Study of Religion and Nonreligion</i> Christina Wöstemeyer: <i>Against all gods? Diversity of secular worldviews in German religion-related textbooks</i> Jenny Vorpahl: <i>Designing the</i>	Thu 13:30-15:30 Religion and art (Chair: Morny Joy) Oulia Makkonen: <i>African Traditional Religion and the Christian sect in Roger Gnoan M'Bala's films "Bouka" and "Au Nom du Christ": A transnational perspective</i> Magnus Echlter: <i>Christoph Schlingensiefel as prophet of the repulsive sacred</i> Ulrich Berner: <i>The Artist as Priest and/or Prophet</i>	Thu 13:30-15:30 Differences and similarities in contemporary Paganisms across diverse locales: Interpreting census and survey date. (Chair: Shai Feraro) James R. Lewis: <i>Processual Pagans: Quasi-longitudinal approaches to survey research</i> Vivianne Crowley: <i>What's in a name? Pagan Responses to the 2011 UK Censuses</i> Shai Feraro: <i>Statistics on Pagans in the Holy Land: Analyzing Data</i>	Thu 13:30-15:30 Nonreligion and Atheism in Central and Eastern Europe (I) (Chair: Atko Rimmel) Tomas Bubik: <i>Scientific Atheism in socialist Czechoslovakia</i> Dirk Schuster: <i>The evaluation of atheism in the GDR by policy makers</i> Atko Rimmel: <i>Propaganda of 'scientific atheism' in Soviet Estonia</i> Ksenia Kolkunova: <i>Scientific atheism and its impact on</i>	Thu 13:30-15:30 Reconsidering the Durkheimian notion of the 'sacred' (Chair: Veikko Anttonen) Kim Knott: <i>The spatial language of the sacred in the post 9/11 Islam/West debate</i> Matthew Francis: <i>Politics/religion, secular/religion: Cutting across false dichotomies in the case of the Far Right</i> Jere Kyyrö: <i>Sacredness as a resource, sacralization as a strategy: National</i>	Thu 13:30-15:30 Colorful Gods. Dynamics of construction of the divine power in Antiquity (Chairs: Valentino Gasparini & Adeline Grand-Clément) Anne-Caroline Rendu-Loisel: <i>Divine Colors, Colored Gods in Ancient Mesopotamia</i> Adeline Grand-Clément: <i>The Shifting Hues of Aphrodite: Divine Colours and Versatility in Ancient Greece</i> Valentino Gasparini: <i>Simulacra Spirantia.</i>	Thu 13:30-15:30 Understanding Jesus in the early modern period - between text and other media (Chairs: Cristiana Facchini & Paola von Wyss-Giacosa) Miriam Benfatto: <i>A modern Jewish examination of Jesus' figure: the case of the Sefer Hizzuq 'Emunah</i> Cristiana Facchini: <i>Fabricating the Jewish Jesus – Preserving the Christ</i> Paola von Wyss-Giacosa: <i>Circulating religion –</i>	Thu 13:30-15:30 Ritual memorialization in public spaces (Chair: Tiina Mahlamäki) Giulia Giubergia: <i>The sacred, public space, and the memory of the revolution in Downtown Cairo (2011-today)</i> Sidsel Undseth Bakke: <i>Religion and the 22 July Memory Material</i> William R. Arfman: <i>Orchestrating Spontaneity: Ritual Design after the MH17 disaster</i> Baldassare Scolari: <i>State Martyrs. Aesthetics and</i>	Thu 13:30-15:30	Thu 13:30-15:30 Video gaming and religion (Chair: Heidi Rautalahti) Colde Sadler: <i>Talking with the Devil: Philosophical Dialogue in the Shin Megami Tensei Video Game Series</i> Angus Slater: <i>Theological Prophecy and Open Video Gaming: Morrowind's Notion of 'Voluntary Prophecy'</i> Adam Anczyk & Katarzyna Bajka: <i>Shifting Religious Experience: Religion</i>	Thu 13:30-15:30 Historical and contemporary controversies (Chair: Mira Karjalainen) Essi Mäkelä: <i>What makes religion parody? Insights to qualifications for registering religious communities in Finland</i> Maria Doeke Boekraad: <i>Sámi voices, sorry churches: a relational approach to the Lutheran reconciliation process with the indigenous Sámi people in Northern Scandinavia</i>	Thu 13:30-15:30 Mobilizations around religion and education in the shadow of the European Court of Human Rights (Chair: Pasquale Annicchino) Alberta Giorgi, Pasquale Annicchino: <i>Judicial Regimes and political opportunity structure – the difficulties of 'sizing it up'</i> Margarita Markoviti: <i>In-between the Constitution and the European Court of Human Rights: Mobilizations around</i>	Thu 13:30-15:30	

	"happiest day of life" at the register office – dealing with wedding traditions between normalization and individualization	Anna Haapalainen: <i>Materiality and immateriality in a Christian play</i>	from the Israeli Pagan Survey Matouš Vencálek: <i>Religious, Socio-cultural and Political Worldviews of Contemporary Czech Pagans.</i>	contemporary religious situation in Russia	symbols in the field of cultural production Tuomas Äystö: <i>Ideals in Conflict. How freedom of expression and Muhammad were constructed as sacred in the Finnish legal practice?</i>	Empowering Divine Life by Colors between Egypt and Rome Francesco Massa: <i>Colour clash? The role of colours in Christian controversies against Pagans</i>	representations of Jesus on coins Riccarda Suitner: <i>The birth of an impostor: Jesus in "De Tribus impostoribus" and in the "Traité des trois imposteurs"</i>	Performativity of a Contemporary Political Discourse			within the context of LARP games	Antonius Liedhegener & Anastas Odermatt: <i>Contested Religious Affiliation. The Plurality of the Religious Landscape of Europe between Familiar Categories and New Religious Identities</i>	Religion and Education in Greece Ceren Ozgul: <i>ECTHR and Religious Education Under State Control in Turkey: Monitoring, Policy, and Protest</i> Mihai Popa, Liviu Andreescu: <i>Contesting the place of religion in education in post-communist Romania: strategic uses of the ECTHR and its case-law</i>
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15:30-16:00
Coffee

Sali 4	Sali 6	Sali 7	Sali 8	Sali 10	Sali 12	Sali 14	Sali 15	Sali 16	Sali 17	Auditorium I	Auditorium II	Auditorium III	Auditorium IV	Auditorium XI
Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00	Thu 16:00-18:00
<p>New roles of Korean religions for promoting peace on Korean peninsula (Chair: Sung-Gun Kim)</p> <p>Shin Eun-Hee: <i>"Political Messianism": A Critical Review of North Korea's State Religion</i> Kwangsuk Yoo: <i>An Ambivalent Relationship between religious freedom and reunification of Korean peninsula</i> Sung-Gun Kim: <i>The Role of Korea Peace Institute (KPI) as a Christian Think-Tank in the Peace Process between South</i> Shin Ahn: <i>Remembering the Death of Political Leaders in Modern Korea</i></p>	<p>Islamic education and Public schooling (Chair: Jenny Berglund)</p> <p>Jenny Berglund: <i>Experiences of Teaching hifz in London</i> Anuleena Kimanen: <i>Autonomy and Identity in Islamic Religious Education Classes Case Study in a Finnish Lower Secondary School</i> Riina Keto-Tokoi: <i>Islamic Religious Education (IRE) in Public Schools in the Republic of Turkey</i></p>	<p>The making and remaking of religious authority (Chair: Thijl Sunier)</p> <p>Lauren Drover: <i>Continuous prophesy and religious authority: The caliphate of the Ahmadiyya Muslim Jamaat in Germany</i> Marjo Anne Lorenz: <i>Pilgrims of Trust: Practicing meditative Christianity in a global environment</i> Mulki Al-Sharmani: <i>Revisiting Religious Tradition and Islamic Feminism: A Case Study from Egypt</i> Frédéric Brusi: <i>Towards a a theory of instinctual sufism</i></p>	<p>Defining apostasy and research on leaving religion (Chairs: Teemu T. Mantsinen & Daniel Enstedt)</p> <p>Daniel Enstedt: <i>Theoretical and methodological perspectives on leaving religion</i> Teemu T. Mantsinen: <i>Types of Apostates - categorizing leavers</i> Kati Niemelä: <i>Can the theory of intergenerational religious momentum explain the growing issue of church leaving among young adults in Northern Europe? Reflections from a 10-year longitudinal study in Finland</i></p>	<p>Nonreligion and Atheism in Central and Eastern Europe (II) (Chair: Tomas Bubik)</p> <p>Henryk Hoffmann, Katarina Novikova: <i>Atheism of Kazimierz lyszczyński (1634-1689) in the reflection of Andrzej Nowicki</i> Sergey Kozin: <i>Lunacharsky's Critical Theory of Religion</i> Marianna Shakhnovich: <i>The cultural revolution in the USSR and the science of religion</i> David Václavik: <i>Many Faces of the Czech Atheism</i></p>	<p>Theorising religion and nationalism in the modern world: Contexts, classifications and collective identities (Chair: Liam Sutherland)</p> <p>Liam Sutherland: <i>One Nation, Many Faiths: Representations of Banal Nationalism, Religious Pluralism and Public Space in Scottish Interfaith Literature</i> Danijel Cubelic: <i>Bespoke Nationalism: Knowledge Politics, National Branding and Religious Engineering in Qatar</i> Andrei Sotsov: <i>Between Tradition and Realpolitik: current dynamics within political rhetoric of the Russian Orthodox Church</i> Lisa Andryszak: <i>German-Jewish Orthodoxy between Jewish nationhood, German nationalism and political zionism. An Analysis of the weekly orthodox newspaper „Der Israelit“ for the timeframe of 1910 to 1925.</i></p>	<p>Relocating Protestants: Pilgrimage and de/re-formation (Chairs: Marion Bowman & Tiina Sepp)</p> <p>Tiina Sepp: <i>Pilgrim stories from England, Estonia and Spain</i> Marion Bowman: <i>Relocating Pilgrimage in Scotland</i> Marion Grau: <i>Pilgrimage as Earthbound Ritual Retraditioning: Reframing Nidaros and the Heritage of St. Olav</i></p>	<p>Religious practices, scientific notions and popularization in European Mesmerism (Chairs: Tilman Hannemann & Maren Sziede)</p> <p>Tilman Hannemann: <i>Between Idealism, Naturphilosophie and Theosophy: Locating in John C. Colquhoun in the Mesmerist Renewal of the 19th Century</i> Maren Sziede: <i>Somnambulist visions and German protestant culture</i> Stephanie Gripenotrog: <i>On the Reception of Mesmerism in 19th century European Magical Movements</i> Elke Dünisch: <i>Mesmerism and demoniac possession</i></p>	<p>New Inputs from Social Theory: Conceptual Gains for the Study of Religions on a Meso-Level? (Chair: Veronika Rückamp)</p> <p>Nelly C. Schubert: <i>Local manifestations of institutionalized religious structures? – Approaching interreligious relations through the lens of New Institutionalism</i> Veronika Rückamp: <i>Muslim associations in Switzerland and Austria: a new-institutionalist perspective on immigrant religious organisations</i></p> <p>Pentecostalism, evangelism and social change (Chair: Raluca Bianca Roman)</p> <p>Raluca Roman: <i>Missionary matters or Pentecostal encounters as ways of knowing: Finnish missionary work and Roma social outreach</i> Yossi Nehusthan: <i>Religion in Public Sphere: Negotiation, Tolerance and Intolerance'</i></p>	<p>Fandom and religion (Chair: Minja Blom)</p> <p>Owen Coggins: <i>Religious Elsewheres in Extreme Music</i> Alexandra Cotofana: <i>When Yeezus walks (not) on water. The economics of belief and celebrity worship</i> Sofia Sjö: <i>Film fans' reflections on film, meaning, and morals</i> Trine Anker: <i>Religion on the edge: Beliebers as fandom</i></p>	<p>Judaism in Europe today: Between tradition and innovation (Chairs: Ruth Illman)</p> <p>Ruth Illman: <i>When Words Are in the Way: Sounds, Bodies and Emotions in Contemporary Experiences of Singing Niggunim</i> Barbara Borts: <i>From Space to Time: Contemporary UK Reform Jewish Identity</i> Elena Ostrovskaya: <i>Invisible Observant Jewry of St. Petersburg</i> Laura Ekholm: <i>Family business as means for combining the past and the future? Survivors' start-ups in Post-war Borås</i></p>	<p>Reconfiguring reformism in Medieval Europe: Practices and representations (Chair: David Zbiral)</p> <p>Stamatia Noutsou: <i>Relocating Orthodoxy: Changes in the Cistercian Identity According to Cistercian Anti-Heretical Texts of the 12th Century</i> Pekka Tolonen: <i>Relocating Twelfth-Century Conversion to Poverty</i> David Zbiral: <i>Ascetics Getting Wild: A Reinterpretation of Fasting to Death in One Medieval Religious Culture</i> František Novotný: <i>Luciferian Piety: Representations of Asceticism in "Cathar Lepzet"</i></p>			

19:00
Conference Dinner (Wäiski, Hakaniemenranta 11)

FRIDAY 1 July 2016														
Sali 4	Sali 6	Sali 7	Sali 8	Sali 10	Sali 12	Sali 14	Sali 15	Sali 16	Sali 17	Auditorium I	Auditorium II	Auditorium III	Auditorium IV	Auditorium XI
Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00	Fri 9:00-11:00
<p>Jews and Christians in a cross-cultural context from the Second Temple to Classic Judaism (Chair: Lourdes García Urefía)</p> <p>Lorena Miralles Maciá: <i>Platonic conceptions and rabbinic traditions: an interpretation of the creation of the world</i> Birgit van der Lans: <i>Writing politics,</i></p>	<p>Studying lived religion: Methodological possibilities and challenges (Chairs: Rita Sobczyk & Mulki Al-Sharmani)</p> <p>Helena Kupari: <i>Studying Lived Religion through Memory Material: Stories and Embodied Experiences</i> Terhi Utriainen: <i>Alternative,</i></p>	<p>Youth, generation, sexuality and religion (Chair: Tuula Sakaranaho)</p> <p>Valeria Fabretti: <i>The public role of Young and Second-generation Immigrants in European societies</i> Sara Colantonio: <i>Irony, graphic journalism, and the veil: a</i></p>	<p>Theorising religion: Concepts and approaches (Chair: Ruth Illman)</p> <p>Marta Zajac: <i>Religion as the Ir/reducible(?) and the Postsecular</i> Marek Vachal: <i>Religious experience and the study of yoga</i> Anna-Konstanze Schröder: <i>Superstition and Religion. Comparing the</i></p>		<p>Moving into and between religions: the notion of 'conversion career' revisited (Chairs: Stefano Allievi & Karin van Nieuwkerk)</p> <p>Stefano Allievi: <i>Understanding Conversion: What it is, what it isn't, how it is changing, and why we are talking about it. Theories and concepts</i></p>	<p>Coexistence and conflict between relocated religions from Antiquity to Modernity (Chair: Danny Praet)</p> <p>Janne Arp-Neumann: <i>The impact of (the historiographic Conversion: What it is, what it isn't, how it is changing, and why we are talking about it. Theories and concepts</i></p>	<p>Muslims and tradition: Changing relations (Chair: Zuzana Černá)</p> <p>Susanne Olsson: <i>Traditionalist Islamic strategies in 'Abbasid Baghdad</i> Egdunas Raciūnas: <i>Latent apostasy as an outcome of social secularization: the case of Lithuanian Tatars</i></p>	<p>Dislocations and relocations: Transformations of Orthodox Christian movements (Chair: Annika Hvithamar)</p> <p>Roland Clark: <i>Fighting to Remain Orthodox in 1920s Romania</i> Aleksandra Djurić Milovanović: <i>The Christian Prayers and the Lords Army: a Case Study of the Two</i></p>	<p>Relocating Jainism (I): Exploring new frontiers, settling new places (Chair: Anja Pogacnik)</p> <p>M. Whitney Kelting: <i>Locating Jainism: Building a Jain Maharashtra</i> Mirjam Iseli: <i>Jains in Switzerland – Establishment of a Supra-Denominational Community</i></p>	<p>Religion in relation to majority churches: Within and beyond (Chair: Titus Hjelm)</p> <p>Barbora Spalová: <i>Relocating parish: an exceptional space of social life</i> Kees de Groot: <i>The Liquidation of the Church</i> Jennifer Robinson: <i>'Bringing Life Back to</i></p>	<p>The Pope: Relocation and contestation in local and global spheres of meaning (Chair: Cecilie Endresen)</p> <p>Anne Stensvold: <i>The Pope at home</i> Tao Thykier Makeeff: <i>Papacy, Apocalypse and 'the Alien Serpent-Savior'</i> Jane Skjoldli: <i>The Pope as Pilgrim — World</i></p>	<p>Relocating Tibetan Buddhism (Chair: Mitra Härkönen)</p> <p>Stefan Larsson: <i>Outside of the Monastery Walls: How Buddhist Songs and Biographies were used to Promote Alternative Forms of Practice and Non-Monastic Ideals in Sixteenth-Century Tibet</i></p>		

<i>anchoring religion: narrative appropriations of repressive action in early imperial Jewish and Christian historiography</i> Nicole Hartmann: <i>Being Areligious Dimensions and Dynamics of Disbelief in Antiquity</i>	<i>Complementary, or Something Else? Angel Practices and Uses of Tradition</i> Mulki Al-Sharmani, Marja Tiilikainen: <i>Lived Religion and Diasporic Somali Muslims in Finland and Canada: Methodological Reflections</i> Rita Sobczyk: <i>Blurring the Boundaries of Religious Belonging: Ethnographic Fieldwork and Lived Religion</i>	<i>challenge for modern identity</i> Paula Nissilä: <i>Young people standing out and uniting at a Christian revivalist summer gathering</i> Susanna Dunderfelt: <i>Religious coping processes - An IPA study within the Dutch LGBTQI-community</i>	<i>religions of seafaring villagers in Europe and Oceania in the early 1900s</i> Jaco Beyers: <i>Religion driven by questions</i>		<i>on old and new forms of conversion</i> Karin van Nieuwkerk: <i>'Moving in and out of Islam'</i> Ella Paldam: <i>Chumash conversions: The history of religious traditions and their change among indigenous Californians</i> Sarah Azzopardi-Ljubibratic: <i>Marranism as a conversion process: identity change, double belonging and dissimulation</i>	Danny Praet: <i>Franz Cumont on coexistence and conflict between Oriental Religions and other traditions in the Roman Empire</i> Lena Roos: <i>Jewish women's piety among Early Modern Christians</i> Poles	The Role and Functions of Stereotypes in Western Thinking - The Case of Islam (Chairs: Zuzana Černá & Lenka Zilvarová) Zuzana Černá: <i>Islam and its Stereotypes – challenge for the western culture</i> Lenka Zilvarová: <i>The role of stereotypes in mass media representation of Muslim fundamentalism – the view into western thinking</i>	<i>Orthodox Renewal Movements in the Interwar and Communist Yugoslavia</i> James A. Kapaló: <i>From Spiritual Revival to Heretical Sect: The Transformation of Inocentism in 20th Century Moldova</i>	Tine Vekemans: <i>Digital Derasars: Online Ritual in the Jain e-Diaspora</i>		<i>Work': The Subjective turn at Work</i> Ringo Ringvee: <i>Relocating religion to ethnic minorities. How the traditional majority religion became a minority one?</i>	<i>Youth Day as Pilgrimage</i> Cecilie Endresen: <i>The pope in Balkan conflicts</i>	Silviya Serafimova: <i>Whose Mountaineering? Which Rationality? The Influence of Tibetan Buddhism on the Norwegian Philosophy of Climbing of the mid-20th Century</i>	
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11:15-12:30
Panel: Relocating Religion in Finnish Scholarship
Participants: Ruth Illman, Teuvo Laitila, Mika Lassander, Minna Opas & Terhi Utriainen
Chair: Kim Knott

12:30-13:30
Lunch

Sali 4	Sali 6	Sali 7	Sali 8	Sali 10	Sali 12	Sali 14	Sali 15	Sali 16	Sali 17	Auditorium I	Auditorium II	Auditorium III	Auditorium IV	Auditorium XI
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Fri 13:30-15:30														
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	Islam, gender and national identity (Chair: Morný Joy) Hengameh Ashraf Emami: <i>Unveil the veil, dynamics of agency of British Muslim women</i> Yafa Shanneck, Oliver Scharbrodt: <i>The politics and gender of Shia ritual practice: contestations of self-flagellation (tatbir) in Europe and the Middle East</i> Ricarda Stegmann, Tilman Hannemann: <i>Sharia as Law or National Identity? Relocating Islamic Normative Order in Colonial and Contemporary Algeria</i> Daniel J. Tower: <i>The Price of God: Mapping Religion, Violence, and Resources during the rise of Da'esh in Northern Iraq</i>	Religiosity in new contexts (Chair: Tiina Mahlamäki) Laurel Zwissler: <i>A Market Both Religious and Secular: Ten Thousand Villages</i> Matti Rautaniemi: <i>Yoga and the Changing Finnish Society</i> Orit Ramon: <i>Religionization - the case of Israeli tour guiding narratives on Christian sites</i> Petra Kuppinger: <i>Remaking the Landscape of Urban Celebration and Events: Muslims in German Cities</i>	Experience, space and spirituality (Chair: Tuula Sakaranaho) Pavel Nosachev: <i>The mountain teaches silence»: The image of the mountains in Western esotericism in the late XIX - early XX centuries</i> Linda Annunen: <i>Enchanted by sound: Ritualization of rhythm in shamanistic and African drumming activities in contemporary Finland</i> Céline Grünhagen: <i>Holda, Percht, and the Wild Hunt: Ancient lore and custom in Germany and the Alpine regions - questions of continuity and its revival in modern Goddess worship</i> Emma O'Donnell: <i>Reflections on the Idea of Sacred Place, Identity, and Interreligious Relations in Jerusalem</i>	Transformations of Russian-Speaking Evangelicalism (Chair: Igor Mikeshin) Tatiana Vagramenko: <i>Modernity Tensions and Nenets 'Ritualized Resistance': Evangelical Conversion as a Strategy of Empowerment</i> Piret Koosa: <i>"And he says, you go to God wrongly..." Negotiating Orthodox and evangelical identities</i> Art Leete: <i>Vernacular Orthodox Interpretation of Christianity in the Republic of Komi, Russia</i> Igor Mikeshin: <i>Bible, Marginalization, and Response to Orthodoxy as Principles of Rehabilitation of Addicted People</i>	Religion and the ecological crisis (Chair: Heikki Pesonen) Ben-Willie Kwaku Golo: <i>The Crisis of Human Insecurity and Environmental Sustainability in Africa: Towards a Global Ethic of a Sustainable Future</i> Jay Johnston: <i>Re-Wilding Religion: Climate Change and the Call for Interspecies Flourishing in Contemporary Ecological Discourse and Practice</i> Laura Wickström: <i>The sectarian influence on the environmental movement in Lebanon</i> Panu Pihkala: <i>Role of Religion in the Era of Climate Change</i>	Wicca (Chair: Kaarina Aitamurto) Joanna Malita-Król: <i>From the Catholic Church to the Triple Goddess – on deconversion and conversion of the Polish Wiccans</i> Leonard van 't Hul: <i>New wine in old cauldrons: Changing Wiccan self-legitimations between 1954 and 2014</i> Pavel Horák: <i>Christian Heritage in Researching Neopaganism: On How Christian Questions became internal in Neopaganism and Pagan Studies</i>			Relocating Jainism (II): Adapting, re-appropriating, and transmitting tradition (Chair: Tine Vekemans) Shivani Bothra: <i>Jain Pathshalas of North America: Changes and Continuities in Contemporary Times</i> Bindi Shah: <i>Religion, Ethnicity and Citizenship: Mapping the Organisation of Contemporary Jain Identity in Britain and USA</i> Anja Pogacnik: <i>Tell Me What You Eat and I'll Tell You How Religious You Are: The Role of Food in the Practice of Jainism in India and Abroad</i>		Psychological positions (Chair: Teemu Pauha) Lari Launonen: <i>Relocating Religion in Human Nature? Cognitive Science of Religion and the Naturalness of Religion Thesis</i> Sonja Friedrich-Killinger: <i>God as attachment figure. A model for the "Reorganisation of inner working models through a perceived relationship with god"</i> Indrek Peedu: <i>Positioning the scholar - cognitive science of religion in/and the study of religion</i>		Relocating religious identities and memories of the past in the Antiquity and the Middle Ages (Chair: Maijastina Kahlos) Marika Rauhal: <i>Negotiating the Masculine Ideal: Gender Stereotypes in Ancient Religious Discourse</i> Marja-Leena Hänninen: <i>Parallel or Alternative Identities: Religious Communities of Ostia in the Early Imperial Era</i> Antti Lampinen: <i>Memories of the Subaltern: 'Ethnicising Religion' in Roman Literature, c. 100-300</i> Katja Ritari: <i>Dealing with the Pre-Christian Past: Pagans and Christians in Early Medieval Irish Narratives Concerning the Conversion</i>	
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15:45-16:15
Closing (Pieni Juhlasali)
Morný Joy: Closing words

16:15-16:45
Coffee