

**Dynamics of Religious Change:
Panels by the Cluster of Excellence “Religion and Politics”, WWU
at the 4th Annual Conference of the European Academy of Religion (EuARe)**

August 30th – September 2nd

Coordinator: Prof. Dr. Perry Schmidt-Leukel

Monday, August 30th

8.30am-10.45am

Apocalyptic Images and Human Agency

Chair: Lutz Doering

8.30am-10.45am

Religion – Emotion – Literature

Chair: Martina Wagner-Egelhaaf

11.00am-1.15pm

Sociological Aspects of Muslim Presence in Germany

Chair: Errol Babacan

4.00pm-6.15pm

The Transmission of Religion and Non-Religion Across Generations in Hungary and Germany

Chair: Christel Gärtner

Tuesday, August 31th

9.45am-1.15pm

Text and Ritual in the Hebrew Bible and the Ancient Near East

Chair: Reinhart Achenbach, Christophe Nihan

11.00am-1.15pm

Politicization of Religion vs. Political Engagement in Islam

Chair: Dina El Omari

Wednesday, September 1st

8.30am-10.45am

Mediations of Religious Authority and Belonging in Zones of Conflict: Case Studies from West Africa

Chair: Dorothea Schulz, Souleymane Diallo

8.30am-12.00pm

Religion, Faith, Spirituality, and Sustainability

Chair: Doris Fuchs

8.30am-12.00pm

Religion in Contemporary Society

Chair: Sarah Demmrich, Alexander Yendell

9.45am-1.15pm

The Local Horizon of Religion in Antiquity

Chair: Hans Beck, Angelika Lohwasser

11.00am-1.15pm

Interrelations between South Asian Religions and the West

Chair: Ulf Plessentin

Thursday September 2nd

2.45pm-6.15pm

From Eugenio Pacelli to Pius XII – Research Results and New Perspectives on a Controversial Pope

Chair: Hubert Wolf

2.45pm-6.15pm

Shifting Identities of Christians under Islamic Rule.

Religious Affiliation and Cultural Entanglement of ‘Mozarabs’ in Medieval Spain

Chair: Wolfram Drews

2.45pm-5.00pm

Political Islam in Europe (Round Table Talk)

Chair: Mouhanad Khorchide

2.45pm-5.00pm

Author Meets Critique – The Militarization of Saints in Premodern and Modern Period [Die Militarisierung der Heiligen in Vormoderne und Moderne] ed. by Liliya Berezhnaya

Chair: Alfons Brüning

Apocalyptic Images and Human Agency

Chair: Lutz Doering (University of Münster, Germany)

Date and place:

Monday August 30th 8.30am-10.45am
Hyprid, DPL23.206/Philosophikum (Domplatz 20-22)

Abstract: The panel approaches Apocalypticism from an interdisciplinary perspective in order to clarify the relationship between apocalyptic images and human agency. Apocalyptic discourse, whether ancient or modern, is often stimulated by a sentiment of crisis. As a reaction to this crisis, it sets forth images of cosmic catastrophe ushering in the end of this world. This horrific scenario is contrasted with images of a better world which is yet to come. We will discuss the question of how such contrasting imagery is combined with practical instruction as a rationale to make a community act in a certain way.

Speaker:

Florian **Neitmann** (University of Münster, Germany): Jewish Law as the Way to Life after the Downfall: The Case of 4 Ezra and 2 Baruch

John **Dik** (University of Münster, Germany): Images of the Roman Empire and the Call for Resistance in John's Apocalypse

Liv Ingeborg **Lied** (Norwegian School of Theology, Oslo, Norway): "The Time of my Messiah will Come": Recontextualizing the Apocalyptic Imagery of 2 Baruch in Thirteenth-century Egypt

Alexander-Kenneth **Nagel** (University of Göttingen, Germany): Arming for Day of Doom: "Prepping" as an Apocalyptic Lifestyle

Religion – Emotion – Literature

Chair: Martina Wagner-Egelhaaf (University of Münster, Germany)

Date and place:

Monday August 30th 8.30am-10.45am
DPL23.102/Philosophikum (Domplatz23)
Hybrid

Abstract: The panel presents research results of the Münster Cluster of Excellence “Religion and Politics” on the relation of religion and emotion. It specifically highlights the role of literature as a medium to reflect on this relation, on the one hand, and to explore the role of language in communicating or even evoking emotions, on the other hand. Hate, Mourning, and Shame are the emotions speakers from Theology, Arab and German Literature will focus on. The presentations will especially look at the rhetorics of emotion and its intended effects on readers and other audiences. As the topics are rooted in different historical settings their specific cultural and philosophical contexts will be taken into consideration. Thus, the question will be discussed in how far (religious) emotions are historically and culturally variable. Furthermore, the question arises whether Judaism, Islam, and Christianity, the religions this panel focusses on, do share the same ‘politics of emotion’ and, if not, in how far differences influence interreligious discourses.

Speaker:

Johannes **Schnocks** (University of Münster, Germany): Hate in the Old Testament

Jens **Fischer** (University of Münster, Germany): A Sunni Poet mourning for a Shiite Dynasty.
Umara al-Yamani's elegies on the end of the Fatimids

Hanna **Pulpanek** (University of Münster, Germany): Religion – healing or evoking hatred? On the role of hate speech and feelings in Gotthold Ephraim Lessing's Nathan the Wise (1779)

Christian **Sieg** (University of Münster, Germany): The Ambiguity of Shame in Penitential Culture and Early Empirical Psychology

Sociological Aspects of Muslim Presence in Germany

Chair: Errol Babacan (University of Münster, Germany)

Date and place:

Monday August 30th 11.00am-1.15pm

Online

Abstract: Being located at the intersection of security and integration politics, the presence and representation of Muslims in Germany has been debated controversially within social sciences for some time now. The political attitudes of the “Muslim” population alongside the concern about radicalization have built a focus of interest just like issues of communal life and subject formation. The panel addresses these issues from various sociological perspectives. Guiding questions of the presentations are: How is “Muslim” presence negotiated within public life and how is this negotiation framed by the actors involved, especially against the background of the concepts of secularity and diversity? Which role do aesthetics of violence play in the recruitment strategy of the “Islamic State in Iraq and Syria”? By which conceptual means could we make sense of this strategy and its intended effects in regard of countries like Germany? Ultimately, is there a significant nexus between the self-identification as Muslim and regressive attitudinal patterns as it frequently emerges in Anti-Muslim prejudices and stereotypes? Which statements do recent surveys in Germany allow with regard to this nexus?

Speaker:

Arne Laßen (University of Münster, Germany): Muslim Presence in Educational Establishments. Social Arrangements

Manuel Pachurka (University of Münster): Men among the ruins – and the Islamic State

Cemal Özürk (Leuphana University of Lüneburg, Germany)/Gert Pickel (University of Leipzig, Germany)/Susanne Pickel (University of Duisburg-Essen, Germany): Homophobic, misogynistic, anti-Semitic and anti-democratic? An empirical test of popular stereotypes about Muslims in Germany

The Transmission of Religion and Non-Religion Across Generations in Hungary and Germany

Chair: Christel Gärtner (University of Münster, Germany)

Date and place:

Monday August 30th 4.00pm-6.15pm
DPL23.201/Philosophikum (Domplatz 23)
Hybrid

Abstract: The nature of religious transmission has recently become a topic of increasing interest among scholars dealing with the issue of religion and religious change. In many countries, each successive generation has been on average less religious, which is explained by the fact that fewer people were socialized into religion. More and more people are therefore entering adulthood without strong religious ties or do not belong to any religion. In the midst of this general trend of decline, some religious groups are growing and are also successful in transmitting religion to the next generation; or individuals decide, unlike their parents, to commit themselves religiously. In the proposed session the focus is on (non-)religious socialization and the transmission of (non-)religious practices and beliefs within families. We ask how the passing on or breaking from beliefs, values and world views takes place within families and across generations. In comparison with quantitative and qualitative data from Hungary and Germany, we ask about the main factors for the successful (or unsuccessful) transmission of faith and reconstruct how religiosity changes in the process of transmission.

Speaker:

Olaf Müller (University of Münster, Germany)/Gergely Rosta (Pázmány Péter Catholic University of Budapest, Hungary): Familial transmission of religion in Hungary and Germany in comparison: first quantitative results

Zsuzsanna Szvetelszky (Pázmány Péter Catholic University of Budapest, Hungary)/Gergely Rosta (Péter Catholic University of Budapest, Hungary): Transmission of religion among generations in Hungary - Results from three-generation family interviews

Linda Hennig (University of Münster, Germany): The role of religious practices such as going to church, singing, and praying in the transmission of religion across three generations

Text and Ritual in the Hebrew Bible and the Ancient Near East

Chair: Session 1: Reinhard Achenbach (WWU Münster, Germany)
Session 2: Christophe Nihan (WWU Münster, Germany)

Date and place:

Tuesday August 31st 9.45am-1.15pm

Online

Abstract: The relations between text and ritual in the Hebrew Bible and Ancient Near Eastern sources are manifold and may be approached from different methodological perspectives. Earlier theories about the relation between myth and ritual, especially those assuming that one is the reflection of the other, have largely shown to be one sided, simplistic and generally invalid. More recent approaches, including both literary criticism, in particular theories related to intertextuality, and anthropological theories, have opened new ways in the perception of the relations between text and ritual. The panel will especially focus on the discursive and reflexive nature of this relationship: texts may be ritualized, while rituals may be textualized. Moreover, both processes are often mutually supportive, thereby generating new relations between text and ritual. For example, in the case of the Book of Leviticus, a religious discourse about clean/unclean, in/out etc. was textualized in the form of ritual. These „ritual“ texts were then again ritualized by being read and used in different religious contexts, which also led to new forms of rewriting and textualization.

The analysis of the relation between text and ritual offers important insights into wider processes of religious, social, and political discourses, and can be used as a tool in the reconstruction of the respective history of Ancient Near Eastern Religions. Furthermore, the issue is all the more important for historians of ancient religions because written texts often comprise their main – and sometimes even their sole – sources for interpreting and reconstructing ancient ritual practices. The panel will present case studies dealing with the complex relation between text and ritual both from the Hebrew Bible and Ancient Near Eastern Literatures, offering a comparative view on the phenomenon.

Speakers Session 1:

Rüdiger **Schmitt** (WWU Münster, Germany): The Significance of the Textualization of Rituals for the History of Ancient Israelite Religions

Nils P. **Heeßel** (University of Marburg, Germany): Ancient Near Eastern Extispicy Texts

Christophe **Nihan** (WWU Münster, Germany): Textualization of the Cult in Leviticus and in the Temple Scroll

Speakers Session 2:

Christian **Frevel** (University of Bochum, Germany): The Book of Numbers and the Textualization of Rituals

Reinhard **Achenbach** (WWU Münster, Germany): Rituals and Cultic Calendars

Klaus **Zimmermann** (WWU Münster, Germany): Rituals and Inscriptions in Ancient Greece and Asia Minor

Politicization of Religion vs. Political Engagement in Islam

Chair: Dina El Omari (University of Münster, Germany)

Date and place:

Tuesday August 31st 11.00am-1.15pm

Online

Abstract: Islamist ideologies that reject violence, but follow an ideology of domination and want to reshape society according to undemocratic values, are referred to as “political Islam”. However, this designation raises the question of the political contribution of Islam, because Islam sees itself as a political religion, in the sense of a social ethics similar to Christianity. But where should the line be drawn between political participation in the name of Islam and political Islam? Why is political Islam seen as a threat to Europe, although its actors usually reject violence? What strategies do political Islamists use to establish their ideology in Europe? How can European societies take actions against these developments? Where are the roots of the politicization of Islam in history? How did these develop and how can they be overcome today?

Speaker:

Mouhanad **Khorchide** (University of Münster, Germany): How political can Islam be?

Dina **El Omari** (University of Münster): Difference feminism as a strategy of political Islam?

Yassine **Yahyaoui** (University of Münster, Germany): The imagined Byzantium - the idea of the other in early Islam

Mediations of Religious Authority and Belonging in Zones of Conflict: Case Studies from West Africa

Chair: Dorothea Schulz (University of Münster, Germany)
Souleymane Diallo (University of Münster, Germany)

Date and place:

Wednesday September 1st 8.30am-10.45am
F3/Fürstenberhaus (Domplatz 20-22)
Hybrid

Abstract: Religious conflict has been an important subject of historical and anthropological research for some time now. In contrast, the exact processes and materials by which religious authority and belonging are mediated, established and contested in zones of heightened social and political instability have received comparatively less attention. As a starting point for the elaboration of a comparative framework to analyze these processes, the panel invites empirical and theoretical contributions that focus on Muslim, Christian, and other religious actors to examine how the ecology of conflict fosters and molds specific materialities and mediations of religious authority and of social and religious belonging. We welcome contributions that discuss religious attitudes, practices and discourses under and in response to conditions of conflict. We are also interested in papers that systematically examine similarities and differences in the particular media and expressive means that inform and circumscribe particular ways of relating to authority figures and of claiming membership in, or difference from, particular religious communities.

Speaker Session 1:

Dorothea **Schulz** (University of Münster, Germany): Introduction

Katrin **Langewiesche** (University of Mainz, Germany): The politics of mediation. Traditional religious leaders in Burkina Faso and conflict resolution/prevention

Lotte **Pelckmans** (University of Copenhagen, Denmark): The work of religious legitimacy in highly inegalitarian conflict situations: the case of debates over post-slavery in Kayes region, Mali.

Speaker Session 2:

Sara **Fretheim** (University of Münster, Germany): Contested religion and belonging: exploring aspects of gender and religious authority within the life and oral praises of Madam Afua Kuma of Ghana (1908?–1987)

Françoise **Boudarias** (Université de Tours, France): Reconfigurations in the relations between political and religious power in Mali: new forms of constructing religious hegemony in a situation of conflict

Souleymane **Diallo** (University of Münster, Germany): ‘The Saint that protects’: Constructing and contesting religious authority and belonging in the militarized border zone of Mali/Niger.

Religion, Faith, Spirituality, and Sustainability

Chair: Doris Fuchs (University of Münster)

Date and place:

Wednesday September 1st 8.30am-12.00pm

DPL23.102/Philosophikum (Domplatz 23)

Hybrid

Abstract: The expected effects of the anthropogenic climate change clearly show the urgency of sustainable development, which points to the (need of improved) living conditions for present and future generations. Therefore, sustainable lifestyles need to be established. As such, they must consider planetary boundaries, aspects of justice as well as human's basic needs. Religious actors of different faiths are increasingly pursuing ambitious goals in local, national, and international climate action towards more sustainability: they engage in local movements and in international political fora. Moreover, more and more religious references (e.g. quotations from the Bible, the Qur'an, Vedas, and other religious scriptures) are being used in sustainability discourses. Nonetheless, it would be over-simplistic to assign this trend to an overall greening of religions. A well-known example for religious motivated climatic skepticism is US-evangelicals. Based on these observations, we aim to discuss how faith-based actors and religious values promote or hinder sustainability. We want to provide insights and discuss the nexus of religion, faith, and sustainability in different contexts around the globe. The double panel shall offer diverse perspectives (regionally as well as denomination-wise) and therefore lead to a discussion of comparative views on that topic.

Speaker Session 1:

Hannah **Klinkenborg** (University of Münster, Germany): Religion as a Resource in European Climate Policy

Christophe **Monnot** (University of Strasbourg, France)/Alexandre **Grandjean** (University of Lausanne, France): A Christian network of ecospirituality: A new mode of militancy?

Derk **Harmannij** (University of Exeter, GB): Accommodating faith-based ideas in the Green Movement

Gary **Slater** (University of Münster, Germany): On our common (bordered) home: sustainability, borders, and the unrealized potential of 'Laudato si'

Speaker Session 2:

Anindita **Chakrabarti** (University of Kanpur, India)/Mujeebu **Rahman** (University of Kanpur, India): Environmental discourse, sectarian dialogue and the Muslim public sphere of Kerala (India)

Juliane **Stork** (Humboldt University Berlin, Germany)/Marie-Luise **Frost** (Humboldt University Berlin, Germany)/Philipp **Öhlmann** (Humboldt University Berlin, Germany): African Initiated Churches and ecological sustainability in Sub-Saharan Africa – an empirical study

Jens **Köhrsen** (University of Basel, Switzerland)/Fabian **Huber** (University of Basel, Switzerland): Green religion and eco-epirituality – forms of religious environmentalism

Anica **Roßmöller** (University of Münster, Germany): Faith-based Resources in the localization of the SDGs in India

Religion in Contemporary Society

Chair: Sarah Demmrich (University of Münster, Germany)
Alexander Yendell (Leipzig University, Germany)

Date and place:

Wednesday September 1st 8.30am-12.00pm
DPL23.102/ Philosophikum (Domplatz 23)
Hybrid

Abstract: Religion can be compared to a double-edged sword since it holds the potential of positive as well as negative inherent aspects and outcomes for societies, groups, and individuals. This ambiguous character of religion is often deformed by exclusively emphasizing religions' negative facets especially in the media but also in popular science. With the double panel on 'Religion in Contemporary Society' we want to pay specific attention to both sides of the equivocal nature of religion in today's world from a wide-ranging multidisciplinary social-scientific view (sociology, psychology, political sciences). Hence, the first part of the panel focuses on the bridge-building and inclusive aspects of religion from a micro level (religious identities) and from a macro level perspective (social cohesion). Moreover, this panel will present a mediation between both levels in which different religious identities are analyzed in the context of their contribution to social cohesion but also to prejudice. The latter aspect already heralds the second part of this double panel, which is dedicated to religious fundamentalism, ethnocentrism, and radicalization as these are central social aspects of the dark side of religion and religiosity. This second panel will shed light on the entanglement of religion and politics, influences on the acceptance of religiously-connoted violence, and co-radicalization.

Speaker Session 1: Religious Identities & Social Cohesion

Carolin **Hillenbrand** (University of Münster, Germany): What holds societies together? An empirical analysis about the role of religion in social cohesion

Stefan **Huber** (University of Bern, Switzerland): Religious identity and attachment to God

Gert **Pickel** (Leipzig University, Germany)/Yvonne **Jaeckel** (Leipzig University, Germany): Religious identity, prejudice, and the effects on social cohesion

Speaker Session 2: Religious Fundamentalism, Ethnocentrism & Radicalization

David **Herbert** (University of Bergen, Norway): Troublesome entanglements: religion, politics and gender in contemporary Poland

Oliver **Hidalgo** (University of Regensburg/University of Münster, Germany): The illiberal tendencies of (political) religions and their possible effects on processes of radicalization

Sarah **Demmrich** (University of Münster, Germany)/Detlef **Pollack** (University of Münster, Germany)/ Olaf Müller (University of Münster, Germany): Religious fundamentalism and acceptance of violence: A study among Muslims of Turkish origin in Germany

Alexander **Yendell** (Leipzig University, Germany): The intertwining of religiosity and co-radicalization in the context of ethnocentrism and group-focused enmity

The Local Horizon of Religion in Antiquity

Chair: Hans Beck (WWU Münster, Germany)
Angelika Lohwasser (WWU Münster, Germany)

Date and place:

Wednesday September 1st 9.45am-1.15pm
F072/Fürstenberghaus (Domplatz 20-22)

Abstract: The twin-panel addresses the exercise of religion in antiquity through the lens of local practice. ‘Local’ is typically understood as a confined space that is in inferior relation to greater constellations of knowledge and meaning. In religion, effectively, the local’s role is widely equated with that of idiosyncrasy and divergence from a universal belief system. Inspired by conceptual debates on local-global cross-fertilizations, the notion of ‘globalization from below’ in particular, the panel turns the conventional taxonomy of local on its head. Contributors explore how the local horizon was both a canvas for the display of divergence, and how it wielded formative impact on the vectors of universal practice and belief. In section 1, presenters will disclose the local encoding of deities and practices of veneration in Egypt and Greece. Papers will flesh out the interplay between local, regional, and global spheres of religious conduct. Doing so, they also reassess the weight of local traditions and their grounded expression in ritual in light of potentially weak religious universalism. In contrast, section 2 turns to the thrust towards exclusive monotheism in Late Antiquity. Supplemented by a state with a universalistic political agenda, the empire-wide organization of the church required wide-ranging control over the local. The papers demonstrate, however, how Christian communities also strove for local distinction, for instance, by building churches, crafting liturgies, and establishing holy places.

Speaker Session 1:

Alexandra von Lieven (WWU Münster, Germany): Local variations of pan-Egyptian myths

Marian Helm (WWU Münster, Germany): Tracing Greek religion: ritual rifts in the Saronic region

Jan Bremmer (University of Groningen, Netherlands): Hera on Samos: between the local and the global

Sophia Nomicos (WWU Münster, Germany): Burial practice in ancient Greece: reconstructing mortuary diversity

Speaker Session 2:

Patrick Sänger (WWU Münster, Germany): Saint Hermione: Local memorial figure of Ephesian Christianity with universal claim

Johannes Hahn (WWU Münster, Germany): Strategies of local religious identity within a universal church in Late Antiquity

Anna Falke (WWU Münster, Germany): Churches in Jerash after the Islamic conquest

Adam Łajtar (Warsaw University, Poland): Local elements in Nubian Christianity

Interrelations between South Asian Religions and the West

Chair: Ulf Plessentin (Head, Knowledge Transfer, University of Bochum, Germany)

Date and place:

Wednesday September 1st 11.00am-1.15pm

DPL23.201/Philosophikum (Domplatz 23)

Hybrid

Abstract: The 20th century has seen a shrinkage of distances between continents and cultures. New means of transport and communication facilitated the exchange of people and information and fostered the creation of new religious movements while growing supra-regional economical networks and political dislocations prompted the settling of entire communities far from their homeland. The papers in this panel will explore different aspects of these interrelations – the reactions to a new Indian religious movement on the rise by members of a Western society, the challenges of different religious communities in Germany and Europe in maintaining their identity while adapting to a new cultural environment and the repercussions of an extended knowledge of Western notions of religion and nation in the construction of a major 20th century Hindu temple in the capital of independent India. By doing so it is expected to delineate some of the structures underlying these ongoing, mutual exchanges and to inspire more future research into this area of more recent interreligious contacts between South Asia and the West.

Speaker:

Martin **Papenheim** (University of Augsburg, Germany/University of Bochum, Germany): The Neo-Sannyas movement in Germany (1972-2000) between provocation and assimilation

Patrick **Krüger** (University of Bochum, Germany/ University of Münster, Germany): Jainism in the West. Jain Diaspora Communities between internal Self-Insurance and strategic Self-Representation

Anne **Hartig** (Independent researcher): How to construct a modern, Hindu, nationalist temple: The Birla Temple in Delhi

Robert **Stephanus** (University of Münster): Sikh communities in Germany

From Eugenio Pacelli to Pius XII – Research Results and New Perspectives on a Controversial Pope

Chair: Hubert Wolf (University of Münster, Germany)

Date and place:

Thursday September 2nd 2.45pm-6.15pm

F234/Fürstenberghaus (Domplatz 20-22)

Hybrid

Abstract: Eugenio Pacelli, better known as Pope Pius XII. (1939-1958), is one of the most puzzling and controversial personalities of the 20th century. Was he the Pope that remained silent on the Holocaust or did he do everything to help the persecuted? For decades, this question has been hotly debated in public as well as in historical research on Pope Pacelli. While some consider him “the greatest benefactor of the Jewish people” (Golda Meir), he simply is “Hitler’s Pope” (John Cornwell) to others. Ever since 2 March 2020, the debate can finally be led on the basis of archival sources, as Pope Francis made the holdings of the Vatican Archives pertaining to the pontificate of Pius XII accessible to research. This allows previously unanswered questions to be addressed in a scientifically sound way, questions that could only be speculated about until now. The twin panel focusses on these questions and approaches the controversial Pope from different perspectives. The first part will deal with Eugenio Pacelli’s time as nuncio in Germany. The reports he sent to Rome on a daily basis during the twelve years from 1917 to 1929 have been published in an online edition by the organizers. On the one hand they show that Pacelli played a decisive role in determining the Holy See’s policy concerning Germany; on the other, it is not for nothing that people continually speak of a “German imprint” on the Pope. The second part will deal with current research on the newly accessible Vatican holdings from the pontificate of Pius XII. The question of the Pope’s and the Catholic Church’s overall stance on the Holocaust will be raised from the perspective of the victims. Moreover, his conduct of office and inner-Church politics after 1945 will also be examined.

Speaker Session 1:

The View from Rome on Interwar Germany – Research results and perspectives of the Critical Online Edition of Nuncio Eugenio Pacelli (1917-1929)

Elisabeth-Marie **Richter** (University of Münster, Germany): The drafts of the nuncial reports and the “Räterepublik” in Munich (1919)

Michael **Pfister** (University of Münster): Pacelli and the Bishops’ Conferences (1924-1926)

Sascha **Hinkel** (University of Münster, Germany)/Jörg **Hoernschemeyer** (German Historical Institute, Rome, Italy): Digital analysis of the nuncial reports

Speaker Session 2:

“The greatest benefactor of the Jewish people” or “Hitler’s Pope”? – Controversies and new perspectives on the Pontificate of Pius XII (1939-1958)

Hubert **Wolf** (University of Münster, Germany): The Holy See and the victims of the Nazi Regime during the Second World War

Matthias **Daufratshofer** (University of Münster, Germany): Franz Hürth SJ as „holy ghostwriter” of Pius XII

Sascha **Hinkel** (University of Münster, Germany) / Michael **Pfister** (University of Münster): War and Peace in the speeches of Pius

Shifting Identities of Christians under Islamic Rule. Religious Affiliation and Cultural Entanglement of 'Mozarabs' in Medieval Spain

Chair: Wolfram Drews (University of Münster, Germany)

Date and place:

Thursday September 2nd 2.45pm-6.15pm

F3/Fürstenberghaus (Domplatz 20-22)

Hybrid

Abstract: In retrospect, the year 711 marks a watershed in Spanish history. The Islamic conquest brought Visigothic rule to an end, and from the second half of the eighth century the Umayyad emirate and later caliphate brought al-Andalus into the orbit of the Islamicate world. However, it is unclear if Spanish Christians perceived the religion of the conquerors as being much different from Christianity. In historiographical works, they continued to refer to Byzantine emperors for dating purposes; they used Latin for their liturgy and religious writing, as well as the Romance vernacular for everyday communication. In theological literature, the works of the Visigothic fathers, alongside patristic writings, provided the bulk of references. On the other hand, Spanish Christians were increasingly exposed to, and they contributed to, processes of hybridization, cultural transfer and transcultural entanglement. They adopted Arabic as a spoken language, they served as translators and interpreters for Muslim authorities, and some served as officials at the Umayyad court, some of whom are even said to have adapted the Islamic practice of circumcision. Such processes of cultural entanglement were perceived by other Christians as instances of apostasy. Conflicts over cultural identification were linked up with issues of religious affiliation, even with political loyalty. The panellists look at different aspects of 'Mozarabic' religion and culture and at the social situation of Christians from al-Andalus, using literary, artistic and documentary evidence shedding new light on the multicultural situation of Islamic Spain.

Speaker Session 1:

Wolfram **Drews** (University of Münster, Germany): History, Religion and Cultural Identity. Spanish Christians between the Visigothic Past and Umayyad al-Andalus

Alexander **Schilling** (University of Jena, Germany): Šabrīt or Sisebert? Hispano-Gothic Proper Names and the Changing Religious Landscape of al-Andalus

Kristin **Böse** (University of Frankfurt, Germany): Creating their Own Identity? The Toledean Manuscript of Ildefonso's De virginitate and other Artefacts from the 'Mozarabs' in Muslim Spain

Speaker Session 2:

Cyrille **Aillet** (Université Lumière Lyon 2, France): Between Latinity and Arabicity: Identifying the 'Mozarabs' in Medieval Spain

Andrew **Sorber** (Southern Virginia University, USA): Apocalyptic Rhetoric and the Struggle for Christian Authority and Identity in Ninth-Century al-Andalus

Geoffrey **Martin** (Universidad Nacional de Educación a Distancia, Madrid, Spain): Observations on Writings about the Incarnation among Arabic-Speaking Christians, 9th-12th Centuries

Teresa **Witcombe** (Universidad Autónoma, Madrid / CSIC-CCHS Madrid, Spain): The Slaves of St Clement: Muslim Communities in Twelfth and Thirteenth-Century Toledo

Political Islam in Europe (Round Table Talk)

Chair: Mouhanad Khorchide (University of Münster, Germany)

Date and place:

Thursday September 2nd 2.45pm-5.00pm

Online

Abstract: After the 9/11 attacks, politicians and security agencies focused heavily on the phenomenon of extremism and Salafism. The question that preoccupied many was that of the radicalization of young Muslims who were born and raised here in Europe. Until then, it was assumed that they were well integrated. After the fall of IS and Saudi Arabia distancing itself from Salafism in recent years, this form of radicalization seems to be becoming less and less attractive among young Muslims. However, we are now confronted with another ideology: that of political Islam. This term describes an Islamist ideology that rejects violence but follows an ideology of domination and wants to reshape society according to undemocratic values. Why is political Islam seen as a threat to Europe, although its actors usually reject violence? What strategies do political Islamists use to establish their ideology in Europe? How can European societies take actions against these developments? Where are the roots of the politicization of Islam in history? How did these develop and how can they be overcome today? The panel will be held as a panel discussion.

Moderation:

Mouhanad **Khorchide** (University of Münster, Germany)

Discussants:

Volker **Beck** (Associated Lecturer, Center for Religious Studies, Bochum, Germany, and former member of the Bundestag)

Lisa **Fellhofer** (Documentation Center Political Islam, Austria)

Susanne **Schröter** (Frankfurt Research Center on Global Islam, Germany)

Author Meets Critique – The Militarization of Saints in Premodern and Modern Period [Die Militarisierung der Heiligen in Vormoderne und Moderne] ed. by Liliya Berezhnaya (Berlin: Duncker & Humblot, 2020)

Chair: Alfons Brüning (PThU Amsterdam, Netherlands/Radboud University Nijmegen, Netherlands)

Date and place:

Thursday September 2nd 2.45pm-5.00pm
Online

Abstract: The book is devoted to the history of military saints from late antiquity to the mid 20th century. The focus rests upon geographical, typological, interconfessional, and chronological entanglements, as well as on media of dissemination, actors, and symbolic languages of militarization. 12 theologians, historians, and art historians from Germany, Hungary, the Netherlands, and the USA trace major dynamics, differences, and commonalities in the militarization of saints in the eastern and western Christian traditions. This book suggests that situations of danger and instability often result in the “reactivation” of the military saints’ potential, followed by periods of “demilitarization,” when the imitation of nonviolent Jesus gets into the foreground.

Discussants:

André J. Krischer (University of Münster, Germany)

Eva Haustein-Bartsch (former Director of the Icons-Museum Recklinghausen/Dortmund, Germany)

Alfons Brüning (PThU Amsterdam, Netherlands/Radboud University Nijmegen, Netherlands)

Respondent:

Liliya Berezhnaya (University of Amsterdam, Netherlands/KU Leuven, Belgium)