

IX Congreso Internacional sobre
**Religión y
Espiritualidad en
la Sociedad**

*Símbolos religiosos universales:
Influencias mutuas y relaciones
específicas*

25–26 de abril de 2019
Universidad de Granada
Granada, España

La-Religion.com

Ninth International Conference on
**Religion &
Spirituality in
Society**

*Universal Religious Symbols:
Mutual Influences and Specific
Relationships*

25–26 April 2019
University of Granada
Granada, Spain

ReligionInSociety.com



UNIVERSIDAD
DE GRANADA



Centro de Estudios
Bizantinos, Neogriegos
y Chipriotas



COMMON GROUND



Religion in Society

Ninth International Conference on
Religion & Spirituality in Society

“Universal Religious Symbols: Mutual Influences and Specific Relationships”

25–26 April 2019 | University of Granada | Granada, Spain

www.ReligionInSociety.com
www.facebook.com/ReligionInSociety
@religionsociety | #ReligionConference19



IX Congreso Internacional sobre
Religión y Espiritualidad en la Sociedad

“Símbolos religiosos universales: Influencias mutuas y relaciones específicas”

25–26 de abril de 2019 | Universidad de Granada | Granada, España

www.La-Religion.com
www.facebook.com/ReligionSociedad
@religionsociety | #ReligionConference19

Ninth International Conference on Religion & Spirituality in Society
www.religioninsociety.com

First published in 2019 in Champaign, Illinois, USA
by Common Ground Research Networks, NFP
www.cgnetworks.org

© 2019 Common Ground Research Networks

All rights reserved. Apart from fair dealing for the purpose of study, research, criticism or review as permitted under the applicable copyright legislation, no part of this work may be reproduced by any process without written permission from the publisher. For permissions and other inquiries, please contact support@cgnetworks.org.

Common Ground Research Networks may at times take pictures of plenary sessions, presentation rooms, and conference activities which may be used on Common Ground's various social media sites or websites. By attending this conference, you consent and hereby grant permission to Common Ground to use pictures which may contain your appearance at this event.

Designed by Ebony Jackson and Brittani Musgrove

IX Congreso Internacional sobre Religión y Espiritualidad en la Sociedad
www.la-religion.com

Publicado por la primera vez en Champaign, Illinois, EE.UU.
por Common Ground Research Networks, NFP
www.cgspanol.org

© 2019 Common Ground Research Networks

Todos los derechos reservados. Ninguna parte de esta obra puede ser reproducida mediante cualquier procedimiento sin el permiso por escrito del editor. Para los permisos y otras preguntas, póngase en contacto con soporte@cgspanol.org

Common Ground Research Networks puede tomar fotografías de las sesiones plenarias, salas de presentación y actividades del congreso para su utilización en los perfiles sociales o sitios web de Common Ground. Al asistir a este congreso, usted consiente y concede permiso a Common Ground para utilizar fotografías que pueden incluir su imagen.



Religion in Society | Table of Contents

Welcome Letter	1
About Common Ground	3
Religion in Society Research Network	
About the Religion in Society Research Network.....	7
Themes.....	8
2019 Special Focus	10
Scope and Concerns	11
The International Advisory Board.....	12
Scholar.....	13
Religion in Society Journal	
About the Journal	27
Article Submission Process and Timeline	28
Common Ground Open	30
International Award for Excellence.....	31
Subscriptions and Access.....	32
Religion in Society Book Imprint	
About the Book Imprint	41
Previously Published Books.....	43
Religion in Society Conference	
About the Religion in Society Conference	47
Ways of Speaking.....	51
Daily Schedule.....	54
Conference Highlights	57
Plenary Speakers	59
Emerging Scholars	60
Schedule of Sessions.....	65
List of Participants	126
Carta de bienvenida - Common Ground Español.....	2
Acerca de Common Ground	4
Acerca de la Red de Investigación de Religión en la Sociedad	17
Temas	18
Enfoque e Intereses	20
Comité Científico de la Red de Investigación de Religión en la Sociedad.....	22
Scholar.....	23
Revista Internacional de Religión y Espiritualidad en la Sociedad	
Acerca de la revista	35
Proceso de publicación	36
Common Ground y Acceso Abierto.....	38
Congreso Internacional sobre Religión y Espiritualidad en la Sociedad	
Acerca del Congreso Internacional	48
Modos de exponer.....	52
Programa diario.....	54
Acontecimientos destacados	56
Ponentes plenarios.....	58
Investigadores Emergentes.....	62
Musialma Project.....	63
Programación de las sesiones	65
Listado de participantes.....	126
Notes/Notas.....	130
Conference Calendar/Calendario de congresos.....	139



Dear Religion & Spirituality in Society Conference Delegates,

Welcome to Granada and to the Ninth International Conference on Religion & Spirituality in Society. My colleagues and I from Common Ground Research Networks are honored to have you join us for this year's conference.

Over the course of three and a half decades, Common Ground has given voice to many thousands of scholars—speakers and authors with things to say about the world and who are saying them in order to change the world.

Common Ground has a strong commitment to providing opportunities for people like you to meet, share, and learn from each other. Across its range of research networks, Common Ground is deeply concerned with the critical issues of our time including, among other things, the nature of social change, the relationships of the human species to nature, the process of knowledge creation, the changing shape of organizations, and the dynamics of learning. These raise big-picture questions which in turn demand an interdisciplinary perspective, something that is often neglected in discipline-based conference, journal, and institutional structures.

Across its range of research networks, Common Ground is deeply concerned with the critical issues of our time including, among other things, the nature of social change, the relationships of the human species to nature, the process of knowledge creation, the changing shape of organizations, and the dynamics of learning. These raise big-picture questions which in turn demand an interdisciplinary perspective, something that is often neglected in discipline-based conference, journal, and institutional structures.

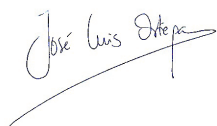
Throughout its history, Common Ground has worked to develop new approaches to knowledge community building, including interactive conference formats, criterion-referenced peer review, and online social knowledge media. As a media innovator, we are creating the spaces and technical conditions in which, collectively, we can explore the relationship between religion in society and the changing nature of spirituality.

While conference inspiration may fade with time, Common Ground offers a means for keeping inspiration alive through CG Scholar, an online environment for knowledge working and learning. We encourage all conference participants to explore CG Scholar—an internet venue for intellectual interaction and imagination.

I am grateful to all of you for sharing your work at this conference. Additionally, I thank my colleagues Michele Hill, Kimberly Kendall, Crystal Lasky Robinson, Dionisio Moral Ruiz, and Tatiana Portnova who have helped organize and produce this meeting with great dedication and expertise.

We wish you all the best for this conference, and we hope it will provide you every opportunity for dialogue with colleagues from around the corner and around the globe.

Best wishes,



Dr. José Luis Ortega Martín
Scientific Director/Professor
Common Ground Research Networks/University of Granada



Estimados delegados/as de Religión y Espiritualidad en la Sociedad:

Les damos la bienvenida a Granada y al IX Congreso Internacional sobre Religión y Espiritualidad en la Sociedad. Mis colegas de Common Ground Research Networks y yo nos sentimos muy honrados de que se una a nosotros en el Congreso de este año.

Durante el transcurso de tres décadas y media, Common Ground ha dado voz a varios miles de académicos —autores y oradores que tenían cosas que decir acerca del mundo y con el propósito de cambiarlo—.

Common Ground asume el firme compromiso de ofrecer a personas como usted la oportunidad de reunirse, compartir y aprender de otras personas. A través de sus diversas redes de investigación, Common Ground manifiesta un profundo interés por las cuestiones fundamentales propias de nuestro tiempo; incluyendo —entre otras— la naturaleza del cambio social, la relación de la especie humana con la naturaleza, los procesos que generan el conocimiento, la mutabilidad de las organizaciones y las dinámicas que operan en el aprendizaje. Estas cuestiones (de carácter holístico) requieren abordarse desde un enfoque interdisciplinar, con frecuencia desatendido en aquellos congresos, revistas o estructuras institucionales fundamentadas sobre la base de una única disciplina.

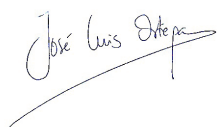
A lo largo de su historia, Common Ground ha trabajado durante más de tres décadas en el desarrollo de nuevos planteamientos concernientes a la construcción de conocimiento comunitario; entre los que se incluyen formatos de conferencia interactiva, revisión por pares basada en criterios y medios de divulgación sociales online. Como innovadores en medios de difusión, estamos creando los espacios y las condiciones técnicas mediante las cuales podamos, colectivamente, examinar tanto las relaciones existentes entre la religión y la sociedad como la cambiante naturaleza de la espiritualidad.

Debido a que la inspiración que infunde la experiencia del Congreso puede desvanecerse con el tiempo, Common Ground estimula su perdurabilidad mediante la plataforma CG Scholar; un entorno online diseñado para el trabajo, el conocimiento y el aprendizaje. Animamos a todos los participantes del Congreso a explorar CG Scholar: un punto de encuentro en internet donde se promueve la interacción intelectual y la creatividad.

Mi agradecimiento a todos ustedes por compartir sus trabajos en este Congreso. Asimismo, quiero expresar mi gratitud a mis compañeros y compañeras Michele Hill, Kimberly Kendall, Crystal Lasky Robinson, Dionisio Moral Ruiz y Tatiana Portnova, quienes han contribuido a la organización de este encuentro con gran dedicación y destreza.

Les deseamos la mejor de las experiencias durante la celebración de este Congreso, y esperamos que constituya una magnífica oportunidad para dialogar con colegas provenientes de todas las partes del mundo.

Con mis mejores deseos,



Dr. José Luis Ortega Martín
Director Científico/Profesor
Common Ground Research Networks/Universidad de Granada





*Founded in 1984, we are committed to building new kinds of knowledge communities,
innovative in their media and forward thinking in their messages.*



Heritage knowledge systems are characterized by vertical separations—of discipline, professional association, institution, and country. Common Ground Research Networks takes some of the pivotal challenges of our time and curates research networks which cut horizontally across legacy knowledge structures. Sustainability, diversity, learning, the future of humanities, the nature of interdisciplinarity, the place of the arts in society, technology's connections with knowledge, the changing role of the university—these are deeply important questions of our time which require interdisciplinary thinking, global conversations, and cross-institutional intellectual collaborations.

Common Ground Research Networks are meeting places for people, ideas, and dialogue. However, the strength of ideas does not come from finding common denominators. Rather, the power and resilience of these ideas is that they are presented and tested in a shared space where differences can meet and safely connect—differences of perspective, experience, knowledge base, methodology, geographical or cultural origins, and institutional affiliation. These are the kinds of vigorous and sympathetic academic milieus in which the most productive deliberations about the future can be held. We strive to create places of intellectual interaction and imagination that our future deserves.

Common Ground Research Networks offer integrated programs of action: international conferences, scholarly journals, book imprints, and online dialogue spaces using our path-breaking social knowledge software, *CGScholar.com*

 Aging & Social Change Research Network	 The Arts in Society Research Network	 Books, Publishing & Libraries Research Network	 Climate Change: Impacts & Responses Research Network
 Communication and Media Studies Research Network	 Constructed Environment Research Network	 Design Principles & Practices Research Network	 Diversity in Organizations, Communities & Nations Research Network
 e-Learning & Innovative Pedagogies Research Network	 Food Studies Research Network	 Global Studies Research Network	 Health, Wellness & Society Research Network
 The Image Research Network	 The Inclusive Museum Research Network	 Interdisciplinary Social Sciences Research Network	 The Learner Research Network
 New Directions in the Humanities Research Network	 On Sustainability Research Network	 Organization Studies Research Network	 Religion in Society Research Network
 Spaces & Flows Research Network	 Sports & Society Research Network	 Technology, Knowledge & Society Research Network	 Tourism and Leisure Research Network

University of Illinois Research Park
2001 South First Street, Suite 202
Champaign, IL 61820 USA

Ph: +1-217-328-0405
Fax: +1-217-328-0435
Web: cgnetworks.org

Common Ground Research Networks is a not-for-profit corporation registered in the State of Illinois, USA, organized and operated pursuant to the General Not For Profit Corporation Act of 1986, 805 ILCS 105/101.01, et seq., (the "Act") or the corresponding section of any future Act.

Common Ground Research Networks 
Common Ground Research Networks 
CGResearchNetworks 
CGRNetworks 
[cgscholar](http://cgscholar.com) 

Nuestra misión

Common Ground Research Networks tiene como objetivo animar a todas las personas a participar en la creación de conocimiento colaborativo y a compartir ese conocimiento con el mundo entero. A través de nuestros congresos académicos y revistas revisadas por pares, construimos Redes de Investigación y proporcionamos plataformas para interactuar a través de diversos canales.

Nuestro mensaje

Los sistemas de patrimonio del conocimiento se caracterizan por sus separaciones verticales: de disciplina, asociación profesional, institución y país. Common Ground Research Networks asume algunos de los retos fundamentales de nuestro tiempo y construye Redes de Investigación que cortan de manera transversal las estructuras de conocimiento existentes. La sostenibilidad, la diversidad, el aprendizaje, el futuro de las humanidades, la naturaleza de la interdisciplinariedad, el lugar de las artes en la sociedad, las conexiones de la tecnología con el conocimiento, el papel cambiante de la universidad, todas estas son preguntas profundamente importantes de nuestro tiempo que requieren un pensamiento interdisciplinar, debate global y colaboraciones intelectuales e interinstitucionales.

Common Ground es un lugar de encuentro para las personas, las ideas y el diálogo. Sin embargo, la fuerza de estas ideas no consiste en encontrar denominadores comunes. Al contrario, el poder y la resistencia de estas ideas es que se presentan y se examinan en un ámbito compartido donde tienen lugar las diferencias: diferencia de perspectiva, de experiencia, de conocimientos, de metodología, de orígenes geográficos o culturales o de afiliación institucional. Estos son los tipos de entornos académicos, vigorosos y solidarios, en los que se llevarán a cabo las deliberaciones más productivas sobre el futuro. Nos esforzamos en crear los lugares de imaginación e interacción intelectual que nuestro futuro merece.

Nuestros medios de comunicación

Common Ground Research Networks crea Redes de Investigación que se reúnen en congresos anuales. Entre congreso y congreso, los miembros de cada red también se mantienen en contacto durante el año mediante Redes de Investigación online, a través de procesos formales de publicación académica—revistas arbitradas mediante revisión por pares—, o a través de conversaciones informales en blogs. Los congresos fomentan el más amplio espectro de discursos posibles, animando a todos y a cada uno de los participantes a aportar sus conocimientos y perspectivas al debate común.

Religion in Society Research Network

Exploring the role of religion and spirituality in society



Founded in 2011, the Religion in Society Research Network brings scholars, teachers, and practitioners together to explore the relationship between religion in society and the changing nature of spirituality.

Conference

The annual conference is built upon three key features: Internationalism, Interdisciplinarity, and Inclusiveness. Conference delegates include leaders in the field, as well as emerging artists and scholars, who travel to the conference from all corners of the globe and represent a broad range of disciplines and perspectives. A variety of presentation options and session types offer delegates multiple opportunities to engage, to discuss key issues in the field, and to build relationships with scholars from other cultures and disciplines.

You have already begun your engagement in the Religion in Society Research Network by attending the conference, presenting your work, and interacting face-to-face with other members. We hope this experience provides a valuable source of feedback for your current work and the possible seeds for future individual and collaborative projects, as well as the start of a conversation with research network colleagues that will continue well into the future.

Publishing

The Research Network enables members to publish through two media. First, network members can enter a world of journal publication, unlike the traditional academic publishing forums—a result of the responsive, non-hierarchical, and constructive nature of our member based peer review process. *The International Journal of Religion and Spirituality in Society* provides a framework for member based double-blind peer review, enabling authors to publish into an academic journal of the highest standard, but also to participate in the validation of knowledge that is produced by the research network. The second publication medium is through the Religion in Society Book Imprint, where we publishing cutting edge books in print and electronic formats.

We encourage you to submit an article for review and possible publication in the collection. In this way, you may share the finished outcome of your presentation with other participants and members of the network. As a member, you will also be invited to review others' work and contribute to the development of the research network knowledge base as a Reviewer. As part of your active membership in the network, you also have online access to the complete works (current and previous volumes) of journal and to the book imprint. We also invite you to consider submitting a proposal for the book imprint.

Membership

As a Religion in Society Research Network member you have access to a broad range of benefits, tools, and resources:

- Digital subscription to *The International Journal of Religion and Spirituality in Society* for one year.
- Digital subscription to the book imprint for one year.
- One article publication per year (pending peer review).
- Participation as a reviewer in the peer review process, with the opportunity to be listed as a Reviewer.
- Subscription to the e-newsletter, providing access to news and announcements for and from the Research Network.
- Option to add a video presentation to the research network YouTube channel.
- Free access to the Scholar social knowledge platform, including:
 - ◊ Personal profile and publication portfolio page;
 - ◊ Ability to interact and form communities with peers away from the clutter and commercialism of other social media;
 - ◊ Optional feeds to Facebook and Twitter;
 - ◊ Complimentary use of Scholar in your classes—for class interactions in its Community space, multimodal student writing in its Creator space, and managing student peer review, assessment, and sharing of published work.





On the sources, modes, and manifestations of religiosity

Theme 1: Religious Foundations

- Religious values and aspirations
- Sacred sources: sites, narratives, texts
- Religious philosophies and philosophies of religion
- Theological sources and resources
- World sources: religious and secular cosmologies
- Creation accounts in science and religion
- World destinies: religious and secular eschatologies
- Reason and faith: congruencies and conflicts
- Traditional, modern, and postmodern orientations to religion
- Science and religion: congruencies and conflicts on the sources of design in the natural world
- Religious counterpoints: agnosticism, atheism, materialism, and secularism
- Religious prophets: their messages and their meanings
- Religiosity: measures, forms, and levels of religious commitment
- Religion and law
- Religion and commerce
- The natural, the human, and the supernatural
- Rites and sites of passage: birth, adulthood, marriage, death
- Medical ethics and bioethics
- Anthropologies, psychologies, and sociologies of religion

On learning religious ways, spiritual ways of life, and religious institutions

Theme 2: Religious Research network and Socialization

- Religious institutional governance
- Symbolology in theory and practice
- Religious education and religion studies
- Religiously-based schools and religion in public schools
- Religion in ethnic, national, and racial identities
- Congregations and religious research network
- Media for religious messages
- Evangelism and conversion
- Ritual, rite, liturgy
- Prayer, contemplation, and meditation
- Meditation as healing and therapy
- Religious 'ways of life' and lifeworld practices
- Religious art and architecture
- Pilgrimage, tourism, and the search for spiritual meaning
- Religious leadership



On variations in religious forms and the relationships between different religions

Theme 3: Religious Commonalities and Differences

- Comparative studies of religion
- Monotheism, polytheism, and immanentist religions
- Indigenous or first nation spiritualities
- Inter-religious harmony
- Interfaith dialogue
- Religious diversity, tolerance, and understanding
- Religions in globalization
- Centrifugal and centripetal forces: difference and interdependence
- Denominationalism: tendencies to fracture and recombination
- Literal and metaphorical readings of sacred texts
- Religion, identity, and ethnicity
- Interreligious education
- The nation state and religious exceptionalism
- Religious dual belonging
- Ecumenicalism
- Interfaith dialogue and international interfaith organizations

On the relations of religion to the state and civil society

Theme 4: The Politics of Religion

- Religion in politics and the politics of religion
- Modernity and religious frameworks
- Religious freedom in secular states
- Chaplaincies and the state
- Politics, society, and religion in religiously defined states
- Religious minorities and the state
- Social agendas for religion: sustainability, justice, peace
- Religious divisions and social conflicts
- Religiously inspired violence and non-violence
- Gender, sexuality, and religion
- Women, patriarchy, and the sacred feminine
- Religion as a source of research network cohesion or research network dissonance
- Terrorism, political extremism, and religion
- Religion and human security
- Religion and global ethics
- Religion and human rights
- Religion and reconciliation
- The future of religion





Universal Religious Symbols: Mutual Influences and Specific Relationships

Symbols are especially tied to Religion. All religions, one way or another, contain a wide variety of symbols such as figures, ceremonies and rituals, temples, sacred sites, myths and historical accounts, among many others. They are the vehicle of the transcendence manifestation, so that their meaning never runs out.

Either because they look for expressing a transcending truth, or because anthropological reasons, the fact is that a great majority of these symbols overlap in meaning and conformation. Religious symbols' meaning, their interreligious coincidences and the influences and mutual relationships are the special focus of this conference, both in the concrete symbolism of a specific religious context and compared symbolism, or symbolism of the absence of transcendence, as well as the significance and impact in the forming of social imagery and political symbolism. In our current societies we should take into consideration the influence of these universal religious symbols, certainly regarding their differences, but mainly in their analogies and common truths that they do convey about human life, sense and existence.



The Religion in Society Research Network sets out in its conference, journal, book imprint, and online research network, to describe, analyze, and interpret the role of religion in society. The research network's intellectual project is neutral with respect to the agendas of particular religions or explicit counterpoints to religion such as agnosticism or atheism.

Not that religion or spirituality can, in their very nature, ever be neutral subjects of discussion. In fact, religion is one of the most interest-laden of all discussions. Religion supplies meanings-in-the-world, no less. Spirituality is an ultimate source of interest. Religion provides an account of human origins, responsibilities, and destinies. It sets out to explain the nature of being. And it creates a framework for interpreting human action according principles of good and evil.

Religion's stance is not only interest-intensive. It is also transcendental. Religion strives to reach beyond the lifeworld, grasping deeper meanings that may not always be self-evident in the ordinariness of everyday experience. This much can be said of religion-in-general. As for religions-in-particular, the range is as wide as the cultural experiences of human species-being.

'First nations' or indigenous peoples practiced a broad range of immanentist religions, including variants of totemism, animism, nature worship, shamanism, and ancestor worship—perhaps, in one perspective, for as long as the one hundred thousand years or more of our existence as a species. Religion then was less a separate institutional, spatial, and temporal space than it became in subsequent moments of human history. Religious meanings were deeply and integrally layered into the material and social worlds, thus representing a belief in the pervasive immanence of spiritual powers in natural circumstances and human affairs.

From about five thousand years ago, religious modes take a radically new textual-narrative form in conjunction with parallel revolutions in agriculture, the domestication of animals, village or city dwelling, the invention of writing, and institutionalized economic class inequality. The new religions are rarely unequivocally monotheistic (monotheistic systems of deity mostly have multiple personalities and deified prophets or saints). Nor are they simply polytheistic (polytheistic systems of deity mostly have hierarchies of major and lesser deity). Their key features are the progressive solidification of religious expression into sacred texts, sanctified buildings, and the institutional formation of a class of priestly interpreters and intermediaries. The common modes of meaning of these second phase religions are even signified at times to the extent of sharing historic origins or exemplary persons and narratives.

Religious meanings take a third paradigmatic turn with the arrival of modernity. Or, more to the point, a new mode of spirituality emerges in a parallel universe of meaning alongside the persistence of the first two. For the first time in human history, modernity provides an alternative meaning system which is areligious—based on mixes of the epistemes of science, civic law, economic progress, vernacular materialism, and human reason. At the same time, atheism and agnosticism emerge as engaged counterpoints to religion.

Religion, nevertheless, powerfully persists in forms characteristic of all three of these world-historic moments of meaning-ascription. Modern, liberal reinterpretations of second phase world religions recast sacred cosmologies as metaphorical, and not incompatible with science. They perform re-readings of sacred narratives in the light of modernity's ethical aspirations such as for gender equality, human biomastery, non-violence, and material well-being for all. The shift is so profound that these modes of religiously themselves might be characterized as third phase.

Meanwhile, others insist on holding to the truths of second phase religiosity. In practice they do this by means of textual literalism, religious fundamentalism, and didactic religious education. The chasm between liberal and fundamentalist religiosity in modernity at times seems as great as that between religionists and anti-religionists. And to add an original layer to our contemporary complexity, first nation religions persist and at times thrive, while revivals of immanentist religion are found in 'new age' and other such spiritualities.

Today, the search for meaning-grounds can only be described as a scene of unprecedented pluralism. To this, we can react in several ways. We can adopt pluralism as a modern value and strive for shared meanings and harmony-in-difference on earth. Or we can regard pluralism as force undermining the integrity of religion and with it, the communal distinctiveness of specific religious ways of life—in this frame of reference pluralism is an aspect of modernity that should be resisted.





The principal role of the Advisory Board is to drive the overall intellectual direction of the Religion in Society Research Network and to consult on our foundational themes as they evolve along with the currents of the field. Board members are invited to attend the annual conference and provide important insights on conference development, including suggestions for speakers, venues, and special themes. We also encourage board members to submit articles for publication consideration to *The International Journal of Religion and Spirituality in Society* as well as proposals or completed manuscripts to the Religion in Society Book Imprint.

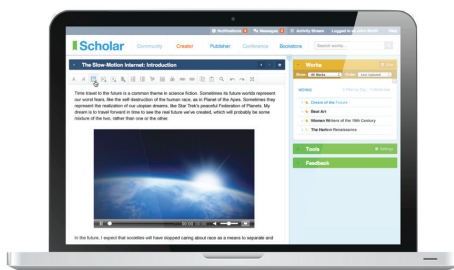
We are grateful for the continued service and support of the following world-class scholars and practitioners.

- Desmond Cahill, RMIT, Melbourne, Australia
- Catherine Caufield, Chester Ronning Centre for the Study of Religion and Public Life, University of Alberta, Edmonton, Canada
- Recep Dogan, Charles Sturt University, Bathurst, Australia
- Tracy Fessenden, Arizona State University, Phoenix, USA
- Corey Harris, Alvernia University, Reading, USA
- Mohammad Khalil, Michigan State University, East Lansing, USA
- Steve Knowles, University of Chester, Chester, UK
- Saša Nedeljković, University of Belgrade, Belgrade, Serbia
- Norbert Samuelson, Arizona State University, Phoenix, USA

A Social Knowledge Platform

Create Your Academic Profile and Connect to Peers

Developed by our brilliant Common Ground software team, **Scholar** connects academic peers from around the world in a space that is modulated for serious discourse and the presentation of knowledge works.



Utilize Your Free Scholar Membership Today through

- Building your *academic profile* and list of published works.
- Joining a research network with a *thematic or disciplinary focus*.
- Establishing a new Research Network *relevant to your field*.
- Creating *new academic work* in our innovative publishing space.
- Building a *peer review network* around your work or courses.

Scholar Quick Start Guide

1. Navigate to <http://cgscholar.com>. Select **[Sign Up]** below 'Create an Account'.
2. Enter a "blip" (a very brief one-sentence description of yourself).
3. Click on the "Find and join communities" link located under the YOUR COMMUNITIES heading (On the left hand navigation bar).
4. Search for a research network to join or create your own.

Scholar Next Steps – Build Your Academic Profile

- **About:** Include information about yourself, including a linked CV in the top, dark blue bar.
- **Interests:** Create searchable information so others with similar interests can locate you.
- **Peers:** Invite others to connect as a peer and keep up with their work.
- **Shares:** Make your page a comprehensive portfolio of your work by adding publications in the Shares area - be these full text copies of works in cases where you have permission, or a link to a bookstore, library or publisher listing. If you choose Common Ground's hybrid open access option, you may post the final version of your work here, available to anyone on the web if you select the 'make my site public' option.
- **Image:** Add a photograph of yourself to this page; hover over the avatar and click the pencil/edit icon to select.
- **Publisher:** All Common Ground research network members have free access to our peer review space for their courses. Here they can arrange for students to write multimodal essays or reports in the Creator space (including image, video, audio, dataset or any other file), manage student peer review, co-ordinate assessments, and share students' works by publishing them to the Research network space.



A Digital Learning Platform

Use Scholar to Support Your Teaching

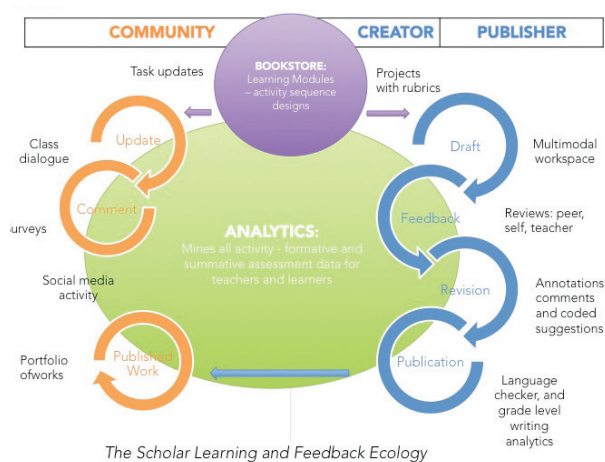
Scholar is a social knowledge platform that *transforms the patterns of interaction in learning by putting students first*, positioning them as knowledge producers instead of passive knowledge consumers. Scholar provides scaffolding to encourage making and sharing knowledge drawing from multiple sources rather than memorizing knowledge that has been presented to them.

Scholar also answers one of the most fundamental questions students and instructors have of their performance, "How am I doing?" Typical modes of assessment often answer this question either too late to matter or in a way that is not clear or comprehensive enough to meaningfully contribute to better performance.

A collaborative research and development project between Common Ground and the College of Education at the University of Illinois, Scholar contains a Research Network space, a multimedia web writing space, a formative assessment environment that facilitates peer review, and a dashboard with aggregated machine and human formative and summative writing assessment data.

The following Scholar features are only available to Common Ground Research Network members as part of their membership. Please email us at support@cgscholar.com if you would like the complimentary educator account that comes with participation in a Common Ground conference.

- Create projects for groups of students, involving draft, peer review, revision and publication.
- Publish student works to each student's personal portfolio space, accessible through the web for class discussion.
- Create and distribute surveys.
- Evaluate student work using a variety of measures in the assessment dashboard.



Scholar is a generation beyond learning management systems. It is what we term a *Digital Learning Platform*—it transforms learning by engaging students in powerfully horizontal "social knowledge" relationships. For more information, visit: <http://knowledge.cgscholar.com>.



Red de Investigación de Religión en la Sociedad

*Con el objetivo de convertirse en el medio definitivo
para el estudio de la religión y la espiritualidad y
desarrollar un diálogo acerca del papel que desempeña
la religión en la sociedad, así como sobre las
cambiantes dimensiones de la espiritualidad.*



Fundada en 2011, la Red de Investigación de Religión y Espiritualidad en la Sociedad examina la relación entre la sociedad y la cambiante naturaleza de la espiritualidad.

El Congreso Internacional sobre Religión y Espiritualidad en la Sociedad se fundamenta en cuatro pilares clave: internacionalismo, interdisciplinariedad, inclusión e interacción. Concurren a la sede desde insignes eruditos hasta académicos emergentes, provenientes desde todos los rincones del planeta y representantes de una heterogeneidad de disciplinas y perspectivas que abarcan un amplio espectro. La gran variedad, en cuanto a tipos de sesión y modalidades de presentación que pone a su alcance, ofrece múltiples oportunidades para estimular el debate sobre las cuestiones fundamentales y consustanciales a este ámbito de estudio, y propicia el establecimiento de relaciones con académicos que proceden de culturas y áreas temáticas de diversa índole.

Publicaciones

Al participar en el congreso, los miembros de la Red de Investigación de Religión en la Sociedad tienen la posibilidad de publicar en la *Revista Internacional de Religión y Espiritualidad en la Sociedad*, en cuyo proceso de edición se concibe la revisión por pares desde una perspectiva constructiva e integradora.

Beneficios de la afiliación

Como miembro de la Red de Investigación, tiene acceso a una amplia diversidad de herramientas y recursos para su propio trabajo:

- Suscripción digital a las revistas en español y en inglés de la Red durante un año.
- Suscripción digital a la librería durante un año.
- Publicación de un artículo al año (previa revisión por pares).
- Participación como revisor en el proceso de revisión por pares.
- Suscripción al boletín digital de la comunidad, con noticias de la Red de Investigación.
- Opción de añadir un vídeo de presentación al canal de YouTube de la Red de Investigación.
- Acceso gratuito a la red social Scholar, incluyendo:
 - ◊ Perfil personal y portafolio de publicaciones.
 - ◊ Interacción y creación de comunidades académicas.
 - ◊ Facebook y Twitter opcional.
 - ◊ Uso complementario de la red en sus clases mediante la interacción con la comunidad Scholar, asistencia y asesoría en la revisión por pares y puesta en común de obras publicadas.





Sobre las fuentes, modos y manifestaciones de la religiosidad

Tema 1: Bases religiosas

- Valores religiosos y aspiraciones
- Lugares sagrados: sitios, textos, narrativas
- Filosofías religiosas y filosofías de la religión
- Fuentes teológicas y recursos
- Origen del mundo: Cosmologías religiosas y seculares
- Narraciones de la creación en la ciencia y la religión
- Destinos del mundo: Escatologías religiosas y seculares
- Razón y fe: Concordancias y conflictos
- Aproximaciones tradicionales, modernas y posmodernas a la religión
- Ciencia y religión: Concordancia y conflicto sobre el mundo natural
- Contrapuntos religiosos: Agnosticismo, ateísmo, materialismo y secularismo
- Profetas: Sus mensajes y sus significados
- Religiosidad: Medidas, formas y niveles de compromiso religioso
- Religión y ley
- Religión y comercio
- Lo natural, lo humano, lo sobrenatural
- Ritos y lugares de paso: Nacimiento, adultez, matrimonio, muerte
- Ética médica y bioética
- Antropología, psicología y sociología de la religión

Sobre el aprendizaje de los caminos religiosos, modos de vida espirituales e instituciones religiosas

Tema 2: Comunidad religiosa y socialización

- Gobierno religioso institucional
- Simbología en teoría y práctica
- Educación religiosa y estudios religiosos
- Escuelas religiosas y la religión en la escuela pública
- Religión en la identidad étnica, nacional y racial
- Congregaciones y comunidades religiosas
- Medios de comunicación y mensaje religioso
- Evangelismo y conversión
- Ritual, rito, liturgia
- Oración, contemplación y meditación
- La meditación como sanación y terapia
- Estilos de vida religiosos y prácticas mundanas
- Arte religioso y arquitectura
- Peregrinaje, turismo y la búsqueda del sentido espiritual
- Liderazgo religioso



Sobre la diversidad de las formas religiosas y las relaciones entre las distintas religiones

Tema 3: Semejanzas y diferencias religiosas

- Religiones comparadas
- Monoteísmo, politeísmo y religiones inmanentes
- Espiritualidades indígenas y aborígenes
- Armonía interreligiosa
- Diálogo interconfesional
- Diversidad religiosa, tolerancia y entendimiento
- Las religiones en la globalización
- Fuerzas centrífugas y centrípetas: Diferencia e interdependencia
- Denominacionalismo: Tendencia a la fractura y a la recombinación
- Lecturas literales y metafóricas de los Textos Sagrados
- Religión, identidad y etnicidad
- Educación religiosa
- La nación y el excepcionalismo religioso
- Doble pertenencia religiosa
- Ecumenismo
- Diálogo interconfesional y organizaciones internacionales interconfesionales

Sobre la relación de la religión con el estado y la sociedad civil

Tema 4: La política de la religión

- Religión en política y política de la religión
- La modernidad y los marcos religiosos
- Libertad religiosa y estados seculares
- Las capellanías y el estado
- Política, sociedad y religión en estados religiosamente posicionados
- Las minorías religiosas y el estado
- Agendas sociales y religión: Sostenibilidad, justicia, paz
- Divisiones religiosas y conflictos sociales
- Violencia religiosa y no-violencia
- Género, sexualidad y religión
- Mujeres, patriarcado y lo sagrado femenino
- La religión como fuente de cohesión o división comunitaria
- Terrorismo, extremismo político y religión
- Religión y seguridad humana
- Religión y ética global
- Religión y derechos humanos
- Religión y reconciliación
- El futuro de la religión





La Red de Investigación de Religión en la Sociedad, a través de sus congresos, revistas, libros y comunidad online, busca describir, analizar e interpretar el papel de la religión en la sociedad. El proyecto intelectual de la Red de Investigación es neutral respecto a las agendas y creencias de las religiones particulares y de los contrapuntos explícitos a la religión, tales como el agnosticismo y el ateísmo.

No es que la religión y la espiritualidad sean, en su esencia, temas neutrales de discusión. De hecho, la religión es uno de los temas más posicionados en todas las discusiones, ya que la religión busca proveer de significado al mundo. La espiritualidad es una fuente última de interés. La religión aporta una narración de los orígenes humanos, responsabilidades y destinos. Busca explicar la naturaleza del ser y proporciona un marco conceptual para interpretar la acción humana conforme a los principios del bien y del mal.

La posición de la religión no es sólo intensiva, sino que también es trascendental. La religión lucha por sobrepasar las realidades mundanas para atisbar significados más profundos que no siempre resultan evidentes en medio de lo ordinario de la experiencia cotidiana. Todo esto es aplicable a las religiones en general. Respecto a las religiones en particular, la diversidad es tan amplia como las experiencias culturales o los seres humanos.

Los pueblos indígenas o aborígenes practican una amplia gama de religiones inmanentes, incluyendo las diversas variantes del totemismo, animismo, culto a la naturaleza, shamanismo y culto a los ancestros, y esto, quizá durante los cien mil años o más de la existencia del hombre como especie. La religión, entonces, estaba menos separada institucional, espacial y temporalmente de lo que ha estado en momentos posteriores de la historia humana. El sentido religioso estaba profunda e íntegramente unido a la esfera social y material, basado en la creencia en la inmanencia pervasiva de los poderes espirituales en la naturaleza y los asuntos humanos.

Desde hace cinco mil años, los modos religiosos adoptaron una forma de narrativa textual radicalmente nueva, en conjunción con las revoluciones en la agricultura, la domesticación de los animales, el inicio de la vida sedentaria y el surgimiento de las ciudades, la invención de la escritura y desigualdad entre clases económicas no institucionalizada. Las nuevas religiones no son, por lo general, inequívocamente monoteístas (ya que la mayoría de los sistemas monoteístas de divinidad suelen tener diversas figuras y profetas o santos deificados). Tampoco son simplemente politeístas (ya que los sistemas politeístas de divinidad suelen tener jerarquías de dioses mayores y menores). Sus características principales son la solidificación progresiva de la expresión religiosa en textos sagrados, edificios sacralizados y la formación institucional en una clase de intérpretes sacerdotales e intermediarios. Los modos comunes de sentido de las religiones de esta segunda fase se extienden en ocasiones hasta orígenes comunes compartidos, narrativas y personajes.

El sentido religioso experimenta un tercer giro paradigmático con la llegada de la modernidad. Más precisamente, un nuevo modo de espiritualidad emerge en un universo de sentido paralelo, junto con la persistencia de los otros dos. Por primera vez en la historia humana, la modernidad proporciona un sistema alternativo de sentido que es arreligioso, basado en una mescolanza epistemológica de ciencia, ley civil, progreso económico, materialismo y racionalismo. Al mismo tiempo, el ateísmo y el agnosticismo surgen como contrapuntos a la religión.

La religión, sin embargo, persiste en las formas características de estos tres momentos universales de la donación de sentido. Las interpretaciones modernas y liberales de las religiones de la segunda fase reinterpretan las cosmologías sagradas como metafóricas y, por tanto, no incompatibles con la ciencia. Realizan relecturas de narrativas sagradas a la luz de las aspiraciones éticas de la modernidad, como igualdad de género, ciencia genética, no-violencia y bienestar material para todos. El giro es tan profundo que estos modos de religiosidad podrían definirse como de tercera fase.

Mientras tanto, otros insisten en mantener las verdades de la religiosidad propia de la segunda fase. En la práctica, recurren a medios como el literalismo textual, el fundamentalismo religioso y la educación basada en la didáctica religiosa. El abismo entre la religiosidad liberal y fundamentalista en la modernidad es en ocasiones tan grande como el existente entre religiosos y antirreligiosos. Y, añadiendo otra capa a la complejidad actual, las religiones aborígenes persisten y prosperan, dado que aumentan los partidarios de las religiones inmanentes en la New Age y otras espiritualidades semejantes.



Hoy, la búsqueda del sentido sólo puede describirse como una escena de pluralismo sin precedentes. Ante esto podemos reaccionar de diferentes maneras. Podemos asumir el pluralismo como un valor moderno y luchar para mantener significados compartidos y la armonía y diferencia en la tierra. O podemos considerar el pluralismo como una fuerza que mina la integridad de la religión y, con ello, el modo característico y distintivo de los modos de vida específicos. Desde esta perspectiva, el pluralismo es un aspecto de la modernidad al que hay que oponerse.

El enfoque de nuestros congresos, revistas, libros y de la Red de Investigación busca la mayor amplitud posible en el campo de los estudios religiosos. Todos estos foros buscan crear un espacio donde estén representados y cada uno de los puntos de vista sobre la religión y la espiritualidad en la sociedad. También buscamos la mayor inclusión interdisciplinar posible. Los enfoques abarcan un rango que va desde las perspectivas intrarreligiosas a las pan-religiosas o de religiones comparadas, pasando por lecturas no religiosas —empíricas o teóricas— sobre el rol de la religión y la espiritualidad. Sobre todo, proveen espacios para el diálogo abierto sobre las fuentes del sentido básico o esencial.





La función principal del Comité Científico es establecer la dirección intelectual general de la Red de Investigación de Religión en la Sociedad y dar asesoría en cuanto a nuestros temas fundamentales a medida que evolucionan con las tendencias del campo. Los miembros del comité están invitados a asistir al congreso anual y aportar sus ideas sobre el desarrollo del congreso, incluidas sugerencias para los conferencistas, sedes y temas destacados. También los animamos a enviar artículos para su posible publicación en la *Revista Internacional de Religión y Espiritualidad en la Sociedad*.

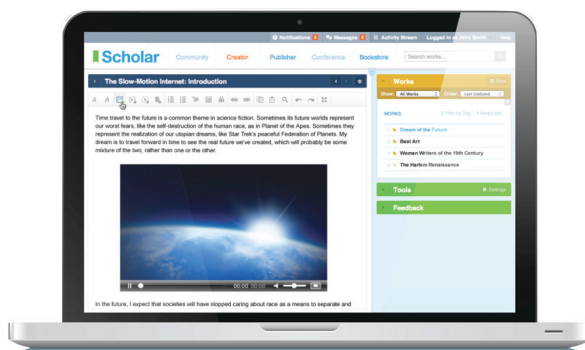
La Red de Investigación de Religión en la Sociedad agradece la colaboración y el apoyo continuos de los siguientes académicos y profesionales de categoría mundial.

- Luis Roger Castillo, Universidad de Granada, España
- José Antonio Sáez Calvo, Instituto Tecnológico de Santo Domingo, República Dominicana
- Esther Sánchez Medina, Universidad Autónoma de Madrid, España
- José Soto Chica, Centro de Estudios Bizantinos, Neogriegos y Chipriotas, Granada, España
- José Alejandro Marín Riveros, Pontificia Universidad Católica de Valparaíso, Chile
- Martha Jeaneth Patiño, Universidad Militar Nueva Granada, Colombia
- Almudena Rodríguez Moya, UNED, España

Una red social de conocimiento e información.

Cree su perfil académico.

Desarrollado por el equipo de software de Common Ground, **Scholar** conecta a investigadores de todo el mundo en un espacio adecuado para el discurso académico y la presentación de obras científicas.



Utilice su membresía gratuita a Scholar:

- Diseñe su *perfil académico* y una lista de obras publicadas.
- Únase a una comunidad con especialidad temática o *disciplinar*.
- Establezca una nueva Red de Instigación *relevante para su área*.
- Desarrolle una *nueva obra académica* en nuestro innovador espacio de publicaciones.
- Construya una *red de revisión por pares* en torno a su obra o sus cursos.

Guía Rápida Scholar

1. Entre en <http://cgscholar.com>. Seleccione **[Sign Up]** (Conectarse) debajo de 'Create an Account' ('Crear una cuenta').
2. Introduzca un "**blip**" (Una frase muy breve para describirse a sí mismo).
3. Haga clic en el enlace de "**Find and join communities**" ("Buscar y unirse a una comunidad") situado bajo YOUR COMMUNITIES (SUS COMUNIDADES) en la barra de navegación de la izquierda.
4. Busque una comunidad a la que unirse o cree una propia.

Siguiente paso en Scholar – Complete su perfil académico

- **About (Sobre):** Incluye información sobre usted mismo, además de un CV adjunto en la barra superior azul oscuro.
- **Interests (Intereses):** Proporciona información de búsqueda de manera que otras personas con intereses similares puedan localizarle.
- **Peers (Pares):** Invite a otros a conectarse como pares y a seguir su trabajo.
- **Compartir:** Convierta su página en un portafolios de su trabajo añadiendo publicaciones aquí. Pueden ser copias del texto completo de la obra cuando tenga permiso para ello, o un enlace a la librería, biblioteca o editorial. Si selecciona la opción de acceso abierto híbrido de Common Ground, puede colgar la versión final de su trabajo aquí, permitiendo el acceso a cualquiera si selecciona la opción "Hacer público".
- **Image (Imagen):** Añada una fotografía propia aquí. Coloque el cursor sobre el avatar y haga clic en el icono lápiz/editar.
- **Publisher (Editor):** Todos los miembros de la comunidad de Common Ground tienen libre acceso a nuestro espacio de revisión por pares para sus cursos. Aquí pueden organizarlo para que los estudiantes escriban ensayos multimodales o trabajos en la página Creator (incluyendo archivos de imagen, vídeo, audio, datos u otros tipos), gestionar la revisión por pares de los estudiantes, coordinar la evaluación y compartir los trabajos de los estudiantes publicándolos en la zona de Comunidad.

Una plataforma de aprendizaje digital.

Use Scholar como soporte docente

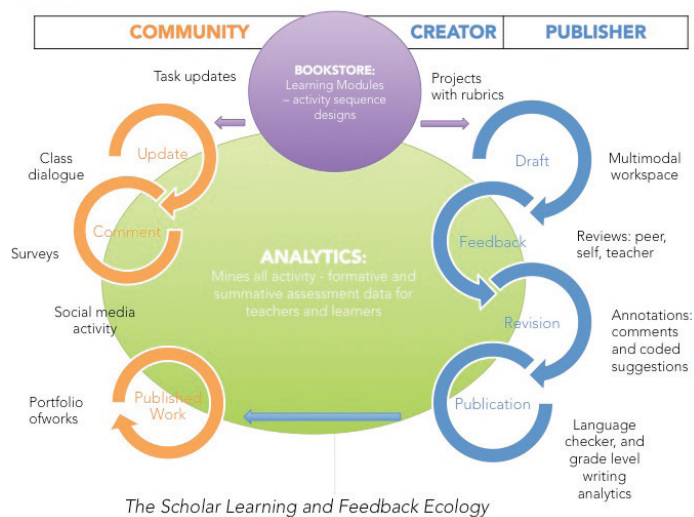
Scholar es una plataforma social de conocimiento que *transforma los patrones de interacción en aprendizaje posicionando a los estudiantes como productores de conocimiento en lugar de consumidores pasivos del mismo*. Scholar provee de estructuras para facilitar la creación y puesta en común del conocimiento obtenido de diversas fuentes, en lugar de memorizar el conocimiento que les ha sido presentado pasivamente.

Scholar también da respuesta a una de las preguntas fundamentales que los estudiantes e instructores suelen hacer: "¿Lo estoy haciendo bien?". Los modelos típicos de evaluación suelen responder a esta pregunta demasiado tarde o bien de una manera que no resulta lo suficientemente clara para contribuir significativamente a una mejora en la enseñanza.

Como resultado de un proyecto colaborativo de investigación entre Common Ground y la Facultad de Educación de la Universidad de Illinois, Scholar tiene un espacio de Red de Investigación, una zona multimedia de escritura digital, un entorno de evaluación formativo que facilita la revisión por pares y una zona de evaluación de datos.

Las siguientes opciones de Scholar sólo están disponibles para miembros de la Red de Investigación de Common Ground. Póngase en contacto con nosotros en support@cgscholar.com si desea tener la cuenta complementaria de educador que viene incluida con la participación en un congreso de Common Ground.

- Cree proyectos para grupos de estudiantes, incluyendo revisión por pares, borradores, revisión y publicación.
- Publique el trabajo de cada estudiante en el portafolio personal, accesible en la web de discusión para la clase.
- Cree y realice estudios y encuestas.
- Evalúe el trabajo de un estudiante empleando diversos medidores en la zona de evaluación.

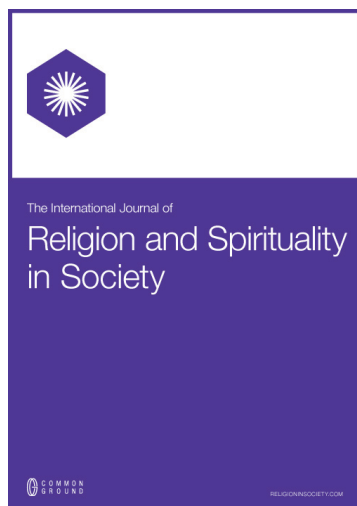


Scholar es la siguiente generación en los sistemas de gestión de aprendizaje. Es una *Plataforma Digital de Aprendizaje* que transforma el conocimiento involucrando a los estudiantes en relaciones sociales de conocimiento de corte horizontal.

Para más información, visite: <http://knowledge.cgscholar.com>.

The International Journal of Religion and Spirituality in Society

*Aiming to be a definitive resource for the study of
religion and spirituality and to create an interdisciplinary
conversation on the role of religion in society and the
changing dimensions of spirituality*



Indexing

Academic Search Alumni Edition (EBSCO)

Academic Search Elite (EBSCO)

Academic Search Index (EBSCO)

Academic Search Premier (EBSCO)

Academic Search Complete (EBSCO)

Biography Reference Bank (EBSCO)

China National Knowledge Infrastructure (CNKI Scholar)

OmniFile Full Text Mega (EBSCO)

OmniFile Full Text Select (EBSCO)

Scopus

DOI:

10.18848/2154-8633/CGP

Founded:

2011

Publication Frequency:

Quarterly (March, June, September, December)

Acceptance Rate:

34% (2017)

ISSN:

2154-8633 (Print)

2154-8641 (Online)

Network Website:

religioninsociety.com

About

The International Journal of Religion and Spirituality in Society aims to create an intellectual frame of reference for the academic study of religion and spirituality, and to create an interdisciplinary conversation on the role of religion and spirituality in society. It is intended as a place for critical engagement, examination, and experimentation of ideas that connect religious philosophies to their contexts throughout history in the world, places of worship, on the streets, and in communities. The journal addresses the need for critical discussion on religious issues—specifically as they are situated in the present-day contexts of ethics, warfare, politics, anthropology, sociology, education, leadership, artistic engagement, and the dissonance or resonance between religious tradition and modern trends.

The International Journal of Religion and Spirituality in Society is peer-reviewed, supported by rigorous processes of criterion-referenced article ranking and qualitative commentary, ensuring that only intellectual work of the greatest substance and highest significance is published.

Editor



Dr. Luis G. Roger-Castillo, Center of Byzantine, Modern Greek and Cypriot Studies, University of Granada, Spain

Reviewers

Articles published in *The International Journal of Religion and Spirituality in Society* are peer reviewed by scholars who are active members of the Religion in Society Research Network. Reviewers may be past or present conference delegates, fellow submitters to the journal, or scholars who have volunteered to review papers (and have been screened by Common Ground's editorial team). This engagement with the Research Network, as well as Common Ground's synergistic and criterion-based evaluation system, distinguishes the peer review process from journals that have a more top-down approach to refereeing. Reviewers are assigned to papers based on their academic interests and scholarly expertise. In recognition of the valuable feedback and publication recommendations that they provide, reviewers are acknowledged as Reviewers in the volume that includes the paper(s) they reviewed. Thus, in addition to *The International Journal of Religion and Spirituality in Society's* Editors and Advisory Board, the Reviewers contribute significantly to the overall editorial quality and content of the journal.





The Publication Process

Our long-time authors are no-doubt familiar with using our CGPublisher system to submit and track the progress of articles for publication. After fifteen years of dependable service, we are making preparations to give CGPublisher a well-deserved retirement. As we preparing for this exciting change, some of the familiar processes will be changing. Authors will still receive messages throughout each phase of the publication process and can contact support@cgnetworks.org with any questions or concerns.

Step 1: Review the Requirements

All article submissions must meet the Article Requirements listed on our Author Guidelines page: <http://cgnetworks.org/support/author-guidelines>. Before submitting your article, please thoroughly review these requirements, and revise your article to follow these rules. Initial submissions that do not meet these requirements will be returned to the author(s) for revision.

Step 2: Upload the Submission

Once you have revised your initial submission to meet the article requirements, please visit our Article Submission page: <http://cgnetworks.org/support/submit>.

Step 3: Checking Progress

Once your article is received, you will receive updates on the status of its progress. During this time, legacy submissions will continue to be managed in CGPublisher while newer submissions will be managed internally by the editorial staff. Authors of both newer and legacy submissions will continue to receive status updates on the progress of their article.

- CGPublisher users can see the status an article by logging into CGPublisher at www.cgpublisher.com and status updates will be sent via email from cgpublisher.com.
- Authors of newer submissions can learn the status an article by contacting articlestatus@cgnetworks.org and status updates will be sent via email from articlestatus@cgnetworks.org.

Step 4: Initial Submission Accepted for Peer Review

Submitted articles are then verified against the Article Requirements (listed in the Author Guidelines). If your article satisfies these requirements, your identity and contact details are then removed, and the article is matched to two appropriate referees and sent for review. Please note, during this time authors are eligible to be selected as a reviewer for other articles in this same stage. Full details regarding the rules, expectations, and policies on peer review can be found on our Publication Ethics page listed under the Peer Review Policies section and our Publication Ethics and Malpractice Statement section: <http://cgnetworks.org/journals/publication-ethics>.

Step 5: Peer Review Decision

When both referee reports are returned, and after the referees' identities have been removed, you will be notified by email and provided with the reviewer reports. Articles that have been rejected once in the peer review process are allowed a second opportunity to be reviewed by two new reviewers. To be reviewed by two new reviewers, you will need to make revisions based on the comments and feedback of the first round of review, and these changes must be detailed using a change note: <http://cgnetworks.org/support/change-note-journal-article>. If an article is not accepted by peer review after this second opportunity, it will be withdrawn from consideration.

Step 6: Membership Confirmation

If your article has been accepted or accepted with revisions, it will enter the membership confirmation stage. We require at least one author associated with the article to have a unique Network Membership or Conference registration: <http://cgnetworks.org/support/register-for-a-membership>. Please note, a paid conference registration includes a complimentary Research Network Membership, which will allow you to skip this step.

Step 7: Publication Agreement

Next you will be asked to accept the Publishing Agreement. If you are interested in Hybrid Open Access, this step is the best time to register for Open Access Publication: <http://cgnetworks.org/journals/hybrid-open-access>.





Step 8: Prepare the Final Submission

After the publication agreement is final, you will have thirty days to complete any revisions to your final submission and return your article. Please ensure your final submission meets the Final Submission Requirements before returning your article: <http://cgnetworks.org/support/final-submission-downloads-and-guides>. This includes such criteria as the correct use of the Chicago Manual of Style (seventeenth edition) and the other listed requirements: <http://cgnetworks.org/support/chicago-manual-of-style-citations-quick-guide>. Articles that have been accepted with revisions will require a change note to be included with the final submission. Articles that do not meet these requirements will be returned for revision until these requirements are satisfied.

Step 9: Final Checks ("Ready for Typesetting" in CGPublisher)

Once we have received the final submission of your article, our Publishing Department will give your article a final review. During this step, CGPublisher users will see a workflow status listed as "Ready for Typesetting," indicating that the final submission is ready for inspection.

Step 10: Copy Editing and Proof Inspection

If the final submission meets the Final Submission Requirements, the article will enter Copy Editing. During Copy Editing, our editorial staff will note minor problems with citations, references, grammar, spelling, or formatting. The author(s) will be responsible for correcting these noted problems. Careful adherence to the article template and the citation style guide will greatly minimize the need for corrections. After all copy editing notes have been resolved, we will create a typeset proof for the author(s) to inspect.

Step 11: Article Publication

Individual articles are published "Web First" to our CG Scholar DOI: <https://cgscholar.com/bookstore>. After web-first publication, complete journal issues follow annually, biannually, or quarterly depending on the journal. Web-first published articles include a full citation and a registered DOI permalink. Be sure to keep your CG Scholar profile up-to-date (<https://cgscholar.com/identity>) and add your ORCID iD (<https://orcid.org/register>) to maximize your article visibility.

Submission Timeline

You may submit your article for publication to the journal at any time throughout the year. The rolling submission deadlines are as follows:

- Submission Round One – 15 January
- Submission Round Two – 15 April
- Submission Round Three – 15 July
- Submission Round Four – 15 October

Note: If your article is submitted after the final deadline for the volume, it will be considered for the following year's volume. The sooner you submit, the sooner your article will begin the peer review process. Also, because we publish "Web First," early submission means that your article will be published with a full citation as soon as it is ready, even if that is before the full issue is published.





Hybrid Open Access

All Common Ground Journals are Hybrid Open Access. Hybrid Open Access is an option increasingly offered by both university presses and well-known commercial publishers.

Hybrid Open Access means some articles are available only to subscribers, while others are made available at no charge to anyone searching the web. Authors pay an additional fee for the open access option. Authors may do this because open access is a requirement of their research-funding agency, or they may do this so non-subscribers can access their article for free.

Common Ground's open access charge is \$250 per article—a very reasonable price compared to our hybrid open access competitors and purely open access journals resourced with an author publication fee. Digital articles are normally only available through individual or institutional subscriptions or for purchase at \$5 per article. However, if you choose to make your article Open Access, this means anyone on the web may download it for free.

Paying subscribers still receive considerable benefits with access to all articles in the journal, from both current and past volumes, without any restrictions. However, making your paper available at no charge through Open Access increases its visibility, accessibility, potential readership, and citation counts. Open Access articles also generate higher citation counts.

Institutional Open Access

Common Ground is proud to announce an exciting new model of scholarly publishing called Institutional Open Access.

Institutional Open Access allows faculty and graduate students to submit articles to Common Ground journals for unrestricted open access publication. These articles will be freely and publicly available to the whole world through our hybrid open access infrastructure. With Institutional Open Access, instead of the author paying a per-article open access fee, institutions pay a set annual fee that entitles their students and faculty to publish a given number of open access articles each year.

The rights to the articles remain with the subscribing institution. Both the author and the institution can also share the final typeset version of the article in any place they wish, including institutional repositories, personal websites, and privately or publicly accessible course materials. We support the highest Sherpa/Romeo access level—Green.

For more information on how to make your article Open Access, or information on Institutional Open Access, please contact us at support@cgnetworks.org.



International Award for Excellence

The International Journal of Religion and Spirituality in Society presents an annual International Award for Excellence for new research or thinking in the area of religion. All articles submitted for publication in *The International Journal of Religion and Spirituality in Society* are entered into consideration for this award. The review committee for the award is selected from the International Advisory Board for *The International Journal of Religion and Spirituality in Society* and the annual International Conference on Religion and Spirituality in Society. The committee selects the winning article from the ten highest-ranked articles emerging from the review process and according to the selection criteria outlined in the reviewer guidelines.

Award Winner, Volume 8

Hans-Martien ten Napel, Associate Professor, Institute of Public Law, Section of Constitutional and Administrative Law, Leiden Law School, Leiden, Netherlands

For the Article

"The Significance of Communal Religious Freedom for Liberal Democracy," *The International Journal of Religion and Spirituality in Society*, Volume 8 Issue 3

DOI:10.18848/2154-8633/CGP/v08i03/25-33

Abstract

Leading US scholar of constitutional interpretation Michael Paulsen has developed an interesting theory of religious freedom called "The Priority of God." Paulsen distinguishes, first of all, a liberal conception of religious freedom, according to which it is widely assumed that religious truth exists in a society and the state is tolerant towards various faiths and other traditions. The US, however, has developed in the direction of a modern conception of religious freedom, which no longer recognises religious truth although the state remains tolerant. Moreover, still according to Paulsen, several European countries have adopted a postmodern conception of religious freedom. This conception does not only no longer recognise religious truth, but also implies a considerably less tolerant state, as secularism becomes the established "religion." This view paradoxically resembles the preliberal stance of religious intolerance out of the conviction that religious truth exists. In response to such developments, the current article makes a case for the classical liberal position with respect to religious freedom. A liberal religious freedom conception forms the best guarantee that societal institutions will be able to fulfill their constitutional functions of a check on the government and as "seedbeds of virtue."





Research Network Membership and Personal Subscriptions

As part of each conference registration, all conference participants (both virtual and in-person) have a one-year digital subscription to *The International Journal of Religion and Spirituality in Society*. This complimentary personal subscription grants access to the current volume as well as the entire backlist. The period of complimentary access begins at the time of registration and ends one year after the close of the conference. After that time, delegates may purchase a personal subscription.

To view articles, go to <https://cgscholar.com/bookstore> and select the "Sign in" option. An account in CG Scholar has already been made on your behalf; the username/email and password are identical to your CG Publisher account. After logging into your account, you should have free access to download electronic articles in the bookstore. If you need assistance, select the "help" button in the top-right corner, or contact support@cgscholar.com.

Journal Subscriptions

Common Ground offers print and digital subscriptions to all of its journals. Subscriptions are available to *The International Journal of Religion and Spirituality in Society* and to custom suites based on a given institution's unique content needs. Subscription prices are based on a tiered scale that corresponds to the full-time enrollment (FTE) of the subscribing institution.

For more information, please visit:

- <https://religioninsociety.com/journal/hybrid-open-access>
- Or contact us at subscriptions@cgnetworks.org

Library Recommendations

Use our website to recommend that your institution subscribe to *The International Journal of Religion and Spirituality in Society*: https://cgscholar.com/cg_support/en/docs/58-institutional-subscriptions.

Revista Internacional de Religión y Espiritualidad en la Sociedad

*Con el propósito de establecer nuevos marcos de referencia
en lo que respecta tanto a la elaboración interactiva de
conocimientos como a la publicación académica*



Identificador digital:
en trámite

Fundación:
2018

Frecuencia de publicación:
semestral

ISSN:
en trámite

<https://la-religion.com/revista>

La Revista Internacional de Religión y Espiritualidad en la Sociedad busca forjar un marco intelectual de referencia para el estudio académico de la religión y la espiritualidad, así como motivar una discusión interdisciplinar sobre el papel de la religión y la espiritualidad en la sociedad. Se pretende que sea un espacio para el examen crítico, análisis y la experimentación de ideas que relacione las filosofías religiosas con sus contextos en la historia universal, lugares de culto, en la calle y en las comunidades. La revista responde a la necesidad de discusión crítica sobre temas religiosos, específicamente aquellos que se sitúen en el contexto actual de ética, guerra, política, antropología, sociología, educación, liderazgo, compromiso artístico y la disonancia y resonancia entre tradiciones religiosas y tendencias contemporáneas.

Los artículos publicados en la revista abarcan desde las temáticas generales y filosóficas hasta el análisis específico, basado en la familiaridad y comprensión de un área de conocimiento religioso. Ponen en diálogo a filósofos, teólogos, políticos y educadores, por nombrar sólo algunos de los intervinientes en esta conversación.

La revista está dirigida a los profesores, filósofos, teólogos, políticos y educadores que tengan interés y preocupación por la teoría, investigación y práctica de la religión, el impacto de las tradiciones religiosas y espirituales sobre las visiones del mundo y el impacto de las tendencias sociales actuales sobre dichas tradiciones.

La Revista Internacional de Religión y Espiritualidad en la Sociedad emplea un sistema de revisión por pares, apoyado en rigurosos procesos de clasificación de artículos conforme a criterios académicos y comentarios cualitativos, para asegurarse de que sólo los trabajos intelectuales de gran sustancia e impacto sean publicados.





El proceso de publicación

1. **Fase 1: Compruebe los requerimientos:** Todos los artículos que se envíen deberán cumplir los criterios que aparecen listados en nuestra página de directrices de autor. Le rogamos que realice una revisión exhaustiva de su artículo antes de enviárnoslo, a fin de asegurar el cumplimiento de estos criterios. Puede consultarlas aquí: <https://cgespanol.org/support/directrices-para-los-autores>
2. **Fase 2: Envíe el artículo:** Cuando haya comprobado que su artículo cumple todos los requerimientos, visite la página de envío de artículos, y cumplimente el formulario que aparece allí. Le rogamos que solo nos envíe un formulario por cada artículo individual. Si ya nos envió el formulario, no lo reenvíe para el mismo artículo. Cuando recibamos el formulario y su artículo, se lo notificaremos por correo electrónico en un plazo de 3 a 4 días laborables.

<https://cgespanol.org/support/envio-de-articulos>

3. **Fase 3: Consulte el estado de su artículo:** Cuando envíe el artículo recibirá, periódicamente, información actualizada sobre su estado. A los autores que hayan realizado envíos recientemente, se les notificarán los cambios de estado en sus artículos mediante correo electrónico, desde la dirección estado@cgnetworks.org. En los mensajes aparecerá la ID de trabajo que identifica a su artículo: se trata de un número de referencia asignado exclusivamente a su trabajo. Podrá consultar el estado de su artículo introduciendo la ID de trabajo correspondiente en la búsqueda de la página Consultar el estado de mi artículo: <https://cgespanol.org/support/buscar-estado>. Puede solicitarnos más información enviando un correo electrónico a la dirección estado@cgnetworks.org.
4. **Fase 4: Envío inicial aceptado para Revisión por Pares:** Todos los envíos se examinan con el fin de comprobar si satisfacen los criterios establecidos para los artículos (y que pueden consultarse en Directrices para los autores). En caso de que el artículo cumpla estos criterios, se asignará (preservando el anonimato del autor o autores) a dos revisores cualificados. Puede consultar la normativa aplicada a la revisión por pares en nuestra página de Ética editorial, ubicada junto al reglamento de revisión por pares. También puede consultar la sección “Ética editorial y mala praxis”.
5. **Fase 5: Resolución de la revisión por pares:** Cuando se disponga de ambos informes de la revisión, se le enviarán adjuntos en un correo electrónico —preservando el anonimato de los revisores— junto con la decisión que han tomado acerca de su artículo.

A los artículos que no han superado una primera instancia de revisión paritaria, se les concede la oportunidad de ser de nuevo revisados por dos revisores diferentes. En ese caso, deberá realizar modificaciones previas a su artículo, basadas en los comentarios e información que se le ha suministrado y haciendo uso del formulario de cambios. Puede descargar el formulario de cambios en la página: <https://cgespanol.org/support/formulario-de-cambios>.

Si el artículo no supera una segunda instancia de revisión por pares, se desestimaré y no será publicado.

6. **Fase 6: Confirmar membresía:** Si su artículo es aceptado, o bien se aceptará cuando aplique la revisión requerida, procederemos a verificar su membresía. Se requiere que el autor —al menos uno de los autores, si se trata de un trabajo conjunto— cuente con una membresía en la red de investigación correspondiente, o bien que se haya inscrito para asistir a un congreso.

Tenga presente que:

*Las inscripciones de pago para asistir a congresos incluyen membresía en la red de investigación. Si tiene previsto asistir a un congreso, recibirá la membresía cuando complete su inscripción. Alternativamente, si se registra como miembro de una red de investigación ahora y tiene pensado asistir a un congreso más tarde, el precio de la membresía en la red se descontará de la tarifa de inscripción al congreso (*en cuyo caso, deberá tratarse de un congreso afín a la revista de la red de investigación correspondiente y que se celebre durante el año en vigor).*

7. **Fase 7: Acuerdo de Publicación:** A continuación, le pediremos que acepte los términos de nuestro acuerdo editorial. Si se decanta por la modalidad de acceso abierto híbrido, este es el momento más oportuno para contratar las opciones de publicación con acceso abierto. También puede que esté interesado en consultar la información relativa a derechos y licencias del autor.



8. **Fase 8: Prepare su artículo para el envío final:** Tras aceptar los términos del acuerdo, dispondrá de 30 días para completar las revisiones que requiera la versión definitiva de su artículo y enviárnoslo. Antes de proceder con el envío, debe asegurarse de que la versión final cumpla con las directrices para el envío final que puede consultar en: <https://cgspanol.org/support/envio-final-directrices>. Incluye, entre otras cosas, el uso de notas bibliográficas según el Manual de Estilo Chicago, 17ª Edición, plantilla para los artículos, etc. Los artículos aceptados con revisiones deben incluir el formulario de cambios.

Los artículos que no cumplan los criterios listados en la página se devolverán a sus autores, de manera iterativa, hasta que se satisfagan.

9. **Fase 9: Comprobaciones finales:** Tras recibir el envío final de su artículo, nuestro departamento editorial realizará unas últimas comprobaciones, antes de la edición.

10. **Fase 10: Edición:** Si la versión final del artículo reúne los criterios establecidos, comenzará a editarse. Durante el proceso, nuestro equipo editorial le informará sobre los pequeños errores e irregularidades que detecte en el texto —si los hubiera—. Puede tratarse de problemas relativos a citas y referencias, errores ortográficos, gramaticales o inconsistencias en el formato. Corre por cuenta del autor —o autores— realizar las correcciones oportunas. Si se ajusta al formato de la plantilla para artículos, y observa escrupulosamente las normas de citación del manual de estilo Chicago, minimizará la incidencia de correcciones a posteriori. Cuando el autor haya aplicado las correcciones requeridas, elaboraremos una “prueba de imprenta” para mostrarle el resultado.

11. **Fase 11: Publicación del Artículo:** Los artículos se publican, en primer lugar, en nuestra librería virtual inserta en la plataforma CGScholar. Después de la publicación online, los números completos de las revistas se publican en marzo y septiembre (periodicidad semestral). Los artículos publicados online incluyen una citación completa y una dirección DOI permanente. No olvide mantener su perfil CG Scholar actualizado, o agregar su ORCID iD a fin de maximizar la visibilidad de su artículo.

Fechas de envío

Puede enviar su artículo para publicación en la revista en cualquier momento del año. Las fechas límite son las siguientes:

- Primera Ronda de Envíos – 15 de marzo
- Segunda Ronda de Envíos – 15 de septiembre

Nota: Si el artículo se envía después de la fecha límite para el volumen de la revista, se tendrá en cuenta para su publicación en el siguiente volumen. Cuanto antes lo envíe, más rápidamente pasará a fase de revisión por pares. Además, puesto que publicamos primero online, un pronto envío permite que su artículo sea publicado con citación completa tan pronto como esté listo, incluso antes de que el número de la revista se publique.





Acceso Abierto Híbrido

Todas las revistas de Common Ground tienen Acceso Abierto Híbrido. Esta es una opción cada vez más ofrecida tanto por las editoriales universitarias como por las comerciales.

Las revistas de acceso abierto “tradicionales” son financiadas por instituciones académicas, fundaciones benéficas o agencias gubernamentales. Las de aparición más reciente imponen elevados costes de publicación a los autores. Nosotros proponemos un acceso abierto híbrido - este modelo se está extendiendo cada vez más entre las imprentas universitarias y editoriales comerciales de renombre-. Procuramos, no obstante, mantener los costes de esta opción en un nivel asequible, requiriendo de los autores tan solo una modesta suma.

En el modelo de acceso abierto híbrido, cualquier persona que realice una búsqueda en la web podrá acceder a ciertos artículos sin coste alguno (“acceso abierto”), mientras que otros solo estarán disponibles para nuestros suscriptores.

Si publica en nuestras revistas, su artículo será accesible por un gran número de académicos suscritos a título individual o como parte de alguna institución. Sin embargo, dotar de acceso abierto a su artículo le permitirá abarcar una audiencia más amplia, expandir la difusión de su investigación e incrementar el número de académicos que la citan.

Acceso Abierto Institucional

Common Ground anuncia un nuevo modelo de publicación académica llamado Acceso Abierto Institucional.

Mediante el pago de una cuota fija anual, la inscripción de acceso abierto institucional otorga, a estudiantes y profesores de una institución, el derecho a publicar cierto número de artículos de acceso abierto en nuestras revistas académicas de revisión por pares. Los autores y la propia institución se benefician de una mayor visibilidad de sus trabajos, y de la libertad para distribuirlos en formato impreso, si así lo desean.

Como ventaja adicional, la institución suscriptora retiene todos los derechos de la publicación. Tanto el autor como la institución a la que pertenece, pueden, si lo desean, compartir la versión editada y maquetada de su artículo por cualquier medio que consideren oportuno, incluyendo repositorios institucionales, páginas webs personales, o como material didáctico de acceso público o privado.

La tarifa anual de acceso abierto institucional cubre los gastos para una determinada cantidad de publicaciones por parte de profesores y alumnos de la institución, una vez que sus artículos hayan superado con éxito la revisión por pares. Los artículos podrán ser publicados en cualquiera de nuestras revistas académicas.

Para más información sobre cómo poner su artículo en Acceso Abierto, o para más información sobre el Acceso Abierto Institucional, contacte con nosotros en soporte@cgespanol.org.

Religion in Society Book Imprint

*Aiming to set new standards in participatory knowledge
creation and scholarly publication*



Call for Books

The Religion in Society Research Network is setting new standards of rigorous academic knowledge creation and scholarly publication. If your book is a brilliant contribution to a specialist area of knowledge that only serves a small intellectual community, we still want to publish it.

Book Proposal Guidelines

Books should be between 30,000 and 150,000 words in length. They are published simultaneously in print and electronic formats. To publish a book, please send us a proposal including:

- Title
- Author(s)/editor(s)
- Draft back-cover blurb
- Author bio notes(s)
- Table of contents
- Intended audience and significance of contribution
- Sample chapters or complete manuscript
- Manuscript submission date

Submit proposals by email to books@cgnetworks.org. Please note the book imprint to which you are submitting in the subject line.

What We Publish?

We welcome proposals or completed manuscripts between 30,000 words and 150,000 words in length that fall into one of the following categories:



New Works

We accept proposals that are individually or jointly authored books.



Collections

Edited collections addressing a clear theme or collections of articles previously published in Common Ground Research Networks journals.



Classics

Re-issued or out-of-copyright classics with new introductions.

Why Publish With Us?

We're not focused solely on the size of potential markets or competition from other books. We're only interested in the quality of the work.



Inclusive

Submissions from across national origins, experiences, and disciplinary perspectives.



Broad or Niche

We are not driven solely by potential sales, but by the quality of the work. Books on niche topics or specialized subjects are welcome.



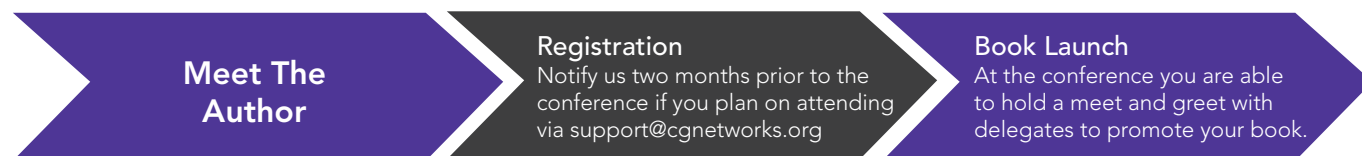
Better Feedback

Our process pairs authors with reviewers specialized in the area topic.





Author Support



Five Minute Q&A Video

Newly published authors are encouraged to send in a five minute video about themselves that will allow them to interact with their readers. Once approved, the video will be uploaded to scholar, and shared through Common Ground Research Networks social media.

- What made you write about this subject?
- What is your favorite chapter of the book?
- What is your writing process like?
- What is the message that you would take away from your book?



Scholar Account

Every author is given a Common Ground Scholar Account. This account will allow learners to represent their knowledge multi-modally in the 'cloud' - with text, image, audio, video and dataset, all in the one space. A space to interact with people who have read or who are interested in your book. Scholar acts as your own scholarly social network for you to promote your book and interact with peers in a similar field of study.

Call for Book Reviewers

Common Ground Research Networks is seeking distinguished peer reviewers to evaluate book manuscripts.

As part of our commitment to intellectual excellence and a rigorous reviewing process, Common Ground sends book manuscripts that have received initial editorial approval to peer reviewers to further evaluate and provide constructive feedback. The comments and guidance that these reviewers supply is invaluable to our authors and essential part of the publication process.

We recognize the important role of reviewers by acknowledging book reviewers as members of the Editorial Review Board for a period of at least one year. The list of members of the Editorial Review Board will be posted on our website.

If you would like to review book manuscripts, please send an email to books@cgnetworks.org with:



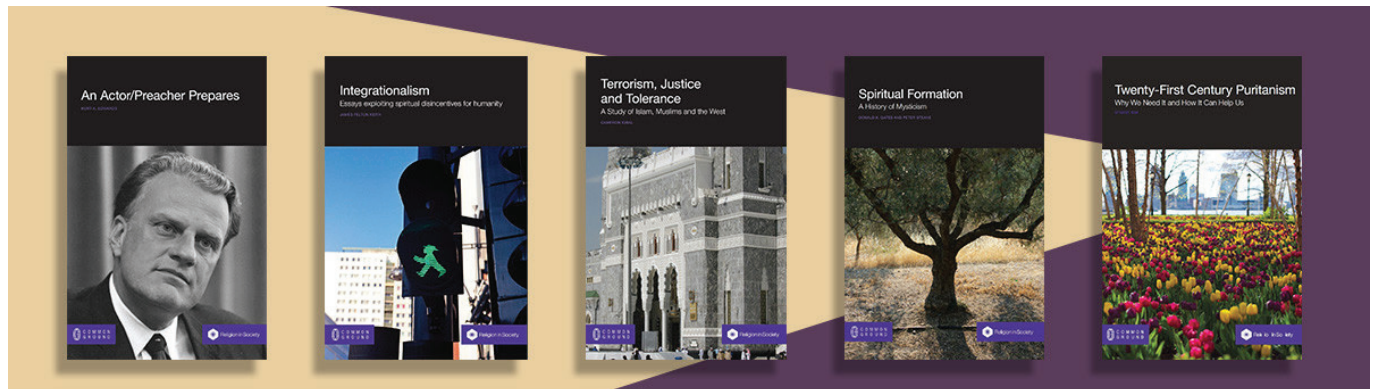
A brief description of your professional credentials



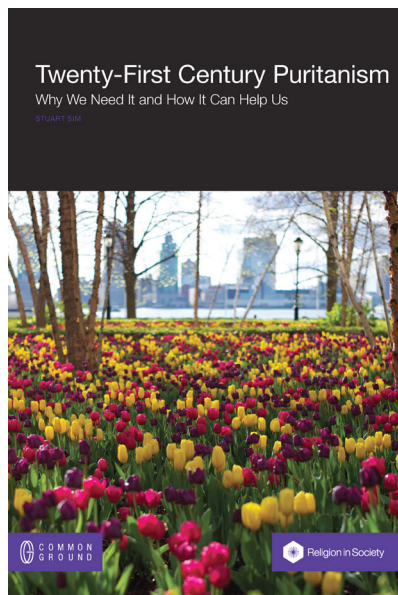
A list of your areas of interest and expertise



A copy of your CV with current contact details



Religion in Society Book Imprint

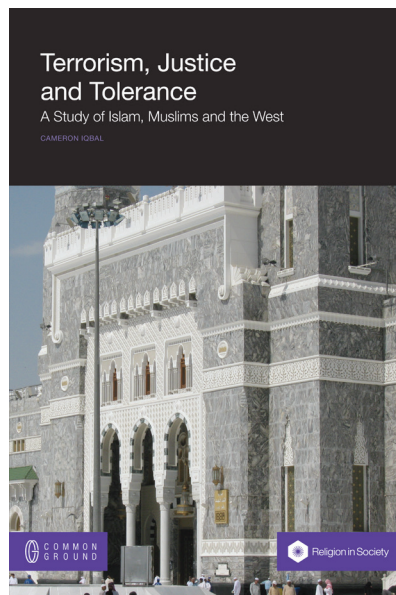


Twenty-First Century Puritanism:
Why We Need It and How It Can Help Us

Stuart Sim

DOI:
10.18848/978-1-61229-948-8/CGP

Think Puritanism is a negative term? Stuart Sim's *Twenty-First Century Puritanism* provocatively argues that it can be re-appropriated, and puts forward a secularised philosophy of Puritanism suitable for today's world.

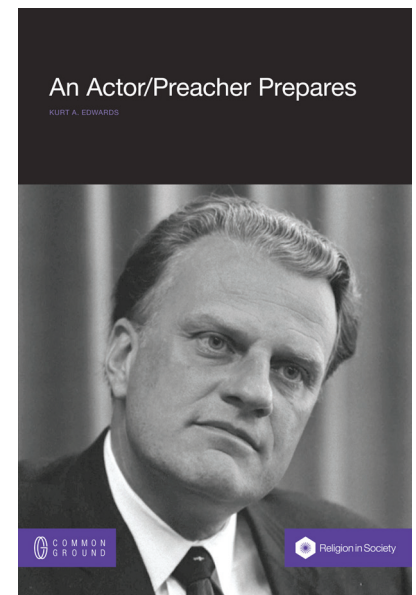


Terrorism, Justice and Tolerance:
A Study of Islam, Muslims and the West

Cameron Iqbal

DOI:
10.18848/978-1-86335-871-2/CGP

Since the 9/11 attacks the world has been led to believe that Muslims, encouraged by their religion, Islam, play a major part in terrorist acts around the world.



An Actor/Preacher Prepares:
Billy Graham Performs the New Revivalism

Kurt Edwards

DOI:
10.18848/978-1-86335-983-2/CGP

Throughout Billy Graham's career, the evangelist used performative techniques to ensure that he would not be perceived as an "Elmer Gantry," a huckster preacher out to win money and fame.

Find these and more books at <https://cgscholar.com/bookstore>.



International Conference on Religion & Spirituality in Society

*Curating global interdisciplinary spaces, supporting
professionally rewarding relationships*

Congreso Internacional sobre Religión y Espiritualidad en la Sociedad

*Curando espacios interdisciplinarios globales, apoyando
relaciones profesionales gratificantes*



Conference History

Founded in 2011, the International Conference on Religion and Spirituality in Society brings together scholars, teachers, and practitioners together to reflect on the relationships of religion and spirituality to society. The conference aims to provide a space for careful, scholarly reflection, and open dialogue.

The International Conference on Religion and Spirituality in Society is built upon four key features: Internationalism, Interdisciplinarity, Inclusiveness, and Interaction. Conference delegates include leaders in the field as well as emerging scholars, who travel to the conference from all corners of the globe and represent a broad range of disciplines and perspectives. A variety of presentation options and session types offer delegates multiple opportunities to engage, to discuss key issues in the field, and to build relationships with scholars from other cultures and disciplines.

Past Conferences

- 2011 - University Center, Chicago, USA
- 2012 - UBC, Robson Square, Vancouver, Canada
- 2013 - Arizona State University, Tempe, USA
- 2014 - Universidad Nacional Costa Rica, Heredia, Costa Rica
- 2015 - University of California at Berkeley, Berkeley, USA
- 2016 - The Catholic University of America, Washington D.C. , USA
- 2017 - Imperial College London, London, UK
- 2018 - University of California at Berkeley, Berkeley, USA

Plenary Speaker Highlights:

The International Conference on Religion and Spirituality in Society has a rich history of featuring leading and emerging voices from the field, including:

- Desmond Cahill, RMIT University, Melbourne, Australia (2012)
- Wendy Doniger, University of Chicago Divinity School, Chicago, USA (2011)
- Tracy Fessenden, Arizona State University, Tempe, USA (2013)
- Gary T. Gardner, Worldwatch Institute, Washington D.C., USA (2016)
- Steve Knowles, University of Chester, Chester, UK (2014)
- Robert McKim, University of Illinois at Urbana-Champaign, Champaign-Urbana, USA (2011)
- Francisco Mena, National University of Costa Rica, Heredia, Costa Rica (2014)
- David J. O'Brien, University of Missouri, Columbia, USA (2017)
- Steven Pfaff, University of Washington, Seattle, USA (2015)
- Norbert M. Samuelson, Arizona State University, Tempe, USA (2013)
- Rhys H. Williams, Loyola University, Chicago, USA (2015)

Become a Partner

Common Ground Research Networks has a long history of meaningful and substantive partnerships with universities, research institutes, government bodies, and non-governmental organizations. Developing these partnerships is a pillar of our Research Network agenda. There are a number of ways you can partner with a Common Ground Research Network. Contact us at support@religioninsociety.com to become a partner.





Principios y Características del Congreso

La estructura de los congresos de Common Ground Research Networks se basa en cuatro principios básicos que motivan todos los aspectos de la Red de Investigación.

Internacional

Los congresos se celebran en diferentes lugares del mundo para favorecer que los ponentes conozcan y experimenten diferentes países y ubicaciones. Pero, aún más importante, el Congreso Internacional sobre Religión y Espiritualidad en la Sociedad ofrece una oportunidad tangible y significativa para conocer a académicos de diversas culturas y enfoques heterogéneos. Este año concurrirán delegados provenientes de 28 países diferentes, lo que supondrá una oportunidad sin parangón para establecer contacto con colegas que proceden de diferentes lugares del planeta.

Interdisciplinar

A diferencia de congresos de asociaciones en los que asisten delegados con experiencia y especialidad similares, estos congresos reúnen a investigadores, profesionales y académicos de una amplia gama de disciplinas, que tienen en común su interés por los temas y la problemática propia de esta Red de Investigación. Como resultado, los temas se abordan desde una variedad de perspectivas, se estiman los métodos interdisciplinarios y se anima al respeto mutuo y la colaboración.

Inclusivo

Son bienvenidas, tanto en las redes de investigación como a los congresos, todas aquellas personas cuyo trabajo académico sea sólido y competente, sin importar su disciplina, cultura, institución o trayectoria curricular. Ya sea profesor emérito, estudiante graduado, investigador, docente, político, profesional o administrador, su trabajo y su voz pueden contribuir a la base colectiva de conocimiento que se crea y se comparte en estas redes.

Interactivo

Con la finalidad de maximizar el beneficio que aporta la diversa riqueza cultural, curricular y de los diferentes enfoques que confluyen en el Congreso, resulta necesario incrementar las oportunidades de expresión, diálogo, participación e interacción. El Congreso ofrece diversos formatos de sesiones —que comprenden diferentes grados de estructuración— para brindar estas oportunidades.



Conference Principles and Features

The structure of the conference is based on four core principles that pervade all aspects of the Research Network:

International

This conference travels around the world to provide opportunities for delegates to see and experience different countries and locations. But more importantly, the Religion in Society conference offers a tangible and meaningful opportunity to engage with scholars from a diversity of cultures and perspectives. This year, delegates from over 28 countries are in attendance, offering a unique and unparalleled opportunity to engage directly with colleagues from all corners of the globe.

Interdisciplinary

Unlike association conferences attended by delegates with similar backgrounds and specialties, this conference brings together researchers, practitioners, and scholars from a wide range of disciplines who have a shared interest in the themes and concerns of this research network. As a result, topics are broached from a variety of perspectives, interdisciplinary methods are applauded, and mutual respect and collaboration are encouraged.

Inclusive

Anyone whose scholarly work is sound and relevant is welcome to participate in this research network and conference, regardless of discipline, culture, institution, or career path. Whether an emeritus professor, graduate student, researcher, teacher, policymaker, practitioner, or administrator, your work and your voice can contribute to the collective body of knowledge that is created and shared by this research network.

Interactive

To take full advantage of the rich diversity of cultures, backgrounds, and perspectives represented at the conference, there must be ample opportunities to speak, listen, engage, and interact. A variety of session formats, from more to less structured, are offered throughout the conference to provide these opportunities.





Ponencias plenarias

Los ponentes plenarios, elegidos de entre los más destacados pensadores del mundo, ofrecen ponencias formales sobre temas de amplio interés para la Red de Investigación y los participantes del congreso. Uno o más oradores están programados en una ponencia plenaria, casi siempre la primera del día. Por regla general no hay preguntas ni conversación durante estas sesiones. Los oradores plenarios responden preguntas y participan en charlas informales y prolongadas durante sus conversaciones en el jardín.



Charlas de jardín

Las conversaciones en el jardín son sesiones informales, no estructuradas que brindan a los delegados la oportunidad de reunirse con oradores plenarios y conversar tranquilamente sobre temas derivados de su ponencia. Cuando el lugar y el clima lo permiten tratamos de acomodar sillas en círculo en el exterior.



Mesas redondas

Celebradas el primer día del congreso, las mesas redondas constituyen una de las primeras oportunidades para conocer a otros participantes con intereses y preocupaciones similares. Los participantes eligen los grupos que prefieren según grandes áreas temáticas y se enfrascan en largas conversaciones sobre los asuntos y preocupaciones que les parecen de mayor relevancia para ese segmento de la red de investigación. Quizá guíen la conversación preguntas como "¿Quiénes somos?", "¿Qué tenemos en común?", "¿Qué retos enfrenta hoy la sociedad en esta materia?", "¿Qué desafíos afrontamos para construir conocimiento y operar cambios significativos en este asunto?" Cuando es posible, se lleva a cabo una segunda mesa redonda el último día del congreso, para que el grupo original vuelva a reunirse y discuta sus cambios de puntos de vista y opiniones a raíz de la experiencia del congreso. Los informes de las mesas redondas dan a los participantes un marco para sus últimas conversaciones durante la sesión de clausura.



Ponencias temáticas

Las ponencias temáticas se agrupan por temas generales en sesiones compuestas por tres o cuatro ponencias, seguidas de una discusión grupal. Cada ponente de la sesión realiza una ponencia formal de su trabajo, que dura 20 minutos; una vez presentados todos, sigue una sesión de preguntas y respuestas, y una de discusión grupal. Los moderadores de la sesión presentan a los ponentes, miden el tiempo de las ponencias y facilitan la discusión.



Coloquios

Los coloquios son organizados por un grupo de colegas que desean presentar varias dimensiones de un proyecto o perspectivas sobre un asunto. A cuatro o cinco ponencias formales breves siguen comentarios, discusiones grupales o ambos. Se puede presentar a la revista uno solo o múltiples artículos con base en el contenido de un coloquio.



Plenary

Plenary speakers, chosen from among the world's leading thinkers, offer formal presentations on topics of broad interest to the research network and conference delegation. One or more speakers are scheduled into a plenary session, most often the first session of the day. As a general rule, there are no questions or discussion during these sessions. Instead, plenary speakers answer questions and participate in informal, extended discussions during their Garden Conversation.



Garden Conversation

Garden Conversations are informal, unstructured sessions that allow delegates a chance to meet plenary speakers and talk with them at length about the issues arising from their presentation. When the venue and weather allow, we try to arrange for a circle of chairs to be placed outdoors.



Talking Circles

Held on the first day of the conference, Talking Circles offer an early opportunity to meet other delegates with similar interests and concerns. Delegates self-select into groups based on broad thematic areas and then engage in extended discussion about the issues and concerns they feel are of utmost importance to that segment of the research network. Questions like "Who are we?", "What is our common ground?", "What are the current challenges facing society in this area?", "What challenges do we face in constructing knowledge and effecting meaningful change in this area?" may guide the conversation. When possible, a second Talking Circle is held on the final day of the conference, for the original group to reconvene and discuss changes in their perspectives and understandings as a result of the conference experience. Reports from the Talking Circles provide a framework for the delegates' final discussions during the Closing Session.



Themed Paper Presentations

Paper presentations are grouped by general themes or topics into sessions comprised of three or four presentations followed by group discussion. Each presenter in the session makes a formal twenty-minute presentation of their work; Q&A and group discussion follow after all have presented. Session Chairs introduce the speakers, keep time on the presentations, and facilitate the discussion. Each presenter's formal, written paper will be available to participants if accepted to the journal.



Colloquium

Colloquium sessions are organized by a group of colleagues who wish to present various dimensions of a project or perspectives on an issue. Four or five short formal presentations are followed by a moderator. A single article or multiple articles may be submitted to the journal based on the content of a colloquium session.



Discusiones enfocadas

Para un trabajo que se presta más a la discusión o el debate, mejor que exponerlo mediante una ponencia formal, estas sesiones proporcionan un foro para una conversación de mesa redonda extendida entre un autor y un pequeño grupo de colegas interesados. Varias de dichas discusiones ocurren simultáneamente en un área especificada, con cada mesa de autor designada por un número correspondiente al título y tema enumerado en el programa previsto. Se usan resúmenes de las ideas principales del autor o de puntos de discusión para estimular y guiar el discurso. Se puede enviar a la revista un solo artículo con base en el trabajo académico e informado por la discusión centrada como corresponda.



Talleres

Los talleres implican una amplia interacción entre ponentes y participantes en torno a una idea o una experiencia práctica de una disciplina aplicada. Estas sesiones también pueden adoptar formato de panel, conversación, diálogo o debate preparados, todos con una considerable participación del público. En un taller puede someterse a aprobación para la revista un solo artículo (de varios autores, si se considera oportuno).



Sesiones de pósteres

Las sesiones de pósteres presentan los resultados preliminares en progreso o proyectos que se prestan a proyecciones y representaciones visuales. Estas sesiones permiten participar en discusiones informales con delegados interesados acerca del trabajo.



Exposición de innovaciones

Investigadores e innovadores muestran sus productos o sus ideas en lo concerniente a I+D. Todas las presentaciones deben basarse en la experiencia investigadora de los ponentes. Se permite la promoción de productos o servicios, pero no su venta en la sede del Congreso.



Ponencia virtual breve

La ponencia virtual breve es una presentación rápida en videos de 5 minutos. Los autores presentan resúmenes o perspectivas generales sobre su trabajo, describiendo las características principales (como propósito, procedimiento y resultado). De la misma manera que las ponencias de artículos, las charlas rápidas se agrupan de acuerdo con los temas o perspectivas en sesiones temáticas. Animamos a los autores a enviar videos en el tradicional estilo de conferencia o videos que empleen apoyo visual como PowerPoint. El video final debe enviarse con un mes de antelación a la fecha de inicio del congreso. Después del congreso, los videos se subirán al canal de YouTube de la Red de Investigación. Los artículos completos basados en ponencias virtuales breves también se pueden enviar para considerarlos para la revista.



Póster virtual

Este formato es ideal para presentar los resultados preliminares de trabajo en progreso o proyectos que se prestan a proyecciones y representaciones visuales. Cada póster debe incluir un breve resumen del objetivo y procedimientos del trabajo. Después de la aceptación, se les brinda una plantilla a los presentadores y los pósteres virtuales se envían como un PDF o un PowerPoint. Los pósteres finales se deben enviar al menos un mes antes de la fecha de inicio del congreso. Los artículos completos basados en un póster virtual también se pueden enviar para considerarlos para la revista.



Focused Discussion

For work that is best discussed or debated, rather than reported on through a formal presentation, these sessions provide a forum for an extended “roundtable” conversation between an author and a small group of interested colleagues. Several such discussions occur simultaneously in a specified area, with each author’s table designated by a number corresponding to the title and topic listed in the program schedule. Summaries of the author’s key ideas, or points of discussion, are used to stimulate and guide the discourse. A single article, based on the scholarly work and informed by the focused discussion as appropriate, may be submitted to the journal.



Workshop/Interactive Session

Workshop sessions involve extensive interaction between presenters and participants around an idea or hands-on experience of a practice. These sessions may also take the form of a crafted panel, staged conversation, dialogue or debate—all involving substantial interaction with the audience. A single article (jointly authored, if appropriate) may be submitted to the journal based on a workshop session.



Poster Sessions

Poster sessions present preliminary results of works in progress or projects that lend themselves to visual displays and representations. These sessions allow for engagement in informal discussions about the work with interested delegates throughout the session.



Innovation Showcase

Researchers and innovators present products or research and development. All presentations should be grounded in presenters research experience. Promotional conversations are permissible, however, products or services may not be sold at the conference venue.



Virtual Lightning Talk

Lightning talks are 5-minute “flash” video presentations. Authors present summaries or overviews of their work, describing the essential features (related to purpose, procedures, outcomes, or product). Like Paper Presentations, Lightning Talks are grouped according to topic or perspective into themed sessions. Authors are welcome to submit traditional “lecture style” videos or videos that use visual supports like PowerPoint. Final videos must be submitted at least one month prior to the conference start date. After the conference, videos are then presented on the network YouTube channel. Full papers can based in the virtual poster can also be submitted for consideration in the journal.



Virtual Poster

This format is ideal for presenting preliminary results of work in progress or for projects that lend themselves to visual displays and representations. Each poster should include a brief abstract of the purpose and procedures of the work. After acceptance, presenters are provided with a template and Virtual Posters are submitted as a PDF. Final posters must be submitted at least one month prior to the conference start date. Full papers based on the virtual poster can also be submitted for consideration in the journal.





Thursday, 25 April / jueves, 25 de abril

8:00–9:00	Conference Registration Desk Open/Mesa de inscripción abierta
9:00–9:45	Conference Opening/Inauguración del Congreso—Dr. José Luis Ortega Martín, Scientific Director, Common Ground Research Networks, Professor, University of Granada, Granada, Spain; Dr. Luis Roger Castillo, Conference President, Center of Byzantine, Modern Greek, and Cypriot Studies, University of Granada, Granada, Spain
9:45–10:45	Plenary Session/Sesión plenaria—Dr. Roger Ferrer Ventosa, Professor, University of Girona, Girona, Spain
10:45–11:15	Garden Conversation/Charlas de jardín
11:15–11:25	Transition Break/Pausa
11:25–12:10	Talking Circles/Mesas redondas • Room 1: Bases religiosas (español) • Room 2: Comunidad religiosa y socialización (español) • Room 3: La política de la religión (español) • Room 4: Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas (español) • Room 5: Religious Foundations (English) • Room 6: Religious Community and Socialization (English) • Room 7: The Politics of Religion (English) • Room 8: 2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships (English)
12:10–13:10	Lunch/Almuerzo
13:10–14:50	Parallel Sessions/Sesiones paralelas
14:50–15:00	Coffee Break/Pausa para el café
15:00–16:15	Parallel Sessions/Sesiones paralelas
16:15–16:20	Transition Break/Pausa
16:20–17:35	Parallel Sessions/Sesiones paralelas
20:30	Conference Dinner/Cena del Congreso



Friday, 26 April / viernes, 18 de abril

8:30–9:00	Conference Registration Desk Open/Mesa de inscripción abierta
9:00–9:20	Daily Update/Noticias del día—Dr. José Luis Ortega Martín, Scientific Director, Common Ground Research Networks, Professor, University of Granada, Granada, Spain
9:20–10:20	Plenary Session/Sesión plenaria—Dr. Victor Borrego Nadal, Professor, University of Granada, Granada, Spain
10:20–10:50	Garden Conversation/Charlas de jardín
10:50–11:00	Transition Break/Pausa
11:00–12:40	Parallel Sessions/Sesiones paralelas
12:40–13:40	Lunch/Almuerzo
13:40–14:55	Parallel Sessions/Sesiones paralelas
14:55–15:05	Coffee Break/Pausa para el café
15:05–15:50	Parallel Sessions/Sesiones paralelas
15:50–15:55	Transition Break/Pausa
15:55–17:10	Parallel Sessions/Sesiones paralelas
17:10–17:40	Conference Closing and Award Ceremony/Clausura del Congreso—Dr. José Luis Ortega Martín, Scientific Director, Common Ground Research Networks, Professor, University of Granada, Granada, Spain; Dr. Luis Roger Castillo, Conference President, Center of Byzantine, Modern Greek, and Cypriot Studies, University of Granada, Granada, Spain
19:00–20:30	Conference Closing Reception and Flamenco/Cóctel de despedida y flamenco





Eventos especiales

Tour del Congreso: Religiones y culturas de Granada

Miércoles, 24 de abril | Hora: 17:00 (5 PM) | Duración: Aproximadamente 2 horas | Precio: US\$25.00

Punto de encuentro: Plaza de Isabel la Católica (Al final de la Gran Vía, al lado de la estatua de Colón)

Islam, judaísmo y cristianismo, tres religiones en principio tan diferentes pero con tantos puntos en común que consiguieron encontrar su espacio dentro del Reino de Granada para hacer de este pequeño reino uno de los más prósperos de su época. En esta visita recorreremos los lugares físicos en los que se asientan las tres culturas en la ciudad de Granada para adentrarnos en su religión, cultura y tradiciones:

El Realejo, centro de la Garnata Al-Yahud (la Granada de los judíos) uno de los centros de poder y riqueza de la ciudad, con personajes ilustres como Samuel Negrella o Saúl Ibn Tibon.

El Albayzín, la antigua granada musulmana, donde en la actualidad mejor se puede observar la fuerte influencia del pasado y presente musulmán en España.

El centro histórico, centro de la vida cristiana de Granada, con su imponente catedral y plazas para la celebración de los actos religiosos que marcan el calendario de la ciudad.

En este recorrido descubriremos cómo estas tres culturas coexistieron en distintas épocas, con sus luces, pero también con su sombras, fruto de una época convulsa como fue la edad media en este pequeño reino al sur de Europa.

Cena del Congreso: Mirador de Morayma

Fecha: Jueves, 25 de abril | Hora: 20:30 (8:30 PM) | Precio: US\$60.00

Dirección del restaurante: Mirador de Morayma, C/ Pianista García Carillo, 2, Granada, España

Únase a otros participantes del Congreso, ponentes plenarios y el Comité Organizador para la cena en el restaurante Mirador de Morayma para disfrutar de una cena en un carmen morisco situado en el barrio histórico del Albaicín. Disfrute de las vistas a la Alhambra en un entorno tradicional e histórico disfrutando de la gastronomía tradicional granadina.

Cóctel de despedida del Congreso y Flamenco

Fecha: Viernes, 26 de abril | Hora: 19:00–20:30 (7 PM–8:30 PM)

Lugar: Taberna Matipé, Calle Enriqueta Lozano, 14, 18009 (Granada)

Common Ground Research Networks celebrará un cóctel de clausura del congreso en la "Taberna Gastro-Pub Matipé". Únase a los demás delegados y ponentes plenarios para disfrutar de unas bebidas gratuitas, "tapas" y flamenco en directo.



Special Events

[Pre-Conference Tour: Religions and Cultures in Granada](#)

Wednesday, 24 April | Time: 17:00 (5:00 PM) | Duration: Approximately 2 hours | Cost: US\$25

Meeting Location: Plaza de Isabel la Católica (at the end of the Gran Vía, next to the statue of Columbus)

Islam, Judaism, and Christianity: three different religions that have so much in common that they managed to find a space within the Kingdom of Granada to make it one of the most prosperous of its time. During this tour, we will visit places where these three cultures are prominent in the city of Granada to gain insight into their religion, culture, and tradition:

The Realejo, center of the Garnata Al-Yahud (the grenade of the Jews) is one of the centers of power and wealth of the city, with notable people like Samuel Negrella and Saúl Ibn Tibon.

El Albayzín, the ancient Muslim Granada, where the best influence of the Muslim past and present in Spain can be observed.

The historical Center of the Christian Life of Granada has an imposing cathedral and squares for the celebration of the religious acts that mark the calendar of the city.

During this tour, we will discover how these three cultures coexisted in different time periods, and how they survived a convulsive period that was common in this small kingdom in southern Europe.

[Conference Dinner – Mirador de Morayma](#)

Thursday, 25 April 2019 | Time: 20:30 (8:30 PM) | Cost: US\$60

Restaurant Address: Mirador de Morayma, C/ Pianista Garcia Carillo, 2, Granada, Spain

Join your fellow delegates for a delicious, traditional Spanish dinner where we'll dine under the stars and take in the magnificent views of one of the world's most iconic palaces - the Alhambra. Located in the historic Moorish neighborhood of the Albaicin, the dinner will take place at one of Granada's premier dining establishments.

[Conference Closing Reception and Flamenco](#)

Friday, 26 April | Time: 19:00–20:30 (7 PM–8:30 PM)

Location: Taberna Matipé, Calle Enriqueta Lozano, 14, 18009 Granada

Common Ground Research Networks will hold a closing reception at the Taberna Gasto-Pub Matipé. Join other delegates and plenary speakers to enjoy complimentary drink, tapas, and live flamenco music.





Roger Ferrer Ventosa

“Furia, manía, posesión. Artes visuales y lo daimónico, del Fedro de Platón a El exorcista”



Roger Ferrer Ventosa obtuvo el doctorado en humanidades en 2018. El contenido de su tesis refleja la investigación que llevó a cabo acerca de las conexiones existentes entre la historia del arte, las prácticas artísticas y el pensamiento mágico/simbólico. El objetivo de su investigación aspiraba arrojar cierta luz respecto a cómo las ideas pueden transformarse a sí mismas en el material visual. Este es un aspecto primordial, debido a que nos ayuda a comprender con más profundidad a la especie humana y cómo los seres humanos se conciben a sí mismos y al universo. Una de las consecuencias de ello es que el material visual desempeña el papel de termómetro que registra las variaciones ocurridas en la historia de las ideas y las sociedades. Sus publicaciones —artículos y capítulos— versan sobre diferentes áreas temáticas: estudios religiosos, estudios cinematográficos, literatura, estudios culturales, antropología del arte, cultura visual, historia de la filosofía, estética, etc. Todo ello constata su evidente capacidad de llevar a cabo una investigación de carácter transdisciplinar, aunque su área dominante se articula en torno a cómo las ideas devienen en imágenes, y en por qué las imágenes constituyen la herramienta epistemológica óptima de referencia aplicable a ciertos conceptos de carácter espiritual y metafísico, además de a otras nociones estrechamente relacionadas. Por otra parte, ha ganado diversos certámenes literarios y es autor de novela fantástica.

Víctor Borrego Nadal

“El ojo en la llama. Lo sagrado imaginable”



Víctor Borrego Nadal es escultor, doctor en Bellas Artes y profesor Titular del Departamento de Escultura de la Facultad de Bellas Artes de la Universidad de Granada, desde 1999. Autor de libros, textos críticos para catálogos, exposiciones y comisariados. Director, desde 2001 a 2019 de las Becas de residencia para estudiantes de arte alRasoy, desde 2011, del cine-fórum “El Cisne”. Ha impartido numerosos cursos, seminarios y talleres sobre los temas en los que centra sus investigaciones teóricas y prácticas: análisis de los lenguajes artísticos, semiótica de la imagen, diversidad cultural, simbolismo, emblemática, arte de la memoria, sueños, pensamiento mágico, imágenes visionarias, Art Brut, vida de los objetos, cine-poesía, etc. Ha dirigido y realizado diversos experimentos audiovisuales basados en procesos de creación condicionada.



Roger Ferrer Ventosa

"Frenzy, Mania, Possession, Visual Arts and the Daimonic: From Plato's Phaedrus to The Exorcist"



Roger Ferrer Ventosa earned his PhD in humanities in 2018. In his thesis, he investigated the links between art theory, artistic practices, and magical/symbolic thinking. The goal of his research has been to shed some light on how ideas can transform themselves into visual material. This is crucial because it helps us to better understand mankind and how human beings conceive themselves and the universe. One of the consequences is that visual material serves as a thermometer to spot variations in the history of ideas in societies. Taking his articles and chapters into consideration, he has published for difference fields of knowledge, such as religious studies, film studies, literature, cultural studies, anthropology of art, visual culture, history of philosophy, aesthetics, etc.; that is evidence that he is capable of conducting transdisciplinary research, although his area of expertise hinges on how ideas become images and why images are the best epistemological tool for referring to something spiritual, metaphysical, or related notions. He has won several literary awards and has published a fantasy novel.

Víctor Borrego Nadal

"Eye in the Flame: the Imaginable Sacred"



Víctor Borrego Nadal has worked as a sculptor and professor in the Faculty of Fine Arts at the University of Granada since 1999. He has authored books as well as critical texts for catalogues and exhibitions. From 2001 to 2019, he was director of the residence grants for art students al Raso and, since 2011, of the film-forum El Cisno. He has taught numerous courses, seminars, and workshops on his theoretical topics and practical investigations: analysis of artistic languages, semiotics of the image, cultural diversity, symbolism, emblematic, art of memory, dreams, magical thinking, visionary images, Art Brut, life of objects, cinema-poetry, etc. He has directed and conducted various audio-visual experiments based on creative processes.



Almudena Molina



Almudena Molina graduated in 2018 from the University of Navarra in philosophy and Spanish philology (funded by the alumni fellowship). During this current 2018-19 academic year, she will complete her postgraduate studies in social and political thought at the University of Sussex with the Chancellor's Scholarship. With the aim of pursuing a research career, she currently examines the political implications of the 'religious turn,' and that of Jean-Luc Nancy's deconstruction of Christianity, a subject that she will fully develop through a PhD dissertation. With the aid of a grant from the Spanish government, she has collaborated actively in this research task with the Department of Philosophy of the University of Navarra. Almudena has also recently published a work of poetry: *Roderas* (Seleer: 2017).

Chris Zajner



Chris Zajner is currently master's student in philosophy at Queens University in Kingston, Canada. His main academic interests are the history of philosophy, specifically early modern and Indian philosophy, as well as bioethics. His interests also include the study of religion and spirituality concerning its overlapping and interlinking with philosophy, specifically the notions of the reality/illusion distinction and the uses of indirect communication as the most viable means for pedagogy.

Driss Bouyahya



Dr. Driss Bouyahya is an associate professor at the School of Arts & Humanities at Moulay Ismail University, Meknes Morocco. He holds a PhD in political Islam and political communication. His fields of interest are religious studies, sociology of religion, intercultural communication, cultural studies, political Islam, and post-colonial studies. He has several publications, such as *Islam-Oriented Parties' Ideologies and Political Communication in Quest for Power in Morocco* with Cambridge Scholars Publishing, *Sufism & Religious Tourism*, *Islamist Movements in Morocco & their Typology*, and *Is Islam as an Ideology? How & Why?*

Hüseyin Emre Ceyhun



Hüseyin Emre Ceyhun is an MA student in the Department of Economics at Sabanci University, Turkey with a focus in Middle Eastern politics. He earned his bachelor degree in management and political science from Bogazici University and served as a research assistant at Harvard Business School and Princeton University. His research explores the recursive relationship between religiosity and comparative political behaviour by applying advanced statistical tools. He wrote extensively about public opinion in the Middle East at the Arab Barometer project, a nationally representative dataset surveying Middle Eastern countries. Currently, he is a research assistant at the World Values Survey.

Erin Martine Sessions



Erin Martine Sessions is the associate academic dean at Morling College, Sydney, Australia, where she lectures in church history and the Old Testament. She is also the domestic and family violence team lead at Common Grace, a network of over 40,000 Christians passionate about justice. Erin is a writer, speaker, and poet. Her poetry has appeared in Australia's oldest continuing literary journal, *Southerly*, and her scholarly work in peer-reviewed journal, *Crucible*.

Greg MacDonald



Greg MacDonald graduated with a bachelor's of theology (minor in philosophy) from Flinders University. Following this, he was awarded a master's degree in Islamic studies from The Centre for Islamic Studies and Civilization at Charles Sturt University. He developed an interest in interfaith dialogue during trips to the Middle East, where he observed first-hand the results of systemic failure to dialogue with the other and develop policies and strategies to promote social inclusivity. He is currently in the first year of a PhD with The Centre for Islamic Thought and Education at the University of South Australia and is supported by an Australian Government Research Training Program Scholarship. His research area is focused on factors that are affecting Muslim Christian dialogue in Australia, and developing strategies to promote inclusion.



Matthew Brown



Matthew Brown is an astrophysicist and educator with a longstanding interest in how spirituality, shamanism, and other indigenous practices shape the relationship of societies with their environments and how this informs their constructs of time and the cosmos. Working from outside the classical boundaries, Matthew is able to approach research topics from a multidisciplinary viewpoint, which has lead him to discover aspects of ancient cultural practice that have hitherto been overlooked. Developing new approaches for investigating non-material practices, Matthew has begun to unearth new potential insights, specifically with regard to the Indus Valley Culture.

Merve Cetinkaya



Merve Cetinkaya obtained her BA from Ankara University Divinity Faculty. She has finished her MA at Kings College London, Department of Religious Study; Religion in Contemporary Society with the dissertation *The Relationship Between Spiritual Experience and Happiness Among London Muslim Youth*. Currently, she is a PhD student at the University College London, Faculty of Brain Science; Division of Psychiatry. Her research interest is the relationship between spirituality and mental health, specifically Islamic spirituality (Sufism) and its relation with mental well-being among individuals. Her main interests are much related to the fields of culture, psychiatry, social psychology, and spirituality.

Nurul Huda Mohd. Razif



Dr. Nurul Huda Mohd. Razif is a social anthropologist and research fellow at the International Institute for Asian Studies (IIAS) in Leiden. She read anthropology and French studies at the University of Western Australia and Sciences Po Paris, before completing her PhD in social anthropology at Queens' College, Cambridge. Her doctoral research explores how changing marriage patterns and the increasing feasibility of contracting cross-border marriages in Thailand create a favorable climate for polygyny. Prior to joining IIAS, she had the pleasure of serving briefly as a visiting fellow at the Royal Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV). In summer 2019, she will join Collège d'Études-Mondiales – Fondation Maison des Sciences de l'Homme (CEM-FMSH) in Paris as a visiting fellow.

Taylor West



Taylor West is originally from the United States. He completed his undergrad in Madrid, Spain. He did his master's and PhD in contemporary history at the Universidad Autónoma de Madrid. His dissertation was published in 2017 under the title *Shards of Identity*. His scholarship focuses on the intersection of American evangelicalism, identity, and politics during the Cold War. He currently resides in Madrid.





María Helena Sánchez Gómez



Es licenciada en Derecho por la Universidad de Castilla-La Mancha y licenciada en Ciencias Religiosas por la Universidad Eclesiástica San Dámaso de Madrid. Completó su formación jurídica especializándose para ejercer como abogada en causas de nulidad matrimonial canónica en el Tribunal de la Rota de la Nunciatura Apostólica en España con sede en Madrid. En 2017 obtuvo un contrato de investigación financiado por el Ministerio de Economía y Competitividad para realizar su Doctorado en el Departamento de Derecho Eclesiástico del Estado de la Universidad Complutense de Madrid, donde trabaja a tiempo completo en el Proyecto de Investigación "Una revisión crítica de la jurisprudencia de Estrasburgo y su aplicabilidad al derecho español: religión, expresión, asociación y privacidad".

Catalina Cheng Lin



Doctoranda en Ciencias Sociales de la Universidad de Granada y miembro del grupo de investigación HUM-358 "Innovación curricular en contextos multiculturales". Entre sus intereses de investigación destacan los temas relacionados con la "neurociencia afectiva aplicada a la enseñanza/aprendizaje de lenguas extranjeras", el "uso de las TICs para mejorar el rendimiento cognitivo-afectivo del aprendizaje", el "multilingüismo", el "papel de la Paz en la Educación", la "innovación curricular en contextos multiculturales" y los "estudios socio-culturales interdisciplinarios".

Marina Rojo Gallego-Burín



Es profesora del C.U. San Isidoro-Universidad Pablo de Olavide. Es doctora en Ciencias Jurídicas por la Universidad de Granada, tras haber realizado la tesis doctoral titulada "El pensamiento jurídico de Francisco Bermúdez de Pedraza (1576-1655)". Una contribución a la jurisprudencia del Barroco, que obtuvo la calificación de sobresaliente cum laude. En cuanto a su formación, además es licenciada en Derecho y ha realizado dos másteres en Derecho Internacional Público y Derecho del Consumo y Empresa. En cuanto a las líneas de investigación que ha desarrollado destacan las dedicadas a la historiografía de la Edad Moderna y la innovación de la metodología docente en el ámbito de las Ciencias Jurídicas.

Araceli Rojo Gallego-Burín



Es doctora en Ciencias Económicas y Empresariales y actualmente es profesora del Departamento de Economía Aplicada de la Universidad de Granada. Estando acreditada como profesora ayudante doctor por la ANECA. Es licenciada en Derecho, Administración y Dirección de Empresas e Investigación y Técnicas de Mercado por la Universidad de Mercado. Estudió el Máster Oficial en Marketing y Comportamiento del Consumidor, impartido por las Universidades de Granada y Jaén, así como el Experto Universitario en Métodos y Técnicas Instrumentales con STATA en la Universidad Internacional de Andalucía. La investigación desarrollada hasta el momento se ha centrado en la gestión de las redes de suministro empresariales, en la gestión del conocimiento y en la innovación educativa.

José Ignacio Mayorga Chamorro



Es candidato a doctor en Estudios Avanzados en Humanidades por la Universidad de Málaga, ultimando actualmente su tesis doctoral sobre el pintor novohispano Pedro López Calderón. En la misma universidad cursó sus estudios de licenciatura y máster en Historia del Arte, incorporándose al mismo departamento con una ayuda estatal de Formación del Profesorado Universitario. Allí desarrolla labores de investigación y docencia junto al grupo de investigación Hum-238 TIEDPAAN-Málaga. Sus principales áreas de investigación son el arte iberoamericano y la arquitectura y el arte sacros, incidiendo en las áreas de iconografía cristiana y arquitectura posconciliar. Ha realizado diversas estancias de investigación en prestigiosos centros mexicanos, con los que mantiene una trayectoria de colaboración estable.



Musialma Project, es un proyecto musical dedicado a la interpretación y creación artística para la interioridad, transcendencia, meditación y conexión con uno mismo y con todo lo que nos rodea.

El objetivo es fomentar la interculturalidad, la universalidad de lenguas y lenguajes a través del arte, trascender las barreras de tiempo y espacio que nos separan para hacer de nuestras diferencias nuestra riqueza.

Timbres, culturas y sonoridades diversas, orientales y occidentales, se fusionan en la experiencia artística, haciéndonos viajar desde tiempos ancestrales a tiempos modernos, para adentrarnos en nuestro mundo interno desde las percepciones sensoriales de la música, la pintura y la creación audiovisual.

“Distintos músicos, músicas, artes, lenguajes y lenguas unidos en una sola experiencia”

Estilo: Músicas del mundo, clásica, mantras.

Pilar Posadas de Julián

(Soprano, guionista y compositora de música para la interioridad)



Su gran pasión por la música, las lenguas y otras culturas la lleva formarse como músico, lingüista y experta en técnicas de meditación, yoga y mindfulness. Titulada Superior de Solfeo y Teoría de la Música y Titulada Profesional de Piano por el Conservatorio Superior de Música de Córdoba, donde obtiene el I Premio en Solfeo y Teoría de la Música. Titulada profesional en Canto por el Conservatorio Profesional de Granada. Se licencia en Traducción e Interpretación por la Universidad de Granada, completando el Diploma de Estudios Avanzados en el programa “Métodos Avanzados en Lingüística y Aprendizaje de Lenguas”, obteniendo posteriormente el título de doctora, en la especialidad de Fonética del Canto Lírico. Amplía su formación musical y lingüística en distintas universidades extranjeras (San Diego State University, Universidad de Leipzig, etc.). Se forma como Profesora de Yoga y Técnicas de meditación en España e India. Asimismo, completa estudios de postgrado como Experta en Mindfulness en Contextos Educativos por la Universidad Camilo José Cela de Madrid. Desde 1992 ejerce su labor docente en Conservatorios de Música, accediendo al cuerpo de Profesores de Música y Artes Escénicas por Concurso oposición. Ha impartido conferencias, ponencias, cursos y talleres en España, Italia, Finlandia, Noruega y Nueva Zelanda sobre innovación pedagógica y metodológica, neuroeducación, mindfulness, consciencia postural-mental-emocional, y Programa CRAFT, del que es creadora. Autora y coordinadora de diversos proyectos de innovación e investigación educativa (I Premio por Implantación y fomento del plurilingüismo en Conservatorios). Sus líneas de investigación se centran en la fonética experimental aplicada al canto lírico y la aplicación de programas basados en mindfulness e inteligencia emocional en educación. En la actualidad es profesora de Fonética e Idiomas aplicados al canto en el Conservatorio Superior de Música de Granada, e imparte docencia en la Cátedra de Consciencia de la Universidad de Granada, en el Master Consciencia y Desarrollo de la Fundación para el Desarrollo de la Consciencia y en el Experto en Mindfulness de la Universidad Camilo José Cela de Madrid. Dirige en Granada el Centro ConScienciaArte, dedicado al desarrollo de la consciencia y atención plena a través del arte, mindfulness, acción solidaria e investigación, donde lleva a cabo los proyectos artísticos Musialma y Pluriart, componiendo e interpretando mantras, música para el interiorismo y la meditación, cuentos musicales bilingües y performances.

Juana Larreta

(Percusión)



Juana Larreta hizo gran parte de su carrera como bailaora flamenca y luego como percussionista de música oriental y flamenco. Ha estudiado varios años en Madrid en la reconocida Academia Amor de Dios y luego se trasladó a Granada. Allí se especializó en la darbuka y también cajón y bendir. Ha formado parte de varios proyectos y compañías integrando la programación de festivales y circuitos en España y también en Alemania, Irlanda, Italia y Marruecos. Ha creado sus propios proyectos como “De Sur a Zur” y Onyria. Juana ha viajado a Turquía para seguir de cerca la técnica innovadora del Maestro Misirli Ahmet. Con él ha colaborado en varias ocasiones en Estambul y otras ciudades de Turquía. Ha impartido los cursos de ritmos árabes en la Academia de Percusión Sambiosis y en la Fundación Euroárabe de Altos Estudios. Acompaña los talleres de Formación para bailarinas impartidos por Federica Massi y también con la bailarina Elena Berrocal. Forma parte del grupo Darash, Los Viajes de Chico, Anlage Oriental, La Nuba Garnatí y Musialma Project. Ha formado parte de grupos como Shiva Tantra, Mujeres Mediterráneas y ha colaborado con Minha Lua, Compañía de Danza Zaar, entre otros.





Soledad Martínez Fernández

(Guitarra)



Soledad Martínez Fernández, nacida en Alcalá la Real (Jaén), comienza sus estudios de música en el año 2005 a la edad de 7. Actualmente, cursa tercero de Grado Superior de Guitarra clásica en el Real Conservatorio Superior de Música Victoria Eugenia de Granada bajo las directrices de la catedrática Ana Bocanegra. Ha recibido máster clases con profesores de talla internacional como Leo Brouwer y Marco Socías. A lo largo de su carrera, ha ganado distintos premios como solista y participado en varios ciclos de conciertos como en la Casa Museo Manuel de Falla, el Carmen del Aljibe del Rey, la Fundación Rodríguez-Acosta o con el proyecto solidario Sinfonendo, el cual lleva la música a los hospitales. Además de esto, actúa como cantante solista en musicales como The Show Must Go On o Jesucristo Superstar con la compañía Musicalarte. También ha formado parte de la Orquesta de Plectro Torre del Alfiler de Granada, con la que ha realizado giras nacionales e internacionales. Hoy por hoy, forma parte de un proyecto de música de cámara con el dúo D'Aujourd'hui, dúo de flauta y guitarra junto a Francisco Rojas. Decide sumergirse en Musialma tras conocer a Pilar Posadas y sentir gran interés hacia este tipo de música y filosofía.

Francisco Rojas Huertas

(Flauta)



Francisco Rojas Huertas, nace en Granada donde se desarrolla actualmente como músico, estudiando la especialidad de flauta en el Real Conservatorio Superior de Música "Victoria Eugenia". Ha recibido clase de grandes solistas como Julien Beaudiment, Mario Caroli, Eugenia Moliner, Salvador Martínez o Paco López y a día de hoy se encuentra bajo las directrices de María Dolores Sánchez Lorca y Juan Carlos Chornet Mena. A lo largo de su trayectoria ha ganado distintos premios en las modalidades de solista y de música de cámara, siendo el último el segundo premio en el Concurso Nacional de Música de Cámara "Villa de Cox" con el Quinteto Glauka. Además, forma parte de distintas orquestas jóvenes como son la Joven Academia de la OCG, la Joven Orquesta del Sur de España, la Orquesta de la Universidad de Granada o la Joven Orquesta Nacional de España. En la actualidad, se encuentra bajo un proyecto de gran peso con el Dúo D'aujourd'hui con la guitarrista Soledad Martínez Fernández con el que tienen multitud de actuaciones.

Pedro Fajardo Ocaña

(Pintor, artista plástico, creador audiovisual)



Desde temprana edad muestra una pasión especial por el Arte, lo que le lleva a ingresar en la Escuela de Artes Aplicadas y Oficios Artísticos "Mateo Inúrrria" de Córdoba. Continúa su formación en la Facultad de Bellas Artes de Granada especializándose en Diseño Gráfico y Pintura. Desde entonces y durante varios años simultaneó el trabajo de Diseñador-Creativo, en varias empresas de Granada, con la Pintura. En la actualidad se dedica plenamente a ella, trabajando para la Sammer Gallery de Puerto Banús y para la Art Wanson Gallery de Marbella. Ha expuesto en salas tanto de España como del extranjero. Obras suyas se encuentran repartidas en colecciones privadas de todo el mundo. Su otra gran pasión, la filosofía oriental. Practicante y estudiante de técnicas de meditación desde hace más de 30 años, lo que le lleva en varias ocasiones a La India. En Rishikesh (India) estudia con Swami Ananda Devananda, iniciándose en Hatha Yoga en el Bliss Yoga Center. En los Himalayas, en Badrinath (India), se introduce en el Kriya Yoga. En Delhi (India), es discípulo de Sanjeev Bhanot, con el que se especializa en Bihar Yoga, siendo reconocido como Yoga Acharia por la Yoga Life Foundation de Delhi y la Yoga Alliance de Estados Unidos. Estudioso de técnicas de relajación, se centra en el Yoganidra (Sueño Yóguico). Estudia Kinesiología Holística, aplicándola, sobre todo, en la curación a través del Arte (Arteterapia). Fundador del centro ConScienciArte.

Thursday, 25 April	
08:00-09:00	Conference Registration Desk Open / Mesa de inscripción abierta
09:00-09:45	Conference Opening / Conferencia inaugural—Dr. José Luis Ortega Martín, Scientific Director, Common Ground Research Networks, Professor, University of Granada, Granada, Spain and Dr. Luis Roger Castillo, Conference President, Center of Byzantine, Modern Greek, and Cypriot Studies, University of Granada, Granada, Spain "Universal Religious Symbols: Mutual Influences and Specific Relationships"
	CONCIERTO preformed by Musialma Project: The Highest WishP. Posadas Cuenco y voz Obra gráfica "Andalucía" Tú eres la paz.....P. Posadas Voz, guitarra, flauta y darbuka Obra gráfica "Isis" Aad Guray Nameh.....P. Posadas Voz, flauta y darbuka Obras gráficas "Shiva" "Vishnu" y "Brahma" Om Mani Padme Hum.....P. Posadas Voz, guitarra, flauta y Bendhir Obra gráfica "Tara Blanca" Ave María Caccini.....V. Vavilov Obra gráfica "Mighty Wind" Voz, flauta y guitarra Aleluya..... L. Cohen Obra gráfica "Euterpe" Texto adaptado de P. Posadas Voz, guitarra, flauta y darbuka
09:45-10:45	Plenary Session / Sesión plenaria—Dr. Roger Ferrer Ventosa, Professor, University of Girona, Spain
	Frenzy, Mania, Possession: Visual Arts and the Daimonic, from Plato's Phaedrus to The Exorcist Roger Ferrer Ventosa earned his PhD in humanities in 2018. IN his thesis, he investigated the links between art theory, artistic practices, and magical/symbolic thinking. The goal in his research has been to shed some light on how ideas can transform themselves in visual material. This is crucial because it helps us to better understand mankind and how human beings conceive themselves and the universe. One of the consequences is that visual material serves as a thermometer to spot variations in the history of ideas in societies. Taking his articles and chapters into consideration, he has published for difference fields of knowledge, such as religious studies, film studies, literature, cultural studies, anthropology of art, visual culture, history of philosophy, aesthetics, etc.; that is evidence that he is capable of conducting transdisciplinary research, although his area of expertise hinges on how ideas become images, and why images are the best epistemological tool for referring to something spiritual, metaphysical, or related notions. Furia, manía, posesión. Artes visuales y lo daimónico, del Fedro de Platón a El exorcista Roger Ferrer Ventosa obtuvo el doctorado en humanidades en 2018. El contenido de su tesis refleja la investigación que llevó a cabo acerca de las conexiones existentes entre la historia del arte, las prácticas artísticas y el pensamiento mágico/simbólico. El objetivo de su investigación aspiraba arrojar cierta luz respecto a cómo las ideas pueden transformarse a sí mismas en el material visual. Este es un aspecto primordial, debido a que nos ayuda a comprender con más profundidad a la especie humana y cómo los seres humanos se conciben a sí mismos y al universo. Una de las consecuencias de ello es que el material visual desempeña el papel de termómetro que registra las variaciones ocurridas en la historia de las ideas y las sociedades. Sus publicaciones —artículos y capítulos— versan sobre diferentes áreas temáticas: estudios religiosos, estudios cinematográficos, literatura, estudios culturales, antropología del arte, cultura visual, historia de la filosofía, estética, etc. Todo ello constata su evidente capacidad de llevar a cabo una investigación de carácter transdisciplinar, aunque su área dominante se articula en torno a cómo las ideas devienen en imágenes, y en por qué las imágenes constituyen la herramienta epistemológica óptima de referencia aplicable a ciertos conceptos de carácter espiritual y metafísico, además de a otras nociones estrechamente relacionadas.



Thursday, 25 April	
10:45-11:15	Garden Conversation / Charlas de jardín
	Garden Conversations are informal, unstructured sessions that allow delegates a chance to meet plenary speakers and talk with them at length about the issues arising from their presentation. When the venue and weather allow, we try to arrange for a circle of chairs to be placed outdoors. Las charlas de jardín son sesiones informales no estructuradas que permiten reunirse con ponentes plenarios y conversar tranquilamente sobre temas derivados de su ponencia. Cuando el lugar y el clima lo permiten, se realizan en el exterior.
11:15-11:25	Transition Break / Pausa
11:25-12:10	Talking Circles / Mesas redondas
	Held on the first day of the conference, Talking Circles offer an early opportunity to meet other delegates with similar interests and concerns. Delegates self-select into groups based on broad thematic areas and introduce themselves and their research interests to one another. Celebradas el primer día del congreso, las mesas redondas constituyen una de las primeras oportunidades para conocer a otros participantes con intereses y preocupaciones similares. Los participantes eligen los grupos que prefieren según grandes áreas temáticas y se sumergen en grandes debates sobre los temas y problemáticas para el área correspondiente de la Red de Investigación. Room 1: Bases religiosas (español) Room 2: Comunidad religiosa y socialización (español) Room 3: La política de la religión (español) Room 4: Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas (español) Room 5: Religious Foundations (English) Room 6: Religious Community and Socialization (English) Room 7: The Politics of Religion (English) Room 8: 2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships (English)
12:10-13:10	Lunch / Almuerzo
13:10-14:50	PARALLEL SESSIONS



Incidencias de la religión en la salud

Dimensión sanadora de la simbólica religiosa: Sacramentos y sanación

Angela Sierra, Docente, Teología, Universidad Javeriana, Bogotá, Colombia

La tradición católica en su ámbito cultural ha celebrado durante siglos los sacramentos; sin embargo, pocas veces se reconoce la dimensión curativa que está a la base de la estética que se conjuga en la dinámica comunitaria, el contacto personal de los celebrantes y su perspectiva lúdica. Anselm Grün, en su libro "La salud como tarea espiritual" afirma: "La salud no es competencia exclusiva de médicos y psicólogos. La fe y la espiritualidad poseen una dimensión terapéutica y esto queda en evidencia en el Nuevo Testamento, en el que Jesús cura a muchos enfermos y siempre remite a la virtud curativa de la fe". El rito sacramental puede perder la fuerza espiritual que lo constituye como una puerta sanadora para quedarse en la administración de lo religioso, donde incluso hay asuntos monetarios de por medio, lo cual es contrario al sentido profundo de la opción creyente, rompiendo por completo el círculo curativo de la gratuidad y la gratitud que surge cuando la celebración —y en ella el ritual— se hace de una manera consciente. Desde esta óptica, el símbolo por excelencia de lo sacramental —que es la corporeidad— se despliega en la dialéctica de lo personal y lo colectivo de quienes están convocados para celebrar. En esta medida, la fuerza comunitaria y la sensibilidad que suscita el reconocimiento del otro como sagrado propicia un ámbito de crecimiento para todos, lo cual resulta sanante y liberador.

Comunidad religiosa y socialización

Cambio en el entender de la muerte: Un análisis comparativo entre la sociedad británica y española desde el siglo XIX hasta la actualidad

Henar de los Angeles Baldán Lozano, Estudiante Universidad de Granada, Granada, España

La muerte ha sido ocultada y marginada de la cotidianidad del individuo con el único fin de evitarle así el recordar aquél límite que nunca podrá dominar, su fin. Aun así, el ser humano no únicamente siente terror o la necesidad intrínseca de escapar de la muerte, sino que también trata de comprenderla y justificarla. De este modo, la muerte, como justificación simbólico cultural de la existencia del individuo, ha sido considerada como uno de los primeros cultos ligado a lo sobrenatural. Por tanto, el entender del morir, como constructo social que es, ha de ser comprendido desde su variabilidad conceptual dependiendo del marco espacio-temporal en el que nos situemos. El objetivo principal de ésta ponencia se ha centrado en estudiar el cambio en el entender de la muerte mediante un análisis comparativo de la sociedad británica y española a partir del siglo XIX hasta la actualidad. Para ello, se consideró oportuna la elección de ciudades como Granada y Brighton para distinguir la variabilidad en el entender del morir. Atendiendo a las particularidades de cada contexto ya escogido, el estudio fue comprendido desde el uso de la observación como principal herramienta de recogida de datos en los respectivos cementerios de cada ciudad. Además, también se le sumó la utilización de datos secundarios como complemento de la información ya obtenida durante las observaciones. Finalmente, se exponen las conclusiones obtenidas.

Comunidad religiosa y socialización

Actitudes ante la muerte en la Comunidad Bíblica Evangélica: Un estudio etnográfico

Alexandre Brian Duche Pérez, Docente, Facultad de Ciencias y Tecnologías Sociales y Humanidades, Universidad Católica de Santa María, Arequipa, Perú

Las nuevas religiosidades se han desplazado a lo largo del territorio peruano. Estas nuevas formas de ver y entender el mundo se han caracterizado por un pensamiento simbólico en el cual convergen cuerpo y espíritu, permitiéndoles elaborar un sistema dual que inscribe a la vida y la muerte en un concepto compartido. El presente estudio explora, desde la etnografía, la observación participante y las historias de vida, cómo funcionan este tipo de comunidades religiosas y cómo se organizan, estructuran y reelaboran el pensamiento evangélico a partir de sus actitudes y concepciones ante la muerte a partir de un caso específico: la Comunidad Bíblica Cristiana "El Camino" (Arequipa, Perú). El estudio muestra que para los evangélicos la muerte no es sólo un ritual socialmente construido para afrontar el duelo, sino que también es un proceso que les permite redefinir los límites de su sistema de creencias, su identidad y el destino de la comunidad. Por ello han establecido cuatro actitudes ante la muerte: a) la muerte propia (evangélicos), b) durante el acompañamiento en la agonía (entorno familiar y seres queridos), c) la muerte ajena (los no evangélicos), d) la muerte prohibida (el suicidio).

Bases religiosas



La evangelización desde la Teología Latinoamericana de la Liberación en Colombia

Osmir Ramirez Trillos, Estudiante de Posgrado, Escuela de Historia, Universidad Industrial de Santander, Bucaramanga, Colombia

La evangelización en América Latina y su forma de presentar el mensaje es dependiente del contexto social y de las finalidades que ésta misma tiene. Por ende, la presente ponencia tiene como propósito analizar la propuesta de evangelización elaborada por la teología de la liberación en América Latina, particularmente en la teología colombiana y en cómo el contexto social condicionó su reflexión. Para ello, se elaborará un ejercicio de comparación entre los postulados de los principales teólogos de la liberación y los artículos de la Revista Theologica Xaveriana referentes al tema de la evangelización. La historiografía de la teología de la liberación en Colombia ha desconocido la producción intelectual de la revista y ha afirmado que en el país no se logró consolidar. Sin embargo, al realizar el ejercicio comparativo entre las reflexiones de los teólogos de la liberación y la revista desde las siguientes preguntas: ¿qué es la evangelización en perspectiva liberadora?, ¿Cómo se debe evangelizar según la realidad social? y al tener como base un tema particular como la evangelización, se podrá aportar a la construcción de la hipótesis sobre la existencia de la teología de la liberación en Colombia y la particularidad de la evangelización de la teología latinoamericana de la liberación.

Semejanzas y diferencias religiosas

Prácticas religiosas en iglesias protestantes en Guadalajara: Agencia y procesos de reproducción institucional

Edson Gomes Rego, Estudiante, DESO, ITESO, Guadalajara, México

Las prácticas religiosas son una parte fundamental en cualquier religión. En el protestantismo esto no es diferente. Las prácticas religiosas de los jóvenes son formas de agencia. Los jóvenes, a través de sus prácticas religiosas, conforman y reproducen las instituciones religiosas en las diferentes denominaciones a las que puedan pertenecer. Estas prácticas son diferenciadas y varían si la denominación de iglesia pertenece a una tradición histórica o pentecostal, lo que permite reconocer diversas formas de agencia.

Comunidad religiosa y socialización

Sinergia entre la religión católica y la espiritualidad indígena en el programa de rehabilitación de la drogodependencia de Takiwasi, una comunidad terapéutica en la alta Amazonia peruana: Antropología del encuentro entre religiosidad católica y espiritualidad indígena en el proceso de curación de los drogodependientes

Alberto Dubbini, Profesor, Liceo Scientifico Savoia di Ancona, Urbino, Italia

Marco Gallizioli, Profesor, Instituto Superior de Ciencias Religiosas "Italo Mancini", Università degli studi di Urbino "C. Bo", Italia

Fabio Friso, Responsable área comunicación, Centro de rehabilitación de toxicómanos y de investigación de medicinas tradicionales, Takiwasi, Perú

Jaime Torres, Director Ejecutivo, Centro de rehabilitación de toxicómanos y de investigación de medicinas tradicionales, Takiwasi, Perú

Jacques Mabit, Presidente Ejecutivo, Centro de rehabilitación de toxicómanos y de investigación de medicinas tradicionales, Takiwasi, Perú

Matteo Politi, Director Científico, Centro de rehabilitación de toxicómanos y de investigación de medicinas tradicionales, Takiwasi, Perú

La asociación entre espiritualidad y medicina es un tema de investigación con potenciales implicaciones prácticas cada vez mayores para los sistemas de salud. En el caso de los Trastornos por Uso de Sustancias, sería difícil trabajar a largo plazo sin considerar la importancia potencial de una visión religiosa y espiritual de la vida para las personas en recuperación. Teniendo en cuenta las nuevas herramientas de medición de resultados en cuanto a otras dimensiones de la salud, el argumento de que la espiritualidad está fuera del ámbito de la integridad científica se revela inconsistente. Tanto dimensión espiritual y religiosa son parte del protocolo de tratamiento para la adicción aplicado en el Centro Takiwasi, una comunidad terapéutica pionera donde los enfoques occidentales que incluyen psicoterapia, biomedicina y prácticas católicas se combinan con la medicina tradicional amazónica y la espiritualidad indígena. El presente trabajo describe la combinación de estos elementos activos y eficaces en el proceso terapéutico realizado en Takiwasi. Esto se ha logrado principalmente a través de un trabajo de campo dentro de esta comunidad, donde fue posible realizar entrevistas semiestructuradas con los diferentes terapeutas, incluyendo médicos, psicoterapeutas y curanderos tradicionales. De este modo ha sido posible observar la eficacia de la cosmovisión que se desarrolla en la relación cotidiana entre terapeutas y pacientes, donde se manifiesta con claridad una profunda sinergia de elementos de religiosidad católica y espiritualidad indígena. Los resultados obtenidos por el Centro Takiwasi indican el impacto positivo que esta sinergia puede representar para la salud humana.

Semejanzas y diferencias religiosas

Adaptación y validación psicométrica de la escala Estrategias de Afrontamiento Espiritual en Cuenca-Ecuador

Luis Bernal, Director, Investigación, Corporación Neurotecnología para el Desarrollo Humano [NDH], Cuenca, Azuay, Ecuador

La investigación en el campo de la psicología de enlace se interesa por la esfera espiritual de las personas. Cuando el cuerpo enferma físicamente, el organismo implementaría estrategias que le posibiliten afrontar psicoemocionalmente las circunstancias. Las estrategias de afrontamiento religiosas y no religiosas que poseen los humanos y que se activan de acuerdo al contexto, serían el producto de un potencial espiritual de naturaleza biológica.

El objetivo del estudio fue evaluar las propiedades psicométricas de la escala Estrategias de Afrontamiento Espiritual (EAE) en personas con enfermedades crónicas no transmisibles en la ciudad de Cuenca-Ecuador. Se trató de un estudio transversal. Se utilizó la escala Estrategias de Afrontamiento Espiritual. De los 147 participantes, 100 personas tenían cáncer, 29 diabetes mellitus no insulín dependiente, 4 hipertensión primaria y 14 otras enfermedades. El 87.1% fueron católicos. El proceso estadístico inicial obtuvo un alfa de Cronbach de 0.820 al analizar los 20 ítems que se reducen a 17 ($\alpha = .821$), porque 3 de ellos muestran bajas saturaciones. En el análisis factorial exploratorio mediante el análisis de componentes principales con una rotación ortogonal Varimax, la prueba Kaiser-Meyer-Olkin se obtuvo un resultado de 0.794 y la prueba de Bartlett resultó significativa $p < 0.001$ ($X^2 = 810.49$; $gl = 136$). Los ítems que conforman los dos dominios de la escala original Estrategias de Afrontamiento Espiritual se redistribuyeron en este estudio agrupándose en cuatro factores. Producto de este proceso de investigación se obtuvo la versión EAE-C, escala que demostró validez y fiabilidad en una población de participantes con ECNT.

Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas

Aproximaciones científicas a la religión

La meditación en el contexto educativo: Programa CRAFT

María Pilar Posadas de Julián, Profesora, Conservatorio de Música de Granada, Granada, España

El presente trabajo es una reflexión sobre la importancia de incluir la meditación en el diseño de nuevos programas educativos basados en neurociencia, para facilitar los procesos de enseñanza-aprendizaje, mejorar la calidad de vida y contribuir al bienestar y felicidad de la persona. En concreto, se analizará el Programa neuroeducativo CRAFT (cuyo acrónimo corresponde a sus 5 elementos: Consciencia, Relajación, Atención Plena, Felicidad y Transcendencia) atendiendo a la valoración realizada por parte del alumnado, efectos percibidos, beneficios y viabilidad.

Comunidad religiosa y socialización

Origen de las creencias desde una perspectiva psicoevolutiva: ¿Disposición innata, aprendida o construida?

Jonatan España, UNED, Granada, España

Proponer el estudio del origen de las creencias (desde una perspectiva estrictamente psicológica) plantea, a su vez, un conjunto de problemas subsidiarios. El primero, y más inmediato, concierne a la propia definición del concepto "creencia" —concepto siempre esquivo y análogo al de otros problemas, como el de la "consciencia"—, por la dificultad que implica tanto medirlo de algún modo como obtener una definición consensuada del mismo. Otros remiten a la clásica cuestión filosófica —presente en psicología desde sus orígenes— sobre "naturaleza-crianza", esto es, el sempiterno debate "racionalismo/innatismo" frente a "empirismo" y también la posición "constructivista". A excepción de la sub-rama "psicología de la religión", la mayoría de disciplinas de las que se compone actualmente la psicología dejan de lado las viejas cuestiones filosóficas con respecto a la fe y su origen. Las creencias suelen describirse "operacionalmente" como expectativas, que pueden referirse bien a aspiraciones concretas y definidas, bien a aspiraciones muy generales, abstractas y poco definidas, pero de gran trascendencia para la persona. Asumiendo que las creencias —religiosas o no— constituyen una realidad para el sujeto, y que juega un importante papel en su supervivencia ("la realidad de lo inobservable", como apuntó William James en su tratado "variedades de la experiencia religiosa"), esta propuesta investiga el posible origen de dichas creencias, su edad de aparición —o al menos de manifestación en el sujeto— y su vínculo con la simbología; a través de diversos estudios llevados a cabo desde la psicología evolutiva, pero también desde la reflexión filosófica y antropológica.

Bases religiosas

Ciencia y espiritualidad en un nuevo paradigma

Carmen A. Carmona Arcos, Investigadora, Fundación para el Desarrollo de la Consciencia, Granada, España

Julio Bogeat Acal, Director, Master Consciencia y Ser, España

El objeto del presente estudio es promover una reflexión sobre la correlación existente entre diversos conceptos surgidos en la vanguardia de la ciencia actual y su equivalente con aspectos ya descritos por la sabiduría perenne de la humanidad. Para ello, se han cotejado distintos textos sagrados pertenecientes a diversas tradiciones espirituales. El presente trabajo plantea la posibilidad de situarnos ante un nuevo paradigma, es decir, un nuevo contexto donde la ciencia y la espiritualidad confluyen en diversos puntos para afrontar nuevos retos que favorezcan comprensiones mutuas.

Bases religiosas

Digital Angels: La definición geertziana de religión como un sistema de símbolos en la era de Inteligencia Artificial, medios de comunicación sociales y cultura popular.

Witold Wolny, The University of Virginia's College at Wise, Wise, Virginia, Estados Unidos

La visión de la religión que propone Geertz está unida a su idea de cultura y se inserta en el concepto de paradigma y de visión del mundo. Si la cultura es un sistema de significados encarnados en símbolos, en cierta manera también lo será la religión. La función de los símbolos sagrados es "sintetizar el ethos de la gente", es decir, formar un paradigma vital. Estos "símbolos sagrados" han sido profundamente afectados por el nuevo contexto cultural que imponen las nuevas formas de comunicación social y acelerados avances tecnológicos como Internet de las cosas (IoT) o Inteligencia Artificial (AI). Este nuevo contexto simbólico-cultural esta reforzado por poderosas influencias de la cultura popular. Como ilustración de este fenómeno puede servir, por ejemplo, la sustitución simbólica de los Ángeles por los asistentes virtuales (Siri, Alexa, etc.), robots sociales y "chatbots". Esta ponencia examina la famosa definición de Clifford Geertz en la visión del mundo contemporánea afectada por la fusión con el mundo virtual y la hiperconectividad socio-cultural.

Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas



The Spiritual Path

The Inauguration of Spirituality through Repentance: Christian Metanoia as a Way to Encounter the Other

João Pedro Javera, PhD Student, Clinical Psychology, University of Sao Paulo, Sao Paulo, Brazil

Gilberto Safra, Full Professor, Psicologia Clínica, Universidade de São Paulo, São Paulo, Brazil

Christian theology provides some criteria for evaluating the authenticity of the inauguration of a spiritual path, and repentance seems to be the most valuable and unanimous of them among its various denominations. This is so because Christianity regards repentance (or metanoia, from the Greek) as an event of profound and potent transformation in the way by which an individual comes to direct and use his energies and potentialities, since it decentralizes and weakens the confidence he has in himself and in his natural and intellectual powers. Such distrust in self-sufficiency can disclose in the human being a wound, that can, eventually, be actualized as a request for help and a search for the encounter with the Other. The word repentance is commonly understood as the range of psychological phenomena produced by feelings of guilt and regret for mistakes made in the past. However, metanoia (literally "change of mentality"), saves greater and clearer meaning of the completeness of the phenomenon of repentance, since it is the transformation that takes place in the human consciousness after the individual has lost the confidence in itself (through suffering), setting himself in readiness for an intimate encounter with the Other (the only possibility for real constitution). Our present aim is, in dialogue with some great Christian contemporary theologians - Christos Yannaras, Sergey Horujy and John Zizioulas -, to understand the place repentance occupies in Christian theology and in its anthropology, investigating in which ways it inaugurates and sustains an individual in his spiritual path.

Religious Foundations

The Voice and the Voiceless: Startling Sacred and Sacred Starting

Hermel Pama, Senior Lecturer 3, Department of Anthropology, University of the Philippines, Diliman, Manila, Philippines

The study explores voice as a paradigm of culturally-appropriated hierophanies, with its binary, the "voiceless" referring to silent manifestations employing visual and other experiential modes of communication. I posit that this is a common theme in the various religious phenomena in the Catholic cult of saints in the Philippines. Proceeding by way of exemplarity, the study devolves from a comparison of two most popular religious icons, that is, Nuestra Señora de Peñafrancia in the Bicol Region, and Our Lady of Manaoag in Manaoag, Pangasinan. The former attracts thousands of devotees in an annual fluvial procession in the Bicol River, where the sacred image has been fished out of, according to local religious myth. Our Lady of Manaoag gathers a daily influx of pilgrims from all over the country throughout the year. The shrine on top of a hill is the site where, according to local lore, the image appeared and called (manaoag), facilitating the natives' conversion to the Catholicism. I argue that both revelatory models are found in the narratives of the sacred as Santong Boses (sacred voice), in the religious tradition surrounding Mount Banahaw in the Southern Tagalog region, which was a center of native resistance that eventually led to the Philippine Revolution of 1898, thereby highlighting a pre-colonial mediation in the present, and for the future. Throughout, the study explores voice as contested power, and as universal paradigm in God talk: as startling starts, and at the start/incipience of religion as a startling experience.

Religious Foundations

Comparing Biblical Writings with the Five-Factor Model of Personality

David Rawlings, (Honorary) Senior Fellow, School of Psychological Sciences, University of Melbourne, Doncaster, Victoria, Australia

Psychologists who take a "dimensional" approach to personality description frequently argue for a Five-Factor Model (FFM) of personality.

According to this view, five hierarchically arranged broad traits, factors or dimensions underlie non-intellectual individual differences between people within a population. The summary labels often given to the dimensions are Extraversion, Neuroticism, Conscientiousness, Agreeableness, and Openness to Experience (or Intellect or Imagination). The proposed paper attempts to connect the five-factor model with the conceptual frameworks that appear in biblical writings. My starting point is the view of Duke University theologian Douglas Campbell, who understands the apostle Paul's model of salvation to include the central concepts of life, death and sin, enslavement verses freedom, love, and the Spirit. I will show how these concepts are connected, respectively, to the processes underlying the FFM dimensions listed above. In addition to Campbell's view, further evidence for the association will be provided using the writings of other contemporary biblical scholars, other biblical sources such as the gospels and the Hebrew writings, and (by way of contrast) the writings of Epicurus, an ancient scholar with ideas opposed to those of St Paul. Some possible interpretations and implications of the proposed relationship will be briefly discussed.

Religious Foundations

Symbolism in the Religious Agenda

Shared Religious Symbols amongst Faith Communities of the Subcontinent: A Case Study of the Ismaili Devotional Literature

Sahista Chawdawala, Student, Secondary Teachers Educator Programme, The Institute of Ismaili Studies, London, United Kingdom

Religion is often seen as a polarizing factor in dividing the nation due to both the religious nationalism and communalism (Asani, 2002). Yet by studying the religion, one cannot but notice that religious traditions have many commonalities and accommodate several encounters. This idea will be explored by using an example of the Nizari Ismailis (the branch of Shi'i Muslims) which evolved in the Indian-Subcontinent in the thirteenth century and their devotional literature called *gināns* (devotional hymns). The community narratives talk about the *dā'īs* (one who invites people to Islam) being sent to the Subcontinent by the Imams (spiritual leaders) living in Persia. It is believed that *dā'īs* (known as *pīrs*) used *gināns* to propagate their faith amongst the people of Sindh and Gujarat. *Pīrs* adopted the Indic languages, culture, music and built on the Indian Bhakti (love and devotion) tradition to invite locals to their faith, Islam (Khan, 1997). The present paper will look at how *ginānic* tradition creatively used shared vocabularies and religious symbols to communicate the message of Islam. One such example is "virahini," the word used for a woman longing for her husband. The idea is borrowed from the Bhakti tradition and the symbol of *virahini* and its related metaphors and imageries are used in the *gināns* to communicate the notion of separation and spiritual union in Islam. Being a teacher of religion, I will also discuss how this idea allows a practitioner to promote tolerance and pluralism amongst her students using examples of pedagogic practices.

Religious Commonalities and Differences

Book of Esther and Symbols of Tree and Cross

Paweł Plichta, PhD, Department of Intercultural Studies, Jagiellonian University, Poland

The aim of the article is to analyze the symbol of tree and cross in the Book of Esther. The story of the Jewish queen and her intervention with the king contributed to the salvation of Jews. The enemy of Jews was killed. "So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified" (Est. 7:10). Interesting interpretations of the biblical motive are found in some works with crucified Haman. This selected topos from the Book of Esther is an example of different interpretation of universal symbols in the context of religious traditions.

Religious Foundations

"Oh, Cross! Oh, Nails! Oh, Thorn!": Does the Religious Symbolism of Lorca's Poetry Reflect His Shifting Idea of Faith?

Erin Sessions, Associate Academic Dean, Morling College, Australia

Perhaps Spain's best poet and playwright, Federico García Lorca, was a self-proclaimed "anarchical-Catholic" and "a poet from birth and unable to help it." Adding to our enduring memory of Lorca is the mysterious circumstances of his death, having been assassinated by Nationalist forces at the beginning of the Spanish Civil War. His early "Libro de Poemas" (1921) traverses the themes of religion and isolation. Later, Lorca's affinity for "deep song" provides the context for his "Romancero Gitano" (1928) and "Poema del cante jondo" (1931). Their eroticism and existentialism mirror his own exploration of sexuality and self. His anguish is palpable as his conception of religion and sexuality shift and prove anathema to the Catholic faith of his youth. By the time he was writing his 'Poeta en Nueva York', Lorca's poetry had abandoned the lyricism of his earlier work and moved to expressions of alienation and dislocation. This paper analyses the religious symbolism of Lorca's poetry and investigates whether his developing use of symbolism over time reflects his changing attitude toward, and philosophy of, religion.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships

Religious Symbols from the Visual Semiotics' Point of View

Edit Gerencsér Újvári, Associate Professor, Faculty of Education, University of Szeged, Szeged, Hungary

The paper focuses on the visual symbols of religions. I would like to analyse three religious symbols from viewpoint of how they can be used to express the idea of religious-philosophical, theological theories. The first is a tribal symbol of a shaman drum from Central-Asia, the second is a medieval Christian motif with the main animal symbols of Christianity in a concentric circle-structure and the third is the Chinese Taoist symbol of Bagua with the eight octagonal trigrams and the Yin and Yang motif in its centre. All of them have a central geometrical structure and a complex visual content. Naturally, they have absolutely different cultural-religious background, subject matters, and themes, as we can understand their accurate meanings by their semantic examination. However, when they are submitted to a syntactic analysis, the similar visual logic in their compositions is clearly visible. According to the syntactic analyses. With the help of the theory and method of visual semiotics, we could analyse the common cognitive schemes in different religious symbols.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships



Thursday, 25 April	
13:10-14:50	PARALLEL SESSIONS
Room 6	Race, Religion, and Politics How Gentrification Can Contribute to Racial Reconciliation: A Case Study Annie Blazer, Associate Professor, Religious Studies, College of William and Mary, Williamsburg, VA, United States This paper presents a case study of one religious group that actively promotes racial reconciliation in a neighborhood undergoing rapid gentrification. East End Fellowship is a non-denominational, evangelical group that emerged from several home churches in 2007 with an explicit mission to focus locally in their gentrifying neighborhood of Church Hill in Richmond, Virginia. While most churches in the U.S. remain racially segregated and tend to have older congregations, East End Fellowship is evenly black and white and skews younger with the average age of membership at 27. I am conducting a larger study on the churches of Church Hill exploring themes of racism, economic inequality, and neighborhood change. For this paper, I will focus on East End Fellowship to highlight the role of social and new media in their self-presentation and, in particular, how they pursue racial reconciliation through these media tools. I will argue that media works in this context for self-fashioning a radically local agenda that takes seriously past and present racism while promoting a vision of achievable racial reconciliation through Christianity. This deserves our attention because it stands in stark contrast to most congregations in the U.S. that either do not prioritize racial integration or have not been able to racially integrate. I hope to use this conference paper to engage in a larger conversation about the role of religious communities in the pursuit of social justice and racial reconciliation. <i>Religious Community and Socialization</i> The Multi-racial Experiment in Two South African Churches Eugene Baron, Research Fellow, Christian Spirituality, Church History and Missiology, University of South Africa, Pretoria, South Africa South Africa is still a much racially-divided society. Religions have to be one of the stakeholders in efforts of unity and reconciliation. However, in some cases the religions also struggle internally to provide lasting remedies. The paper will analyze the reasons for the failure of "multi-racial" projects in two, former mono-racial, South African churches. The author analyses two recent incidents where a schism occurred in two congregations, as a result of the introduction of a "multi-racial" project. The author will present the findings of the interviews held with members as well as church leaders to explore the reasons behind the failure of a project in the interest of society and reconciliation. <i>Religious Community and Socialization</i>

Enhancing Credibility: Persuasive Strategies in Sermon Titles and Openings

Martin Adam, Associate Professor, Department of English Language and Literature, Masaryk University, Brno, Czech Republic

Since the emergence of the Aristotelian idea of appeal within the framework of his understanding of poetics, the concepts of ethos, pathos, and logos have indicated the essence of what came to be labelled much later as persuasive strategies. Although persuasion seems to be present in virtually all text types and registers, in many ways it is the religious discourse that utilises persuasion as one of its pivotal instruments to convince the audience of the veracity of the doctrine presented through it. The present paper explores scripted sermons, particularly sermon titles and opening passages, in terms of the persuasive strategies employed. The main emphasis is placed on how particular linguistic realisations of persuasion enhance the credibility of the message.

Religious Foundations

The Exemplar Symbol of Lucifer: The Conflict Between Reason and Faith in Gabriele Biondo's Theology

Vito Guida, Library Assistant, Warburg Institute, London, Greater London, United Kingdom

This paper investigates how the theologian and secular priest Gabriele Biondo employed in his texts the symbol of Lucifer to express the conflict between reason and faith as the tension between intellect and senses. This symbol indicates the creature inability to confront the mystery of the dual nature of Christ. Biondo distinguishes between two forms of truth. In its first sense, truth can be understood as the uncovering (aletheia) of the actual reality presented before the senses (both spiritual and physical). This meaning is closely related to the notion of perception (Wahrnehmung) as it was developed by the Swiss theologian Hans Urs von Balthasar (1905-1988). In its second sense, truth originates from the creatural intellectual capabilities and, therefore, closely associated with fantasy. Based on this presupposition, Biondo identified in Lucifer two faults. Firstly, his refusal to accept Christ as the Mediator, since he envisaged that the dual nature of Christ allowed for the introduction of temporal elements within the transcendent realm of the Trinity ad intra. Secondly, his active rebellion, based on pride (superbia), directed specifically at the Person of the Son. The conclusion is that, for Biondo, the difficulties produced by the dichotomy between reason and faith can be resolved only by recognizing that the Christian revelation (Trinity ad extra) is inseparable from the Filial obedience to the Father, expressed as the divine Love of the Holy Spirit (Trinity ad intra).

Religious Foundations

The Spiritual Truth behind the Hindu and Nazi Swastika

Jayant Athavale, His Holiness Doctor, Research, Maharshi University of Spirituality, Ponda, Goa, India

Dragana Kislovski, Spiritual Researcher, Maharshi University of Spirituality, India

Sean Clarke

Depending on the context, the Swastika is recognised as one of the most auspicious or heavily vilified symbols in the world. Originating as a sacred symbol in Hinduism and it was also used by other Eastern religions. Despite its sacred origins, the Swastika has become so widely associated with Nazi Germany that any contemporary usage of the symbol frequently incites controversy. So, is the Swastika symbol spiritually beneficial to society or not, and should it be embraced or discarded? With 37 years of spiritual research experience, the team at the Maharshi University of Spirituality has studied the Swastika in great detail from a spiritual perspective. This research has been conducted by using aura and subtle-energy scanners along with the advanced sixth sense of its research team. Listed below are some key spiritual research findings related to the form and the colour of the Swastika, which can significantly affect the subtle vibrations it emits. It was found that if drawn incorrectly like the Nazi Swastika, it emits negative vibrations. On the other hand, if drawn in a spiritually correct manner like the Hindu Swastika, it was found that the Swastika has the capability of attracting and emitting positive spiritual energy. In such a form, it can be utilised decoratively for auspicious occasions as it provides a spiritual healing effect to the immediate environment.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships

Worship as Experience: Aesthetic Problems Churches Experience in the Organized Life of the Community

Paul Shockley, Lecturer of Philosophy, Division of Multidisciplinary Programs, Stephen F. Austin State University, Nacogdoches, Texas, United States

In his seminal work, *Art as Experience* (1934), American philosopher John Dewey offered an extensive account about the nature aesthetic experience, the origin and use of the arts, and the resultant problems of anemia (personally and collectively) when the arts are separated from the organized life of the community. The proposed paper applies Dewey's critique of the arts to common aesthetic problems churches experience. Dewey's account of aesthetics offers penetrating insight into what engenders aesthetic experiences in corporate worship but also explains how local churches can use the arts to bridge the culture gap in the communities in which they are embedded. The implications are far-reaching for authentic spirituality, community life, and religious expressions of worship. After summarizing Dewey's ideas of the nature of aesthetic experience, I will critique four major types of aesthetics problems churches face: isolation of aesthetics from community; reductionistic focus of aesthetics in corporate worship; sensational indulgence in worship; mindless mechanical routine in worship. Afterwards, I will integrate Dewey's aesthetics in such a way that it can be used by local churches to advance the arts, leaving a rich aesthetic legacy of spirituality that will qualitatively benefit communities in the most dynamic ways.

Religious Community and Socialization



Change Initiatives

Movement for Unity and Reform as an Islam-oriented Movement

Driss Bouyahya, University Moulay Ismail Meknes, Morocco

Since the beginning of the twenty century the Islam-oriented movements have attracted the attention of many scholars and intellectuals to dismantle the mysteries of these movements' paradigms and ideologies on the one hand and to produce insightful literary scholarship on the flourishing, the massive support and sympathy that they got from their peoples, on the other hand, starting from the case of the Muslim Brotherhood in Egypt and ending up with the Movement of Unity and Reform in Morocco. Yet, this literary scholarship is to be blamed for one important issue which is its deficiency in terms of deciphering some of the communicative ways and techniques that these Islam-oriented movements use as means to recruit and attract their adherents. In this vein, the present study tries to investigate and explores some of the ways that are utilized by the Movement for Unity and Reform as an Islam-oriented movement to address and attract students to join it. This paper is twofold. First, it tackles some of the essential mechanisms for the Islam-oriented social movements to mobilize. Second, it is an empirical study that uncovers the ways these religious movements endeavor to recruit new students on universities campuses. The rationale behind conducting this study is to identify some of the techniques and tools that are used by the Movement for Unity and Reform in the recruiting process. Besides, it is to highlight whether the contact takes place from the part of the movement or vice-versa.

The Politics of Religion

Islam and Multiculturalism

Sobhi Rayan, Lecturer, Islamic Studies, Al Qasemi Academy, Baqa Elqarbiah, Israel

This paper aims to explain and analyze the concept of cultural difference/ Ikhtilaf in the Qur'an. Islam introduces a model for human communication between cultures at the levels of individuals and groups. This model is based on human values that guarantee the dignity of man and his human rights. The principle of difference in Islam means the acceptance of the other different person by establishing relations that are based on acquaintance, dialogue, sharing and reciprocity. Difference became an important conceptual tool in the framework of willingness to accept diversity in traditional Muslim societies and has remained an important part of Muslim discourse. The "different" people possess evidence to prove their truths, since "difference" is used in a saying that is based on evidence, and the established truth that is based on this evidence grants its holder moral and logical confidence, thereby making him more open to the others. In addition, evidence indicates the power of argumentative logic and the high degree of the epistemological level of the ones who differentiate. Whereas the concept of difference is based upon rationality and logic, it also carries a moral dimension as a complementary unity, and thus difference turns out to be a fundamental element in the establishment of a civilized creative society.

Religious Commonalities and Differences

Quran Reading and Arab Spring: Pro-Democratic Impact of Islamist Parties

Hüseyin Emre Ceyhun, Graduate Student, Economics, Sabanci University, Istanbul, Turkey

The contestation of social contracts during the Arab Spring proved to be a wellspring of debate over the relationship between society and the state. Arab citizens began to question the fundamental underpinnings of civic identity, generating intense debate over the nature of governance, religion, and identity. One of the most potent dialectics that re-escalated after the Arab Spring is Islam's compatibility with democracy. This work interrogates this question by evaluating the changing circumstances and environments. Using the Arab Barometer Wave I – IV data from 2007 to 2016, I measure pre- and post-Arab Spring attitudes towards democracy among Quran readers, the group most likely to form their attitudes towards democracy based on their interpretation of the holy manuscripts. After the Arab Spring, Quran readers became more likely to cite support for democracy than those who rarely read the Quran. Those who read the Quran frequently are more likely to: participate in politics; support for gender equality; be tolerant to outgroup members; and, believe that freedom of speech is one of the most important characteristics of democracy. The reason those who read the Quran more frequently become supportive of democracy after the Arab Spring, I argue, is related to the rise of Islamist parties and movements becoming an architecture of political environments in their countries after the Arab Spring. I find that Quran readers are more likely to support democracy if they support political Islam.

The Politics of Religion

13:10-14:50

PARALLEL SESSIONS

Room 9

Belief and Practice

Australian Multiculturalism and the Problem of the Religious "Other"

Greg Mac Donald, PhD Student, Centre for Islamic Thought and Education, University of South Australia, Magill, South Australia, Australia
Whilst Australia is clearly a very successful multicultural society, ironically, a notable feature of its policy is the absence of inclusion as a governing principle. The policy merely provides a neutral space in which the religious "other" has the right to their beliefs and practices, whilst the religious majority has the obligation of tolerance. In an effort to compensate for this absence, well-intentioned state promoters of interfaith dialogue have generally focused on our religious commonalities, in an effort to highlight a "sameness." This is intended to reduce our fear of the "other" and thereby promote greater levels of social cohesion. However this paper will argue that it is ultimately a cosmopolitanist emphasis on our religious differences that will not only be more ideologically aligned with multiculturalist theory, but more importantly, elevate us to an inclusivity that transcends the passivity of mere tolerance.

Religious Commonalities and Differences

Ritual and Realism: Mediating the Sacred in Hinduism and Christianity

Sebastian Madathumuriyil, Associate Professor, Theology, Duquesne University, Pittsburgh, United States

The human quest for experiencing the transcendent lies at the core of every religion. Ritual symbolic celebrations are crucial mediators of this transcendent reality. The worshiping assembly experiences the divine through these ritual symbolic enactments. This paper intends to explore these ritual symbolic dynamics that evoke and embody the divine presence with specific focus on the Sri Vaishnava worship and the Christian/Catholic liturgy. This is done by a comparative engagement of the theology of Arcāvatāra (divine presence in the idol/image) in Sri Vaishnavism and the notion of symbolic efficacy in contemporary Christian/Catholic theology. While the sacramental mediations in different religions take diverse forms of expressions and meaning, there seems to exist a collective identity in the scheme of realizing the divine-human encounter for the believing community. Finally, I will show how studying these various forms of divine-human encounter in a ritual symbolic mode across religious borders can promote better understanding and mutual respect among religious traditions.

Religious Commonalities and Differences

Doors of Hope: Baha'i Western-women Pilgrimage to the Holy Land

Shay Rozen, Avshalom Institute, Israel

Since its beginning, the Baha'i faith saw pilgrimage as one of the rituals that the believer should fulfill, at least once, during his lifetime. According to Kitab-i-Aqdas (the most holy book), the destination of the pilgrims should be the house of the Bab in Shiraz and the house of Bahaullah in Bagdad. However, during the time, especially after Bahaullah passed away, and due to difficulties reaching Iran or Iraq, the focus of Baha'i pilgrimage became the cities of Akko and Haifa (Palestine) that became the Baha'is "holy land." At the end of the 19th century, as the Baha'i faith started to spread around the western world, women became the core and majority of the believers of the new religion that emerge from the east and started to execute pilgrimage to Akko and Haifa. Among those early women pilgrims were Phoebe Hearst, Lady Bloomfield, Genevieve Coy and others. As part of their western culture, some of those women wrote diaries of their journey that became important source for studying Baha'is History, Geography spared and the development of Baha'is pilgrimage tradition, heritage, performance and rituals. Among those aspects will be the development of route and sites of the pilgrimage trail, the traditions and performance that became part of the pilgrimage heritage and the influence of eastern pilgrimage traditions and rituals on the new western believers.

Religious Commonalities and Differences

Minorities in Pakistan: Blasphemy Law and the Injustice towards Aasia Bibi

Sulaiman Ahmed, PhD Candidate, Philosophy, University of Wales Trinity Saint David, Lampeter, United Kingdom

The treatment of minorities in Pakistan is a real life problematic issue. To a certain extent it was highlighted by the incarceration of a poor Christian woman in Pakistan, which was based on 'Islamic' blasphemy law. This paper will analyse the blasphemy laws in Pakistan and how this relates to the classical Islamic positions in legal jurisprudence. We will analyse the case of Aasia Bibi, the injustices that are linked to the case, and how the voice of religious fanatics seek to muddy any hope of the re-evaluation the law. The paper will introduce, analyse and compare the various positions within classical Islam in relation to the laws of blasphemy, as well as the treatment of minorities in Muslim majority countries. More recently, we had certain individuals who took the issue of blasphemy a step further by taking the law into their own hands and killing minorities who they claimed had committed blasphemy. These vigilante killings were applauded by some Muslim scholars. The recent appointment of Imran Khan as the prime minister of Pakistan and his vocal support of these archaic blasphemy laws has further compounded the problem. This paper will attempt to show that the treatment of Minorities in Pakistan is anti-Islamic and against the position of Islam.

The Politics of Religion

14:50-15:00

Coffee Break / Pausa para el café

15:00-16:15

PARALLEL SESSIONS



Historia de la magia y los entes espirituales

Hechizos y magia amorosa en la Tlaxcala del siglo XVII

Diana Villegas Loeza, Posdoctorante, Universidad Veracruzana, Profesora, Xalapa, México

Oscar Fernando Lopez Meraz, Posdoctorante, Universidad de Zaragoza, Zaragoza, España

La bujería y la hechicería fueron prácticas reprobables y sancionables en el mundo occidental cristiano desde el siglo XII. El alma, el cuerpo y el libre albedrío eran afectados por prácticas alejadas de la postura dogmática dominante. Estas acciones podrían llevar a la enfermedad y a la muerte, y sus cultores, los brujos, fueron considerados herejes porque malentendían la fe y apóstatas porque la renegaban. Con la Conquista del antiguo territorio mesoamericano a manos de los españoles, se presentan nuevas dinámicas donde la vigilancia y la denuncia de hechizos se fortalecieron ante la evidente negativa de amplios sectores indígenas que no aceptaban la fe en Cristo, circunstancia que se sumó a dinámicas sociales locales donde los problemas entre vecinos también fueron partícipes en el contexto del ejercicio mágico. A partir de esto, el objetivo de la ponencia será explorar cómo se presentan las prácticas mágicas en Nueva España, específicamente en Tlaxcala. El acercamiento destacará las mentalidades y las acciones sociales, más que los tradicionales enfoques eclesiástico y civil. Los documentos que se utilizarán están resguardados en el Archivo Histórico del Estado de Tlaxcala y cubren prácticamente todo el siglo XVII. Con esto se pretende sumar al aún novedoso estudio de la hechicería practicada por los indios, siendo uno de los pilares de este trabajo la magia amorosa

Bases religiosas

El exorcismo como género literario en los textos de magia greco-egipcia y su pervivencia en la tradición mágica del cristianismo, del islam y del sintoísmo

Catalina Cheng-Lin, Doctoranda, Universidad de Granada, Granada, España

El trabajo de investigación tiene por objeto llevar a cabo un análisis a fondo acerca del exorcismo como género de la literatura mágica euroasiática en forma de plegarias, formulas imprecatorias orales o inscritas en objetos (amuletos) acompañadas de acciones rituales. Trataremos de realizar un análisis comparado, basándonos en diferentes fuentes textuales y literarias escritas en sus versiones originales, en su mayoría en español, inglés, ruso, árabe y japonés, con el fin de verificar nuestra hipótesis sobre las afinidades e influencias existentes entre la estructura y función de exorcismos populares del ámbito euroasiático y sus primeros orígenes como fórmulas de lucha contra la acción maléfica de los entes que influyen negativamente en procesos psicológicos difíciles o alteraciones, enfermedades y desastres naturales.

Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas

La representación de ángeles en el arte medieval

Miguel Navarro Torrente, Universidad de Granada, Granada, España

La representación de ángeles es una de las más ricas y complejas del arte medieval. El origen de muchos de sus elementos iconográficos se encuentra en motivos y símbolos precristianos y a ellos se sumarían una buena dosis de elementos provenientes de la filosofía neoplatónica. Las ideas que se irían asentando en el cristianismo y la ideología política contribuirían a su vez y generarían un lenguaje iconográfico en el que la luz, el color y un sincrético simbolismo se aunarían para generar una nueva filosofía/teología de la luz y la oscuridad, del bien y del mal.

Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas

Sociedad posmoderna y esperanza: De la indiferencia a la cultura del encuentro

John Edward Trujillo, Estudiante, Teología Práctica, Universidad Pontificia de Salamanca, Salamanca, España

Gabriel García Márquez, en su novela "Crónica de una muerte anunciada", inspirándose en un hecho real ocurrido en 1951, narra la muerte de Santiago Nasar ante la indiferencia de una comunidad que sabía lo que iba a suceder, pero que no hace nada por evitarlo. Bayardo San Román, después de haber contraído matrimonio con Ángela Vicario, la devuelve a su casa por deshonrada, y sus hermanos gemelos, forzándola a confesar el nombre del primer amante, anuncian la intención de acabar con la vida de este personaje. Una historia que no solo retrata la crudeza de un momento dado de la historia colombiana, sino el actual panorama posmoderno que necesita de una cultura del encuentro para recuperar el valor y dignidad de la persona humana. La narrativa, desde este enfoque, se presenta como vehículo de expresión de una sociedad que se ve necesitada de un retorno a lo sagrado para hallar una Esperanza que no defraude.

Bases religiosas

Religiosidad: Un análisis entre países

Catalina Berner, Investigadora, Universidad de los Andes, Santiago, Chile

La teoría de la secularización y la teoría de la oferta religiosa han sido dos paradigmas que intentan explicar la religiosidad de las personas y países. En este trabajo se analiza la intensidad de la creencia y práctica religiosa desde una mirada contextual. A través de la WVS y EVS (años 2005-2010) se obtuvo una muestra de 41.199 casos representativos de 33 países. Tras un análisis factorial confirmatorio y un análisis multinivel se observa que el 25% de la varianza de la práctica religiosa y el 23% de la varianza de la creencia religiosa en las personas puede ser explicada por pertenecer a un país. El nivel educativo de una nación no explica las diferencias de religiosidad, resultado contrario a la idea de que una mayor valoración de la razón y la ciencia se traduce en un menor compromiso religioso. No obstante, una mayor población urbana muestra menores niveles de intensidad religiosa, pues el debilitamiento de los lazos sociales en la ciudad disminuiría la influencia de las instituciones religiosas. Además, países con alta desigualdad tenderían a ser más religiosos, pues en un contexto de escasa seguridad, los sujetos tenderían a la religión como un elemento protector. Por último, el pluralismo religioso de la teoría del mercado religioso no se respalda, pues en la medida en que la diversidad religiosa aumenta, la religiosidad disminuye, mostrando que la religión no opera bajo la lógica de oferta y demanda. Se concluye que los factores contextuales sí influyen en la religiosidad de las personas.

Semejanzas y diferencias religiosas

Ciencia y Religión en la formación del profesorado de educación religiosa escolar: Educación integral para la sociedad del conocimiento

Angel Fernández Aguilar, Investigador, Universidad de Málaga, Málaga, España

El desarrollo del conocimiento científico y tecnológico, especialmente del último siglo, ha producido una descomunal fragmentación. La fragmentación ha creado compartimentos estancos no sólo de las disciplinas, sino también de las ciencias de la naturaleza con relación a las ciencias sociales, y de éstas con relación a las ciencias humanas. No hay problema de la naturaleza, de la sociedad, o del ser humano que pueda ser resuelto adecuadamente por una sola disciplina. Desde esta posición, me interesa ofrecer alguna pista o reflexión sobre la búsqueda de Dios desde otra perspectiva, así como sobre la búsqueda de la felicidad. Este artículo es un intento de dar respuestas al alumnado desde una perspectiva ética e intentando ayudar a reflexionar abiertamente, para que opten por posiciones justificadas y equilibradas. La ponencia está pensada siguiendo una metodología narrativa y analítica, ya que expone un estudio de la cuestión basado en la propia experiencia. Según lo expuesto, parece que la formación permanente del profesorado se hace imprescindible, no solo por aprender más y más, sino por intercambiar con colegas pensamientos, ideas y experiencias para que fluya el conocimiento y no el pensamiento único.

Comunidad religiosa y socialización



Adiciones tardías en español

Islam político: Consecuencias sociales de la implantación del islamismo en Irán

Maritza Eridania Espejel Pineda, Estudiante de Posgrado, Universidad Nacional Autónoma de México, Texcoco, Estado de México, México
El Islam político o islamismo fue presentado en Irán como una alternativa al capitalismo y al socialismo en el momento en el que triunfó el movimiento revolucionario iraní de la década de 1970. Sin embargo, el Ayatolá Jomeini, quien fue el responsable de instaurar un estado islámico iraní, recurrió a la instrumentalización de la religión (shiismo duodecimano) para establecer una nueva forma de dictadura disfrazada de elementos democráticos, cuyas consecuencias sociales han derivado en el descontento generalizado de la población iraní. En este sentido, el objetivo de esta ponencia será reflexionar sobre las consecuencias sociales de la instauración de un estado islámico en Irán y dilucidar sobre una posible reforma del sistema político iraní, el cual está basado en un modelo ideológico-religioso muy particular y que, al mismo tiempo, se ha caracterizado por ser pragmático.

La política de la religión

Ética alimentaria y religiones comparadas: Análisis filosófico y simbólico

Luis Roger Castillo, Profesor, Universidad de Jaén, España

En la presente investigación se analizan y examinan comparativamente las diferentes éticas alimentarias de las principales tradiciones religiosas: chamanismos hiperbóreos y australes, religiones abrahámicas y religiones dhármicas e indoarias. Se destaca la existencia de prescripciones alimenticias negativas y positivas, temporales y permanentes, genéricas y específicas. A continuación se extraen las implicaciones éticas comunes a las diferentes prácticas y tabúes. Finalmente, se establecen correlaciones con diferentes símbolos y mitemas religiosos. Para ello se recurre a metodología propia de las religiones comparadas, método histórico-descriptivo, analítico-filosófico y simbólico.

Education, Spirituality, and Religion

Is Religiosity a Risk or a Protective Factor?: The Connection between Religiosity and Deviance among Religious Youths

Vered Ne'eman Haviv, Criminology, Ariel University, Beit-Arie, Israel

Yael Wilchek Aviad, Ariel University, Israel

Chaim Lahav, Beit Berl Academic College, Israel

The purpose of this preliminary study was to examine the connection between religiosity and deviance, focusing on the phenomenon of risk behavior among Jewish orthodox national-religious youth at-risk. The study was conducted by using qualitative research methods, using interviews with 66 participants in six focus groups among teenagers and young people at-risk, normative youth and professionals social educators working among the adolescents and young adults within the national-religious sector. Analysis of the research findings exposes several main themes that touch upon the issue of religion as both a protecting and a risk factor for religious youths, beginning with the question of personal identity, and continue with the influence of social control and social labeling.

Religious Community and Socialization

Religious Cognitive Beliefs, Emotional Attachment, and Behavioral Commitment and Its Relationship with the Self-regulation of Adolescents

Leslie Chaundy, Assistant Professor, Department of Social Work, Kutztown University of Pennsylvania, United States

Research indicates that religion has played a vital role in the founding of the American nation as well as the American education system. However, over the years religion has been taken out of the educational realm and is no longer considered an important variable in impacting educational outcomes. Jeynes (2010) suggests that establishing a relationship with student outcomes is fundamental if one is to present a strong case for religious courses in schools. The purpose of this study is to examine the different aspects of the religiosity of youth and to determine whether they are associated with academic and behavioral outcomes. It is the hope that this study will distinguish among some of the different aspects of religiosity, shed further light on the potential impact of scripture reading and prayer in schools, and in some small way, demonstrate the importance of the role of religion in education. This study examined the National Study of Youth & Religion dataset which used both quantitative and qualitative methods along with cross sectional and longitudinal research designs. A randomized telephone survey of American youth was completed between 2002 and 2008 and participants included 3,290 adolescents ages 13-17, as well as their parents. To provide specific answers to the research questions, descriptive and inferential statistics were calculated on the original telephone survey (Wave 1 in 2003) using Statistical Produce and Service Solutions (SPSS) and included correlation, regression, and one-way anova tests. Overall, this study is important for education and has many implications for schools.

Religious Community and Socialization

The Spiritual Disciplines Project: Increasing Student Engagement in the World Religions Course

Alice Wood, Associate Professor of Religion, Bethune-Cookman University, Ormond Beach, United States

Students in an online world religion course are encouraged to try six traditional disciplines found in almost all of the world's religions. Emphasizing common practices found in religious communities, including their own Christian tradition, encourages students new to religious studies to find commonalities instead of only differences. Practicing the disciplines in the Christian tradition allays fears of studying unfamiliar religions. The first three disciplines, to be practiced for three consecutive weeks, are the "inward" disciplines of prayer, fasting, and silence. The second three disciplines, to be practiced for another three consecutive weeks, are the "outward" disciplines of chastity, simplicity, and charity. After each of the three week periods, students write reflection papers on their experiences—both positive and negative—and connect their practice to spiritual disciplines around the world. Students' personal accounts of both successes and failures with the disciplines themselves provide insight into the millennial generation's values and struggles. The popularity of the project speaks to students' desire for connection between learning and lived experience. Results and trends among student responses to the project will be presented, along with excerpts from student papers about their experiences of the various disciplines. Copies of teaching materials will be available to participants.

Religious Community and Socialization



Divisions and Conflicts

Cold War Evangelicalism's Theology of Dissimulation

Taylor West, Researcher, Contemporary History, Universidad Autónoma de Madrid, Madrid, Spain

The Cold War was a time in which religion, according to Hannah Arendt and Kevin M. Kruse, was thrust back into the realm of politics. At the forefront of this struggle were American evangelicals who began to vie for political power and who would eventually wield tremendous political influence. They navigated this shifting landscape with a theology of dissimulation. Through this developing theology, evangelicals could maintain the fiction that they were "in the world but not of the world," a notion that scholars have pointed to as irrefutable evidence of evangelical apoliticism—a consensus that has held sway until quite recently. The evangelical theology of dissimulation—of feigning holy remove yet engaging undeniably in politics—was communicated via concepts related to militarism, market capitalism, and organicism. The purpose of this paper is to explore what these concepts communicated, to whom they were directed, and how they made up an expanding constellation of politic discourse in the erupting tensions of the Cold War. Second, this paper means to demonstrate how evangelicals stepped away from merely spiritual notions of salvation and how they refashioned their faith into a theoretical avenue to various earthly ends: a way to save the nation, to destroy communism, to protect idealized notions of masculinity, to achieve worldly prosperity. Finally, this paper will demonstrate how evangelicalism qua political solution was used to thwart social movements and social change, which evangelicals believed threatened to blur the most deep-set contours of their identity.

The Politics of Religion

Violence and Torture in Religion and Human Rights in Mexico and El Salvador

Gloria Velasquez, Adjunct Associate Professor, Foreign Language Department, Austin Community College, San Marcos, Texas, United States
Alba Elizabeth Melgar, Texas State University, United States

Violence, Torture and Human Rights are concepts intrinsically related. Violence and religion on the contrary are mutually exclusive given that Violence is "the intentional use of physical force against another person" and religion is based on respect and peace. Violence incited, perpetrated and justified in the name of religion is a shocking reality in different parts of the globe, and the brutality displayed in such acts frequently leaves observers speechless given that most Religions in one way or another are based on the Messianic principles of love, tolerance and mutual respect. Violence with religious undercurrents, moreover, is an extremely multifaceted phenomenon we will discuss in our presentation. It is known that Mexico and El Salvador are two of the most violent Countries in the Planet. In this work we will explore the causes and consequences of violence in those Countries. We will analyze if, in these countries Religion have been a cause or a deterrent of violence and torture. El Salvador offers a unique example in which the Catholic Church opposed violence to the point of sacrificing its priests defending the people against the violence committed by the governments against the citizens whose rights Government meant to safeguard. On the other hand, violence in Mexico also presents a unique case for its magnitude and the role of the Catholic Church.

The Politics of Religion

The Politics of Latinx Evangelicals in the Age of Trump

Liesl Haas, California State University, United States

As a result of immigration, Latinx membership in Evangelical churches is skyrocketing, and they are now the fastest-growing demographic within American Evangelicalism. Together with the increasing political liberalization of young Evangelicals, members of many Evangelical churches are rethinking their church's conservative position on immigration. The emergence of a new cohort of young Latinx leaders makes it increasingly likely that this change at the base will translate in the next years into an Evangelical challenge to the Republican Party on immigration. The anti-immigration stance of a number of highly visible Evangelical leaders, such as Jerry Falwell, Jr., and their support for the hard-line anti-immigration policies of the Trump Administration, belie a more complicated immigration debate taking place within the Evangelical community. Key sectors within Evangelical Christianity have begun calling for immigration reform, framing the need for reform in theological terms ("welcoming the stranger"). Once policy issues become theological issues, they become "sticky" and resistant to change. My research argues that if a more progressive position on immigration takes hold within American Evangelical Christianity, it will pose an existential challenge to the Republican Party. How both the Republican and Democratic parties respond to this challenge will not only impact the national debate on immigration but could fundamentally alter electoral politics in the United States. This research aims to highlight the ways that shifts in public opinion within religious groups in the US have profound impacts on state and national politics.

The Politics of Religion

Cultural Universals

The Return to the Sacred: Culture and Religion in Daniel Bell

Esther Rodríguez Losada, Student, Philosophy Faculty, University of Navarra, Pamplona, Spain

Daniel Bell, an American Jewish sociologist, explains how the attempt to justify the meaning of life through other instances different from religion, has turned out not to be enough. In the last two centuries there has been a decline of religious belief, due to capitalism and the presuppositions of modern culture, among other reasons. Either because it fragments existential unity and disintegrates man into three manifestation spheres: techno-economic, political and cultural, each of them governed by autonomous principles and without the possibility of a unitary sense; or because it seeks an immanent hold on the world based on the idolatry of the "I." The man, in the attempt to give himself meaning, has fallen into nihilism, where he does not find criteria to guide his action beyond individual experience which, far from allowing him to judge his actions with meaning, weakens social ties. Because of that, he proposes a return to the sacred through a resurrection of the memory, that is, to go back on the issues and "cultural universals" faced by the existing consciousness and provide a complete and concrete worldview that places the man in the world and gives him parameters of sense and meaning for his behavior. Bell's vision of religion will be examined and it will be determined if this vision ends up immanently reducing itself into culture or if, on the contrary, it is able to free itself from modern presuppositions and place itself over culture.

The Politics of Religion

Cultivating Positive Dynamics amid Complex Identity Conflict: The Case of "Islam and the West"

Nathan Funk, Chair and Associate Professor, Peace and Conflict Studies, Conrad Grebel University College, University of Waterloo, Waterloo, ON, Canada

The unsettling polarization, politicization, and securitization of cultural and religious identities linked to "Islam" and "the West" is a complex transnational phenomenon, within which seemingly localized political and military conflicts have given rise to more widespread tensions and anxieties. These tensions and anxieties, in turn, have been harnessed by populist and often authoritarian political movements in a variety of different contexts, through consistent messaging about how the "other" represents a profound threat to the national, cultural, and religious "self." Drawing on insights from interdisciplinary conflict analysis as well as from constructivism and identity theory, this paper outlines principles that can be applied both to generate better understanding of Islamic-Western identity politics and to enhance options for peacemaking. After noting dynamic processes through which religious symbols, identities, and values are being invoked to accentuate differences and sharpen hostilities, attention will be given to ways in which cultural and religious dimensions of contemporary conflicts might be transformed through intentional efforts to reframe fundamental issues, foster new narratives, and stimulate the cooperative pursuit of an inclusive, human security agenda.

The Politics of Religion

Conversion, Residues and Ongoing Translation: Narratives of Conversion among South Asian Inter-religious Families

Amna Majeed, Centre for Studies in Social Sciences, Calcutta, India

In this paper, I hope to reformulate the notion of religious conversion and broaden the meanings that conversion has attained in the socio-cultural imagination of contemporary India. Focusing upon the narratives of conversion among inter-religious couples and families, I intend to provide descriptions of the diverse ways in which religious conversion is experienced within inter-religious domestic spaces. A study of conversion among inter-religious families is very crucial to understand the transformation of religious subjectivities in the everyday of multi-religious spaces. My research focuses mainly on the daily observance of piety, the engagement with religious beliefs, practices and also addresses questions of religious identity. All these are crucially tied to the gendered subjectivities and conjugal life of my interlocutors as the site of my research is the family and the inter-religious domestic space. Therefore, I engage with narratives of conversion placed at the interstices of gendered and religious difference. This paper shall be based upon fieldwork conducted among inter-religious couples and families in the cities of Delhi, Muzaffarnagar and also among the South Asian diaspora in Canada and the United States. The fieldwork was conducted in early 2016 and late 2017 as a part of my Masters and M.Phil research work. In detailing the narratives of my interlocutors I hope to investigate and problematize the ontological character of conversion in inter-religious domestic spaces and contribute to the discourse around inter-religious marriages, conversion and the everyday of religious life.

Religious Commonalities and Differences



Religion and Community Development: Malay Muslim Community in Southern Thailand

Muhammadrorfee E Musor, Assistant Professor, Social Science, Prince of Songkla University, Pattani campus, Pattani, Thailand

Islam has played very important role in Malay Muslim communities, the rules of belief and the rules of praxis, framed their ways of life. Moreover, Islamic principles also use as norm to strengthen the relationship among their members. Therefore, in this incident research attempts to explaining the social-functional structure of the Muslim community and to explore how religion plays in a part in development in a Malay Muslim communities which can be seen as minority group in Thailand. Semi-structured interviews were conducted with 5 key informants (Imam and village administrative board in Malay Muslim communities in Pattani province of Thailand) in collecting data. The study found that Malay Muslim communities use "Mushawarah," means the consultation in different matters, to solve the solutions for any problematic affairs, by setting the Shura or Mushawarah council to give advice which conformed Islamic principles. Thus, Mushawarah is so called "community development process" where community members come together to take collective action and generate solutions to common problems within community.

Religious Community and Socialization

Preserving Ethnic Identity through Religion: A case Study of Malay Muslims in Southern Thailand

Munirah Yamirudeng, Lecturer, Faculty of Humanities and Social Sciences, Department of Malay Studies, Prince of Songkla University - Pattani Campus, Pattani, Thailand

The issue of religion and ethnic identity is extremely complex, some theorists observes that in the mainstream perspective, religion is not seen as an essential component of identity. However, this notion has been challenged and different studies have shown the importance of religion for many ethnic minorities and argue for a strong link between religion, identity, and group membership. From the Southeast Asian perspective, particular religions are linked with particular cultures because they are lexically the most appropriate to express culturally embedded concepts. Malay Muslims make up the largest religious/ethnic minority in Theravada Buddhist Thailand, their ethnic identity as Malay-Muslim in southern Thailand is rapidly dissolved in the melting pot of Thai society. The preservation of Malay-Muslim identity has been a challenge rather than something we can take for granted. The fact remains that there is a need to the continuity of their community, and the preservation of their ethnicity indeed binds the Malay Muslims into viable and cohesive ethnic entity. Therefore, this paper is an attempt to discuss how religion was used as an important component to preserve and sustain their religious and ethnic identity among the Malay Muslims of southern Thailand.

Religious Commonalities and Differences

Life Skill Development Model of Medium-sized Islamic Private School in Southern Border Provinces of Thailand: A Case Study of Pattana Islam School, Pattani Province

Direak Manmanah, Lecturer, Faculty of Humanities and Social Sciences, Prince of Songkla University Pattani Campus, Pattani, Thailand

Muhummudrapee Makeng, Researcher, Walailak University, Thailand

Awang Lanui, Lecturer, Prince of Songkla University, Thailand

The subjects of this qualitative research included 16 school administrators, teachers, students' parents, religious teachers, community leaders, current students, and alumni, side by side with three experts. The data were collected through in-depth interviews, focus group, and observations. The collected data were, then, categorized and connected for conclusions and interpretation. The reliability of the conclusions and interpretations were examined by experts of Muslim youth's life skills development. The result of the study was that there are six inside school factors/conditions associated with the Muslim youth life skills development: kinship organizational culture, systematic student care, a good example of the administrators, a role model teacher, relationship and peer groups learning, and relationship and learning between the seniors and juniors. In addition, there are outside of the school factors/conditions associated with the development: the basic knowledge of the youth from TADIKA, relationship and outside of the school peer groups learning, warmly family nurture, the cooperation between the school and the community, and the cooperation between the school director, the community leaders, and the religious leaders. Therefore, this study recommended that Islamic private school administrators and teachers must be having the development of teaching both in religion and academic to cause a concrete educational integration among Islamic lessons and academic lessons via raising and promoting to design well-rounded lesson plan included both content having studying and teaching management and model of daily routine so that the process of life skill development for Islamic youth through Islamic private school will be highly effective.

Religious Community and Socialization

15:00-16:15

PARALLEL SESSIONS

Room 8

The Sacred Feminine

Patriarchy and the Sacred Feminine: The Indian Context

Madhumita Dutta, Assistant Professor, English, Vidyasagar College for Women, Kolkata, India

The living goddess tradition in India has deep and ancient roots. Vedic-Puranic eulogies have given the Feminine the highest philosophical-theological status as the Supreme Creatrix of the universe. This concept was further reinforced by the pro-feminist Tantra. A daring philosophy of the Sacred Feminine, Tantra depicts the goddess in her most terrible, wild and powerful form, which is not only "a horror" to the intellectual sensibility, but one from which the patriarchal psyche recoils in awe. Over time the Brahmanical systems of thought supplanted the goddess-cult as the mainstream religious practice, and made of the woman a thing evil and impure. This patriarchal imaging of the feminine, working under the banner of religionism helped build up the oppressive social-religious structures, and the "fear" of the feminine resulted in marginalizing Goddesses into the periphery of established culture. This understanding of power as a masculine attribute is a misogynist deviation from the concept of the Divine Feminine. The ancient religious tradition of India violates any idea of the subdued, subjugated, colonized woman, and advocates instead the worship of Sakti---the feminine cosmic power. The condition of the woman today presents a picture of amazing contrast between the repressive masculine culture and the Sakti-cult of India. We need to get back in touch with the "feminine" in us, reclaim our inheritance of Sakti to rejuvenate the atrophied psycho-cultural realms. My paper focuses on how the feminist-oriented theology of India is not only an anti-dote to phallic culture, but also the means of spiritual regeneration.

The Politics of Religion

Sacramentality in the Visions and Art of St. Hildegard of Bingen: Divine Eros, Bodies, and Prophet to Post-Critical Theory

Sarah Livick Moses, Roslindale, MA, United States

In this paper, I will explore the artistic depictions of St. Hildegard of Bingen's visions as they affectivity provide a redeeming cosmological and sacramental world-view. While certainly acting as signs to the higher realities presented in her visions, it is worth exploring the ways in which the art birthed from Hildegard's mystical experience hold grace on its own account. Most importantly, the art pieces available provide new shades of perceiving reality which may better inform an appreciation for encountering the world as sacrament. While beauty baptizes the flesh of the world towards an aesthetic encounter with the incarnate Word, the ultimate end of both art and sacramental worship supersede an exclusive concern for an appreciation of "beauty." Beauty, transformation, and grace are instead mediated through the world that is opened to the perceiver upon beholding the piece of art. The immediacy present in such an encounter is not just an aesthetic experience of something being depicted as it "should be." The sacramental encounter mediated in art is instead one of being accosted. The depiction of divine eros and female bodies in Hildegard's visionary work capture this moment of capture, setting her up as a prophet both theologically and as a voice that reaches towards post-critical feminist theory.

The Politics of Religion



Thursday, 25 April	
15:00-16:15	PARALLEL SESSIONS
Room 9	Understanding Sacred Texts Living God's Names: Deciphering the Symbolic Cosmology of Islam William Rory Dickson, Associate Professor, Religion and Culture, University of Winnipeg, Winnipeg, Canada Meena Sharify Funk, Associate Professor, Wilfrid Laurier University, Canada The relationship between names and what they name, between signifiers and signified, has a rich history of discussion in a variety of religious and philosophical traditions. Within the Islamic tradition, names play a role the significance of which is hard to overestimate. In particular, the 99 Beautiful Names of God or asma' al-husna remain a foundational, if understudied element of Islam. Islamic theology, philosophy, and mysticism are premised on the Names of God found in the Qur'an, which communicate something of God's qualities in human language. For the famous Sufi master and metaphysician Muhyi al-Din Ibn al-'Arabi (d. 1240), who's influence on the later Islamic tradition is paramount, the names of God take 'center stage' in his voluminous works. This paper will explore how Ibn al-'Arabi understands the Names of God in relation to his overall cosmology, underscoring how the Names are understood to correspond with and shape the various elements of space and time that make up our world. <i>Religious Foundations</i> A Structural Analysis of Qur'an 56: Whose Assessment is it Anyway? akyi Ibrahim, California State University, Fullerton, United States Muslim experts of Arabic literature generally believe that structurally, the Qur'an is a beautiful edifice, full of captivating and attractive eloquence. Sources show that, Al-Walid ibn al-Mughira, a non-Muslim contemporary of the Prophet, allegedly praised the Qur'an for its beauty. However, some modern non-Muslims are of different opinions altogether. Thomas Carlyle's 1840 lecture on Prophet Muhammad and the Qur'an, though uniquely meant to dismiss and deflect the contemporary negative and harsh criticisms of both, nonetheless, painted a far less than flattering picture of the Qur'an. "It is a toilsome reading...wearisome confused jumble, crude, incondite; endless iteration, long-windedness, entanglement; most crude, incondite – insupportable stupidity, in short!" Carlyle insisted. (Carlyle, 198). This paper—without engaging in apologetics or attempting to come down on other side of the question of the Qur'an's aesthetic qualities—will focus on the stylistics of chapter 56 (al-Waqi'at) and analyze its internal structural consistencies. By recourse to contemporary theories of writing, I will show that Q. 56 is, in structure and form, an excellent example of "internal coherence," consisting of a succinct preamble, a detailed elaboration with supporting elements, and finally, a summary and specific conclusion. Reference will of course be made to the work of Neuwirth (2007) and Cuypers (2009, 2011). <i>Religious Foundations</i> Mystical Theology as an Answer to Transreligious Identity Problems in the Letter to the Galatians of Paul, the Jew Witkamp Theo, Head, Center for Professional Formation and Spirituality, Protestant Theological University, Amsterdam, Netherlands The famous dictum, "It is no longer I who live, but Christ who lives in me" (Gal. 2:20), can be found in a highly polemical section of Paul's Letter to the Galatians. The context is one in which religious boundaries between Jews and non-Jews are transgressed at the common meal. This resulted in heated discussions about Jewish loyalty and identity. Paul, a Jew and an apostle of Christ, took a firm stance in these matters and advanced a prolific argument in favor of his transreligious position. It is the purpose of my paper to discuss the intersection of Paul's mysticism and the communal life in early nascent Christianity. I contend that the way he deals with the problems he encountered in his days transcends the constraints of history and can be inspirational in a modern context. <i>Religious Community and Socialization</i>
16:15-16:20	Transition Break / Pausa
16:20-17:35	PARALLEL SESSIONS



Pedro López Calderón y el comercio de la pintura de devoción cristiana en el virreinato novohispano a principios del siglo XVIII: No hay subtítulo.

José Ignacio Mayorga Chamorro, Personal Investigador en Formación, Historia del Arte, Universidad de Málaga, Málaga, España

Pedro López Calderón fue un pintor novohispano activo en distintas localidades mexicanas entre las últimas décadas del siglo XVII y las primeras del siglo XVIII. Su trabajo, tradicionalmente poco y mal atendido por la historiografía artística, ha comenzado a despertar la atención de los expertos en los últimos años, rescatándose en distintas publicaciones parciales y dando lugar a una tesis doctoral (del autor de esta propuesta) en proceso de finalización. Como resultado de los nuevos datos aportados, se puede entender su figura como la de un pintor de protagonismo secundario en el panorama artístico de su época, pero que encontró un importante nicho de mercado en distintos centros económicamente emergentes en aquel momento, particularmente hacia el norte del virreinato. Presentaremos esta hipótesis a la luz de estudios inéditos que analizan la dispersión geográfica de su obra. A su vez, interpretaremos el repertorio iconográfico de sus lienzos para entenderlo como un pintor orientado al trabajo para distintas órdenes religiosas, pero también a la creación de obras devocionales de fácil comercialización y a la reproducción de un conjunto significativo de advocaciones de origen español peninsular que permiten suponer estrechos contactos con este círculo clientelar.

Comunidad religiosa y socialización

El escultor de la Resurrección: Análisis y propuestas didácticas a partir de los Resucitados de Venancio Blanco

Pablo Luis Tejada Romero, Director de departamento, Departamento de didáctica de la expresión corporal, plástica y musical, Centro de Magisterio La Inmaculada, Granada, España

En este trabajo de investigación sobre la iconografía religiosa recogemos las principales aportaciones en el tema del Resucitado del escultor Venancio Blanco. Desde de las numerosas interpretaciones escultóricas que hizo de la Resurrección, valoramos sus características y circunstancias y realizamos propuestas para para sus posibles aplicaciones, tanto en los ámbitos religiosos de la pastoral y la catequesis como en el ámbito cultural y didáctico.

Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas

Una Jerusalén novohispana: El Santuario de Nuestra Señora de Guadalupe

Martha Fernández, Investigadora, Instituto de Investigaciones Estéticas, Universidad Nacional Autónoma de México, Ciudad de México, México

Uno de los sitios sagrados más importantes de México ha sido y es el Santuario de Nuestra Señora de Guadalupe de la ciudad capital. En la época virreinal, todo el conjunto fue considerado una Jerusalén en la Nueva España, y a edificarla dedicaron todos sus esfuerzos conceptuales y arquitectónicos. Esta Jerusalén era, en realidad, tanto la Jerusalén Terrena, como la Jerusalén Celestial, compatibles y complementarias en un solo simbolismo. De la primera, toma la ubicación en un monte vinculado, el de Sión, y un santuario que pretendió ser una reconstrucción del Templo de Salomón "en la fábrica, lucimiento y riqueza", según un predicador anónimo de 1694. Sus características arquitectónicas confirman esa pretensión. También diseñaron un vía crucis para la Virgen (hoy Calzada de los Misterios), concebido como un camino de flores del Ave María, según fray Francisco de Florencia (1688). Respecto a la Jerusalén Celestial, la imagen misma de la Guadalupeana como Virgen del Apocalipsis, en palabras de Miguel Sánchez (1648). De esa ciudad celestial, los novohispanos tomaron también el "río de agua de vida que salía del Trono de Dios y del Cordero", mencionado en el Apocalipsis, que vincularon con el pozo que se encuentra en el Tepeyac y que cubrieron con una capilla barroca. La ponencia está dedicada a explicar la concepción de esa Jerusalén novohispana y sus características urbanas y arquitectónicas.

Bases religiosas

Aspectos contemporáneos de la religión

La búsqueda espiritual

Maria Albert Rodrigo, Profesora, Sociología y Antropología Social, Universitat de Valencia, Valencia, España

Los caminos emprendidos por las personas en su búsqueda espiritual son muchos y muy diversos. Cada vez es más frecuente practicar yoga o taichí, ir a clases de biodanza, acercarse a un centro budista para aprender a meditar, asistir a talleres de mindfulness, etc. En los últimos años, como una posibilidad más de esta variada oferta, ha proliferado el “viaje espiritual” que emprenden algunas de estas personas en su búsqueda de respuestas, de bienestar, de autoconocimiento y de crecimiento personal en paralelo a ese viaje interior y espiritual. La emergencia de este nuevo tipo de turismo ha invadido el mercado internacional en base a importantes polos de atracción turística. En este trabajo tratamos de acercarnos a este proceso de reencantamiento del mundo, entendido como la emergencia global de una nueva espiritualidad holística, transversal y personal que está generando unas nuevas coordenadas de lo que puede entenderse por religioso. Se pretende pues, ser una contribución sustantiva en el diseño de soluciones a los retos generales del cambio social, y en particular, a los desafíos que las espiritualidades plantean por sí mismos a la sociedad al menos en tres aspectos: a) características y procesos constitutivos y de desarrollo de los viajes espirituales; b) la exploración de los factores históricos y sociales que intervienen en la expansión de este tipo de creencias y prácticas; c) la visibilización de la dimensión laboral y económica que acompaña dicho fenómeno.

Comunidad religiosa y socialización

Wicca Celtíbera: Celebración religiosa del solsticio de verano o Litha

Pedro García Repetto, Investigador, Teología, Universidad Complutense de Madrid, Madrid, España

Fernando González Sarrenes, Sumo Sacerdote, Confesión Religiosa Wicca, España

Wicca Celtíbera es una confesión religiosa inscrita en el Registro de Entidades Religiosas del Ministerio de Justicia del Reino de España desde el año 2011. Dentro de sus ritos se encuentran los festivales y los aquelarres. Los festivales siguen el ciclo solar y los aquelarres siguen el ciclo lunar. En principio, la Wicca Celtíbera celebra sus festivales y aquelarres de forma privada ya que se define como religión misteriosa e iniciática. Entre los festivales, destacamos la celebración del festival del solsticio de verano o Litha. Desde hace más de diez años viene colaborando con el Ayuntamiento de Pinto (Madrid) en la celebración de este festival de manera pública. En esta ponencia primero presentamos una introducción a las características religiosas de la Wicca Celtíbera: origen, divinidades, creencias, ritos, festivales, etc. Después pasamos a analizar las siguientes fuentes en relación con las características del festival Litha: 1) artículos e investigaciones previas. 2) Referencias propias de Wicca Celtíbera. 3) Información y experiencias propias resultado de la asistencia al desarrollo público del festival Litha en junio 2018 en Pinto. 4) Análisis iconográfico e iconológico de documentales publicados de festivales Litha anteriores desarrollados en Pinto. Por último, se pretende aplicar un método analógico comparativo entre las fuentes anteriores con el fin de identificar elementos comunes y resaltar las similitudes tanto teóricas como religiosas y prácticas en los rituales correspondientes al festival Litha.

Comunidad religiosa y socialización

Botánicas en la Ciudad de Nueva York: Redes transnacionales y religiosidad popular en la Aldea Global

Anahi Viladrich, Professor, The City University of New York, Queens College & The Graduate Center, New York City, United States

Las botánicas son tiendas de religiosidad popular que ofrecen un gran surtido de servicios de sanación espiritual y religiosa, junto con productos esotéricos, a una población mayoritariamente latina y caribeña en la ciudad de Nueva York (NYC) y otras grandes urbes en los EE.UU. Las botánicas desempeñan un rol central de socialización y contención (individual y comunitaria) entre grupos migrantes vulnerables, conforme a prácticas basadas en las religiones afrocaribeñas (ej. santería y espiritismo). Este trabajo presenta parte de los resultados de un estudio etnográfico, basado en la observación participante y en entrevistas en profundidad con dueños y clientes de las botánicas. En la medida en que se definen como negocios étnicos, las botánicas cumplen roles complejos que incluyen la venta de productos como hierbas y plantas, consultas individuales y celebraciones religiosas con seguidores y creyentes. El marco conceptual de este estudio destaca el término “glocalidad” que explora las interacciones locales-globales de las botánicas acerca de la reproducción de redes transnacionales de naturaleza religiosa y sanación espiritual. Se destaca el rol que desempeñan los dueños de las botánicas en el ejercicio “glocal” de la consejería religiosa y emocional. Dichos individuos realizan rituales, celebraciones y curaciones a distancia, así como consultas telefónicas o vía WhatsApp o FaceTime con inmigrantes latinoamericanos en España, Cuba o Francia. En última instancia, este trabajo resalta la reproducción de las formas transnacionales de religiosidad afrocaribeña en el marco de una economía altamente mercantilizada y en el seno de una ciudad global y postsecular por excelencia.

Comunidad religiosa y socialización

16:20-17:35

PARALLEL SESSIONS

Room 4

Honoring Mother Earth

In the Lands of World Maker: Reclaiming Native Space in Northeastern California and Settler Colonialism

Deserea Langley, Native American Studies, University of California, Davis, Carmichael, United States

World Maker traveled throughout Northeastern California creating and naming the landscape for people. World Maker formed the world according to the resources found at each place designating places that were livable, places that should be cautionary and places that had resources for people to use. Native American responsibility to land is inherently tied to the transmission of knowledge which offer lessons and values that are shared through oral stories and religious ceremonies. Native American responsibility to land is inherently tied to the transmission of knowledge which guide the morality of people and communities, offering lessons and values that are shared through oral stories, religious ceremonies, and land management. Dispossession from traditional homelands serve as a primary factor to the fracture of Native American religious activities and responsibilities that tie Maidu, Paiute, Pit River and Washoe people to the Northeastern California landscape. My research focuses on the disruption of "Susanville Indians" knowledge systems under the Dawes Allotment Act of 1887. The act assisted in the surveying of Indian land to divide Indian communal land holdings into individual allotments. Exploitative economies and the outright selling of Indian land denied access to sacred sites and knowledge centers that are imperative to the identity, religious ceremonies, and land management of Susanville Indian tribal members. As a foundation, I use the Mountain Maidu creation story to shape the discussion on interaction by tribal members to revitalize religious practices, language and land management.

The Politics of Religion

Nature as Object and Symbol: Qur'an as a Source for Islamic Environmental Ethics

Jakub Koláček, Research Assistant, Department of the Middle East, Charles University in Prague, Praha, Czech Republic

If we look at texts of contemporary Muslim authors attempting to formulate appropriate ethical stance towards environmental issues, we can distinguish between two different notions of nature based on interpretation of the Qur'anic text. The first one is "objectual" and treats nature as actually existent entity present in the world and carrying specific qualities, being open to human discovery, encounter, use and management. The second one is that of a symbol referring to broader ethico-religious truths and meanings regarding the universe and creation. Whereas the first notion stands closer to modern scientific conceptualizations of nature and usually serves as a basis for linking of religion and science together in one pragmatic holistic approach towards the ecological questions, the second one attaches to nature more specific "sacred" quality which serves as a basis for more unique and categoric religious deontology. How are these two notions inferred from Qur'anic text, how are they employed in actual ethical statements and how are they combined together? Is there a relation between the preference of one of these notions and actual ethical stances towards concrete ecological questions? And is it, after all, possible to argue that one of these notions is closer to the original meaning of Qur'anic revelation than the other? The answer to these questions will be sought via discursive analysis of contemporary ethical texts, textual analysis of Qur'an and theories of religious ethics of M. Weber, Ch. Taylor and T. Izutsu.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships



From Artefact to Art: Imagining a "Religiously Literate" Society through Contemporary Literary Practices

Irum Irum, London, United Kingdom

Modern religion as a set of institutionalized beliefs and practices is a development on the devotional elements of oral narratives and narrativized history which have been passed down from one generation to the next. This is as relevant to scriptural religions as non-scriptural ones. Over the course of time, however, the relationship between the sacred and the literary has become obscure to the point of being accused as blasphemous. Revered characters and stories of wisdom literatures (oral and written) have been claimed by one or another religious group and made into canonical history. Among the many consequences of this canonization, two are worth noting for the purpose of this discussion: first, they have become religious artefacts whose worth have ceased to exist except as part of a rote religious memory. Second, considering them as products of divine or ancestral creativity or historical events of unmatched significance, the notions of religious creativity are thought to be non-existent for worshippers in this age. I argue that fictional re-contextualization of these traditional metaphors can lead to a more integrative approach to understanding lived religious experiences. De-shelving these religious artefacts and re-shelving them as metaphorical wisdom of the present age can be seen as both a form of commemorative worship whereby sacred is integrated in everyday life and an attempt to make the religiously-exclusive a world heritage. My case studies will include novels written by contemporary Muslim Anglophone writers that reimagine religious names and themes in ahistorical scenarios and impart knowledge for modern readers.

Religious Community and Socialization

Light as a Symbol and an Art Medium: Challenges of Making Contemporary Ecclesiastical Art

Pavčina Kašparová, PhD Student, Margaret Beaufort Institute of Theology, Anglia Ruskin University; Cambridge Theological Federation, Cambridge, United Kingdom

Light as an ancient symbol adopted by many religions, Christianity included, recently became an independent medium of art which has the power to grasp attention and to achieve strong emotional reactions from its audience. Over the last few years, there was a boom in light installations used in fine art, architecture and the entertainment industries. Some of them were also presented at (or inspired by) sacred places, for example, Miguel Chevalier's installation Dear World... Yours, Cambridge, King's College Chapel, Cambridge, UK, in 2015 or the cathedral-like installation by Luminarie de Cagna light design company in Ghent, Belgium in 2018. However, only a few had the capacity to serve also for liturgical purposes without taking too much attention away from the liturgy. This conflict is a challenge for those contemporary light artists who want to revive this symbol in Churches. Practice-based research in theology and fine art reveals and develops new approaches in creating ecclesiastical art using light as a contemporary medium and a strong transcendental symbol, which can become a way of re-thinking the position of the visual arts in Protestant Churches and bring more contemporary art into the Catholic Church. In the presentation artwork in progress will be shown, allowing artists, church ministers, and others to understand the process of making art using the medium of light and following the Catholic Church requirements for the visual arts.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships

Vivekananda and the Unity of Religions: Exposition of Maya

Chris Zajner, Masters Student, Philosophy, Queen's University, Kingston, Canada

The purpose of this paper is to analyze the Advaita Vedanta philosophy of Vivekananda in order to visualize if his vision of a universal spirituality was tenable in his time, and if this idea still has relevance today. Vivekananda's interpretation of reality and his understanding of maya can, I argue provide insight into the nature of the religious experience, and logically do result in his conclusion of the inherent unity of all religions. Using the notion of maya, and the false dichotomy of the phenomenal world and the real I wish to analyze whether or not a similar model can be used to understand the plurality of religions and spiritual experiences which exist in the world. Specifically with this model in mind, I will look at the use of religious symbols to convey ideas and meanings which have some ability to effectively communicate some sort of spiritual ideas or experiences.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships

Theology and Doctrine

Religious Experience and Islamic Theology

Mustapha Tajdin, Assistant Professor, Humanities and Social Sciences, Khalifa University Abu Dhabi, United Arab Emirates

The systematization of theological precepts into organized doctrines threatens the very essence of any religious experience which, by definition, tries to escape the confinement of conformity. Spirituality and religious experience are generally overlooked by Islamic theologians allowing Sufism to grow along a different course. Although Islamic theology is generally speculative, this paper attempts to show that some Islamic theological concepts could, otherwise, help nurture a vivid religious experience owing to the fact that, the theological project in Islam is not limited to the nature and qualities of the transcendent God but also includes the need to account for His relationship with men. Not only does theology inform the religious experience, Sufism addresses questions of theological character. Islamic theology is the product of a speculative activity which started as a result of Muslims' disagreements over issues of political succession (Imāmah) and human free will. Part of this activity was a response to external intellectual attacks on Islam. The paper discusses the possibility of building a spiritual religious experience in its universal form based on some theological doctrines. I concede to the fact that the issue of spirituality in Islam is to be found outside theology, but there are some schools of Kalām which proved to be in harmony with Sufism owing not only to preference but, more than that, to theological considerations. The example to be explored here is the Sunni Ash'arite doctrine and how it is here assumed to provide solid grounds for a rich and universal religious experience.

Religious Foundations

Liberation Theology: Origin, Expansion, Retreat and Survival of the Excluded People Images from 1970 to Present Time

Alfredo Veiga, Psychologist, Research, Diocese de Campo Limpo, Sao Paulo, Brazil

It focuses the historical and aesthetical process of the politic-religious art in Brazil from 1970 to present time, a period which gives birth and at the same time, a kind of disaggregation to an iconographic model that sets apart the traditional ones, consecrated by the church. Black people, Indians, migrants living in poor areas, marginalized women, offer their faces to Virgin Mary and Jesus Christ with the proposal of reaffirming the birth of a new man that revives from the ashes of colonization ruins and also from the politic and economic dependence which was imprinted in Latin America. Pictures, drawings, posters, body language become, themselves, documents produced by Liberation Theology during these decades. The focus will be not on style matters involved but, above all, through iconographic issues, the latency of an exuberant and effective Theology in its intention to become the voice of the poor and the marginalized. The originality of this research is to show how an ideal took shape through pictorial representations that facilitate its comprehension and acceptance from poor people, especially those who live at the margins of the big cities. In those places, thanks to this strategy, but also with songs, dances and new rituals, Liberation Theology had large acceptance and gained strength, spreading its seeds through the Cebes (Base Communities), and with them, cherished the possibility of creating a new society based on fraternal and fair relations, overcoming exploration and oppression that come from powerful people who serve the capitalist system

Religious Community and Socialization

Placing Gods in the Iconographic Program of Buddhist Temples: A Comparison Study of Early India Buddhist Sites and Chinese Temple Design

Tianshu Zhu, Associate Professor, Department of History, University of Macau, Macau, Macao

Depictions of various gods constitute a substantial part of Buddhist art. They are also essential in the iconographic plan of Buddhist temples in both India and China. In India, as shown at the early stūpa and cave sites survived to the present day, it is the images of gods that first appeared at the Buddhist monasteries even before the appearance of the Buddha image. Various supernatural beings are natural existence in the Buddhist cosmology. The Buddha and the Buddhist community of all the times were in the constant interaction with various deities. Gods of different natures function differently, and accordingly appear at different locations in Buddhist art. In India, images of chthonic territory deities, mainly yakas and nāgas, first appear in temple plans. Along with Buddhas and Bodhisattvas, the ideas about gods in Buddhist teachings and practices were also introduced into China. In China after the tenth century, the plan of a Buddhist temple became standardized. In a typical Chinese Buddhist temple, deities of different functions--as the protectors of the Dharma, the Buddhist community, the temple, and local earth god--are all incorporated into the iconographic program. This paper studies the layout of the images of various deities in temple plan and traces their history. By comparing and contrasting India and China, ultimately, the study aims to shed light on gods in Buddhism and the mechanism in culture transmission.

Religious Community and Socialization



Thursday, 25 April

16:20-17:35

PARALLEL SESSIONS

Room 7

Challenging Belief Systems

Bulletproof Shields: Magic and Religiosity in Colombian Armed Conflict

Johanna Perez Gomez, Doctoral Student, Anthropology, University College London, London, United Kingdom

The paper analyses the rituals used by paramilitary right wing armed groups proliferating in Colombia since 1980, to obtain super natural protection. It focuses particularly on the magic used to obtain bulletproof shields, explaining its symbolism, the transaction with spiritual agencies it involves and its relation to people's usages of everyday protection magic. Describing the imagery of the practice, it is possible to disclose how this is embedded in local forms of religiosity. I examine the deep social transformation caused by paramilitary groups through the perspective of the syncretic form of religiosity they deployed in armed struggle.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships



Media as Change Agent

Negotiating Spiritual Entitlement: Discursive and Conversational Aspects

Alexandra Regina Kratschmer, Associate Professor, Communication and Culture, Aarhus University, Denmark

In New Age communities, social media can be used to claim or defend one's own spiritual entitlement or to contest the one of a dialogue partner. We define "spiritual entitlement" as the right to teach or counsel others on the basis of self-defined indices of being the receptor of insights from a metaphysical source. We will use discourse and conversation analysis to show how dialogue partners negotiate their respective spiritual entitlement in social media exchanges. Our analyses will show that the dialogue administers an intricate two-stringed discourse of simultaneously negotiating one's entitlement and affirming mutual appreciation.

Religious Community and Socialization

Religious Media in the Middle East: Roles and Influences

Khuldiya Al Khalifa,ahrain

The wide spread of religious media in the Arab and Islamic societies confirms the great role religion plays in these societies. Despite the important success of this kind of production, we need to review the development of religious media, the content and the possible effects of such current productions, as some can hold messages of hatred, violence and terrorism. This will help establishing a new content based on peace and tolerance, and deepening the spirit of citizenship and religious and cultural pluralism. Thus, this critical study aims to examine the concept of religious media as a wide field of means, its roles in societies with multiple doctrines and doctrinal tendencies and the influences that may affect its consumers in an environment where politics and religion work together in producing the content themes. This paper can bring a better understanding the role of the religious media as a vehicle of concepts that may build or demolish peace in societies where pluralism exists. Countries like Egypt may be used as an example of a plural society.

Religious Commonalities and Differences

Catholic Media Communicating the Abuse Crisis: Case Study of the Vatican News

Tereza Zavadilová, Postgradual Student, Department of Media Studies, Institute of Communication Studies and Journalism, Charles University, Prague, Czech Republic

The communication of abuse of power including sexual abuse in the Catholic church in its own media changed dramatically. The official Vatican news service (Vatican News) is occupied with the theme practically daily nowadays. The aim of this paper is to map the standpoint of the Secretary for Communication established by Pope Francis as the model of reform of whole Roman Curia. The quantitative content analysis of the newscast will be used as a method for understanding the period 2018-2019. The patterns, genres, insists and other forms will be analyzed and interpreted. There will be also put effort into an understanding of broader and long-lasting communication trends the Church uses in the spirit of the Second Vatican Council and which also enables broad possibilities of employing digital communication technologies.

Religious Community and Socialization

Thursday, 25 April	
16:20-17:35	PARALLEL SESSIONS
Room 9	Social Agendas Ways to Minimize the Challenge between Islamic Law and Modernity Meysam Kohantorabi, Assistant Professor, Jurisprudence and Islamic Law, Bozorgmehr University of Qaenat, Iran Modernity does not merely mean the technology appearance, but it has made a new human with new demands. These new demands made a new problem for religion in the modern world. This challenge is most common in the field of jurisprudence and Islamic law. There are two basic perspectives on this issue. Some believe that should stand up to modernity and fully adhere to Islamic law, and some believe that religion and jurisprudence are not able to confront with modernity and should be abandoned. The hypothesis of this paper provides a solution for adaptation between religion and modernity. It should be noted that legal rulings are issued in a historical context and can be changed by changing the history of law. Another important point is permanent measure the law by religious ethics. If ethics are based and law are determined on the basis of it, many religious problems will be resolved with modernity. This does not mean that achievement of modernity must be correct and must be accepted. But what is accepted by reason and ethics cannot be ignored. The third point is that Islamic jurisprudential rulings should not be regarded as completely sacred and God's view, because it is human action and can be changed. Reviewing the jurisprudential rulings and considering the historical conditions by referring to the rational ethics can return calm to the religion and minimize the challenges. The realization of this will reduce religion's challenge with modernity and modern man with religion. <i>The Politics of Religion</i> Jean-Luc Nancy and the Political Atheology of the Body: Against the Body Politics Metaphor Almudena Molina, Master Student, Philosophy, University of Sussex, Brighton, United Kingdom In this article, I examine the thinking Jean-Luc Nancy about the body, focusing on the metaphor of the body politics, which Nancy manifests against and aims to deactivate it. This metaphor refers traditionally to the political aggrupation as a totality. In fact, this metaphor may be found in political theorists such as Hobbes or Hegel. Furthermore, in the light of the work of Ernst Kantorowicz The King's two bodies, this traditional metaphorical sense is associated with a theological-political foundation. However, the thinking of the relationship between body and power in the 20th Century Philosophy breaks with this interpretation. By addressing the body politics metaphor on Nancy, the present paper reflects on the rupture with the traditional sense of the metaphor. Nancy claims against such metaphorical value by arguing that, eventually, it involves a totalitarian vision of the political sphere. Attempting to grasp the topic, this article first examines the foundations and the specific use of the traditional sense of the body politics metaphor; then, it looks at the new sense that Nancy grants to this metaphor: the "atheology" of the body. In this regard, this paper argues that, although Nancy grants to the body politics metaphor a new sense, he finally develops a metaphorical and abstract sense of the body to symbolize the relationships of power in the society without losing an (a)theological foundation. In doing so, Nancy does not eliminate the body politics metaphor, but he rather displays a new unexplored use of it. <i>The Politics of Religion</i> The H2020 RETOPEA Project: Imagining Religious Toleration and Peace Laura Galián, Postdoctoral Researcher, Departamento de Estudios Semíticos, Universidad de Granada, Granada, Spain Nadia Hindi, Postdoctoral Researcher, Universidad de Granada, Spain Using a broad historical and geographical perspective, the proposed comparative and multidisciplinary project RETOPEA: Religious Toleration and Peace funded by the H2020 program of the European commission, will examine various types and elements of co-existence of diverse religious and non-religious communities in Europe and beyond today and in the future. Within the research working units of the project, we will introduce two of the research lines that the project is developing within the consortium: Research on Islamic initiatives for religious understanding promoted mainly by non-European stakeholders and contemporary representations of religious coexistence, concretely concerning religious pluralism in political speech in Spain and Europe. By providing a historical and comparative perspective, our research aims at enabling European citizens to better grasp the conditions needed for religious and non-religious coexistence. The purpose is to translate into innovative dissemination tools in order to be used for education purposes of any type (e.g. formal, informal) and discipline (history, political science, civic education) and in proposals for appropriate changes in national educational systems. <i>The Politics of Religion</i>
20:30-22:00	Conference Dinner / Cena del Congreso

Friday, 26 April	
08:30-09:00	Conference Registration Desk Open / Mesa de inscripción abierta
09:00-09:20	Daily Update / Noticias del día—Dr. José Luis Ortega Martín, Scientific Director, Common Ground Research Networks, Professor, University of Granada, Spain
09:20-10:20	Plenary Session / Sesión plenaria—Dr. Victor Borrego Nadal, Professor, University of Granada, Spain
	Eye on the Flame: the Imaginable Sacred Victor Borrego Nadal; sculptor, and professor, Faculty of Fine Arts at the University of Granada, since 1999. He has authored books as well as critical texts for catalogs and exhibitions. Director, from 2001 to 2019 of the residence grants for art students alRaso and, since 2011, of the film-forum El Cisno. He has taught numerous courses, seminars, and workshops his theoretical topics and practical investigations: analysis of artistic languages, semiotics of the image, cultural diversity, symbolism, emblematic, art of memory, dreams, magical thinking, visionary images, Art Brut, life of objects, cinema-poetry, etc. He has directed and conducted various audiovisual experiments based on creative processes. El ojo en la llama. Lo sagrado imaginable Víctor Borrego Nadal es escultor, doctor en Bellas Artes y profesor Titular del Departamento de Escultura de la Facultad de Bellas Artes de la Universidad de Granada, desde 1999. Autor de libros, textos críticos para catálogos, exposiciones y comisariados. Director, desde 2001 a 2019 de las Becas de residencia para estudiantes de arte alRasoy, desde 2011, del cine-fórum El Cisne. Ha impartido numerosos cursos, seminarios y talleres sobre los temas en los que centra sus investigaciones teóricas y prácticas: análisis de los lenguajes artísticos, semiótica de la imagen, diversidad cultural, simbolismo, emblemática, arte de la memoria, sueños, pensamiento mágico, imágenes visionarias, Art Brut, vida de los objetos, cine-poesía, etc. Ha dirigido y realizado diversos experimentos audiovisuales basados en procesos de creación condicionada.
10:20-10:50	Garden Conversation / Charlas de jardín
	Garden Conversations are informal, unstructured sessions that allow delegates a chance to meet plenary speakers and talk with them at length about the issues arising from their presentation. When the venue and weather allow, we try to arrange for a circle of chairs to be placed outdoors. Las charlas de jardín son sesiones informales no estructuradas que permiten reunirse con ponentes plenarios y conversar tranquilamente sobre temas derivados de su ponencia. Cuando el lugar y el clima lo permiten, se realizan en el exterior.
10:50-11:00	Transition Break / Pausa
11:00-12:40	PARALLEL SESSIONS



Friday, 26 April	
11:00-12:40	PARALLEL SESSIONS
Room 1	La religión en la política y la sociedad Reconciliación, memoria histórica y derechos humanos: El papel de la Iglesia Católica en la Dictadura Militar Chilena, 1973-1990 Marcos Fernández Labbé, Profesor, Historia, Universidad Alberto Hurtado, Santiago, Chile La siguiente comunicación tiene como foco el análisis del papel jugado por la Iglesia Católica chilena en la defensa de los Derechos Humanos, la reconstitución de la memoria histórica y la búsqueda de la reconciliación en Chile durante la Dictadura Militar. A través de la articulación de la Vicaría de la Solidaridad, la Iglesia Católica de Chile emprendió la defensa de los Derechos Humanos así como el registro de sus violaciones, materiales indispensables para la reconstitución de la memoria histórica del proceso y para la búsqueda de justicia. Toda esta labor fue concebida y conceptualizada bajo el precepto de favorecer la reconciliación al interior de la sociedad chilena, cuya convivencia se veía fracturada -según el diagnóstico de los agentes eclesiásticos- desde antes del inicio de la Dictadura, con ocasión de la Vía Chilena al Socialismo (1970-1973), proceso que había impactado fuertemente al interior de la misma Iglesia Católica chilena. Como camino de recomposición de la vida en común a la vez que estrategias de superación de los conflictos emanados de la violencia política se elaboraron desde la Iglesia Católica chilena dos conceptos centrales: solidaridad y reconciliación, cuyo uso y recepción serán el centro del análisis propuesto, animado por el enfoque de Historia Conceptual e Historia Política. <i>La política de la religión</i> Democracia y compromiso político de los cristianos: El pensamiento de Ratzinger Saul Manuel Albor Guzmán, Profesor, Departamento de Estudios Culturales, Demográficos y Políticos, Universidad de Guanajuato, México Mario Jesús Aguilar Camacho, Profesor, Universidad de Guanajuato, México Asumiendo el postulado de que la democracia es una forma superior de gobierno porque se basa en el respeto del hombre como ser racional, en esta ponencia se analiza cómo el catolicismo cuenta con una serie de principios teóricos e históricos para fundamentar su compromiso social y su actuar político desde el principio del servicio comunitario incluyente en los diversos sistemas democráticos. Se parte de la tesis de que la fe cristiana tiene un razonamiento estrictamente moral y teológico, con ayuda de las ciencias sociales, sobre cuestiones sociales y políticas. Esta reflexividad refleja la relación entre Fe y razón y se concreta en la Doctrina Social de la Iglesia, la cual se analiza en su relación con el compromiso político de los cristianos. Dicho actuar se encuadra en un contexto donde la laicidad es patrimonio democrático, y la libertad religiosa es un elemento fundamental de la praxis por la paz en las sociedades modernas. En este sentido se exploran las ideas de Joseph Ratzinger sobre cuestiones relacionadas con su esbozo de una teoría política que, partiendo de su crítica de la razón moderna, nos permite aproximarnos a las condiciones del diálogo que puede darse entre la modernidad y la Weltanschauung cristiana en el ámbito del ejercicio político. <i>La política de la religión</i> La libertad religiosa: Un bien amenazado Andrés Palma Valenzuela, Profesor, Didáctica de las Ciencias Sociales, Universidad de Granada, Granada, España Dado que la religión provee de significado al mundo y la espiritualidad es fuente de interés para explicar la naturaleza humana y definir diversos elementos de su existencia, entendemos que el hecho religioso es un fenómeno complejo que, por incluir facetas y matices diversos, debe analizarse desde distintas perspectivas. Conforman una realidad personal, social, política, económica y cultural, muy relacionada con el origen de las sociedades complejas, como indicador de cómo definir la religión es tan complicado como definir el concepto de cultura. Supone además un hecho histórico y humano que adopta formas diversas nacidas del reconocimiento de una realidad sobrenatural que comporta expresiones subjetivas y objetivas, materiales e inmateriales. Por ello, y como una expresión más de su vida, todo individuo tiene el derecho y la libertad de vivir tal dimensión de su existencia como piedra angular de su dignidad, y así fue reconocido en 1948 por la Declaración Universal de los Derechos Humanos en su art. 18. Sin embargo, y a pesar de ello, el respeto al derecho a la libertad religiosa de muchas personas no sólo resulta hoy vulnerado, sino que su ejercicio y reconocimiento supone para algunos una realidad discutible cuyo no reconocimiento efectivo genera nuevos ámbitos de violencia. Por ello, y conscientes de que según los datos disponibles menos del 20% de los habitantes del planeta viven situaciones inaceptables al ejercitar su libertad religiosa, vemos necesario analizar las investigaciones centradas en ello. <i>La política de la religión</i> Tratamiento del uso de símbolos religiosos en el espacio público en la jurisprudencia del Tribunal Europeo de Derechos Humanos Helena Sánchez, Doctoranda, Derecho Eclesiástico del Estado, Universidad Complutense de Madrid, Madrid, España Son numerosos los enfoques desde los que el Tribunal europeo de Derechos Humanos ha abordado la cuestión de la manifestación de creencias religiosas en las instituciones oficiales y lugares públicos por los particulares mediante la utilización de prendas y símbolos religiosos. En su doctrina ha remarcado la necesidad de tomar en consideración la diversidad de enfoques adoptados por las autoridades de los estados a la hora de integrar en sus respectivos sistemas el fenómeno religioso, en vista de lo cual, ha observado que no resulta posible discernir en toda Europa una concepción uniforme del significado de la religión en la sociedad, y que el significado o el impacto de la expresión pública de una creencia religiosa difieren en función del tiempo y del contexto. Esta comunicación examina los estándares que el Tribunal de Estrasburgo ha aplicado en los "leading cases" que examinan conflictos entre el uso de prendas o símbolos y otros intereses en juego, como el principio de laicidad o la neutralidad de los estados. <i>La política de la religión</i>

Friday, 26 April	
11:00-12:40	PARALLEL SESSIONS
Room 2	Aspectos del catolicismo De la ortopraxis de la teología de la liberación a la ortodoxia del diálogo interreligioso: La teología del pluralismo Alejandro Agudo Sanchíz, Profesor-investigador, Ciencias Sociales y Políticas, Universidad Iberoamericana, México, México La acción y el discurso políticos de los grupos religiosos pueden exhibir rasgos del fundamentalismo y/o del macroecumenismo (entendidos aquí como tipos ideales) conforme sus integrantes se apropian de ideologías y posturas éticas orientadas a luchar contra, o mantener, las asimetrías de poder. Mi análisis se centra así en los procesos hacia posturas fundamentalistas o macroecuménicas en las sociedades multirreligiosas. Como ejemplo, abordo ciertas tendencias ecuménicas desarrolladas en la transición entre las teologías de la liberación y del pluralismo, en oposición a los “fundamentalistas” contrarios al diálogo interreligioso. Indago en la orientación fuertemente normativa de aquellos que defienden el ideal del pluralismo cultural, preguntando cuánto logran sus prescripciones trascender lo que parece una controversia intra-religiosa en el propio campo del cristianismo occidental. Esto me llevará a trasladar mi enfoque de los actores a los escenarios en los que puede observarse el pluralismo religioso en acción, aplicando un análisis ideológico a los discursos y prácticas de aquellos que, en determinados espacios públicos, construyen el capital social necesario para aunar sus movilizaciones a las de otros grupos. Pretendo, así, contribuir al estudio de los modelos cognitivos compartidos y los patrones de interacción grupal más efectivos para la puesta en escena del diálogo a través de fronteras religioso-seculares. Propongo que este ecumenismo factual es posible, en parte, gracias al compromiso preferencial con los excluidos propio de la praxis de la teología de la liberación; praxis que, de manera paradójica, tiende a ser desplazada por la normatividad de la teología del pluralismo religioso. <i>La política de la religión</i> Recepción del paradigma eclesiológico de la constitución Lumen Gentium y su impacto en la sociedad actual Santiago Quishpe, Investigador, Universidad Politécnica Salesiana, Quito, Ecuador Fredy Reinaldo Ruiz Serna, Profesor, Universidad Pontificia Bolivariana, Ecuador La presente investigación tiene como objetivo profundizar en las propuestas eclesiológicas que aparecen en el documento Lumen Gentium y su impacto dentro de la sociedad actual. Esta investigación de carácter teológico pretende poner en diálogo dos fuentes fundamentales de la teología: El Magisterio de la Iglesia presente en la Lumen Gentium y la reflexión eclesiológica, descubriendo los elementos de continuidad o discontinuidad generados en la sociedad actual. En un primer momento se presenta una eclesiología preconiliar donde la época post-apostólica y los escritos paulinos dejan ver elementos significativos que posteriormente serán la eclesiología de la Iglesia; la época patrística presenta como los Padres de la Iglesia pretendían dar solución algunos problemas presentados por la comunidad; en el medievo se reflexiona sobre el giro de Constantino, acción que marcará la figura de la Iglesia en este tiempo; la época moderna el renacimiento y la ilustración dejan ver como fue concebida la imagen de la Iglesia en esa sociedad; el Concilio de Trento contribuye a restablecer el orden eclesial, cuyas decisiones marcaran la imagen de la Iglesia durante los siglos posteriores; seguidamente, el Concilio Vaticano II deja ver su apertura al mundo y a la sociedad. La constitución Lumen Gentium destaca la imagen de Iglesia comunión, Iglesia como sacramento, Iglesia Pueblo de Dios. Finalmente, esta imagen de Iglesia es retomada por las diferentes conferencias de Medellín o Puebla entre otras, cuyos documentos han influido en la sociedad en varios ámbitos, sobre todo en la forma de vivir su espiritual. <i>Bases religiosas</i> Análisis jurídico y económico de las inmunidades, privilegios y exenciones eclesiásticas desde el Concilio de Trento hasta la actualidad Marina Rojo Gallego Burín, Personal Técnico de Apoyo a la Investigación, Instituto Interuniversitario de Criminología, Universidad de Granada, Granada, España Araceli María Rojo Gallego Burín, Profesor Sustituto Interino, Departamento de Economía Aplicada, Universidad de Granada, Granada, España A lo largo de la historia, los eclesiásticos han destacado por disfrutar de fueros especiales. Se trataba de un conjunto de personas que se encontraban protegidas, dado que en el supuesto de que cometieran algún tipo de delito no sería conocido y juzgado por la justicia ordinaria. La primera vez que se juzgó a un eclesiástico fue bajo el reinado de Carlos III. Así, de modo progresivo y paulatino comenzaban los religiosos a perder sus inmunidades, privilegios y exenciones. Proponemos realizar un estudio de la evolución que ha sufrido la inmunidad eclesiástica a lo largo de la historia hasta la actualidad, para lo cual expondremos la normativa vigente en cada momento y una relación casuística basada en supuestos concretos, que nos ayude a comprender la realidad. <i>La política de la religión</i>



Meaning Making

The Nexus of Religion and Culture: An Anthropological Analysis of Interpretation of Dreams in Pakistan

Latafat Aziz, Lecturer, Bahria University, Pakistan

Asim Muneeb Khan, Lecturer, Humanities & Social Sciences, Bahria University Islamabad Pakistan, Islamabad, Pakistan

The present study is about the religious narrative & interpretation of dreams in a culture. The study was carried out in the rural areas near Islamabad Pakistan. One of the aims of this study was to examine the folk knowledge about the dreams and symbolic significance of dreams in a culture under the religious interpretations of dreams. The study was conducted under qualitative research design. Anthropological research methodology is employed in which cluster of tools were used for data collection including rapport building, participant observation, interview guide, in-depth interviews, key informants, case studies, field notes, diaries and visual aid. A total of 47 respondents on the basis of snow ball sampling were interviewed for the purpose of this study. The unit of data collection was natives and dream interpreters. The study was designed under the course of certain research objectives including natives' perceptions about dream and reality. The study portrayed that dreams are generally considered in Islamic societies because of religious factors. Majority (70 percent) of the respondents believed that dreams reveal meaningful information about themselves and their surroundings. It has been ascertained that two accustomed systems of dream interpretation i.e. cultural (individual & traditional) and religious interpretation of dreams were followed by the natives. The study proclaimed that dreams are source of making sense of the world in a relational and inter-subjective manner as well as instances of the human dexterity to formulate new forms.

Religious Community and Socialization

Discursive Constructions of "God" in the Bible, the Qur'an, and the Baha'i Scriptures

Robert Bianchi, Assistant Professor of English, Liberal Arts & Sciences, Virginia Commonwealth University in Qatar, Qatar

The word "God" (aka Yahweh/Elohim, Theos, Allah) is considered to refer to the same entity in the Abrahamic religions of Judaism, Christianity, Islam, and more recently, the Baha'i Faith. This paper puts this assumption to the test. Using corpus linguistics (CL) and discourse analysis (DA) methodologies, (McEnery & Baker, 2015), this paper contrasts specific textual references to lexical items that refer to "God" in the King James Version of the Old Testament and New Testament (cf. Oosting, 2016), in Yousef Ali's translation of the Qur'an (cf. Al Ghamdi, 2015), and in the authorized English translation of the Kitab-i-Aqdas, Baha'ullah's book of laws (see Danesh, 2015). The paper highlights areas of convergence and divergence in these scripture-specific discursive constructions of "God." The paper concludes with a discussion of potential reasons for differences in terms of strategic intertextuality (Pregill, 2007). Al Ghamdi, S. A. (2015). Critical and Comparative Evaluation of the English Translations of the Near-Synonymous Divine Names in the Quran. University of Leeds, Danesh, R. (2015). Some Reflections on the Structure of the Kitáb-i-Aqdas. The Journal of Baha'i Studies, 25(3), 81. McEnery, A., & Baker, P. (2015). Corpora and discourse studies: Integrating discourse and corpora: Springer. Oosting, R. (2016). 11 Computer-Assisted Analysis of Old Testament Texts: The Contribution of the wivu to Old Testament Scholarship. In The Present State of Old Testament Studies in the Low Countries (pp. 192-209): Brill. Pregill, M. E. (2007). The Hebrew Bible and the Quran: the problem of the Jewish 'influence' on Islam. Religion Compass, 1(6), 643-659.

Religious Commonalities and Differences

In a Galaxy Not So Far Away: Religion In the Face of Popular Culture

Anna Mazurek, Doctoral Student, Philosophy, The John Paul II Catholic University of Lublin, Lublin, Poland

One of the most important elements through which an individual identifies himself is his belonging to various social and religious groups. Everyone discovers which form of religious practice is the best suited for them. In my presentation, I focus on alternative religions, especially fiction based religions which promote a new understanding of religion and are a reflection of contemporary cultural trends; with emphasis being given to individualization and the promotion of pluralism. My thesis is that religion is given a new social role, it serves as a tool of self-identification of the individual and express the "I" of the individual. In order to be capable of doing that, religion has to anchor itself in something specific and individual for the person, even if this is this person's favorite movie or book. As such, fiction becomes a tool of self identification and is taken to the level of religious practice. Examples of this trend can be found in religious movements which follow works of popular culture, with this presentation focusing on the example of Jediism, Tolkienesque cults, and Lovecraftian cults. Issues discussed include the characteristics of these aforementioned fiction based religions, its influence on the definition of religion as such, and the consequences of this kind of approach to religion. Included with this is an analysis of the cultural and social backgrounds from which these movements emerge.

Religious Community and Socialization

Existence of Miracles

Samuel E. Moskowitz, Research Professor and Emeritus Professor of Applied Mathematics, Hebrew University of Jerusalem, Israel

A miracle is an event that is not explicable by all natural laws known at the time of occurrence. The Congregation for the Causes of Saints serves the Catholic Church in establishing the authenticity of a miracle. Prior to becoming a saint, the individual must have performed at least two miracles. A miracle is scrutinized by medical and theological panels. One salient example is the recovery of Sister Marie Simon-Pierre from Parkinson's disease, a miracle attributed to Pope John Paul II, who died in 2005. Parkinson's disease (PD) is a movement disorder marked by tremors of hands, arms, legs, and face. PD is caused by a reduced supply of neurotransmitter dopamine secreted from nerve cells within the brain. Dopamine is needed to regulate muscular movements, and provide other neurological functions. Neurons reside within the substantia nigra, and die as the disease progresses. Eventually cognitive abilities are adversely affected. There is no known cure. Recent research has shown that certain emotions can increase the production of dopamine. Sister Marie Simon-Pierre fervent and solemn prayers may have increased dopamine secretion to levels that arrested her tremors. We shall discuss the possibility of inferring a rationale of a miracle from future scientific discoveries. A miracle has no apparent explanation. Sister Marie Simon-Pierre was cured of Parkinson's disease after fervent and prolonged prayers. The event was declared a miracle. Parkinson is caused by an insufficient amount of dopamine. Certain emotions can increase production. Prayers may have arrested her tremors. Rationale must await scientific discovery.

Religious Foundations

The Rising Emphasis on Tolerance in the Middle East

C Donald Smedley, Senior Research Fellow, Center for Muslim--Christian Track Two Diplomacy and Religious Freedom, Rivendell Institute, New Haven, United States

In the recently released 2018 Muslim document "The Washington Declaration," the authors desire to offer a more robust version of religious freedom than has previously appeared by either a Muslim majority state actor or an influential civil society actor. Central to their position is that, all people, regardless of faith, are entitled to religious liberty. Building, at times, on previous documents, particularly the related, just fully released, 2016 "Marrakesh Declaration," as well as medieval and contemporary works, the Washington Declaration attempts to offer an explanation of what this liberty entails. No one declaration can speak for all Islam, but the Washington Declaration serves as an excellent representative because of the breadth of its adherents, because of what it affirms, and because it gives context to an aspect of religious freedom being instituted in different states in the Middle East. In the UAE, as one example, a concerted and robust effort is being made to highlight the value of tolerance through policy change and cultural events to emphasize its significance not only within the Emirates but within Islam. Tolerance is one aspect of religious freedom with important consequences and implications. This paper examines the movement and its potential impact on Muslim majority countries, particularly the UAE, and on the specific concept of religious liberty.

The Politics of Religion

Liberal Democracy: Freedom of Religion or Freedom from Religion?

Vijay Mascarenhas, Associate Professor, Philosophy, Metropolitan State University of Denver, Denver, United States

I argue for two highly controversial points: liberal democracies need not and should not grant special religious freedom in addition to the regular freedoms that must be granted to all citizens, and, sincere commitment to an eschatological religion (Christianity, Islam) is incompatible with liberal democracy. On the first point, I show that Kant's conception of enlightenment as humanity's emergence from Unmündigkeit to self-legislating autonomy grounds liberal democracy and that arguments for special treatment of religious expression surreptitiously rely upon treating religion as a type of ethnicity that crystalizes belief into dogma unamenable to rational reflection. Special reservations for the religious thus treat them as unmündige adults. Moreover, any freedom granted to the religious (e.g. use of peyote) should be granted to all if it does not conflict with the liberties of others; where it does, no religious nor irreligious person should that freedom (e.g., discrimination). On the second point, I built upon Mill's observation that religious freedom never flourishes except where "religious indifference," prevails in society. No one sincerely committed to an eschatological religion, i.e., who sees salvation as the most important goal of life, can have the "religious indifference" necessary to honestly engage in a liberal democracy. This explains why no deeply religious society has or has ever had true freedom, including freedom of religion

The Politics of Religion

Regulating Religious and Faith Based Organisations in Uganda: Fears and Dilemmas of Born Again Churches

Alexander Paul Isiko, Lecturer, Religious Studies and Philosophy, Kyambogo University, Kampala, Uganda

Since the announcement by the government of Uganda of its intention to enact a policy/law about regulating religions and Faith based organisations, there have been contrasting responses from those this policy intends to regulate. The traditional religious groups especially the Moslem community, Anglican Church of Uganda, the Roman Catholic Church and generally all those who subscribe to the Inter-religious council of Uganda have welcomed the State's proposal. On the other hand, the proposal has met both stiff and liberal minded resistance from both the born again churches and relatively newly founded religious faiths and groups. This is partly so due to the historical relationship between the State and Religious institutions which has been characterised by uncertainty at one time and flowering at another. This paper analyses this historical relationship, showing how this influences the reactions of Religious institutions to State's attempt to provide a regulatory framework over them. The paper uncovers power struggles between and among born again churches as a roadblock to state control.

The Politics of Religion



Affirming Diversity**The Challenge Posed by Religious Pluralism: Responses by Italian Schools**

Carlo Macale, Post-doctoral Research Fellow, Department of History, Humanities and Society, University of Rome "Tor Vergata", Italy

Currently, in Italy, there is a great debate about religious teaching in schools. In recent times the issue has become even more imminent after the increase of the immigration phenomenon in European countries. In the Italian schools the number of students with different cultural and religious backgrounds is increased and this has posed a significant intercultural educational issue within the aims of the Italian education system. In the past the debate around this topic was exclusively focused on the laicity of teaching; now, seen the presence in Italy of religious experiences that are different from Catholicism, the issue has gone from a "secular phase" to a "post-secular phase." The paper aims to describe the current situation of Italian schools about religious pluralism and it is organized in three parts: Brief analysis of European documents about the relation between education and religious pluralism and how Italian Education System has implemented these guidelines in the schools; The specific case of Catholic religious teaching in Italy and the challenge of pluralism religious; Presentation of first outcomes of my postdoctoral research on case study of some school that have addressed the theme of religious pluralism.

Religious Community and Socialization

Identity Politics in India: The Case of Gujarat

Nahid Afrose Kabir, Associate Professor, Department of English and Humanities, BRAC University, Dhaka, Bangladesh

Muslims in India have lived alongside Hindus peacefully for many centuries. Yet in the contemporary period some politicians have orchestrated division for political ends, for example, during the Godhra-Gujarat riots in India in 2002 which caused many Muslim casualties. Critics alleged that the ruling party in Gujarat, the Bharatiya Janata Party (BJP), and its leader Chief Minister Narendra Modi (now the Prime Minister of India) were responsible for the Godhra-Gujarat riots. The BJP is influenced by India's Hinduva ideology, which demands the assertion of India's national identity as a Hindu state. It defines Hinduism as a cultural construct rather than a religious one. As such, it demands that India's minorities including Muslims adopt Hindu values. In the 2017 election in Gujarat, India's Congress Party, which generally remains secular, embraced Hindu identity politics and won several BJP seats. In the framework of identity politics in India, where religion seems to dominate the social, economic and political spheres, this paper examines the position of Muslims in Gujarat. This paper is based on interviews with Muslims (aged 15 years and over) that I conducted in Ahmedabad, Gujarat in 2012. I will examine the social, economic and political issues that are impacting some Muslims in Gujarat. I conclude that, in the era of identity politics when Muslims form a voiceless minority, national and international policy makers should promulgate policies that would improve the social cohesion and inter-communal understanding of Muslims in India in general, and Gujarat in particular.

The Politics of Religion

Mobilizing "God's Army": Race, Religion and Cooperative Politics at the National Training School for Women and Girls

Angela Hornsby-Gutting, Associate Professor, History, Missouri State University, Springfield, Missouri, United States

Absent from scholarly accounts of Nannie Helen Burroughs, a black Baptist women's leader and race activist in the United States, is how she configured the Christian-based National Training School for Women and Girls to educate her students and the black masses about civil engagement, economic justice, and non-violent public agitation, ideals that were emblematic of existing and future Civil Rights Movement strategies. The School's status as a meta institution--it housed a printing plant and economic cooperative --stretched its pedagogy, as premised on a "discourse of resistance," beyond the physical borders of the school. Burroughs, who served as corresponding secretary and president of the Woman's Auxiliary of the National Baptist Convention, utilized her curriculum, religious writings produced at the school, such as *The Worker*, along with an economic cooperative housed on the campus, to provide African-Americans communal lessons in race ideology and strategy while advocating for an elevated collectivist and feminist race consciousness. A foremother of Womanist theology, Burroughs's public sector work was informed by revisions to Biblical scripture that empowered women and liberated them from restrictive roles in the church and society. Such theology held that men and women were equal in the eyes of God, and as such should play active roles in foreign, domestic fields and other applicable Baptist terrain. Burroughs's religious-inspired activism thus demonstrates the nexus, rather than divergence, between her religious activity, educational philosophy/pedagogy, and communally-centered political protests for racial justice.

The Politics of Religion

Friday, 26 April	
11:00-12:40	PARALLEL SESSIONS
Room 6	Coexistence with the Political The United States versus the Amish Minority: The Protection of Minority Religious Rights in a "Secular" Land Frederique Green, PhD Researcher, Theology and Religion, The University of Birmingham, United Kingdom The Amish have largely resisted acculturation since their arrival in America in the eighteenth century. Given that over time the American authorities have increasingly developed laws, rules and regulations, the U.S legal system has come into regular conflict with Amish religious practices over matters such as education and conscription. Pioneers in Amish scholarship have mostly suggested that the Amish have been open to negotiation with the State, reflecting the peaceful way Amish people deal with life in general. Sociologist Donald Kraybill for example has discussed a "negotiation mode" in which the Amish have sometimes "compromised" their ideals. This paper presents an alternative legal view: based on interviews, legal documents and case studies, it argues that when challenged by the American authorities the Amish have not compromised but have used the legal tools provisioned by the American Founders to all citizens, i.e. the First and Fourteenth Amendments of the American Constitution. My theory is that the Amish have not always needed to 'bargain' with the American authorities or compromise but as American citizens have lawfully and successfully challenged rules that impinge on their religious practices. In this way, the paper shows that a secular constitution can still protect counter-cultural minority religious rights. This paper thus offers a contribution to the wider discussion of secularism, for example the work of Saba Mahmood, about how religious rights interact with the processes of liberal democracies. <i>The Politics of Religion</i> Envisioning the Khalsa State Modeled after the Vatican State: Seeking the Goodwill of the Indian Government Tennyson Samraj, Burman University, Lacombe, Alberta, Canada The intent of this paper is to present a trifold solution to the tripartite desire of the Sikh community of believers. The Sikh's aspiration for the Khalsa state where they can define and defend Sikhism as they see fit. The Sikhs yearning that the Harmandir Sahib (abode of God) or the Golden Temple at Amritsar be the supreme center of Sikhism, and be the sacred site and seat of authority of Sikhism--the reason for the Khalsa State where Sikhs can go to and understand the practice of their faith. The Sikhs vision to live with non-Sikh fellow Indians who live within the Punjab state and the rest of the country where they live, work and what they call as their country. Sikhs can achieve these aspirations by seeking the 'goodwill' of the Indian government. It is proposed: to create the Khalsa State modeled after the Vatican state, where the Chief Guru like the Pope, can be both the temporal head of the Khalsa state and the spiritual leader of the Sikhs in India and around the world. The Khalsa state is formed from the area around the Harmandir Sahib temple of Amritsar, like the Vatican state around St Peter's Cathedral. The Punjab state continue and maintain the current relationship with the federal or central government of India. The Khalsa State accept India's sovereignty and consign foreign policy to the Indian Government. This would create a religious concave for the Sikh people similar to the Vatican state <i>The Politics of Religion</i> Political Science of Religion: A Paradigm Shift in the Study of Political Roles of Religion Maciej Potz, Professor, Department of Political Systems, Faculty of International and Political Studies, University of Lodz, Poland, Lodz, Poland The paper proposes a new theoretical framework for the analysis of the relationship between religion and politics – "political science of religion." It departs from the Church and State and Religion & Politics paradigms which are, respectively, too narrow, legalistic and normatively loaded and too methodologically eclectic to provide a thorough account of political significance of religion. Instead, it offers a coherent approach firmly embedded in political science and political theory, whereby religion is viewed analogously to other social phenomena impacting the sphere of politics. Political science of religion assumes that: Religion is a social phenomenon which motivates people to various types of social, including political behavior. Religious doctrines serve important political functions: they legitimate political power on structural/institutional, normative and personal levels; guide segments of the public in their political views and attitudes; are posited as source of public morality; and may drive political protest and dissent. Religious organizations are social entities which, insofar as they enter the political system to influence power relations, become political actors. These religious political actors should be analyzed in the same way as their secular counterparts (parties, social movements, interest groups) – in terms of their goals and strategies. It is not necessary to assess the truth status of religious beliefs; they are "real" as a subject of study insofar as they stimulate actors to adopt certain political views and express them in political behavior. Normatively evaluating religion-state relations is the job of political philosophers, not political scientists. <i>The Politics of Religion</i>



Friday, 26 April	
11:00-12:40	PARALLEL SESSIONS
Room 7	Modernity and Religions Frameworks The Sign of the Cross as Comfort among American Christians Regina Pefanis Schlee, Professor of Marketing, School of Business, Government, and Economics., Seattle Pacific University, Seattle, WA, United States This study focuses on the use of the Christian symbol of the cross for emotional support and comfort in contemporary American students. Greek Orthodox, Roman Catholic, and some Protestant denominations use the symbol of the cross, crossing one's self, as a way of asking for a blessing. The act of crossing oneself is frequently used by traditional Greek Orthodox believers whenever they see a church, a religious icon, or when they pray. Roman Catholic believers also cross themselves as part of prayer rituals. While numerous studies have focused on the effect of prayer and religiosity on health and wellbeing, there is very little research on the amount of comfort experienced by those who cross themselves, as well as the use of other religious symbols for emotional support. The use of religious symbols will be examined using a sample of undergraduate students at a private religiously affiliated university in the United States. Most students attending the university are Protestant Christians, but a significant percentage (about 40%) come from a variety of religious traditions; mostly Roman Catholic, some Greek Orthodox, and a number of other religious traditions. A questionnaire will be used to focus on students' own religious practices and possible use of the Cross or other religious symbols for personal comfort. 2019 <i>Special Focus</i>—<i>Universal Religious Symbols: Mutual Influences and Specific Relationships</i> Reverse Engineering Traditional Catholicism in the Internet Age: Rad Trads Brian Panasiak, PhD, The John Paul II Catholic University of Lublin, Lublin, Poland Ever since the reforms of the Second Vatican Council there has been within the Catholic Church a small yet ardent sub-culture of followers of the traditions that were abandoned by the Church at large. Focusing primarily around the Latin language celebration of the Catholic Mass, these "traditionalists" form a community of like minded individuals who wish to practice their faith in a way that is, at best, no longer the way commonly used by the Catholic Church at large. This community faces two problems, a small number of followers as well as a hierarchy that is somewhat in opposition to the yearnings of this flock of old school believers. As such, community organization and the preservation or learning of certain religious devotions can be difficult at times. To counter this, these traditional Catholics take to the internet in order to communicate, organize, as well as share, preserve, and educate one another on traditions long believed to be dead by the world at large. This paper presents an overview of the online activities of these "rad trads" and provides an examination of the digital frameworks, websites, and social networks used to both foster the faith and continue the traditions of the Catholic Church as they were before the Second Vatican Council. Specific attention is given to the way in which modern meme culture, social media, and databases are used by traditional Catholics in the practice of their ancient faith. <i>Religious Community and Socialization</i> Jedi Online and Buddhist Firefly: Poaching from Fandom and Tradition in a Virtual World Jean-Paul Lafayette Duquette, Senior Instructor, Faculty of Arts and Humanities/English Language Centre, University of Macau, Macau, Macao New religious movements (NRMs) drawing inspiration from science-fiction and fantasy literature, films and television programs have become part of the landscape of religious experience since the late 20th Century. What do some adherents of such NRMs choose to borrow from established traditions, and what do they take from popular fandom? What appeal can fandom have in the construction of personal religious systems? This case study examines two individuals exploring their own spirituality through fandom-inspired practices both offline and in the online virtual world of Second Life: a Jedi, based on characters created by George Lucas for his Star Wars films, and a Companion, from Joss Whedon's Firefly television series. Through interviews, social media posts and two years of participant observation, this study explores the participants' attraction to sci-fi based philosophy and religion and also examines what they have borrowed from Buddhism in their hybrid spiritual practices. By identifying the overlap between religious tradition, new age philosophical individualism, and the worlds of popular fantasy media, this study illuminates the impulse to transform fandom into a spiritual practice. It also shows how the affordances of an avatar-based virtual chat environment can enable fandom-based spirituality. <i>Religious Community and Socialization</i>

Friday, 26 April	
11:00-12:40	PARALLEL SESSIONS
Room 8	Wellness Intersections Spirituality and Mental Well-being: Exploring the Interrelationship between Sufism and Mental Well-being among British Sufis Merve Cetinkaya, PhD Student, Brain Sciences/Division of Psychiatry, University College London, London, United Kingdom The purpose of this paper is to examine the relationship between Sufi spirituality and mental well-being. It is a qualitative research project involving in depth interviews as part of a series of focus groups. Previous published studies have focused on exploring the effects of spiritual practice on different well-being variables. This large body of research has predominantly concentrated on practice as a key element of spirituality. In this proposed research, an empirical study of spirituality will be undertaken in order to identify the relationships that exist between Sufi practice and mental well-being. The study will interview British Sufis in different contemporary groups. Previous research into spirituality has been derived from Christian or Buddhist religious norms and beliefs. Sufi groups have not featured in these inquiries into spiritual well-being and this absence will be the focus of the proposed study. In particular there will be a focus on how Islamic-based spirituality as expressed by British Sufis may contribute to their well-being. <i>Religious Community and Socialization</i> Clinical Psychology and Mysticism: Mutual Contributions Paulo Henrique Curi Dias, PhD Student, Clinical Psychology, University of Sao Paulo, Sao Paulo, Brazil This paper aims at understanding aspects of the dynamic interface between clinical psychological practice and studies within the field of mysticism, through the perspective that these areas of human knowledge offer a vast potential of mutual contributions. While mysticism will be understood through a phenomenological reading of the spiritual relationship between the mystic and the absolute, clinical practice will be understood as the dialogical experience built as an intersubjective relationship between patient and therapist, which enables a mirroring of the latter's ethical positions throughout existence. The question addressed, therefore, remains: in which particular way these two different aspects (and methods) of human experience may establish a valid and rigorous form of interaction? In such regard, the research intends to approach both the ways in which mystical studies may broaden the ethical and ontological conceptions inherent to clinical practice as well as the way through which the clinical method implies at a new comprehension of spiritual phenomena. In dialogue with the psychoanalytic perspectives of authors such as Bion, Winnicott and Safra, we intend to regard the position of mysticism within clinical practice. Such study will be realized through a brief exposition of the concept of mysticism and its relations to psychology and psychoanalysis as it regards a way of questioning the epistemological and ontological basis of clinical practice and establishes a particular way of inscribing spiritual pathological phenomena within the interface between psychology, spirituality, mysticism and religiosity in its hermeneutical multiplicities. <i>Religious Foundations</i> The Material Moral Economy of Spirit Possession in Chinese Folk Religion Peter Zabielskis, Associate Professor of Anthropology, University of Macau, Sociology, University of Macau, Taipa, Macao, Macao This paper is based on more than two years of field research in the city of George Town, Penang, Malaysia. Though specific to this culture and region, the discussion is relevant to trance possession elsewhere; it analyzes the role of the materiality of objects in the religious systems that such phenomena embody. The methods used were participant observation, video and still photography, and interviews. Research assistants allowed me to converse with participants in their native language. I attended more than 100 spirit possession sessions in several different temples. My questions to participants included the eliciting of details about all the often very colorful objects and equipment used in such events; I recorded many hours of conversations and kept voluminous notes about my observations. My conclusions are framed within existing theories of Chinese folk religion that hold that -- contrary to some of the major themes and ideas of spirituality and religious practice in Western traditions -- this is a practice of action and the materiality of concrete offerings and physical exchanges rather than concern to elicit any interior state. I combine this framework with contemporary theories regarding material culture and the power of objects, resulting in a new way of articulating what previously been called magic in older scholarly approaches. My results indicate that when such concretely material objects play such important roles in community rituals and spiritual thinking a somewhat different logic with different standards is at work than in more mainstream religious traditions. <i>2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships</i>



Friday, 26 April	
11:00-12:40	PARALLEL SESSIONS
Room 9	Epistemologies Back to the Future: Religious Thinking between Progress and Return Piotr Sawczynski, PhD Student, Department of Philosophy, Jagiellonian University, Krakow, Poland In my paper I would like to critically analyze the dispute between two prominent Jewish thinkers of the twentieth century – Leo Strauss and Gershom Scholem – over the religious meaning of progress and return. With reference to the messianic idea in Judaism, Strauss argued that the role of religious thinking is to “redeem” modern people of progress, bring them back to tradition and reconstitute the origins. Scholem accused Strauss of misreading Jewish messianism and accentuated its dialectical spin: the function of religion is neither restorative, nor progressive but restorative and progressive at the same time. In other words, the return in Judaism shall not be associated with restoration but with a utopian figure of “return to what has never been.” The aim of my paper is not only to reconstruct the debate (Strauss’s “Progress or Return?” and Scholem’s “Toward an Understanding of the Messianic Idea in Judaism” being of primary importance here) but also use it to deconstruct the apparent opposition of progress and return in the religious discourse. <i>Religious Foundations</i> Rupture and Continuity in Orthodox Christianity: The Construction of Religious Truth in Romanian Orthodox Christianity Eliza Lefter, Graduate Student, Anthropology, University of Copenhagen, Copenhagen, Denmark The paper aims to discuss the topic of religious truthfulness within Orthodox Christianity. To understand the construction of Orthodox religious truth one needs to underline an ontological differentiation between politics of religious truth, as an indicator of religious continuity, and religious truthfulness, as an indicator for analysing rupture within the subjectivity formation. Much of the recent debates within Anthropology of Christianity concerned rupture vs. continuity. Rather than discussing the two from a dichotomy perspective, the paper will look at how a religious tradition associated by scholars with continuity, Orthodox Christianity, can offer ethnographic material to illustrate how both continuity and rupture (reflected in the theological term of “metanoia”) can coexist. The paper will present the case study of a Church congregation from a Romanian urban industrial landscape. Dealing with the diversity of religious commitment within a religious group, the paper will address how in post-socialist Romania, an Orthodox Christian becomes a particular type of Orthodox Christian, what are the prioritisation tools by which religious truths are claimed, forming different subjectivities within the same tradition. Within the ethnographic context, the believer harvests mystical experience, affects towards Saints and narratives of people with charisma, the historicity of martyrs of communism, and eschatological discourses. These elements are piled and folded into forming religious subjects in intimacy with the divine to create the sensation of truthfulness, determining rupture within the individual and transfer from one form of subjectivity to another, from “lukewarm Christian” towards a “true Christian.” <i>Religious Foundations</i> Theological Elaboration of Missionary Catechesis from the Biblical Paul Mary Erika Bolanos, Faculty Researcher, Center for Religious Studies and Ethics, University of Santo Tomas, Manila, Philippines Theological Elaboration of Missionary Catechesis from the Biblical Paul Today mission Ad Gentes is pursued in a more complex and changing reality. John Paul II expanded and enriched the idea of mission and missionary activity by citing situations and circumstances to which mission is directed. Mission is also for those baptized but have lost a living sense of the faith or those who no longer consider themselves members of the Church and live a life far removed from Christ and his Gospel. Drawing inspiration from Acts 17:22-31, Redemptoris Missio describes St Paul in the Areopagus as an ancient metaphor for reaching out to this intermediate group. Paul had spoken without inhibition to a learned assembly in one of the great cultural centers of the ancient world. He proclaimed Christ to an audience that was intellectually and philosophically sophisticated – whose religious practices manifests a search for life’s meaning and so a special concern of the new age. And today it can be taken as a symbol of the new sectors in which the Gospel must be proclaimed. These situations clearly manifest an all-embracing point of missions as clearly seen in Paul’s missionary work of catechizing. It is the objective of the researcher to present the biblical Paul as model for the understanding and appreciation of Missionary Catechesis today. <i>Religious Foundations</i> Discerning Epistemic Worth for the Philosophical Theology of Aquinas in the Decolonial Academy Callum Scott, Associate Professor, Philosophy, Practical and Systematic Theology, University of South Africa, Pretoria, South Africa As the ideological constructor of the destruction of colonised peoples and knowledge, Western philosophy must bear its burden for complicity. Decoloniality is amid the discourses of critique contra Modernity and its denigration of the colonised. In the South African academy, for instance, much support has been validly rendered to decoloniality, consequently those employing “Western” frameworks - both philosophical and religious - should be challenged to constant re-evaluation. Here, the virtues and vices of decoloniality will not be considered. Rather a discernment will be undertaken of the “epistemic worth” of specifically mediaeval and Western philosophy/theology within the tradition of Saint Thomas Aquinas, amid societal calls for the decentring of Western epistemological dominance. The argument is proffered that Aquinas, as both pre-modern and pre-colonial, does have relevance to the decolonial society. The case is defended that Arabic philosophers importantly influence Aquinas’ work, thus, demonstrating his openness to non-Western thought. Furthermore, from an epistemological perspective, it is contended that Aquinas’ placing of the subject at the focal point of adequations to truth by credencing the situatedness of the perceiver, deconstructs Modern objectivity, which in itself has caused considerable damage to non-Western epistemologies. Aquinas’ epistemic relevance as a philosopher-theologian always centred upon God, it is argued, may contribute to a median between demonstrable science and the multi-layered context of the epistemic subject. <i>2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships</i>
12:40-13:40	Lunch / Almuerzo
13:40-14:55	PARALLEL SESSIONS



Religión, mujer e identidad de género**Los beaterios como centros de formación femenina: El caso de Granada en los siglos XVI a XVIII**

Maria Luisa García Valverde, Doctor, Historia Medieval y Ciencias y Técnicas Historiográficas, Universidad de Granada, España

La educación es una parte fundamental de la evangelización en cuanto predispone al sujeto para la fe. De ahí el interés de la Iglesia por fomentar instituciones educativas abiertas a todas las clases sociales. La llamada “revolución educativa” del siglo XVI tuvo como consecuencia el aumento del número de escuelas y colegios, así como el desarrollo de un programa de escolarización dirigido específicamente a las mujeres, cuya puesta en práctica posibilitó la fundación de numerosas instituciones por otros colectivos distintos a los tradicionales. Durante el medievo, la educación de la mujer estaba circunscrita exclusivamente, al mundo de lo femenino, al ámbito privado y a los monasterios. Ahora serán las grandes familias, autoridades concejiles, jerarquía eclesiástica e incluso mujeres de la nobleza y beatas las que funden y patrocinen los nuevos espacios educativos. Los colegios regentados por estas beatas fueron utilizados, en la mayoría de los casos, como agentes activos en la cristianización y castellanización de la población vencida, como lugares de recogimiento para mujeres, pero sobre todo como forjadores de comportamientos que permitieran un acomodo social y la preparación para el desempeño del papel asignado a la mujer en una sociedad patriarcal. En este trabajo nos proponemos el estudio de estas instituciones como principales responsables de la educación femenina en Granada a lo largo de la Edad Moderna.

Comunidad religiosa y socialización

El precio de la virtud: Un acercamiento a las ramificaciones del control religioso en la sexualidad de la mujer hispana contemporánea

Maria Luisa Ortega Hernández, Teaching Associate Professor, Modern Languages (Spanish), DePaul University, United States

Silencio, abnegación, represión. El ángel del hogar aún habita el inconsciente colectivo de la mujer hispana contemporánea. Mis estudios sobre la santidad femenina responden a una búsqueda íntima del querer ser. La larga lucha interior entre la corriente natural del ser mujer y el peso de una ley que —so pena de condenación eterna— sigue anclada en la supresión del cuerpo, ha creado, para la mujer, una imagen problemática de la sexualidad, distorsionando, fragmentando o anulando su derecho al placer. Me interesa investigar las repercusiones históricas que este hecho haya podido tener para el bienestar de la mujer hispana moderna. Para ello, me propongo evaluar los resultados de una encuesta actualmente en curso sobre la influencia del control impuesto por la religión en la sexualidad de la mujer hispana. Mi propuesta de participación a este congreso supone un primer paso para examinar y compartir los resultados de la encuesta, motivada por mi lectura atenta de confesionarios, vidas de santas y otras obras de devoción, por testimonios voluntarios de alumnas a lo largo de los años y por mis propias observaciones entre las generaciones de mujeres que conforman mi intrahistoria. El análisis del sondeo junto con mi investigación de fuentes primarias religiosas darán paso a una obra de ficción histórica que reunirá voces de mujeres presentes y pretéritas y permitirá al lector un acercamiento verosímil a la conciencia de la mujer —deseada y deseante— y a su lucha interior por llegar a ser en plenitud.

La política de la religión

Identidad religiosa y de género en la comunidad sorda de Bogotá-Colombia: Aproximaciones a la comprensión de la relación entre identidad religiosa e identidad de género en una comunidad LGBTI sorda en Bogotá

Diana Marcela Murcia, Docente, Universidad Nacional de Colombia, Bogotá, Colombia

Cada vez más, las personas viven sus vidas sin apego estricto a un género. En este trabajo, se discuten los discursos identificados en una revisión de la literatura sobre temas relacionados con la identidad de género e identidad religiosa y las posibilidades encontradas en relación con las personas sordas. El objetivo es resaltar el poder del discurso dominante y la falta de una comprensión adecuada de las variables cuando de sujetos sordos se habla. Se recurre a la etnografía con personas sordas, que se autodenominan parte de la comunidad LGBTIQ para analizar las puestas en escena de la diversidad de estigmas, y la posibilidad de encontrarse con la recomposición contemporánea del mundo sordo y el oyente, recurriendo principalmente a las nociones proporcionadas desde el interaccionismo simbólico. Los discursos clave que abordan las personas LGBTIQ en la literatura, incluyen el estigma, la invisibilidad, la defensa, la competencia cultural y la emancipación. El documento presenta un apartado con propuestas para generar comparativos entre el mundo sordo y oyente, como un alguien que visita una cultura diferente y que traslada a un escenario comprensible lo observado.

Comunidad religiosa y socialización

Friday, 26 April	
13:40-14:55	PARALLEL SESSIONS
Room 2	Símbolos y aplicaciones Representaciones animales simbólicas: Totemismo, espiritualidad y comunicación entre especies Jesús Fernández, Doctorando, Departamento de Filología Inglesa y Francesa, Universidad de Cádiz, Cádiz, España Toda narrativa religiosa recurre al animal como símbolo de cualidades y defectos del ser humano. En estas últimas dos décadas, la figura animal ha sido objeto de profundos análisis que muy frecuentemente han apoyado la idea de una tríada de lo natural, lo artificial y lo divino. Así, se apunta que el ser humano es capaz de disfrutar de una experiencia religiosa siempre que interactúe con estos tres elementos. En este trabajo, examino cómo este concepto de espiritualidad está ligado a una resignificación del animal como metáfora, a una altísima concienciación social por el medio ambiente y a un desafío al pensamiento humanista al lograr establecer comunicación con otras especies. Para ello, tomaré como objeto de estudio obras literarias, principalmente novelas, relatos y poemas, en las que el animal ocupa un lugar privilegiado en el texto. <i>Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas</i> El multiforme rostro del mal en el Nuevo Mundo: Representaciones demoníacas en franciscanos novohispanos, siglo XVI. Oscar Fernando Lopez Meraz, Posdoctorante, Universidad de Zaragoza, Zaragoza, España La ponencia analizará las representaciones del diablo contenidas en los textos de los franciscanos Andrés de Olmos, Toribio de Benavente "Motolinía", Bernardino de Sahagún y Jerónimo de Mendieta, a partir de varios puntos de observación. Uno de ellos es considerar que esos documentos comunican un mundo ausente, extraño y lejano, por lo que su lógica difiere casi por completo de la que desarrollamos nosotros cuando narramos la presencia del otro, sus espacios y sus tiempos. Organizados bajo disposiciones retóricas y dirigidas a un auditorio específico, buscaron ser confirmaciones de expectativas construidas con anterioridad; también, sin embargo, son lugares donde los cambios micro como sensibilidades, emociones y deseos salen al encuentro de estructuras de larga duración -como el uso de la memoria y la palabra escrita para incorporar lo diferente y desconocido a las categorías mentales y culturales occidentales-cristianas- dando originalidad a cada fuente. Por otro lado, se parte de que al estudiar el imaginario no se pretende cuestionar si se dice la verdad o no, sino el modo cómo históricamente se construyó, así como comprender la manera en que esos religiosos vieron su tiempo, la forma de enfrentar los problemas que les aquejaban, y las relaciones establecidas con el pasado que les permitió apreciar y explicar los valores de su presente. Por último, profundizar más en el concepto e imagen del demonio. De tal modo que resulta necesario ubicar el orden epistemológico desde el cual se construyen las representaciones sobre el ángel caído y precisar las concepciones teológicas. <i>Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas</i> Influencia de San Agustín en el diseño simbólico del urbanismo de la Antigüedad y el Medievo: Urbanismo Utópico Agustín Castillo Martínez, Investigador Doctor, Grupo de Investigación sobre Patrimonio Industrial, Universidad de Granada, Granada, España A lo largo de la Historia de las religiones, diversas corrientes de pensamiento han teorizado sobre la influencia trascendental de la simbología geométrica en el diseño formal. Este concepto, llevado al campo de la ingeniería y la arquitectura, ha dado lugar a importantes corrientes intelectuales en el campo del diseño urbano, persiguiendo en muchos casos la utopía de la Ciudad Perfecta o celeste. La ponencia estudia, en particular, la influencia de la filosofía agustiniana en el diseño urbano y arquitectónico, sobre todo, durante la Antigüedad tardía y la Edad Media, siendo su obra de referencia a este respecto La Ciudad de Dios. <i>Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas</i>

Trajectories of Mutual Zombification in the Praxis of Post-colonial Faith in South Africa: A Need for African Decoloniality Theology

Bekithemba Dube, Lecturer, Education, University of the Free State, QwaQwa, South Africa

In this theoretical paper, I tap into Mbembe's (1992) concept of mutual zombification to start a debate about the need for African decoloniality theology (ADT) for contemporary praxis of Christian faith. Observing the praxis of faith in post-colonial states among the 'new' religious movements, I argue that there is a need for theologians to rethink theology in the context of religious mafiarisation, extortion, abuse, constitutional delinquency, political oppression and coloniality of God. I use decoloniality theory to articulate and suggest the need for ADT. I answer the question, what are the trajectories of mutual zombification and how will ADT involve? I submit in this paper that ADT can provide meaning to faith in post-colonial states that is devoid of coloniality, oppression, extortion and constitutional delinquency, a Christian faith where people tap into both modernity and post-modernity, as opposed to mutual zombification that favours abusive religious leaders.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships

Integrating the Buddhist Practice of Mindfulness into the Treatment of Post-Traumatic Stress

Timothy Pedigo, Assistant Professor, Division of Psychology and Counseling, Governors State University, University Park, IL, United States

Patricia Robey

Many of our public health problems are the result of compensatory behaviors like smoking, overeating, and alcohol and drug use, which provide immediate comfort from the emotional problems caused by traumatic childhood experiences but never really address the root cause. Prevention practices that address avoidant and compensatory behaviors are particularly relevant in order to address the root traumas and distress and begin a path towards wellness. The Buddhist practice of mindfulness is a method of prevention and a way to realize improved health. Living mindfully means staying engaged and open to others and ourselves with gentleness and empathy. While this way of living has inherent value, it is also correlated with the realization of health and happiness. Mindfulness practices such as breath meditation or Loving Kindness Meditation (LKM) and other compassion based practices are designed to help rework negative deep self-structures that effect many people but especially traumatized individuals. The use of mindfulness practices in therapy provides a great opportunity for transformation, but can also be misused and cause damage to vulnerable clients such as those who are working through trauma. The presenters will discuss the potential challenges, benefits, and guidelines for best practice of mindfulness when used as a therapeutic approach for trauma.

Religious Community and Socialization

21st Century English Pedagogies of Private Islamic School Teachers in Malaysia, Indonesia, and Singapore

Yusop Boonsuk, English Lecturer, Western Languages, Prince of Songkla University, Thailand

Muhammadafee Assalihee, Lecturer, Prince of Songkla University, Thailand

Nachima Bakoh, Lecturer, Yala Rajabhat University, Thailand

Ibrahima Lamine Sano, Lecturer, Prince of Songkla University, Thailand

Private Islamic schools have been a popular choice for education among Muslims in ASEAN. These education institutions play vital roles in education management and student development. For the Muslim students to become a quality 21st-century citizen, they should possess desirable characteristics with adequate global-scale competing capacity. It is inevitable that one of the qualities required to fulfill such grand-scale adequacy is English proficiency. Since the more people have become competent at English, the more diverse English-speaking individuals are, i.e., not every English-speaking person out there is a native speaker. To address this, private Islamic schools should not continue to employ conventional English teaching strategies. The 21st-century Muslim students deserve a more practical teaching approach that can prepare them for the new challenge of diverse English environments. This study aims to analyze and synthesize English pedagogic countermeasures of private Islamic school teachers against the 21st century learning challenges. Purposively selected, the samples were 9 private Islamic school teachers in Malaysia, Indonesia, and Singapore. The data were collected using a semi-structured interview and focus group discussion. The derived qualitative data were then processed with content analysis. The findings revealed 6 ELT strategies that are effective for language acquisition in Islamic environments: new teaching roles and functions; active and collaborative learning; technological integrations; localized learning materials; English communication in other learning areas; and 6) learners' learning reevaluation. The findings can be adapted as English teaching strategies for Muslim students in both the secular education section and religious schools.

Religious Community and Socialization

Friday, 26 April	
13:40-14:55	PARALLEL SESSIONS
Room 4	Social Impacts of Religious Movements No Roof Has Weighed Me Down, But Chains Threaten My Fingers: The Quest of Jewish Poetry after a New Religion Carina P. Alexandroff, Leading Educator, English, Ministry of Education, Tel Aviv, Israel The Jewish Haskala movement in the 18th century introduced to the world a new elite which strived to embrace Western culture, its liberty of mind and creativity. This eager quest after change was also accompanied by an identity crisis and a loss of a sense of belonging. Jewish scholars of the Haskala viewed their families as "a folk of wild grass grown on foreign earth/Dust-bearded nomads/grandfathers of dearth..." (Mani Leyb) . Feeling spiritually uprooted, they failed to adopt a new kinship. For some, the idea of Zionism and the revival of the holy land, Eretz Israel, became a new secular religion. Nevertheless, those who chose to immigrate to America found no such spiritual replacement. These displaced Jews were still struggling to fashion their identity in the context of religion and its ideology. My paper will examine the way this conflict is reflected in a selection of poems composed by Yiddish American poets in the turn of the 20th century. It will demonstrate the creative ways poetry dealt with this fascinating contradictory desire - to let go of religion, while at the same time to go on being artistically nurtured by it, form the center of this paper. <i>Religious Foundations</i> The Amazons of Matinino: Women in Taino Society Rosalina Diaz, Associate Professor, Multi-Cultural Education, Medgar Evers College, City University of New York, Brooklyn, NY, United States In 2005, a group of "Taino" reclaimed the Caguana Ceremonial Center, in Utuado Puerto Rico, in the name of their ancestors demanding, "End the destruction & desecration of our sanctuaries, sacred places, archeological sites, coibays (cemeteries) & ceremonial centers now!" The Taino had used the site for years to celebrate traditional rituals, but due to changes in the Center's policies, were now restricted to certain hours. For the Taino, this was the final straw in an ongoing and escalating patrimony conflict with the site managers, The Institute for Puerto Rican Culture, charged by the Puerto Rican Legislature in 1955 with the task of "conserving, promoting, enriching & disseminating the cultural values of Puerto Rico." The result was a 17-day occupation and hunger strike that brought to the fore issues regarding Puerto Rican identity that had long lay dormant. The period of European colonization in the Americas was one of cultural disruption/loss. As a result of Spain's assimilationist policy, concubinage with native women was widespread. As a result, indigenous culture/spirituality survived. Taino society was based on a matrilineal system. Women were artisans, warriors, healers & chieftains. The primary deity of the Taino cosmology is Attabeira, the Great Mother. Many years of colonialism served to relegate the female descendents of the Taino to a subservient status. But recently there has emerged a Taino movement that seeks to restore the feminine aspect to it's once revered and respected status. My research explores how these groups are rewriting the story of the Taino Woman. <i>The Politics of Religion</i> The Partition of Hindi and Urdu: Reflections on Religious-linguistic Polarization Imran Visram, Graduate Student, Department of Graduate Studies, Institute of Ismaili Studies, London, United Kingdom This paper reflects on the parallel polarization of religion and language that took place alongside the creation of the nation of Pakistan. The first section presents a historical overview on the process by which Hindi and Urdu grew to be distinct categorical units, reviewing various factors that contributed to their linguistic partition. This section can, in a broader sense, be seen to investigate the evolution of Hindi and Urdu in the modern period—until and through the partition of British India in 1947. Our conclusions suggest the departure of Hindi and Urdu from Hindustani was reflective of the colonial power structures which heightened ideological self-awareness of local populations, leading to India and Pakistan's religious-linguistic polarization. It was the reinforcement of Muslim-Urdu as different from Hindu-Hindi, in this regard, that allowed religious nationalism to flourish through the nineteenth century. Ultimately, these two camps would hold different imaginations and realities that would shape the outcome of their respective nations. <i>Religious Community and Socialization</i>

The Search for Spiritual Meaning

Spirituality and Shamanism in the Indus Valley Culture

Matthew Brown, Prague, Czech Republic

The sophisticated Indus valley culture flourished for over 700 years before inexplicably abandoning their cities to return to ways more pastoral, even in the face of great regional climatic changes. Many scholars have made attempts to account for this abandonment, citing varying factors, yet these people were some of the most adaptable communities of their time and seemingly the least susceptible to collapse. Thus the effects that the transposition of earlier shamanistic beliefs and practices had on the latter cultural cosmography could go some way to explaining this reversion to the pastoral lifestyle. Hence a framework will be outlined for the presence of shamanism and folk magic within the culture of the earliest known people in the region, those of Mehrgarh, Balochistan. Connections explored between their shamanistic relationship with nature, the spirits that occupied the higher realms in these regions and perception of time and space. Giving an overview of some uses of folk magic and shamanism within this context allows for the elucidation of advantages these practices would have afforded them, hence diminished, during their oppidan existence. The continuum this talk promotes is one that begins with exploration of folk magic and the presence of shamanistic practices to attain alternate states of consciousness. The decline of culture through global meteorological and botanical changes and how a newly developed methodology to access higher plains of consciousness became a catalyst for the reversion, from their more materialistically-complex societies in favour of reconnecting with folk magic, shamanism and Nature herself.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships

Concept of Spirituality among Millennials of De La Salle Philippines

Myra Patambang, Full Professor, Religious Education Unit, Integrated Humanities Department, De La Salle Health Sciences Institute, Dasmarias, Cavite, Philippines

Filipino Millennials constitute one third of the country's population (De La Cruz, 2016). This study sought to determine the following: the profile of Millennial respondents from selected Lasallian Institutions in the Philippines; their concept of spirituality based on the four general elements/ indicators of spirituality (meaning and purpose, relatedness/connectedness, beliefs and belief systems, expressions); the significant difference in their concept of spirituality when grouped according to specific items that comprise the profile and the political, cultural and socio-economic issues that the Millennials consider to have a connection with their concept and experience of spirituality. A self-constructed questionnaire was designed to accomplish the objectives of the study. There had been 1,185 Millennial participants. Results showed that the over-all concept of spirituality has a qualitative interpretation of very strong concept of spirituality. When individual over-all means of each element were compared, the highest was on beliefs and belief systems and the lowest mean was on the area of expressions of spirituality. It has been established that there is a significant difference when means were compared according to gender, religious denomination, type of elementary school attended, membership in school organization/s, religious and social activities with the family, time spent in using gadgets and family income. There is no significant difference when means were compared according to age, living condition and type of high school attended. The top 5 social issues important to the Millennials are: peace and order, human rights, education, environment and marriage and family life.

Religious Community and Socialization

Postmodern Theology as Spiritual Autobiography: The Joyful Suffering of Four Female Medieval Mystics Jean Pierre Fortin, Assistant Professor of Spirituality, Institute of Pastoral Studies, Loyola University Chicago, United States

This paper proposes to listen to the crying voices of four "saints" of joy, faithful women who attempted to live out their Christian vocation in 13th and 14th century Europe: Hadewijch of Antwerp, Mechthild of Magdeburg, Catherine of Siena, and Julian of Norwich. By means of a contextual comparative study, it will show that these medieval mystics further our understanding of the nature of joy by teaching twenty-first century westerners how to perceive and reflect on a joy taking hold of the human heart amidst relentless suffering. These female medieval mystics teach us how to do theology without using abstract language and categories, that is, how to perceive and articulate in the mode and format of spiritual autobiography the transformative presence of God in our lives, even and especially in suffering. Understanding human existence as intimate transformative interaction with God, they have, in their persons and works, explored the conditions under which the experience and reality of suffering become the medium within which true and lasting joy can be accessed. The four landmark texts to be considered are the Poems, Visions and Letters, The Flowing Light of the Godhead, The Dialogue on Divine Providence and the Showings. These works convey the voices of gifted women called to teach both church and world on the true nature and purpose of human existence. The theology and struggle of these medieval mystics will inspire women and men striving to live authentic lives today, as they attempt to speak and minister in challenging times.

Religious Foundations



Friday, 26 April	
13:40-14:55	PARALLEL SESSIONS
Room 6	Lifeworld Practices Testing the Limits of Diversity: What Does the Same-sex Marriage Debate Tell Us about Religion in Australia in the First Quarter of the Twentieth Century? Andrew Dutney, Principal, Uniting College for Leadership & Theology, UCA Synod of South Australia, Australia In December 2017, after years of public debate and in response to a controversial “non-compulsory opinion survey” the Australian Parliament voted to approve same-sex marriage, preserving the right of religious celebrants to refuse to marry same sex couples. In July 2018, after decades of wrestling with the same matter the Uniting Church in Australia (the third largest Christian church in Australia) gave permission for its ministers to solemnise same-sex marriages. The UCA decision also preserved the right of ministers and congregation to continue to uphold a traditional view of marriage and to refuse to conduct same-sex marriages. The intense debate within the church following this decision throws light on a wide range of the key features of religion in contemporary Australia including the diversity of faith and practice, cultural and linguistic diversity, and the changing relation between the churches, society and government. This project maps and discusses those features, and asks what they suggest for the medium term future of a religious organisation like the Uniting Church in Australia. <i>The Politics of Religion</i> Risky Romance: Illicit Intimacy and Moral Policing in Contemporary Malaysia Nurul Huda Mohd. Razif, Postdoctoral Affiliate, Department of Social Anthropology, University of Cambridge, Cambridge, United Kingdom Malaysia is a Muslim-majority nation with an Islamized state that has little tolerance for its Muslim subjects indulging in sexual intimacy outside of marriage. Such transgressions classified as “khalwat” – being in close physical proximity to a non-kin member of the opposite sex in an intimate or sexual way that “arouses suspicion” – are recognized as a criminal offense under Malaysia’s Shariah laws; any couple caught in an act of khalwat is liable to being arrested by a state-led moral police unit, summoned to a hearing in court, and subjected to a hefty fine for their indiscretions. This paper examines the role of the Vice Prevention Unit (Unit Pencegah Maksiat) operating under the payroll of the state in clamping down pre- and extra-marital sexual intimacy, both in public spaces and behind closed doors. Under the guise of “enjoining good and forbidding evil”, the Unit, in collaboration with a prying public, engages in indiscreet acts of shaming such as propagandized arrests and trials to form a kind of public morality that is intolerant of illicit intimacy. This intrusive interest in its Muslim citizens’ intimate pursuits reveals the conspiring machinations in the way the Malaysian state colludes with Islam and Malay culture and traditions (adat) to protect access to intimacy as a conjugal privilege. I thus examine moral policing here – both state-led and community-driven – as attempts to maintain the ethical order through repressing unlawful desires that threaten the very moral foundations of the society and the ummah (global Muslim community). <i>Religious Community and Socialization</i> A Society without God?: On Secularity, Religiosity and Prosperity in Scandinavia Kjell Olof Urban Lejon, Professor, Department of Culture and Communication, Linköping University, Sweden Sweden and Denmark have by American sociologist Phil Zuckerman been described as prosperous “societies without God,” as secular “heavens.” But are these societies truly secular? And is it true that secularity has caused prosperity in Scandinavia? This paper deals with the modern religious situation in “the public square” in Scandinavia, with new research findings and will give essential references to Scandinavia's cultural and religious history. It will display the impact of the Lutheran heritage in creating the Swedish/Scandinavian welfare states, and discuss Zuckerman's attempt to describe Sweden and Denmark as secular ideals. <i>The Politics of Religion</i>

Dostoevsky and the Icon: Faith beyond Reason

Andrea Serra, Assistant of Research, Department of Social Sciences and Institutions, PhD in History of Political Thought, Cagliari, Italy
 For Dostoevsky, reason represent a twentieth part of the human essence and reducing a human being to the sole dimension of reason have the same meaning of considering him as a number. In his Notebook, a little bit before die, we can read: "my hosanna has passed through an enormous furnace of doubt." Dostoevsky was tormented by doubt - in a letter to his friend Fonvizina (1854) he called himself "child of unbelief." However, it was precisely the incompleteness of reason compared to the divine infinity that made him produce an authentic faith. What I would like to show in my speech is precisely this relationship (faith and reason) in the Fyodor Dostoevsky's thought. Citing authors such as Paul Evdokimov, Hans Küng, Father Pavel Florensky etc. I would like to analyze this relationship in the light of the "symbol," the orthodox icon, which in Dostoevsky's novels presents itself as a painting (Holbein, Lorrain) and which contains in itself that mystery (apophatic thought) that, since the age of seventeen, our author discovered as a main characteristic of human being: man is a mystery.

Religious Foundations

The Map of Life: Quaker Religious Practice in the Early American Republic

Janet Moore Lindman, Professor, History, Rowan University, Glasboro, New Jersey, United States

From the Buddhist Eight-fold Path to the Native American Red Road, spiritual practice as a well-trod track through life has been a dominant trope among several faith traditions. As a metaphorical construct, the path framed the spiritual identity of the Religious Society of Friends in the early American Republic. Both as a symbol and allegory, life as a journey has a long history in Christianity. The Bible as well as the medieval literature and art of Europe abound with this image. Instead of physically traveling to a holy site like Catholics, however, Protestants journeyed inward in their minds and hearts to affirm and experience faith. This was evident in the faith practice of Quakers, who envisioned their piety as an active, daily undertaking. Friends followed a series of meandering pathways, in which they advanced or retreated repeatedly before reaching their journey's end. George Dilwyn, an American Quaker, portrayed this religious trek in an image entitled "The Map of Various Paths," which outlined the possible routes a Friend might follow during their lifetime. Analysis of this material artifact will demonstrate the ways in which American Quakers visualized spirituality. Study of this image is particularly important for religious history because it provides striking evidence of Friends' spiritual path that—as inward, silent and atomized—is not always readily discernible.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships

An Abiding Engagement: Prayer, Power, and Politics in Pentecostal Spirituality in Africa

Akintunde Akinade, Professor, Theology, Georgetown University, Doha, Qatar

African Christianity has engendered many creative paradigms in theology, liturgy, and mission studies. In the twenty-first century, African Christianity continues to experience exponential growth, renewal, and transformation. Pentecostal congregations have radically reshaped the Christian faith in Africa. Through intentional and active engagement in the public square, pentecostal churches in Africa have established creative connections between prayer and politics. This paper examines the power of prayer in pentecostal spirituality. I argue that the discourse on prayer in African Christianity is located in the intersection of actuality and possibility. This process can be described as the quintessential crossroad of hope and promise, human brokenness, and redemption. This juxtaposition indicates the perennial paradoxical nature of the Christian faith. This paper critically interrogates the complex linkages between spirituality and politics from the vantage point of pentecostalism in Africa. I will grapple with these connections from an interdisciplinary perspective.

The Politics of Religion



Friday, 26 April	
13:40-14:55	PARALLEL SESSIONS
Room 8	Sacred Spaces Exitus and Reditus: The Significance of Place M Isabell Naumann, Professor, Theology, Catholic Institute of Sydney, Sydney, Australia Sacred places are known to us from different religious traditions, sacred texts and from the history of the Church. In this paper I will discuss the prevailing character of sacred places, and their importance toward human harmony and peace. Such places take on a prophetic significance, because they are signs of that greater hope that points to the final and definitive human destination. In a sense, they become a constant call to critique the myopia of all human endeavour which would impose themselves as absolutes. It is my conviction that a sacred place (e.g. a Marian Shrine), not only generates in people a sense of belonging but also enables them to live their unique calling, attesting to genuine humanness as a reflection of ultimate, divine love and the ability to respond to God's different modes of communication. <i>Religious Foundations</i> Women's Participation and Access to Mosques in Karachi, Pakistan: A Question of Piety and Modernity Shaheera Pesnani, Post Graduate Student, Islamic Studies, Habib University, United States Historically, mosques have served as public spaces intended for communal worship. Not only have they played a significant role in creating a cohesive community but have operated as symbols of belonging and identity for the Muslim communities. However, men and women do not experience accessibility to and participation in mosques equally, particularly in the context of Pakistan. It remains a "contested" space that reflects the cultural and societal values of the communities in which they are built. It has been observed that in Pakistan fewer women frequent mosques to offer their prayers. A commonly cited cause by many scholars is that female presence in a mosque is seen as sexually enticing and therefore distracting in prayer, which, by extension, restricts women's access to space and excludes them from the community-building process. While that may be the case, factors behind women's lesser participation in a mosque are complex and multifaceted. In an attempt to understand the reasons behind the marginalisation and near exclusion of women in public spaces in the Pakistani society, a post-structuralist lens has been used which analyses women's role, by situating it within the socio-cultural and political context of the Pakistani society. In light of this, the research explores the perceptions of young Sunni university-going women on their access and participation in mosques in Karachi, Pakistan. An exploratory qualitative study was undertaken to analyse the diverse perceptions of young women on the mosque as a public space and the factors behind lesser participation of women in mosques. <i>The Politics of Religion</i>

Friday, 26 April	
13:40-14:55	PARALLEL SESSIONS
Room 9	Spirituality, Seeking, and Conflict Extremism within the Deobandi Movement in Britain: Historical, Geopolitical and Ideological Factors Farid Harouit, Lecturer, LEA, Sorbonne Nouvelle University, Paris, France The Deobandi movement was founded in 1867 in the Indian sub-continent and was imported to Britain during the 1950's. By building on Quintan Wiktorowcz' model, according to which radicalisation is the result of political grievances and ideology, and Robert Pape's study, which demonstrates that nationalism is at the heart of terrorism, this paper purports to examine the historical, geopolitical and ideological factors leading to the rise of an extremist violent fringe within the Deobandi movement in Britain. The study shows that concerns and grievances over colonial history, Bangladesh's secession war in 1971, the conflict in Kashmir, the military intervention in Afghanistan and the war on terror led to the rise of radicalisation within the Deobandi movement not only in the Indian sub-continent but also in Britain. <i>The Politics of Religion</i> Fragments of a Black Woman: Spirituality in the Context of Empire Fundiswa Kobo, Lecturer, Christian Spirituality, Church History and Missiology, University of South Africa, Pretoria, South Africa A number of scholars articulate the traditional African way of life as interconnected with a strong sense of community. Worship and spirituality in such a community is a fusion of various aspects of life. There is no life without spirituality and no spirituality without life. In the African heritage that is marked by interconnectedness as suggested by several scholars, nuanced in the Xhosa proverb umntu ngumntu ngabantu, dialogue is fundamental. But the fragmenting of a black woman in this heritage poses critical questions on the comprehensive liberation of black Africans as a whole. The fragmenting of a black woman, which cannot be separated from the fragmenting nature of the ethos of Empire. The continuation of the imperial spirit, inaugurated by a civilization that marked black bodies since 1492 at least, has left and rendered black women in particular into fragments. The struggle and resistance to liberate her African heritage of interconnectedness of life is now at risk of crumbling, life threatening and truly spiritual. <i>The Politics of Religion</i> Voodoo Spiritualism and Ecology Alan S. Weber, Professor, English, Cornell University, United States Although Haitian Voodoo—a syncretic new world religion based on West African cults such as the Vodun of the Ewe and Fon – has been well documented by sociologists and theologians, the practices of Voodoo have not received sufficient attention in ecocritical and ecotheological scholarship. The religion's relationship to fetishes and nature worship is founded on the worship of ancestral spirits, called the Lwa (Loa) who “have dominion over natural elements, such as fire, water, wind, trees, and plants, including the secrets of the medicinal properties of these elements and illnesses and their cures.” Ironically, Haiti has suffered some of the world's greatest anthropogenic ecological disasters in the modern period – deforestation from charcoal production, soil erosion and degradation, water pollution, and unregulated solid waste accumulation. Thus the question arises of how a theology rooted in the natural world should confront unwise stewardship of natural resources that results in real-world human harms such as malnutrition, over-population, disease, and poverty. <i>Religious Community and Socialization</i>
14:55-15:05	Coffee Break / Pausa para el café
15:05-15:50	PARALLEL SESSIONS



Friday, 26 April	
15:05-15:50	PARALLEL SESSIONS
Room 2	Ponencias virtuales breves (en español) Expresiones de identidad Baayfaal a través de prácticas religiosas populares en Sacromonte, Granada, España Santiago Espinosa, Doctorando, Departamento de Antropología Social, Universidad de Granada, España En la provincia de Andalucía (sur de España), en la antigua ciudad de Granada, existe una importante comunidad de jóvenes inmigrantes de Senegal y Gambia. En el antiguo barrio gitano (El Sacromonte) se lleva a cabo un interesante ritual islámico, que destaca por su originalidad, presencia y heterogeneidad. Esta comunidad de afiliación étnica wolof practica una versión sufi, heterogénea, abierta, inclusiva y multicultural de Senegal, cuyas creencias y prácticas han sido transnacionalizadas con el fenómeno de la migración. En este sentido, a lo largo de todo el siglo XXI, todos los martes (ritual de Samfal) y el jueves (ritual de Chamt) se realiza una forma de práctica religiosa y de religiosidad islámica tradicional, rompiendo algunos dogmas establecidos por el Islam. El ritual muestra los atributos de diferentes culturas y tradiciones como Wolof, Mouride, Árabe, Rastafari y New Age, en un contexto globalizado contemporáneo. De esta forma, el ritual no solo representa un ejemplo de la tradicional praxis sufi islámica, sino que se presenta como un ejemplo de patrimonio cultural no tangible en el sur de España. De forma paralela, el ritual representa un puente entre la tradición, cultura y contexto Wolof-Baayfaal y la sociedad occidental contemporánea, como un esfuerzo de integración. <i>Comunidad religiosa y socialización</i> El tránsito místico en el ritual del temaskali: Espiritualidad indígena actual Verónica Trujillo, Investigador, Universidad Intercultural del Estado de México, México Carlos Edwin Morón García, Docente, Comunicación Intercultural, Universidad Intercultural del Estado de México, México El propósito del temaskali interpela a la reconstitución espiritual del ser, situándolo en tránsito por diferentes etapas. La primera, establecida por el numeral naua se (uno), que implica la conformación de una semilla fundante; posteriormente se presenta ome (dos), la estructura que sostiene la vida de esa semilla; a continuación da paso al yei (tres), fluido o movimiento articulador de lo vivo; y así, finalmente, encarnarse en la materialidad de naui (cuatro), que evoca la condición externa de lo humano. Esta metonimia entre cosmos y cuerpo permite una dimensión mística al temaskali que lo mantiene en nuestros días como una de las herramientas para el desarrollo espiritual y físico de las personas. En la actualidad, se observan no sólo estas reminiscencias de la espiritualidad prehispánica, sino que se pueden notar también otras narrativas religiosas que abonan en el sentido ritual de tal práctica, por lo que interesa analizar los procesos transculturales que tienen lugar en tal ceremonia para comprender cómo se genera el sentido de redescubrimiento personal a partir de la condición mística del temaskali. A los efectos del análisis se parte de una perspectiva semiótico-hermenéutica, para establecer cómo el cuerpo se significa mediante el tránsito por cuatro etapas místicas, que constituyen lo ritual de esta práctica. <i>Semejanzas y diferencias religiosas</i> Dios como categoría del discurso filosófico en Lógica de la filosofía de Éric Weil Marcelo Perine, Associate Professor, Philosophy, Pontificia Universidade Católica de São Paulo, Brasil La ponencia parte de una caracterización de la filosofía como comprensión sensata del hombre y de análisis de la actitud de fe como categoría, es decir, como el centro organizador de un discurso coherente que ocupa un lugar decisivo en la comprensión del hombre. La ponencia expone el lugar de la categoría Dios en el sistema de las 18 categorías de la obra "Lógica de la filosofía" de Éric Weil. La categoría se presenta como el punto decisivo del devenir filosófico, la más moderna de las categorías antiguas, la más antigua de las modernas. Ella está, por tanto, en los propileos de la modernidad. En ella la modernidad se inaugura por la descubierta de la libertad bajo la forma del sentimiento, y en ella la antigüedad se agota porque la libertad aparece como un sentimiento de un sentimiento decaído a un sentimiento infinito y creador. Lo que el discurso filosófico conquista con la categoría Dios es que: 1) En ella aparecen los conceptos fundamentales de esencia y existencia. 2) En ella se descubre la libertad bajo la forma del sentimiento. 3) En ella se origina la reflexión total. <i>Bases religiosas</i> Espiritualidad y religiosidad en mujeres con cáncer de mama Aleixandre Brian Duche Pérez, Docente, Facultad de Ciencias y Tecnologías Sociales y Humanidades, Universidad Católica de Santa María, Arequipa, Perú Olger Albino Gutiérrez Aguilar, Docente, Universidad Católica de Santa María, Arequipa, Perú Fanny Miyahira Paredes Quispe, Docente, Universidad Católica de Santa María, Arequipa, Perú Gabriela Lucia Rivera Galdos, Universidad Católica de Santa María, Arequipa, Perú El cáncer de mama es el más común entre las mujeres en todo el mundo: representa el 16% de todos los cánceres femeninos. De acuerdo a la OMS, cada año se producen 1'38 millones de nuevos casos y 458.000 muertes por cáncer de mama. El National Cancer Institute advierte de que los valores religiosos y espirituales son importantes en los pacientes que deben hacer frente al cáncer, pues pueden tener distintos significados e inclusive causar sufrimiento espiritual. La presente investigación explora el lugar que ocupa la espiritualidad y religiosidad en la manera en la que un grupo de mujeres con cáncer de mama asumen, significan y enfrentan su enfermedad. Para ello se efectuó el análisis interpretativo de entrevistas en profundidad a seis mujeres con distintos grados de estadificación del sarcoma. Se observó que la espiritualidad y el sentido religioso afectan de manera importante la toma de decisiones en etapas avanzadas de la enfermedad e influyen en la calidad de vida, las relaciones socio-familiares y el tratamiento de las pacientes. La espiritualidad y religiosidad es percibida como un soporte emocional y psicológico para afrontar la enfermedad. Por ello, es importante fortalecer la dimensión espiritual del paciente para que afronte la enfermedad, la de la familia para que afronte el sufrimiento que le produce la enfermedad del paciente, la de los profesionales de la salud para que realicen una práctica ética, humanizada y excelente en cuanto al enfoque biopsicosocial. <i>Bases religiosas</i> Transition Break / Pausa

Virtual Lightening Talks

The Symbolic Language of Hindu Iconography and Its Impact on Indian Society

France Azema, Teacher, Sciences of Theology and Religions, ISTR, Toulouse, France

The interpretation of religious symbolism in Hinduism is one of the main tools for understanding the religion and all the rituals around. This paper faces with the task of recognizing and understanding the meaning of both religious symbols and the whole process of their application in the social everyday life. I examine the phenomenon of implicit learning, the process by which behaviors and beliefs are acquired independently of conscious wills to do so. Hindu iconography is very rich in symbolism. I will focus here on the various representations of the same goddess: Kālī, and attempt to decipher the complexity of her iconographic symbols. Assuming that Kālī represents the Goddess, mother of all Hindus, loving and protector, why does she look terrifying? (holding weapons and men's bloodied decapitated heads, in her hands) This paper wants to clarify these two seemingly opposite paradigms. Implicit learning of the religion produces a tacit abstract knowledge base that is representative of the structure of the societal environment. Such knowledge is optimally acquired independently of conscious efforts to learn but is very deeply integrated by the whole society.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships

Mimesis: The Scapegoating Function of Christianity

Ogechi Ibeanusi, Undergraduate Student, University of Southern California, Pacifica, United States

In my poster, I will discuss Rene Girard's theory of mimesis and the scapegoating function of Christianity. In Girard's theory of religion and culture, he offers what he calls to be the science of humanity that can answer the questions surrounding the origins of culture and religion. The components that comprise of these theories are mimetic desire and violence, the second being the scapegoat, the third is religious awe, and finally the Bible and the revelation of Jesus Christ. Girard differentiates mimetic desire with imitation in that imitation is copying while mimetic desire functions as a triangle with subject, object, and mediator. Furthermore, violence is added because mimetic desire unlike imitation later leads to rivalry over object desire. Thus, the mediator becomes both the model and obstacle and mimetic desire intensifies rivalries, which Girard believes early modern societies experienced paroxysms. This explains the situation in which human beings revert to the Freudian death instinct, which eventually leads to a single victim or outsider on the margins, whom the community thrusts their bane upon and blames for the problems apparent in all members of the community (otherwise known as the scapegoat.) After the scapegoat has been sacrificed, the community begins to experience greater peace and deifies the scapegoat as a god. The act of killing the scapegoat becomes holy and is at the center of Christ's crucifixion on the cross and Christian-Judeo culture.

Religious Foundations

Anatomy, Flesh, and Resurrection: Sculptures of the Supine Dead Christ in Counter-Reformation Spain

Ilenia Colon Mendoza, Associate Professor of Art History, School of Visual Art and Design, University of Central Florida, Orlando, United States
The University of Valladolid was the first Castilian institution where anatomy was taught from human dissection. In 1551 Bernardino Montaña de Monserrate published in Valladolid, Spain *El Libro de la anathomia del hombre*, the first book in Spanish to address the subject. By the time of its publication the theories of the book were outdated but the illustrated plates were copies of the images found in Vesalius' influential *De humanis corporis fabrica*. Like Montaña Juan Valverde and Dionisio Daza Chacón also published in Spanish their respective books: *Historia de la composicion del cuerpo humano* (Rome, 1556) and *Práctica y teorica de la chirugia* (Valladolid, 1580). The anatomical accuracy of the seventeenth-century *Cristos yacentes* by Gregorio Fernández and Francisco Fermín relied on these Spanish anatomical treatises because they would have been more accessible to artists in their native city of Valladolid. It was through the use of these publications that the body of Christ was accurately rendered as a dead body that would later resurrect. The Catholic belief in the resurrection of the flesh ties directly to its anatomical representation. The focus on Christ's physical suffering connects to the Eucharistic meaning of the work and Counter-Reformation devotional practices. The lacerated body of Christ with its wounds are noted by contemporary mystics as windows to paradise that serve to elevate the viewer to higher state of empathetic contemplation. Scientific anatomical representation was used in service of the Church to produce a work that used verisimilitude and hyperreality to engage the viewer.

Religious Foundations

The Way: The Spiritual Practices of Jesus

Charles Neff, Vice-President for University-Church Relations and Dean of the Chapel, University-Church Relations, Oklahoma City University, Oklahoma City, Oklahoma, United States

Early Christians referred to their fledgling religious tradition as "The Way." Using primary and secondary sources from Late Second Temple Judaism and Early Christianity, the author has endeavored to reconstruct the spiritual practices of Jesus that may have constituted the The Way for his earliest followers. The author examined Biblical and extra-biblical texts to search for continuance, divergence, discontinuance, and new development of spiritual practices from Judaism to Christianity. The research revealed that Jesus engaged in the traditional Jewish practices of prayer, hospitality, Sabbath observance, pilgrimage, Temple and synagogue worship, and festival observance. The research also revealed that Jesus engaged in asceticism, solitude, feasting (not fasting), and open table fellowship. In terms of spiritual practice, "The Way" for the earliest Christians likely included these elements.

Religious Community and Socialization



Reason, Faith and Intuition

Tina Lindhard Lindhard, IUPS, Madrid, Spain

In this discussion, we take the point of view that reason and intuition rest on two different epistemological ways of obtaining information about nature, the Cosmos and ourselves. Faith is the common factor that underlies the reliance on either method. Reason and intuition are seen here as being linked to two different principles, the Male and the Female Principle. Science is primarily based on reason, the Male Principle and Spirituality mainly on intuition, the Female Principle. As the latter has been depreciated for over two thousand years, it has resulted in religions being considered as separate from the Spirituality. This shift in perspective from faith in a Religion to faith in a way of obtaining knowledge helps us realize that Spirituality underlies and is at the heart of all religions. It also gives us clues regarding the methods used by all great Spiritual leaders to connect to and discover their true identity or Self, as well as pointing how to follow in the different leaders' footsteps and become disciples rather than just believers. This shift also foments respect for others following variations in the spiritual path.

Religious Foundations

A Living Sense of Brotherhood and Sisterhood

Cooper Michael, Assistant Professor, Theology, Saint Leo University

These words from the Book of Genesis remind us that we are called to hold each other in sacred trust. Thus, a living sense of "Brotherhood and Sisterhood" stand as the religious and spiritual symbols of Hope and Promise. Yet many silos of religious deception, sexual abuse, individual and corporate greed, et cetera exist locally and globally. The cover-up of sexual abuse of children and young people not only by the American Catholic bishops in Pennsylvania but also by bishops worldwide stands as one of the most egregious and disheartening factors in destroying the bonds of trust. This paper will begin by exploring the dynamics of secrecy and of individual- and collective cover-up for the sake of protecting the Catholic Church at the cost of being Sister and Brother to vulnerable children. The needed spiritual and emotional healing and transformation for this and many other abuses can only come through a shared spirituality. We will first explore the dynamics of German theologian Friedrich Schleiermacher for facing threats and change by dealing with that underlying inferiority masking as superiority as well as by owning any latent fears. In addition, the discernment of spirits of Ignatius Loyola will help us sort through that path to Sisterhood and Brotherhood. By letting go of the false protections and the fear of something new as well as confronting any individual and collective self-serving attitudes and behaviors through discernment, we will be freed to embrace each other as Sisters and Brothers here and afar.

2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships

The Divine Psychotic Break: Surviving in a Patriarchy, Nurturing the Sacred Feminine

Judith Pentz, Assistant professor, Department of Psychiatry, University of New Mexico, Albuquerque, New Mexico, United States

Melanie Richardson

In this era of #MeToo it becomes imperative to address the insanity that has been created by the severing of the feminine from the Divine Triarchy. An inflammation of the spirit, a psychosis, has supported the degradation, debasement, and diminishment of females in the reign of the Patriarchy. Held hostage by gender roles, exclusion, and violations the Sacred Feminine has survived abuses and repression, by hiding in plain sight. Explorations of the Dark Goddesses which symbolize the cunning and sexual nature of the female to the Archetype of the cast out female in the salvation of Mary Magdalene are needed to bring the reverence back to the Sacred Feminine. This undertaking sets the stage for the analysis of the mental and spiritual illness created by the severing of half the Divine Self in each member of society. The imbalance of a Patriarchy or Matriarchy is equivalent to living in a spiritual family with divorced parents. The fullness of a relationship with both parents is denied and gaps in psychospiritual development occur. If the Sacred Feminine is brought out of the shadows, we can bask in the light of our nurturer, protector, and teacher. In this act the Patriarchy can be transformed into the Divine Masculine. With challenging the values and images we have been given in this era, we can set the stage for a Divine reunion. A healing opportunity starts with the first admission that we are under the ravages of a spiritual disorder; A divine psychotic break.

The Politics of Religion

Suffering in the Islamic Tradition and Its Influence on Spirituality

Tuba Erkoc Baydar, Assistant Professor, Theology, Ibn Haldun, Istanbul, Turkey

There have always been illnesses that become a source of sorrow, pain and suffering for human beings, since the ancient times until the day. Hence, the first Islamic philosopher al-Kindi (d. 252/866) stated that suffering, including the one sourcing from an illness or the one resulting in death, is a part and inevitable aspect of life, and that if an individual does not suffer a bit in this world, it means s/he does not exist at all. Therefore, since suffering due to illnesses, problems, troubles and negative life events is the most important part of one's existence, how this suffering will be interpreted and given a meaning should be paid special attention. In the Islamic tradition, pain and troubles are considered to have a role in the training of people, bringing them to maturity, and giving them the strength and will to tolerate and endure in the face of heavy troubles of this life. In order to explain the meaning of suffering in the Islamic tradition, firstly the words used in the literature in relation to suffering, and their epistemological roots will be examined. Secondly, philosophical and sufistic grounds of suffering in the Islamic literature will be presented and their effect on the generation of juridical verdicts in the Islamic law will be discussed. After these chapters that aim to build the theoretical grounds for the issue, the interpretation of the suffering in an intercultural context will be examined through a case example.

Religious Commonalities and Differences

Hall 1 Posters and Virtual Posters

The Impact of Religiosity on US Latinos' Openness to Pregnancy

Mayra Cazares, PhD Student, School of Social Welfare, University of California, Berkeley, Berkeley, United States

When examined by race and socioeconomic status, the association between religiosity and attitudes about pregnancy is unclear. This study's objective was to explore the relationship between Latinos' religiosity and openness to pregnancy. We analyzed survey data from 1442 fecund Latinos (ages 18-39) in the U.S. who were not pregnant or trying to become pregnant. The primary outcome was lack of openness to pregnancy, indicating that participants did not currently want to become pregnant and would not find a pregnancy acceptable. Religion indicators included affiliation (including Christian, non-Christian, none/atheist/agnostic), personal importance of religion, frequency of religious service attendance, and prayer. Using adjusted logistic regression models, we examined the relationship between each religion indicator and openness to pregnancy. Adjusting for sociodemographic characteristics, indicators of weaker or no religiosity were positively associated with lack of pregnancy openness. For example, individuals reporting no religious affiliation had elevated odds of being not open to pregnancy compared to Christians. Individuals reporting religion to be unimportant were more likely to not be open to pregnancy compared to those for whom religion was very important. Those who never or seldom prayed were more likely to be closed to pregnancy compared to those praying daily. Findings suggest that lower religiosity is associated with lack of pregnancy openness among Latinos in the U.S. Future models will explore multidimensional measures of religiosity.

The Politics of Religion

Bipolar Disorder and Religion and Spirituality

Daniel Jackson, Clinical Assistant Instructor, Psychiatry, SUNY Upstate Medical University, Syracuse, United States

Religion and psychiatry have had a unique relationship since psychiatry's inception. It has been historically a negative one, beginning with Freud's assertion that religion leads to neuroticism. Today, the interplay between the two is more nuanced, with burgeoning research on the potential negative or positive effects of religion on mental health, especially with regards to conditions such as major depressive disorder. One area of research that is still scarce is how religion and/or spirituality affects bipolar disorder and vice versa. A review of both qualitative and quantitative studies was done to show what the current state of research is regarding religion/spirituality and bipolar disorder. Sixteen relevant studies were found, the results of which highlighted the importance of distinguishing intrinsic religiosity, organized religious activity, and private religious activity when referring to the effect of religion/spirituality on bipolar disorder. Other important themes found in these studies were the struggle that bipolar patients with strong religious beliefs face when talking to mental health professionals about religion as well as the difficulty of navigating what their religious experiences mean in the context of their medical condition. The relative paucity of research done on the topic highlights the need for more original studies, yet the current level of research shows that religion/spirituality and bipolar disorder have profound effects on one another in the lives of patients.

Religious Community and Socialization

Designer Beliefs: A View from an Artists Perspective

Slate Grove, Glass Facilities Manager, School of Art, Ball State University, Muncie, IN, United States

The emphasis for my current body of sculptural artwork, entitled Designer Beliefs, stems from current social and political issues. I'm consistently thinking about faith, hypocrisy, marketing, consumption, and the false sense of agency and/or choice we as consumers overlook. Glass visually illustrates the ease with which people can design their own belief system, but also the transparency, and fragility of those constructed beliefs. There are those who translate the text of their beliefs very concretely with respects to some teachings and forget, altogether, that others were mentioned at all; effectively designing their own religions in order to fulfill their personal/political agendas. In stark contrast to those who focus on their beliefs, are those who idolize the symbols and designers in the couture fashion world. Brands that were solidified by founders that prided themselves on high quality craftsmanship and unique design, have become exclusionary; those labels now being worn as badges of wealth, power, and status. I try to utilize this combination of seemingly disparate sects of society by visually suggesting thoughts of religion to underscore the idolization of exclusivity and our quest for status; and to question whether identity formation has become more material than spiritual in today's world.

Religious Commonalities and Differences

Immigrant Religious Identity Development: Variation in Religious Identities Post-Migration in Filipino-Canadians

Drexler Ortiz, Graduate Student, Psychology, University of Victoria, Victoria, Canada

Catherine Costigan, Professor, University of Victoria, Canada

Religious identity development of immigrants is not well understood. According to identity formation theory, religious identity is formed through the exploration of and commitment to different religious beliefs and practices. A small body of literature on non-immigrants suggests that there are several types or variations of religious identities, such that people can be grouped into five clusters of religious identities that differ in the strength of exploration and commitment to different religious beliefs, practices, and ideologies. Identity formation in general is a normative part of adolescent development, but religious identity formation in particular may be more relevant later in development during emerging adulthood. Importantly, immigration may change how, when, and what types of religious identities develop because immigrants must renegotiate and reform their religious identity when societal norms for religiosity differ substantially between the sending and receiving cultures (e.g., Philippines to Canada). The current paper uses cluster analysis and prediction analysis to examine the types of religious identities that emerge from a sample of 210 Christian-affiliated Filipina/o/x immigrants to Canada, and observes the developmental trajectory of religious identity from age 14 to 25. The paper also takes into account whether religious identity types differ by acculturation level, gender, and other key demographic variables. The study provides insight to the different ways Filipino immigrant youth make meaning of religion post-migration. The findings also provide a basis for understanding differences in religious identities within immigrant families, particularly among parents and children.

Religious Commonalities and Differences



Friday, 26 April	
15:05-15:50	PARALLEL SESSIONS
Hallall Continued on	The Paradox of Mind Concept and the Concept of Ego from the Viewpoint of Islamic Philosophers and Western Philosophers Mahmoud Reza Qasemi, Seyed Mohammad Ali Dibaji, Student, University of Tehran, Iran The purpose of the present article is to distinguish between Marc Johnson's and George Lakoff's views on the physical aspect of the mind with other philosophers of the mind. The applied methodology is a library field. George Lakoff and Marc Johnson stated that the mind is essentially physical, thought is largely unconscious, and abstract concepts are mostly in metaphorical state. George Lakoff and Mark Johnson stated that: "The serious perception of cognitive science requires us to rethink philosophies from the beginning, in a way that makes it more in touch with the reality of our thinking." The oldest intellectual evidence of Ancient Greece are sonnets of Homer, referred to as Iliad and Odyssey. In these verses, human being recognized as a combination of the soul and the body. Descartes believed that there exist two kinds of materials; one physical and the other is mental. The trait of the material body is the expansion of space and the trait of the mental object of thought. Other Western philosophers have come up with different opinions. Islamic philosophers, like some Western philosophers, do not accept the physicalization of the mind, especially Ebn-sina, which proved the subtlety of the soul and the body, and they are related only to the tendencies of them. <i>2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships</i> Speech Sounds as Symbols: The Explanatory Power of Phonological Universals and Phonological Patterns across Human Languages Raul Prezas, Associate Professor of Professor of Communication Sciences and Disorders, Stephen F. Austin State University Paul Shockley, Lecturer of Philosophy, Division of Multidisciplinary Programs, Stephen F. Austin State University, Nacogdoches, Texas, United States In this collaborative interdisciplinary approach we will explore phonological universals and phonological patterns that exist in human speech sound acquisition. If this inquiry can empirically demonstrate that cross-cultural phonological universals and patterns exist, then how can we best explain their existence? This inter-professional project will analyze empirical and statistical analysis in multiple areas to determine potential contribution to contemporary discussions for God's existence. If this investigation provides evidence for the existence of God, then this collaborative project will be the first of its kind that integrates speech and language development, philosophy of religion, and universal phonological speech sounds that point us to God. <i>2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships</i> Creating the Virtual Yantra: The Cycle of Enjoyment, Secrecy, and Power in Kumāri Pūjā E. Sundari Johansen Hurwitt, PhD Candidate, Asian Philosophies & Cultures Program, Department of Philosophy & Religion, California Institute of Integral Studies, San Francisco, United States The kumāri pūjā is one of the most important rituals performed at the Kāmākhyā temple in Assam, one of the oldest and most important sites of Tantric goddess worship in the world. The three primary participants of the pūjā are the kumāri, who is also the goddess, the devotee, who directly offers worship to the goddess in the form of the kumāri, and the priest, who facilitates this worship with both overt and secret knowledge. Among these various participants is a cycle of ritual relationships that can be distilled into three primary points. Each point is a locus at and through which a different kind of transmission, convergence, and/or exchange happens, typically uniting two of the three participants at any given time. These interactions happen continuously and simultaneously, creating a constantly moving cycle of worship and transmission of power throughout the ritual. The three loci together create an energized triangle within the circle of ritual time and space. When the ritual is performed to the satisfaction of the priest and devotee, and the kumāri is calm and pleased with the ritual throughout, representing the approval of the goddess, each locus escalates in power throughout the course of worship, fueling each other in a continuous cycle until the end of the pūjā. When taken together, this invisible yantra of continuously moving and shifting energies is the framework through which power is summoned, circulated, transmitted, and directed. These primary interactions represent three loci of enjoyment, power, and secrecy. <i>2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships</i> Desgranando a uno de los actores clave en el conflicto palestino-israelí: Hamás Alejandro Álvarez Pérez, Máster, Psicología General Sanitaria, Universidad de Jaén, Granada, España Hamás es una organización terrorista que pretende la liberación de Palestina. Su ideología mana de la Hermandad Musulmana. Su estructura es tripartita, lo que le permite cumplir sus objetivos y operar de manera eficaz en el territorio. Se dedica a la financiación, bienestar y adoctrinamiento de la población, la lucha armada y la insurgencia y el gobierno de la Franja de Gaza y el establecimiento de alianzas con otros grupos o países. <i>La política de la religión</i>
15:50-15:55	Transition Break / Pausa
15:55-17:10	PARALLEL SESSIONS

Mazdeísmo y cristianismo en la Persia Sasánida: Segregación, sincretismo y ecumenismo (589-632 d.C.)

José Soto Chica, Investigador, Centro de Estudios Bizantinos, Neogriegos y Chipriotas, Universidad de Granada, Granada, España

A fines del siglo VI la Persia sasánida era un Imperio regido por una monarquía fuertemente apoyada en el mazdeísmo, pero en la que el cristianismo, especialmente el nestorianismo y en menor medida el monofisismo, representaba ya una significativa influencia y poder. La guerra civil persa de 589-590, con la consiguiente intervención romana y, ante todo, la gran guerra romano-persa de 603-628 facilitaron que el Imperio sasánida se transformara en una potencia en la que la mayoría de la población era cristiana y en la que el monofisismo era dominante. El fuerte sincretismo religioso y cultural y la imperiosa necesidad que el trono persa tuvo de controlar esta nueva realidad demográfica, llevaron a que Cosroes II convocara un concilio ecuménico en Ctesifonte en 621, en el que se fijó que el credo cristiano que merecía el respaldo imperial era el monofisismo. La derrota persa en la guerra con el Imperio romano-bizantino no frenó la progresiva cristianización de Persia, pero sí motivó que fuera el nestorianismo y no el monofisismo el que alcanzara ahora el máximo grado de influencia. En último extremo, la irrupción islámica acabó con el fenómeno antes reseñado, a la par que, paradójicamente, su triunfo se vio facilitado por él.

Tema destacado 2019 - Símbolos religiosos universales: Influencias mutuas y relaciones específicas

Persecución y controversia ideológica en época almohade: El caso del sufismo y de la filosofía

Gracia López Anguita, Profesora, Estudios árabes e islámicos, Universidad de Sevilla, Sevilla, España

La revolución almohade fue en su origen un movimiento político de marcado carácter mesiánico que basaba su concepto de legitimidad en la idea del mahdī, figura fuertemente enraizada en el Islam chií y desarrollada de manera teórica en el Islam sunní, principalmente por el sufismo. A pesar de ello, el sufismo fue en ocasiones reprimido por el poder almohade, especialmente cuando cristalizaba en torno a líderes susceptibles de encabezar una rebelión. Esto no impidió que el sufismo especulativo floreciera en esta época, produciendo figuras de extraordinaria relevancia como Ibn Arabī de Murcia. El puritanismo y reformismo asociados a esta dinastía trajeron aparejada una actividad represiva contra todo lo que se consideraba apostasía o herejía que, no obstante, no solía desembocar en la pena capital. Esta actitud no afectó a la actividad filosófica andalusí, que, por el contrario, se vio favorecida por la corte almohade dando lugar, en el s. XII, a figuras tan importantes como Ibn Tufayl o Averroes. En cualquier caso, esta relación casi de mecenazgo del poder político con la filosofía, se fue deteriorando a partir del final del reinado de al-Man ūr (1184-1198 d. C.). En esta ponencia expondremos algunas de las motivaciones del poder político y religioso en el al-Andalus almohade para perseguir y/o apoyar el sufismo y la filosofía, desde un punto de vista doctrinal. Para ello, partiremos de relevantes estudios de islamólogas como Maribel Fierro, Delfina Serrano o Halima Ferhat y de fuentes árabes medievales como al-Maqqarī, Ibn Sa īd e Ibn al-Abbār.

La política de la religión

La comunidad musulmana en España: El significado del islam contemporáneo

Justyna Salamon, Doctoranda, Universidad Jagielloński, Cracow, Poland

El objetivo principal del proyecto de investigación es el análisis del significado político, económico, sociocultural y religioso de la sociedad musulmana en España, especialmente en la región de Cataluña, Andalucía y Valencia. Es importante describir el papel de UCIDE y sus estructuras regionales. Se toma en cuenta el problema de la inmigración ilegal y el fenómeno de la islamofobia. Por otro lado, hay que mencionar sobre el papel de la religión entre la comunidad musulmana en España contemporánea, por ejemplo, en el sector de los productos tipo halal. Los métodos de investigación son: 1) la descripción histórica y cronológica; 2) el método comparativo (una combinación de dos elementos, para mostrar las diferencias y similitudes entre los dos sujetos de investigación); 3) El método cualitativo y cuantitativo. Las siguientes técnicas de investigación se planean: la observación planificada y crítica, las entrevistas científicas y estructuradas.

La política de la religión



Friday, 26 April	
15:55-17:10	PARALLEL SESSIONS
Room 2	Usos públicos de la simbología La iconografía del dominio militar y político en la Recuperatio Imperii de justiniano (527-565) Andrea Muñoz, Investigadora, Centro de Estudios Bizantinos, Neogriegos y Chipriotas, Granada, España A partir de 533, Justiniano puso en marcha una política de expansión militar en el Occidente Mediterráneo que llevó a sus ejércitos a reconquistar de manos de vándalos, ostrogodos y visigodos las provincias romanas de África, Italia y de parte de Hispania. Junto a las acciones militares desarrolladas por generales como Belisario, Juan Troglita o Narsés, hubo todo un programa propagandístico bien dirigido desde el trono y la corte constantinopolitanos para justificar y ensalzar las acciones y logros llevadas a cabo y obtenidos en Occidente. La iconografía de San Vital de Rávena, del díptico Barberini, de la escultura ecuestre de Justiniano que se alzaba sobre la columna que presidía el Augusteum, del sudario, de las vestiduras imperiales y del funeral imperial de Justiniano descritas en el panegírico de Justino II son muestras excelentes de ello y nos permiten reconstruir la ideología sobre la que Justiniano apoyó sus éxitos militares y su dominio en y sobre el Occidente romano-germánico. <i>Bases religiosas</i> La utilización de símbolos religiosos en lugares públicos: La jurisprudencia del Tribunal Europeo de Derechos Humanos y del Tribunal de Justicia de la Unión Europea sobre la libertad religiosa Marina Rojo Gallego Burín, Personal Técnico de Apoyo a la Investigación, Instituto Interuniversitario de Criminología, Universidad de Granada, España Dra. Araceli María Rojo Gallego Burín, Profesor Sustituto Interino, Departamento de Economía Aplicada, Universidad de Granada, España En la actualidad, uno de los temas más controvertidos a los que se enfrentan los estados europeos es el concerniente a la libertad religiosa. En Europa de forma continuada se plantean conflictos relativos a esta cuestión. Ello ha provocado que en los últimos años los juzgados y tribunales de justicia hayan tenido que pronunciarse en múltiples ocasiones para dirimir los límites de esta libertad. En este trabajo pretendemos analizar las últimas resoluciones del Tribunal Europeo de Derecho Humanos y del Tribunal de Justicia de la Unión Europea sobre la licitud de utilizar símbolos religiosos en lugares públicos. Existe reciente jurisprudencia que es preciso estudiar para poder acotar hasta donde alcanza nuestro derecho a ostentar signos, representaciones, emblemas o atributos religiosos, tales como el crucifijo o el velo islámico. <i>La política de la religión</i> Vitæ Spiritualis Ianua: El sacramento del Bautismo a través de la Pila Bautismal de la Catedral de Jaén Manuel López De Torres, Jaén, España Así como destaco en el título de esta ponencia, “Vitæ Spiritualis Ianua”, el sacramento del Bautismo es la puerta de entrada a la vida cristiana y también el acceso a los diferentes sacramentos. Al mismo tiempo, es donde el alma de la persona bautizada es liberada del pecado original e incorporada a la Iglesia Católica, es decir, miembro, de manera alegórica, de Cristo. En esta ponencia abordaremos dicho sacramento a través de una novedosa perspectiva iconográfica y artística desarrollada en la Pila Bautismal de la Catedral de Jaén, sobre la cual se expone, a través de su decoración y disposición en el templo, todo un discurso litúrgico que engloban la importancia del espacio sacramental, así como sus valores doctrinales, bajo el lema del arte al servicio de la fe. <i>Bases religiosas</i>

Friday, 26 April	
15:55-17:10	PARALLEL SESSIONS
Room 3	Theologies and Representation Negative Theology, Apophasis and Contemporary Painting Michael Evans, Senior Lecturer in Painting, Fine Art, University of Northampton, Northampton, United Kingdom This paper will explore what could be described as an "apophatic attitude" encountered in painting. It can be seen within Expressionism and later Abstract Expressionism but in this paper the focus will be on contemporary painters such as Ian McKeever and particularly Gerhard Richter. This apophatic sensibility could be seen as a form of thinking which has been present in many cultures and periods of time (as charted by William Franke). It is easily recognizable in negative theology and characteristic traits can be seen within aspects of postmodernism. Writers and theorists such as James Elkins have helped to promote discussion around aspects of painting which may be termed 'spiritual' or more acceptable to the artworld - numinous. It is this loss of a collective language for this experience of meaning which may previously have been termed religious or spiritual that this paper wishes to address. When considering the way a number of painters and theorists describe how they experience painting as a way of working with what may be unsayable or unknowable it begins to become apparent that there may certainly be some form of shared experience occurring even if the language for this experience is fragmented. The paper would attempt to begin to establish a language for this experience which acknowledges both the historical precedents in religion and spirituality but also takes into account the complexity of this experience (and its articulation) within the often indifferent and sometimes even hostile world of contemporary art. <i>Religious Community and Socialization</i> Devotion in Secular Societies East and West Mario Wenning, University of Macau, Macau, Macao The paper contrasts forms of devotion in the Western European and in Asian religious traditions. Special attention will be given to the Confucian greeting ritual of the kowtow as well as the role of kneeling in the Judeo-Christian traditions. The underlying conceptions of respect, it is shown, are not as neutral and independent of cultural presumptions as it is often assumed. During the second part of the paper, it will be shown how the function of devotion has been transformed in increasingly secular societies. <i>2019 Special Focus—Universal Religious Symbols: Mutual Influences and Specific Relationships</i>



Friday, 26 April	
15:55-17:10	PARALLEL SESSIONS
Room 4	Violence and Non-violence Religion as a Source of Both Tolerance and Intolerance in Society Quinn Galbraith, Provo, Utah, United States Adam Callister, Research Assistant, BYU, United States Given society's ever-changing beliefs about religion's proper role in the public sphere, this study seeks to analyze the dichotomy of religion as both a source of tolerance and intolerance in society. In order to address this topic of interest, researchers conducted interviews with 172 religious individuals living in Ireland and the United Kingdom in June and July of 2016. Interview participants came from a variety of different faith backgrounds including Christian, Muslim, Jewish, Hindu, Buddhist, and Baha'i. In regards to religious tolerance, researchers identified a number of themes from the data which suggest that religion's role in promoting interfaith interaction as well as teaching inclusion leads religious adherents to be more tolerant of different religious groups. In contrast, researchers identified themes related to religious intolerance which suggest that religious differences have the potential to engender intolerance between religious adherents of the same faith, between religious adherents of different faiths, and within families and communities in general. Additionally, many participants expressed their belief that the increasing secularization of society has led people to become less tolerant of religion in the public sphere. The implications of these findings with regards to prior research on the topic are discussed and suggestions for further research are offered. <i>The Politics of Religion</i> Violence as a Tool: Changing Nature of Religious Violence in North-Western Maghrib in the 20th Century Lenka Hrabalová, PhD Student, History, Palacky Univerzity, Olomouc, Czech Republic This contribution explores the changing nature of the relationship between religion and violence in Morocco, Mali, and Mauritania between 1899 and 2003. These three countries share many cultural, social and religious similarities, while one of them is a long tradition of jihadi movements and Islamic resistance. The main question of the research is if that the nature of violence perpetrated by religiously motivated groups or individuals changed during the past hundred years. Analysis of historical sources, such as reports, newspapers and books and comparative approach in the study of rhetorics of different jihadi leaders resulted in the identification of motivations of different actors and observation of a radical shift in perpetrators of the violence. While at the beginning of the century violent jihad was a mere attempt to unite populations of the region in a common cause and therefore religion was a tool of violent movements, at the end of the century, violence became a tool of anti-system religious groups. The paper will conclude that the relation of violence and Islam has a profoundly changing nature, and is always influenced by external conditions and implications and cannot be associated with one Islamic stream while excluding others. The changing nature of violent religious behavior in the region will be presented in the broader context of regional and international development. <i>Religious Community and Socialization</i> A Feeble Folk to Whom No Concern is Accorded: "Apocalyptic Responses" to ISIS and Their Contextualization Bronislav Ostransky, Research Fellow, Deputy Director, The Department of Middle East, The Oriental Institute of the Czech Academy of Sciences, Prague, Prague, Czech Republic This paper provides the listener with a quite different perspective on the apocalyptic visions of ISIS than usual. "A Feeble Folk to whom no Concern is Accorded" (this enigmatic title is a borrowed quotation from an apocalyptic prophecy recorded by sheikh Nu aym ibn Hammad al-Marwazi in his famous Kitāb al-Fitan / the Book of Apocalyptic Tribulations) discusses, above all, how the activities of ISIS are placed into an apocalyptic context by their Muslim opponents. This paper elaborates pivotal Sunni patterns as well as particular examples of such a fighting against the ISIS propaganda "in eschatological terms." <i>The Politics of Religion</i>

The Dievturi Movement in Latvia: Development of Doctrine and Ritual Practices

Gatis Ozolins, Researcher, Archives of Latvian Folklore, Institute of Literature, Folklore and Art of the University of Latvia, Riga, Latvia

The aim of this paper is to view the Dievturi movement in Latvia as a religious movement. The formation of Dievturi movement in the middle of the 1920s closely related with the endeavour to find a religious answer to the question about the place of ethnic Latvians in the newly created Latvian state, to reconstruct the traditional religion of ancient Latvians based on study of Latvian folk songs, folk beliefs and practices, and efforts to create an alternative religion to Christianity. After the official annexation of Latvia into the USSR in 1940 Dievturi movement was closed down. Legal activity of Dievturi was possible only in exile. The exiled Latvians, who wanted to find a way to retain their ethnic identity outside their ethnic home country, joined them. During the Soviet regime in Latvia, Dievturi were not part of an organised religious movement, its teaching and ritual practice were not further developed. The Dievturi movement in Latvia gradually resumed its activity at the end of the 1980s on the basis of the folklore movement, but it was officially registered as a religious organisation Dievturi Fellowship in 1990. The return of Dievturi from exile to Latvia was a significant impetus for the reconstruction of Dievturi movement. Members of the contemporary Dievturi movement emphasise that Dievturība is the renewal of the Latvian worldview contained in folk songs while religious practice is shaped on the basis of Latvian traditional lifestyle evidence, mainly ethnographic descriptions.

Religious Community and Socialization

Religion Does Not Stand Alone: The Common Origins of Religion, Science, and Philosophy

Ken Baskin, MA in English, Penn State University, Philadelphia, PA, United States

Faced with the powerful forces that evoke awe and terror, in a world where life lives on death and both abundance and disaster are always possible, all human groups must learn to know and adapt to these forces. This paper will draw on findings in sciences ranging from neurobiology to paleoanthropology to examine how meeting the challenge of such forces would lead to religion, science, and philosophy, each of which explores these forces with a different habit of thought: With religion, people use myth and ritual; with science, they study the natural world; and with philosophy, they discuss the human dimensions of meeting these forces. In pre-literate societies, these three habits of mind are braided together in religion. As late as Babylonia, priests invented and practiced astronomy, and Ancient Egyptians expressed a sophisticated philosophy of justice embodied in the goddess Ma'at. By the Axial Age, however, as writing became a cultural tool, these three habits of mind began to diverge, especially in science and philosophy that would develop in Greece, India and China. This paper will conclude by discussing how Modernity has separated these habits of mind, but also examine how current sciences such as quantum physics are reintegrating them.

Religious Foundations

Primogeniture, Purgatory, and the Needs of the Dead

Paul Delany, Emeritus Professor, English, Simon Fraser University, Vancouver, British Columbia, Canada

Philosophers have debated whether it makes sense to say that the dead have rights. In a pragmatic view, the dead may have some control over posthumous events, in particular the disposal of their property. Medieval rules of inheritance required the transfer of landed estates to the eldest son, known as primogeniture. From the 13th century on, the new doctrine of Purgatory gave people an incentive to provide prayers and good works that would shorten their period of suffering after death. This had three important consequences: greatly increased wealth for the Catholic Church; the establishment of endowments to yield a perpetual income; and a rule of testamentary freedom that partially supplanted primogeniture.

The Politics of Religion



Friday, 26 April	
15:55-17:10	PARALLEL SESSIONS
Room 6	The Sacred and the Spiritual Sustainability in the Religious Sources of Western Culture Bina Nir, The Max Stern Yezreel Valley College, Afula, Israel Discussions about sustainability or actually non-sustainability primarily focus on the relationship between human beings and nature. The complexity of the issue derives from the idea that humans are the masters and owners of nature. The cultural approach popular in Western civilization maintains that humans are separate from nature and dominate it; this approach shapes humanity's attitude towards the planet, and the plants and animals that inhabit it. In this paper, I will present the cultural and religious roots of this concept in Judeo-Christian monotheism – based on the biblical text, particularly the myth of Creation in the book of Genesis. Humanity's alienation from nature forms an axis that passes throughout the history of Western culture. It is firmly established on deep religious foundations that develop into secular modes. The separation of humanity from nature in the Judeo-Christian Creation myth is expressed in two respects. The first is the separation of the divine from nature. The second is to separate humanity from nature, place him atop a hierarchy of living creatures, and stress his ability to act as a partner in creating natural reality. This separation means the reduction of nature to an object of human will. The concept completely transformed the religious world of the ancient Near East, in which the gods were subject to nature and fate. This religious revolution, although it has undergone many transformations, is still present in our culture, and has far-reaching implications to this day. <i>Religious Foundations</i> Loving without Limits: Conscientization as a Spiritual Praxis Christopher Tirres, Associate Professor of Religious Studies, Department of Religious Studies, DePaul University, United States This paper explores the spiritual dimensions of Paulo Freire's idea of conscientization. Freire, who is widely recognized as one of the most influential educators of the twentieth century, understands conscientization as the process of developing a critical awareness of one's social reality through reflection and action. While it is clear that Freire understands conscientization is an authentic form of praxis, what is less obvious is how this concept accords with his spiritual vision. In this paper, I unpack Freire's "implicit spirituality" by focusing on his ideas of humanization, communion, and conversion. This study helps to establish Freire as an important bridge figure between liberation philosophy and liberation theology, and it underscores the unmistakable centrality of a critical pedagogy for any philosophy or theology that aspires to be a tool for social criticism. <i>Religious Foundations</i>

Friday, 26 April	
15:55-17:10	PARALLEL SESSIONS
Room 7	Practices of Faith From Design in Religion to Sacred in Design Zoltán Körösvölgyi, Lecturer, Department of Musicology, Liszt University of Music (Liszt Academy), Budapest, Hungary “There is something deeply hypocritical about praying for a problem you are unwilling to resolve.” Following the quote from Miroslav Volf, the presentation attempts to investigate questions raised by the author’s research of contemporary sacred art embedded in the field of design culture studies, with regard of the relation of design and religion. What can design learn from religion—and vice versa—in the era of the Capitalocene? Theories of sacred design to sacred service design suggest a wide range of approaches. The paper suggests that design culture and its academic studies, as “it forces one to move beyond the enervated position of the detached or alienated observer overwhelmed by images” to become “mobilized not merely as analysis, but as a generative mode that produces new sensibilities, attitudes, approaches, and intellectual processes in design practice” and the sacred, as it “inhabits this gap between knowing and doing, and could thus be a powerful counterforce to akrasia” show analogies, and can thus cooperate in providing a relevant and effective answer for major current challenges. In support of the arguments, the presentation uses works from Ferenc Svindt’s oeuvre as a case study. <i>The Politics of Religion</i> Spirituality, Transpersonal Psychology and Eastern Traditions: Interdependencies and Mutual Influences Milica Zegarac, Yoga/Meditation Teacher, Transpersonal Psychology Independent Researcher, Chicago, IL, United States Contemporary Western spirituality with its main theme being the evolution of consciousness (i.e., psychospiritual development) on the one hand, and the ancient Eastern contemplative traditions on the other, are significantly interrelated. Also, the central theme of transpersonal psychology from its inception in the late 1960s to the beginning of the 21st century has been - its position as a liaison between the Western mainstream psychology and the Eastern spirituality. There has been an overwhelming interest in those spiritual traditions and many of their concepts such as healing, self-realization, expansion of consciousness, transformation, self-transcendence and immanence, and others. This study discusses the psychological and spiritual structures, functions, and developmental values expounded by both Yoga (e.g., subtle energy system) and Buddhism (e.g., nonduality, mindfulness). Those concepts significantly overlap with some contemporary transpersonal theories that focus on nondual states and stages, cartographies of consciousness, positive transpersonal emotions (e.g., joy and loving-kindness) and recent neuro-cognitive research. The author also investigates how the work of some of the forefathers of transpersonal movement such as William James, Roberto Assagioli, and Carl G. Jung, as well as its eminent founders such as Abraham Maslow, Stanislav Grof, and Ken Wilber, was influenced by the central tenets of Buddhism and Yoga as systems of philosophy/psychology. Furthermore, their mutual interdependence and manifestations are analyzed, while the findings of this study reveal some possible future developmental, therapeutic and clinical implications. Some of the offered postulates have a heuristic origin, while others are based on the literature review. <i>Religious Foundations</i>



Scripture as Structure

The Ancient Hope: Nationalism, Archeology, and the Dead Sea Scrolls

Ian Werrett, Professor, Religious Studies, Saint Martin's University, Lacey, WA, United States

The discovery of the Dead Sea Scrolls - occurring on the eve of the birth of the modern Israeli nation-state in 1948 - provided a deep and meaningful symbol for the Zionist movement's claims to the land and its sovereignty. Not only were the scrolls written by Jews who lived in the Judaean Desert some two millennia earlier, but these documents record the beliefs and practices of a pious community who understood themselves to be the rightful heirs to the Abrahamic Covenant and the one true Israel. Like the Jews of the Diaspora, the Dead Sea Scroll community lived in exile (albeit self-imposed), struggled under the weight of foreign rulers, and wrestled with their co-religionists over the right to define what it meant to be a Jew. In short, the Dead Sea Scrolls have, according to Neil Asher Silberman, provided the architects of the Israeli nation-state with a "poetic validation for modern Jewish settlement ..." In this paper, I will compare the nationalistic aspirations of the Dead Sea Scroll community with those of the modern state of Israel and show how archaeology, and the scrolls themselves, have been pressed into service by politicians and patriots alike in an ongoing effort to buttress the legitimacy of the nation-state.

The Politics of Religion

Aftermaths of Babel: Translation and the Abrahamic Faiths

Emad Mirmotahari, Associate Professor, English, Duquesne University, United States

In this paper I will explore the scriptural--meaning biblical, Judaic, and Quranic--ancestry of contemporary attitudes toward translation as a linguistic phenomenon. I am interested specifically in exploring religious origins of the commonly suspicious and prejudicial attitudes toward translation. I argue, ultimately, that the prevailing negative attitudes toward translation are founded in misreadings and mis-characterizations of religious doctrine. Instead, Judaism, Christianity, and Islam encourage and practice translation, even as Islam and Judaism in particular place particular emphasis on Hebrew and Arabic as divine languages.

Religious Foundations

Searching for a Universal Scripture and Way via Numbers: Metaphysical Numerological Symbolism

Nkosi Aberdeen, Teacher III, Secondary School --Modern Studies/Humanities, Ministry of Education, Port of Spain, Trinidad and Tobago

The paper consists of four sections--each related to a different aspect of Metaphysical Numerological Symbolism (M.N.S.). The main thesis statement of the first section is M.N.S.-- Add up/Compile/Put together its puzzle pieces (code of numbers) in each Scripture etc. and you will get a broader Universal Scripture. The first part of the second section suggests that a substantive quintessential link exists between M.N.S. and the TAO. The Thesis Statement made in this section is such that: "TAO is a Metaphysical-Synonym for 9." The thesis statement of Section three is such that M.N.S. has the potential to spur positive Socio-Economic Development in all human milieus--especially/specifically in Developing Cosmopolitan Societies. The fourth section discusses games of chance played in the Caribbean Region; this section argues that Metaphysical Numerological-Symbolism (M.N.S.) has effectively transformed them into a form of religion in the Caribbean. The paper concludes initially with a discussion of the M.N.S. Trail. The thesis statement is such that the M.N.S. Trail that connects religions is a universal scripture directly pointing to the Universal Essence. Abstractly removed from the Local Settings of the diverse World Religions, the M.N.S. Trail has efficacy for sudden awareness of a Universal Essence. The conclusion of the paper then proceeds to discuss the connection between M.N.S. and new religious/spiritual movements.

2019 Special Focus--Universal Religious Symbols: Mutual Influences and Specific Relationships

Friday, 26 April	
15:55-17:10	PARALLEL SESSIONS
Room 9	Late Additions The Islamic Traditions: Adaptation or Innovation? Auranzaib Noor Ali, Postgraduate Student, Secondary Teacher Education Programme (STEP), Institutue of iIsmaili Studies London (IIS), London, United Kingdom The comprehensive study of the formative period of Islam is a complex exercise (Lapidus, 2002). The earliest available biography of Prophet Muhammad was written after two-hundred years of Prophet's demise (Janin, 2004), which makes many narrated account to be academically absurd. Firstly, many historians cite anecdotes and events about the life of Prophet Muhammad and early Islamic history, which contradicts with the Islamic sources like hadiths (Reynolds, 2012). Secondly, early Muslim historians regard pre-Islamic Arabia as Jahiliya (age of ignorance) and consequently misinterpret the existing practices and beliefs of Arabia before Islam, which were essentially the building blocks of a new Islamic system (Peters, 1994). Finally, non-Muslim historians, to most extent, describe the Islamic history in a political context (Robinson, 2003). Owing to the contradictory pronouncements and limitations related to the formative period of Islam, it is difficult to appraise information and study Islamic traditions in a social and cultural milieu. This paper critically analyses the ways in which Prophet Muhammad built on most of the existing pre-Islamic traditions (practices) and introduced many new traditions which changed the dynamics of Arab society for centuries to come. The paper examines the Islamic traditions on the basis of cultural and social grounds to develop a deeper understanding of Islam as the continuation of monotheistic religions but influenced by pre-Islamic Arabia. <i>Religious Foundations</i> Narrative Differences within Krishnaguru Faith: Healing Practice and Influence Baburam Saikia, University of Tartu, Estonia Krishnaguru is an institutional faith centered around a person called Arundeva Goswami (1934-2017). During his lifetime Arundeva Goswami had received a healing power through his deep meditation under a tree in an isolated place. After receiving the power, he started to solve various problems of people by applying his magical power. Gradually those who benefited from his treatments had started to consider him as more than a simple human being. Eventually, this led him to the position of divinity in human form. Devotees recognized him as an incarnated person by naming him Krishnaguru. In 1974 individual practice turned into an institutional set while establishing Krishnaguru Sewashram at Nasattrā, Sarthebari (Assam) by him. He established the institutional set known as ashram in a place where people used to pray pāglā-bābā (mad ascetic). However, earlier the area was known as Phulbari. Since the establishment of a Sattrā (monastery-like institution) by Manohardeva, the place came to be known as Nasattrā. This paper aims to discuss the life struggle of Arundeva Goswami and his healing process. Narratives of the benefited devotees along with the emphasis on continuing the trend of the faith will also be brought into for analyses. Further, the paper will explore non-believer's interpretation of Krishnaguru. <i>Religious Commonalities and Differences</i> Future of Religion: A Survey of Religious Views in a Mid-sized Southern Town Mahmoud Sadri, Professor, Sociology, Texas Woman's University, United States Based on the theoretical predictions that the American faith tends to become less doctrinaire and more spiritual, this survey will analyze the opinions of church leaders and members in 15 churches, chosen from among 117 churches, in a mid-sized south-eastern American city. The selection has been based on their representativeness of the religious diversity in the town. The main thrust of the research will be opinions concerning three interrelated matters: the role and challenges of religion, relationships (of comity and cooperation) among churches, and views on the future of religiosity. <i>Religious Commonalities and Differences</i>
17:10-17:40	Conference Closing and Award Ceremony / Clausura del Congreso—Dr. José Luis Ortega Martín, Scientific Director, Common Ground Research Networks, Professor, University of Granada, Spain; Dr. Luis Roger Castillo, Conference President, Center of Byzantine, Modern Greek, and Cypriot Studies, University of Granada, Spain
19:00-20:30	Conference Closing Reception and Flamenco / Cóctel de despedida y flamenco





Religión en la Sociedad | Listado de participantes

Nkosi Aberdeen	Ministry of Education	Trinidad and Tobago
Martin Adam	Masaryk University	Czech Republic
Alejandro Agudo Sanchíz	Universidad Iberoamericana	México
Sulaiman Ahmed	University of Wales Trinity Saint David	United Kingdom
Akintunde Akinade	Georgetown University	Qatar
Khuldiya Al Khalifa		Bahrain
María Albert Rodrigo	Universidad de Valencia	España
Saul Manuel Albor Guzmán	Universidad de Guanajuato	México
Carina P. Alexandroff	Ministry of Education	Israel
Alejandro Álvarez Pérez	Universidad de Jaén	España
Jayant Athavale	Maharshi University of Spirituality	India
France Azema	ISTR	France
Henar de los Ángeles Baldán Lozano	Universidad de Granada	España
Eugene Baron	University of South Africa	South Africa
Ken Baskin	Penn State University	United States
Luis Bernal	Universidad de Cuenca	Ecuador
Catalina Berner	Universidad de los Andes	Chile
Robert Bianchi	Virginia Commonwealth University in Qatar	Qatar
Annie Blazer	College of William and Mary	United States
Mary Erika Bolanos	University of Santo Tomas	Philippines
Yusop Boonsuk	Prince of Songkla University	Thailand
Víctor Borrego Nadal	Universidad de Granada	España
Driss Bouyahya	University Moulay Ismail Meknes	Morocco
Matthew Brown		Czech Republic
Carmen A. Carmona Arcos	Fundación para el Desarrollo de la Consciencia	España
Agustín Castillo Martínez	Universidad de Granada	España
Mayra Cazares	University of California, Berkeley	United States
Merve Cetinkaya	University College London	United Kingdom
Hüseyin Emre Ceyhun	Sabanci University	Turkey
Dhananjoy Chakma	Maha Mahind International Dhammadoot society	India
Leslie Chaundy	Kutztown University of Pennsylvania	United States
Sahista Chawdawala	The Institute of Ismaili Studies	United Kingdom
Catalina Cheng-Lin	Universidad de Granada	España
Ilenia Colon Mendoza	University of Central Florida	United States
Paulo Henrique Curi Dias	University of Sao Paulo	Brazil
Paul Delany	Simon Fraser University	Canada
Rosalina Diaz	Medgar Evers College, CUNY	United States
William Rory Dickson	University of Winnipeg	Canada
Alberto Dubbini	Università degli studi di Urbino "C. Bo"	Italia
Bekithemba Dube	University of the Free State	South Africa
Aleixandre Brian Duche Pérez	Universidad Católica de Santa María	Perú
Jean-Paul Lafayette Duquette	University of Macau	Macao
Andrew Dutney	Flinders University	Australia
Madhumita Duttta	Vidyasgar College for Women	India
Tuba Erkoc Baydar	Ibn Haldun	Turkey
Jonatan España	UNED	España
Maritza Eridania Espejel Pineda	Universidad Nacional Autónoma de México	México
Santiago Espinosa	Universidad de Granada	México
Michael Evans	University of Northampton	United Kingdom
Jesús Fernández	Universidad de Cádiz	España
Martha Fernández	Universidad Nacional Autónoma de México	México





Religion in Society | List of Participants

Angel Fernández Aguilar	Universidad de Málaga	España
Marcos Fernández Labbé	Universidad Alberto Hurtado	Chile
Roger Ferrer Ventosa	Universidad de Gerona	España
Jean Pierre Fortin	Loyola University Chicago	United States
Nathan Funk	Conrad Grebel University College, University of Waterloo	Canada
Quinn Galbraith	Brigham Young University	United States
Pedro García Repetto	Universidad Complutense de Madrid	España
María Luisa García Valverde	Universidad de Granada	España
Edit Gerencsér Újvári	University of Szeged	Hungary
Edson Gomes Rego	ITESO	México
Frederique Green	The University of Birmingham	United Kingdom
Slate Grove	Ball State University	United States
Vito Guida	University of London	United Kingdom
Liesl Haas Haas	California State University	United States
Farid Harouit	Sorbonne Nouvelle University	France
Nadia Hindi	Universidad de Granada	Spain
Nadia Hindi	Universidad de Granada	España
Angela Hornsby-Gutting	Missouri State University	United States
Lenka Hrabalová	Palacky Univerzity	Czech Republic
Ogechi Ibeanusi	University of Southern California	United States
Zakyy Ibrahim	California State University, Fullerton	United States
Irum Irum		United Kingdom
Alexander Paul Isiko	Kyambogo University	Uganda
Daniel Jackson	SUNY Upstate Medical University	United States
João Pedro Javera	University of Sao Paulo	Brazil
E. Sundari Johansen Hurwitt	California Institute of Integral Studies	United States
Nahid Afrose Kabir	BRAC University	Bangladesh
Pavlna Kašparová	Anglia Ruskin University; Cambridge Theological Federation	United Kingdom
Asim Muneeb Khan	Bahria University Islamabad Pakistan	Pakistan
Fundiswa Kobo	University of South Africa	South Africa
Meysam Kohantorabi	Bozorgmehr University of Qaenat	Iran
Jakub Koláček	Charles University in Prague	Czech Republic
Zoltán Körösvölgyi	Moholy-Nagy University of Art and Design (MOME)	Hungary
Alexandra Regina Kratschmer	Aarhus University	Denmark
Deserea Langley	University of California, Davis	United States
Eliza Lefter	University of Copenhagen	Denmark
Kjell Olof Urban Lejon	Johannelund School of Theology	Sweden
Tina Lindhard Lindhard	International University of Professional Studies	Spain
Janet Moore Lindman	Rowan University	United States
Sarah Livick Moses		United States
John Livick-Moses		United States
Gracia López Anguita	Universidad de Sevilla	España
Manuel López de Torres		España
José Antonio López González	Universidad de Almería	España
Oscar Fernando López Meraz	Universidad de Zaragoza	España
Greg Mac Donald	University of South Australia	Australia
Carlo Macale	University of Rome "Tor Vergata"	Italy
Sebastian Madathummuriyil	Duquesne University	United States
Amna Majeed	Centre for Studies in Social Sciences, Calcutta	India
Direak Manmanah	Prince of Songkla University Pattani Campus	Thailand
Vijay Mascarenhas	Metropolitan State University of Denver	United States





Religión en la Sociedad | Listado de participantes

José Ignacio Mayorga Chamorro	Universidad de Málaga	España
Anna Mazurek	The John Paul II Catholic University of Lublin	Poland
Alba Elizabeth Melgar	Texas State University	United States
Cooper Michael	Saint Leo University	United States
Emad Mirmotahari	Duquesne University	United States
Nurul Huda Mohd. Razif	University of Cambridge	United Kingdom
Almudena Molina	University of Sussex	United Kingdom
Dionisio Moral Ruiz	Common Ground Research Networks	España
Carlos Edwin Morón García	Universidad Intercultural del Estado de México	México
Samuel E. Moskowitz	Hebrew University of Jerusalem	Israel
María Muñoz		España
Andrea Muñoz	Universidad de Granada	España
Diana Marcela Murcia	Universidad Nacional de Colombia	Colombia
Muhammadrofee E Musor	Prince of Songkla University, Pattani campus	Thailand
M Isabell Naumann	Catholic Institute of Sydney	Australia
Miguel Navarro Torrente	Universidad de Granada	España
Vered Ne'eman Haviv	Ariel University	Israel
Charles Neff	Oklahoma City University	United States
Bina Nir	The Academic College of Emeke Yezrael	Israel
Auranzaib Noor Ali	Institute of Islamic Studies London (IIS)	United Kingdom
María Luisa Ortega Hernández	DePaul University	Estados Unidos
José Luis Ortega Martín	Universidad de Granada	España
Drexler Ortiz	University of Victoria	Canada
Bronislav Ostransky	The Oriental Institute of the Czech Academy of Sciences, Prague	Czech Republic
Gatis Ozolins	University of Latvia	Latvia
Andrés Palma Valenzuela	Universidad de Granada	España
Hermel Pama	University of Santo Tomas	Philippines
Brian Panasiak	The John Paul II Catholic University of Lublin	Poland
Myra Patambang	De La Salle Health Sciences Institute	Philippines
Karen Pedigo		United States
Timothy Pedigo	Governors State University	United States
Judith Pentz	University of New Mexico	United States
Johanna Perez Gomez	University College London	United Kingdom
Marcelo Perine	Pontificia Universidade Católica de São Paulo	Brasil
Shaheera Pesnani	Habib University	United States
Pawel Plichta	Jagiellonian University	Poland
Tatiana Portnova	Universidad de Granada	España
María Pilar Posadas de Julián	Conservatorio de Música de Granada	España
Maciej Potz	University of Lodz	Poland
Raul Prezas	Stephen F. Austin State University	United States
Mahmoud Reza Qasemi		
Santiago Quishpe	Universidad Politécnica Salesiana	Ecuador
Osmir Ramírez Trillos	Universidad Industrial de Santander	Colombia
David Rawlings	University of Melbourne	Australia
Sobhi Rayan	Al Qasemi Academy	Israel
Melanie Richardson		
Esther Rodríguez Losada	University of Navarra	Spain
Luis Roger Castillo	Universidad de Granada	España
Araceli María Rojo Gallego Burín	Universidad de Granada	España
Marina Rojo Gallego Burín	Universidad de Granada	España
Shay Rozen	Avshalom Instatute	Israel



Religion in Society | List of Participants

Mahmoud Sadri	Texas Woman's University	United States
Gilberto Safra	Universidade de São Paulo	Brasil
Baburam Saikia	University of Tartu	Estonia
Justyna Salamon	Universidad Jagielloński	Polonia
Tennyson Samraj	Burman University	Canada
Helena Sánchez	Universidad Complutense de Madrid	España
Piotr Sawczynski	Jagiellonian University in Krakow	Poland
Regina Pefanis Schlee	Seattle Pacific University	United States
Callum Scott	University of South Africa	South Africa
Andrea Serra		Italy
Erin Sessions	Morling College	Australia
Meena Sharify Funk	Wilfrid Laurier University	Canada
Paul Shockley	Stephen F. Austin State University	United States
Angela Sierra	Universidad Javeriana	Colombia
C Donald Smedley	Rivendell Institute	United States
Mira Sonntag	Rikkyo University	Japan
José Soto Chica	Universidad de Granada	España
Mustapha Tajdin	Khalifa University Abu Dhabi	United Arab Emirates
Pablo Luis Tejada Romero	Centro de Magisterio La Inmaculada	España
Witkamp Theo	Protestant Theological University	Netherlands
Christopher Tirres	DePaul University	United States
John Edward Trujillo	Universidad Pontificia de Salamanca	España
Verónica Trujillo Mendoza	Universidad Intercultural del Estado de México	México
Alfredo Veiga	Diocese de Campo Limpo	Brazil
Gloria Velasquez	Texas State University	United States
Anahi Viladrich	Queens College & The Graduate Center	Estados Unidos
Imran Visram	Institute of Ismaili Studies	United Kingdom
Alan S. Weber	Cornell University	United States
Mario Wenning	University of Macau	Macao
Ian Werrett	Saint Martin's University	United States
Taylor West	Universidad Autónoma de Madrid	Spain
Witold Wolny	The University of Virginia's College	Estados Unidos
Alice Wood	Bethune-Cookman University	United States
Munirah Yamirudeng	Prince of Songkla University - Pattani Campus	Thailand
Peter Zabielskis	University of Macau	Macao
Chris Zajner	Queen's University	Canada
Tereza Zavadilová	Charles University	Czech Republic
Milica Zegarac	Transpersonal Psychology Independent Researcher	United States
Tianshu Zhu	University of Macau	Macao









Twelfth International Conference on e-Learning & Innovative Pedagogies

Hotel Grand Chancellor Hobart
Hobart, Australia | 2–3 May 2019
ubi-learn.com/2019-conference



Fourth International Conference on Tourism & Leisure Studies

Florida International University
Miami, USA | 16–17 May 2019
tourismandleisurestudies.com/2019-conference



Ninth International Conference on The Constructed Environment

Centro Cultural Vila Flor
Guimarães, Portugal | 23–24 May 2019
constructedenvironment.com/2019-conference



Nineteenth International Conference on Diversity in Organizations, Communities & Nations

University of Patras
Patras, Greece | 5–7 June 2019
ondiversity.com/2019-conference



Fourteenth International Conference on the Arts in Society

Polytechnic Institute of Lisbon
Lisbon, Portugal | 19–21 June 2019
artsinsociety.com/2019-conference



Tenth International Conference on Sport & Society

Ryerson University
Toronto, Canada | 20–21 June 2019
sportandsociety.com/2019-conference



Twelfth Global Studies Conference

Jagiellonian University
Kraków, Poland | 27–28 June 2019
onglobalization.com/2019-conference



Seventeenth International Conference on New Directions in the Humanities

University of Granada
Granada, Spain | 3–5 July 2019
thehumanities.com/2019-conference



XVII Congreso Internacional sobre Nuevas Tendencias en Humanidades

Universidad de Granada
Granada, España | 3–5 de julio de 2019
las-humanidades.com/congreso-2019



Seventeenth International Conference on Books, Publishing & Libraries

University of Granada
Granada, Spain | 5 July 2019
booksandpublishing.com/2019-conference



Fourteenth International Conference on Interdisciplinary Social Sciences

Universidad Autónoma Metropolitana
Mexico City, Mexico | 10–12 July 2019
thesocialsciences.com/2019-conference



XIV Congreso Internacional de Ciencias Sociales Interdisciplinarias

Universidad Autónoma Metropolitana Unidad Xochimilco
Ciudad de México, México | 10–12 de julio de 2019
interdisciplinasocial.com/congreso-2019



Twenty-sixth International Conference on Learning

Queen's University Belfast
Belfast, UK | 24–26 July 2019
thelearner.com/2019-conference



XXVI Congreso Internacional sobre Aprendizaje

Universidad de Queen
Belfast, Reino Unido | 24–26 de julio de 2019
sobreaprendizaje.com/congreso-2019



Aging & Social Change: Ninth Interdisciplinary Conference

University of Vienna
Vienna, Austria | 16–17 September 2019
agingandsociety.com/2019-conference



Ninth International Conference on Health, Wellness & Society

University of California at Berkeley
Berkeley, USA | 19–20 September 2019
healthandsociety.com/2019-conference



IX Congreso Internacional de Salud, Bienestar y Sociedad

Universidad de California, Berkeley
Estados Unidos | 19–20 de septiembre de 2019
saludsociedad.com/congreso-2019



Fourth International Conference on Communication & Media Studies

University of Bonn
Bonn, Germany | 26–28 September 2019
oncommunicationmedia.com/2019-conference



IV Congreso Internacional de Estudios sobre Medios de Comunicación

Universidad de Bonn
Bonn, Alemania | 26–28 de septiembre de 2019
medios-comunicacion.com/congreso-2019



Ninth International Conference on Food Studies

National Kaohsiung University of
Hospitality and Tourism
Kaohsiung City, Taiwan | 24–25 October 2019
food-studies.com/2019-conference



Twelfth International Conference on the Inclusive Museum

Muntref, Museum of Immigration
Buenos Aires, Argentina | 7–9 November 2019
onmuseums.com/2019-conference



Sixteenth International Conference on Environmental, Cultural, Economic & Social Sustainability

Pontifical Catholic University of Chile
Santiago, Chile | 29–31 January 2020
onsustainability.com/2020-conference



XVI Congreso Internacional sobre Sostenibilidad Medioambiental, Cultural, Económica y Social

Pontificia Universidad Católica de Chile
Santiago, Chile | 29–31 de enero de 2020
lasostenibilidad.com/congreso-2020



Fourteenth International Conference on Design Principles & Practices

Pratt Institute, Brooklyn Campus
New York, USA | 16–18 March 2020
designprinciplesandpractices.com/2020-conference



XIV Congreso Internacional sobre Principios y Prácticas del Diseño

Pratt Institute, Brooklyn Campus
Nueva York, Estados Unidos | 16–18 de marzo de 2019
el-diseno.com/congreso-2020



Sixteenth International Conference on Technology, Knowledge, and Society

Illinois Conference Center at University of Illinois
Research Park
Champaign, USA | 26–27 March 2020
techandsoc.com/2020-conference



Thirteenth International Conference on e-Learning & Innovative Pedagogies

University of the Aegean - Rhodes Campus
Rhodes, Greece | 23–24 April 2020
ubi-learn.com/2020-conference



XVI Congreso Internacional de Tecnología, Conocimiento y Sociadadgies

Universidad del Egeo - Campus Rodas
Rodas, Grecia | 23–24 de abril de 2020
tecno-soc.com/congreso-2020



Tenth International Conference on Religion & Spirituality in Society

UBC Robson Square
Vancouver, Canada | 30 April - 1 May 2020
religioninsociety.com/2020-conference



X Congreso Internacional sobre Religión y Espiritualidad en la Sociedad

UBC Robson Square
Vancouver, Canadá | 30 de abril–1 de mayo de 2020
la-religion.com/congreso-2020



Tenth International Conference on The Constructed Environment

University of California Berkeley, Clark Kerr Campus
Berkeley, USA | 13–14 May 2020
constructedenvironment.com/2020-conference



Twentieth International Conference on Knowledge, Culture, and Change in Organizations

University of Illinois at Chicago,
Student Center East
Chicago, USA | 27–28 May 2020
organization-studies.com/2020-conference



XX Congreso Internacional de Conocimiento, Cultura y Cambio en Organizaciones

Universidad de Illinois en Chicago,
Student Center East
Chicago, Estados Unidos | 27–28 de mayo de 2020
la-organizacion.com/congreso-2020



Twentieth International Conference on Diversity in Organizations, Communities & Nations

University of Milan
Milan, Italy | 10–12 June 2020
ondiversity.com/2020-conference



XX Congreso Internacional sobre Diversidad en Organizaciones, Comunidades y Naciones

Universidad de Milán
Milán, Italia | 10–12 de junio de 2020
ladiversidad.com/congreso-2020



Fifteenth International Conference on The Arts in Society

NUI Galway
Galway, Ireland | 24–26 June 2020
artsinsociety.com/2020-conference



Eighteenth International Conference on New Directions in the Humanities

Ca' Foscari University of Venice
Venice, Italy | 1–3 July 2020
thehumanities.com/2020-conference



XVIII Congreso Internacional sobre Nuevas Tendencias en Humanidades

Universidad Ca' Foscari de Venecia
Venecia, Italia | 1–3 de julio de 2020
las-humanidades.com/congreso-2020



Twenty-seventh International Conference on Learning

University of Valencia
Valencia, Spain | 13–15 July 2020
thelearner.com/2020-conference



XXVII Congreso Internacional de Aprendizaje

Universidad de Valencia
Valencia, España | 13–15 de julio de 2020
sobreadaprendizaje.com/congreso-2020



Fifteenth International Conference on Interdisciplinary Social Sciences

National and Kapodistrian University of Athens,
Athens, Greece | 20–22 July 2020
thesocialsciences.com/2020-conference



XV Congreso Internacional de Ciencias Sociales Interdisciplinarias

Universidad de Atenas
Atenas, Grecia | 20–22 de julio de 2020
interdisciplinasocial.com/congreso-2020



Tenth International Conference on Health, Wellness & Society

Université de la Sorbonne Nouvelle Paris 3
Paris, France | 3–4 September 2020
healthandsociety.com/2020-conference



Tenth International Conference on Health, Wellness & Society

Université de la Sorbonne Nouvelle Paris 3
Paris, France | 3–4 September 2020
healthandsociety.com/2020-conference

Tenth International Conference on
**Religion & Spirituality
in Society**

*Conservation, Environmentalism, and
Stewardship—Ecological Spirituality as
Common Ground*

UBC Robson Square
Vancouver, Canada
30 April - 1 May 2020

religioninsociety.com/2020-conference

X Congreso Internacional sobre
**Religión y Espiritualidad
en la Sociedad**

*Conservación, ambientalismo y
administración - Espiritualidad ecológica
como territorio común*

UBC Robson Square
Vancouver, Canadá
30 de abril–1 de mayo de 2020

la-religion.com/congreso-2020

Call for Papers

We invite proposals for paper presentations, workshops/interactive sessions, posters/exhibits, colloquia, innovation showcases, virtual posters, or virtual lightning talks.

Returning Member Registration

We are pleased to offer a Returning Member Registration Discount to delegates who have attended the Religion & Spirituality in Society Conference in the past. Returning research network members receive a discount off the full conference registration rate.

