

SANTANDER
INTERNATIONAL SUMMER SCHOOLS
FOR DOCTORAL STUDENTS



UNIVERSITÄT
HEIDELBERG
ZUKUNFT
SEIT 1386

WHAT IS CAESAR'S, WHAT IS GOD'S?

A TRANSCULTURAL PERSPECTIVE ON THE LEGITIMATION OF THE POLITICAL AND RELIGIOUS SPHERES

PROGRAMME BOOK



MARCH 9 TO 18, 2015
KYOTO UNIVERSITY, JAPAN

IMPRINT

Universität Heidelberg
Seminarstraße 2
69117 Heidelberg
www.uni-heidelberg.de

Editing
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Realisation
Universität Heidelberg,
Communications and Marketing

Photos
Cover: Cluster of Excellence »Asia and Europe«
Page 4: Atelier Altenkirch, Karlsruhe
Page 21: Wellcome Library, London, CC BY 4.0

Typeset
Rothe Grafik



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UNIVERSITÄT HEIDELBERG

Heidelberg University, founded in 1386, is Germany's oldest university and one of the strongest research universities in Europe. The successes in both rounds of the Excellence Initiative of the German federal and state governments and in international rankings prove its leading role in the scientific community. In terms of educating students and promoting promising young academics, Heidelberg relies on research-based teaching and a well-structured training for doctoral candidates.

Heidelberg University is a comprehensive university with the full spectrum of subjects including medicine. It aims to strengthen the individual disciplines, to further interdisciplinary cooperation and to make research results usable for society and industry.

Heidelberg also draws its strength from its cooperation with local non-university research institutions. In addition, the university is tied into a worldwide network of research and teaching collaborations which give evidence of its marked global interconnectedness.

International Profile

Heidelberg University is tied into a worldwide network of research and teaching collaborations. Exchange programmes have been established with more than 400 universities worldwide. Heidelberg's marked global interconnectedness is also evidenced by its 19 university partnerships and three International Research Training Groups as well as its membership in European networks such as the League of European Research Universities (LERU) and the Coimbra Group.

A myriad of research and teaching collaborations are also established at the faculty, institute and chair levels. Additionally, Heidelberg has a satellite campus in Latin America as well as liaison offices in North America and Asia. The university also offers courses in Eastern Europe.

Heidelberg's international prominence is reflected in its student population: approximately 20 percent of Heidelberg's students and a third of the enrolled doctoral candidates come from abroad. According to a DAAD survey, Heidelberg is the favoured German university for international doctoral candidates.

SANTANDER UNIVERSIDADES

Santander, Committed to Higher Education

The university plays a fundamental role in the knowledge society. It acts as a guide towards an innovative society, contributing to economic and social change and supporting scientific and technological progress.

Through its Santander Universities Global Division, Banco Santander has collaborated with universities for more than 16 years on a unique global initiative which distinguishes it from other national and international banks and financial institutions.

In 1996, Emilio Botín, Chairman of Santander, decided that the bank should be useful to the societies in which it operates. With the conviction that the university is a vital cornerstone of development and progress, it was decided that Santander's long term commitment would be materialised through creating a programme to help the academic world in its role as a guardian of knowledge and a key agent in achieving progress in terms of economic competitiveness and social wellbeing.

Santander Universities maintains a stable alliance with more than 1,040 universities from America, Asia and Europe.

In 2011, through Santander Universities, Banco Santander contributed over 110 million euros to cooperation projects with universities of America, Asia and Europe.

More than 2,130 professionals coordinate and manage Santander's commitment to higher education through Santander Universities Global Division. In the words of Emilio Botín, Chairman of Santander: »Increased employment and welfare provision is based on education, research and effort.«

Academic institutions are receiving support from Santander for the development of academic initiatives relating to scholarships, mobility grants, research programmes, university-enterprise relations, new technologies.



PROGRAMME OVERVIEW

Faculty of Letters
Exhibition Hall,
Kyoto University

MON 9	TUE 10	WED 11	THU 12	FRI 13	SAT 14	SUN 15	MON 16	TUE 17	WED 18	THU 19
Arrival participants		10:15-10:45 h Faculty of Letters Introduction Speech & Explanation of Goals	10:15-12:15 h Workshop 2 Rocha	10:15-12:30 h Workshop 4 Duara, Schickelanz	9:00-20:00 h Excursion: Kyoto's Religious sites & Religiously affiliated universities		10:15-12:15 h Workshop 6 Krämer, Silva	10:15-12:30 h Workshop 9 De Roover	9:30-17:00 h Student Presentations	Departure participants
		11:00-13:30 h Student Self-introduction	Coffee break				Coffee break			
							Lunch			
	14:30-15:15 h KIUNEP hall Welcome Session Schenk, Eisen- mann, Wakamatsu, Krämer, Tanigawa, Klautau	14:30-17:00 h Workshop 1 Josephson	13:45-16:00 h Workshop 3 Hayashi, Le Grand, Ticchi	14:00-15:30 h Library Tour	Kiyomizudera Gokoku Jinja		13:45-16:00 h Workshop 7 Hoshino, Josephson	14:00-18:00 h Student Presentations		
	16:00-18:00 h Faculty of Letters Welcome Desk	15:30-17:30 h KIUNEP hall Public Lecture 1 Duara	Coffee break		16:00-18:15 h Workshop 5 Lehmann		16:15-18:30 h Workshop 8 Date, Le Grand Ticchi	Coffee break		
19:00 h Camphora Welcome Dinner	18:00-19:00 h Dinner	19:00-20:00 h Dinner			Dinner				19:00 h Brighton Hotel Farewell Dinner	

DETAILED PROGRAMME

MONDAY, MARCH 9, 2015

Arrival participants

- 15:45 – 16:00 *Transfer from hotel (Brighton & VIA INN) to Yoshida Campus (Faculty of Letters Exhibition Hall)*
16:00 – 18:00 Welcome Desk at Yoshida Campus (Faculty of Letters Exhibition Hall)
18:30 – 18:45 *short walk from Faculty of Letters Exhibition Hall to Welcome Dinner restaurant*
19:00 – 21:00 Welcome Dinner, Cafe-Restaurant »Camphora« (Yoshida Campus)
21:00 – 21:30 *Transfer from Cafe-Restaurant »Camphora« to hotel (Brighton & VIA INN)*

TUESDAY, MARCH 10, 2015

- 13:30 – 14:00 *Transfer from hotel to Yoshida Campus (KUINEP hall)*
14:30 – 15:15 WELCOME SESSION
Sabine Schenk, Isabel Eisenmann, Fumitaka Wakamatsu, Hans Martin Krämer, Yutaka Tanigawa, Orion Klautau
15:30 – 17:30 PUBLIC LECTURE 1 at KUINEP hall:
»How Relevant is the Concept of Secularism to Asia? Historical and Comparative Perspectives«
Prasenjit Duara (National University of Singapore)
17:45 – 18:00 *short walk from KUINEP hall to dinner restaurant*
18:00 – 19:00 *Dinner*
19:30 – 20:00 *Transfer from dinner site to hotel (Brighton & VIA INN)*



WEDNESDAY, MARCH 11, 2015

- 09:30 – 10:00 *Transfer from hotel (Brighton & VIA INN) to Yoshida Campus (Faculty of Letters Exhibition Hall)*
10:15 – 10:45 INTRODUCTION SPEECH, EXPLANATION OF GOALS
10:45 – 11:00 *Coffee break*
11:00 – 13:30 STUDENT SELF-INTRODUCTION
13:30 – 14:30 *Lunch at student cafeteria*
14:30 – 15:45 WORKSHOP 1 – PART 1: »Religion as Discourse«
Jason Ānanda Josephson (Williams College, USA)
15:45 – 16:00 *Coffee break*
16:00 – 17:00 WORKSHOP 1 – PART 2
17:00 – 17:30 *Transfer from Yoshida Campus (Faculty of Letters Exhibition Hall) to hotel (Brighton & VIA INN)*

THURSDAY, MARCH 12, 2015

- 09:30 – 10:00 *Transfer from hotel (Brighton & VIA INN) to Yoshida Campus (Faculty of Letters Exhibition Hall)*
10:15 – 11:15 WORKSHOP 2 – PART 1: »Migration and Religious Institutions«
Cristina Rocha (University of Western Sydney)
11:15 – 11:30 *Coffee break*
11:30 – 12:15 WORKSHOP 2 – PART 2
12:15 – 13:45 *Lunch at student cafeteria*
13:45 – 16:00 WORKSHOP 3: »Religion and Education in modern Secular Societies«
Makoto Hayashi (Aichi Gakuin University) & **Sylvie Le Grand Ticchi**
(Université de Paris Ouest Nanterre La Défense)
16:00 – 16:15 *Coffee break*
16:15 – 16:30 *short walk from Faculty of Letters Exhibition Hall to KUINEP hall*
16:30 – 18:30 PUBLIC LECTURE 2 at KUINEP hall: »The Quincentennial Celebration of the Reformation in an Age of Secularization and Religious Pluralism«
Hartmut Lehmann (Universität zu Kiel)
18:45 – 19:00 *short walk from KUINEP hall to dinner restaurant*
19:00 – 20:00 *Dinner*
20:30 – 21:00 *Transfer from dinner site to hotel (Brighton & VIA INN)*

FRIDAY, MARCH 13, 2015

- 09:30 – 10:00 *Transfer from hotel (Brighton & VIA INN) to Yoshida Campus (Faculty of Letters Exhibition Hall)*
10:15 – 11:15 WORKSHOP 4 – PART 1: »Religion and Nationalism in Modern China«
Prasenjit Duara (National University of Singapore) & **Erik Schicketanz** (University of Tokyo)
11:15 – 11:30 *Coffee break*
11:30 – 12:30 WORKSHOP 4 – PART 2
12:30 – 14:00 *Lunch at student cafeteria*
14:00 – 15:30 LIBRARY TOUR
15:30 – 16:00 *Coffee break*
16:00 – 18:15 WORKSHOP 5: »State and Religion in Reformation-Era Germany«
Hartmut Lehmann (Universität zu Kiel)
18:15 – 18:45 *Transfer from Yoshida Campus (Faculty of Letters Exhibition Hall) to hotel (Brighton & VIA INN)*

SATURDAY, MARCH 14, 2015

Kyoto guided tour: Religious sites and religiously affiliated universities

- 09:00 – 09:30 *Bus transfer from hotel (Brighton & VIA INN) to Nishi Honganji*
 09:30 – 12:30 Visit of: Nishi Honganji, Ryukoku University
 12:30 – 14:00 *Lunch*
 14:00 – 14:30 *Bus transfer from lunch site to Kiyomizudera*
 14:30 – 17:30 Visit of: Kiyomizudera, Gokoku Jinja
 17:30 – 18:00 *Bus transfer from Gokoku Jinja to dinner site*
 18:00 – 19:30 *Dinner*
 19:30 – 20:00 *Bus transfer from dinner site to hotel (Brighton & VIA INN)*

SUNDAY, MARCH 15, 2015

FREE TIME

MONDAY, MARCH 16, 2015

- 09:30 – 10:00 *Transfer from hotel (Brighton & VIA INN) to Yoshida Campus (Faculty of Letters Exhibition Hall)*
10:15 – 11:15 WORKSHOP 6 – PART 1: »Christian Missions in Latin America and Asia«
Hans Martin Krämer (Universität Heidelberg) & **Eliane Moura da Silva**
 (Universidade Estadual de Campinas)
 11:15 – 11:30 *Coffee break*
11:30 – 12:15 WORKSHOP 6 – PART 2
 12:15 – 13:45 *Lunch at student cafeteria*
13:45 – 16:00 WORKSHOP 7: »The Invention of 'Religion' in Modern Japan«
Seiji Hoshino (Kokugakuin University) & **Jason Ānanda Josephson** (Williams College, USA)
 16:00 – 16:15 *Coffee break*
16:15 – 18:30 WORKSHOP 8: »Laïcité in Late-19c France«
Kiyonobu Date (Sophia University) & **Sylvie Le Grand Ticchi**
 (Université de Paris Ouest Nanterre La Défense)
 18:30 – 19:00 *Transfer from Yoshida Campus (Faculty of Letters Exhibition Hall) to hotel (Brighton & VIA INN)*

TUESDAY, MARCH 17, 2015

- 09:30 – 10:00 *Transfer from hotel (Brighton & VIA INN) to Yoshida Campus (Faculty of Letters Exhibition Hall)*
10:15 – 11:15 WORKSHOP 9 – PART 1: »The Religious Shapes of Secular Politics: From Europe to India«
Jakob De Roover (Ghent University)
 11:15 – 11:30 *Coffee break*
11:30 – 12:30 WORKSHOP 9 – PART 2
 12:30 – 14:00 *Lunch at student cafeteria*
14:00 – 16:00 STUDENT PRESENTATIONS BY GROUPS ON FINDINGS FROM THE SUMMER SCHOOL – I
 16:00 – 16:15 *Coffee break*
16:15 – 18:00 STUDENT PRESENTATIONS – II
 18:00 – 18:30 *Transfer from Yoshida Campus (Faculty of Letters Exhibition Hall) to hotel (Brighton & VIA INN)*



Nishi Honganji (left)
and Kiyomizu Temple (below)

WEDNESDAY, MARCH 18, 2015

- 08:45 – 09:15 *Transfer from hotel (Brighton & VIA INN) to Yoshida Campus (Faculty of Letters Exhibition Hall)*
09:30 – 11:00 STUDENT PRESENTATIONS – III
 11:00 – 11:15 *Coffee break*
11:15 – 12:30 STUDENT PRESENTATIONS – IV
 12:30 – 14:00 *Lunch at student cafeteria*
14:00 – 15:45 STUDENT PRESENTATIONS – V
 15:45 – 16:00 *Coffee break*
16:00 – 17:00 STUDENT PRESENTATIONS – VI
 17:00 – 17:30 *Transfer from Yoshida Campus (Faculty of Letters Exhibition Hall) to hotel (Brighton & VIA INN)*
 17:30 – 18:30 *time for rest*
 18:30 – 19:00 *Transfer from hotel VIA INN to Brighton Hotel (dinner venue)*
 19:00 – 22:00 **Farewell Dinner**, Brighton Hotel
 22:00 – 22:30 *Transfer from Brighton Hotel to hotel VIA INN*

THURSDAY, MARCH 19, 2015

Departure of participants



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SPEAKERS



Dr. Jakob De Roover

Jakob De Roover is a Research Assistant Professor in the Department of Comparative Science of Cultures and Principal Advisor of the India Platform at Ghent University, Belgium. His research focuses on the comparative study of politics and political thought in Europe and India, with a particular interest in issues of secularism and religion. It is part of a larger research programme that aims to decolonize the social sciences and humanities. He is the author of a series of essays on the role of Christianity in the shaping of our contemporary thinking about politics and religion. His book *Europe, India and the Limits of Secularism* will be published in 2015 by Oxford University Press.

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Prof. Kiyonobu Date

Kiyonobu Date (born in 1975 at Sendai). Associate Professor of Sophia University (Faculty of Foreign Studies, Department of French Studies). Degree: Master at Graduate School at University of Tokyo (Religious Studies 1999), DEA at University of Lille 3 (Religious Studies, 2003), Ph.D at University of Lille 3 (Religious Studies, 2007). Field of Study: Secularisms in France, in Quebec and in Japan. Major Publications: *L'histoire religieuse au miroir de la morale laïque au 19e siècle en France* (Ph.D thesis in 2007, Japanese version is published from Keiso Shobo, 2010)

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Prof. Prasenjit Duara

Prasenjit Duara is the Raffles Professor of Humanities and Director, Asia Research Institute at National University of Singapore. He was previously Professor and Chair of the Dept of History and Chair of the Committee on Chinese Studies at the University of Chicago. In 1988, he published *Culture, Power and the State: Rural North China, 1900-1942* (Stanford Univ Press), which won the Fairbank Prize of the AHA and the Levenson Prize of the AAS, USA. Among his other books are *Rescuing History from the Nation* (U Chicago 1995), *Sovereignty and Authenticity: Manchukuo and the East Asian Modern* (Rowman 2003). His work has been widely translated into Chinese, Japanese, Korean and the European languages. His new book, *The Crisis of Global Modernity: Asian Traditions and a Sustainable Future* will be published by Cambridge University Press later this year.

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Prof. Makoto Hayashi

Makoto Hayashi is Professor in the Department of Religious Studies at Aichi Gakuin University (Nagoya, Japan). He is a specialist in the history of Japanese religions, focusing in particular on Onmyōdō (Yin and Yang Divinations) during the Edo Period (1600-1868), and on Buddhism in Modern Japan (1868-1945). His publications include *Kinsei Onmyōdō no Kenkyū* («Studies on Early Modern Onmyōdō», Yoshikawa Kōbunkan, 2005); *Tenmonkata to Onmyōdō* («Official Astronomers and Yin-Yang Divination», Yamakawa Shuppansha, 2006) and *Modern Buddhism in Japan*, co-edited with Ōtani Eiichi and Paul L. Swanson (Nanzan Institute of Religion and Culture, 2014). He is the current president of the Society for the Study of Modern Japanese Buddhist History (*Nihon Kindai Bukkyōshi Kenkyūkai*).

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Prof. Seiji Hoshino

Seiji Hoshino, Associate Professor, Institute for Japanese Culture and Classics, Kokugakuin University. Education: Ph.D., Graduate School of Humanities and Sociology (Religious Studies), University of Tokyo, September 2006. Research Interest: history of religions in modern Japan; religion and modernity. Selected Publications: *Kindai Nihon no Shukyo Gainen: Shukyosha no Kotoba to Kindai* [The Concept of Shukyo (Religion) in Modern Japan: Narratives of Religious People in Modernity] Yushisha, 2012 (in Japanese); »Reconfiguring Buddhism as a Religion: Nakanishi Ushiro and His Shin Bukkyo« in *Japanese Religions* Vol.34 No. 2, 2009

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Prof. Jason Ānanda Josephson

Jason Ānanda Josephson, Chair and Associate Professor of Religion, Williams College (Ph.D. Stanford University, 2006). Josephson has two primary research foci: modern Japanese religions and Theory more broadly. Common to both is an attempt to use the Japanese case to dissolve epistemological obstacles, the preconceived universals that serve as the foundations of various discourses. Drawing largely on sources written in Japanese, Chinese, French, Spanish, Portuguese, German, and Dutch, he has worked on the importation of the Euro-American concepts of »religion« and »science« into nineteenth century Japan and the sweeping changes that followed. To date, he is the author of several articles/book chapters, short translations, and one monograph, *The Invention of Religion in Japan* (University of Chicago Press, 2012, Winner of the Society for the Scientific Study of Religion – Distinguished Book of the Year Award).

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Dr. Orion Klautau

Orion Klautau holds a B.A. from the University of São Paulo (2002) and a Ph.D. from Tohoku University (2010). At the latter, he studied religion and Japanese intellectual history. In April 2013, Klautau joined Heidelberg University's Cluster of Excellence »Asia and Europe in a Global Context«, where he is a co-coordinator of the mini-cluster »Political Legitimation«. Klautau's first monograph, *Kindai Nihon Shisō to shite no Bukkyō Shigaku* (Hōzōkan, 2012), investigated the politics of the academic knowledge of Buddhism in modern Japan. His current manuscript project, tentatively titled *The Idea of Japanese Buddhism: History, Modernity, and the Nation-State*, expands upon his earlier work, focusing on issues such as Buddhism's intellectual transformation in the Bakumatsu context, and discussions surrounding its legal status during the 1890s.

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Prof. Hans Martin Krämer

Hans Martin Krämer (born 1972) studied History, Japanese Studies, and Philosophy at Heinrich Heine University (Düsseldorf, Germany), Sophia University (Tokyo, Japan), and Ruhr University (Bochum, Germany). After research stays at the University of Tokyo, Harvard University, and the International Research Center for Japanese Studies (Kyoto, Japan), he was assistant professor for Japanese Studies in Bochum. Since 2012, he is professor for Japanese Studies (History/Society) at Heidelberg University in Germany. His work on modern Japanese history has appeared in *The Journal of Asian Studies*, *Monumenta Nipponica*, *Social Science Japan Journal*, and a number of other German-, Japanese-, and English-language venues.

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Prof. Sylvie Le Grand Ticchi

Sylvie Le Grand-Ticchi (born 1965) is a Germanist, lecturer in Germanic studies since 1999 at the University Paris West Nanterre, La Défense, near Paris, France. Her fields of research concern relations among religion, the State and society in Germany, from the 19th c to today, as well as a comparison with the French situation. Two particularly important points focus on the political and cultural role of Protestantism in the GDR as well as on the West German political-religious discourse of legitimation and relations between Catholicism and social-democracy after 1945, both exemplified by the theological-political work of Catholic legal scholar Ernst-Wolfgang Böckenförde and its reception in Germany. Publications (selection): Sylvie Le Grand, ed, *La Laïcité en question. Religion, Etat et société en France et en Allemagne du XVIIIe à nos jours (Secularity: Religion, the State and Society in France and Germany, from the 18th c to Today)*, Villeneuve d'Ascq, Presses universitaires du Septentrion, 2008. In English: Sylvie Le Grand, »The Origin of the concept of ›laïcité‹ in 19th Century France«, in: *Religion and Secularity. Transformations and Transfers of Religious Discourses in Europe and Asia*, ed. by Lucian Hölscher and Marion Eggert, Leiden/Boston, Brill, 2013, p. 59-76 ; Id., »Austria«, »Germany«, »Switzerland«, in: *Encyclopedia of Global Religion*, ed. by Wade Clark Roof and Mark Juergensmeyer, Los Angeles etc., Sage, 2012, t. 1 p. 90-91 ; 441-443 ; t. 2, p. 1244-1245.

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Prof. Hartmut Lehmann

Hartmut Lehmann was born in Reutlingen, Germany, in 1936. Dr. phil. University of Vienna in 1959; full professor of modern history at the University of Kiel since 1969. From 1987 until 1993 founding Director of the German Historical Institute in Washington, D.C. and from 1993 until 2004 Director at the Max-Planck-Institut für Geschichte in Göttingen. Research Fellow at the University of Chicago, at the Institute for Advanced Study in Princeton, at Princeton University, at the Australian National University in Canberra and at Harvard. Visiting Professor of History at UCLA, Emory University, Dartmouth College, Berkeley and the Pennsylvania State University. Dr. theol. h.c. University of Basel 1999. Main publications: *Luthergedächtnis 1817-2017* (2012). *Das Christentum im 20. Jahrhundert. Fragen, Probleme, Perspektiven* (2012).

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Prof. Cristina Rocha

Associate Professor Cristina Rocha is an Australia Research Council Future Fellow at the Religion and Society Research Centre, University of Western Sydney, Australia. She is the editor of the *Journal of Global Buddhism* and the Religion in the Americas series, Brill. She was a Visiting Research Fellow at the Max Planck Institute for Religious and Ethnic Diversity in 2011, and a Visiting Researcher at the CUNY Graduate Centre, New York City, in 2012. Her research areas are: globalization, religion, migration, with a particular interest in transnational connections between Australia, Brazil and Japan. Her publications include: *The Diaspora of Brazilian Religions* (with Manuel Vasquez, Brill, 2013), *Buddhism in Australia: Traditions in Change* (with Michelle Barker, Routledge, 2010), *Zen in Brazil: The Quest for Cosmopolitan Modernity* (Hawaii University Press, 2006).

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Dr. Erik Schicketanz

Erik Schicketanz is a Project Researcher at the Center of Death & Life Studies and Practical Ethics at the University of Tokyo. He specializes in the study of modern Chinese and Japanese Buddhism. He received his graduate training at the University of London (SOAS) and The University of Tokyo. In his doctoral work conducted at the University of Tokyo, he examined the intellectual influence of Japanese Buddhism on the historical imagination of modern Chinese Buddhism. His publications include *Wang Hongyuan and the Import of Japanese Esoteric Buddhism to China during the Republican Period* (2014) and *The politics of the concept of the sect (shuha) in modern Chinese Buddhism* (in Japanese, 2014).

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Prof. Eliane M. Silva

Eliane Moura da Silva joined the faculty of University of Campinas in 1990, where she currently is Full Professor of Contemporary History (19th and 20th centuries) and Head of History Graduate Program. Silva holds Master and PhD degrees from University of Campinas, where she also developed her Habilitation. Her research concentrates on Contemporary History, specially Comparative Brasil and American History (USA – 19th and 20th centuries), and her areas of interest are Religious Studies, Gender and Religion, Missionary History, Theories of History and Historiography. Professor Silva has published several books and articles, has been advisor of many graduate students and her most recent books are *Religião, Cultura e Política no Brasil: Perspectivas Históricas* (Campinas: IFCH/UNICAMP, 2013) e *Missão e Pregação: a comunicação religiosa entre a história da Igreja e a história da religião* (São Paulo, FAP-UNIFESP, 2014).

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PUBLIC LECTURE ABSTRACTS

PROF. PRASENJIT DUARA, NATIONAL UNIVERSITY OF SINGAPORE

How Relevant is the Concept of Secularism to Asia? Historical and Comparative Perspectives

On the basis of his recent work, Prasenjit Duara explores the relevance of the history and contemporary significance of the conception of secularism, particularly as it derives from the Protestant revolution in the West. By examining Charles Taylor's impressive study (*A Secular Age*), Duara seeks to situate Taylor's analysis in relation to the modern history of large Asian societies, especially China.

By exploring the different histories of the imported concept of secularism in China, India and Japan, it will be shown 1) secularism is accompanied by an equally important although much more obscured modern Western development, namely, the confessionalization of religion (the 'chosen people' under one God and state); 2) the confessionalism-secularism syndrome is closely tied to competitive modernizing nationalism in the world; and 3) while the Western concept of secularism may be of limited relevance to these Asian societies, the problem of confessional identities is growing in power in Asia and it must be addressed by a combination of modern and historical resources from these societies.

PROF. HARTMUT LEHMANN, UNIVERSITÄT KIEL, GERMANY

The Quincentennial Celebration of the Reformation in an Age of Secularization and Religious Pluralism

In the last days of October 1517 Martin Luther, Augustinian monk and professor of biblical theology at the university of Wittenberg, finished a series of theological theses in which he argued that selling indulgences is theologically wrong, in fact untenable. He attached these theses, 95 in all, to letters that he addressed to his ecclesiastical superiors. He asked them to stop the misuse so that the souls of pious believers should be protected. Protestants around the world consider Luther's initiative as the beginning of the Reformation.

How should we celebrate the memory of these events which took place 500 years ago? Who should celebrate, the German Lutherans or Lutherans around the world? Where should one celebrate, in Luther's Wittenberg or in Lutheran congregations on all continents? What should be the role of other Protestant denominations? Should Catholics be asked to participate? Furthermore: Considering the large number of victims of the religious wars of the following century, should one celebrate at all? Finally: What is the lasting value of Luther's message in our time, in an age of secularization and religious pluralism?



DESCRIPTION OF DOCTORAL PROJECTS

CHRISTIANE BANSE, UNIVERSITÄT HEIDELBERG

Buddhist Charity Work in Japan – Establishment, Development and Reflection in Modern Japan in a Transcultural Perspective

In the middle of the 19th century, Japan underwent huge political and social changes which went along with growing exchanges between Japan and the rest of the world. This also had substantial impact on the situation of the various Buddhist sects in Japan, e.g. the Jōdo Shinshū, which was and still is the largest Buddhist sect in Japan. Especially in the years following the Meiji revolution in 1868, the Buddhist sects had to redefine themselves in various ways. The development of Buddhist charity work is seen as one of the reactions to the political, societal and cultural changes in the second half of the 19th century. In my PhD project, I am considering in how far the establishment and development of Buddhist charity work and reflections upon it can be interpreted as transcultural processes, which I understand as processes of transformation that unfold through extended contacts and relationships between cultures. In taking particularly the Jōdo Shinshū into account I am going to describe the kind of charity work which was carried out and ask in how far Buddhist charity work and the corresponding discourses in 19th-century Japan were linked to transcultural processes.

ANTONIO GENIVALDO CORDEIRO DE OLIVEIRA, PONTIFÍCIA UNIVERSIDADE CATÓLICA DE SÃO PAULO

Resistance in times of submission: the development of a local Church identity in Japan

The history of Christianity in Japan has been a constant struggle for survival. While struggling to adapt its message to different cultures, highly institutionalized religions, such as the Catholic Church, also face the internal challenge to release itself from the crystalized categories of thought and ways of organization. That situation generates several internal conflicts that challenges the identity of a given religion. That is the situation of the Catholic Church in Japan in the past decades. The ethnical and linguistic diversity brought to Japan by the migrant believers have forced that Church to rethink its idealistic homogeneity and its »catholicity«. At the same time, because of the presence of the Neo-Catechumenate Movement, the Church faced an institutional attempt of »transplantation« of a more European form of Catholicism forcing it to rethink its Japanese and »local« identity. I argue that the conflicting internal situation lived by the Catholic Church in Japan can show how that Church has advanced in the understanding of its own identity and offer considerable elements to rethink strongly institutionalized and crystalized forms of a given religion.

VASILEIOS DIMITRIADIS, ARISTOTLE UNIVERSITY OF THESSALONIKI

Church and Polis (polity in Ancient Greek) in the 20th century. Ideological uses of the Ecumenical Movement

Meditating on the way by which the authority was exercised by the rulers, we discover the common course and the expression of this authority, regardless of the political status quo, the goals of its partisans and primarily, the expectations of the ruled. The good and virtuous (to kalo kagathos), the ideal state and the democratic procedures, according to philosophers Plato and Aristotle contributed slightly to the alteration of the relation between the ruler and the ruled, that has never been characterized by mutual trust, not only according to the secular perception, but according to the ecclesiastical approach as well. However, this relation remained at a third level as well, between the secular and the ecclesiastical authority and turned into an instrument of engagement, protection and assurance of interest for both sides. [...] The authority in its relation with the political animal (politikon zoon), according to Aristotle, becomes seductive through submission and control, as it is capable to manipulate the frightened and often terrorized citizens. Naturally, anyone can wonder whether the acceptance or not of the political authority is exclusively based on the criterion of the virtuous and ethical use, let alone its abuse, within its engagement with the ecclesiastical authorities.

VINICIUS DO VALLE, UNIVERSITY OF SÃO PAULO

Religion and Politics – case study in a religious community in 2014 elections

This research is held with members of a Pentecostal church, located in a poor neighborhood in Sao Paulo. It attempts to investigate the political values of these members, and how these will reflect in the 2014 elections in Brazil. The question is whether and how religious values influence the political behavior of the followers of this denomination. More specifically, I want to know how the church operates to spread its values and interests in the electoral level, and also if the members of this denomination have a tendency to vote in the candidates indicated by this church. The church selected belongs to denomination »Assembly of God«, the biggest protestant denomination in Brazil, and also a denomination with extensive engagement in institutional politics, supporting candidates systematically.

BIVITHA EASO, UNIVERSITY OF HYDERABAD

Understanding Caste-Community Formation: A Study of Syrian Christians in Kerala

The »deprivatization« of religion has resulted in its legitimate entry into the public sphere and the resulting interaction between religion, public sphere and the state created modern »hybrid« spaces. These hybrid spaces and the negotiations would have reconstituted identities of the participating communities. In this study, I intend to engage with the emergence of a specific group of Christians within the regional unit of Kerala, India as a powerful minority community by complimenting, complicating and confronting various social, political, economic and cultural developments in the society. The primary focus of the study would be on the three socio-political movements led by the Syrian Christian community in the post 1990s – the anti-alcohol movement in the late 90s, the anti-self-financing education reform movement in the early 2000s and the ongoing movement on the Kasthurirangan Report in the post 2010 – and would trace them historically in order to understand the nature of the community formation by negotiating and renegotiating with the state, political parties, other communities and the church society itself. The study also intends to engage in conceptualizing the idea of community formation based on the observations from the case study.

GIULIA FALATO, LA SAPIENZA UNIVERSITY OF ROME

Introduction of Western Pedagogy in late Ming China, through Alfonso Vagnoni's work CHILD EDUCATION (童幼教育 Tongyou Jiaoyu)

My PhD research focuses on the works of Alfonso Vagnoni S. J. (1566–1640), a missionary who visited China from 1604 onwards. A brilliant sinologist and prolific writer, he produced a number of works covering various topics from religion, philosophy and rhetoric to ethics and pedagogy¹. Vagnoni's contribution to the introduction of Western culture and ideas in XVII century China is undeniable, but often neglected when compared to that of his two eminent confrères: Matteo Ricci (1552–1610) and Giulio Aleni (1582–1649), who also visited China at that time. His work *Child Education* (1620), published during his exile in Macao (1617–1624), combines elements from Western philosophy with traditional Chinese concepts in pedagogy, resulting in a precious document for the understanding of Sino-Western cultural exchanges of late Ming China. The significance of the impact of its theories and ideas in China, along with its relevance from a lexical viewpoint have yet to be further studied and are the main subject of this project.

TATHAGATO GANGULY, UNIVERSITY OF HYDERABAD

Debates on Indigeneity and Indigenous Peoples: A Sociological Review

The objective of my research is to address the definitional debate by historicizing the continuity of the groups which are considered to be indigenous. Also, not limiting the study to the definitional debate, the attempt would be to study the ramifications of the colonial rule on these groups. Therefore, the attempt is to understand how the concept has been framed in the historical context of Colonialism. Moreover, how these groups have evolved and what is their present socio-economic conditions will also hold significance in this study as it will help in understanding the very nature of the assertion which is being made, that is, being indigenous. To put it succinctly, Indigeneity as a historical formation is the prime concern of my research. Undoubtedly, the groups claiming to be 'indigenous' have challenged the imposition of Eurocentric categories and through their practices have, at times, manifested the irrelevance of the concept of 'Secularism' rooted in the European Enlightenment tradition. Not only have they defied the coloniser's idea of 'Religion' but have also challenged the dominant understanding of the 'Political'. Thus, to understand the articulation of Indigeneity it is very essential that one takes these quotidian practices into account.

ULRICH HARLASS, UNIVERSITÄT HEIDELBERG

Western Esotericism and Indian Nation – Alfred Percy Sinnett

In 1879 the founders of the Theosophical Society set foot in India to establish their movement in what they considered the home country of ancient wisdom and oriental learning. Their move was a pivotal step for the development as a global society initiating developments that would make Theosophy one of the most influential esoteric movements of its time. A.P. Sinnett (1840-1921) played a crucial, yet widely neglected role for these developments. He had moved to India in 1872 and worked as the editor for India's »most important newspaper« *The Pioneer*. Sinnett's well established networks in the Anglo-Indian community and his editorial expertise enhanced and corroborated the society's influence. His receiving of the mahātma-Letters from October 1880 initiated several publications based on these »authoritative« insights which, despite their wide neglect in Theosophy's historiography. Our aim will be to further the understanding of both Sinnett's role in the history of the TS and the wider Indian religio-political context. This target implies adopting a new perspective: an approach modifying the inquiries hitherto undertaken to correlate the religious and political »spheres« attending to them as one discursive field.

YANJIE HUANG, NATIONAL UNIVERSITY OF SINGAPORE

The Sun-Yatsen Mausoleum and Transformation of Sacrifice in Modern China, 1895–1990

The construction of the Sun Yat-sen marked a defining moment in the history of sacrifice in modern China. As the supreme political symbol of the Chinese nation, the Mausoleum gave the best architectural expression to a new morally defined concept of sacrifice, couched in the language of nationalism and human progress. Unlike ancient grand sacrifice symbolized by imperial Mausoleum, the new paradigm no longer associated with ancient Chinese cosmology, rituals and especially sacrifices of human body in real or symbolic forms. Instead, the new sacrifice was a »sacrifice for« based on collective and bounded identity, moral sacrifice and linear history of a collective subject. It was first and primarily shared and championed by transnational and cosmopolitan Chinese, including Chinese Christians and notably Sun Yat-sen and his lieutenants. The attributes of the new mode of sacrifice brought it into sharp conflict with traditional concepts and practices, culminating in the soul-stealing rumor which swept Nanjing at the completion of the Mausoleum project. While the Nationalist government was able to bring the rumor down within weeks, the recurrent struggles between the political and popular religions would become the defining feature of modern Chinese history.

KARIM JAVAN, UNIVERSITY OF LONDON

Resurrection and the End of Sharia in Ismaili History of Alamut

This project studies the circumstances and the reasons behind the event of »the Proclamation of Resurrection« in 1164 A.C in Alamut, Persia. Using many internal sources of the Ismaili community as well as the available historiography of the time, I will investigate the event from different aspects, to understand what exactly asan Alā Dhikrihi al-Salām had in mind for announcing this event, and what consequences it brought for the Nizari Ismailis of Iran. This event will be put in the context of previous similar Ismaili movements such as the Druze and the Qarmatis. Looking at the events in all of these movements, we notice that the dynamic in all of them has been the same. By announcing the new era, the Sharīa has ended and the Qāim or the »resurrector« has been elevated into an almost divine position. Despite having many similarities, these Ismaili movements evolved differently in their respectable history and had different fates. The Qarmatis disappeared after few decades, the Druze left Islam and continued their development independently, and finally the Nizari Ismailis introduced new reforms into the doctrine and continued their existence more like a Sufi tradition.

MASATO KATO, UNIVERSITY OF LONDON

Japanese new religions' cultural negotiation in overseas contexts

My doctoral research seeks to address issues relating to cultural negotiation of Japanese »new religions« (shinshūkyō 新宗教) in overseas contexts from the perspective of globalisation. The specific aspect that this study aims to explore is how Japanese new religions have or have not negotiated the potential tension between cultural particularity and universalistic messages existing in these religions' doctrines, practices, and institutions as they sought to propose their teachings overseas during the post-WWII period. A crucial question that this study aims to explore is how these religious groups have sought to highlight the universalistic applicability of their teachings in different cultural contexts while maintaining their distinctive religious identity that has originally been embedded in a particular cultural and historical context of Japan. As an effort to elucidate this relatively unexplored socio-cultural dynamics concerning Japanese new religions, this study will focus on Tenrikyō 天理教 and its overseas expansion in European contexts as a case study. The proposed research will explore various aspects of cultural negotiation faced by this religious group and its members by conducting an ethnographic fieldwork involving participant observation, personal interviews, and discourse analysis of official documents published by the religious organisation.

CILA LIMA, UNIVERSIDADE DE SÃO PAULO

Islamic Feminism: discursive mediations and practical limits

The current study looks at Islamic feminism, a political-religious movement that opposes the oppression and domination of the female population in Muslim countries and Muslim communities around the world. Islamic feminism refers to a feminist-orientated activity associated with the reinterpretation of religious Islamic sources, using Islamic concepts: *ijtihad* (free and rational interpretation of religious sources) and *tafsir* (comments on the Quran), with aim to rethink women's position in Muslim society. Accordingly, such an act of reinterpretation of religious sources can be seen here as an example of modern questionings about the multiple aspects of religion in an historical framework. The main objective of the present study is to understand the way in which Islamic feminism transforms the lives of Muslim women, bearing in mind two central questions: a) how can we understand the relationship between Islamic feminism and the Islamist movements? and b) To what extent can the religious character of Islamic feminism act as a limiting (or liberating) factor with regard to its feminist stance.

AMBILI ANNA MARKOSE, UNIVERSITY OF HYDERABAD

Christianity and Popular Culture in Kerala

The manner in which religious/ethnic minorities articulate their identities and the ways in which such identities are popularly perceived seem to traverse ambiguous and problematic terrains of resistance, contestation and masquerade. I would like to engage with notions of the secular as well as the sacred, in terms of the residual and reciprocal, in the context of the Syrian Christians of Kerala. My project will necessarily raise questions about their regional, national and international aspirations in the context of race, ethnic, class and caste dimensions.

SAYANTAN MONDAL, UNIVERSITY OF HYDERABAD

Comparative Study of Colonial Governmentality and Public Sphere

Religion, as an inherent aspect of native public life, which can be perceived in its entirety from scriptures, was discovered in colonial Bengal under the aegis of its company rulers and their governmentality. Production of favorable knowledge around it, i.e. documenting the extent to which the natives are heathen and barbarians and deserved to be civilised and ruled, became necessary for the company rulers of Bengal. Numerous translations of the sacred religious texts, activities of the missionary press, Asiatic Society and of course, activities of the missionaries answered to such a necessity. While this enquiring, the process of translation from sanskrit at one hand rejuvenated and strengthened the caste identities among Hindus, on the other hand, it made religious identity a centre of political dispute, of unsolved chaos in the process of imagination of nation. This paper will establish the above hypothesis with evidences pointing to one, the urge for political legitimisation of the colonial rule; two, the rejuvenation of communal and orthodox feeling among the public and three, the fact that religion poses a serious challenge to the imagination of nation and calls for partition.

STANISLAU PAULAU, UNIVERSITÄT GÖTTINGEN

Creating and Transcending Borders: Constructions of Otherness in the Encounter between the Ethiopian Orthodox Tewahedo Church and the German Lutheran Hermannsburg Mission in the Ethiopian Empire (1927–1959)

The research project is aimed to critically investigate the history of interaction between the German Lutheran Mission and the Ethiopian Orthodox Tewahedo Church – the only indigenous Christian community in Sub-Saharan Africa. In focus of the dissertation are the processes of constructions of Otherness («Alteritätskonstruktionen») in this transcultural and interfaith encounter. Accordingly, based on both Ethiopian and German (especially archival) sources the project is aimed to illuminate the formation and transformation of the mutual perception patterns and thereby to provide new insights into the history of this little-studied transcultural encounter.

The investigation of this encounter is particularly interesting also from the point of view of legitimization strategies in both the political and religious spheres. Firstly, the Ethiopian Empire hasn't been colonised and therefore – otherwise than in majority of African countries – the European missionaries had there no political power, but were merely tolerated by the Ethiopian government and had to seek legitimization of their being in the country with help of modernization projects. Secondly, the missionaries were not only confronted with a »pagan« (traditional) religion, but also with a Christian Orthodox Church (which was at the same time was de facto the state Church).

BARBARA SILVA, PONTIFICIA UNIVERSIDAD CATÓLICA DE CHILE

National identities, imaginaries and representations around the »Chilean Popular Front«

This historical research seeks to analyze national identities in the context of the Chilean Popular Front. The project is based on multiple perspectives, in order to understand the complexity of the process of how identities are built. This perspectives include the articulation of a political and cultural sphere, as well as the discourses and practices that configure a broad symbolic field, that provides some sources of meaning regarding identities and the feeling of national belonging. In this sense, nationalism and nation building in that context can be understood as a kind of secular religion. Also, this research analyses the presence of »otherness«, as one of the bases to build identities, which demands for a global history point of view. In this sense, this study contributes to understanding religion in a wide-range and dynamic sense, as part of the circulation of ideas, concepts and imaginaries, and its extent to a political sphere.

PAVLO SMYTSNYUK, UNIVERSITY OF OXFORD

Religion and Nation. A Comparative Study of Aurobindo and Yannaras

My doctoral research project – informed by two parallel disciplines, political theology and comparative theology – analyses the relationship between the religious and the national in the thought of Hindu mystic Aurobindo and Orthodox philosopher Yannaras. I am trying to understand the phenomenon of the religious nationalism and what does it have to do with the distinction – made (or not made) by the respective religions – between sacred and secular? Both Aurobindo and Yannaras defend a conception of faith understood holistically, as a mode of life and a culture of relationship, rather than as a set of beliefs or ethical rules. Aurobindo criticises the dogmatic and exterior components of Hinduism, while Yannaras attempts to liberate Christianity from what he calls the »religious terms«, identifying secular elements within the life of the church. I argue that by defining faith as a mode of life, Aurobindo and Yannaras tend to reject the division between sacred and secular, opening the doors to the alliance of faith with nationalism. I believe that my research may bring an interesting contribution to the discussion on the concept of religion and on the construction of the political and religious spheres.

WEI-LEONG TAY, UNIVERSITY OF OXFORD

Sacralizing the Nation: Confucian Religion and Nationalism in Republican China

The recent rise of religious fundamentalism globally and the emergence of Chinese nationalism have attracted the attention of scholars. Yet, the study of religious nationalism remained at the margin of scholarly interest. This lack of attention is understandable since the study of nationalism is heavily influenced by modernization theory. Savants of nationalism such as Ernest Gellner, Eric Hobsbawm and Benedict Anderson define nationalism as quintessentially a modern phenomenon. For them, religion might be instrumental in engendering proto-nationalism, however, it became largely irrelevant as an institutional and intellectual force in the modern secular world. In the field of Chinese history, the modernization paradigm represented by Joseph Levenson's influential culturalism-nationalism thesis has been thoroughly challenged by scholars and recent studies have emphasized the heterogeneity of Chinese national imaginations and identities. Notwithstanding these developments in scholarship, the connection between religion and nationalism is still largely unworked. My research hopes to address this gap by examining the history of the Confucian religion movement.

CATHERINE TOMAS, UNIVERSITY OF OXFORD

The Liberating Mystic: a re-conception of mysticism that prioritizes political action

In my thesis I propose a re-conceptualization of mysticism and the mystic as a role within the Roman Catholic Church, and Roman Catholic theology. Using the Kristevan model of abjection as well as a study of how the Congregation for the Doctrine of the Faith – hereafter the CDF – engage with people who claim to have mystical experiences, I offer a new account of mysticism that prioritizes political action.

According to my re-conception, a liberating mystic is one who fits three categories:

- 1) They believe themselves to have had a mystical experience
- 2) This mystical experience motivates action which is typically political and which disrupts the status-quo of the community – often but not always religious – that they are associated with.
- 3) One who is abjected by a community, most often but not always, religious, due to this disruption.

When an individual fits all three categories, they become what I term the liberating mystic.

According to my re-conception, people who fit only one or two of these categories are categorised differently and I explore their impact and categorisation in separate chapters.

ANNA ZSCHAUER, UNIVERSITÄT HEIDELBERG

Japaneseness identified as aesthetics

In defining and defending the cultural specificity of Japan, aesthetics offers a convenient field of stereotypes reaching from criteria of everyday perception (›Japanese taste‹ 日本の味) to the realm of spirituality and philosophy. Cultural representations of Japan refer to aesthetic cuisine (和食), aesthetic ethics (武士道), aesthetic traditions in craft or ceremony (›Way arts‹, 芸道) or even a unique ›religio-aesthetic tradition‹ as genuine Japanese worldview. In contrast, Japan is rarely showcased for its philosophical aesthetics in popular discourses. Indeed, one could argue that aesthetics demonstrates how Japan positions itself at the grey borderlines of Western categories, being able to claim for itself a genuine ›religion‹ or ›national character‹ by means of defining it aesthetically. The Western pattern of aesthetics was thus studied for its systematic value: working as a medium of national identity or as a bridge between philosophy and religion, which were both centred on aesthetic experience. Most elements of ›traditional culture‹ could likewise be coalesced to form a comprehensive expression of ›Japaneseness‹. To identify which lines of intellectual history were assembled to form ›Japanese aesthetics‹ and to estimate whether they were substantially modified, I want to trace the process of reception, digestion and canonization, while observing how the result was distinguished from religion, ideology and philosophy.



NOTES

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VENUES

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| 3 Clock Tower Centennial Hall
Historical Exhibition Room
Restaurant »La Tour«
Tully's Coffe (Café) | B2 |
| 16 KUINEP Hall | A2 |
| 23 Faculty of Letters Exhibition Hall | A1 |

