

ABSTRACTS
Parallel Sessions

Religious Heritage in a Diverse Europe
New Directions in Practice, Policy & Scholarship

19-21 June 2019

Remonstrantse Kerk
Coehoornsingel 14, Groningen

Conference Program Wednesday 19 June

08:30 Doors open Remonstrantse Kerk

09:00-10:30 Pre-conference session

Religious (II)Literacy & Education (INIRE) - Kerkzaal

Alberto Melloni (FSCIRE Bologna / INIRE)

Francesca Cadeddu (FSCIRE Bologna / INIRE)

Ayman Agbaria (University of Haifa/ INIRE)

11:00-12:30 Pre-conference session

The Heritage of Antisemitism (INIRE) - Kerkzaal

Carolyn Sanzenbacher (University of Southampton/ INIRE)

Dirk Hartwig (Berlin-Brandenburgische Akademie der Wissenschaften/ INIRE)

Maura Hametz (Old Dominion University/ INIRE)

12:00-13:00 Registration Entrance - Remonstrantse Kerk

13:00-14:00 **Plenary: Conference opening** - Kerkzaal

Frank Strolenberg (Rijksdienst Cultureel Erfgoed)

Birgit Meyer (Utrecht University)

Todd Weir (University of Groningen)

14:00-15:30 Parallel sessions Various rooms*

Intangible Religious Heritage - Kerkzaal

Sophie Elpers (KIEN)

Sebastiaan van der Lans (Museum Catharijneconvent) & Carolien Croon (Bijbels Museum)

Marlous Willemsen (Imagine IC/ Reinwardt Academie)

Julie Aerts (PARCUM)

Discussant: Irene Stengs (Meertens KNAW/ VU University)

Church Foundations - Catechesatielokaal

Peter Aiers & Inayat Omarji (Churches Conservation Trust)

Becky Clark (Church of England)

Heikki Ranta (Church of Sweden)

Musealization of Religion (I) - Kerkeradskamer

Paul Ariese (Reinwardt Academie)

Carina Brankovic (University of Oldenburg/ INIRE)

Hilda Nissimi (Bar-Ilan University/ INIRE)

Politics (I) - Hemelkamer

Christoph Baumgartner (Utrecht University),

Katelyn Williams (Brandenburg University of Technology)

Hannah Ridge (Duke University)

15:30-16:00 Coffee break - Kerkzaal

16:00-17:00 Keynote 1: Abdullah Antepli - Kerkzaal

17:30-18:30 Reception - Academiegebouw

* *The parallel sessions take place in various rooms: Kerkzaal, Kerkeradskamer, Catechesatielokaal, Hemelkamer, and Tempelkamer. These rooms have various seating capacities. If the room of your first choice is occupied, please find another session to join in one of the other rooms. The Kerkzaal is the largest, and will have vacant seats at any time.*

Conference Program Thursday 20 June

08:30 Doors open Remonstrantse Kerk

09:00-10:30 Parallel sessions

Values & Valuation Kerkzaal

Sander Ummelen & Stephan Ummelen (Waardengedreven)

Karin Drda-Kuhn (SKIVRE)

Lilian Grootswagers (FRH Europe)

Inclusive Heritage Kerkeradskamer

Tharik Hussain (Freelance Travel Writer)

Marcus Roberts (JTrails)

Juliet Carey (Waddesdon Manor)

Between 'Sacreds'? (I) Hemelkamer

Irene Stengs (Meertens KNAW/ VU University/ HERILIGION)

Welmoed Wagenaar (Meertens KNAW/ HERILIGION)

Jacobine Gelderloos (Protestant Church Netherlands)

Holy Texts as Heritage (INIRE) Catechesatielokaal

Zohar Maor (Bar-Ilan University/ INIRE)

Malachi Hacohen (Duke University/ INIRE)

Laura Mulayka Enriello (Interreligious Studies Academy/ INIRE)

Dialogue through Heritage (I) Tempelkamer

Jolanda Tuma (Protestant Church Netherlands)

Julie Aerts (PARCUM)

Ola Wetterberg & Eva Löfgren (University of Gothenburg)

10:30-11:00 Coffee break Kerkzaal

11:00-12:30 Parallel sessions Various rooms

The Dance of Tangible & Intangible Heritage Kerkzaal

Agmar van Rijn, Inge Basteleur, Christiaan Velvis (Groningen Historic Churches Foundation)

Paul Mulder, Albert Buring (Studio 212 Fahrenheit)

Marnix van der Scheer (MX13)

Anne Benneker (Local Group Church Garmerwolde)

Between 'Sacreds'? (II) Hemelkamer

Ferdinand de Jong (University of East-Anglia/ HERILIGION)

Daan Beekers (University of Edinburgh)

Nataliya Bezborodova (University of Alberta)

Repurposing & Musealization Kerkeradskamer

Andrea Longhi (Pontifical Council of Culture/ Politecnico di Torino)

Anique de Kruijf (Museum Catharijneconvent)

Jerrold Cuperus (Utrecht University)

Politics (II) Catechesatielokaal

Arpad von Klimo (Catholic University of America)

Benjamin Schewel (University of Groningen)

12:30-13:30 Lunch - Kerkzaal

13:30-16:30 Excursions

(1) Groningen Historic Churches Tour

(2) Provincial Policy Tour

(3) Jewish Heritage Tour

(4) Art & Heritage Tour

16:30-18:00 Conference event Der Aa-Kerk

Partner presentations

Keynote 2: Nicola Green

18:00-19:00 Reception

19:00-21:00 Conference dinner

Conference Program - Friday 21 June

08:30 Doors open Remonstrantse Kerk

09:00-10:30 Parallel sessions

The Heritage of the Holocaust Kerkzaal

Emile Schrijver (Jewish Cultural Quarter)

Susanne Urban & Susanne Flörke (ShUM Cities/ INIRE)

Skender Asani & Maja Susha (Acta Non Verba/ INIRE)

Lived Religion in Museums Kerkeradskamer

Marie Vejrup-Nielsen (Aarhus University)

Laura Maria Schutze (Roskilde Museum)

Sanne Andersen (Aarhus University)

Multiple Uses of Religious Sites Catechesatielokaal

Mar Griera (Autonomous University of Barcelona)

Franziska Dost (University of Leipzig)

Elza Kuijk (Utrecht University)

Diversity in Documentation Archives Hemelkamer

Hans Krabbendam (Radboud University)

Chris Dols (Centre for the Heritage of Dutch Monastic Life)

Wim Berkelaar (Vu University)

Kristien Suenens & Karim Ettourko (KADOC KU Leuven)

Dialogue through Heritage (II) Tempelkamer

Julia Martinez-Arino (University of Groningen) & Victor Sorensen (Eur. Association for Jewish Culture and Heritage)

Pooyan Tamimi Arab (Utrecht University)

Eva Löfgren (University of Gothenburg)

10:30-11:00 Coffee break - Kerkzaal

11:00-12:00 Keynote 3: Dimpf Schreurs - Kerkzaal

12:00-12:10 Presentation Scholierenacademie - Kerkzaal

13:00-14:30 Parallel sessions

Summer School Round-Up - Kerkzaal

Participants of the University of Groningen/ INIRE Summer School

present their findings of the week-long religious heritage summer school

Heritagization & Tourism - Kerkeradskamer

Ruth Ellen Gruber (Website Jewish Heritage Europe)

Melinda Harlov-Csörtán (Hungarian Academy of Sciences)

Harald Schwillus (Martin Luther Universiteit-Halle Wittenberg)

Architecture & Religious Identity - Catechesatielokaal

Kim de Wildt (Ruhr-Universität Bochum)

Maria Arno (Warsaw University of Technology)

Maria Nyström (University of Gothenburg)

Historical Perspectives - Hemelkamer

Babette Hellemans (University of Groningen)

Doron Avraham (Bar-Ilan University/ INIRE)

Fred van Lieburg (VU University)

14:30-15:00 Coffee break - Kerkzaal

15:00-16:00 Parallel sessions

Art & Imagination - Kerkzaal

Brenda Bartelink (University of Groningen) & Gabriela Bustamante (Design that Matters)

Mathilde van Dijk (University of Groningen)

Musealization of Religion (II) - Kerkeradskamer

Rabia Harmansah (University of Cologne)

Emma McAllister (Queen's University Belfast)

Church & Village Life - Catechesatielokaal

Aike Rots (University of Oslo)

Gerko Last (Stichting Alde Fryske Tsjerken)

16:00-17:00 Plenary: Conference closing Kerkzaal

WEDNESDAY JUNE 19

09:00-10:30 (pre-conference session, with RUG/ INIRE Summer School)

PANEL 1: Religious (II)Literacy & Education (Kerkzaal)

PAPER 1. Religious Illiteracy in Europe

This panel presents the research conducted by the authors of the book *Religious Literacy, Law and History. Perspectives on European Pluralist Societies*, edited by Alberto Melloni and Francesca Cadeddu and by the researchers involved in the RelReS joint research activity on religious history in European school textbooks. The book profiles some of the macro and micro factors that have impact on European religious literacy. It seeks to understand religious illiteracy and its effects on the social and political milieu through the framing of the historical, institutional, religious, social, juridical and educational conditions within which it arises. Presentations will highlight some of the issues presented in the chapters, such as the reasons for the removal of religion from European educational and cultural strategies, the relationship between secularism and religious literacy and the understanding of religious violence. As a key study, the panel will also present some perspectives on the role of religious history in European history textbooks.

Speakers

Alberto Melloni is a Full Professor of History of Christianity at the University of Modena and Reggio Emilia, director of the Fondazione per le scienze religiose Giovanni XXIII in Bologna and chair holder of the UNESCO Chair on Religious Pluralism and Peace at the University of Bologna. He is principal investigator for the European Infraia RelReS project headed by the Fondazione and coordinator of the Resilience research infrastructure project, and he spearheaded the establishment of the European Academy of Religion.

Francesca Cadeddu is Research Fellow at the University of Modena and Reggio Emilia, and at the Fondazione per le scienze religiose Giovanni XXIII in Bologna. She is affiliated to the Faiths and Civil Society Unit at Goldsmiths University of London and serves as secretary general of the European Academy of Religion. She works on the history of American Catholicism in the twentieth century and on religious literacy in Italy and Europe.

PAPER 2. “From the Wells” and The Story of Joseph (Yousef): A Jewish-Arab Educational Initiative: Theory and Practice

“From the Wells” – *Min Habe’erot Initiative: Jewish-Arab Education Toward A Shared Society* – is an educational program for Jewish and Arab headmasters and teachers in Israel. Initiated and facilitated by The Shalom Hartman Institute, the program aims at transforming the study of traditions, civilizations, faiths and religions in the Israeli public education into a more plural, humanistic, diversified, and inclusive type of education. In doing so, the program seeks to contribute to the establishment of a new shared society that guarantees equality and recognition for all, Jews and Arab-Palestinians – Muslims and Christians -- alike.

Specifically, the program brings participants to jointly study foundational texts, both modern and classical, from the Muslim, Christian, and Jewish traditions in an intellectual environment that promotes critical yet empathetic engagement with these texts, and facilitates interpretative approaches to them. Through lectures, workshops, seminars, and projects, the participants are encouraged to examine their world-views and assumptions regarding identity, the meaning of otherness, the possibilities and sensibilities of multiculturalism, dilemmas of social justice, and the significance and conditions of respect, reconciliation and dialogue. So far, this method of jointly studying seminal texts, has proven to be very successful in fostering mutual understanding and mutual respect, and has served to inspire the initiation of further educational projects, all designed to create a more just, cohesive and respectful society.

The main purpose of my paper is to present and analyze the founding and organizing principles of this program. Specifically, I will focus on one case study from the curriculum of the program: the story of Joseph (Yousef) in its Biblical and Qur’ānic versions. In doing so, I will explore the relevance of this

story to the goals of the program, and examine insights from the story that were developed in the sessions with Jewish and Arab educators, vis-à-vis the two ideas: forgiveness and reconciliation. In doing so, I will discuss how Muslim scholars have conceptualized and engaged with forgiveness and reconciliation in Sunni Islam, and how both ideas are linked in Muslim religious texts to other ideas, such as repentance, mercy, guilt, punishment, and justice. Based on this case study, furthermore, the presentation will also discuss how "From the Wells" differs from other interfaith programs in an attempt to theorize principles for similar programs that could be developed in other sociological contexts in general, and in contexts of enduring ethnic and religious conflict in particular.

Speaker

Dr. Ayman Agbaria is a researcher, poet, playwright, and social activist. He is the Head of the Education, Society and Culture M.A program at the University of Haifa. Previously, he served as a visiting scholar at the Institute of Education in London, and at the Institute for Islamic Studies at the University of Vienna. His areas of expertise include: education among ethnic and religious minorities; policy and pedagogy for civics education; Islamic education; and teacher training. Ayman's poems have been published in many anthologies in various languages and four of his plays have been produced.

11:00-12:30 (pre-conference session, with RUG/ INIRE Summer School)

PANEL 2: The Heritage of Antisemitism (Kerkzaal)

PAPER 1. Sensitivities and Controversies on Preserving the Vile: The Eight Blood Ritual Paintings in the Churches of Sandomierz

The medieval fortified town of Sandomierz rests picturesquely on a series of undulating hills overlooking the Vistula River in southeastern Poland. As an important center of Roman Catholic church history, adults and children travel from all over Poland to the holy places established there as early as the 12th century. Among the most important of the 120 architectural monuments are the great Sandomierz Cathedral, which was expanded from a ca. 1120 structure in the 14th and 15th centuries; the Church of St. James the Apostle and its Dominican monastery founded in 1226; the nearby parish Church of St. Paul, which was built in the same period and expanded at the time the Cathedral interior was being lavishly adorned in the 15th to 17th centuries. At the turn of the 18th century an Italian Catholic painter of French descent was commissioned for a series of wall paintings for the Cathedral interior entitled *Martyrologium Romanum*, one of which, *Infanticida*, portrayed the Jewish murder and torture of Christian children. By the time of the artist's death in 1737, he had also been commissioned by the churches of St. James and St. Paul, the latter of which resulted in a series of seven smaller paintings representing the alleged stages of Christian children being ritually murdered by Jews. In the first decade and half of this century the large *Infanticida* hanging in the Cathedral became a matter of embroiled public controversy and debate, while the more horrifically detailed, but less publicly known, paintings in St. Paul's Church did not. This paper reconstructs the sensitive preservation issues, arguments, and current dispositions of these church-commissioned paintings from the illustrated perspective of onsite studies conducted at two different stages of the entangled controversy.

Speaker

Carolyn Robinson Sanzenbacher, Parkes Institute for the Study of Jewish/Non-Jewish Relations, University of Southampton

PAPER 2. The Heritage of "The Awaited Treasure". A Transmission of European Ideological Antisemitism

At the International Book Fair in Cairo the various publishing houses of the Arab world offer a wide variety of books on Judaism, Jewish literature, and Jewish ritual. The demand is high and the newly published books sell well. The Mishnah has been translated to Arabic, and so has the Talmud. Among Arabic offerings on the Talmud is *The Awaited Treasure Concerning the Laws of the Talmud* (*al-kanz al-marṣūd fī qawā'id al-talmūd*) by Yusūf Naṣr Allāh. Far from being a scholarly work of Talmudic literature, however, the *Awaited Treasure* is a translation of two 19th century antisemitic texts from Germany and France: Catholic theologian August Rohling's *Der Talmudjude* and Achille Laurent's

'history' of blood ritual accusations against Jews in 1840 Damascus. This illustrated presentation will look at the various ways in which the mask of the Talmud is used to transport European blood libel accusations to the Arabic language. It will examine the sensitive contexts of *The Awaited Treasure*, along with its lines of antisemitic legacy through European literature and art, while focusing on the *similarity* of dynamics in current Islamophobic attacks.

Speaker

Dirk Hartwig, Centre for Islamic Theology, Corpus Coranicum

PAPER 3. Religion, Nationalism, and the Lands Between: Remembering Religious Dynamics in the Nazi Adriatic Littoral, 1943-1945

Trieste's population "had too much of a southern character for the northern affliction of anti-Semitism to take root," wrote Umberto Saba in "Trieste's Ghetto in 1860." His musings on Jewish life in the mid-nineteenth century ghetto, written between 1910 and 1912, but not published until 1953, described a city which, he contended, never succumbed to the bloodshed of persecution experienced in other cities in the Habsburg Empire. Yet, during the Second World War, when Trieste became the center of the Nazi Operation Zone of the Adriatic Littoral, the city became the site of the Risiera San Sabba camp, where Jews caught in Italy and the Adriatic provinces were killed or more often processed awaiting transit to camps in the interior. After September 1943, Jews in Italy became victims of the Holocaust, and although 85% of Italian Jews survived the Shoah, in 1945 Trieste's postwar Jewish population numbered only 500, one-tenth of the prewar population. In 1965, the Risiera was opened as a national monument; in 1975, it became a museum. In 2016, the museum underwent a major restoration, and unveiled new updated exhibits and new educational curricula.

This paper will examine the intricacies of conceptions of Jews and the Jewish population in the port city of the Adriatic and the surrounding communities as they are articulated at the Risiera San Sabba site. It will seek to understand the transformation from tolerated (and even accepted), integrated minority to persecuted religious community and how this religious heritage is remembered at the Risiera San Sabba site. It will examine the ever-evolving memory of the dynamics of Nazi and Fascist relations on the "peripheries," lands far from the national cultural centers at Berlin and Rome, yet considered ethnically "Italian" by the Fascists and "German" by the Nazis. It will explore the challenges posed in remembering religious persecution in a region marked by cultural conflict and ethnic enmity. In particular, it will explore the cultural heritage of religious diversity, and the ways in which ethnic and nationalist agendas compete with religious memories and heritage in the region, which under the Habsburg empire had been labelled as cosmopolitan and "tolerant." It will investigate the role played by religion in articulating local cultural heritage in the Adriatic provinces that have been promoted as part of a trans-national, diverse European region proud of its traditions of diversity and tolerance, yet fraught with conflict due to the complexities of political, economic, and cultural relations among the diverse religious and ethnic populations in the region. And, it will seek to uncover the ways in which religious diversity is being "uncovered" or re-discovered through community investment in religious institutions, tourist sites and events, and cultural initiatives.

Speaker

Maura Hametz, Old Dominion University

14:00-15:30 Parallel Sessions

PANEL 3: Museums, Intangible Religious Heritage and Intercultural Dialogue: A Match made in Heaven? (Kerkzaal)

Chairs & Convenors

Sebastiaan van der Lans, Museum Catharijneconvent & Sophie Elpers, Dutch Centre for Intangible Cultural Heritage

Introduction

Churches, sculptures and manuscripts come to many people's minds when thinking about religious heritage. But besides a wide array of tangible heritage, the diverse religious landscape in Europe is

also a stage for intangible expressions of faith. Religious intangible heritage is generally defined as social practices, like rituals and feasts. In today's superdiverse society, how can religious intangible cultural heritage contribute to intercultural dialogue? And what is the role for museums, as organizations with social responsibilities, regarding religious intangible heritage and intercultural dialogue? The aim of the panel is to give both theoretical and practical professionals space to discuss their projects and exchange experiences. Which methods are used by museums to promote intercultural dialogue through intangible cultural heritage? One might think of participative methods, cooperation with diverse stakeholders, emotion networking, oral history, dialogue tables etc. Which projects can be seen as best practices? How are tangible and intangible aspects brought together in these projects? What are the challenges the museums are faced with? Also, the panel presents an opportunity to refine the approaches and contribute to a more critical reflection of the museums' role and position regarding intangible heritage and interreligious dialogue. As such, the panel is able to address and touch upon a more fundamental debate concerning intangible heritage, religion and museums. What happens if religion is labelled as and transformed into heritage? Are there any differences in that regard between tangible and intangible heritage and what are the consequences for the work of museum professionals?

PAPER 1. Emotion-Networking

I intend to contribute to the rethinking of professional heritage and museum practices on religion and to explore the idea and developing methodology of emotion-networking (J. Rana, H. Dibbits, and M. Willemsen, 2017) as a strategy towards including into these religious voices as subjects of heritage-making. I seek to share the results of a critical heritage education lab organised at Imagine IC (Amsterdam Southeast) in the context of the EmErEd research project that is implemented by Erasmus University, Reinwardt Academy, Imagine IC and further consortium partners. The lab's participants were secondary school groups from the super-diverse borough of Southeast, who gave meaning to *The Passion* and decided on the collecting / exhibiting of a replica of the luminous cross featuring in this televised annual procession and musical event – that on White Thursday 2018 took place in their neighbourhood. The labs also investigated the gaining of „heritage literacy“ (H. Dibbits, 2015). This is the awareness of heritage being continuously constructed in negotiating processes between individuals with divergent feelings about an object (be it tangible or intangible); heritage literacy may de-stress such (often charged or escalating) debates.

Speaker

Marlous Willemsen (Reinwardt Academy / Imagine IC)

PAPER 2. The Biblical Museum, Museum Catharijneconvent and the Diversity of Christianity in the Netherlands

Today's society is becoming more and more diverse. In the Netherlands, we see a steady growth of non-Christian immigrants. But few people know that Christian immigrants are also large in number. According to the latest calculations, between 1 and 1,3 million Christian immigrants and Christians with an immigrant background are living in the Netherlands. They often merge with existing communities, this is especially the case with catholic parishes, but there they also form their own, independent communities. These so-called 'migrant-churches' or 'intercultural churches' have become an important part of the religious landscape of the Netherlands. These churches know a great diversity: they consist of Roman Catholics from Poland, Orthodox Christians from Ethiopia and Eritrea, Copts from Egypt, Evangelical churches from Latin America, and many more. On top of this, there are churches that have been rooted in the Netherlands for centuries, such as the 'Waalse Kerk' and the Armenian Apostolic Church. The story of Christianity in the Netherlands is very much a story about migration. The diversity of Dutch Christianity, both in past and present, and as such the great number of migrant churches, has remained rather invisible during the last decades in large parts of Dutch society. Debates in the media that focus on migration focus almost solely on Islam and Muslim immigrants. Not many people realise that the numbers of Muslim and Christian immigrants do not differ that much. The Biblical Museum and Museum Catharijneconvent are Dutch museums in which respectively The Bible and Dutch Christianity are the main focus. The Biblical Museum, situated in the historical Cromhouthuizen in Amsterdam, houses a collection that varies from religious art, historical bibles and archaeological finds. The collection of Museum Catharijneconvent, situated in a medieval cloister, consists of religious art and objects from the Netherlands with an important focus on the

Middle Ages. Both museums have started to develop policies and projects in which migrant churches play a part. The museums both acknowledge that a museum that focuses on Christianity cannot ignore the diversity that can be found within the Dutch Christian communities. In the exhibition *Dit is mijn verhaal* ('This is my story'), the Biblical Museum portrays today's Christianity. Eighteen young adults from different cultural and Christian backgrounds represent Christianity in the Netherlands, and tell about key moments in their lives and a biblical story that has inspired them. The stories are being told through photography, audio and video. The exhibition runs until 27th of October 2019, and then travels to Zwolle, Middelburg, The Hague and Ter Apel. Museum Catharijneconvent is developing and realising policies that aims to give its visitors a better picture of the diversity of Christianity in the Netherlands. The museum also invites members of different migrant churches for meetings and exchange in the museum and vice versa is visiting migrant churches to gain more knowledge about their tangible and intangible culture. Doing justice to the diversity in our society with their projects, means working with different perspectives, new partners and with different subject matter. Both museums learn a lot from this cooperation, and also encounter difficulties. At the conference, the Biblical Museum and Museum Catharijneconvent will talk about their plans and projects, about working with new communities, about the challenges relating to exhibitions and churches and communities that are not characterized by tangible objects, about internal processes and discussions, and of course about the rich diversity of Dutch Christianity.

Speakers

Sebastiaan van der Lans is Executive Secretary at Museum Catharijneconvent. One of his focus points is the diversity of Christianity in the Netherlands, and how this relates to the museum and its projects. Sebastiaan has a BA in History (Radboud Universiteit Nijmegen) and a MA in Museology (Reinwardt Academie).

Carolien Croon (Theatrical media and culture, University of Amsterdam), worked in the film and television industry for ten years, and as an independent consultant for cultural organisations and public television for ten years before she became managing director of the Biblical Museum in Amsterdam.

PAPER 3. Safeguarding intangible religious heritage in a diverse society: challenge of opportunity?

Intangible Cultural Heritage (ICH) is a key concept which museums can use to involve different faith communities into their action and to promote social interaction between them. By emphasizing and safeguarding their practices, ICH communities discover ways to enter into dialogue with each other starting from these specific traditions and practices which characterize them. ICH, more than objects or immovable religious heritage, is present in all faith communities. As a museum for dialogue, PARCUM focuses on the interaction between contemporary global themes and religious heritage and between different religions and worldviews. The museum positions itself as an open meeting space and a place for reflection and dialogue. The museum PARCUM puts these aims into practice by several 'dialogue activities' such as the 'Profundo days', interreligious walks in which participants visit a mosque, a catholic church and an orthodox church as well as the museum. Members of the different faith communities raise awareness about their ICH by welcoming the visitors and starting a dialogue with the public and each other. PARCUM will moreover have mapped the ICH-needs of Christian, Jewish and Muslim communities by the end of 2019 thanks to the project 'Diverse Religious Heritage'. Traditional religious traditions such as processions face moreover serious challenges because of demographic changes and further secularization. PARCUM-CRKC helps local communities to elaborate strategies how to involve people with different cultural and religious backgrounds into these traditions. In this paper we will discuss the challenges of safeguarding ICH in a diverse and multireligious society as well as the potential of ICH to bring different faith communities together around the ICH.

Speaker

Julie Aerts graduated as a Master in Modern History at KU Leuven in 2006 and as an Aggregated High School Teacher in 2007. After a short career as a history teacher in high school, she started working in 2011 at the Centre of Religious Art and Culture (CRKC) as project manager on movable religious heritage. She is one of the authors of the Atlas of Flanders' religious heritage. Julie elaborated CRKC's expertise on the domain of Intangible Cultural Heritage, establishing contacts with numerous

(religious) ICH communities in Flanders and assisting them with safeguarding their ICH. From the opening of the museum PARCUM onwards, Julie is also responsible for the development of the dialogue function between PARCUM and its heritage communities.

Discussant

Irene Stengs, Meertens KNAW/ VU University

PANEL 4. Church Foundations (Catechesatielokaal)

Chair: Brenda Mathijssen (University of Groningen)

PAPER 1. All Souls for All Souls

We will discuss the 10 year project to develop an historic church, in the heart of an Asian Muslim community, and make it accessible to all of the community. Having been closed in the 1980s, the imposing Grade II* protected building was passed to the care of the Churches Conservation Trust. Although cared for, it was hardly visited and eventually required a large repair to the roof. The building appeared irrelevant to the majority of the local population. Inayat Omarji called the CCT and asked if the local community could use this amazing building, and there began a 10 year project to transform the building into something useful and relevant. The project worked hard on local consultation and developed an organisation to take on the operation of the building once it was opened. We developed a challenging 21st century design solution for the building and finally had the project built. The building opened in December 2014. Immediately the building won a number of awards. Although there were good tenants and uses for the buildings there were tensions with the local community, particularly over an alcohol license and there followed some further issues with the charity set up to run the centre. The Churches Conservation Trust took up direct management of the building and there have been continuing challenges over the operation of the building and how it relates to the local community. A conversation between Peter and Inayat will explore these themes and the hopes for the future.

Speakers

Peter Aiers (CEO The Churches Conservation Trust)
Inayat Omarji MBE (local community activist)

PAPER 2. Diversification of the Use and Ownership of Church Buildings

In 2016 the Archbishop of Canterbury, head of the worldwide Anglican Communion, told his bishops *"In England our numbers have been falling at about 1% every year since world war two ... The culture [is] becoming anti-Christian, whether it is on matters of sexual morality, or the care for people at the beginning or the end of life. It is easy to paint a very gloomy picture."* Despite this statistic, the Church of England has plans in place to ensure that the vast majority of its 16,000 church buildings, many with associated churchyards, church halls, vicarages and church schools, remain open as places of worship, and that its parish system be maintained. This paper will explore diversification of the use and ownership of church buildings whilst keeping them in use for active worship. It will specifically look at issues of intellectual and legal ownership, contributions to community and sense of local identity, and the challenges of adapting historical buildings, which includes 45% of all of England's Grade I listed buildings, for new purposes. The paper will draw on research done by the Church of England's Cathedral and Church Buildings Division into strategic planning for church buildings, and on a UK Government-commissioned report into cathedral and church building sustainability. It will use organisational change theory models to establish criteria for success and will make the case that increasing secularisation does not mean the irrelevance or necessary closure of places of worship. Finally, it will demonstrate through case studies that community, cultural, civic and commercial uses can be successfully partnered with living, growing worshipping communities.

Speaker

Becky Clark has been Director of Churches and Cathedrals at the Church of England and Secretary of the Church Buildings Council and Cathedrals Fabric Commission for England since 2016. She regularly presents at national and international conferences on issues of church buildings use and

management, and was part of the executive support team for the 2017 government review of cathedral and church building sustainability. She trained as an archaeologist and has an MA in Heritage Management from the Ironbridge Institute and an MBA from Warwick Business School, specialising in organisational change. Becky previously worked for English Heritage in the planning policy team and Chief Executive's Office, and before that at the National Trust's Stourhead estate. She is Treasurer of the Society for Church Archaeology. Becky grew up in Birmingham and now lives in London, where she attends a local Baptist church.

PAPER 3. "Virket"

The Diocese of Lund's method *Virket* has been developed in cooperation with the English organisation The Churches Conservation Trust (CCT) as a result of the diocese development project *Church of the Future - Project 2020*. *Virket* is a method that aims to preserve, use and develop cultural historical and ecclesiastical heritage owned and administrated by parishes in the diocese. Its foundation lies on Swedish heritage legislation and The Church Order. Furthermore, it focuses on future challenges and changing circumstances of the life of the church on local, regional and national levels. *Virket* is an important tool for the diocese and its parishes in the fulfilment of the following long term goals: Ecclesiastical heritage is preserved, used and developed; Ecclesiastical heritage strengthens and reinforces parish life; Administration and management in local organisations becomes efficient and sustainable; Ecclesiastical heritage is a commitment and a resource for communities and society. In 2018 and the following years several parishes will implement *Virket* as a method for developing extended or shared use of underused churches. It will also be provided as a tool for the Diocese of Lund's parishes in their work with property management planning, which, according to a decision by the National level of the Church of Sweden, is mandatory to perform during 2019-22. The structure of *Virket* (see attached figure) is a matrix consisting of six different fields, covering cultural heritage, worship, individuals, community & cooperation, sustainability and administration & management. Every field is analysed and performed in four logical steps in order to reach the specified goals.

Speaker

Heikki Ranta is a heritage professional, since 2011 working as heritage officer in Diocese of Lund, Church of Sweden. His work and responsibility covers the protected ecclesiastical heritage – church buildings, movable objects, churchyards and cemeteries – in the southernmost diocese of Church of Sweden. The diocese is the largest one in Sweden when it comes to extent of ecclesiastical heritage with its nearly 550 churches and 700 cemeteries. His academic background includes theology, building conservation, art history and restoration architecture. He has studied at Åbo Akademi University (Turku, Finland), Gotland University (today part of Uppsala University, Visby, Sweden) and Royal Institute of Art (Stockholm, Sweden).

PANEL 5. Musealization of Religion (I) (Kerkeradskamer)

Chair: Babette Hellemans (University of Groningen)

PAPER 1. 'For now we see in a mirror, dimly.' Exploring museological approaches to religious objects with cultural heritage students, museum professionals and people of faith.

This paper explores the motive, the design and the outcome of the course Heritage & Religion, introduced in the Reinwardt Academy bachelor's program in 2018-2019. The course incites students to develop a framework for exhibiting religious objects, in particular of Jewish, Christian and Islamic origin. The core question of the course is whether and how emotions and ideas underlying religious objects can manifest themselves in the museum context. An important aspect is a reflection on the different, sometimes conflicting attitudes of institutions and audiences towards this heritage.

During the course, both museums and places of worship were visited. Museums sometimes opt for a neutral, solidified and aesthetic approach in the presentation of religious objects. Simultaneously, talks with representatives of faith communities clarify that religious objects in situ unlock a variety of emotions. They refer to, activate or reinforce an underlying reality. Religious objects can be regarded as material expressions of existential questions. Also, these questions instigate liturgical and ritual actions carried out with these objects. Present-day post-secular society answers such questions in an increasingly diverse way. Meanwhile, the answers of the past become dimmer. Still, the objects, the

practices, and the questions they exemplify may act as mirror images with which contemporary audiences can identify. The issue of how religious objects are exhibited exemplifies challenges currently imposed on heritage professionals, such as the acknowledgment of various layers of meaning, the skill to balance different interpretations and the ability to exhibit empathy. The students participating in the course 'Heritage & Religion' were diverse in background and belief. Respecting and reflecting on this diversity turned out to be one of the strengths of the course. By giving space to a variety of emotions, museums may turn religious objects into truly meaningful and moving images.

Speaker

Paul Ariese MA (1975) is senior lecturer Exhibition Development at the Reinwardt Academy for Cultural Heritage (Amsterdam University of the Arts). He is also founder and director of Museum Mind (www.museummind.nl). Ariese has extensive experience in museum and exhibition development processes as well as interpretive planning, working with both Dutch and international partners. He is a graduate of the University of Leicester's School of Museum Studies (MA with distinction) and was also trained as an architectural and graphic designer. Since 1997, Ariese worked on numerous projects for museums, visitor centers and heritage institutions all over the Netherlands, next to museum projects and museum capacity building programs in the Middle East, Africa, and Asia. Ariese is initiator of the course 'Heritage & Religion' at the Reinwardt Academy. This program offers a critical reflection on the presentation of religious objects in a museum context.

PAPER 2. Exploring Local Jewish History: The "Jewish Places" Interactive Map

The paper discusses how "Jewish Places" – an online cooperation project and interactive map developed and launched in September 2018 by the Jewish Museum Berlin and its partners (www.jewish-places.de) – can be used in efforts to highlight and explore local Jewish history. By using the zoom and search function, users of "Jewish Places" may select regions and cities and inform themselves about current and historical places of Jewish life and culture. Moreover, users can contribute to the online platform by adding information or creating new entries (i.a. places, institutions, biographies, city walks). In this sense, focusing the local Jewish history context of the city of Oldenburg in Northern Germany, the paper will introduce and reflect two courses on "Jewish Life in Oldenburg" at the University of Oldenburg (Winter Term 2018/2019), in cooperation with "Jewish Places", and the students' research process of editing themes for this project. Furthermore, the pedagogical potentials of researching local Jewish history on site combined with the online presentation will be discussed.

Speaker

Carina Branković, University of Oldenburg (INIRE)

PAPER 3. The Danish Jewish Museum – as an Interreligious Heritage Space

The Danish Jewish Museum in Copenhagen presents a "local" Jewish community with a long-standing Danish history. Through a positivist analysis the paper describes how the museum defines the Jewish and Danish identities of Danish Jews according to religion and nation. While the architecture by Daniel Libeskind extolls the act of saving the Jewish community in Denmark in 1943, the museum does not act as a Holocaust museum, but rather a presentation of Jewish heritage. This community is characterized as a religious minority that fully integrated into the country by relinquishing its wider context in Jewish history and its transnational ties. However, the museum is not a window only into the Jewish community's past and heritage, but also into Danish civil attitude towards minorities, and ipso facto echoes the challenge of integrating the Muslim minority as well. The museum is viewed in this paper through its function as a liminal space, a place of transformation, which aims at the deconstruction and re-construction of the identities of its visitors from a possibly uninformed and unaware public towards more openness and diversity.

Speaker

Hilda Nissimi, Bar-Ilan University (INIRE)

PANEL 6. Politics (I) (Hemelkamer)

Chair: Benjamin Schewel (University of Groningen)

PAPER 1. Rooted in the future. Basing normativity of religious heritage in the context of religiously pluralistic societies

Heritage formation is often construed in the sense that certain things handed down from the past are qualified as precious goods, and significant for the self-understanding of present societies. Seen from that perspective, the normativity of religious heritage is rooted in the past and informs the present and the future, demanding, for instance, practices of valuing and care. In this paper I add another dimension to the understanding of religious heritage and its contestations. I argue that the point of contention of controversies about religious heritage is not primarily an object itself (e.g. a building) and its historical importance, but normative idea(l)s concerning the present and future of society. My argument is based on analyses of two controversies: (1) A controversy about a large crescent installed by an artist in 2016 on a mountain top in Switzerland as critique of the many summit crosses in the Alps. Opponents of this crescent defended summit crosses by construing them in terms of religious heritage, whilst people supporting the artist's intervention referred to secularism and transformations of religions in Europe. (2) Debates about proposals to introduce an Islamic holiday as public holiday in the Netherlands and Germany. Objections against this proposal claimed that this was incompatible with the existing religious heritage of the respective society, especially since the social meaning of an Islamic holiday would not be 'culturalized' as it is the case with many Christian holidays. In the analysis of these cases, I problematize Irene Stengs' notion of 'anticipatory heritage,' which relates to the ways that societies seek to construct the future memory of their time. In my use of this concept, I spell out more explicitly and systematically than Stengs does why and how the concept of 'anticipatory heritage' and related practices of heritage making are inextricably connected with normative idea(l)s about the future of society.

Speaker

Dr. Christoph Baumgartner is Associate Professor of Ethics at the Department of Philosophy and Religious Studies at Utrecht University. He studied theology and chemistry at the University of Tübingen where he earned his PhD in Social Ethics. From 2001-2004 he was academic coordinator of the International Center for Ethics in the Sciences and Humanities at the University of Tübingen. Principal topics of his research include religion in the public domain, religious diversity, freedom of religion and freedom of expression, citizenship, and civility.

PAPER 2. The Role of Bosnia and Herzegovina's Living Sacral Heritage in the Aftermath of War

The 1992-5 Bosnian War was one of the most devastating for cultural and sacral heritage since the Second World War. Once a pluralistic society of Bosnian Muslims, Bosnian Serbs (Orthodox Christians), and Bosnian Croats (Roman Catholics), the area devolved into ethno-religious violence shortly after the country declared independence from Yugoslavia in 1992. In the end, the war claimed the lives of an estimated 100,000 people, caused over two million more to become refugees or internally displaced persons, and led to the targeted destruction of more than one thousand heritage sites, the majority of which were Ottoman-era sites of worship. The Dayton Peace Agreement that formally ended the war placed a strong emphasis on the right of return for those forced to leave their homes as part of campaigns of ethnic cleansing, and a direct connection is often made between the right of return and the right to rebuild those destroyed sacral sites that had marked the presence of the exiled communities (whether or not these sites had been actively used for worship in the years preceding the war). However, as a newly independent and politically complicated nation, the mechanisms were not yet in place to provide a clear and effective path forward for heritage recovery. This paper will present part of the author's Ph.D. research on the different approaches to heritage recovery that were taken after the Bosnian War, and the effects that these projects had on social recovery. Using the case study of the eastern Bosnian town of Foča, it will briefly cover the topics of refugee return and reconciliation, and will then delve deeper into how, after decades of socialist secularism and four years of brutal conflict, the local Muslim and non-Muslim populations of today's Foča associate with, use, and care for the town's reconstructed Islamic sacral sites.

Speaker

Katelyn Williams is a Ph.D. candidate in Heritage Studies at Brandenburg University of Technology Cottbus-Senftenberg (BTU) in Germany, and an Associate Member of the DFG Research Training Group 1913 " Cultural and Technological Significance of Historic Buildings." Her doctoral research is focused on the post-conflict recovery of Ottoman-era Islamic heritage in Bosnia and Herzegovina. She holds an M.A. in World Heritage Studies from BTU, for which she completed a master's thesis on the interpretation of the Teufelsberg Historic Site in Berlin. She gained several years of professional museum experience working in public programming and communications at Brooklyn Historical Society and New-York Historical Society in New York.

PAPER 3. Islam, Immigration, and Satisfaction with European Democracy

Increasing migration from the Middle East and North Africa has spurred concerns that foreign problems will follow migrants to Europe. According to a 2017 survey, sizable European populations believe that Muslims wish to institute shari'a law in Europe, and states have banned Muslim religious apparel in purported opposition to "undemocratic" values they supposedly represent. Because of the high levels of authoritarianism in the Middle East, scholars have questioned whether Muslims can support democracy, which they link to Europe's Protestant heritage, or whether Middle Eastern Muslims' expressed support for democracy is honest. This paper challenges that assessment as far as Europe is concerned. Using nationally-representative survey data from twenty-four recent European elections, this paper shows that, despite anti-immigrant and anti-Muslim sentiments in recent campaigns, Muslims and foreign-born residents of Europe are more satisfied with the functioning of their democracies than non-Muslim and native-born respondents. Preliminary evidence suggests that these groups are thus more likely to be committed to maintaining Europe's democratic heritage.

Speaker

Hannah Ridge is a PhD candidate at Duke University. Her research focuses on religion in politics, Middle Eastern politics, and public opinion on democratization. She previously studied at the University of Chicago (MA '15). She has received two FLAS Fellowships, a James B. Duke Fellowship, and a Religion and Public Life Graduate Fellowship at Duke University.

THURSDAY JUNE 20

09:00-10:30 Parallel Sessions

PANEL 7. Values & Valuation (Kerkzaal)

Chair: Lilian Grootswagers (FRH Europe)

PAPER 1. Preserving and valorising religious heritage by development, production and marketing of products

For the preservation of the European religious heritage there are many different ways and approaches, which are already implemented by numerous memory institutions. The SKIVRE project (“Skills Development for the Valorisation of European Religious Heritage”) focuses on skills development for the production and marketing of monastic products and the generation of economic effects for the preservation of monasteries and churches. SKIVRE is a two year European project under ERASMUS+ (2018-2020) and contributes to the “Sharing Heritage”- theme of the European Commission. The fabrication of high-quality monastic products is an economic chance for many monasteries to gain income for their preservation efforts as well as for creating employment for local people, specifically in rural areas. They contribute to both the tourism industry and the local economy. The production of monastic products like handcrafted soaps, lotions, textiles, remedies and food is therefore a means for generating income and makes a contribution to preserving heritage. The historic knowledge of manufacturing these products is part of the intangible European heritage. SKIVRE develops an interactive, multilingual training scheme, which targets secular staff, monks and nuns at monasteries. Via a digital platform the training offers guidelines for professional production and marketing in monastery shops or at special retailers. All activities are geared towards gaining relevant skills for raising revenues for the preservation of religious heritage sites. A merchandising handbook for monastic products and a publication on historic crafts of monasteries and their potential for social entrepreneurship will complement the business approach.

The following questions are to be discussed with the audience:

- Expectations of a monastic product and how can they be fulfilled?
- Target groups for monastic products: Who are they? Do we have to “translate” monastic products to customers who do not identify with religious traditions. And how?
- Target groups for SKIVRE seminars: Whom would you educate and train?
- What are the challenges and chances of this process of secularization?
- Sales organisation: How do monastic products reach consumers beyond a religious context?
- Distribution channels: Which channels are best suited? Will online sales activities increase importance compared to traditional sales channels (e.g. monastery shops)?
- Communication: Which messages can be associated with monastic products? How to communicate the direct links between sales of products and heritage preservation?
- Multiplier effects: Would you be interested to share the IP for our training modules, demand train-the-trainer sessions or act as a trainer in the future?
- Side effects: What else can be achieved?

Convenors/ Speakers

Dr. Karin Drda-Kühn (media k GmbH, Germany), coordinator of the SKIVRE project with long-year experiences in religious heritage preservation and cultural/religious tourism.

Lilian Grootswagers (Honorary Secretary of Future for Religious Heritage, Belgium), expert in heritage preservation, SKIVRE partner.

PAPER 2. Repurposing religious heritage within a (post)secular context; two values-centered case studies

For the first time in history, a majority of people in the Netherlands identify themselves as being non-religious as opposed to religious (CBS 2018), which marks a tipping point in an ongoing trend of secularisation within the country. As a result, expectations are that the number of regular churchgoers will shrink to 63.000 by 2030 (down from 173.000 in 2016), which in turn will leave around 1000 churches vacant over that same timespan (Nieuwsuur 2018). This presents a

tremendous real-estate challenge for municipalities across the country as well as for the Dutch Cultural Heritage Agency, whose task it is to safeguard the nation's cultural and religious heritage. Even though the role that the church plays within Dutch society is rapidly receding, signs of an increasing postsecular search for meaning are abound; at a time when churches are being forced to redefine their own relevance in order to avoid closure (and ultimately demolition), 90% of young people also want to 'do something good' with their careers, and (commercial) organizations are being increasingly vocal about their 'purpose' to answer the call from customers and professional talent (Deloitte, 2015). This begs the following questions: can religious heritage serve as a meaningful space for new audiences, and especially younger generations that do not necessarily identify with local religious traditions, and their tangible and intangible heritage? Can we redefine the role that religious heritage can play for a new, communal purpose in the (post-) secular 21st-century context? This presentation will discuss our method aimed at redefining religious heritage to facilitate the postsecular search for meaning, while connecting this search to the existing religious heritage of the Netherlands. This method focuses on the involvement of young people through two different values-centered case studies: a campaign to celebrate the 800th jubilee of the dominican order and a long term project aimed at involving new generations in the management of religious heritage locations. While our case studies and research has been applied to the Dutch situation, we are confident our method and outcome could be valuable in a larger European context where secularisation is also a reality and religious heritage protection is on many agendas as well.

Speakers

Stephan Ummelen (1983) founded an advertising agency at the age of twenty two. Under his leadership, the company specialized in brand identity and grew to fourteen employees working for both small and large accounts. He sold his shares in 2015 to focus exclusively on consulting with organizations on identity and ethics. Together with a mathematician, Stephan also developed a way to statistically measure authenticity and frequently writes and speaks about values, philosophy and work. Stephan has been involved in several successful projects that cross boundaries between religious heritage and a postsecular search for meaning.

Sander Ummelen (1980) has always had a passion for bringing people together in meaningful ways, and applies his communication and organising skills to do just that. As one half of consulting agency Waardengedreven (his brother Stephan being the other half), he strives to put shared values front and centre in organisational dialogue and policy.

Co-author

Ankie Petersen (1991) is a young professional in the cultural heritage sector with a double master's degree in Design Cultures and Heritage Studies from the Vrije Universiteit Amsterdam. She works as a programme manager Culture & Education at the National Committee for Unesco in the Netherlands, focussing on cultural policy in the Netherlands. Aside from her work at Unesco, she writes, conducts independent academic research and runs projects under the name of her agency Old News - Urban Heritage Strategies. Together with Sander and Stephan Ummelen, she has been working on the subject of youth inclusion and the future of religious heritage in the Netherlands, funded by the Dutch Cultural Heritage Agency.

PANEL 8. Inclusive Heritage. New directions in (inter)religious heritage: A cathedral, a mosque and some 'Jewish' country houses (Kerkeradskamer)

Chair: Mathilde van Dijk (University of Groningen)

Introduction

This panel showcases three very different ways in which UK based heritage practitioners are reinterpreting established sites of national memory (Cathedrals, Country Houses), and raising the profile of hitherto neglected sites of European importance (the Shah Jahan Mosque) in ways that seek to create a more inclusive national heritage narrative by raising awareness of minority Jewish and Muslim heritage. Two further themes connect the three presentations in this panel. (1) All three projects have an interreligious dimension that highlights the different meanings attached to buildings

over time. This is most apparent in Roberts work on the Jewish heritage of Lincoln Cathedral. Yet the Shah Jahan Mosque at Woking was conceived by the Jewish Gottlieb Leitner as part of an only partially realised project to establish an Oriental College that would incorporate a synagogue, a temple and a church as well. Meanwhile the country houses that are the focus of the final paper often passed through both Jewish and non-Jewish hands. (2) All three projects have an importance that goes beyond the 'British' heritage context, in ways that speak to the transnational dimensions of both minority and majority religious heritage. Lincoln Cathedral is a site of European – and indeed international - importance for both Jews and Christians because of its close association with the original blood libel accusation. The Shah Jahan Mosque was the first purpose-built mosque in northern Europe, and deserves to be understood as a Muslim heritage site of international importance. Finally, the 'Jewish Country House' project seeks to place properties like Waddesdon Manor and Villa Kerylos in a properly European context.

Panel convener (via Skype)

Abigail Green is Professor of Modern European History at the University of Oxford, and Tutorial Fellow in History at Brasenose College, Oxford. She is the author of *Fatherlands: State-building and Nationhood in Nineteenth Century Germany* (2001) and *Moses Montefiore: Jewish Hero, Imperial Liberator* (2010), which won the Sami Rohr Choice Award, and was nominated a TLS Book of the Year, and a New Republic Best Book of 2010. Together with Tom Stammers (Durham), she is leading the research project "*Jewish*" country houses – objects, networks, people in collaboration with Strawberry Hill House (Silvia Davoli), Waddesdon Manor, the National Trust, the Centre des Monuments Nationaux and other relevant organisations. She is currently editing a special history of the *Journal of Modern Jewish Histories* on this theme, scheduled for publication in 2019, and preparing an illustrated book with Juliet Carey (Waddesdon) tentatively titled *The Lure of the Land: Jewish Country Houses in Britain and Europe*, which will focus on properties still accessible to the public.

PAPER 1: The Jewish Heritage of Lincoln Cathedral – a Cathedral Heritage Reinterpreted

This paper focuses on Marcus Roberts' his Jewish heritage Trail and history of Lincoln Cathedral, which may be the first major Jewish heritage trail and re-interpretation of a key Christian building in Europe. This trail shows the remarkable and complex, contemporary and topical impact of a numerically small, local and national Jewish community, on the evolution of a major Christian building, on its fabric, art, sculpture, literary production and Christian culture, in the 12th and 13th centuries and argues that Lincoln Cathedral cannot be solely considered as a site of Christian heritage, but has a mediate religious heritage. Aaron the Jew of Lincoln is alleged to have paid for the Cathedral to be rebuilt and he certainly loaned the money to build the nearby Bishop's Palace, secured on the church plate. The Cathedral evidences assimilated historical Jewish and Judaic influences on Christianity. In the 12th and 13th century there are indications of a Judaic influenced cult in the Cathedral and promotion of the study of Hebrew, locally and in Oxford and Jewish *midrashim* (legends) are even incorporated into the famous West Front Frieze. However, in the 13th century there are dramatic examples of extreme anti-Judaism and anti-Semitism, shown in some of the most virulent anti-Semitic stained glass versions of the 'Legends of the Virgin Mary' which literally demonize local Jews and their use of legal contracts in lending. The remains of the Shrine of Little Hugh of Lincoln evoke the Lincoln Blood Libel allegation, which led to the judicial murder of 18 local Jews and are among the most controversial relics of medieval anti-Semitism in England. The former shrine is a key example of 'dissonant' and misused Jewish Heritage in England which led to JTrails and the local Jewish community re-interpreting the shrine, with the Cathedral, as an interfaith project, to address real contemporary concerns.

Speaker

Marcus Roberts is the founder and director of JTrails.org.uk and researches and creates Jewish Heritage trails across England, and Holocaust trails in the Channel Islands and NW France, as well as carrying out community heritage outreach work. JTrails is the UK leg of the 'European Routes of Jewish Heritage', part of the official 'European Routes of Heritage'. He also works as a heritage consultant, specializing in faith heritage and buildings and archaeological research and has an academic background in theological research.

PAPER 2. Europe's 20th century Mecca; Unearthing Britain's neglected Muslim heritage

This paper discusses the first two public trails of Muslim heritage in Britain, which he has personally developed around the town of Woking in Surrey, England. The first trail includes the Grade I listed Shah Jahan Mosque (1889), the Sir Salar Jung Memorial Hall (circa 1889), the Woking Muslim War Cemetery (1915) and the Muhammadan Cemetery (1884), all Grade II sites, and describes the way these sites of international significance reveal a rich and hitherto ill-explored British heritage where Muslims and non-Muslims helped to make Woking a 'Mecca' of northern Europe. Tharik's second trail is a cemetery walk through the Muhammadan Cemetery, where many of these individuals were buried alongside several residents of international Islamic significance. These include the two Victorian converts, Abdullah Quilliam and Marmaduke Pickthall. Quilliam founded the first mosque in Britain in Liverpool (1887), and preached an inclusive Islam that borrowed aspects of his local Christian upbringing. He was also given the title, Sheikh al Islam of Britain by the Ottoman Empire. Pickthall, a friend of wartime British Prime Minister Winston Churchill, was the first native English speaker to translate the Qur'an. Both had complex loyalties for their own empire and the caliphate. International Muslims on the trail include one of the last Ottoman Princesses, HIH Hayriya Aisha Durr-i-shahva, also Princess of Berar (she married the last Nizam of Hyderabad), and Najim Ali, the murdered Palestinian cartoonist and creator of 'Handhala'. The Cemetery walk also features the tomb of Gottlieb Leitner, the Jewish-Hungarian scholar who founded both the Muhammadan Cemetery and the Shah Jahan Mosque as part of his grander Oriental College project. Through these narratives, Tharik will unveil the inter-religious strands of long neglected British Muslim heritage, and the role it plays in the transnational dimensions of both minority and majority religious heritage in Britain and across the globe.

Speaker

Tharik Hussain has written for *Lonely Planet*, *BBC*, *Al Jazeera* and *Arab News* amongst others. His work has unveiled the neglected Muslim heritage of unexpected places including, Lithuania, Moldova and Bangkok, and he will be co-authoring two forthcoming Lonely Planet guidebooks, *Oman, UAE & Arabian Peninsula* and *Thailand*. Tharik's two-part debut radio documentary, exploring the Muslim heritage of America (BBC World Service), *America's Mosques; a story of integration*, was declared 'best religious documentary' at the 2016 New York Festivals Radio Awards. Most recently, he led a project for the Everyday Muslim initiative unearthing the history and heritage of Britain's first purpose-built mosque, the Shah Jahan in Woking. As part of this he was editor of a revival edition of the historic Islamic journal, *The Islamic Review*, and developed Britain's very first Muslim heritage trails. He is currently working on his first travel literature book about a journey in search of Muslim Europe.

PAPER 3. "Jewish" Country Houses in Britain and Europe

The central place of the country house in the UK heritage landscape speaks to its importance in the construction of nationhood, a phenomenon with parallels in other European countries. A new collaborative initiative based at the University of Oxford seeks to unsettle that narrative through its focus on a hitherto unidentified group of country houses – those owned, renewed and sometimes built by Jews and those of Jewish origin. Often clustered within easy reach of capital cities or near exclusive seaside resorts, 'Jewish' country houses were ubiquitous across Europe in the late 19th and early 20th century. Yet historically organisations like the National Trust struggled to appreciate these houses and their contents because they were not 'characteristic' and seemed insufficiently 'English'. The postwar neglect of once opulent residences like the Chateau de Ferrières and Castello Torre Alfina tells a similar story. Our project aims to establish 'Jewish' country houses as a focus for research, a site of European memory and a significant aspect of European Jewish heritage and material culture. Working with the AEPJ, we seek to develop a new category of 'Jewish' heritage – one that moves beyond the established emphasis on religious buildings and urban contexts in ways that will allow heritage practitioners to engage the multivalent 'Jewishness' of 'Jewish' country houses without essentialising the Jewishness of those who owned, shaped and lived in them. Through our emphasis on the international kinship and business networks that connected families and houses in different parts of Europe, we also seek to move beyond the straitjacket of 'national heritage' both conceptually and by building connections between individual properties, organisations like the National Trust and the Centre des Monuments Nationaux, and nationally conceived Jewish heritage projects like the Jewish Museum Berlin. This emphasis on the European and transnational dimensions

of minority and interreligious heritage projects serves as a connecting thread for the panel as a whole.

Speaker

Juliet Carey is Senior Curator at Waddesdon Manor (National Trust/ The Rothschild Collections), responsible for academic collaborations and research and curator of paintings, sculpture and works on paper. She was a founding member of the Jewish Country House research team. The research project "'Jewish" country houses – objects, networks, people' has recently received funding from the AHRC for a four-year research project led by Abigail Green (Oxford), together with Tom Stammers (Durham) and Jaclyn Granick (Cardiff), in collaboration with Strawberry Hill House (Silvia Davoli), Waddesdon Manor, the National Trust, the Centre des Monuments Nationaux and other relevant organisations. She is currently co-editing a special history of the *Journal of Modern Jewish Studies* on this theme, scheduled for publication in 2019, and preparing an illustrated book with Abigail Green tentatively titled *Jewish Country Houses in Britain and Europe: The Lure of the Land*, which will focus on properties still accessible to the public.

PANEL 9. Between 'Sacreds'? Religious Heritage as a Pluralised Sacred Domain (I) (Hemelkamer)

Chair: Ferdinand de Jong (University of East Anglia)

Introduction

This panel considers the processes by which Christian culture can become entangled in new forms of sacralisation when it becomes heritagized. These may be religious, such as when a church becomes a mosque, or indeed secular when, for example, a piece of religious music or ritual is made to speak for national or local identity. Further, it will explore how standard secular heritage values and practices confront and seek to control the claims for significance based on sacredness. Finally, the panel explores, both in theory and practice, the ways in which the creation of new forms of the sacred, or perhaps the 'quasi-sacred', can engender conflict and tension, as well as opportunities for dialogue, identity-formation, art, and self-expression. The panel emerges from the HERILIGION project [<https://heriligion.ku.dk/about/>], which involves 5 groups working in Denmark, the Netherlands, Poland, Portugal and the United Kingdom. As a team, HERILIGION investigates the heritagization of religious sites, objects and practices. In particular, it seeks to understand the conflicts and paradoxes that arise when the secular values, aims and practices of heritage are brought to bear at religious sites.

PAPER 1. Contested Iconicity of the Cross: How *The Passion* creates multilayered affects and what these say about post-secular Dutch society

Since 2011, each Maundy Thursday, *The Passion* is broadcast live on Dutch national television. A multimedial vernacular version of Christ's crucifixion, played by popular actors and celebrities and interspersed with contemporary Dutch popsongs, *The Passion* draws around 3 million viewers making it one of the Netherlands' all-time best-viewed programmes. Part of the spectacle is a procession in which a 220 kilo, 6-metre long, neon-lit cross is carried by a diverse group of participants. During the show, a selection of the participants is interviewed about what *The Passion* means to them. Simultaneously, a social media campaign stimulates the viewers to 'share their passion' on Facebook and on Twitter as well as to join in a 'virtual procession', in which, allegedly, more than 100.000 people have participated. The popularity of *The Passion* unfolds itself against a current anxiety about and contestation of the place of religious culture and religious heritage in contemporary Dutch society. This presentation focusses on the cross. The neon-lit cross is a central focal point in *The Passion*. Sign of return of piety in the public domain for some, tacky low-cultural kitsch for others, the cross evokes strong and diverse sentiments amongst believers and non-believers alike. In this presentation, we aim to understand these workings of the cross. How to understand the aesthetics of the larger-than-life, sleekly designed, almost-abstract cross? What authenticity is performed by the cross? Drawing from fieldwork and social media analysis of the performances of *The Passion* in Leeuwarden (2017) and Amsterdam Zuid-Oost (2018), this paper analyzes the cross as the focal point of emotions pertaining to religion, heritage and perception of high and low culture.

Speaker

Irene Stengs is Professor by special appointment “Anthropology of Ritual and Popular Culture” at the Vrije Universiteit Amsterdam and Senior Researcher at the Meertens Instituut (Amsterdam). In her research in Thailand and the Netherlands she focusses on popular religiosity, material culture, commemorative ritual and processes of heritage formation.

Co-author

Ernst van den Hemel is postdoctoral researcher at the Meertens Institute, and focusses on religion, heritage, populism and national identity. He leads the project Populism, Religion and Social Media. In the context of the HERILIGION subproject “The Dutch Passion for the Passion” Stengs and Van den Hemel focus on processes of heritagization and sacralization of the passion and passion performances in the Netherlands.

PAPER 2. The Utrecht Saint Martin Celebrations: From Christian Tradition to a Heritage for All

For centuries, Europe has been celebrating the name day of Saint Martin on 11 November. Saint Martin of Tours (316-397) was a Roman soldier turned Christian and is best known for sharing half his cloak with a beggar. Symbolically reflecting this act of sharing, the Dutch Saint Martin feast traditionally consists of children going from door to door with paper lanterns on the eve of Saint Martin’s Day, singing songs in exchange for candy or fruit. However, the popularity and forms of the Dutch Saint Martin celebrations have been changing, most notably in the city of Utrecht. Over the past decade, Utrecht’s feast transformed into a full week of rituals and practices—the highlight being a participatory lantern parade that includes music, performance art and light sculptures. In 2012, the Utrecht Saint Martin celebrations became recognized as Dutch Intangible Cultural Heritage, protected by UNESCO. The transformation and popularization of the Utrecht Saint Martin celebrations give insight into how religious heritage gets consciously reinvented in a contemporary context. Against the backdrop of the supposed secularization of Dutch society and controversies surrounding Dutch heritage, the leading organizations behind the Utrecht celebrations explicitly frame the feast as ‘areligious’, inclusive, and diverse by incorporating some narratives while excluding others. Translating the religious heritage of Saint Martin into ideals of ‘togetherness, sharing and justice’, the custodians of the Utrecht Saint Martin celebrations make efforts to turn the feast into a ‘feast for all’, which includes ‘newcomers’ (mostly immigrants) and the old and disabled. Based on ethnographic fieldwork, this paper seeks to understand the popularization of the Utrecht Saint Martin celebrations and the practices, experiences, and sacred values involved. Specifically, it asks what it means to negotiate a religious heritage in order to adapt it to the diversity of a city in the twenty-first century.

Speaker

Welmoed Wagenaar is junior researcher at the Meertens Institute (the Netherlands). Being fascinated with contemporary forms of storytelling and world-building, she recently graduated in religious studies on the topic of ritual and fandom. She now examines the Utrecht Saint Martin celebrations and the stories, practices and experiences involved, as part of the project ‘HERILIGION: The heritagization of religion and the sacralization of heritage in contemporary Europe’.

PAPER 3. Village Church – Space between Religion, Culture and Heritage

In the paper I will focus on the role and meaning of religion, culture and heritage in the context of Dutch village churches. Secularisation leads on the one hand to empty standing churches, which raises the question how the temporal and physical space of churches that is no longer employed for religious purpose now is used. On the other hand feel people the need to fill the empty space of a secular public sphere with rituals, reflection, community. As a result the religious and the secular are becoming intertwined in a post-secular society. Especially the relation between the fields of culture and religion is dynamical. Church buildings are multi-layered in meaning and therefore can become contested space, but can also be places where boundaries in religion and society are being crossed. The main purpose of the paper is an analysis of various artistic practices in relation to religious heritage, both material and immaterial. To investigate how the fields can overlap, strengthen each other, be placed in opposition to each other and sometimes be approached as separate worlds. Which meanings are attributed to the place of village churches and how does this shape the religious and

cultural practices? And how do aims and motives of performances (re)shape the space of village churches?

Speaker

Jacobine Gelderloos studied Theology at the University of Groningen and specialised in the field of liturgy and the use and meaning of church buildings. She defended in 2018 her PhD dissertation *Meaningful in the Margins, Churches and Quality of Life in the Dutch Countryside* at the Protestant Theological University in Groningen. She currently works for the Protestant Dienstencentrum as projectmanager *Dorpskerkenbeweging* (Village Church Movement).

PANEL 10. Holy Texts as Heritage (INIRE) (Catechesatielokaal)

Chair: Andrew Irving (University of Groningen)

PAPER 1. The Hasidic Heritage in Europe in the Twentieth Century – Between Text and Place

After Hasidism was despised in Western Europe during the 19th century as irrational, corrupt and primitive, its image was reversed at the end of this century and during the 20th century. The Hasidic revival was not religious, but rather transformed Hasidic theology and way of life into secularized realms like national ideology, folklore, and mystical creed. Hasidism, thus, was seen as a Jewish heritage, relevant, in some of its aspects, also to non-Jews. Martin Buber was the most prominent forerunner of this Hasidic renaissance; for him the pertinent Hasidic heritage was mainly the Hasidic tales and anecdotes. In my paper I will explore the flourishing of the genre at the first quarter of the 20th century from a post-secular perspective, namely, seeking both the secularized and religious effect of retelling the Hasidic tale. Until the end of the 20th century Hasidic heritage consisted solely of texts; sites like graves and synagogues of the Hasidic Rabbis, so central to Hasidism itself, were almost totally ignored by Western trailblazers of Hasidic cult. After World War Two and until the collapse of the “Iron Curtain”, potential Hasidic heritage sites were unreachable for Western Jews. After 1990, with the end of the Cold War and lower airfare, a surprising shift took place, and these sites became highly popular among Jews from Israel and the rest of the world, in particular the grave of Rabbi Nachman of Breslav in Uman, Ukraine. I will explore succinctly this phenomenon from a post-secular perspective and point to the inter-religious potential of Rabbi Nachman’s grave as a heritage site.

Speaker

Dr. Zohar Maor is a lecturer of modern history at Bar-Ilan University in Israel. He is the author of *Martin Buber’s biography* (Hebrew, 2017); “Hans Kohn: The Idea of Secularized Nationalism”, *Nations and Nationalism* 23,4 (October 2017); Kohn’s Buber, *Buber’s Kohn: Hans Kohn’s Biography of Martin Buber Revisited*, *Leo Baeck Institute Yearbook* 63 (2018). He is one of the founders of INIRE – the International Network of Interreligious Research and Education.

PAPER 2. The Talmud as Religious Heritage: Oral, Textual, Material

In a conference highlighting the materiality of cultural legacy as displayed in museums, it is important to remember that religious heritage is also transmitted orally: The Qur’an and the Talmud are prime examples. The Talmud is the foundational work of rabbinic Judaism and the core of its cultural legacy. It is a compendium of legal debates, biblical homiletic (midrash) and folklore, organized around an earlier compendium – the Mishnah (CE 220). Throughout two millennia, the Talmudic tradition is distinguished for its literary sensitivity and exegetical ingenuity – in short, for its textuality. But the Talmud was transmitted only orally until its redaction in the sixth to the eighth century, and transmission continued to be primarily oral until it became a book in the 11th century in medieval Europe. The book was a subject of commentary, interpretation, and further elaboration in both oral study and written text. Yet, materiality mattered: The book facilitated the growth of commentaries, translations and critical editing. It also made medieval Christian persecution and burning possible – only one complete medieval MS survived – as well as early modern joint Christian–Jewish censorship of text offensive to Christianity. The first printed edition (1519-1523) set the structure of the page with its layers of commentaries and fixed pagination, which became universal until the digital age. In traditional forms of Jewish study, oral discussion of the Talmudic text has remained predominant

whereas academic study has had a textual focus. Digitalization has facilitated textual proliferation across media, and cross-references and translation on demand, thus making a notoriously difficult book accessible to non-experts and public culture. In the academy, the digital turn has facilitated the growing deployment of the Talmud in studies of law, philosophy, literature and history that go beyond the Talmudic tradition. This has also ended the textual focus. Materiality has become as fluid as old orality

Speaker

Malachi Haim Hacohen (PhD., Columbia) is Professor of History, Political Science and Religion at Duke University. He is founder of INIRE (International Network for Interreligious Education) and Director of the Religions and Public Life Program at the Kenan Institute for Ethics. His research interests focus on Central Europe and include social theory, political philosophy, and rabbinic culture. His *Karl Popper – The Formative Years, 1902–1945: Politics and Philosophy in Interwar Vienna* (Cambridge, 2000) won the Herbert Baxter Adams Prize of the AHA and the Victor Adler State Prize. His *Jacob & Esau: Jewish European History Between Nation and Empire* (Cambridge, 2019) has just appeared. He has published essays on the European Jewish intelligentsia, Cold War liberalism, and cosmopolitanism and Jewish identity in *The Journal of Modern History*, *The Journal of the History of Ideas*, *History and Theory*, *History of Political Economy*, *Jewish Social Studies*, and other journals and collections.

PAPER 3. Inheriting the Holy Qur'an: a new presence of Islam in Europe and the utopia of a "Gerusalemme sui Navigli" in Milan

After the court of Frederick II and before the latest immigration waves, Italy had almost forgotten the presence of Islam among its citizens. Yet, since the second half of the twentieth century, a new presence of European and Italian Muslims has grown, together with an increasing number of newcomers from abroad. A pioneer of this new Muslim presence in Italy has surely been Shaykh Abd al-Wahid Pallavicini, founder of the COREIS (Italian Islamic Religious Community) and of the Al-Wahid Mosque in Milan, who left this world in November 2017 after devoting his life in the engagement for the official recognition of Islam in Italy and for inter-religious dialogue. Following Shaykh Abd Al-Wahid's path, the Italian Muslims of COREIS strongly feel that their religious heritage is mainly tied to religious practice and the fidelity to the Holy Books of the Qur'an and the Sunnah, as well as to the teachings of many saints and sages who have inspired the centuries and countries till today, and have taken onto themselves the same task for religious witnessing and inter-religious engagement. Starting from Shaykh Abd al-Wahid Pallavicini's dream – maybe a utopia – of a "little Jerusalem" of inter-religious dialogue at the Navigli district in Milan, the activity of COREIS and the Al-Wahid mosque has developed into the effort of realizing, inter alia, the inner spiritual and symbolic value of the Holy city of Jerusalem, which is mentioned also in the Qur'an and the prophetic Sunnah for its value and blessings. The presentation will be devoted to honour the value of this 30-year effort towards inter-religious understanding, anti-radicalization and peace education.

Speaker

Laura Mulayka Enriello (Ivrea, Piedmont, 1968) graduated in Mathematics at the University of Pavia in 1994 with a specialization course about recreational training and education. As an Italian Muslim woman and founder of the Interreligious Studies Academy of Milan, she has devoted her educational skills and experiences to the development of training programs and teaching modules about intercultural and inter-religious education, including researches about «Islam and Mathematics». From 2015 she is part of an innovative program of training seminars for religious educators, held in Higher Institutes of Religious Sciences (ISSR) in Milan, Turin, Vicenza and other Italian cities. She has contributed to the volumes «L'Ospitalità di Abramo» (EMP, Padova, 2016), «L'Islam e i grandi educatori – Le religioni come sistemi educativi» (edited by Antonella Castelnovo, Salomone Belforte, Livorno, 2018) and «Santuari e Pellegrinaggi nell'Islam» (edited by Yahya Abd Al-Ahad Zanolo, Aracne Editrice, Roma, 2019).

PANEL 11. Dialogue through Heritage (I) (Tempelkamer)

Chair: Jordi Mallarach (FRH Europe)

PAPER 1. Religious heritage, Christian community and the context of the village

The project Kerk in het Dorp (Church in the village) started in three small villages in the northern part of Groningen (Eenrum, Den Andel and Westernieland) four years ago, in 2015. The Christian communities were too small to continue on their own and thus they decided to cooperate with a neighbouring Christian community (Winsum). At the same time they asked the question: How can we keep our churches in our villages open and meaningful. The project Kerk in het Dorp was born. Three topics were described: (1) the religious function of the medieval churches will be maintained; (2) in each of the villages inhabitants will be asked to think about other activities and functions for the medieval churches; (3) how can religion, nature, music and art interact. In the past four years of pioneering a lot of activities and interactions have taken place. By opening doors, literally and figuratively, new ways were discovered. Especially the interaction between religion, nature, music and art opened interesting new worlds of interest. In this paper I will reflect on the process of a changing meaning of the medieval church in the three villages during the past four years. I will reflect on this process from the perspective of the Christian community and from the perspective of the village inhabitants. In addition, there will be a discussion about the interacting worlds of religion, nature, music and art.

Speaker

Dr Jolanda Tuma (1970) is projectleader of Kerk in het Dorp (Protestantse gemeente Winsum-Halfambt), spiritual caretaker (De Wiede Blik) and Dorpskerkambassador (Protestantse Kerk Nederland). Her Curriculum Vitae contains a Master (1995) and PhD (2000) Biology, a Bachelor Theology (2006) and a master Spiritual care (2012).

PAPER 2. The Flemish Museum PARCUM: Stimulating Dialogue on Religion, Art and Culture

In 2017 the Centre for Religious Art and Culture (CRKC) founded in 1997 to study and protect Flanders' religious heritage - opened a new museum in the Abbey of Park near Leuven (Belgium). PARCUM presents itself as a museum for dialogue, deliberately focusing on interaction between contemporary (global) themes and religious heritage, between modern art and historical problems, between believers and non-believers, between different denominations and philosophies, between young people and the elderly ... The museum wants to be an open meeting place, a place for critical and creative thinking, for wonderment and development, for reflection and dialogue. PARCUM addresses issues of identity and the social starting from religious heritage, for instance by focusing on interreligious and intercultural communication, citizenship and personal development. Every larger thematic exhibition in the museum is accompanied by a series of activities in order to stimulate wider debate about meaning and ownership, dialogue between different religions and ideologies and between generations. Together with the first exhibition "(Un)wordly. Images of seclusion and liberation", a workshop for children, a colloquium on seclusion in different religions, a dialogue afternoon on the meaning of contemplation in today's society, an interreligious session on silence and a study afternoon on religious architecture and its contemporary use, etc. was organised. Also the second exhibition 'Religion-Healing-Dividing' strongly emphasises 'dialogue' and the meaning of religious heritage in a multireligious society. The project 'dialogue guiding' takes visitors on a guided tour through the exhibition by a guide with a different cultural background. Another example of a dialogue activity is a visit to the exhibition in combination with a visit to a nearby mosque and Coptic-orthodox church. As the museum recently started, its advisory board – composed of members from different religions – continuously readapts its methodology and strategy on the basis of the discussions that start from the museum's activity. PARCUM remains part of – and will become the new name for – the broader Centre for Religious Art and Culture (CRKC) which provides advice to municipalities, church councils, religious communities and all in Belgium recognised religions about their movable, immovable and intangible religious heritage. Much of the sensibilities about religious heritage and the post-secular become clear in the museum and in practice all over Flanders. In 2019 PARCUM is carrying out a survey of all recognised religions in order to establish an assessment of their heritage needs. The needs analysis will be the starting point for a specific series of actions for every recognised religion. This presentation will present the integrative approach of museum and

centre and indicate where cross-fertilisation can stimulate dialogue on these complex themes.

Speaker

Julie Aerts graduated as a Master in Modern History at KU Leuven in 2006 and as an Aggregated High School Teacher in 2007. After a short career as a history teacher in high school, she started working in 2011 at the Centre of Religious Art and Culture (CRKC) as project manager on movable religious heritage. She is one of the authors of the Atlas of Flanders' religious heritage. Julie elaborated CRKC's expertise on the domain of Intangible Cultural Heritage, establishing contacts with numerous (religious) ICH communities in Flanders and assisting them with safeguarding their ICH. From the opening of the museum PARCUM onwards, Julie is also responsible for the development of the dialogue function between PARCUM and its heritage communities.

Co-author

Jonas Danckers obtained a PhD in archaeology at the Universities of Bologna and Leuven. Currently, he works as an advisor on management and the future of parish churches in Flanders within the Immobile Religious Heritage Department of CRKC. He dedicates specific attention to the so-called "Church Policy Plans" – the strategic views on the use of churches in the near future – and has for many years been involved in the organisation of processions, restorations and touristic activities on religious heritage in the area of Langdorp.

PAPER 3. Religious Heritage or the Complex Duality of Historic and Religious Pastness

European churches were among the first buildings in continuous use to be perceived and treated as historical monuments. Correspondingly, a new group of professionals developed, which were favoured by, and reproduced, the notion that places of worship should be considered a cultural heritage and as such in need of protection. The well-known duality – between religious use and heritage preservation – that characterises the use and significance of the church building and the claims that go with it, has regularly been described as a source of conflict involving issues of entitlement and control. Public debates, as well as research, frequently focus on events where antiquarian and religious interests differ; where historic values are seen as opposed to liturgical values and heritage-use to worship. At the same time, from a Swedish perspective, the legally required encounters and negotiations between heritage authorities and church representatives indicate that the stakeholders rarely disagree about the historical significance of the church buildings. In this paper, we argue that the performed duality also comprise conceptual accord and a converging of interests. Starting with a case that points towards close entwinement of religious and secular motifs in the reconstruction of the Church of Cathrine in Stockholm, we display the overlaps in attributed values and expectations. The case study is contextualised and interpreted in a long-term historical perspective, and the duality analysed theoretically as conceptual constraints and intersections in two different orders of pastness for the religious and the historic monument.

Speakers

Eva Löfgren, Phd and senior lecturer in History of Built Environment at the Department of Conservation, University of Gothenburg, Löfgren's research mainly concerns rural public space and the use and meaning of built environment. She has conducted research on the history and use of rural district courthouses. Currently working on a research project that regards religious heritage, she is particularly interested in the processes behind and significance of Swedish church reconstructions. Selected publications: *Les défis de la conservation du patrimoine de l'Église de Suède: financement étatique et continuité de l'usage*, *Revue du Droit de Religions* 2017:3, *Alla dessa kyrkor. Kulturarv, religion och politik* [All these churchbuildings. Heritage, religion and politics] eds. Hillström, Löfgren, Wetterberg, Göteborg 2017.

Ola Wetterberg, PhD and professor of Built Environment at the Department of Conservation, University of Gothenburg. Wetterbergs research is about urban heritage and church buildings as heritage. Present projects concerns the changing values and new uses of church heritage in contemporary society. Selected publications: "Gamlestaden – om strukturella förändringar, kulturarvsprocesser och ansvar för framtiden" [Gamlestaden. Structural change, heritage processes and responsibility for the future], in *Gamlestaden. Strukturella förändringar och kulturarvsprocesser*, Wetterberg, Olsson, Göteborg 2015 ; *Alla dessa kyrkor. Kulturarv, religion och*

politik [All these churchbuildings. Heritage, religion and politics] eds. Hillström, Löfgren, Wetterberg, Göteborg 2017.

11:00-12:30 Parallel Sessions

PANEL 12. The Dance of Material and Immaterial Heritage (Kerkzaal)

The creative cooperation en the role of knowledge and imagination in the development of 'Feest! In Oost en West!' (Holidays! In East and West)

Chair: Agmar van Rijn (Groningen Historic Churches Foundation)

Introduction

The introduction focusses on the shift in policy of the Groningen Historic Churches Foundation, where the attention for the immaterial aspect of their huge collection of religious heritage in Groningen grew over the past years. The aspect of 'meaning' became a central concept in the policy plan; the outreach to the general public transformed from asking them to support the conservation of churches to asking them what meaning they would assign to churches. This open question seems to raise all kinds of possible responses and stimulates involvement.

The development of 'Holidays! In East and West'

In this period of paradigm shift, the Groningen Historic Churches Foundation was invited to become a partner in the national educational project 'Feest! Weet wat je viert' ('Holidays! What are we celebrating'), that centers the immaterial cultural heritage of religious holidays. Following the introduction, we present the creative team that worked for over three years on the development of the Feast-location of the Groningen Historic Churches Foundation in the 13th century church of Garmerwolde, the project named 'Feest! In Oost en West' (Holidays! In East and West). How did the creative team work and what was the role of knowledge and imagination? How could designers, educational experts, architects and people from the village Garmerwolde work together on a long term basis? What has the review by academics brought us? In this session, we dive into concrete examples to clarify what happened on the beautiful but sometimes bumpy way to realization.

Why come to this session?

We close with a conversation with the audience, focusing on everyone's own experience with the exiting dance of material and immaterial heritage, in relation to what people learned or want to examine further after hearing the group of speakers presented.

Speakers

Inge Basteleur, Agmar van Rijn and Christiaan Velvis (Groningen Historic Churches Foundation)
Marnix van der Scheer (MX13)
Paul Mulder en Albert Buring (Studio 212Fahrenheit)
Anne Benneker (Local group church Garmerwolde)

PANEL 13. Between 'Sacreds'? Religious Heritage as a Pluralised Sacred Domain (II) (Hemelkamer)

Chair: Irene Stengs (Meertens KNAW/ VU University)

PAPER 1. Bones and Ghosts: The Material and Spiritual Remains of a Secular Heritage Regime

In 2012, archaeologists discovered the remains of King Richard III under a car park in Leicester. The furore around this discovery enhanced the profile of the city and made it a major tourist destination. Impressed with this success story, the inhabitants of Bury St Edmund soon revelled in the rumour that the remains of Saint Edmund, to whom the medieval monastery of Bury St Edmunds was dedicated, might be buried under the derelict tennis courts in the Abbey ruins. As public interest in the rumoured location of the bones under the tennis courts demanded a response, the Anglican Cathedral and the local Council joined forces and established the Heritage Partnership, which, funded

by English Heritage, commissioned a Heritage Assessment and a Conservation Plan. This paper examines how the Heritage Partnership manages the interpretation of the site by officially subscribing to the secular procedures of a Weberian bureaucracy, whilst surreptitiously drawing upon the rumours of an alleged presence of the bones. It examines the imposition of a secular heritage regime for the management of the site that acknowledge a range of spiritualities but fails to fully acknowledge the site's spiritual diversity. Theoretically, the project explores the possibility of sacred remains, as the production of a secular heritage regime disavows the material sacredness of the bones and the spirituality of ghosts in an attempt to assess the site's heritage significance according to standard heritage values.

Speaker

Ferdinand de Jong is Senior Lecturer in Anthropology at the University of East Anglia where he teaches African art, anthropology and cultural heritage. Ferdinand has published widely on monuments, masquerades, and cultural heritage. His publications include the monograph *Masquerades of Modernity: Power and Secrecy in Casamance, Senegal* (2007) and the volume *Reclaiming Heritage: Alternative Imaginaries of Memory in West Africa* (co-edited with Michael Rowlands, 2007). Recently he has co-edited special issues on utopian archives for *African Arts*, *World Art*, *Social Anthropology* and *Francosphères*.

PAPER 2. Homely church: religious heritage, memory and the matter of belonging in Amsterdam

In this paper I examine the widespread abandonment and conversion of church-buildings in the Netherlands. It is estimated that, on average, as many as two to four churches close down every week. These closures, and the often uncertain fate of these buildings, tend to spark emotionally charged debates in local settings. My paper looks at one particularly striking case: the early twentieth century Roman Catholic Chassé Church, which has recently been converted into the Chassé Dance Studios and Hotel. Its abandonment and repurposing involved a long and contentious process. Based on anthropological fieldwork conducted at the site, I argue that local debates and discourses about this abandoned church are substantially informed by notions of home and by desires for feeling at home – albeit in diverse ways for different groups of people. Former parishioners perceive the building as a 'second home', marked by personal memories, local history and a sense of familiarity. For many local residents, by contrast, it signifies local belonging and togetherness in ways that diverge from its original religious function. If the building is still 'read' religiously, this tends to be in terms of cultural heritage. These divergent perceptions of the church building help to explain why – as in other local debates around closed churches – religiously unaffiliated actors, rather than Christian communities, have actively advocated the preservation of the Chassé Church as a site of religious heritage. Paradoxically, Catholic organizations have even been seen to jeopardize this aim. Closed and repurposed church buildings like this, then, are much more than abandoned piles of stone. They are focal points for debates about the place of religion in today's 'unchurched' society.

Speaker

Daan Beekers is a postdoctoral research fellow at the Institute for Advanced Studies in the Humanities, University of Edinburgh. Between 2014 and 2018, he was a postdoctoral researcher at the Department of Religious Studies in Utrecht, conducting ethnographic research on the abandonment and re-purposing of church buildings in Amsterdam and Utrecht. His doctoral dissertation, defended in 2015 at VU Amsterdam, was a comparative ethnographic study of religious commitment among young Dutch Muslims and Christians. He is co-editor of *Straying from the straight path: How senses of failure invigorate lived religion* (Berghahn).

PAPER 3. Places and Voices in Inter-Denominational Dialogue: A Case of the "Flying Community"

To address the intermix of religious and political views in multicultural settings, and to reveal their role on grassroots level, I research *Comunione e Liberazione* (Communion and Liberation – from Italian, hereafter - CL), an Italian-rooted Roman Catholic-based religious movement. It grew out from educational and catechetical methods of a priest teaching in a Milano school to a large international religious movement; has disseminated globally since the 1950s, and currently represented in 76 countries. CL activities in post-soviet countries produced a new phenomenon within the movement: "a flying community." It is a group of CL members, residents of different places in Ukraine, Russia, and Belarus; they are Catholic, Orthodox, and several Protestant Christians that see themselves as one

community. They follow established CL calendar cycle of the events, where each is fixed to a particular locality. Places are also connected via displays of exhibits developed by the “flying community.” In this way, CL festivals and exhibits become places that give voices and mediators for social change in the terms of *spatial tactics* and *heterotopias*. It is a communicative form suggested by the movement both amongst their members to form social ties, and to foster a dialogue with the outside world. To discuss the inter-denominational aspect of “the flying community,” its members developed two exhibits about their spiritual figures, the CL founder, Luigi Giussani, and Orthodox Metropolitan Anthony (Blum) of the early 20th-century Russian political emigrants family origin, to travel widely. I review the group as a “community of imagination” that formed via two ways, visions of charismatic individuals, and everyday life of ordinary people, according to Arjun Appadurai (1996), taking into account the political context of the aforementioned countries and Russian-Ukrainian conflict.

Speaker

Nataliya Bezborodova is a PhD student of the University of Alberta, Department of Anthropology. She is interested in interdisciplinary approach including anthropology, ethnography, heritage, cultural and religious studies. Her doctoral project focuses on the meaning of space and place in contemporary international religious movements on the example of *Comunione e Liberazione*. She also works at the Kule Folklore Center and Bohdan Medwidsky Ukrainian Folklore Archives at the University of Alberta. She has taken part in various research and artwork projects. In 2016, Nataliya got her MA degree at the Department of Modern Languages and Cultural Studies, at the University of Alberta. Her MA thesis explores the Internet textual representations of the Maidan protests in Ukraine. Research interests: religious identity, community building, belonging, imagining, space and place, cultural heritage.

PANEL 14. Repurposing, Heritagization, Musealization (Kerkeradskamer)

Chair: Suzan Folkerts (Atheneumbibliotheek)

PAPER 1. Ecclesial reuse of decommissioned churches: historical and critical issues in the recent document by the Pontifical Council for Culture (2018)

The topic of decommissioning and reuse of redundant or underused churches involves both the scientific community – which is concerned about the aspects related to heritagization of ecclesiastical properties – and the ecclesial communities of the secularized Western World – worried about improper use or reduced to profane use of historic churches, either alienated or still partially used for worship. For the first time ever, Vatican institutions dedicated to cultural heritage have promoted an investigation among episcopal conferences in Europe, Canada, the United States, and Australia, in order to confirm the possibility of formulating common guidelines concerning reuse of decommissioned churches, with the related assessment and debate. The document was voted by delegates of the symposium held between November 29th and 30th, 2018, at the Pontifical Gregorian University – in cooperation with the Italian Episcopal Conference. The ecclesial investigation was accompanied by a survey of recent and ongoing academic and institutional research, supported by a call for posters and papers presented by the Responsible Risk Resilience Centre of the Politecnico di Torino. This paper underlines certain aspects of the document published by the Pontifical Council for Culture including, in particular: the relationship between identity and adaptivity of historic buildings; the role of historical investigations in defining transformation possibilities of decommissioned churches; the resilience of religious heritage; perspectives in social, cultural, and management sustainability of renovation work; the involvement of local communities and new “heritage communities” in heritagization and reuse processes; and the need for regional planning in the definition of strategies shared between the ecclesial communities and civil society. The recent Vatican document is not only relevant on an ecclesial level, but also paves the way for a wide spectrum of research and experimentation opportunities for universities and institutions focused on heritage preservation and urban planning. In fact, the document encourages the intersection of professional skills in the context of preservation and community participation, envisaging a planned social use, a unified territorial vision, and an approach following a network of values and shared strategies.

Speaker

Andrea Longhi (Turin, Italy, 1970) is an architect and Associate Professor in *History of Architecture* at the Interuniversity Department of Regional and Urban Studies and Planning of the Politecnico di Torino, where he teaches *History and criticism of regional cultural heritage*. His main publications concerning religious heritage are: *L'architettura del battistero. Storia e progetto*, Milan 2003 [Baptistery architecture, history and design], editor of the collective volume; *Luoghi di culto. Architetture 1997-2007* [Places of worship. 1997-2007 architectures], Milan 2008; *Architettura, Chiesa e società in Italia (1948-1978)* [Italian architecture, Church, and society. 1948-1978], Rome 2010 (with Carlo Tosco); *Storie di chiese, storie di comunità: progetti, cantieri, architetture* [History of churches, history of communities: designs, construction sites, architectures], Rome 2017. He is a member of the scientific committee of the International Congress of Religious Contemporary Architecture (Seville 2013, Puebla-Mexico 2015, and Santiago de Chile 2017) and of International Liturgical Conferences of the Monastery of Bose (since 2013). He has been advisor of the Pontifical Council for Culture, Department for Cultural Heritage of the Church, for the preliminary investigations and the implementation of the *Guidelines for decommissioning and ecclesial reuse of churches* (2018).

PAPER 2. Accessibility of Religious Heritage

Museum Catharijneconvent is the national museum of Christian art and culture in the Netherlands. We deeply believe that our religious heritage has meaning and significance for everyone in our European society. But in order for all those people to get to know the beauty and value of our religious heritage, we need to make it accessible and appealing to the majority of them, not only in museums but especially *in situ*. Accessibility has two sides: physical and mental accessibility. Physical accessibility requires clear signage and open doors. Mental accessibility demands hospitality and appealing information services. Museum Catharijneconvent has dedicated itself to attracting attention for church, synagogue, and monastery interiors and their many hidden treasures. This paper gives stage to the many different products we use to reach this goal. I will address the publication *Kerkinterieurs in Nederland* (Church Interiors in the Netherlands), het *Grootste Museum van Nederland* (Dutch Museum Churches) and of course the valuable work of the heritage specialists of Museum Catharijneconvent. They support churches and monasteries in their care for their religious heritage *in situ*. By discussing these themes I will automatically address these questions: Who can we inspire with the beauty and meaning of our religious heritage and how can we do that? What level of knowledge or identification may we expect from cultural visitors to churches? In what way does public display of liturgical objects – either in the church itself or in a museum – effect the meaning and value of an object? Our present 'diverse Europe' means that these questions have diverse answers. I am very curious to together find out the variety of answers applicable to diverse but similar initiatives all throughout Europe.

Speaker

Anique de Kruijf is an art historian and journalist. She has a PhD in 'Art, culture and religion studies' and was an university teacher. She now works as head of the department 'Heritage in Churches and Convents' at Museum Catharijneconvent in Utrecht (the Netherlands). Together with a team of religious heritage specialists she focuses on the collections of art works and liturgical objects in Dutch churches and convents. The team is devoted to registering, validating, thoughtfully reappointing and disclosing the religious heritage of about six thousand religious buildings throughout the country. De Kruijf is the team's representative towards Dutch and European politics. The work is done in order to raise public awareness and enlarge involvement for our religious heritage.

PAPER 3. Re-presenting religion: museumizing religious objects online and in exhibitions

Religious objects which enter the museum environment are subject to changes in their use and value. Museum plaques, lighting, and display cases profoundly change the experience of these objects in a museum. However, high-art objects in museums also have the ability to evoke spiritual experiences, not unlike those attained in churches (Morgan 2017). Dutch Christian heritage museum Catharijneconvent displays religious art in their exhibitions and focuses mostly on the aesthetical dimension and experience of religious objects. At the same time, a clear move towards the heritage dimension of these religious objects is visible: in themed exhibitions, for example, both art and commodities figure primarily as storytellers. Tasked with the indexation and valuation of Christian heritage from churches and monasteries in the Netherlands, the museum aids churches in the

repurposing of their obsolete objects when they have to close down. Cataloguing these surplus religious objects in an online database can be understood as a different way of 'museumizing religion'. Although the database is not public, this digital care for heritage is an example of a broader movement among heritage experts to increasingly pay attention to the intangible dimension of heritage. The cataloguing of religious objects is one way of dealing with 'sacred waste' (Stengs 2014), objects which resist being thrown away by virtue of their value in a sacred economy. Cataloguing preserves a specific set of values attached to the physical object as intangible heritage in a digital archive, disconnecting it from the spiritual experiences attached to it. Connecting the ways in which museum Catharijneconvent practices digital and physical 'collection' of art and heritage, I argue that the shift in focus from art to heritage can be understood as a form of museumizing religion which moves away from re-presenting the spiritual experience attached to religious objects.

Speaker

Jerrold Cuperus is a second year Research Master student in Religious Studies and a research assistant at Utrecht University. He is currently writing his master thesis on changing values of religious objects in the context of Dutch Roman Catholic churches, museum, and markets.

PANEL 15. Politics (II) (Catechesatielokaal)

Chair: tbc.

PAPER 1. "Central European religious history: How Christian has it ever been?"

Since elites have begun to speculate on the character of Europe, Christianity, has most prominently figured as a marker of distinction, although Christianity began in the Middle East and has deep roots in Central Asia and Africa. Ironically, this (mis)understanding of Europe as the "Christian continent" that was popularized by missionaries and colonists since the Modern Era, is still shared by the most secularist media today. There is also an anachronistic mistake that explains this stubborn flaw. Today, polls give us a good idea of what people identify in religious terms, which is mostly, in individualistic societies, not surprisingly, very individualistic. But we cannot ask the generations before us what they thought about religion. It is true that Christianity had been central for political and social institutions as well as for individuals and (more so) group identities. But because Christianity has constantly changed, we do not really know what this conglomerate of various religious ideas and practices has meant to most populations. We need to distinguish between the dominating institutions, the monarchies, republics and churches that were often (also) based on Christianity, from the religious beliefs and practices of the average person and group within their various social and cultural environment. Furthermore, Central Europe was always marked by the presence of non-Christian minorities, most of all, Jews, until the Holocaust. The image of "Christian Europe" was also a propaganda tool in the struggle with the Muslim Ottoman Empire. Some have revived this image of the enemy today in discussions about immigration from Muslim countries and not only where larger middle Eastern minority communities are existing like in Switzerland and Austria. This paper looks into the complex and incomplete history of Christianization of Central Europe since late Antiquity.

Speaker

Arpad von Klimo (The Catholic University of America, Washington, DC)

PAPER 2. The Axial Age Thesis and the Quest for a Non-Eurocentric Story of Religious History

Karl Jaspers articulated his now well-known axial age thesis in the immediate aftermath of the Second World War (1949). His main claim was historical in nature; that during the middle century of the first millennium BCE, resonant religious-metaphysical movements erupted in the major centers of civilization throughout Eurasia and set expanding segments of humanity upon similar developmental trajectories. Yet the purpose of his claim exceeded historical elucidation. He sought, rather, to provide a novel vantage point from which Europeans could envision themselves entering into an ongoing process of global ferment that exceeded the logic of modern Eurocentricism: "The importance of the fact that the whole of mankind, that all the old cultures, have been drawn into this one common stream of destruction or renewal has only become conscious during the last few decades.... To the success of the process of melting down and recasting that is now beginning, de

Groot's remarks concerning China—once it is complete China will no longer be China, the Chinese no longer Chinese—may apply for the whole of mankind. Europe too will no longer be Europe, the Europeans will no longer be Europeans in the sense in which they felt themselves to be in de Groot's day. There will be new Chinese, new Europeans, however, whose image we cannot yet see” (Origin and Goal of History, 138-139). When engaged in the context of ongoing debates about the place of religious heritage in contemporary Europe, Jaspers’s axial age thesis makes a specific claim: we can only navigate and grasp the nuances of contemporary European religious life by locating Europe’s religious heritage in a broader account of the combined religious heritage of humankind. The axial age discourse, which, after Jaspers, was developed by prominent intellectuals such as Lewis Mumford, Eric Voegelin, Marshall Hodgson, Shmuel Eisenstadt, Jan Assmann, Charles Taylor, Robert Bellah, and Jurgen Habermas, arguably constitutes the most extensive scholarly effort to date to reframe the modern Eurocentric story of religion and civilization. But two other non-academic efforts to tell a modern, albeit non-Eurocentric story of religious history—the Parliament of World Religions, which officially launched in 1893, and the Baha’i, which began in Persia in 1844 and has since established itself in every corner of the world—are also worth mentioning. The presentation concludes by describing “post-secular” dilemma that, in one way or another, all three phenomena address.

Speaker

Benjamin Schewel is a Lecturer in the Faculty of Theology and Religious Studies at the University of Groningen and an Associate Fellow at the Institute for Advanced Studies in Culture at the University of Virginia. His research examines how conceptions of history shape arguments about changing place of religion in the modern world. His first book, *Seven Ways of Looking At Religion*, was published by Yale University Press in 2017. He is currently writing a second book for Yale University Press, entitled *Encountering the Axial Age*.

FRIDAY JUNE 21

09:00-10:30 Parallel Sessions

PANEL 16. The Heritage of the Holocaust (Kerkzaal)

Chair: Anat Harel (Jewish Cultural Quarter)

PAPER 1. Holocaust heritage in the Jewish Cultural Quarter in Amsterdam

The Jewish Cultural Quarter of Amsterdam is currently planning a permanent National Holocaust Museum, on two of a total of five historical sites in Amsterdam's city center. These sites, this National Holocaust Museum and Hollandsche Schouwburg, a former theatre that was used as the deportation center by the Nazi's, have a direct historical connection with the events of World War II that took place there. Of these original sites there is not a lot left, however. The theatre was used as a memorial site after the war, but almost the only original element remaining is its façade. The building opposite the street was a former school that may be identified as a place of rescue through which hundreds of Jewish children were saved, but hardly anything related to those events is left. What are the dilemmas when changing the memorial site, re-identifying the former school as a memorial site and planning, branding and marketing these two as one National Holocaust Museum? And what does it mean for the Jewish Cultural Quarter as a whole? The paper will discuss these questions and will address such questions as authenticity, visitor experience and historical reliability.

Speaker

Emile G.L. Schrijver (1962) is General Director of the Jewish Historical Museum and the Jewish Cultural Quarter in Amsterdam, as well Professor of the 'History of Jewish Cultural Heritage, in particular of the Jewish Book' at the University of Amsterdam (the Jewish Cultural Quarter also includes The Children's Museum, the Portuguese Synagogue, the Holocaust memorial site Hollandsche Schouwburg and the National Holocaust Museum (in development)). Schrijver is also curator of the private Braginsky Collection of Hebrew Manuscripts and Printed Books in Zurich, Switzerland. He has served as curator of the Bibliotheca Rosenthaliana at the Special Collections of the University of Amsterdam for many years between 1986 and 2015. Between February and July 2015 he was the Sigi Feigel guest professor of Jewish Studies at the universities of Zurich and Basle, Switzerland. Schrijver is an expert of Jewish cultural history and Jewish book history, who has published and lectured extensively in Europe, Israel and North and South America. He is the executive editor of an Encyclopedia of Jewish Book Cultures, which is scheduled to be published by Brill Publishers of Leiden as of 2021 and serves on boards and advisory committees of numerous Jewish cultural organizations in- and outside the Netherlands. He is chair of the board of the Association of European Jewish Museums.

PAPER 2. Jewish Heritage in Post-Shoah Times: Whose heritage and what narratives? Examples of Management and Narratives of Monuments in the former ShUM- Communities

We would like to deliver two statements: one on the Medieval Jewish Cemetery in Mainz ("Judensand") and the part that was created in 1926 as a Memorial Cemetery and one on the Worms Synagogue, which was constantly rebuilt and reshaped since the first one, that was erected in 1034/35.

First Statement by Susanne Flörke

The Memorial Cemetery in Mainz was established 1926, in a time when German Jews were deeply rooted in their fatherland. The cemetery had an educational angle and aimed also at a symbolic re-rooting of tombstones in this special cemetery grounds. These tombstones found during construction works were more than relics, they showed and underlined that Jews were part of the city's history. Post-Shoah the Memorial cemetery is not open to the public. Its educational angle has changed and every layer of Jewish History is now there, mirrored as tangible and intangible heritage. How can this be presented to the public, in a non-Jewish surrounding? Which emotions and values are circling around this area?

Second Statement by Susanne Urban

The Worms Synagogue has witnessed crusades, pogroms and wars. Its architecture was iconographic and influenced synagogues in whole Europe. Its Women's synagogue was the first ever known. While the synagogue was rebuilt constantly, its outer image only slightly changed, but the interior went from Romanesque to Gothic to Baroque. In November 1938, the synagogue was set ablaze and torn down in the following years. The rebuilding process post-Shoah was accompanied by debates pro and con. In 1961, the synagogue stood there, at its usual space – again. However, it was not a living Jewish space. Perspectives on ownership and meaning and Jewish or German-Jewish heritage or even "Reconciliation" will be presented throughout the short presentation.

After these two presentations we would like to open the floor regarding Post-Shoah discussions on Jewish Heritage with view to sensitive questions such as: What about Jewish Spaces and Jewish Heritage where Jewish communities live? What about religious, traditional management and preservation efforts or tourism? Which narratives shall be built around such spaces? Which perspective shall be taken into consideration in today's, often secular societies?

Speakers

Susanne Flörke, M.A. M.A. in Political Science (University of Göttingen); Studies of Political Science and History in Jena. Since October 2017 Research associate for the Association of ShUM-Cities Speyer, Worms and Mainz. Since 2015: self-employed activity, i.e. research in archives for historical or documental projects. 2013-2014: research assistant at International Tracing Service, Bad Arolsen. Research Interest and Presentations on Displaced Persons, Heritage Activities, educational efforts

Dr. Susanne Urban. Since November 2015 Managing Director for the Association of ShUM-Cities Speyer, Worms and Mainz. 2009 to 2015: Head of Historical Research and Education, International Tracing Service, Bad Arolsen. 2004 to 2009: Yad Vashem, Educational Dpt. 2004: Fellow Researcher in Yad Vashem. 1990 to 2009: Jewish Museum Frankfurt, Exhibitions and Educational Dpt. Most recent publications include: "More Children are to be interviewed", in: Freilegungen. Rebuilding Lives – Child Survivors and DP Children in the Aftermath of the Holocaust, ed. by Henning Borggräfe/Akim Jah/Nina Ritz (Jahrbuch des International Tracing Service; Bd. 6, Göttingen 2017); „Denken Sie daran dass die kleinste Einzelheit eine Spur bedeuten kann...“, in: Jüdischer Almanach: Familie, hrsg. von Gisela Dachs (Berlin 2018); „Mein einziges Dokument ist die Nummer auf der Hand ...“ Aussagen Überlebender der NS-Verfolgung im International Tracing Service (Berlin 2018); Research interests: Jewish Heritage, Spaces and remembrance; Testimonies of Holocaust Survivors.

PAPER 3. "Civil courage in dangerous time – past and present"

Association for the development of society and the environment ACTA NON VERBA Skopje is a voluntary, non-profit, non-governmental, non-partisan association of citizens, established by free association of citizens for exercising, protecting and coordinate their interests and beliefs to promote civil society and local communities as well as to perform activities and activities to encourage moral values, strengthening of interethnic and interreligious relations, encouraging ethical and moral values, development and environmental protection, protection of cultural heritage of the communities in the Republic North Macedonia. Acta Non Verba is an association that already has an impact and influence in the Balkan region, to open up the most sensitive topics and deal with topics as anti-Semitism, extremism, xenophobia, nationalism, Islamophobia, radicalism and racism, through concrete projects (holocaust education/multiethnic and interfaith dialog projects, seminars, public lectures, debates, scientific conferences and platforms) that enable elimination of these phenomena in the society. Our work will present the connection between the Jews, Muslims and Christians during the WW2, and our common work and collaboration today, and how the interfaith dialog can contribute and open the society, with some examples and what we did in Macedonia this several years. Also, the fact that some tragic events from the past open the sensitive issues in the Macedonian society today. Our analyze will present oral and written heritage, throughout the memoirs written by Mimi Ergas Kamhi – Farragi, survivor from Macedonia, saved in Albania, and the collaboration between people in dangerous time, that have different faith, but one main goal, to save human life. Our presentation will be focused on the story of Mimi Ergas Kamhi – Farragi, and the common life of the people in the Skopje City "Charschija", but also on the path of Jewish survivors, through Macedonia, Kosovo and Albania. Our goal is to promote this connection and collaboration between the three religions

(Muslim, Jewish and Christian). Today we are facing not the same history, but we need the same civil courage on the Balkans region. Our collaboration and research lead to some facts and resolution that we need to accept and applied.

Speakers

Skender Asani from 2014 is General Director of the Institute for Cultural and Spiritual Heritage of Albanians in Macedonia, Head of the Department for holocaust studies and research and under his tenure, the Institute has done several project worldwide. He is also the co-founder and president of the NGO Acta Non Verba, with a mission for strengthening of interethnic and interreligious relations, protection of cultural heritage of the communities in the Republic of North Macedonia, combating anti-Semitism, Islamophobia, xenophobia, racism and hate speech. Skender Asani has been project coordinator for the project "Dealing with the past – History and politics", supported by the United States Department of State – Bureau of Educational and Cultural Affairs, USA and in 2015, he was an active participant in the International Conference on Inter-religious Relations –Muslim Jewish Conference in Berlin, Germany. Skender Asani is Co- author of a book and an exhibition "Journey" and of never seen before document and testimonies about Albanians who saved the Jews during WWII, which was promoted in New York City, by the NGO Acta Non Verba. Having published more than 30 books, participated and organized countless international conferences, and published several scientific studies in international journals, Skender Asani remains one of the leading scholars on his field.

Maja Susha was born in Skopje, Republic of North Macedonia and graduated in her hometown at the State University Saints Cyril and Methodius University. Ms. Susha is co-founder and Deputy President of NGO Acta Non Verba and Researcher and Educator for the Holocaust Fund of the Jews of Macedonia. She is deeply involved with interfaith dialogue and anti-Semitism, working on projects such as "Dealing with the past", March of the Living and telling the story of the Holocaust through children's eyes. Through her NGO she has expanded her interfaith outreach to advance religious freedom and cooperation between various religious and ethnic groups in Macedonia. She was invited to present her work at the State Department in November, 2018 at Washington DC. She organized and attends many international conferences and published several scientific studies. She believes in continuing to advocate for better interactions among the religious people of Macedonia and to serve as a staunch advocate for interfaith dialogue.

PANEL 17. Religion – lived cultural heritage in the context of museums (Kerkeraadskamer)

Chair: Marie Vejrup Nielsen (Aarhus University)

Introduction

In Europe and Denmark today, the presence of different cultures within the same population is part of the public debate, often focusing on religion and religious identity. Against this background, it is increasingly necessary for society to find contexts for a discussion of the perspective of contemporary religious diversity. This project will develop concepts for this through the integration of a perspective on religion as part of the museums cultural history practice. So far, only a few Danish cultural history museums have religion as responsibility, and only a few have chosen to raise topics about religion and religiosity in their dissemination. The museums therefore have a need - and a potential – for integrating a perspective on religion in their work and contribute to society's dialogue about religion as part of cultural history and contemporary society. The project "Religion – lived cultural heritage" (funded by the Velux Foundation, 2019-2021) will explore the ways in which museums can integrate a perspective on religion by focusing on lived religion as part of cultural history through the collaboration between museums and universities. The project focuses on lived religion in the context of 1) the home, 2) the primary religious building/site and 3) the town/urban context. It draws primarily on two perspectives: religion as part of everyday life with an emphasis on material culture; religion and co-creation: source communities and cultural encounters. Participant in the project are: The Danish Jewish Museum, Copenhagen, Roskilde Museum, Den Gamle By (Open Air Museum), The Immigrant Museum, Aarhus University and Roskilde University.

This panel will present the collaborative projects developed within this frame and discuss how museums and universities can collaborate in developing perspectives on religion today and it will close with a joint panel discussion where all participants in the session will be invited to engage this discussion.

PAPER 1. Religion and Museums today

This presentation will focus how to develop the perspectives of lived religion/everyday religion in the contexts of museums today. Four projects under development will be presented with specific emphasis on the development of mapping tool for use in museum activities on collecting and documenting religion in the local area. This approach includes perspectives on how museums can engage various stakeholders and the broader local, societal context.

Speaker

Marie Vejrup Nielsen, Associate Professor, Religious Studies, Department of Culture and Society, Arts, Aarhus University, Head of the Center for Contemporary Religion. Marie Vejrup Nielsen, PhD, Aarhus University (2007) Head of the Center for Contemporary Religion has the primary responsibility for the Religion project in Denmark, which collects data on approved religious communities each year. Analyzes and numbers are published in open access format (journal and search base) at samtidreligion.au.dk. The center also stands for the project Religion in Aarhus. These projects have also focused on dissemination, for example the city walk "Cathedrals and courtyards" and exhibition at the then Aarhus City Museum. Publications: Religion in Denmark 2009-2017; Religion in Aarhus 2013 (ed. L. Ahlin, J. Borup, M. Fibiger, and B. A. Jacobsen).

PAPER 2. Musealisation of a Turkish Mosque in a Cathedral City

As the first Danish museum Roskilde Museum collected the interior and artifacts from a modern Turkish mosque of the type "backyard mosque" in 2015. The mosque has existed since 1990 in a former car repair shop, and was replaced by a new mosque building with minarets and domes at the same spot. This location is close to the UNESCO site Roskilde Cathedral, which is mausoleum of the Danish royal family since the 15th century. The Cathedral is a significant landmark, placed on a small hilltop overlooking the Roskilde Fjord and in a setting, where the structure of the medieval town still is visible. Now the presence of "the religious other" in the cathedral city materialized. Generally there has been an absent in the acquisition and exhibition of contemporary religious artifacts in European museums – Denmark is no exception. Thus the acquisition and study of the contemporary mosque has been an experiment for the museum. In this paper I will discuss both museal issues like registration of religious artifacts, and the understanding the process of a materialization of a new mosque in a cathedral city, with actants like local politicians, political events in Turkey, board members of the mosque and anti-Islamic organizations.

Speaker

Laura Maria Schütze, Curator and Research Coordinator, ROMU. Laura Maria Schütze, cand.mag. in religious sociology, University of Copenhagen (2008) and Ph.D. from the Faculty of Humanities, University of Copenhagen (2015): "A sense of migration. Place, materiality and religion in exhibitions on immigration at the Copenhagen Museum and the Immigrant Museum (2014)". Publications: (with Marselis, R.) (2013). "One Way to Holland": Migrant Heritage and Social Media "in K. Drotner & K. C. Schrøder (ed.), Museum Communication and Social Media: The Connected Museum. Routledge.

PAPER 3. Religion in the context of cultural museums

Museums of cultural history can be seen as a secular context, which at the same time represents religion. This presentation will present theoretical perspectives on religion in a museum context and will at the same time present some initial cases for analyzing and discussing the role of religion in museums today.

Speaker

Sanne Andersen, Ph.d.-student, Aarhus University. Sanne Andersen holds an MA in the Study of Religion from Aarhus University and has also been employed at Moesgaard Museum with a project focused on analysing notes left by the visitors in relation to an exhibition on death and memorialization. The PhD project will analyze concrete examples of how religion is included as a

perspective in the museum subject work with a view to discussing what ideas about religion are activated by visitors and staff in the museum context. The PhD project will in particular relate to the activities of The Old Town in Aarhus in collaboration with the Center for Contemporary Religion, Aarhus University. The project will involve studies of visitors' interpretation and interaction with selected cases before, during and after the implementation of relevant projects. In addition, focus groups will also be included with representatives with different religious and cultural backgrounds. The PhD project will be particularly linked to the concrete work processes in connection with the further development of the pre-industrial section of the Old Town and the Jewish Shop and the sub-project "Danish homes with new eyes".

PANEL 18. Multiple use of religious sites (Catechesatielokaal)

Chair: Brenda Bartelink (University of Groningen)

PAPER 1. Designing Abraham's Legacy: Heritage and Diversity in Berlin's "House of One"

Focusing on the projected multi-religious building "House of One", this paper explores iconic architecture as a form of imagining, producing and enacting religious pluralism. During the last two decades, there has been a rising scholarly interest in the relationships among religion, space and materiality. Simultaneously, concerns over the management of religious pluralism in European cities and beyond have gained momentum and political significance. As the largest project of multi-faith architecture, the "House of One" pinpoints these concerns. At the same time, this building is erected on the debris of former Protestant churches thereby calling forth a highly complex politics of religious and urban heritage. We take the analysis of this case as a jumping board to raise a series of interrelated questions: What are the political meanings of religious heritage in contexts of religious diversity? How are liberal notions of tolerance and religious pluralism and diversity addressed and translated in the medium of architecture? What accounts for architectural and design choices and are they perceived by urban audiences? How do iconic buildings facilitate the formation of urban, national and transnational publics in which understandings of religious heritage and its legitimacy are negotiated? And how are competing notions of multireligious coexistence inscribed in such buildings and reworked through media discourses? The paper addresses these questions through media analysis, ethnographic observations at the construction site as well as interviews with architects, religious practitioners and residents.

Speaker

Franziska Dost (University of Leipzig)

PAPER 2. Uses of the past, religious heritage and the politics of memory. The case of the Mosque Cathedral of Cordoba. After several decades following the Second World War during which European identities mainly drew on ideologies of modernity, enlightenment and progress, religious sources of identity have gained dramatically in public visibility and political traction over the last twenty years. This situation has led to an increasing engagement with European religious pasts, and to contested processes of reinterpretation of European religious heritage. Amidst this scenario, particular historical events, places and characters gain strong public currency as are being used to illustrate competing discourses and narratives on European religious pasts and present. This is the case of the Mosque-Cathedral of Cordoba, which is the most famous and visible historic site from Al-Andalus but also a Catholic Cathedral still in use. During the past decades, the Mosque-Cathedral has become an emblem for imagining a peaceful multi-religious coexistence based on the historical model of "*convivencia*", and have increasingly played out as a powerful icon to express aspirations for religious pluralism in contemporary Europe. However, the Mosque-Cathedral has also become a site of contention and conflict, especially at the local level. The Catholic Church has strongly claimed its real and symbolic ownership over the building, and has articulated a discourse (and a tourist dispositive) re-affirming its Christian character. In parallel, local and Spanish laicist groups have opposed church attempts to erase the muslim past, and have claimed the *public* role of the building. In this presentation, we will take the conflict around the mosque-cathedral of Cordoba, and the intersection

between global and local discourses, as analytical lenses through which to focus on complex intertwining of issues of identity, religion, memory and politics in contemporary Europe.

Speaker

Mar Griera, Associate professor of the Department of Sociology of the UAB, and since 2016 she is the director of the ISOR research group. She has been a guest researcher at the University of Lausanne (2016), the University of Boston (2009), the University of Amsterdam (2008) among others. Her research focuses on investigating the intersection between religion, spirituality, identity and politics in contemporary Europe. She has coordinated different competitive projects in these areas, and she has extensively published the results in academic journals and books. It is also worth mentioning the involvement of Dr. Griera in knowledge transfer activities with public administrations and civil society.

PAPER 3. What is the place of religion in multiple used church buildings?

How come, that religion seems to become a problematic factor in church buildings with multiple users, which includes a congregation as well as secular institutions? Church buildings originated in Christian faith and practices. But at a time of unprecedented unchurched, for many buildings and their users this seems to become a matter of the past. Multiple use of church buildings implies various secular and religious users, with each their own interests and way of dealing with the building. How do the different parties come to a satisfactory arrangement that determines how the building is used, by whom and under which conditions? What are the implications of the dependence on secular users for religious communities? In how far do secular users tolerate religious practices, for instance as a form of folklore for those who adhere to it, or as an expression of cultural heritage? Are religious communities formally on the same level, with the same rights and obligations, as any other social group that can be hosted in a church building? Which tensions arise through multiple use? In the meantime the church building invites for presentations and performances that seek to relate to the church interior and its artefacts, thereby referring to its religious connotations. Religious communities refer to the church interior and its artefacts in the context of the liturgy. Different users might thus refer to the same objects, including the church building as a whole. The performances can be either similar or different, but they address other audiences and have other forms. Are those efforts connected or do they compete? Sharing the same building, the different arrangements inform us about these dynamics. Field study in four Dutch city churches in Amsterdam, Utrecht, Zwolle and Amersfoort helps to answer these questions.

Speaker

Elza Kuyk works on her PhD under the supervision of Birgit Meyer (Utrecht University) and Hijme Stoffels (Vrije Universiteit Amsterdam). Her research is on multiple use of church buildings, and is embedded in the programme "Religious Matters in an Entangled World".

PANEL 19. 'Preserving and Presenting Diverse Religious Heritage in Institutional Contexts: Extracting Diversity from Established Religious Heritage/Documentation Centres in the Low Countries' **(Hemelkamer)**

Chairs: Hans Krabbendam (Radboud University) & Chris Dols (Centre for the Heritage of Dutch Monastic Life)

Introduction

This panel examines the often overlooked aspects of the societal origins and dynamic functioning of historical source materials. It does so, not only by focusing on the shaping of various main institutional contours of religious heritage in the Low Countries, but also by addressing opportunities, methodologies, and challenges related to the preservation and valorisation of multi-confessional archives and collections. Even though we argue that it is not wrong to state that social and cultural change in general and immigration in particular have underpinned a profound transformation of the religious landscape of Europe in terms of a vast diversity in the decades after the Second World War, we wish to historicize this process by mapping out these development towards religious diversification from four established religious heritage/documentation centres in the Low Countries:

KDC (est. 1969), HDC (est. 1971), KADOC (est. 1976), and KAN/ENK (est. 1989/2006). Placing emphasis on actors, discourses, and chronologies, the papers read in this panel seek to identify key patterns, trends, and issues as far as institutional establishment and development are concerned, and, thereby, open up new perspectives of understanding heritage formation and presentation in times of accelerated socio-religious diversification.

PAPER 1. Catholic Documentation and the Shifting Standards of Diversity

When the Catholic Documentation Centre (KDC) was founded at the Catholic University in Nijmegen in 1969 its purpose was specifically to document the diversity in the Roman Catholic constituency in the Netherlands. The timing of the founding was spurred by the sense of rapid cultural change that asked for explanation and documentation that was in danger of neglect or abandonment. From a perspective fifty years later these collections seemed homogeneous rather than diverse. Therefore, it is necessary to first problematize the concept of diversity. Where decades ago it meant social and economic (class) diversity, the progressive-conservative spectrum, regional variety, and gender distinctions, the present-day attention goes more to ethnic and multi-religious diversity. Apart from the historical dimension, this paper traces the trend of diversity and explores the contents in the collections that deliver material relevant to modern expectations with examples from shifting missionary media presence, inter-religious dialogues, the awakening of religious interest in other religions abroad among historians and theologians, the growth of interest in other religions in the Netherlands and abroad in popular radio programs, catechism projects, seminars about dialog, intercultural projects, and new documentation.

Speaker

Hans Krabbendam is director of the Catholic Documentation Centre at the Radboud University in Nijmegen, the Netherlands. He holds MA degrees from Kent State University (Ohio) and Leiden University, where he defended his Phd dissertation in 1995. Most of his publications are in the field of American history, in particular in immigration and religious history. He published *Freedom on the Horizon* in 2019 recently edited a special issue of *Trajecta* on Evangelicals in the Low Countries (2017.1). He is presently completing a book on American Protestant missions in postwar Europe.

Paper 2. Protestant Heritage and Ecumenical Trajectories

The Historical Documentation Center for Dutch Protestantism after 1800 (HDC) was founded in 1971 to collect the heritage of mostly Dutch neo-Calvinist leaders. It slowly diversified its holdings to include other protestant traditions. Diversity in Christian subcultures was still a contested domain in these years. An analysis of the history of acquisition shows that 'archival ecumenism' mostly followed, sometimes preceded, and at other times paralleled the ecclesiastical ecumenism. The HDC collection closely traces these patterns of historical preservation and actual developments. This paper asks the question whether the strength of HDC's early history can be preserved in the future in a situation where the presence of religion in all aspects of social life is harder to imagine. The second part of the paper will concentrate on an even more tense issue: should a categorical institution that harbors the remains of people who from a presentist perspective acted on the wrong side of history (pro South Africa etc.) present these collections as representative of the other side of history? Can conservative stories be part of the narratives of the future? In particular the collections of charismatic leaders. A third part sets up an argument to explore how the HDC with similar institutions can provide more diversity.

Speaker

Wim Berkelaar works as historian at the Historical Documentation Center of Dutch Protestantism at the VU University. He published, among others, *The Shadow of the Liberators. Allied War Crimes during the Second World War* (1995), *'For us it is an honor and a pleasure'. Honorary Doctorates at the VU University since 1930* (2007) and (with George Harinck) *Preacher's Factory. The History of The University of Kampen* (2018).

Paper 3. KADOC's Tradition of Diversity

KADOC, the Documentation and Research Centre on Religion, Culture and Society of the Catholic University of Leuven, was founded in 1976 as a heritage centre for the 'Catholic World'. In

consequence, its key focus initially lay on valorisation and preservation of, and research on, archives and heritage collections of the overarching network of Catholic or Catholic inspired intermediary structures and organisations, political parties, religious institutes, and related persons and families. Despite this particular confessional or perhaps even ideological focus, diversity as well as multi-cultural and multi-confessional perspectives are deeply rooted in the collections of KADOC. Moreover, in the past decade, the centre's focus has expanded fundamentally: from the traditional Catholic 'pillar' to an extended domain of religion, culture, and society, including new initiatives for the broad group of Christian denominations, migrants, and ethnic-cultural minorities. Against this organisational backdrop, this paper not only highlights institutional policies, but also examines interesting collections, exhibitions, and research with regard to religious diversity, which calls for a diversified perspective and a flexible approach with both similarities and differences in comparison to the traditional Catholic heritage and research field.

Speakers

Kristien Suenens is an historian and currently working as member of the research staff and consultant for the heritage of religious institutes at KADOC-KU Leuven. Research and publications focus on the history of 19th- and 20th-century religious institutes, in particular their interactions with the modern world and their gendered structures and tensions. In 2018 she defended her PhD-dissertation at the Catholic University of Leuven on the gendered position and entrepreneurship of female religious congregation founders in 19th century Belgium. She is co-ordinator of the RELINS-network and website (www.relins.eu), an international platform for historical research on religious institutes.

Karim Ettourki, MA holds a Master in Eastern Cultures and Languages from Ghent University. From 2008 till 2013 he was member of the KADOC-KU Leuven research department. Since 2013 he is a consultant for the heritage of ethnic-cultural minorities at the same Center and staff member of Archiefbank Vlaanderen. As a consultant he participates in different projects concerning migration and cultural diversity. He was co-editor of the book '*Moroccan migration in Belgium. More than 50 years of settlement*' (Leuven University Press, 2017).

Paper 4. Preserving and Presenting the Layered, Multi-Coloured, and Transboundary Histories of Religious Orders and Congregations and Affiliated Institutions

This paper focuses on the establishment and organisational development of ENK within a dynamic and ever-expanding field of heritage institutions in the Low Countries. Even though ENK was established as late as in 2006, its institutional origins date back to the late 1980s, when Nijmegen professor Ad Manning underscored the significant relevance of the archives and collections of religious orders and congregations to understanding the history of the Netherlands. What started in 1989 as a modest archival service centre closely connected to KDC, with only a few orders and congregations as 'clients', gradually grew into a professional and fully-fledged heritage institute with a constituency of more than one hundred orders, congregations, and affiliated organisations, a reading room, climatised vaults, and an official status as museum. Seen in this way, the paper in question will not only place weight on the layered, multi-coloured, and transboundary character of the heritage of these orders and congregations, but also emphasise the need for a national Catholic heritage portal, at the same time arguing in favour of inter-confessional and transnational perspectives, and thus substantial institutional collaboration, especially when it comes to the valorisation of religious archives and collections.

Speaker

Chris Dols studied history at the Radboud University Nijmegen, where he did his doctorate, the University of Amsterdam, and the University of Dundee. He has published extensively on the twentieth century of the Netherlands, often within a transnational framework. His articles appeared in leading peer-reviewed journals such as *Journal of Contemporary History* and *Low Countries Historical Review*. Recent books include *Fact Factory: Sociological Expertise and Episcopal Decision Making in the Netherlands, 1946-1972* (Nijmegen 2015) and (together with Herman Paul, eds.), *Pastoral Sociology in Western Europe, 1940-1970* (Leiden/Boston 2016). He works as a senior archivist and information specialist at the Centre for the Heritage of Dutch Monastic Life.

PANEL 20. Dialogue through heritage (II) (Tempelkamer)

Chair: Maaïke de Jong (University of Groningen/ NHL Stenden University of Applied Sciences)

PAPER 1. Bottom-up heritage production practices: The case of interfaith routes in Barcelona

The production of cultural and religious heritage is a contested issue because it entails the contemporary interpretation of the past and its inscription in narratives and counternarratives of national identity. Moreover, disputes over which memories prevail over others are at the centre of heritage production. In this sense, heritage production creates social and symbolic boundaries of inclusion and exclusion. However, the meanings and uses of heritage are not static but rather subject to continued reinterpretation and reformulation through practices of contestation, reappropriation and resignification. “Bottom-up heritage practices” (Branderello and Jansen, 2014: 232) have the potential to enhance new interactions and produce novel narratives across cultural and religious groups. In this presentation, we venture to combine the perspectives of an academic and a heritage practitioner to discuss ongoing practices of interfaith heritage production in the city of Barcelona. We will present the example of the recently initiated project of creating intercultural/interfaith heritage routes that combine Jewish and Muslim sites in the city. This initiative needs to be understood against the backdrop of public anxiety ignited by the 17 August 2017 terrorist attacks in Barcelona and the need to regenerate trust among the city inhabitants and communities. This heritage project aims at generating mutual knowledge and recognition through the creation of interfaith routes that include both sites of tangible urban heritage, and the experiencing of cultural and religious practices of the Jewish and Islamic traditions. In a context of increasing religious diversity and the growing salience of social and symbolic boundaries across religious lines, interfaith heritage practices as the one we present show the dynamic nature of heritage production and its potential for promoting conviviality from below.

Speakers

Victor Sorensen has worked for more than a decade in the Jewish community of Barcelona, both in the field of cultural development, as spokesman and as institutional representative. As founder of the Jewish cultural platform Mozaika, he has developed projects to promote the Jewish legacy through cultural initiatives that try to create links with the social fabric of the city of Barcelona. Victor has studied Political Science and Semitic Philology, and currently serves as director of the AEPJ, the European Association for the Promotion of Culture and Jewish Heritage, where he coordinates the European Day of Jewish Culture and the European Route of Jewish Heritage of the Council of Europe.

Julia Martínez-Ariño is Assistant Professor of Sociology of Religion at the University of Groningen and member of the *Centre for Religion, Conflict and Globalization*. She received her PhD in Sociology from the Universitat Autònoma de Barcelona in 2012 with a dissertation on the contemporary Jewish communities of Barcelona. She has been research fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity (Göttingen) and post-doctoral researcher at the Université de Montréal. She is research associate of the *Religion and Diversity Project* (University of Ottawa) and the research unit *ISOR - Research in Sociology of Religion* (Universitat Autònoma de Barcelona). Her main research interests are the governance of religious diversity in public institutions and cities, and the contemporary Jewish communities. She is Co-editor-in-chief of [New Diversities](#).

PAPER 2. Heritage versus Orthodoxy: Islamic figural painting, music, and wine drinking in the National Museum of World Cultures

Shahab Ahmed’s posthumous magnum opus, *What is Islam? The Importance of Being Islamic* (2016), has raised conceptual and practical questions with regard to displaying Islamic art and material culture in museums today. In this presentation, I will show how Ahmed’s approach is well suited to critically assess museum practices in which Islamic material heritage is often, in one way or another, at odds with orthodox viewpoints. The focus will be on the National Museum of World Cultures in the Netherlands – consisting of the National Museum of Ethnology, the Tropenmuseum, the Afrika Museum as well as the Wereldmuseum Rotterdam – where I worked as Assistant Curator West-Asia and North-Africa in 2016, and on the new permanent exhibit *Things That Matter*, which opened in 2018, and the upcoming exhibit on the pilgrimage to Mecca, both in Amsterdam. With Ahmed’s book

in mind, I will discuss the displaying (and not displaying) of figural painting, musical instruments, and wine bowls, objects that transgress the boundaries of what is often, by a great variety of people, deemed the "correct" Islamic perspective. Simultaneously, I will compare Ahmed's scholarly perspective with actual Dutch public debates about Islam, which center around the concepts of culture, national identity, and integration. How do museums use objects to deal with the Dutch context critically while also dis-privileging Islamic prohibitions that go against the explorative, open-minded, spirit of these museums themselves? And, in what ways is the strategy of showing a diverse Islamic heritage to Muslims and non-Muslims successful or not successful? Since the booming of Islamic art exhibits all across the world in the past two decades, these questions remain pertinent, for universities, schools, museums, and heritage funds, all of which are involved in giving meaning to Islamic pluriformity in times of unabating political and religious intolerance.

Speaker

Pooyan Tamimi Arab is assistant professor of Religious Studies at Utrecht University. He is the author of *Amplifying Islam in the European Soundscape* (Bloomsbury, 2017), and co-editor of the forthcoming *Routledge Handbook of Material Religion*.

PAPER 3. Heritage Church Reconstructions and Place Identity

In the past century, Sweden has seen approximately one historic church building burn every year and nearly as many be re-built. This paper deals with the phenomenon of reconstructing historic church buildings, as it emerges against the secularising European and particularly Swedish background. The discussion sets off from three cases of historic church buildings that were destroyed and re-erected during a ten-year period around the turn of the century 2000. The society in which the reconstructions of Katarina Church, Skaga chapel and the Church of Södra Råda were taking place, was characterized by on the one hand decreasing church membership numbers and dropping service attendance, and on the other, a well-established, state supported concern for church buildings as historic monuments and memory containers. Given this change in use and significance, sometimes described in terms of a migrated holiness, how are we to understand the realisation of costly and challenging church reconstructions? By tracing and analysing the historic events that once defined these churches as cultural heritage objects in the 19th century, the paper considers reconstruction processes as place defining practices. The actions and interaction of the stakeholders, their conflicts and cooperation, are paralleled with patterns of events that relate to the churches' turning into heritage. In conclusion, the way in which these churches were once outlined as historic monuments, prove to be repeated in and decisive for the contemporary reconstruction processes. how they were advocated, implemented and received.

Speaker

Eva Löfgren, senior lecturer in History of the Built Environment, Department of Conservation, University of Gothenburg, Sweden. Her research mainly concerns rural public space and the changing use and meaning of built environment. Currently involved in the interdisciplinary research project "*How was the Church of Sweden transformed into a national cultural heritage?*" funded by the Swedish Research Council, she explores the reconstruction processes of burnt historic church buildings and the changes and negotiations in significance and value that come with them. Within this project she has also conducted case studies on different church management regimes as well as on the selling out of Swedish parish churches.

13:00-14:30 Parallel Sessions

PANEL 21. Summer School Round-Up (Kerkzaal)

Participants of the University of Groningen/ INIRE Summer School present their findings of the week-long religious heritage summer school.

PANEL 22. Heritagization & tourism (I) (Kerkeradskamer)

Chair: Julia Martinez-Arino (University of Groningen)

PAPER 1. Dark tourism meets destination culture: The evolution of Jewish heritage travel

Over the past 3 decades I have helped pioneer the (re)discovery and documentation of Jewish heritage sites in post-communist East-Central Europe and championed them as travel and cultural destinations. I've been a hands-on protagonist and also have written critically about the process. When I began researching my first book, *Jewish Heritage Travel* in 1989/1990, almost any visit to a Jewish heritage site in the region was a form of "Dark Tourism." This went far beyond the death camps. I often had to slash my way through vines and undergrowth, and I knew I was probably the first person in decades to set foot in certain ruined places. The changes since then have been dramatic, regarding infrastructure, information sources, agencies of display and, importantly, deep-seated attitudes to travel, heritage, and Jewish presence (and fate) in the region. Ruins still abound, and many sites and experiences remain deeply tinged with "Darkness." But scholars, genealogists, tour guides, governments, and cultural and heritage entrepreneurs have studied, mapped and documented almost everything, and revived Jewish communities now are part of the mix. Once tragically neglected Jewish heritage sites have become attractions, increasingly on mainstream itineraries that mix the Dark with the Destination. Some have returned to religious use. Restitution has restored synagogues, cemeteries, and other sites to Jewish ownership – but this has also strained funds and sometimes led to conflict over how to use the sites and who should profit. I will examine these changes, focusing on certain places and specific cases. I will also reflect on how the concept of "Jewish heritage" has evolved; how "new authenticities" have developed via Jewish museums and culture festivals, the growth of a commercial Jewish heritage tourism industry, and the revival of Jewish communal life and identity -- and how even the term "Jewish" has taken on new definitions.

Speaker

Ruth Ellen Gruber has chronicled Jewish developments in Europe for three decades and writes frequently on Jewish heritage, revival, and tourism. Currently she directs the web site www.jewish-heritage-europe.eu. With her 2012 book *Virtually Jewish: Reinventing Jewish Culture in Europe*, she coined the term "Virtually Jewish" to describe how the so-called "Jewish space" in Europe is often filled by non-Jews. Her other books include *National Geographic Jewish Heritage Travel: A Guide to Eastern Europe*, first published in 1992; and *Upon the Doorposts of Thy House: Jewish Life in East-Central Europe, Yesterday and Today*. A former correspondent for UPI in Poland and elsewhere in communist Europe, she has written for many publications, both popular and scholarly. Her awards and honors include a Guggenheim Fellowship, Poland's Knight's Cross of the Order of Merit, and in 2015 the post of Distinguished Visiting Chair in Jewish Studies at the College of Charleston (SC).

PAPER 2. Religious heritage management today in Hungary through the example of Pécs

My proposal focuses on the city of Pécs in the southern part of Hungary as a case study to investigate the scholarly and urban management stand points of managing religious heritage today in Hungary. The city has numerous religious heritage sites from diverse ages such as the Early Christian time, the Ottoman period and plenty churches and religious buildings from the "modern time." Moreover, due to the closeness of the Balkan region there is also a significant Serbian minority in the city that has its own orthodox church as well. Accordingly Pécs has been in the center of monument protectionists' and heritage professionals' interests for decades (even during the Cold War period) but it could reach international acknowledgement only much later by becoming UNESCO World Heritage site (2000) and later European City of Culture (2010). It is very interesting to see the diverse phases of transformation how these examples have been secularized due to the lack of practice and the numerous transformation within each building because of the changing practice (or by restructuring a mosque into a catholic church due to the change of the inhabitants). Even though the historiography of these religious heritage examples is very reach by itself, the proposed presentation emphasizes the physical, functional and representational modifications through and due to the heritagization of these building. In this way the city and its religious heritage examples serves as tools to understand the new directions in practice and theory regarding religious heritage in Hungary.

Speaker

Melinda Harlov-Csörtán is a young researcher at the Centre for Social Sciences at the Hungarian Academy of Sciences. Her research interests are heritage studies, public space/sphere research,

cultural and social history of the 20th century, identity and representation. She studied (among many other subjects) art history, nationalism and cultural heritage management in both Hungarian and English-speaking educational institutions. Her PhD research topic is the establishment of UNESCO World Heritage Cultural sites in Hungary, as an international influence on the representation of these sites. At her research she focuses on the territory that gets heritagized and investigates the represented values, actors and time sections from that starting point. Her comparative approach is ensured also by becoming member of international research teams and attending both national and foreign scholarly programs. She has presented her research at over forty Hungarian and international conferences and published her findings at both types of scholarly publications too.

PAPER 3. Religion on the road. Tourism and Religion.

Visits into religious buildings and places, but also pilgrim travels became more and more popular in Europe within the last years. Therefore, it is worthwhile to have a theoretical look at this field of touristic ways of being "on the road" because it opens big chances for communication of the religious in heritage of our continent. Additionally, new opportunities and forms of usage of religious buildings are arising, like for example establishing bike lane- and highway-churches.

Speaker

Harald Schwillus (Würzburg, 1962). He studied Catholic theology, Classics, German studies, philosophy, pedagogy and pedagogical psychology at Würzburg, Rome and Berlin. In 1988, he acquired his diploma in Catholic theology, and his teaching qualification for grammar schools (1st state examination) in 1989. In 1991, he received his PhD in theology at Würzburg. After his second state examination for higher-qualified teaching in grammar schools in 1992, he worked as teaching fellow at Freie Universität Berlin from 1998 to 2005, and submitted his postdoctoral thesis in the teaching of religion at Bamberg in 2003. He has been professor for Catholic Religious Education at Halle-Wittenberg University since 2005. During that time, he chaired as vice dean for degree courses at the Faculty for Pedagogic Sciences from 2007 to 2010, and dean of the same faculty from 2010 to 2014. 2005-2007, 2009-2011 and since 2015, he is the executive officer of the Institute for Catholic Theology and its Education.

PANEL 23. Architecture & Religious Identity (Catechesatielokaal)

Chair: Lilian Grootswagers (FRH Europe)

PAPER 1. Transformations of Sacredness: Religious Architecture in Urban Space in 21st Century Germany

Religious transformations in German society, such as an increase in religious diversity and a decline in churchgoing, impact the form and meaning of religious architecture in urban space. Since a few decades a growing number of churches are reused, closed or demolished and synagogues and mosques are erected. The changing face of religion in contemporary society is mirrored by this transformation of the religious landscape. Many religious buildings play a role in the lives of people that transcends monofunctional usage, i.e. are confined to a liturgical use. They can function as identity markers beyond the religious identity of a person (e.g. Cologne Cathedral). Whereas, in the case of churches, traditional churchgoing declines, tourist visits however increase and church heritage is appreciated for its architectural and artistic characteristics. Here, successful concepts of adaptive reuse show the potential of religious heritage to employ new functions that fulfil societal needs. Furthermore, the build manifestation of Islam in Germany establishes itself from a peripheral presence in inconspicuous sites and buildings to a presence nowadays in assertive architectural forms and places. In recent years, synagogue architecture in Germany manifests itself with avant-gardist forms of experimental architecture that transcend one-dimensional forms of religious representation. Religious buildings are one of the most prominent ways in which religious presence manifests itself. The transformation of sacred space is not without dispute: emotion-laden discussions in the media give testimony to societal conflicts concerning power of presence (e.g. debates on church demolition, height of minarets, etc.). The functionality and symbolic presence of religious buildings are not restricted to their liturgical use, but encompasses functions and symbols that are of overall societal meaning and play an important role in negotiating ownership and identity discourses in urban space.

Speaker

Kim de Wildt received her BA in Religious Studies and her MA in Interreligious Spirituality at the University of Nijmegen. She completed her PhD at the Institute of Catholic Theology at the Technical University of Dortmund with a dissertation on Ritual in School. She was a research associate at the Seminar for Liturgical Science at the University of Bonn where she specialized in Sacred Space. She has been a lecturer at the Universities of Bonn, Cologne, Dortmund and Nijmegen and a member of the Global Young Faculty (2009-2011). Her research fields are Sacred Space, Ritual Studies, Liturgical Science and Religious Education. Main book publications: *Wandel und Wertschätzung. Synergien für die Zukunft von Kirchenräumen* (2017) (with Albert Gerhards), *Zwischen-Raum Gottesdienst. Beiträge zu einer multiperspektivischen Liturgiewissenschaft* (2016) (with Benedikt Kranemann/Andreas Odenthal), *Der sakrale Ort im Wandel* (2015) (with Albert Gerhards) and *With all senses: something for body and mind. An empirical study of religious ritual in school* (2014).

PAPER 2. Reuse of places of worship in Poland: architecture and values.

Poland is a country, where conversions of sacral objects to other non-religious functions are practically unacceptable. It is more difficult when our bond with the cultural tradition is very strong. But reuse of abandoned churches is not a new phenomenon in Poland as well. Adaptation gives a new life and chance to abandoned buildings. It is becoming more and more an urgent and very complex issue in which religious opinions, cultural awareness, emotional attachments, rational and economic arguments all play a part. This paper explores the adaptive reuse of places of worship in Poland. Selected projects of reuse of sacred buildings, both churches and monasteries, for non-religious or extended purposes will be presented. These architectural solutions show that a sensitive adaptive reuse that respects both the building and old and new uses are best achieved when all values are taken into consideration. The architects' respect for the existing historic substance is visible, which makes these projects a good example of coexistence of historical and contemporary architecture. The following projects are an example of a successful adaptation of places of worship, where cultural, historical and religious values of sacred buildings have been preserved and their symbolic character has been taken into consideration. The aim of the paper and my research work is to find solutions that work with the building, not against it, solutions that preserve the character and identity of the sacred building and does not evoke negative emotional reactions among the population and maintain dignity within the identity of architecture.

Speaker

Maria Arno is a second-year PhD student of Warsaw University of Technology, Faculty of Architecture. During master studies, she was highly interested in conservation and revitalization of sacred objects in defense architecture. Her MA thesis "Sacrum in secular defensive architecture. The project of the church in the Modlin Fortress" has been highly rated in 2016. She worked as an architect in an architectural office, which specializes in conservation and revitalization of historical architecture monuments, made conservation projects for historic sacred buildings. Since 2016, she conducts research on possible adaptive reuses of sacred buildings in Poland, in particular ethics, cultural, architectural and religious aspects at Warsaw University of Technology, Sacred and Monumental Architecture Unit.

PAPER 3. Developing historic churches in post-secular Scandinavia

This study maps and analyses how the changing religious landscape of Europe transforms the roles and obligations of heritage institutions. During recent years, there has been a general development in Scandinavia, and many other European countries, of decreasing numbers of worshippers and members in the traditional Christian denominations. Responding to this situation numerous projects have been launched by actors from heritage institutions, civil society and church institutions to find new models to manage and sustain the heritage of churches. The study departs from two Swedish development projects connected to historic churches. These projects join actors from the heritage sector, the Church of Sweden and civil society in collaborative situations. How are the roles and obligations of the various actors negotiated? How are views on the heritage of the Church expressed, assembled and modified? A comparison of the two case studies with the situation in Norway and Denmark contributes to the analysis. These neighboring countries display similarities, but also distinct differences. The management of the cultural heritage of the Lutheran Church of Sweden is regulated through heritage law since it ceased to be State Church in the year 2000. The new legislation is intended to protect the cultural heritage values of the Church of Sweden, recognizing these values as

a common heritage. At the same point, the legal ownership and the obligation of protecting the churches was transferred to the Church of Sweden, while heritage institutions remain responsible of monitoring that the protection is being upheld. The results show that the interaction between the church, civil society and heritage institutions are tentative and uncertain and that the observed processes lack commonly understood objectives on a practical level. The situation can be affected by vaguely defined goals in legislation and agreements, or by conflicting interests of the different actors.

Speaker

Maria Nyström is a PhD student at the Department of Conservation at the University of Gothenburg. Her research is part of the interdisciplinary project How did the Church of Sweden Become National Heritage? Her thesis is focused on the change in values and contemporary transformations of built religious heritage. She previously holds a MSc in Conservation from the University of Gothenburg. Her research interests also include: heritage planning, architectural history, industrial heritage and adaptive reuse of historic buildings.

PANEL 24. Historical perspectives on religious heritage (Hemelkamer)

Chair: Mathilde van Dijk (University of Groningen)

PAPER 1. Empathic Encounters: Historical Anthropology and the Restoration of Religious Emotions from the Past

My paper will discuss how secularism affects the empathic understanding of religious language, symbolism and the understanding of the ritual as performed in the Middle Ages. The focus of my paper will be on the French intellectual tradition with its strong influence of the social sciences and historical anthropology in particular. The anthropologist takes the universal dimension of the human mind as a starting point, by which s/he tries to overcome historical, cultural or philosophical biases. The adoption of this academic attitude also implies an attempt to overcome categories such as 'primitivism', 'superstition' or any other totalizing view on history such as the division in periods (before and after the *ancien régime* for instance). In French historiography, the reference to the French Revolution as the original event of History has been very strong. This Copernican view on a secular view of history affects in particular the way the religious past has been studied. As I intend to show, the emergence of historical anthropology as a discipline that is particularly influential for the study of the Middle Ages should be understood within this particular paradigm. The French Revolution was an event that destroyed almost the entire nobility in France (including its social, cultural and economical networks abroad), but also the religious past was put into ashes. As a result, French religious culture, which has been so traumatically destroyed, had to find new ways in dealing with its heritage. In the universities, scholars of the French *ancien régime*, who were often monks and nuns, had to find new ways in dealing with the religiousness of their culture in order to preserve a heritage that now had to be accepted within the frame of a secular academic language. As I will show, historical anthropology can be seen as an attempt to restore the emotional understanding of religious sources and their cultural mentality, seeking to overcome cultural distances in time and space. Not only can historical anthropology be helpful for the recovering of the loss of religious language, but also for the way in which this language has been connected to the visual arts and religious practices, such as rituals. Thus, the religious past can be understood with more empathy by using methods that do not function mechanically or antagonistically, but rather liberates religious language from an imposed secular counterpart.

Speaker

Babette Hellemans finished a PhD (co-tutelle de thèse) at the University of Utrecht and at the Ecole des Hautes Etudes en Sciences Sociales (EHESS, Paris) in 2006. She finished a BA in History, a BA in French and a doctorate in Medieval Studies. Prior to her position in Groningen in 2010, Hellemans has been a postdoctoral scholar at the department of Religious Studies, Utrecht University. She visited the Humanities Centre, Johns Hopkins University (Baltimore, USA) in 2007 and was Fellow at Wolfson College, Oxford (UK) in 2015.

PAPER 2. Pietist Ecumenism and the Heritage of Tolerance

My paper seeks to demonstrate how ecumenical Christianity developed into a certain heritage that could provide platform for religious reconciliation at time of confessional divide and contestation between congregations and traditions. The paper's point of departure is a specific study case – that of German ecumenism pursued by Protestant and Catholic Pietists since the late seventeenth century. Arguing for the “religion of the heart” instead of adherence to dogma, Pietists opened the door for interconfessional appeasement that meant to allow everyone to practice his/her own confession or even religion –in this case pertaining also to Jews – without any external coercion or contestation. In the German case, since the late eighteenth century this kind of ecumenism offered a bridge between Germans of different denominations in the path towards national unity. And although not always successful in practical terms, supporters of ecumenism established a pattern of religious and cultural exchange that could ease tension among believers. This pattern, as I contend, manifested itself also in transnational sense, connecting between believers in different states and continents, thus helping to create more harmonious communities constituted of multiply confessions. However, in the post-secular age ecumenism seemed to transcend the strict religious perspective. As anthropologist Tala Asad and political scientist Elizabeth Shakman Hurd argue, the religious and secular categories are rather evasive and not clearly distinctive. In this context ecumenism might imply on the engagement of the church in practices promoting solidarity between people, inculturation, exchange and dialogue. Ecumenism in this sense proposed the concept of “religions/ideologies in dialogue”, thus investing the original “religion of the heart” with modern meaning of open discourse between traditions of belief. I argue, therefore, that the Pietists’ attempt to avoid conflict between religious creeds and doctrines evolved into a heritage of tolerance towards various believers (and non-believers) while at the same time call the attention to the common denominators between them.

Speaker

Doron Avraham is a senior lecturer at the General History Department in Bar Ilan University, Israel. His main field of research and teaching is modern German history, with a focus on the history of political thought, nationalism and religion. His first book about Prussian conservatism was published in Germany, and currently he is completing a book about German neo-Pietism, nationalism and the Jews. He also published articles about German liberalism and militarism, the history of German welfare policy, and German Jews and the concept of race.

PAPER 3. Sacral Topography and Religious Heritage: The Case of Dordrecht (1028-2012)

In 2012 I published a historical catalogue of all religious buildings in the city of Dordrecht (province of South Holland) over the past thousand years. Apart from documenting the data about many churches (the oldest one built in 1028), chapels, monasteries, and other religious locations that have existed and still exist in a specific region, I wanted to provide a solid basis for studying sacral geography in the context of long-term religious history in the widest scope of the discipline. I explored a method of mapping all ‘holy places’ created by different people and communities to practice their religiosity. I will present a survey of the local historical sacral geography, illustrating processes like the establishment of a spatial infrastructure of medieval Christendom, the first wave of repurposing after the Reformation, the explosion of religious dissent in the modern era, and the growing challenge of dealing with religious places in present times. Overall, I hope to contribute to developing a method of data collecting, combining religious history, heritage and diversity.

Speaker

Fred van Lieburg is professor of religious history in the Faculty of Humanities at Vrije Universiteit (Free University) Amsterdam. He co-ordinates the Amsterdam Centre for Religious History.

15:00-16:00 Parallel Sessions

PANEL 25. Art & Imagination (Kerkzaal)

Chair: Elza Kuijk (University of Utrecht)

PAPER 1. Colouring Delft Blue: navigating diversity and difference through ‘typical Dutch’ design

The lives and bodies of women with migrant backgrounds in the Netherlands are subjects of public debate about cultural identity, gender equality and democratic citizenship in the Netherlands. Religious women in particular are seen as the victim of oppressive cultures and religions that need to be rescued (Scott 2018). The everyday lives of women are often invisible, ignored and rendered insignificant so far as within these everyday lives no violence occurs caused by the cultural community and particularly the men (Abu Lughod 2015). This paper argues that design can contribute to women's (self-)positioning as 'capable of designing solutions for their own problems' (Gorashi 2010). Its main argument is that it opens up conversations about the structural inequalities these women face in contemporary Dutch society, while offering a visual language for their belonging in the Netherlands as Dutch women of African origin. The paper will reflect on the experiences with using the process of making design as an intersectional process; creating a space in which dialogue between actors can emerge across disciplinary (academic, arts and civil society) and social categories (religious/secular, class, ethnicity, race, culture) without denying how these categories influence the everyday lives of the participants.

Speakers

Brenda Bartelink (PhD) is a senior researcher based at the Faculty of Theology and Religious Studies at the University of Groningen. She conducts qualitative and ethnographic research on the intersections of religion, secularity, gender and sexuality in Sub Sahara Africa and Western Europe. She is interested in how people and civil society actors in everyday practice navigate problems and issues that are subject of moral contestation and polarization. She has a special interest in societal impact of research on religion and in the collaboration between research, policy, civil society/ activists, and artists.

Gabriela Bustamante is a designer of Mexican descent at Design that Matters and a design teacher at The Hague University of Applied Sciences. She addresses social challenges through design practice, combining visualizing power with craftsmanship techniques. Gabriela has developed methodologies that draw on design to create a solution space for questions around cultural diversity. Her project 'To Kiss or Not To Kiss. A new souvenir for a multicultural country', in which she used Delft Blue as a technique and visual language to represent cultural diversity in the Netherlands, is an example: <http://tokissornottokiss.com>.

PAPER 2. (Post)Secular Imaginations of Religion and Spirituality in Fantasy and Science Fiction

Science fiction and fantasy are often seen as utopic genres, playgrounds for the imagination, which allow experiment with ideal societal and cultural arrangements, which are not yet realities today. Thus, in the famous television series *Star Trek* (1966-1968), a Russian navigator works with a largely American crew on the spaceship Enterprise, at the height of the Cold War, and the first African-American and Caucasian kiss is exchanged, at least on television. At the same time, female crew members sit behind their typewriters in their miniskirts and leave their jobs when they get married, as was still a reality at the time, in which the series was made. This points to another aspect of science fiction and fantasy: as a mirror of current society and cultural development. In this paper I would like to focus on the dialectics of utopia and mirror as far as the aspects of religion and spirituality are concerned. These are important aspects in both genres: in the invented universes of fantasy, religion is a fixed element, but the same is true of many science fiction novels, films and television series. I will study how the authors of these media texts represent religion and spirituality. I will argue that their images of religion do not only reflect but also participate in the debate about religion under (post)secularism. I will work from three examples: Frank Herbert's two trilogies of novels *Dune* (1963-1985), the three trilogies of the film series *Star Wars* (1977-) and the novels (1996-) and TV series *Game of Thrones* (2017-).

Speaker

Mathilde van Dijk - University of Groningen, is a cultural historian, specializing in the Middle Ages, particularly in the history of Late Medieval Reform and gender. Heritage is a recurrent theme in her work, for instance in her project on the appropriation of the Church Fathers and her work on the re-use of Early Church saints. In addition, she studies the re-use of the late medieval reform movements such as the Devotio Moderna and Humanism as markers of contemporary Dutch culture and

spirituality. Finally, she works on medievalism and popular culture, more specifically in film and television.

PANEL 26. Musealization of Religion (II) (Kerkeradskamer)

Chair: Lieke Wijnia (University of Groningen)

PAPER 1. Religious Sites as Museums: Contesting the Display of Belief in Cyprus

The destruction, transformation, appropriation of religious sites has been acknowledged as a significant component of conflict between co-habited groups that distinguish each other as self and the Other. The conversion of such sites into museums and of religious objects into museum artifacts may be suggested as a neutral solution to contesting claims; however, this policy usually aims at their desacralization, secularization, and neutralization, which might meet with resistance, opposition, and strategies of accommodation. As political institutions, museums mirror the power relations and cultural dominance in a given society. They have potent roles in controlling and shaping collective memories by deciding what to preserve, store, and how to represent and interpret them. However, labeling sacred artifacts 'cultural heritage' or religious sites 'museums' does not easily remove them from religious and emotional meaning for people, who may contest and resist the secularizing practice of museums, and continue to claim the right to practice religion inside the place. Such modernist transformations guarantee neither the 'neutralization' of sacred sites nor the 'disciplining' of citizens according to the state's principles. This paper focuses on two comparative case studies from Cyprus, one Christian monastery in the Turkish Republic of Northern Cyprus, which was converted into a museum after the division of the island, and one Muslim convent in the Republic of Cyprus, which has been run like a museum under the Department of Antiquities. This paper argues that these two sites function neither entirely as museums nor as religious sites. They are analytically liminal and metaphorically in a transitional stage. The paper is based on ethnographic research conducted in Cyprus between 2010-2012.

Speaker

Rabia Harmanşah is a cultural anthropologist with specializations that include political anthropology, religion, politics of memory, material culture with area emphasis on Cyprus, Turkey, the Middle East, and Eastern Europe. She completed her Ph.D. in Anthropology at the University of Pittsburgh and is currently a Philipp Schwartz Initiative Fellow at the University of Cologne, Germany.

PAPER 2. Meaning through display: Religious objects and their presentation in museum spaces

The display of an object can dramatically change the viewer's experience of that object. A religious object, or an object formally used in ritual, demands extraordinary attention because of the ritual exchanges that surround it which are historically contingent. Religious practice can form an important part of people's cultural inheritance and objects that relate historically or contemporaneously to religious space or ritual have particular resonance. For museum and heritage professionals, display and interpretation of religious objects is an increasingly urgent topic, especially within museum contexts. The repatriation of sacred objects to former colonised people is a major contemporary issue. Meanwhile, globalisation has resulted in the co-existence of many different religions and, consequently, sacred objects in public space, posing challenges for curatorial teams. Using evidence from initial field work in museums such as; Chester Beatty Library, Dublin, St. Mungo Museum, Glasgow and the 'Faith in Birmingham' exhibition in the Birmingham Museum and Art Gallery, this paper will discuss: What is the provenance of the ritual/religious objects' on display?; How does the ritual/religious objects' environment mediate understandings of it?; How does museum visitor behaviour impact understandings on the ritual/religious objects' on display? Traditionally, a museum is a secular space which selects and elevates objects. Literature in Museum Studies often draws parallels to museums and temples, as well as comparing particular museum objects to religious relics. However, the 'museumification' process can present an obstruction by overwriting the object's sacred properties, and placing emphasis on its historical, aesthetic or cultural meanings instead. This paper intends to highlight the ways museum space mediates meanings of objects which were intended for ritual use.

Speaker

Emma McAlister is a second year PhD Candidate in the History department of Queen's University Belfast, funded by DfE. With a background in Museum Studies, her research is centred around ritual/religious objects from Abrahamic religions. Her project investigates how space and display, along with ritual performance, impacts on the understanding of these objects. The research is concerned with the active symbiotic relationship of 'sacred' and 'profane,' and how these properties are constructed and maintained by strict rules and/or taboos. This will be investigated using a case study approach at distinct sites such as sacred spaces, museum spaces and secular spaces. Within these spaces the project will consider the institutional history, object provenance and use ethnographic interviews to gauge the objects' change over time and their contemporary understanding. Emma's broader interests include material culture studies, architecture, art history and religious history. Emma has contributed to the QUB public history blog: <https://qubpublichistory.wordpress.com/2018/02/05/the-authentic-historic-site-museum-a-consideration-of-our-lord-in-the-attic-museum-within-a-21st-century-context/>

PANEL 27. Church & Village Life (Catechesatielokaal)

Chair: ntb.

PAPER 1. Belonging without (Necessarily) Believing: Japanese Ritual Theory in a Groningen Village

Religious heritage is not merely a material affair. Ritual practices, community belonging, and storytelling are all part of the intangible heritage of religion. Identification with such intangible heritage is not necessarily dependent upon religious belief or institutional membership. In this paper, I will discuss the case of a small church in a village in the province of Groningen. The church had hardly been used for years, but villagers successfully reinvented it as a communal space a few years ago. Among the events they organise are annual “Christmas gatherings”, in which the majority of the village population participates, regardless of personal religious affiliation. The gatherings have most of the components of a traditional Christmas service – songs, a story, a nativity play, even a liturgy – but there is no priest, and no confession of faith. How are we to interpret such innovations? Following Michael Puett, who has applied ancient Chinese theories to his analysis of contemporary US society, I propose that we use Japanese ritual theory to interpret the Groningen Christmas gathering. The villagers have created something akin to a Shinto *matsuri*, centred on shared communal rituals, which are perceived as “traditional” while simultaneously subject to continuous adaptation. Religious belief is optional, and some may take it very seriously, but it is no condition for participation, and is not discussed explicitly during the event. As a space for *matsuri*, the church has become a symbolic and literal centre for the creation of a local community (*kyōdōtai*), similar to a Shinto shrine. As I will argue in this paper, the transformation of religion into intangible community heritage is not an indication of “believing without belonging”, but – *pace* Davies – the exact opposite: belonging without (necessarily) believing. European churches may be going the Japanese way.

Speaker

Aike P. Rots is an associate professor in Asian studies at the University of Oslo. He holds a PhD from the University of Oslo, an MA degree from SOAS, University of London, and BA degrees from Leiden University. He is the author of *Shinto, Nature and Ideology in Contemporary Japan: Making Sacred Forests* (Bloomsbury 2017) and the co-editor (with Mark Teeuwen) of *Sacred Heritage in Japan* (Routledge, forthcoming) and *Formations of the Secular in Japan* (special issue of *Japan Review*, no. 30, 2017). He has written articles and book chapters on a variety of topics, including modern Shinto, sacred space, religion and politics in Vietnam, and Japanese Christianity. Recently, he was awarded a Starting Grant by the European Research Council for his project *Whales of Power: Aquatic Mammals, Devotional Practices, and Environmental Change in Maritime East Asia* (2019-2023).

PAPER 2. How a Church Revived

Without a new impulse, the Protestant church known as the Redbadtsjerke in Jorwert would no longer be in use for church purposes. That would have been a great pity for this Romanesque church

dating from the twelfth century. For almost 1000 years, the Word of God has been heard here - in many different languages. And in the church, the local community has celebrated, grieved and married. The church has played a major role in the surrounding area and beyond. Ten years ago, the life of the church seemed to have come to an end. The Protestant Church in Jorwert, now merged with the villages of Jellum, Weidum and Bears, had as good as died out. Before long, the Church Council would no doubt abolish itself and this would then lead to the end of Sunday celebrations in Jorwert. It didn't happen. Around 2010, the Nijkleaster Foundation approached the Westerwert Church Council with a very special question. They asked if they could use Jorwert as a centre for building a Protestant monastery. They wondered if they could start it the Redbadtsjerke, and they asked if the Council would support it, as a church, with time and money. The Protestant Church said "yes," and here we are seven years on. The monastery has not yet been built, but construction will probably start at the end of this year. In the meantime, the church is in full use, several times a week, and the church has undergone two major renovations so as to provide more space for guests. And perhaps even more importantly, spirituality has gradually returned to the village. How a church revived...

Speaker

Gerko Last (1973) has been involved with the Alde Fryske Tsjerken Foundation since 2013, including briefly taking on the role of acting director. Within the Foundation, he is involved in communication, fundraising and tourism. In addition, Gerko Last works for a large number of charities from his office *Last Communicatie & Fondsenwerving*, including various churches and ecclesiastical societies. Since 2012, he has been involved as a fundraiser with Stichting Nijkleaster, which is working hard to found a new Protestant monastery in Fryslân.