

Religion and the Production of Difference

Annual Conference of the Dutch
Association for the Study of Religion

October 30 – November 1, 2019



university of
 groningen

faculty of theology and
 religious studies



Centre for Religion,
 Conflict and Globalization



Nederlands Genootschap
 voor Godsdienstwetenschap

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1. The Conference

The Dutch Association for the Study of Religion

The NGG is one of the oldest national organizations for the study of religion worldwide. It was founded in 1947 on the initiative of Gerardus van der Leeuw (1890-1950), professor of Phenomenology of Religions at the University of Groningen (a public university, or Rijksuniversiteit) as of 1918. In 1945, van der Leeuw became Minister of Education, Arts and Sciences (“Onderwijs, Kunsten en Wetenschappen”) under the first Dutch government after World War II, and he was instrumental in the reorganization of higher education in the postwar era. Documents that are preserved in the archives of van der Leeuw at the University Library in Groningen make it clear that he saw the foundation of the NGG as a necessary step to provide a solid institutional basis for scholars of religion to engage in interdisciplinary conversation. In the beginning, the acronym NGG stood for Nederlands Genootschap van Godsdiensthistorici (“Dutch Association for Historians of Religion”), but later the name was changed to its current form to express the interdisciplinary character of the study of religion.

Gerardus van der Leeuw was part of a tradition, usually referred to as the ‘phenomenology of religions.’ Since the end of the nineteenth century, chairs for History of Religions or Comparative Religion have been established at the public Universities of Leiden, Amsterdam, Groningen, and Utrecht. The discipline developed into an academic field that was distinct from Christian theology. The academic study of religion analyzes the history and the contemporary forms of religion from a non-confessional and critical perspective. In its present form, the academic study of religion is firmly established as a discipline within cultural studies and it collaborates closely with the social sciences, anthropology, and historiography.

For more information, see their website: www.godsdienswetenschap.nl.

The Organizing Committee

This year’s organizing committee consists of Dr. Kim Knibbe, Dr. Méadhbh Mclvor, Dr. Joram Tarusarira, Prof. Dr. Todd Weir and Dr. Clare Wilde. The members of this committee are based at the University of Groningen. Several of them are linked to the Centre for Religion, Conflict and Globalization, co-sponsor of the conference.

This centre engages in cutting-edge research, policy advice and analysis that seeks to develop alternative conceptual and practical approaches to understanding “religion” and its relationship with politics and society. Researchers within the Centre for Religion, Conflict and Globalization explore religion’s entanglement with issues related to migration, gender and sexuality, development, human rights (especially Freedom of Religion or Belief), conflict resolution and peacebuilding across multiple geographical, cultural, political, economic and historical contexts.

The Centre hosts regular seminars and master classes from visiting scholars, workshops and policy meetings and provides analysis on current events through their blog, The Religion Factor.

The Subject: Religion and the Production of Difference

It is well established within the field of religious studies that what is studied as “religion” today may not have been labeled as such in the past. Additionally, phenomena that contemporary scholars of religion study may not self-identify as religious. Despite these

contested categories, “religion” has become an accepted category in societies around the world. It is a label to be claimed or rejected, or otherwise related to (for example, by those who call themselves ‘spiritual but not religious’); a phenomenon to be fought against or fought for; a societal actor that can claim rights within particular legal frameworks, regulated by various forms and levels of governance, or a superstitious holdover that should be argued out of existence.

Reflecting these tensions in the identification of religion, this conference hosts panels that examine religion in relation to the production of difference at various levels of society (e.g. religious-non-religious, but also in relation to ethnicity and gender, national identity etc.). In highlighting the role of religion in the production of difference, we aim also to draw attention to the ways that religious practices, identifications, and alliances establish 'sameness' through the fixing of meaning (e.g. “normative” practices or textual interpretations) and the delineation and legitimation of authority. Towards this end, we are interested in the lexicon of “religion” in various traditions, times and places (e.g. “Islam” as *dīn* but also *umma*). But also those practices, identifications and forms of authority that selectively use the category of “religion” (such as evangelical and Pentecostal Christians, who reject the term for themselves but apply it to others), and those which have been defined in an oppositional or other relationship to “religion” (such as secularist or spiritual actors).

We aim to have a representation of scholarship on different historical periods, regions in the world and theoretical perspectives. Through the invited plenary sessions and keynotes, we will bring different strands of scholarship in conversation with each other around the conference theme.

2. Locations



Faculty building
(Court room + rooms 030, 125, 253)
Oude Boteringestraat 38
9712 GK Groningen



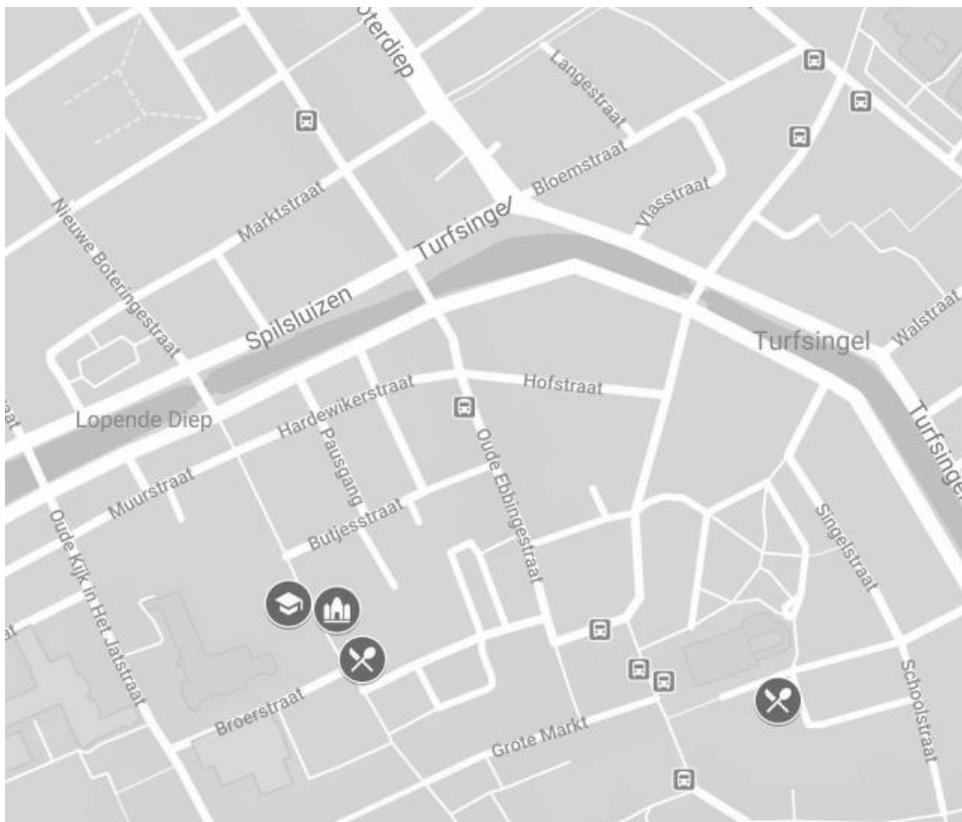
Van Swinderen Huys
Oude Boteringestraat 19
9712 GC Groningen



Doopsgezinde Kerk
Oude Boteringestraat 33
9712 GD Groningen



't Feithuis
Martinikerkhof 10
9712 JG Groningen



	Thursday, October 31st	
09:00-10:30	<p>Parallel sessions</p> <p>1. Entangled Differences: Studying Religious Multiplicity in Frontier Zones Convener: Birgit Meyer Speakers: Martin Luther Darko, Joseph Fosu-Ankrah, Murtala Ibrahim</p> <p>2. Secular Institutional Structures and the Production of Sameness in contexts of Religious Pluralism Convener: Katja Rakow Speakers: Helena van Coller, Erik Meinema, Katja Rakow, Annelise Reid</p> <p>3. Public Policies and the Production of Religious Difference Convener: Julia Martínez-Ariño Speakers: Merve Kayikci, Julia Martínez-Ariño, Méadhbh Mclvor, Maria Vliek</p>	<p>Doopsgezinde Kerk</p> <p>Court room</p> <p>Room 125</p>
10:30-11:00	Coffee break	Doopsgezinde Kerk
11:00-12:30	<p>Plenary session</p> <p>Roundtable: Worldview and Levensbeschouwing: Productive Terms for Religious Studies? Led by Todd Weir, with Hans Alma, Markus Davidsen, Brenda Mathijssen, Anja Visser</p>	Doopsgezinde Kerk
12:30-13:30	Lunch break	Van Swinderen Huys
13:30-15:00	<p>Parallel sessions</p> <p>1. Entangled Differences: Studying Religious Multiplicity in Frontier Zones Convener: Birgit Meyer Speakers: Mariam Goshadze, Angelantonio Grossi, Kauthar Khamis</p> <p>2. Religion and Harmful Practices: the Production of Difference in Global and Local Response to Gender-Based Violence Conveners: Brenda Bartelink, Tamsin Bradley, Chia Longman Speakers: Sarah Fisscher, Sivane Hirsch, Elisabet Le Roux, Oka Storms and Edien Bartels</p> <p>3. Public Policies and the Production of Religious Difference Convener: Julia Martínez-Ariño Speakers: Idowu Akinloye, Brenda Mathijssen, Ayse Polat, Jelle Wiering</p>	<p>Doopsgezinde Kerk</p> <p>Court room</p> <p>Room 125</p>
15:00-15:30	Coffee break	Doopsgezinde Kerk
15:30-16:45	Keynote by Heleen Murre-van den Berg: Middle Eastern Christians on the Move: Permutations of (Religious) Difference	Doopsgezinde Kerk
19:00	Dinner	't Feithhuis

	Friday, November 1	
09:00-10:30	<p>Parallel sessions</p> <p>1. Islam versus Judeo-Christian-Secular-Humanism? Islam-inspired politics and National Identity in the Netherlands after the Turn to the Right Conveners: Ernst van den Hemel and Sakina Loukili Speakers: Tahir Abbas and Gulnaz Sibgattullina, Fouzia Outmany</p> <p>2. Booklaunch: “Global Trajectories of Brazilian Religion: Lusospheres” Speakers: Linda van de Kamp, Joana Bahia, Cristina Rocha and Andréa Damacena Martins Discussant: Julia Martínez-Ariño</p> <p>3. Religie in het Onderwijs (in Dutch) Coördinator: NGG werkgroep Religiewetenschappen en Onderwijs, Markus Davidsen Sprekers: Marjo Buitelaar, Birgit Meyer, Marije Verkerk</p>	<p>Room 125</p> <p>Doopsgezinde Kerk</p> <p>Court room</p>
10:30-11:00	Coffee break	Doopsgezinde Kerk
11:00-12:30	<p>Plenary session</p> <p>Roundtable: Theorizing from the South in the Study of Religion Led by Joram Tarusarira, with Diana Jeater, Kofi Simon Appiah, Ramona Jelinek-Menke</p>	Doopsgezinde Kerk
12:30-13:30	Lunch break	Van Swinderen Huys
13:30-14:30	<p>Plenary session</p> <p>Roundtable: Ethnographic Objects and the Study of Religion in Groningen Led by Erik Meinema, with Iris Busschers, Lammert Leertouwer, Joram Tarusarira, Marleen de Witte</p>	Doopsgezinde Kerk
14:30	Closing	

4. Keynote speakers

Charles Hirschkind: “What a 12th Century Muslim says to a 21st Century Christian in Andalusia: Inheriting a Complex Religious Identity”

From the late 19th century to the present, many Spaniards—particularly those residing in the nation’s south—have come to feel that contemporary Andalusia is linked in vitally important ways with al-Andalus (medieval Islamic Iberia), and that the challenges faced by Spaniards today—and by Europeans more broadly—require a recognition of that historical identity and continuity. Discovering themselves to be inheritors of an historical identity deeply marked by the Islamic tradition (an identity insistently denied and erased within Spanish nationalist discourse), these men and women have found Islam to be integral to their lives in ways that upset their coordinates of identity, as Europeans, Spaniards, or Andalusians. In this talk, I want to think about historical memory as a medium of religious identity, or more precisely, of a religious interpellation addressed to a subject outside the bounds of that religion. While it is common to think about the legacies of al-Andalus as “cultural” rather than religious, neither of these modern terms, I argue, can do justice to the disruptive impact of the Iberian past on those who listen to its call. Drawing on the archive of Andalucismo, this talk asks: what does it mean for a modern European Christian to be the inheritor of a Muslim past?

About the speaker

Charles Hirschkind is associate professor of anthropology at the University of California, Berkeley. His research interests concern religious practice, media technologies, and emergent forms of political community in the urban Middle East and Europe. He has published two books, *The Ethical Soundscape: Cassette Sermons and Islamic Counterpublics* (Columbia 2006) and *Powers of the Secular Modern: Talal Asad and his Interlocutors* (co-edited with David Scott, Stanford 2005). His forthcoming book, titled *A Feeling for History: Romanticism, Islam, and the Tradition of Andalusismo* (Chicago) is based in southern Spain and explores some of the different ways in which Europe’s Islamic past inhabits its present, unsettling contemporary efforts to secure Europe’s Christian civilizational identity.



Heleen Murre-van der Berg: "Middle Eastern Christians on the Move: Permutations of (Religious) Difference"

In Europe and elsewhere, Middle Eastern Christians migrants are often perceived to have fled the pressures of religious difference, taking refuge in more congenial environments where religious difference is not supposed to lead to societal discrimination and exclusion. This contribution intends to investigate both ends of this movement, showing how religious difference in the Middle East often functions different from how outsiders tend to see it, and how religious difference in Europe has ramifications that are often overlooked, also and especially for newcomers. The varied and substantial literary production of these Middle Eastern Christians, a source that so far has been largely overlooked, constitutes a rich source for such an inquiry. Such an investigation should contribute to a better understanding of how religious difference is created, maintained and transformed, as an important aspect of communal identity formations which is simultaneously intertwined with adjacent and sometimes cross-cutting categories such as language, ethnicity, class and regional provenance.

About the speaker

Heleen Murre-van den Berg (PhD Leiden 1995) is vice-dean of the Faculty of Philosophy, Theology and Religious Studies, director of the Institute of Eastern Christian Studies and professor of Eastern Christian Studies at Radboud University. Earlier, she held the chair of professor of World Christianity, especially in the Middle East, at Leiden University where she also served as vice-dean of the Faculty of Humanities. She published extensively on Christianity in the Middle East, especially on the Syriac/Assyrian traditions. Recent publications include (with S.R. Goldstein-Sabbah, eds), *Modernity, Minority, and the Public Sphere: Jews and Christians in the Middle East* (Brill, Leiden, 2016) and *Scribes and Scriptures: The Church of the East in the Eastern Ottoman Provinces (1500-1850)* (Louvain: Peeters, 2015). In 2017, she was elected a member of the KNAW (Koninklijke Nederlandse Akademie van Wetenschappen) and she received the Hans Sigrist Prize of the University of Bern. In March 2019, she won an ERC-Advanced Grant for the research proposal 'Rewriting Global Orthodoxy: Oriental Christians in Europe (1970-2020),' to be executed at Radboud University (Faculty of Philosophy, Theology and Religious Studies), from October 2019 onwards.



5. Panels and Abstracts

Wednesday October 30: 15.15 – 16.45

Food and Religious Plurality 1

Location: Court room, Oude Boteringestraat 38

Convener: Birgit Meyer

Speakers: Rashida Alhassan Adum-Atta, Nina ter Laan, Shaheed Tayob

Panel abstract:

What, with whom, when and how people eat and drink is framed through specific food regimes. People incorporate food in deeply embodied ways that become part of their digestive system, gustatory apparatus and habitus. Eating and drinking fundamentally shapes their being in the world on multiple levels – biological, affective, social, ethical. Being natural *and* cultural, food is at the same time a biological necessity and a powerful social-cultural phenomenon that underpins embodied identities and a sense of community, (non)belonging, and difference. Wherever people who embrace different food regimes meet, there is potential for tensions. At the same time, sharing food and eating and drinking together may instigate (new) senses of togetherness and sociality. If, as the saying goes, people *are* what they eat, the question is how they negotiate plural food regimes. Doing so is not merely a matter of personal taste, but also involves legal arrangements, state regulations, institutional policies and cultural or even national sensitivities. Food being a vital matter, a focus on different eating practices and their transformation offers a productive entry point into negotiations of how to coexist in plural environments that involve people with various religious, ethnic and cultural backgrounds. As a fundamental religious matter, food forms a productive entry point for exploring religion and the production of difference.

Individual abstracts:

- **Mocking Hunger! – Sprinkling Kpokpoi on ‘Ga’ Lands during Homowo Festival**

Rashida Alhassan Adum-Atta

Every year the Ga celebrate the end of a period of extreme hunger with a maize meal called *Kpokpoi*, in a festival to mock hunger; Homowo. The Homowo festival is a combination of an annual agricultural festival and commemorative event that re-inscribes the importance of maize as a staple in the Ga community and the Ga history. The festival is a reminder of people’s vulnerability and dependence on food and an invocation for the blessings of the deities/God on the crops to supply the community with its daily needs. *Kpokpoi* is prepared with the primary ingredients of steamed fermented corn meal, palm nut soup and smoked fish. The meal is sprinkled around the community by the Chiefs and community leaders. The significance of this is to hoot at hunger, thank the gods for their assistance in ending the period of hunger, and to seek their assistance to ensure abundance of food in years to come. Guided by Marion Kilson’s ethnographic works on the Ga, I am interested in telling the *Kpokpoi* story as a pivot of unity through the sharing of food and the superstitions associated with it, especially within a predominantly Muslim community of Madina Zongo.

- **“I absolutely have to do my groceries at the Lidl!” Dutch and Belgian converts in Morocco performing a European Islam in Morocco through food**

Nina ter Laan

This paper focuses on eating habits among Dutch and Belgian converts, who have performed *hijra* (the religious-inspired migration to a Muslim country) to Morocco. I argue that the converts perform a kind of Muslim Europeanness through food, resulting in a mixed Euro/Moroccan food culture. Expecting simple access to a *halal* diet as an important benefit of living in a Muslim majority country, the converts find a perplexing reality. On the one hand, they tend to embrace, even idealize, Moroccan cooking and eating habits. The traditional Moroccan marketplace (*souq*) for example, is incorporated in white upper-class hipster culture narratives of climate consciousness, organic eating, alongside reverence of the Prophet. At the same time, the quality of particular ingredients, shortage of European products, and different hygiene standards can be a source of frustration. Disillusionment and home-sickness can be met with attempts to get a hold of European products and ingredients to create familiar dishes. Others set up restaurants, and businesses dealing in European foods. Whether positive or negative, local food practices are often assessed in reference to mechanisms of distinction, processes of ethical self-formation, and religious (im)perfection. This creates a sense of community among the converts, as well as produces difference regarding Moroccan society. I reference the work of Ann Stoler (2002) on class, race, and imperialism and particularly her notion of the 'sensory nature of memory' to examine how the privileged position 'white' converts had in the West, (Özüyrek 2014, Galonnier 2015, Roozen-Soltar 2012) is played out through food, after their migration to Morocco, a country with a colonial past.

- **Disgust as an Embodied Critique: Being Middle Class and Muslim in Mumbai**
Shaheed Tayob

Hindu nationalist discourse articulates a link between the violence of slaughter and the notion of a violent, abject Muslim as cruel Other. However, for Muslims in Mumbai the cruelty of slaughter is not inherent and questions of order and propriety are heavily circumscribed by communal politics. This paper presents moments during Bakri Id (Qurbani) and everyday life where participants evoke or experience disgust. Drawing on a discursive tradition of slaughter together with everyday observations by middle-class Muslims from various walks of life on infrastructure, order and marginalization draws attention to the way disgust is and is not experienced by Muslims in the city. The paper argues that these instances of disgust are moments of *embodied critique* that secure the middle-class Muslim as subject by pointing to the histories of marginalization, infrastructural neglect and improper religious practice.

Creating Belonging and Drawing Boundaries through Sacred Songs 1

Location: Doopsgezinde Kerk, Oude Boteringestraat 33

Conveners: Christoph Günther and Alexandra Dick

Speakers: Mark Porter, Martin Ringsmut, Rafique Wassan

Panel abstract:

Songs and music are a basic dimension of human practices. They encompass the use of various parts of the body, stimulate multi-sensory experiences, affect audiences, and promote senses of belonging even across language boundaries. In religious contexts, sacred songs provide specific means to convey particular religious norms, values, and beliefs that

are reflected not only in the lyrics and compositions, but also in the performative dimension. Songs and music may, in addition, be understood as *soundscape*s (Hirschkind 2006) or *sonic atmospheres* (Eisenlohr 2018), which relate audiences to their environment and enable their co-vibration (Revers 1970: 73) during religious practices. Moreover, sacred songs are a potential means for believers to experience the transcendent in this world.

This panel brings together contributions that examine the various ways in which sacred songs in different religious traditions help to establish and reinforce senses of religious and social belonging and boundaries. The contributors will analyse lyrics, musical composition, and performative practices as part of a dynamic symbolic repertoire of religious communities that help to establish a collective *We* through (among others) an appeal to certain traits of the believers and the promise of salvation. These textual and sonic elements are thus vital for the internal cohesion of religious groups. Debates about distinct practices, however, also give indication of internal differentiations. We will furthermore show how songs and music are instrumental for outreach activities of religious groups, enabling them to embrace all domains of society and render their intellectual framework meaningful for any sphere of life. Also, we want to get a better understanding of how sacred songs define and address a collective *Other*, negatively stigmatize or appeal to it, and eventually draw boundaries that also include the negation of promises of salvation.

Individual abstracts:

- **Music, cohesion and exclusion in contemporary Christian worship environments**

Mark Porter

Contemporary Worship Music environments, built upon a Christian adoption of popular musical styles have, at their root, an impulse of inclusion and outreach, seeking to connect with a new generation of believers, and potential believers through the use of musical patterns familiar within their everyday experience of the world. The popularity of the genre, and its adoption by a vast range of churches worldwide, suggests that this strategy has had at least some level of success. Nevertheless, the movement is subject to critique from both outside and from within. Individuals can become frustrated or alienated by contemporary musical forms as much as by more traditional patterns of worship. The music of the emerging church movement is one response to patterns of alienation within contemporary worship music environments, and communities within this movement can seek to put in place new modes of sonic inclusion, which remedy some of the struggles they experienced within a contemporary worship setting. In this paper I will examine the exclusory potential of contemporary worship music, and the remedies put in place within emerging church communities, before suggesting ways in which the musical practice of emerging church communities also, despite the best of intentions, have the potential to establish different forms of exclusivity.

- **Rhythms of belonging – On Kolá San Jon and the production of Cape Verdean society**

Martin Ringsmut

Kolá San Jon is a widespread Cape Verdean practice during the *festas juninas*. It includes the performance of special drumming patterns which, as I argue, are crucial in the expression of *communitas* (Turner 1969) and the production of *effervescent* moments (Durkheim 1981; Olavson 2001). ‘Rhythms of belonging’ must be understood in at least two ways: 1) rhythms in *Kolá San Jon* belong somewhere, to someone or something. Some of the rhythms

discussed are linked directly to specific catholic saints. But they also function as a polysemous expression of personal belonging, to a community, a group. Some belong to specific rural communities or urban districts, and some can even be traced back to specific families. Through a detailed typology of *Kolá San Jon* rhythms and an in-depth analysis of San Jon drumming, I argue that *Kolá San Jon* expresses and has an impact on senses of personal and collective belonging. It also serves as a space in which notions of European and African aspects, sacred and profane influences and conceptualizations of sound and noise are constantly negotiated. *Kolá San Jon* operates at the very junction of these concepts which are crucial for an understanding of Cape Verdean society and *Kriolidade*.

- **Radical Sufi Alterity in Sindhi Malamati Sufi Artistic Expression**

Rafique Wassan

Omaid Safi's seminal work *Radical Love: Teachings from the Islamic Mystical Tradition* (2018) brings forth the idea of a 'path of radical love' in Sufi tradition in Islam. Historically, the idea of radical or divine love in Sufi literary and musical tradition has tended to present an alternative and contesting formulations of identity, belonging and knowledge production within Muslim contexts. Similarly, Karamustafa's essay *Antinomian Sufis* (2015) explains the presence of divergent and subversive modes of mystical piety practices including the Path of Blame/Malamatiyya in Nishapur Iran in early Sufism in Islam that challenged the normative order of Sharia. Premised on the idea of radical Sufi alterity and subjectivity in the form of artistic expression i.e. poetry and music, in this paper I investigate the cultural production of vernacular Sindhi Malamati Sufi tradition of two 20th century Malamati Sufi masters Fakir Mehdi Shah (d.1969) and Fakir Janan Chan (d.1994) in Sindh Pakistan. It mediates the dialogical, argumentative tradition (Sen 2005) and countercultural political agency against legalist, normative and textual religious authority in Islam. Due to powerful poetry and musical expression, I argue that the Sufi artistic heritage of both the masters under analysis tend to conceptualise the Sufi heterodoxy and decolonial thinking within Islam and offers alternative, critical knowledge and identity construction.

Contested Conversions: Failed Conversions, Contested Career Switches and the Desirability of Deconversion

Location: Room 253, Oude Boteringestraat 38

Convener: Anne-Marie Korte

Speakers: Mariecke van den Berg, Nella van den Brandt, Lieke Schrijvers, Lucy Spoliar

Panel abstract:

Conversion is predominantly considered as an individual trajectory of religious transformation, to which in particular 'authentic' narratives testify. 'Contested conversions' takes a different point of view by debating the de/conversion stories also in light of the societal, political and religious discussions that these stories engender and the impact these debates reversely have on them. The papers that are presented here focus on the public and academic construction of the religion/secularity opposition in the West, and in particular on gendered conversion to Judaism, Christianity, and Islam. This gives the opportunity to discuss and compare the stories and their implications on several levels, and to explore how this field is composed in terms of the production of difference, especially regarding gender, sexuality and the religion/secularity opposition. The papers focus on failed conversions in

Dutch Pentecostal churches, on public reactions to male soccer players' conversions to Christianity and Islam in Western Europe, and on the question why deconversion, as imagined in novels and films, is not only a largely uncontested phenomenon, but even a desired story?

Individual abstracts:

- **Contested Conversions: Professional Soccer Players Becoming Religious in Europe**

Mariecke van den Berg

This paper presents a study of public responses to male soccer players' conversions to Christianity and Islam in Western Europe. It takes moments of contestation or acceptance of these conversions as an opportunity to study secular sensitivities, assumptions on national and regional belonging, and expectations about the ways in which religion can or cannot be part of public life in contemporary Western Europe. It is based on the public 'conversion careers' of four players: Franck Ribéry (Bayern Munich, Islam), Wesley Sneijder (Al-Gharafa, Roman Catholicism), Memphis Depay (Lyon, Christianity) and Danny Blum (Las Palmas, Islam). The analysis indicates that there are four different discourses about these players' conversions. Resilience emphasizes conversion as a tool to become a better athlete. Othering emphasizes how conversion interferes with players' local or national belonging. Mocking questions the sincerity of players' religiosity. Appropriation, finally, incorporates players into the evangelizing/ proselytizing discourses of religious (online) communities.

- **The Desirability of Deconversion: The Lives of Orthodox Jewish and Orthodox Reformed Women in Contemporary Popular Culture**

Nella van den Brandt

Stories of deconversion, or religious disaffiliation, are often constructed in terms of the failure of faith, the questioning of notions of moral life, and the breaking away from the community one belonged to. Sometimes, narratives of deconversion represent 'moving away' as a gendered and sexualized trajectory. This paper discusses two recent best sellers: "Disobedience" by the British author Naomi Alderman (2006), and "Confetti on the Treshing Floor" by the Dutch author Franca Treur (2009). Both were adapted to movies. The paper discusses how gendered and sexualized bodies of Orthodox Jewish and Reformed Orthodox girls and women emerge in these novels and movies. But it also critically reflects on the popularity of the trope of 'moving away from orthodoxy' in contemporary Western European culture by posing the question: why is deconversion not only a largely uncontested phenomenon, but even a desired story?

- **Failing to Feel the Spirit: Women Converting to Pentecostalism in the Netherlands**

Lieke Schrijvers

This paper is based on ethnographic research among female converts in several Dutch Pentecostal churches. These communities offer a particular binary conversion narrative, that often resonated in the narratives of converts themselves. Performing authenticity, through testimony, was a central feature in this fieldwork setting. Many women struggled to relate to the idealized narrative of conversion. The sense of failure was especially related to the gender question, as to perform a particular gender script was conceived as a sign of sincere conversion. Notwithstanding the important positive experiences, such as the sense of belonging and spiritual wholeness, these tensions should also be considered part of the conversion narrative. This paper starts from such moments of contestation between

individual converts, their religious community, and – to a lesser extent – their non-religious social circle. The aim is to provide more insight into the limits of conversion models in the messy everyday life of converts.

- **Documenting Conversion: Contested Framings of Female Converts to Islam in British and Swiss Documentaries**

Lucy Spoliar

In this paper, documentaries are taken up as an illuminating, complex analytical source through which to explore the ways in which gendered narratives about conversion are both constructed and contested. Rather than asking why Western women are converting to Islam, this paper “turns the lens back” on certain Western narratives concerning Islam, gender and freedom. More concretely, this paper compares the ways in which conversion is portrayed in two documentaries (*Make Me a Muslim* (2014) and *Les Converties d’Allah* (2017)) in particular. In both documentaries, we follow the personal biographies of a small number of female converts, as they negotiate their supposedly “incompatible” identities as Muslim, Western woman and British/Swiss national citizen. Following other literature in the field, narratives concerning female converts to Islam are delineated in this paper into three subcategories: namely, gender equality and oppression, family environment and radicalization. In this paper, an effort is made to explore *how* these modes are discursively constructed through the combination of complexly interacting – and sometimes conflicting – images and narrative descriptions. At the same time, if we pay attention, we can hear the converts themselves contesting these framings and finding ways to reveal the complexities of their own conversion narratives.

Wednesday October 30: 17.00 – 18.30

Food and Religious Plurality 2

Location: Court room, Oude Boteringestraat 38

Convener: Birgit Meyer

Speakers: Margreet van Es, Pooyan Tamimi Arab

Panel abstract:

What, with whom, when and how people eat and drink is framed through specific food regimes. People incorporate food in deeply embodied ways that become part of their digestive system, gustatory apparatus and habitus. Eating and drinking fundamentally shapes their being in the world on multiple levels – biological, affective, social, ethical. Being natural *and* cultural, food is at the same time a biological necessity and a powerful social-cultural phenomenon that underpins embodied identities and a sense of community, (non)belonging, and difference. Wherever people who embrace different food regimes meet, there is potential for tensions. At the same time, sharing food and eating and drinking together may instigate (new) senses of togetherness and sociality. If, as the saying goes, people *are* what they eat, the question is how they negotiate plural food regimes. Doing so is not merely a matter of personal taste, but also involves legal arrangements, state regulations, institutional policies and cultural or even national sensitivities. Food being a vital matter, a focus on different eating practices and their transformation offers a productive entry point into negotiations of how to coexist in plural environments that involve people with various religious, ethnic and cultural backgrounds. As a fundamental religious matter, food forms a productive entry point for exploring religion and the production of difference.

Individual abstracts:

- **Halal dining in Rotterdam**

Margreet van Es

This paper focuses on a number of new and fashionable halal restaurants located along the West-Kruiskade in Rotterdam. Although these Muslim-owned restaurants differ in terms of cuisine and interior decorations, they have in common that they only serve halal meat and that they do not serve alcohol. The customers are highly diverse in terms of ethnicity and religious affiliation, but this new form of ‘hip halal dining’ is especially popular among young Muslims who have experienced strong upward social mobility. However, these restaurants have also become a subject of political contestation, with the right-wing populist party Leefbaar Rotterdam arguing that the growing number of alcohol-free halal restaurants ‘negatively affects the diversity in the neighbourhood’. In analyzing these restaurants as ‘aesthetic formations’, this paper raises questions about how diversity is conceptualized by different social actors, what it means to be inclusive, and on whose terms and conditions religious plurality is being facilitated in particular settings.

- **The Anthropology of Islam and the Ethics and Politics of Wine Drinking**

Pooyan Tamimi Arab

In this presentation, I reflect on the possibility and impossibility of wine drinking as an Islamic practice that can be researched by anthropologists. The aim is to show how Shahab Ahmed’s posthumous *What is Islam? The Importance of Being* can contribute to producing

new ethnographies, after absorbing Ahmed's criticisms of figures such as Geertz, El-Zein, and Asad, and to see to what extent his thoughts on wine drinking in the so-called Balkan-to-Bengal-Complex (1350-1850 A.D.) can also be useful for studying the ethics and politics of wine drinking in pluralist settings such as contemporary European countries. A brief reflection on *Wine-shop the Philosopher* in The Hague, The Netherlands, will illustrate how such a research can be conducted.

Creating Belonging and Drawing Boundaries through Sacred Songs 2

Location: Doopsgezinde Kerk, Oude Boteringestraat 33

Conveners: Christoph Günther and Alexandra Dick

Speakers: Miranda Crowdus, Alexandra Dick and Christoph Günther, Clara Wenz

Panel abstract:

Songs and music are a basic dimension of human practices. They encompass the use of various parts of the body, stimulate multi-sensory experiences, affect audiences, and promote senses of belonging even across language boundaries. In religious contexts, sacred songs provide specific means to convey particular religious norms, values, and beliefs that are reflected not only in the lyrics and compositions, but also in the performative dimension. Songs and music may, in addition, be understood as *soundscape*s (Hirschkind 2006) or *sonic atmospheres* (Eisenlohr 2018), which relate audiences to their environment and enable their co-vibration (Revers 1970: 73) during religious practices. Moreover, sacred songs are a potential means for believers to experience the transcendent in this world.

This panel brings together contributions that examine the various ways in which sacred songs in different religious traditions help to establish and reinforce senses of religious and social belonging and boundaries. The contributors will analyse lyrics, musical composition, and performative practices as part of a dynamic symbolic repertoire of religious communities that help to establish a collective *We* through (among others) an appeal to certain traits of the believers and the promise of salvation. These textual and sonic elements are thus vital for the internal cohesion of religious groups. Debates about distinct practices, however, also give indication of internal differentiations. We will furthermore show how songs and music are instrumental for outreach activities of religious groups, enabling them to embrace all domains of society and render their intellectual framework meaningful for any sphere of life. Also, we want to get a better understanding of how sacred songs define and address a collective *Other*, negatively stigmatize or appeal to it, and eventually draw boundaries that also include the negation of promises of salvation.

Individual abstracts:

- **The Multiple Identities of Jewish Liturgical Music: A Case Study of the 'New' Synagogue Music of the Romaniote Jews**

Miranda Crowdus

The Romaniote Jews have resided in Greece and its neighbouring countries for arguably more than 2000 years, surviving under many different leaders and regimes through the centuries. As such, they developed a musical-liturgical tradition of prayers, para-liturgical hymns (piyyutim) and Torah cantillation significantly different than that of their Ashkenazi or Sephardic counterparts. This paper will use ethnographic fieldwork conducted in Athens

with one of the last practitioners of tradition known as Romaniote, Cantor Haim Ischakis. Specific selections of the musical repertoire will be analysed to consider how Ischakis' oeuvre can be considered the most recent instalment of a long-enduring orally-transmitted liturgical tradition that went through many changes over the centuries. Specific attention will be paid to how this repertoire is currently revived and reinterpreted to incorporate different parameters of identity and belonging, rooted in this very specific history, addressing local, national and international concerns. More generally, this study reveals the ability of the process of change and influence inherent in oral musical traditions to create a 'polyvalent' product that in turn can strengthen intra- Jewish identities as well as the phenomenological experience of lived liturgy and religious practice, even as it appeals to the relatively secular and mainly non-Jewish cultural heritage 'market'.

- **Standing up for the Dead - A Song from Revolutionary Aleppo**

Clara Wenz

"Shahidina raḥ, 'ala jannah raḥ [Our martyrs have gone to paradise]" is a well-known Syrian lament that commemorates the names of members of Syria's opposition who were killed during the country's ongoing war. Commonly sung during protests, the song was most prominently performed by Abode Ibrahim, one of the child icons of the Syrian uprising who, between 2012 and 2014, served as lead singer in the weekly Friday demonstrations held in the Bustan al-Qasr neighbourhood in Aleppo. In this paper, I depict the ways Abode narrates his memory of the song after having fled to Germany in 2015. I interrogate the political commitments expressed not only in the song's lyrical content, its performance context and the fact that it was sung by a child, but also in Abode's repeated refusal to integrate into the song the names of the (living) members of the different military and Islamist forces that operated in his neighbourhood. Rooted in religious belief, this refusal, I argue, demonstrates how the song served to sanctify not only a memory of the dead but also a sense of community that has subsequently been forced into exile.

- **Who are the Devil's Soldiers? The Islamic State's Definition of the Other through Anāshīd**

Alexandra Dick and Christoph Günther

Anāshīd describe certain hymns or chants that are a vital part of religious practices within Islam. Used by different groups and movements, they appear in various manifestations. Jihadi-Salafi groups such as the Islamic State use *anāshīd* to bestow religious and cultural legitimacy upon their messages (Kendall 2016). They are thus an important means to establish collective Jihadi identities.

In this paper, we focus on non-Arabic *anāshīd* produced by the Islamic State's official media apparatus. Borrowing the concept of *classificatory power* (Müller 2018), we will show the ways in which the group uses *anāshīd* to articulate its ideological framework and categorize people into a collective 'We' vs. the 'enemy Other'. Although this distinction is mainly accentuated through the lyrics, the sonic elements are no mere decoration. Rather, they help to construct a collective identity by creating a distinct sound of the Islamic State that is characterized by the use of means such as digital reverb, delay and pitch correction. These pop cultural practices as well as the dissemination on Social Media ensure that *anāshīd* speak to younger people, in particular, naturalizing and normalizing Jihadi messages of 'Us' vs. 'Them' by making them appear as a part of everyday culture.

Religion and Harmful Practices: the Production of Difference in Global and Local Response to Gender-Based Violence 1

Location: Room 253, Oude Boteringestraat 38

Conveners: Brenda Bartelink, Tamsin Bradley, Chia Longman

Speakers: Maria Chipenembe and Gily Coene and Chia Longman, Hannelore van Bavel, Stephanie Hobbis, Ladan Rahbari

Panel abstract:

Religion is often talked about in local peoples explaining into the why of practices such as female circumcision and early marriage, yet theological research struggles to find strong links. Untangling how religion may feed into the wider ecology that sanctions different forms of violence against women and girls including cultural practices is not a new area of debate. While studies have been emerging exploring the relations between harmful practices and religion, research that focuses the myths around religion in relation to harmful cultural practices is limited. This has created a need for a better understanding of the local and global framing of religion and harmful practices and how this contributes to the production of difference. This panel will take religion as the entry point into deeper exploration into the complexities of why practices seen from the outside and by many insiders as acts of violence continue. The dominance of social norms that sanction even reward the observance of forms of female cutting or child marriage need to be better understood contextually. Taking religion as entry point also means looking critically at what religion is and does (as a concept) in the framing, problematizing and solving of the violent gender practices by religious and secular (development) actors.

Individual abstracts:

- **Silence and fear: a qualitative study of sexual rights activism experienced by “lesbians” and “bisexual” women in Mozambique**

Maria Chipenembe and Gily Coene and Chia Longman

It is given that African “lesbians” or female same-sex sexualities are affected by silence, repression and uncertainty (Currier & Migraine- George, 2017). Research on this subject is scarce in Mozambique, and existing literature has focused on Sexual and Reproductive Health and does not address the needs and concerns of all people involved in same-sex relationships, in particular, “lesbians” and “bisexual women” (Nalá et al., 2014). In this paper, we aim to give voice to those of women, who agreed to speak of their fears of working as activists for the LGBT Association (named Lambda) and how some of them referred to the practices or forms of violence against women defined by the United Nations as being “harmful traditional practices”. Based on intersectionality, feminist postcolonialism and queer theories, this study may contribute to the ongoing debate about “lesbians” exposure to violence as well as the HIV/AIDS epidemic in the Southern African region (Sandfort et al., 2015). In this regard, stories of 38 individuals who self-reported as heterosexual (n=8), transwomen (n=2) and, “lesbian” or “bisexual” women (n=28) were analysed. Participants were recruited in the cities of Maputo and Nampula to participate in the PhD project on “Sexual rights activism in Mozambique” which was funded by the Desafio Program/ VLIR-UOS program (2015-2018). They were members or supporters of Lambda and male and female traditional healers. Women who stated they were in a same-sex relationship or marriage for more than one year, were divided into three Focus Group

Discussion (n=13) and In-Depth Interviews (n=15). Traditional healers were also involved in In-Depth Interviews (n=10). All respondents were asked to share their personal stories on sexual rights violations, discovery and revelation of sexual orientation during adolescence and adulthood, and why their interest in LGBT activism. Traditional healers replied to topics relating to the practices used to “heal” women in “need” of becoming or forced to become “straight” and engage in early heterosexual marriage. Findings show that the majority of “lesbians and “bisexual” women reported not having an interest in becoming activists. Thus, female same-sex activism’s challenges are related to fear of revealing sexual orientation publicly and the taboo around these practices that make these women victims of violence such as parental rejection, sexual abuse, religious or harmful practices used to heal “the disease of the shame”. The views of those participants who agreed to speak about their experiences of sexual rights violation and identity illustrated the different categories of intersection and oppression such as gender and religion, which contributed to both who and what they have become: people living in a “culture of discretion” and who were afraid of becoming sexual minority rights activists at both research sites.

- **‘Protestantism, FMC abandonment and the Masai’**

Hannelore van Bavel

Based on ethnographic research, my article describes the role of the Protestant Church on attitudes and behaviour related to female genital cutting among the Loita Maasai of Southern Kenya. Loitans identified the Church as one of the key actors bringing about abandonment of female genital cutting. Yet, the impact of the church on female genital cutting is twofold and paradoxical. On the one hand, the vast majority of Loitans who convert to Protestantism indeed abandon the cut, as well as other practices defined as ‘impure’ by the Church. On the other hand, non-Protestant Loitans experience Protestant discourses that oppose female genital cutting and Maasaiculture for being ‘backwards’ and ‘impure’ as yet another attempt to erode Maasai culture. Discourses that portray those who support Maasai culture and have not converted to Protestantism as ‘undeveloped’ indeed remind of colonial missionary attempts to ‘civilise’ the Maasai. Within a context where cultural erosion is strongly feared, such discourses lead to defensiveness among non-Protestant Maasai and reinforce support for female genital cutting as an identity marker of ‘real Maasai’ and as a way of protecting Maasai culture.

- **Harmful Ancestral Practices, Modern Uncertainties and Violence against Women in Solomon Islands and Papua New Guinea**

Stephanie Hobbs

Human Rights Watch recently described Melanesia as “one of the worst places in the world to be a woman.” Over two-thirds of women in Papua New Guinea and Solomon Islands experience physical and/or sexual violence over their lifetime, often at multiple occasions. Christian and secular (development) actors regularly blame the prevalence of violence against women (VAW) on the remnants of ancestral religious practices, such as bridewealth, menstrual taboos, forced marriage as part of dispute resolution and, more broadly, a presumed cosmologically legitimized subordination of women. Based on fourteen months of ethnographic fieldwork among the Lau-speakers of Malaita (SI) and the Bariai-speakers of West New Britain (PNG), this paper critically interrogates this framing of VAW and its implications for gender transformative development programmes in the region. While these practices contribute to the broader acceptability of gender-based violence, experiences with

violence are intimately tied to broader uncertainties linked to rapidly shifting modern lifeworlds, especially tensions between in/dividual modes of personhood, reciprocity and neoliberal development, as well as ancestral, Christian and secular ways of knowing and engaging with the world. Christian and secular gender transformative programmes in Melanesia risk exaggerating these uncertainties by singling out “harmful” ancestral practices as primary causes of VAW.

- **Non-Consent as Harmful Cultural Practices: Legal and Juristic Shi’i Perspectives on Child Marriage**

Ladan Rahbari

Early marriage is a social problem worldwide and is not only traceable in Muslim contexts. Islamic rulings can, however, play a significant role in defining and sanctifying legitimate forms of marriage in Muslim-majority countries. In Iran, where since 1979 specific interpretations of Twelver Shi’i Islam have been partially encoded into the state law, institutionalized religion has been actively used to legalize early marriage. The juristic and legal rulings on the age of marriage that allow for early marriage have biopolitical connotations and are essentially gendered. Additionally, the definition of a “female child” and the age of consent to marriage is debated by Shi’i scholars as well as other social and political groups. In this study, I aim to explore the effects of Shi’i rulings on early marriage as a harmful gendered practice. I investigate the definition of childhood as a gendered notion, as well as the meaning of consent in Shi’i Islamic rulings on marriage in both theological and legal discourses. I then introduce the problematic of consent in the case of early marriage as an argument for considering such marriages harmful cultural practices. To conclude, I provide an in-depth discussion on the role of the contemporary juristic Shi’i perspectives – in their heterogeneity – in both sanctioning and problematizing early marriage.

Thursday October 31: 09.00 – 10.30

Entangled Differences: Studying Religious Multiplicity in Frontier Zones 1

Location: Doopsgezinde Kerk, Oude Boteringestraat 33

Convener: Birgit Meyer

Speakers: Martin Luther Darko, Joseph Fosu-Ankrah, Murtala Ibrahim

Panel abstract:

While religion scholars are well equipped to gain insights into particular religious groups and movements, it is more difficult and less common to study the dynamics of such plural configurations from a wider angle and in a relational perspective. This panel will approach the co-existence of various religious groups through the notion of the “frontier zone” (Chidester), understood as a space in which religious and other differences are produced negotiated, ascribed and denied. These differences do not recur to equal entities (as is claimed in normative approaches to religious pluralism), but may better be understood as emerging in the complex entanglements of various religious groups and the ways in which they are made to relate to each other. Presentations in this panel will involve research grounded in the study of the co-existence of Muslims, Christians and secular actors in Ghana and in the Netherlands. It is part of the Religious Matters programme (www.religiousmatters.nl), and its Madina project.

Individual abstracts:

- **“We Serve the Same God”: Christian-Muslim Encounters at a Mission Hospital in Madina, Accra**

Martin Luther Darko

Matthias Basedau (2017) indicates the rise in religious armed conflicts in the African sub-region. Christian-Muslim encounters in many jurisdictions have been characterized by tensions, animosity, fights and often destruction of lives and properties. While the situation looks gloomy in some jurisdictions in Africa, in Ghana, the encounters between Muslims and Christians have seen higher cooperation and peaceful coexistence. Christians encounter Muslims in different spaces in Ghana. These encounters are often cordial. In this paper, I demonstrate how Christians and Muslims encounter each other in a Mission Hospital and how these encounters lead to entanglement of “faith sharing” in a health-seeking enclave. The hospital organizes church services every midweek for its clients and staff. The Muslim clients of the hospital partake in the morning service with the explanation that is the same God being worshipped at the hospital. The Pentecost Hospital is the “frontier zone” (Chidester) which creates this encounters and negotiations, and this study shows how Muslims negotiate and create their reality in this space in their quest for health.

- **From Jamaica to the Promised Land: Urban Market Spaces, Ritual Performances and Religious Coexistence in Madina, Accra**

Joseph Fosu-Ankrah

Since the Protestant Reformation in Europe and missionary endeavors, particularly in West Africa, religious rituals have been the source of tensions, contestations and conflicts. This is due to the varied interpretations, disgust and contempt ‘religious others’ attached to this

aspect of religious practice. Combining archival and newspaper sources with ethnographic fieldwork in Madina Zongo, Accra, I explore religious ritual performances such as sacrifices, prayers, “planting of gods/deities” (both literally and symbolically) in the newly created market space in a highly diversifying neighborhood. These rituals are also reflected in the change of name of the market space from “Jamaica” to “the Promised Land”. Engaging Chidester’s concept of “Frontier Zones”, Mary Douglas’ ideas around “Purity and Danger” and the concept of “Common Grounds” which I propose, I examine the complexities and nuances associated with the nature of the sacred and profane in everyday encounters (social life) of religious practitioners viz: Christians, Muslims and traditionalists and its implications for coexistence in diversifying communities like Madina. Again, situating my study within the framework of religion in a modernizing and global context, I contribute to the discourse on the relation between religion and the state, the meaning of religious symbolism and how religion helps to shape and negotiate meaning in different political contexts.

- **The Sites of Divine Encounter: Affective Religious Spaces and Sensational Practices in Christ Embassy and NASFAT in the City of Abuja**

Murtala Ibrahim

Building on Andreas Reckwitz’s concept of praxeology that links affective practices with physical space and Walter Benjamin’s concept of phantasmagoria, the paper explores iconic places of worship in the Abuja cityscape, comparing Pentecostal (Christ Embassy) Islamic (NASFAT) sensational religious practices. Abuja, as a new city built from scratch with aesthetically designed religious structures, invokes dream-like, phantasmagoric imageries that induce specific affective sensations. The affective and emotional experiences generated by sensational religious practices transform places of worship into affective spaces, as well as into sites of the human-divine encounter. The nexus of embodied/spatial practices and aesthetically designed buildings combine to create a dream-like cityscape. Moreover, the paper suggests that religious places of worship are centres of activities and participation that are inextricably connected with people’s sense of identity and belonging. Through a range of affective practices, believers develop a strong connection to their religious spaces to the extent that the latter become an inherent part of their social identity.

Secular Institutional Structures and the Production of Sameness in Contexts of Religious Pluralism

Location: Court room, Oude Boteringstraat 38

Convener: Katja Rakow

Speakers: Helena van Coller, Erik Meinema, Katja Rakow, Annelise Reid

Panel abstract:

The panel looks at the interplay of secular and religious formations in different geographical contexts characterized by religious pluralism. While subscribing to granting religious freedom, secular states have several measures in place to regulate religion and thereby to structure the recognition, representation, and expression of religious beliefs, forms, and practices within secular, but religiously plural contexts. Although secular states and institutions acknowledge a diversity of religious affiliations, we explore how secular institutional structures often result in the production of sameness, as they are informed by normative accounts of what religion (properly) is, and backed by the idea of treating all

religions in an equal manner. The papers of the panel present case studies from different geographical contexts such as Europe, Africa, and Southeast Asia. Each paper analyses how secular institutional structures produce sameness and thereby a normative picture of what counts as “proper” religion within a specific national context, and what the effects of such practices are for religious actors, organizations and their representation.

Individual abstracts:

- **Regulating religion by secular institutional structures and policies: aspiring for sameness, ignoring religious difference – A South African perspective**

Helena van Coller

South Africa is a country characterized by religious pluralism. It has been described as a society with no strict secular character, but rather a society where recognition is given to the wide variety of religious traditions and space in which they can interact and express their different religious beliefs and practices, even in the public sphere. However, several measures are in place to regulate religion, aimed at striking a balance between religious beliefs and practices on the one hand, and the reasonable and legitimate regulation of these practices by the state through legislation and other means, on the other. Government regulations have the potential of impacting severely on religious institutions and their religious practices, especially where those practices do not conform to the ‘norm’. In requiring ‘uniformity’ or ‘sameness’, institutional structures and policies often exclude or discriminate against religious groups or individuals, based on religious beliefs and the expression of those beliefs. In trying to regulate religion, public policies often ignore religious diversity and difference. Although some policies adopt a ‘cooperative model’ that accepts inter-action between government and religion, many policies still discriminate on the basis of religion, particularly in relation to religious discrimination in the workplace and the application of codes of conduct in public schools. This paper will seek to address some of these issues in the context of the conference theme.

- **Building peace and countering violent extremism: the production of sameness through ‘interfaith’ civil society engagement at the Kenyan coast**

Erik Meinema

During my fieldwork on religious co-existence in the religiously diverse coastal Kenyan town Malindi, I noticed that various Western donors currently fund programs to ‘build peace’ and ‘counter violent extremism’ through ‘interfaith’ civil society engagement. In this paper, I explore how such ‘interfaith’ cooperation, which involves Muslims, Christians, and ‘Traditionalists’ alike, relies on a conception of ‘religion’ that assumes both the multiplicity and equality of various religions (in the plural), in ways similar to the secular Kenyan constitution. Yet, besides recognizing difference, ‘interfaith’ civil society engagement arguably also produces sameness, as it mobilizes different religions to work towards peace, national unity, and ‘interfaith harmony’, and thus introduces particular normative assumptions of what (‘good’) religion is (supposed to be), to which various religions need to adhere. In this paper, I explore how negotiations over notions of (‘good’) religiosity within civil society engagement in Malindi are not only informed by Western development aims, but also by various local conceptions of ‘religion’ (kiswahili *‘dini’*, from Arabic *dinn*), and a long political history in Kenya, in which the demarcation and pacification of ‘religion’ formed a central aspect of (colonial) statecraft.

- **Regulating religion and the production of ‘religious harmony’ in Singapore**

Katja Rakow

Singapore has the highest score (9.0) on the Religious Diversity Index of the Pew Research Center while also having the third highest population density in the world. According to the official state discourse in Singapore, these two factors account for a potentially explosive mixture and call for specific state policies aimed at preventing interreligious conflict and fostering religious harmony between the different religions present in the secular city-state. The paper analyses how state regulations, constitutional soft laws, and civil society partners produce a notion of religion as separate from the political sphere, and thus private and primarily concerned with personal beliefs and practices. The combined efforts result in a continuous re-inscription and upholding of boundaries between the different religions while at the same time producing their sameness to each other. The paper uses the example of the Harmony in Diversity Gallery, initiated by the Ministry of Home Affairs, to show how these institutional regulations and practices present the different religions as diverse, but essentially similar to each other. The public discourse materialized in the gallery showcases the acknowledgment of similarity as a pathway to peaceful coexistence, whereas an emphasis on difference is seen as potential road to conflict.

- **The making of belief in secular times: locating ‘sincere’ conversion within asylum claims**

Annelise Reid

Long-term fieldwork on the topic of *entanglements between conversion, asylum and integration among Persian speaking refugees in the Netherlands*, revealed to me the ways in which particular ideas about good and bad religion are (re)produced within the Dutch asylum context. In recent years, Persian-speaking refugees are by far the largest group claiming asylum on the grounds of conversion to Christianity and fear of persecution. Rather than the Dutch Immigration Services (IND) merely assessing the credibility of individual conversion claims, my fieldwork has revealed the extent to which conversion, and understandings of ‘sincere’ belief are actually produced within broader entanglements of actors *including* the IND, lawyers, translators, churches, travel guides/traffickers and the larger Persian speaking diaspora. The fact that credible conversion claims are rewarded with asylum means that a lot is at stake for refugees to narrate their experiences within specific frameworks of human rights and freedom of belief – which in the case of the Netherlands (re)produces a particular understanding of ‘good’ religion as defined by individual ‘inner belief’. Drawing on recent dossier research (90 conversion cases) in the archives of the IND, I aim to illustrate how ‘sameness’ and consequently ‘difference’ are (re)produced in the Dutch asylum context.

Public Policies and the Production of Religious Difference 1

Location: Room 125, Oude Boteringstraat 38

Convener: Julia Martínez-Ariño

Speakers: Merve Kayikci, Julia Martínez-Ariño, Méadhbh Mclvor, Maria Vliek

Panel abstract:

This panel will explore how religious difference is produced, reproduced, challenged and/or ignored by public policies as well as how, inversely, notions of religious difference inform policymaking. The panel welcomes papers examining the production of religious difference,

and religious-secular and religious-spiritual distinctions by public policies in fields such as urban planning and public space, education, security, immigrant integration, etc. Attention will also be given to how policy-driven categories of religious difference are received by the stakeholders and impact on individuals and groups. Papers analysing policy definitions of acceptable and non-acceptable religiosity in various social contexts and policy fields and papers interested in the reception and consequences of those definitions are also welcomed. Some of the questions that the panel will address are the following: What are the social imaginaries and policy ideas underlying public policies in relation to religion and what are the resulting categories of difference? How do different actors, religious or not, receive and react to those categories and processes of differentiation? What are the (differential) implications of these processes and categories for different religious and non-religious groups and individuals? We are interested in covering a wide range of geographical locations, theoretical perspectives and empirical approaches.

Individual abstracts:

- **Compatibly Visible: Deformalizing Piety**

Merve Kayikci

This paper looks at the ways in which volunteering for Muslim women living in Belgium re-signifies visibility and also piety. I explore how differences are re-thought to implicate sameness. Although this may seem a little conflicting and inconsistent, it is exactly such conflicting situations that lead my interlocutors to deliberate on the multifarious ways piety can be reformulated in different contexts. I argue that being visible in a (secular) public sphere, especially as an organized group of (pious) volunteers, leads them to re-think and re-locate piety in secular forms. I explore how multiple discourses of citizenship, integration, and the general-yet-ambiguous conceptualization of the ‘good Muslim’ are received by the volunteers. I discuss how these discourses are reflected on by my interlocutors as they tap into these rubrics and think through how religiosity (and religious practices) can be complementary to them. This paper explores how the Muslim ‘Other’ is ever changing and incorporating the same values in their practices. As valuable as it is, the existing literature tends to focus on bodily and behavioral formalities in analyzing Muslim visibility. Taking notice of mundane, or ‘secular’, practices being re-signified as pious and moral brings a different dimension to these debates, allowing us to move away from these rigid dichotomies, where Muslims are in the minority position, trying to ‘reach out’ to a (European) standard. Quintessentially, this is an attempt to unpack how Muslims re-locate the moral, or religious, and become part of the national and public imaginations without feeling the need to compromise the other essentials of their identity.

- **The production of “acceptable” and “legitimate” religiosity through municipal policies in France**

Julia Martínez-Ariño

Public policies regulating religious diversity are becoming in many ways prevalent, not only among central states but also among municipal governments. Regulatory documents, administrative procedures, consultation bodies and symbolic policies are some of the instruments that cities have at their disposal for governing increasingly religiously-diverse populations. This is also the case in centralised countries like France. Despite strong top-down steering of public affairs –in this case done mostly through the 1905 law of separation of church and state, the 2004 law regulating use of “ostentatious” religious symbols in public

schools, and the 2011 law on the banning of full-face coverings in public spaces–, municipalities in this country too are increasingly developing policy instruments, often based on “soft” power, to address some of the challenges posed by religious diversity. In this paper, I analyse how the measures in place to deal with religious issues in three French cities define the boundaries of what are considered “acceptable” or “legitimate” public expressions of religiosity and those which are deemed non-desirable. In doing so, I will disentangle the underlying social imaginaries around the “normal” order of everyday interactions in public spaces and notions of piety and visibility.

- **But what about those without a Biblical worldview?: Rhetorics of plurality and difference in Christian activism***

Méadhbh Mclvor

In 2013, after a fiercely contested debate, the British Houses of Parliament legalized equal marriage through the Marriage (Same-Sex Couples) Act. The campaign against the (then) Bill had been led by the Coalition for Marriage (C4M), an umbrella group of organisations and individuals committed to preserving “traditional marriage” in law. Although dominated by conservative Christian lobbyists, C4M marketed itself as the mouthpiece of the “silent majority” of Britons – those of “all faiths and none” – who opposed extending marriage rights to gay couples.

Yet in spite of the C4M’s use of non-theological language, opposition to the Bill continued to be associated with a religious rationale – including by the Christian activists unsure of how to convince those lacking their “Biblical worldview.” Indeed, the use of non-religious arguments in public debate seemed to confirm the very Christianness of the C4M’s position.

Drawing on fieldwork with Christian activists in England, this paper explores how C4M’s attempt to construct a policy position as relevant to those of “all faiths and none” functioned, somewhat paradoxically, to confirm the “religious” – and, in particular, the Christian – nature of this political stance. In other words, efforts to frame the Coalition as a site of cultural sameness – the natural home of a “silent majority” of Britons – seemed to affirm the religious difference it strove to downplay.

- **Challenging Secularities, Challenging Religion: ‘Secularist Ex-Muslim Voices’ in the British Debate on Islam and Freedom of Expression**

Maria Vlieg

This article uses the interpretative device of ‘multiple secularities’ to interrogate the presence of ‘secularist ex-Muslim voices’ in the British debate on Islam and freedom of expression. By contrasting Britain with the Netherlands, where these voices are currently relatively absent, it will examine ‘secularist ex-Muslim voices’ as expressed at the International Conference on Freedom of Conscience and Expression in London, July 2017. It argues that these voices have surfaced here due to Britain’s particular history of secularity for the sake of accommodating diversity. They challenge institutionalized levels (state-church relations, multiculturalism, and communitarianism) and social and cultural forms (debate on freedom of expression and Islamophobia). These voices are relatively absent in the Netherlands due to its dominant secularity for the sake of social/national integration. Due to the particular histories of secularity, reference problems that surface in Britain have less bearing on the Dutch situation. These voices have, therefore, been relatively absent.

Thursday October 31: 11.00 – 12.30

Roundtable: Worldview and Levensbeschouwing: Productive Terms for Religious Studies?

Location: Doopsgezinde Kerk, Oude Boteringestraat 33

Led by Todd Weir, with Hans Alma, Markus Davidsen, Brenda Mathijssen and Anja Visser

Panel abstract:

Since the nineteenth century the term “worldview” (or the Dutch variation “levensbeschouwing”) has played a central role in producing difference and sameness because of its capacity to integrate religion and other ideational systems, whether political ideology, secularism, or culture. Recently, however, there have been calls to reconstitute the discipline of religious studies as “worldview studies”. This initiative has been flanked by an elevation of worldview/lifeview in institutions that regulate and shape religion in several European countries. Last year, a UK commission recommended giving the school Religious Education (RE) a new name “Religion and Worldviews” and this spring the Expertisecentrum Levensbeschouwing en Religie was launched in the Netherlands. At the same time, the language of worldview is penetrating the study of religion in politics. From domestic culture wars in the US to anticolonial resistance in Latin America, underlying differences are often totalized with reference to “worldviews” or “worlding”.

In this roundtable we want to take stock of these developments and ask how scholars are using (or critiquing) worldview/lifeview. Our panelists are scholars of religion, some of whom are also involved in policy work related to spiritual care and to religious education in schools, two rapidly evolving institutional sectors in which levensbeschouwing plays a critical role. Together we want to discuss questions such as: What does the analytical category worldview/lifeview allow us to see or do that religion does not? What does this category neglect or obscure? What is this category actually doing in the public realm to the understanding and the regulation of religion, spirituality and secularism?

Thursday October 31: 13.30 – 15.00

Entangled Differences: Studying Religious Multiplicity in Frontier Zones 2

Location: Doopsgezinde Kerk, Oude Boteringestraat 33

Convener: Birgit Meyer

Speakers: Mariam Goshadze, Angelantonio Grossi, Kauthar Khamis

Panel abstract:

While religion scholars are well equipped to gain insights into particular religious groups and movements, it is more difficult and less common to study the dynamics of such plural configurations from a wider angle and in a relational perspective. This panel will approach the co-existence of various religious groups through the notion of the “frontier zone” (Chidester), understood as a space in which religious and other differences are produced negotiated, ascribed and denied. These differences do not recur to equal entities (as is claimed in normative approaches to religious pluralism), but may better be understood as emerging in the complex entanglements of various religious groups and the ways in which they are made to relate to each other. Presentations in this panel will involve research grounded in the study of the co-existence of Muslims, Christians and secular actors in Ghana and in the Netherlands. It is part of the Religious Matters programme (www.religiousmatters.nl), and its Madina project.

Individual abstracts:

- **The Perks of Being a “Culture”: The Ghanaian State Negotiates Boundaries with the Ga Indigenous Religion**

Mariam Goshadze

Constitutionally speaking, religious differences in contemporary Ghana have been negotiated along two distinct lines. The status of “religion” has been generously ascribed to Christianity and Islam, while various indigenous religions scattered throughout the country have been thrown into the category of “culture” or “custom.” The differentiation reflects evolutionary taxonomy of religions with Christianity at its pinnacle, a model which has been encoded in the version of secularism adopted by Ghana. Constitutional advantages accorded to Christianity and Islam as the country’s “religions” are obvious; benefits of being a “culture,” on the other hand, are far less apparent, especially owing to the depoliticizing and despiritualizing trends prominent throughout Ghanaian history. Looking at the state’s response to conflicts between Pentecostal/Charismatic churches and the Ga community in Accra following the former’s violation of the customary “ban on drumming and noise making” imposed prior to the annual *Hɔmɔwɔ* festival, this paper seeks to shed light on the few yet significant advantages of the “cultural” label, which enable the Ga traditional religion to percolate through the legislative restrictions applied to Ghana’s “religions.” More broadly, the paper demonstrates how selective use of the category of “religion” in the Ghanaian constitution and public discourse does not only reflect colonial and post-colonial hierarchization of indigenous and Western epistemologies, but also offers an opportunity for unofficial power sharing strategies developed between the Ghanaian state and the Ga traditional authorities, who according to the customary law, are the lawful guardians of Accra’s lands.

- **“This is not a Religion”: Dealing with Faith and Diversity in Ghanaian Shrines**

Angelantonio Grossi

Countering common arguments that stigmatize spiritual mediations happening outside of the domain of Christianity, and “world religions” at large, Ghanaian traditional priests have established a prolific relationship with digital modes of communication. A look at the social media presence of different Akomfo, Bokorwo and Mallams based in Ghana clearly shows how bringing *online* a set of practices deemed backward and dangerous, they situate local knowledge in a global network where spirits *from* Africa are highly valued and in great demand. At the same time, they deal with a strong public bias towards the *tradition* they represent on a daily basis and on different levels: welcoming people from different backgrounds and religious affiliations; tracking connections with different religious traditions; articulating their practices in and out the secular concept of religion. In doing so, they circumvent scholars and policies assumptions about what religion is, or should be. Following these entanglements, in the aim to understand how religious plurality is experienced and expressed among people in their daily lives, this paper looks at the Ghanaian shrines as a space where religious affiliation is a relational category, at times both overlooked or emphasized. A matter of laughter and attentive inquiry.

- **Women Negotiating Religious Differences in Beauty Salons of Madina Zongo**

Kauthar Khamis

In Ghana, churches, mosques and shrines are sacred places where Christians, Muslims and adherents of traditional religion connect with the divine. These public spaces are distinct from others and therefore characterized by holy languages, rituals and images among others. In contrast, other public spaces such as cafés, night clubs as well as beauty salons are considered as “profane spaces” where people engage in leisure activities considered as “worldly”. Yet, in these “profane spaces” interesting religious exchanges take place between adherents of different religions. Using Chidester’s notion of “Frontier zones” in the study of religion, understood as sites where differences are articulated, encountered and governed, this paper will focus on beauty salons in Madina *Zongo* as frontier zones where religious boundaries are experienced and negotiated. It will examine how practices in beauty salons in a religiously pluralistic setting are entangled with religion to the extent that women remove their footwear when entering them, as Moses did (Exodus) and Muslims do when entering the mosque, while analyzing how Muslim and Christian women negotiate their differences in such spaces.

Religion and Harmful Practices: the Production of Difference in Global and Local Response to Gender-Based Violence 2

Location: Court room, Oude Boteringestraat 38

Conveners: Brenda Bartelink, Tamsin Bradley, Chia Longman

Speakers: Sarah Fischer, Sivane Hirsch, Elisabet Le Roux, Oka Storms and Edien Bartels

Panel abstract:

Religion is often talked about in local peoples explaining into the why of practices such as female circumcision and early marriage, yet theological research struggles to find strong links. Untangling how religion may feed into the wider ecology that sanctions different forms of violence against women and girls including cultural practices is not a new area of debate.

While studies have been emerging exploring the relations between harmful practices and religion, research that focuses the myths around religion in relation to harmful cultural practices is limited. This has created a need for a better understanding of the local and global framing of religion and harmful practices and how this contributes to the production of difference. This panel will take religion as the entry point into deeper exploration into the complexities of why practices seen from the outside and by many insiders as acts of violence continue. The dominance of social norms that sanction even reward the observance of forms of female cutting or child marriage need to be better understood contextually. Taking religion as entry point also means looking critically at what religion is and does (as a concept) in the framing, problematizing and solving of the violent gender practices by religious and secular (development) actors.

Individual abstracts:

- **Understanding the Nexus of Religion, Laïcité, and the Effects of Women’s Mandatory Un/Covering**

Sarah Fisscher

Government-mandated covering with headscarf and government-mandated uncovering have become two contested practices. This paper examines the effects of laws that regulate un/covering in three cultural contexts: predominantly-Christian France, where laws mandate uncovering in some circumstances to “protect” laicism; Muslim-majority Turkey where laws existed until the early 2010s that required women to be uncovered to “protect” laicism, but have since been overturned; and Muslim-majority Iran, which has mandated women cover with the headscarf since 1979. Through these cases, I demonstrate that both governmental practices of mandating women to wear headscarves and practices mandating women remove their headscarves are harmful to some women. Using evidence from research interviews and media reports, I problematize three main harms of forcing women to un/cover: (1) educational harms, as both laws that force women to cover and laws that force women to uncover affect some women’s attendance and performance at school (2) work harms, as women face discrimination in hiring based on their choice to [un]cover or style of covering, and (3) social harms, including street harassment based on their choice to [un]cover or style of covering. By problematizing these harms, I aim to demonstrate that government regulation of un/covering is problematic—in all forms—and that only way to avoid such harms is for governments to cease to observe the practice of regulating women’s covering or uncovering.

- **The lack of proper education as a harmful religious practice : the case of Hasidic communities in Montreal**

Sivane Hirsch

In Montreal, Jewish hassidic communities are severely criticized for the last few years for sanctifying solely the religious focus for boys education and refusing to offer what the Quebec government and society consider to be minimal education to their boys, i.e. respect the mandatory 25 hours during which the Quebec Education Program should be taught. The boys’ schools were therefore considered illegal. After a few failed attempts throughout the last ten years to force the respect regulations, and a highly mediatised complaint against the Government of Québec filed by an ex-Tosh man for not ensuring his right for a proper education, a new bill turns responsibility of boy’s education to their parents through homeschooling. Meanwhile, two years before the implantation of the new bill, Limmud

Center - a learning center serving the Lubavitch boys of Montreal – was founded by Lubavitcher women struggling to offer a better education to their boys. This grassroots and bottom-up initiative clearly shows that the goal to ensure the boys' secular education is not contradictory with ultra-orthodox religious way of life. This case study proposes to examine the hassidic approach for boys education as a harmful gender practice to which hassidic women - the boys' mothers - set against, considering the different tensions it might create within the community and surrounding society.

- **So is it all just about sex? Religion and the fear of female sexuality**

Elisabet Le Roux

The hypothesis that will be discussed in this paper, is that fear of female sexuality lies at the heart of religious support for and perpetration of a range of harmful practices, including child marriage, FGM/C, wife inheritance and sexual cleansing. The paper will draw on data from a range of empirical studies conducted by the author over the past five years to illustrate how religious responses to harmful practices, and perpetration of harmful practices by religious leaders and communities, are all linked to a need to control female sexuality. This fear of female sexuality, and the need to control it, is present in all major religious traditions, including Christianity, Islam and Hinduism.

If responses to harmful practices does not take this fear seriously and address it, attempts to end harmful practices can only be partially successful. A number of faith-based intervention efforts attempt to change religious leaders' (and their communities') thinking about harmful practices. But such efforts can only have limited effect if this fear of female sexuality is not named, discussed and addressed. This is potentially a limitation of faith-focuses responses by faith actors, who are often also socialised into the same fear and taboo – limiting their ability to recognise, call for and facilitate such transformative discussions. This is arguably also at least partly why many attempts to address harmful practices tend to identify it is a cultural practice. Addressing the religious undergirding would require much harder and more challenging engagement and it is thus easier to engage with harmful practices as a cultural phenomenon, rather than a religious phenomenon.

Addressing support and perpetration of harmful practices within religious communities will require talking about sex and sexuality – something that representatives from several development organisations have said they find impossible to do, as they are then rejected by the religious leaders and communities and accused of being Westernised and culturally insensitive. How to overcome this taboo? The absence of conversation also highlights a major theological gap in the response to harmful practices. Be it Christian, Muslim, or Hindu – there needs to be a religious engagement with sex and sexuality, one that asks the hard questions and engages with controversial sacred scriptures.

- **Cousin marriage among Dutch Turks and Moroccans: debates on medical risk and forced marriage**

Oka Storms and Edien Bartels

No society or group exist where all people think alike. Different transcripts can be differentiated in debates. But not all transcripts are equally dominant. Credibility depends on the positions in society of the people who use it. Generally, dominant groups are related to dominant transcripts. Religion as well can be approached in dominant and subdominant terms and related to different positions of its followers.

Cousin marriage is a preferred form of marriage in many parts of the world but at the same time it can be typified as a traditional practice. Although cousin marriage is well known in Western society, and in the Netherlands, also today, particularly in small closed communities, in current politics and public debates cousin marriage is usually associated with Muslim minorities and placed within integration and immigration debates. This form of marriage is accepted within Islam. But there have been debates about cousin marriages since the time of the Prophet Mohammed. In the Hadith (sayings of the Prophet), arguments can be found, both in favour of and against the practice.

This article retraces the debates on cousin marriage that took place since the early 2000s and were centred on the medical risks. However from 2009 onward cousin marriage was discussed in the Netherlands in the framework of forced marriage. The thread that links these public and political debates is what we call concealed transcripts. We use the term concealed to refer to the frame in which cousin marriage is discussed nowadays: immigration and integration policy, especially regarding Muslim communities. This frame takes attention away from the population in general, directing it to a special group (Muslims). We argue that political transcripts on migration policy result in the creation of further boundary markers between who We are and who They are. In other words: defining Them as not being 'moral citizens'. By zooming in on the stories of second generation young Moroccan and Turkish Dutch women, we show there is a broad spectrum of partner choice in relation to cousin marriage. By maintaining stereotypical views on cousin marriage in migrant groups, we fail to see the dynamics in partner choice.

Public Policies and the Production of Religious Difference 2

Location: Room 125, Oude Boteringestraat 38

Convener: Julia Martínez-Ariño

Speakers: Idowu Akinloye, Brenda Mathijssen, Ayse Polat, Jelle Wiering

Panel abstract:

This panel will explore how religious difference is produced, reproduced, challenged and/or ignored by public policies as well as how, inversely, notions of religious difference inform policymaking. The panel welcomes papers examining the production of religious difference, and religious-secular and religious-spiritual distinctions by public policies in fields such as urban planning and public space, education, security, immigrant integration, etc. Attention will also be given to how policy-driven categories of religious difference are received by the stakeholders and impact on individuals and groups. Papers analysing policy definitions of acceptable and non-acceptable religiosity in various social contexts and policy fields and papers interested in the reception and consequences of those definitions are also welcomed. Some of the questions that the panel will address are the following: What are the social imaginaries and policy ideas underlying public policies in relation to religion and what are the resulting categories of difference? How do different actors, religious or not, receive and react to those categories and processes of differentiation? What are the (differential) implications of these processes and categories for different religious and non-religious groups and individuals? We are interested in covering a wide range of geographical locations, theoretical perspectives and empirical approaches.

Individual abstracts:

- **The proposed regulation of religions in South-Africa: An attempt of imposing sameness of religion**

Idowu Akinloye

South Africa is a country characterized by plurality of religious and it is governed by a democratic constitution that guarantees religious freedom. Between 2015 and 2016, the South African Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (the Commission), in terms of its establishing statute, carried out an investigative study among over 80 religious organizations in all the provinces in South Africa. This study followed certain allegations of commercialization and abuse of religion among religious organizations in the country. From the study, the Commission found that some religious organizations are involved in the commercialization and abuse of religion. Consequently, the Commission is recommending to Parliament to amend the law to further regulate religious organizations. The concern is that the recommendation seeks, among other issues, to define what would constitute an acceptable religion; give power to the state to license and accredit religious institutions and leaders, as well as the power to withdraw such licences. There is, however, the need for the timely appraisal of the propriety of the recommendation before it becomes a law. And it is against this backdrop that this paper seeks to critically evaluate the Commission's recommendation. The paper argues that although the recommendation may be well intended in order to protect the vulnerable citizens, if enacted into law, will succeed in producing and imposing sameness on the various religions existing in the country and impact on their freedom.

- **Deathscapes and the production of difference: migrant and minority funerary needs in the United Kingdom**

Brenda Mathijssen

This paper investigates how the diverse practices of bodily disposal, mourning and remembrance found within the UK's multicultural society can be respected, enhanced and planned for. The geopolitics of migration and the rights and requirements of migrants are especially topical in contemporary European contexts. However, there is limited consideration of this in relation to death. Funerary practices are universal, but they are negotiated, practiced and ritualised in diverse ways in different contexts. Those facing death in multicultural societies, professionally or personally, are confronted with the limits of stretching, interpreting and redefining (prescribed) practices. This also has an impact on the sites that are involved, such as crematoria and cemeteries. Drawing on four case study towns in England and Wales, this paper critically discusses the cultural politics of migrant and minority deathscapes. How are diverse religious and cultural practices and preferences respected, enhanced and planned for? How do religious identifications shape these processes? Ans what are the political as well as emotional-affective dimensions of inclusive/ inadequate practices?

- **Religion Constituting Irreligion: Intellectual, Legal, and Social Articulations on Religion and Secular in Ottoman Turkish Periodicals**

Ayşe Polat

This paper traces a genealogical account of the terms used in late Ottoman Empire and early Turkish Republic to demarcate religion and irreligion. Despite the high number of studies on Turkish secularization, the rise of the categories of "religion" and "secular" has not been put

into systematic examination in the Turkish case. In line with the critical scholarship of the last decades, specifically those of W. C. Smith and Talal Asad, this paper analyzes both the late Ottoman intellectual productions on the concept of religion as a category of faith and the ways in which irreligion (*dinsizlik*) was constructed as its opposite. It traces and compares different terms used for religion, irreligion, secular, as well as for Islam in Ottoman Turkish periodicals between 1908 and 1925. While undertaking a content analysis the terms and the ways they were delineated from one another, the paper highlights social, legal, and political changes they embodies. Articles on religion, Islam, and irreligion in the Ottoman periodicals were not mere intellectual pieces; they disclosed national and international articulations and negotiations in defining religion and secular, which was crucial for governing the religious domain in conjunction with the contemporary social, legal, and political spheres.

▪ **Prudishness versus Indecency: Productions of Religious Difference in the Netherlands**

Jelle Wiering

This paper draws on my fieldwork among sexual health organizations in the Netherlands. During this period, I noted that my interlocutors were convinced that the field of sexual health they operated in had to be safeguarded against religious, supposedly anachronous, interpretations of sexuality. In this paper, I present and examine this purported conflict, illuminating the various ways this suspicion towards religion affected the field's very constitution itself. I put forward the thesis that it is through the secular act of identifying particular gender identifications, embodied configurations, and speech practices as either religious or nonreligious, that actors aim to improve their position in the field. To support this claim, I illustrate how, during my fieldwork, various religious and nonreligious actors, including NGOs, religious practitioners, sexologists, general practitioners, but also the Dutch state, produced and distributed particular representations of religion and nonreligion. Though such acts of identifications may appear as simplistic but other than that innocent portrayals, I instead suggest that these depictions can have significant consequences, as they subsequently are drawn upon to underpin actors' claims about legitimate and illegitimate perspectives on sexuality. Such claims then influence interpretations of religion and sexuality in public policy, and hence the larger financial structures and formations of power in the field.

Friday November 1: 09.00 – 10.30

Islam versus Judeo-Christian-Secular-Humanism? Islam-inspired politics and National Identity in the Netherlands after the Turn to the Right

Location: Room 125, Oude Boteringestraat 38

Conveners: Ernst van den Hemel and Sakina Loukili

Speakers: Tahir Abbas and Gulnaz Sibgattullina, Sakina Loukili, Fouzia Outmany

Panel abstract:

Since roughly the start of the millennium, Dutch society has experienced an influential 'turn to the right'. A sizeable body of literature focuses on the role of migration, class or islamophobia in the rise of Fortuyn, Wilders and Baudet and the concomitant changes in the Dutch political landscape. Analyses of how the turn to the right is not only a reaction to but rather a production of religious difference remain relatively rare. This constitutes a lacuna, because notions of religious difference are part of radical transformations in the contemporary Dutch political landscape: From renewed interest in Christianity as part of secular Dutch *Leitkultur* to the perceived incompatibility of 'Islam' with Dutchness, from the secular embrace of religion as national heritage to the ongoing diversification of 'actual' religions, religious difference has played an integral part in the demarcation of feelings of belonging in the 21st century.

Moving beyond the simplified yet widely shared analysis of the turn to the right as a clash between secular Dutch society and the religion of newcomers this panel invites contributions that see our present as deeply engaged with reframing religious difference. What are the implications of the discursive transformations of the turn to the right for how religious difference is imagined, felt, conceptualized, legislated and policed? In particular, what are the modalities in which islam occurs in this framework? What are the possibilities for islam-inspired politics in times of culturalized religion?

Contributions may include analyses of: the role of religion in new right populist discourse or discourses emulating or contesting such discourses, changing policy related to the regulation of religions, implications of the turn to the right for faith communities, the rise of new modalities of confessional politics (e.g. the rise of Islam-inspired parties such as NIDA but also transformations of Christian Democracy), analysis of 21st century progressive political thought on religion (or the absence thereof), legislation regarding religious freedom and secularity, debates concerning confessional/public education, and analyses of how emotions concerning religious difference are circulated, shaped, contested and politicized in (social) media-practices. And finally, though focussed on Dutch society, this panel is also open for papers placing the turn to the right in an international perspective.

Individual abstracts:

- **Former far-right Dutch politicians converting to Islam: a genuine search for God or a smart political move?**

Tahir Abbas and Gulnaz Sibgattullina

This paper examines two case studies of former far-right Dutch politicians converting to Islam: Arnoud van Doorn and Joram van Klaveren, both members of the infamous PVV party, publicly declaring their embracing of a new Muslim identity in 2013 and 2019. By analyzing

the spoken and written discourses of these converts against social and political developments in Dutch society in the last two decades, we answer the following research questions. First, what do these marked cases of conversion tell us about the process of secularization and its consequences for the interplay between politics and religion in the Netherlands in particular and in Western Europe in general? 2) Can a conversion to Islam be instrumental for promotion of a conservative political program? The analysis in the paper focuses on how these politicians construct a distinct form of Islam that is compatible with liberal conservative values and Europeanness. The Islam of the converts is a logical, truly monotheistic religion that defends traditional ethnic, national, racial and sexual identities. This image emerges in isolation from cultures of Muslim communities, but through the Orientalist reading and “churchification” of Islam that becomes pressed into the familiar state-church relationship model, thereby replacing discredited Christianity. It is argued that these rapid transformations in relation to religion are more a reality of a political opportunity structure that supports the secularization and, consequently, deradicalization of Muslims across Western Europe.

- **‘Muslim’ parties against the ‘turn to right’? The emergence of DENK and NIDA and the question of religion.**

Sakina Loukili

An interesting development as the consequence of the ‘turn to right’ in Dutch political landscape, has been the emergence of political parties that are founded by Muslims, have a Muslim-majority member base and/or are explicitly faith-inspired. The two prominent examples in the Dutch context are DENK and NIDA. DENK is represented in Dutch parliament by three Dutch Muslims of Turkish and Moroccan descent and NIDA has explicitly presented itself as an ‘emancipation movement inspired by Islam.’ Both parties share the common goal of resisting increasing right-wing populist discourse in Dutch politics and a general backlash against multiculturalism and religious/ethnic diversity. As there is very little research on the rise of these parties, it urges us to consider how this development can be understood in relation to the turn to right in Dutch politics and the production of religious difference, wherein Islam is considered incompatible with Dutchness. What are ways in which DENK and NIDA counter this exclusion of Islam in the right-wing national self-image and what role does religion play in their discourses? Moreover, their emergence also raises general questions on how they have been framed in Dutch media and society, as DENK has often been portrayed as a ‘populist party for migrants’ while NIDA is considered a ‘Muslim’ party that exclusively deals with matters that concern Muslims. In this presentation, I would like to address these questions and invite discussion on the existing frameworks for DENK and NIDA: are they sufficient enough or do we need alternative frameworks to better understand these parties? In addition to this, I will highlight some of the different strategies of the parties – both online and offline – that might help us to better understand the similarities and differences between the two.

- **NIDA The Hague: a political party as a means of talking back**

Fouzia Outmany

While many studies are conducted to understand the political participation of Muslims and, recently, to explore the emergence of the so-called immigrant parties, little attention is paid to the strategies of individual politicians and parties talking back to the dominant voices in the political debates. In this paper I analyze strategies of the local Dutch party NIDA The

Hague to claim a voice and a presence in local political arena. Based on my ethnographic research conducted during NIDA the Hague's election campaign in 2018 and interviews with its main candidates and political leaders, three main points are addressed. First of all, I argue that NIDA The Hague not only talks back to the right wing (political) voices, but also to the mainstream parties which traditionally catered for minorities. Secondly, in doing so NIDA re-appropriates particular aspects of the political language of these parties that pertain to 'calling things by its name'. And thirdly, NIDA The Hague emphasizes its local identity in order to position themselves vis-à-vis the right wing voices that exclude immigrants from being part of the national shared identity and shared past. With this study I engage with the debates about political participation of Muslims in the Netherlands in a political context that is rapidly shifting towards the (far) right.

Booklaunch: “Global Trajectories of Brazilian Religion: Lusospheres”

Location: Doopsgezinde Kerk, Oude Boteringestraat 33

Speakers: Linda van de Kamp, Joana Bahia, Cristina Rocha and Andréa Damacena Martins

Discussant: Julia Martínez-Ariño

This book explores the proliferation and spread of Brazilian-born religious forms and practices throughout the world. It shows that religious movements as diverse as Santo Daime, Candomblé, Capoeira, John of God, and Brazilian style Pentecostalism and Catholicism, have become immensely popular in many places outside Brazil. The chapters argue that the spread of Brazilian religions is not only the result of Brazilian migrants taking their religions with them, but it is also due to spiritual seekers travelling to and from Brazil and the increasing number of Brazilian tourists travelling abroad. This book shows that Brazilian religious practices, objects, and media play a central role in the making of the present-day transnational Lusosphere, the historical Portuguese colonial reach that is often identified by way of its linguistic footprint. *Global Trajectories of Brazilian Religion* demonstrates that in a dynamic space of historical and cultural production, Brazil is imagined and re-created as “the cool territory”-authentic, tropical, spiritual, and sensual-highlighting new modes of cultural and religious exchange.

Religie in het Onderwijs (in Dutch)

Locatie: Zittingzaal, Oude Boteringestraat 38

Coördinator: NGG werkgroep Religiewetenschappen en Onderwijs, Markus Davidsen

Spreekers: Marjo Buitelaar, Lillian Eggens, Dik Kootstra, Manon Meijer, Birgit Meyer, Annemeik Schlatmann, Joël Valk, Marije Verkerk

Panel abstract:

De drie presentaties in dit panel laten elk op eigen wijze zien hoe religiewetenschappelijke kennis aan leerlingen in het voortgezet onderwijs kan worden overgedragen.

Wij nodigen in het bijzonder docenten maatschappijleer, burgerschapsvorming, geschiedenis, godsdienst en levensbeschouwing van harte uit om bij dit panel aanwezig te zijn. Na elke presentatie is er gelegenheid om met elkaar ideeën en gedachten uit te wisselen.

- **Mekka, magischer dan Disneyland? Lespakketten voor voortgezet onderwijs (MBO, HAVO, VWO) over de hajj als betekenisvol ritueel**

Marjo Buitelaar met Dik Kootstra en Lillian Eggens

De lessenserie zoomt in op de hadj en andere pelgrimages, telkens vanuit een antropologische invalshoek. Wat betekent de hadj voor moslims? Hoe doet een antropoloog hier onderzoek naar? En hoe kunnen leerlingen dit gebruiken voor hun eigen onderzoek of profielwerkstuk op school? Deze presentatie gaat over het hoe, het waarom en het beoogde doel met dit lespakket.

- **Omstreden Zaken, website over de materiële verschijningsvormen van religie in onze leefomgeving (bovenbouw voortgezet onderwijs)**

Birgit Meyer met Annemeik Schlatmann, Joël Valk en Manon Meijer

Omstreden Zaken is een website in ontwikkeling over materiële verschijningsvormen van religie in onze leefomgeving, want ondanks ontkerkelijking zijn sporen van religie overal rondom ons aanwezig. Doel van de site is het beschikbaar stellen van religiewetenschappelijke onderzoeksresultaten aan het voortgezet onderwijs. De presentatie gaat over vragen als: Wat maakt deze kennis zo nuttig voor VO? Aan welke eisen moet een goed bruikbare website voldoen? Hoe wordt wetenschappelijke kennis geschikt gemaakt voor het VO? En hoe kan een docent die kennis gebruiken in de lessen?

- **Religiewetenschap in de klas: onderzoeksproject in de bovenbouw**

Marije Verkerk

Marije ontwikkelde methode om leerlingen in de lessen levensbeschouwing kennis te laten maken met religiewetenschap. Aan de hand van een praktijkvoorbeeld gaat zij in op de methode, de doelen en resultaten van de opdrachten. Ook de ervaringen in de praktijk - successen en valkuilen - met deze methode komen aan bod.

Friday November 1: 11.00 – 12.30

Roundtable: Theorizing from the South in the Study of Religion

Location: Doopsgezinde Kerk, Oude Boteringestraat 33

Led by Joram Tarusarira, with Diana Jeater, Kofi Simon Appiah and Ramona Jelinek-Menke

Individual abstracts:

- **Words that silence: how Christianity in early twentieth century Zimbabwe changed what it was possible to know**

Diana Jeater

There is now a rich literature on African evangelism in early twentieth century Zimbabwe, which has brought African preachers and their creation of a distinctively African Christianity into centre stage. But just because histories focus on African agency, they are not necessarily 'thinking from the South'. Whether they celebrate or deplore the success of Christian evangelism in early twentieth century southern Africa, they still see Christianity as the most important form of religious expression. Yet most forms of religious/spiritual expression were not just out of sight of the evangelical project: they were conceptually disconnected from it. This paper looks at how transformations in religious language by the Christians effaced local ways of conceptualising the spiritual, shifting local concepts from the realm of knowledge and of religion, into the categories of superstition and anthropology. Focusing on translation projects, particularly translations of ideas about Shona *ngozi* spirits, the paper shows how new categories of knowledge enforced new forms of power and produced new forms of difference. This epistemological violence has had clear consequences in the present, for performances of gender and for practices of reconciliation and community healing.

- **Fetish Again? The Material Turn in the Study of Religion and Missionary Mirrors of Primitive Religion in Colonial Africa**

Kofi Simon Appiah

The "material turn" in the study of religion today has opened new vistas in the history and theory of the discipline. It has rejuvenated the notion of *fetish* (Chidester, 1996a; 1996b; 2000c; 2005) in what I wish to call a "Chidesterian reformation" of the study of religions, and is acclaimed as a corrective to the previous fixation on unpacking beliefs in God, gods, or things as the foci of religious studies (Houtman & Meyer, 2012; Meyer, 2012; Strijdom, 2014). The scholarly study of religion in Africa cannot help but acknowledge and share in the successes that the "material turn" in the study of religion has attained in a relatively short period. At the same time, it cannot help but recall that in colonial Africa, the notion of *fetish* was, par excellence, the mirror of primitive religion and the denigration of the people of the continent in the missionary enterprise. *Fetish* was not only the medium for the rise of mission Christianity, the fall of African Religions, and the enforcement of colonial authority, but also and especially, the genesis of mission theory of religion (Chidester, 1996b; Beidelman, 1982).

The material approach to the study of religion, with its focus on the notion of *fetish* as the summary term for the concrete manifestation of religion, therefore, presents a double binding situation when the approach is appreciated from the perspective of the colonial missionary setting of Africa. Does the regeneration of the notion of *fetish* rehabilitate (the study of) religion in Africa? Is the renewed interest in the study of religion through the

“material” perspective capable of developing and sustaining “Africa-centred knowledges” (Cooper & Morell, 2007) of religion?

In this presentation, I discuss how the notion of *fetish* disaggregated African Religions to historicize and theorize “religion”. I do so in agreement with Strijdom (2014, p. 1) that theorizing religion from the perspective of materiality is incomplete unless it includes “a systematic critique of power relations that are at work in the ... comparative study of religions.” On the basis of what became of Africans and their religions through the notion of *fetish* as applied in the missionary enterprise, I will argue that even the “Chidesterian reformation” does not eliminate the risk of making the study of religion in the global south the dusting of missionary mirrors and the making of the history of religion into a religion of history.

In order to make the valuable contributions of the material turn in the study of religion useful in the African context, I propose that it is important for scholars to pay close attention to those domains in which attempts to theorize religion from the perspective of its concrete embodiment could end up in showing that power is knowledge. In the words of Cooper & Morrell (2007, p. 2), it is important to create a rigorous awareness of our tools, concepts and politics of scholarship in Africa, otherwise “we will invariably reproduce old forms of oppressive power and new orthodoxies.” I conclude by arguing that this is a call to a radical African intra-cultural critique for scholars of religion who are concerned to develop knowledges from the perspective of the global south.

- **Disability as a part of the Global South. Or: How disability-centered knowledge is excluded and marginalized in Theology and the Study of Religions.**

Ramona Jelinek-Menke

Just as the term the Global South is “a relational term that takes on its substance by virtue of its contrast [...] to the Global North” (Comaroff 2015), Disability is a concept that only acquires its meaning in relation to ideas of ability and normality. Similar to how the Global South was (and is) colonized by the Global North, disability was (and is) subjected to normality regimes, is biologically ‘discovered’ and biopolitically controlled and regulated for ideological, and economic purposes.

Obviously, not only “southern theories” are widely ignored in the academy, but also “disability-centered knowledges”. The Study of Religions hardly deals with the subject of disability. It also appears that people with disabilities do not play an important role as scholars of religions – structurally, for the same reasons for which scholars from the Global South are underrepresented there. Hence, the Global South and Disability as concepts have a lot in common and therefore it makes sense to understand Disability as a part of the Global South or Southernness as a dimension of Disability.

In my talk I would like to argue that the ignorance of Disability/Southernness in the academy and especially in the Study of Religions is no coincidence, but on the one hand limits the possibility to achieve its core objective and violets the premise of the Study of Religions on the other.

Reflecting on Christian theological writings on disabilities I will demonstrate how Christian theologians in Germany and Switzerland speak about disabilities and the so-called disabled without “thinking from disability” in order to consolidate their own, nondisabled sovereignty of interpretation. Furthermore, I will point out that such “Theologies of Disability” had led to a limitation of religious practices to a performance of ability and sameness rather than to the development of a religious disability culture.

Friday November 1: 13.30 – 14.30

Roundtable: Ethnographic Objects and the Study of Religion in Groningen

Location: Doopsgezinde Kerk, Oude Boteringestraat 33

Led by Erik Meinema, with Iris Busschers, Lammert Leertouwer, Joram Tarusarira and Marleen de Witte

Panel abstract:

Between 1978 and 2003, the ethnological museum (*volkenkundig museum*) in Groningen held a collection of more than ten thousand ethnographic objects, which are currently conserved by the University Museum of Groningen. Founded by Professor in the History of Religions Theo van Baaren (1912-1989), who has named the museum after his predecessor and NGG-founder Gerardus van der Leeuw. Driven by a fascination for their surreal character, Van Baaren started collecting ethnographic objects in 1940, and obtained many objects through ethnographic art dealers in the Netherlands, and missionaries working in (former) European colonies. The objects originate from all over the globe, although relatively large shares of the collection find their origin in South-East Asia (especially New-Guinea), and Western and Central Africa. Besides allowing a fascination by their aesthetics, the systematic study of ethnographic objects also provided Van Baaren with possibilities to compare and classify the religious practices and cosmologies of the people that originally engaged with them (Van Baaren 1969; Kuiper 2007; Platvoet 1998). In this way, the objects in Van Baaren's collection played crucial roles in knowledge production about various non-European 'peoples' (*volken*) at the University of Groningen, and wider European scholarly debates on how differences and commonalities between (Christian) Europeans and 'illiterate peoples' (*schriftloze volken*) should be understood (Leertouwer 1991). This panel aims to reflect on the collection of the now defunct ethnological museum from a postcolonial and material perspective, by taking objects within the collection as a starting point for reflection on three interrelated aspects of knowledge production and dissemination about non-European *volken*, namely (1) the development of scholarly theory on religion, and the development of religious studies (*godsdienstwetenschap*) as a scholarly discipline in Groningen and the Netherlands more widely (2) the education of students in theology and religious studies, for many of whom studying the collection was part of the curriculum, and (3) the education of the general public through their display in the museum.

6. Participants

Tahir Abbas	Leiden University, the Netherlands
Idowu Akinloye	Rhodes University, Grahamstown, South Africa
Kholoud Al-Ajarma	University of Groningen, the Netherlands
Rashida Alhassan Adum-Atta	Utrecht University, the Netherlands and Leiden University, the Netherlands and University of Ghana, Ghana
Hans Alma	University Humanistic Studies, Utrecht, the Netherlands
Gorazd Andrejč	University of Groningen, the Netherlands
Joana Bahia	University of Rio de Janeiro, Brazil
Brenda Bartelink	University of Groningen, the Netherlands
Edien Bartels	VU University Amsterdam, the Netherlands
Hannelore van Bavel	University of Ghent, Belgium
Mariecke van den Berg	Utrecht University, the Netherlands
Peter Berger	University of Groningen, the Netherlands
Mariska de Boer	Utrecht University, the Netherlands
Quint Bonvie	
Tim Bouwhuis	Utrecht University, the Netherlands
Tamsin Bradley	University of Portsmouth, UK
Nella van den Brandt	Utrecht University, the Netherlands
Marjo Buitelaar	University of Groningen, the Netherlands
Iris Busschers	University of Groningen, the Netherlands
Yusuf Celik	
Maria Chipenembe	University of Ghent, Belgium and Universidade Eduardo Mondlane, Maputo, Mozambique
Gily Coene	University of Ghent, Belgium
Helena van Coller	Rhodes University, Grahamstown, South Africa
Miranda Crowdus	Hanover University of Music, Drama and Media, Germany
Markus Davidsen	Leiden University, the Netherlands
Halida Đonlagić	University of Ljubljana, Slovenia
Marco Derks	NOSTER, Radboud University, Nijmegen, the Netherlands
Alexandra Dick	Johannes Gutenberg University, Mainz, Germany
Veerle Dijkstra	Utrecht University, the Netherlands
Lilian Eggens	Noorderpoort College, the Netherlands
Fatiha El-Hajjari	University of Amsterdam, the Netherlands
Margreet van Es	Utrecht University, the Netherlands
Susanne van Esdonk	University of Amsterdam, the Netherlands
Sarah Fisscher	Marymount University, Arlington, USA
Joseph Fosu-Ankrah	African Studies Centre Leiden University, the Netherlands and Utrecht University, the Netherlands
Emilie van Gorcum	Noorderpoort College, the Netherlands
Mariam Goshadze	Harvard University, Cambridge, UK
Angelantonio Grossi	Utrecht University, the Netherlands
Christoph Günther	Johannes Gutenberg University, Mainz, Germany

Niki Haak	Utrecht University, the Netherlands
Iris van der Heide	University of Groningen, the Netherlands
Ernst van den Hemel	Meertens Institute, Amsterdam, the Netherlands
Sivane Hirsch	Université du Québec à Trois-Rivières and Valérie Amiraux, Canada and Université de Montréal, Canada
Charles Hirschkind	University of California, Berkeley, USA
Stephanie Hobbis	University of Wageningen, the Netherlands
Niels Hoogendoorn	Utrecht University, the Netherlands
Murtala Ibrahim	Utrecht University, the Netherlands
Bas Jacobs	
Diana Jeater	University of Liverpool, UK
Ramona Jelinek-Menke	University of Marburg, Germany
Linda van de Kamp	University of Amsterdam, the Netherlands
Merve Kayikci	KU Leuven, Belgium
Kauthar Khamis	African Studies Centre Leiden University, the Netherlands and Utrecht University, the Netherlands
Kim Knibbe	University of Groningen, the Netherlands
Dik Kootstra	University of Groningen, the Netherlands
Anne-Marie Korte	Utrecht University, the Netherlands
Elza Kuyk	University of Utrecht, the Netherlands
Sam van Leer	University of Groningen, the Netherlands
Lammert Leertouwer	Leiden University, the Netherlands
María León	
Chia Longman	University of Ghent, Belgium
Sakina Loukili	Meertens Institute, Amsterdam, the Netherlands
Sophia Löwe	University of Groningen, the Netherlands
Martin Luther Darko	African Studies Centre Leiden University, the Netherlands and Utrecht University, the Netherlands
Gerbrand Allon Makkinga	University of Groningen, the Netherlands
Julia Martínez-Ariño	University of Groningen, the Netherlands
Andréa Damacena Martins	Utrecht University, the Netherlands
Brenda Mathijssen	University of Groningen, the Netherlands
Méadhbh McIvor	University of Groningen, the Netherlands
Manon Meijer	
Erik Meinema	Utrecht University, the Netherlands
Stefan Mekiffer	University of Groningen, the Netherlands
Birgit Meyer	Utrecht University, the Netherlands
Tabitha Moyo	Evangelical Theological Faculty, Leuven, Belgium
Heleen Murre-van den Berg	Radboud University, Nijmegen, the Netherlands
Chigemezi Nnadozie Wogu	Friedensau Adventist University, Germany
Fouzia Outmany	University of Amsterdam, the Netherlands
Ayse Polat	Istanbul University, Turkey
Matej Poljansek	University of Ljubljana, Slovenia
Markus Porter	University of Erfurt, Germany
Zi Qian	Utrecht University, the Netherlands
Job Raedts	University of Groningen, the Netherlands
Ladan Rahnari	University of Ghent, Belgium

Katja Rakow	Utrecht University, the Netherlands
Annelise Reid	Utrecht University, the Netherlands
Martin Ringsmut	University of Cologne, Germany
Cristina Rocha	Western Sydney University, Australia
Elisabet Le Roux	Stellenbosch University, South Africa
Annemeik Schlatmann	Utrecht University, the Netherlands
Lieke Schrijvers	Utrecht University, the Netherlands
Rashmi Shetty	Utrecht University, the Netherlands
Gulnaz Sibgattullina	Leiden University, the Netherlands
Kofi Simon Appiah	University of Cape Coast, Ghana
Anna Sophie Lauwers	University of Aberdeen, Scotland
Jo Spaans	University of Groningen, the Netherlands
Lucy Spoliar	University of Groningen, the Netherlands
Oka Storms	VU University Amsterdam, the Netherlands
Pooyan Tamimi Arab	Utrecht University, the Netherlands
Joram Tarusarira	University of Groningen, the Netherlands
Shaheed Tayob	Stellenbosch University, South Africa
Josias Tembo	Radboud University, Nijmegen, the Netherlands
Nina ter Laan	Utrecht University, the Netherlands
Joël Valk	Corderius College, Amersfoort, the Netherlands
Marije Verkerk	Leiden University, the Netherlands
Jojada Verrips	University of Amsterdam, the Netherlands
Klaran Visscher	University of Groningen, the Netherlands
Anja Visser	University of Groningen, the Netherlands
Maria Vlieg	Radboud University, Nijmegen, the Netherlands
Rafique Wassan	University of Bern, Switzerland
Todd Weir	University of Groningen, the Netherlands
Clara Wenz	SOAS University of London, UK
Jelle Wiering	University of Groningen, the Netherlands
Marleen de Witte	University of Amsterdam, the Netherlands

