

RELIGION IN THE BLACK SEA REGION

SIXTH ANNUAL WORKSHOP

RELIGION STATE POWER

18 -20 SEP 2019 LVIV, UKRAINE



Convenor:

Catherine Wanner

Organizers:

Tetiana Kalenychenko, Oleh Turiy

Organizing Committee:

Iuliia Buyskykh, Olena Bogdan, Denis Brylov,

Oleg Kyselov, Oleg Yarosh

In cooperation with the Institute of Church History,
Ukrainian Catholic University, this workshop is made
possible thanks to support from the Center for Governance
and Culture in Europe of the University of St. Gallen,
Switzerland.



**THE WORKING GROUP ON RELIGION
IN THE BLACK SEA REGION**



DAY 1

Arrivals

UCU Collegium
Kozelnyts'ka str., 2

19.30 Welcome dinner

Bachevski restaurant
Shevs'ka str., 8



DAY 2

09.00 Plenary Session

Venue: UCU Academic Building
Kozelnyts'ka str., 2a, room 305

Speaker: **Myroslav Marynovych**
Ukrainian Catholic University (Ukraine)

Christianity in Ukraine: Between the Path-Dependence Syndrome and Prospects for the Future

Moderator: **Catherine Wanner**
The Pennsylvania State University (USA)

09.45 Coffee-break**10.15 Panel 1: Traces of the Past in the Present**

Panel timeline:
20 minutes for presentation and 15 minutes for Q&A

Chair: **Alla Aristova**
National Transport University (Ukraine)

James Kapaló
University College Cork (Ireland)

Hidden Galleries in the Secret Police Archives: The Visual Ethics of Competing Truths

Simion Pop
Central European University (Hungary)

"Reform" as Political and Religious Resource in Eastern Orthodoxy: the Case of Romania.

Iulia Yurchuk
Södertörn University (Sweden)

Making Martyrs in Ukraine: The Role of the Orthodox and Greek-Catholic Churches in Ukraine in the Formation of Memory of the Soviet Past

Andrii Fert

Kyiv-Mohyla Academy (Ukraine)

"All these are the saints of the land of Rus'": Saints, Commemorations and History-teaching in the UOC after 2014

12.35 Lunch

UCU Café

14.00 Panel 2: Interfaith Encounters and Public Space

Panel timeline:

20 minutes for presentation and 15 minutes for Q&A

Chair: **Denis Brylov**

National Pedagogical Dragomanov University (Ukraine)

Alla Marchenko

Polish Academy of Sciences (Poland)

Contemporary Hasidic Pilgrimages to Uman: opinions of local inhabitants

Tsypylma Darieva

Centre for East European and International Studies (ZOiS) (Germany)

Multiple Altars: Religious Plurality in a Post-Secular City? (Azerbaijan)

Yuliya Aliyeva

Azerbaijan Diplomatic Academy (Azerbaijan)

Exploring Urban Christian Communities in Baku: Plurality and Fluidity

Elmira Muratova

Crimean Federal University of Simferopol (Crimea)

The Concept of 'Traditional Islam' in Crimean Tatar Discourse and Politics

16.20 Coffee break**16.40 Plenary Session**

Venue: UCU Academic Building
Kozelnyts'ka str., 2a, room 305

Speaker: **Regina Elsner**

Centre for East European and International Studies (ZOiS) (Germany)

The power dilemma - The challenge of a civil society for the churches of the Kyiv tradition

Moderator: **Catherine Wanner**

The Pennsylvania State University (USA)

18.00 Book PresentationPresenter: **Iuliia Buyskykh**Research Institute of Ukrainian Studies (Ukraine),
The Centre for Applied Anthropology (Ukraine)

Five-Year Commemorative Collection of Essays from the Working Group on Religion in the Black Sea Region

19.30 Dinner

UCU Café

09.30 Plenary Session

Venue: UCU Academic Building
Kozelnyts'ka str., 2a, room 305

Speaker: **Alexander Agadjanian**
Russian State University for the Humanities (Russia)
Religion's claims of space, power and culture: the secular challenged, fragile, but enduring

Moderator: **Catherine Wanner**
The Pennsylvania State University (USA)

10.15 Coffee break**10.45 Panel 3: Reaching the Next Generation**

Panel timeline:
20 minutes for presentation and 15 minutes for Q&A

Chair: **Olena Bogdan**
Kyiv-Mohyla Academy (Ukraine)

Ketevan Gurchani
Ilia State University (Georgia)
Religion and Politics beyond Binaries

Nadia Zasanska
Ukrainian Catholic University (Ukraine)

Nadia Ivanenko
Central Ukrainian State Pedagogical University
(Ukraine)

Russian Orthodox Church Rebranding: new ways of church-state interaction with youth in Ukraine and Russia

Nicholas Lackenby
Cambridge University (United Kingdom)

Of peoples and persons in Orthodox Serbia: reflections on ethnic and spiritual belonging amongst liturgical Christians

12.35 Lunch
UCU Café

14.00 Panel 4: "Traditional Values," Morality and the Politicization of Religion

Panel timeline:
20 minutes for presentation and 15 minutes for Q&A

Chair: **Oleg Kyselov**
National Pedagogical Dragomanov University (Ukraine)

Alexander Panchenko
European University of St. Petersburg (Russia)

Invisible Partners: New Age Religions, Channeling, and Political Imagination in Post-Soviet Russia

Bogdan Mihai Radu
Babes-Bolyai University (Romania)

Social Capital and Youth Religious Organizations in Romania: Cosmopolitanism and Defensive Traditionalism

Tornike Metreveli
University of St. Gallen (Switzerland)

"We are now the Orthodox!" – Religion in Times of War in Ukraine

DAY 3

Kristina Stoekl

University of Innsbruck (Austria)

*The rise of a European Christian Right?
Transnational and interdenominational mobilization
of traditionalist actors in the post-Soviet space and
among the European populist right*

16.30 Coffee break

17.00 Plenary Session

Venue: UCU Academic Building
Kozelnyts'ka str., 2a, room 305

Speaker: **José Casanova**
Georgetown University (USA)

*Orthodoxy and Religious Pluralism in Ukraine: A
Global Comparative Perspective*

Moderator: **Catherine Wanner**
The Pennsylvania State University (USA)

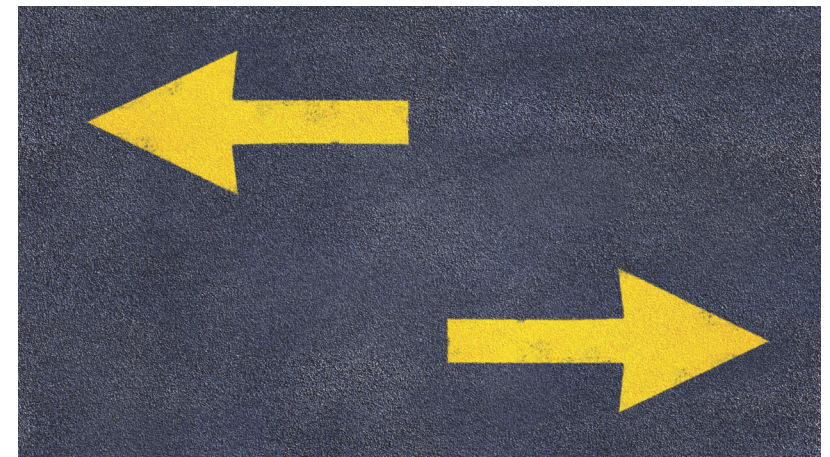
19.30 Closing Dinner UCU Café

DAY 4

Departures

Questions?

Tetiana, coordinator
+380967717001
soc.injener@gmail.com



PARTICIPANTS

ALEXANDER AGADJANIAN (alex.agadjanian@asu.edu) Professor, Center for the Study of Religion, Russian State University of the Humanities. Born in Moscow, graduated from Moscow State University with a doctoral degree in modern history from the Institute of Oriental Studies, Russian Academy of Sciences, Moscow. He has taught in the Religious Studies Department at Arizona State University, and since 2003 is Professor at the Center for the Study of Religion, Russian State University of the Humanities, Moscow. He also teaches history and sociology of religion in other Moscow universities. Currently, his main area of interest and research is religious developments in post-Soviet Russia and Eurasia. He is co-editor of the Russian language academic quarterly 'State, Religion and Church in Russia and Worldwide,' and is on editorial boards of other peer-reviewed journals.

Religion's claims of space, power and culture: the secular challenged, fragile, but enduring

Russia and beyond: The more religion becomes less lived, the more it creates assertive agency. Identity/assertive/publicly-active religion produces strong simulacra and appropriates pieces of physical, discursive and public space (from urban landscapes to national culture as a whole). Political regimes with relatively weak ideological underpinnings are prone to supporting these claims.

Russia: Religion connected to imperial might and conservative set of values (also simulacra, because in fact values, moralities are plural, family is weak, globalized values are widespread). Orthodoxy, along with the idea of the State and the Eurasian imperial mission, becomes an epiphenomenon of Russianness (as national identity). Other religions, like other ethnicities, are reframed as subjects of imperial plurality. Secular orders become fragile and vulnerable. However, there are a few strong factors that help the "secular order" to endure, and to resist the claims of religion.

YULIA ALIYEVA (aliyeva.yu@gmail.com) received a M.A. with distinction in Gender Studies from the Central European University in Budapest, Hungary, and B.A. in International Relations from the Academy of Public Administration

PARTICIPANTS

under the President of the Republic of Azerbaijan. In 2007-2014 she worked for the Caucasus Research Resource Center (CRRC-Azerbaijan) and her last position was the Country Director of the Center. Since 2003 Yuliya has been actively engaged in various research projects in Azerbaijan. At the moment she is an Adjunct Faculty at ADA University teaching 'Introduction to Sociology' and 'Gender, Race and Minority Issues.' In parallel, she conducts research on Protestant sects in urban Azerbaijan. She is also a consultant to various international organizations, including OECD, UN, European Commission, and others.

Exploring Urban Christian Communities in Baku: Plurality and Fluidity

My research focuses on 'non-traditional' Christian sects in Azerbaijan that mostly started to emerge within the last two decades following the collapse of the Soviet Union. The Azerbaijani government replaced the restrictive atheist ideology of the Soviet government with more moderate, local religious policies that welcome religious pluralism and 'multiculturalism' in the country, but at the same time employ instruments of control and regulation when it comes to 'non-traditional' sects or denominations that do not belong to 'indigenous' religious communities, such as mainstream Islam, Orthodox Christianity or Judaism. Still, the number of 'non-traditional' Christian communities is growing along with their wider recognition and visibility. In my paper I explore the emergence of these new religious groups, such as neo-Protestants and neo-Charismatics, and address the following questions: How are these communities gaining their ground in the city? How do they negotiate the places of worship and their 'non-traditional' religious identity with the 'host' or mainstream population? How do they define their boundaries and position themselves in relation to 'traditional groups'? Who are the major followers of these communities and what specifically makes them attracted to these 'non-traditional' communities? How do local authorities regulate emerging religious diversity in Baku? This research is part of the wider study "Transformation of urban spaces and religious pluralisation in the Caucasus" funded by the Centre for East European and International Studies (ZOIS).

ALLA ARISTOVA (alvadar.ntu@gmail.com) Doctor of Philosophical Sciences, Professor, State Scientific Institution «Encyclopedic Publishing House». Born in Kyiv, graduated from Kyiv State University named T. Shevchenko, received a doctoral degree in religious studies at the Institute of Philosophy named H. Skovoroda (National Academy of Sciences, Kyiv). From 2003-2018 was

the Head of the Department of Philosophy and Pedagogy, National Transport University, taught religious studies, conflictology, sociology of religion. Since 2018 is Head of the Department of Social and Humanitarian Sciences, State Scientific Institution «Encyclopedic Publishing House». The main area of interests and research is religious conflicts in the modern world, main religious processes and religious freedom in Ukraine. Deputy Chief Editor of «Religious Freedom» (academic journal for religious studies). She is a member of the Expert Council at the Department of Religious Affairs and Nationalities of Ukraine

OLENA BOGDAN (olena.v.bogdan@gmail.com) is an Associate Professor (Docent) of Sociology at the National University of Kyiv-Mohyla Academy and an Adjunct Associate Professor of Sociology at the Sociology Department of Kyiv Polytechnic Institute. She has participated in a number of international academic programs, including Carnegie Fellowship at Duke University (2017), Chopivsky Fellowship at Stanford University (2010), Petro Jacyk Scholarship at University of Toronto (2004-2005), Hansard Scholarship at LSE (2002), OSI/FCO Chevening Scholarship at Oxford University (2001-2002), and OSI Scholarship at Westminster College (1998-1999). Over the past ten years, her research has focused on religious conversion in Ukraine; interplays of religious and ethnic identities, language preferences and political views in Ukraine; and gender equality in religion as part of a comparative study of Christian and Jewish women clergy in Ukraine and the United States.

DENIS BRYLOV (dbrylov@gmail.com) is an Associate Professor at National Pedagogical Dragomanov University (Kyiv, Ukraine). He received his Ph.D. in Religious Studies (2011) and MA in Psychology (2003). His main research focus is Islamic Studies, Islamic education, Islam and politics, Islamic history and the transnational Sufi movement.

IULIA BUYSKYKH (julia.buj@gmail.com) received her PhD in Ethnology from the History Department at the Taras Shevchenko National University of Kyiv. In 2014/2015 she was affiliated with the Department of Ethnology and Cultural Anthropology, University of Warsaw, Poland. In 2015/2016 she was a research fellow at the V4EaP Scholarship Program supported by the Visegrad Fund at the University of Warsaw. She has conducted field research in Poland since 2015, focusing on religious culture in borderland localities. Since

PARTICIPANTS

September 2016 she has been at the Research Institute of Ukrainian Studies, Kyiv, Ukraine. In 2017 she was a visiting fellow in Forum Transregionale Studien, Berlin. Her current research interests include religion in post-Soviet space, neighborhood relationships, memory and border studies.

JOSE CASANOVA (jvc26@georgetown.edu) is a Professor in the Department of Sociology and Department of Theology and Religious Studies at Georgetown University and Senior Fellow at the Berkley Center, where his work focuses on globalization, religion, and secularization. During 2017 he was the Kluge Chair in Countries and Cultures of the North at the U.S. Library of Congress' John W. Kluge Center, where he worked on a book manuscript on Early Modern Globalization through a Jesuit Prism. He has published works on a broad range of subjects, including religion and globalization, migration and religious pluralism, transnational religions, and sociological theory. His best-known work, *Public Religions in the Modern World* (University of Chicago Press, 1994), has become a modern classic in the field and has been translated into several languages, including Japanese, Arabic, and Turkish. In 2012, Casanova was awarded the Theology Prize from the Salzburger Hochschulwochen in recognition of his life-long achievement in the field of theology.

TSYPYLMA DARIEVA (tsypylma25@gmail.com) is a social anthropologist and a senior researcher at the Centre for East European and international Studies (ZOiS) Berlin. She coordinates the "Migration and Diversity" research area at ZOiS and teaches at Humboldt University Berlin in the Central Asian Program at the Institute for Asia and Africa Studies. Her research and teaching interests include the anthropology of migration, diaspora and transnationalism, post-socialist urbanity, sacred spaces and religious pluralism in the Caucasus, Central Asia and Russia. Darieva is the author of *Russkij Berlin. Migranten und Medien in Berlin und London* (LIT, 2004), co-editor of *Cosmopolitan Sociability: Locating Transnational Religious and Diasporic Networks* (Routledge, 2011), *Urban Spaces after Socialism. Ethnographies of Public Places in Eurasian Cities* (Campus, 2011), and *Sacred Places, Emerging Spaces. Religious Pluralism in the post-Soviet Caucasus* (Berghahn, 2018).

Multiple Altars: Religious plurality in a post-secular city? (Azerbaijan)

Post-socialist urban spaces usually described as 'secular' and 'atheist' in fact provide specific arenas for religious manifestations, a field for contested

and shared sacred places. The secular governance of cities faces different challenges in integrating religion into legal infrastructures, built environment and public spaces. Still, the urban perspective has been predominantly overlooked in the studies of post-Soviet dynamics of religiosity. In this paper I reflect on preliminary results of the on-going anthropological research project “Urban Transformation and Religious Pluralisation in the South Caucasus” at the Centre for East European and International Studies (Berlin) by focusing on new Islamic iconic places (mega mosque) sponsored by the state in Azerbaijan and non-canonical forms of faith expression in Baku among so called ‘non-traditional’ independent religious communities such as Bahai, Krishna and the Catholic church. It is not necessarily a revival of religion and religiosity as such, but a pluralisation of religiosity and the emergence of a new hierarchy of ‘traditional’ and ‘non-traditional’ religious groups and religious practices in Azerbaijan. I reflect on the ways the state regulates ‘internal pluralisation’ in Baku (Berger 2014) and how new iconic places inscribe themselves into urban spaces and national narratives in the context of neo-liberal and authoritative modernization.

REGINA ELSNER (regina.elsner@zois-berlin.de) is a theologian and, since September 2017, a researcher at the Centre for East European and International Studies (ZOIS). From 1998 to 2005, she studied Catholic theology in Berlin and Münster. Afterwards, she worked until 2010 as a project coordinator for Caritas Russia in St Petersburg. From 2010 to 2013, she was a research associate at the Ecumenical Institute of the University of Münster, within the research stream ‘Institutions and institutional change in post-socialism’. In this framework, she focused on the historical and theological aspects of the Russian Orthodox Church’s confrontation with modernity. In 2016, she completed her PhD on this topic. At ZOIS, through the project ‘Morality instead of peace’, Regina Elsner is investigating the dynamics of Russian Orthodox social ethics since the fall of the Soviet Union.

ANDRII FERT (andrii.fert@ukma.edu.ua) Master’s degree in History (2016), PhD student at Kyiv-Mohyla academy, works on a PhD dissertation about the late-Soviet period church-state relations at the level of local religious communities. He also researches developments of collective memory of the Russian Orthodox Church in post-Soviet Ukraine. Coordinator of cultural projects at the Ukrainian office of the Institute for International Cooperation of the Deutscher Volkshochschul Verband. His main research interests are religion in the late Soviet period, religion and nationalism, and the politics of

PARTICIPANTS

memory. He has published several articles on these themes.

Unity, Peace, and Persecutions in the UOC-MP Commemorations after 2014

Memorial days serve two ends – they help the community not to forget something from the past (let alone – define what past belongs to this particular community), but they also help the community to address certain challenges and threats in the present day.

The Ukrainian Orthodox Church of the Moscow Patriarchate failed to become a widely recognized “National Church” in Ukraine and, after the war broke out in the East, it turned into a “Russian Church in Ukraine” and “Kremlin puppet” in the mainstream Ukrainian media. The nation-building logic of the Poroshenko presidency urged the UOC-MP to break the ties with Russia and merge with other Orthodox communities into the United Church of Ukraine. Opposing this logic and trying to legitimize subordination to Moscow, the UOC-MP leadership has taken advantage of two ecclesiastical memorial days – Day of the Kharkiv Bishop Council (May 27-28) and Day of the Baptism of Rus’ (July 27-28). In my presentation, I demonstrate how the UOC-MP undermines public claims for ecclesiastical independence, condemns state interference into the church business and provides fellow parishioners with examples of resistance to imitate by drawing on specific historical narratives and appealing to certain events/characters in the framework of these memorial days. My approach is based on the concepts of “usable past” and “sites of memory.”

KETEVAN GURCHIANI (ketevan_gurchiani@iliauni.edu.ge) is an Associate Professor of Cultural Studies and Religion, Ilia State University (Tbilisi, Georgia). She received her PhD at Tbilisi State University (1999). Her main academic interests include Georgia (Caucasus), post-Soviet society, religion, everyday life, everyday religion, dignity and pride, mythology, ancient Greek theater and ritual.

Religion and Politics beyond Binaries

Based on ethnographic fieldwork in a Georgian village and supplemented by a range of interviews and observations from different parts of Georgia, this paper explores the creative presence of religion in public schools. In 2005 and in line with the strong secularization and modernization discourse, the

Georgian parliament passed a new law on education, restricting the teaching of religion in public schools and separating religious organizations and public schools; nevertheless, mainstream Orthodox Christianity is widely practiced in schools. The paper aims to show how Georgians use religious spaces in secular institutions to practice their identity, to perform being “true Georgians.” At the same time, they are adopting a strong secularization and modernization discourse. By doing so they create a new space, a third space, marked by in-betweenness. The study uses the theoretical lens of Thirdspace for analyzing the hybridity, the in-betweenness of practices and attitudes inherent for politics, religion, and everyday life of Georgians.

NADIA IVANENKO is Associate Professor of Comparative Linguistics and Deputy Dean of the Foreign Languages Department at the Central Ukrainian State Pedagogical University in Kropyvnytskyi. Prof. Ivanenko has held numerous leadership positions in Ukrainian and international projects, such as serving as Editor-in-Chief of the international monograph *Education in Eastern Europe and Eurasia*, visiting Researcher of Oxford Chevening Scholarship, coordinator of a joint education project with Durham University in Great Britain, Chair of the English-speaking Union in Ukraine. Her recent publications focus on education in post-Soviet countries, specifically the processes of democratization and citizenship education in the Ukrainian academy.

Russian Orthodox Church Rebranding: new ways of church-state interaction with youth in Ukraine and Russia

Recent research on the politicization of religion in the Russian Federation has mainly considered it in terms of the post-Soviet and post-imperial heritage while the studies of the current forms of state interaction with the Russian Orthodox Church (ROC) remain fragmented. Based on the premise that young adults generally lose interest in religion, this comparative study addresses new forms of institutional and extra-institutional practices the ROC and state authorities apply in work with the youth of Russia and Ukraine. This cooperation reveals the latest “rebranding” projects of the ROC – increasing presence of the church in social networks; creation and popularization of Orthodox digital media; organization of state-backed Orthodox events for young people; involvement of pop- and sub-cultural elements in religious education. Such forms of church-state interaction with youth need more interdisciplinary attention, specifically regarding the ongoing Donbas conflict

PARTICIPANTS

as well as the autonomy of the Ukrainian Orthodox Church granted in 2019, both mirrored in the ROC’s digital media and extra-institutional practices. Church-state cooperation in Russia recruits Orthodox identity as a basis for maintenance of ethnic and social identities among young people on the ROC’s “canonic” territory. Thus, a religious identity turns into a political tool to increase state power, influence public opinions on domestic and international affairs, shape specific versions of history and challenge individual memories on the basis of the official vision of the state. To test this hypothesis, we apply ideology analysis (Teun A. van Dijk, 2004) and corpus approach (WordSmith Tools 2013) to systematically analyze the ROC’s media as well as the new forms of state-church interaction with youth in Russia and Ukraine.

TETIANA KALENYCHENKO (soc.injener@gmail.com) earned her PhD at the National Pedagogical Dragomanov University. She was a research fellow at the Institute of Human Sciences in Vienna, Austria (2017). She currently works as facilitator, mediator, and coordinator with the Dialogue in Action project and as journalist for the Religious Information Service of Ukraine. Her main interests include sociology of religion, conflict studies, peacebuilding and reconciliation.

JAMES KAPALO (J.Kapalo@ucc.ie) has an MA from the School of Slavonic and Eastern European Studies and his PhD from the Department of the Study of Religions at the School of Oriental and African Studies. Within the Department of the Study of Religions at UCC, Dr. Kapalo is responsible for teaching courses on contemporary Global Christianities, theory and method in the Study of Religions and ethnographic fieldwork. His main research interests include ethno-religious minorities and minority religions in Eastern Europe, Orthodox Christianity in the contemporary world, the academic discourse of folk religion, and folk healing and charming practices. He is Principal Investigator of the European Research Council Project Creative Agency and Religious Minorities: Hidden Galleries in the Secret Police Archives in Central and Eastern Europe (Hidden Galleries).

Hidden Galleries in the Secret Police Archives: The Visual Ethics of Competing Truths

The opening of secret police archives in a number of countries in Eastern Europe has presented scholars of religion with both new opportunities as well

as a number of ethical and epistemological challenges. Although scholars can now avail of important new sources to understand the relationship between anti-religious policies of totalitarian regimes and the practices of religious groups, the archives have also been used by religious groups and others to pursue political interests, particularly through accusations of collaboration with the secret police. A paradox, therefore, lies at the heart of the secret police archives. Despite the recognition that the extensive personal files contained in the archives relied on ideologically constructed or fabricated crimes and false testimonies, in postcommunism these files have become the primary object of interest and research in the search for “truths” about the past and in pursuit of justice. Whilst the texts contained within the secret police files have received a great deal of scholarly attention, neither the presence of material religion within the archives nor the visual and material religious practices of the secret police themselves have been explored to any degree.

In this paper, which is based on the ongoing findings of my European Research Council Project Hidden Galleries (project no. 677355), I explore visual representations of the religious underground found in the secret police archives in Romania and Moldova in order to illustrate how the materials we find there participated in a performative construction of religious clandestinity during totalitarian rule. Using examples of photographs of confiscated religious art, materials and spaces from the Hidden Galleries Digital Archive, I will illustrate how images of vernacular, lived religious practices created, collected and curated by the secret police, despite posing significant ethical challenges for researchers, can play an important role in questioning the power of the “textual truths” pursued so vigorously by researchers, politicians and various publics in secret police archives in postcommunism.

OLEG KYSELOV (oleg.kyselov@gmail.com) is a postdoctoral student at National Pedagogical Dragomanov University. He received his doctorate in religious studies from the Taras Shevchenko Kyiv National University. He is the author of *Phenomenon of Ecumenism in Modern Christianity* (2009). He was one of the founders of the Youth Association for the Study of Religions in 2004 and was a member of its Executive Committee (2006 – 2011), Vice-President (2011 – 2013), and President (2013 – 2015). He is Editor-in-Chief of the journal *Religieznavchi Narisy* (Essays on Religious Studies) and coeditor of two collections of papers, *Judaism: Essence, History, and Modern Dimensions* (2008) and *Phenomenology of Religion: Between Sacred and Profane* (2011). He

PARTICIPANTS

is a member of the Organizational Committee of the International Conferences in Minsk (Belarus): Religious Studies on Post-Soviet Area (2009), Text and Religion (2011), Human and Religion (2013), Religion and/or Everyday Life (2015), Religion and History (2017), and Religion and Communication (2019). He is currently conducting research on scientific atheism in Soviet Ukraine. His main interests include sociology of religion, interfaith relations, and the history of religious studies.

NICHOLAS LACKENBY (nhl25@cam.ac.uk) gained his MSc in Social and Cultural Anthropology from University College London before undertaking doctoral studies in Social Anthropology at the University of Cambridge. His PhD project - based on extensive fieldwork in central Serbia - discusses temporality and peoplehood in the liturgical lives of practising Orthodox Christians.

Of peoples and persons in Orthodox Serbia: reflections on ethnic and spiritual belonging amongst liturgical Christians

Much of the scholarship on the former Yugoslavia has focussed on so-called ‘religious nationalism’. However, twenty years after the end of the conflicts in that region, it is important to critically reassess such readily-applied categories. What is the convergence between spiritual and ethnic collectivities and how do these relate (or not) to the state? Drawing on long-term ethnographic fieldwork with liturgically-engaged Orthodox Christians (*vernici*) in central Serbia, this paper seeks to complement more ‘political’, state-oriented approaches to post-socialist religious belonging through focusing on the question of peoplehood.

The Serbian people (*srpski narod*) is effectively the moral-cum-historical collective within which *vernici* elaborate their faith and liturgical practice – it is perceived as a sanctified continuity of tradition, replete with example. And, in light of Yugoslav socialism – frequently portrayed as anathema to all which properly Serbian and Orthodox – *vernici* insist on the importance of knowing one’s roots. However, I argue that rather than being antithetical to the universal claims of Christianity, in the Orthodox context, eschatology demands such historical-national embeddedness. To approach the eternal a person must embrace the order of this temporal world, an order which *vernici* see as constituted of multiple, essentially-different peoples. Whilst, theologically speaking, a person’s nationality is irrelevant to their prospects for salvation (it

is a private matter between the soul and God) it is fair to say that, for *vernici*, to be a person one must be rooted as part of a people.

Being concerned with the eternal realm and their salvation, *vernici* are sceptical of 'chauvinism' and the mixing of secular politics and faith – though they certainly assert (when prompted) the right to love their country, and defend the right to defend it. However, to refer to them simply as 'ethno-nationalists' would belie the ethnographic context, and this paper explores 'the very different understanding of the relationship among personhood, religion, and national identity' (Herzfeld 2002) that we find in Orthodox Christian settings after socialism.

ALLA MARCHENKO (alla.marchenko82@gmail.com) is a sociologist, researcher, and university lecturer. She graduated from Taras Shevchenko Kyiv National University majoring in "Sociology" (Bachelor's and Master's degrees) followed by post-graduate studies. Her Master's and post-graduate theses were on the concept of 'social prestige' in social science. She worked as a researcher at the Ukrainian Institute of Scientific and Technical Information (УкпІНТЕІ) and the "Fund for Municipal Development" NGO. From 2009 to 2017, she lectured at the Department of Methodology and Methods of Sociological Research at Taras Shevchenko Kyiv National University. Alla graduated from the Carnegie Research Fellowship Program (2015-2016) and the Carnegie Publications Program (2016-2017) at New York University (USA). As part of the informal education program "Living History Studies" (2017), she implemented her project on the impact of Hasidic pilgrimage on public spaces in Ukrainian cities. Since 2017, she has been a doctoral student at the Institute of Philosophy and Sociology of the Polish Academy of Sciences (Warsaw). The topic of her doctoral thesis is "Comparative analysis of the effects of Hasidic pilgrimage on the local frames of memory in Poland and Ukraine." She is a participant of the doctoral workshop at the POLIN Museum of the History of Polish Jews in 2018-2019 and works with the "Protecting Memory" international project.

Contemporary Hasidic pilgrimages to Uman: opinions of local inhabitants

This paper will discuss some results of a quantitative survey on the shared heritage conducted in the frame of the international project „ReHerit” in Uman (Ukraine). The face-to-face survey, conducted in December 2018,

PARTICIPANTS

is representative of age and gender and includes 800 inhabitants from all districts of Uman. Uman is the most famous site of Hasidic pilgrimage in Europe, and a place with a rich multicultural history until World War II. Polish, Jewish, Russian, and Soviet histories coexisted in one space, although some were downplayed or muted for quite a long time, especially Jewish history. The survey contained a specific „Hasidic” block of questions about the awareness of local residents in the pilgrimage, their contacts with pilgrims and stereotypes about participants (Thurstone scale). The paper analyzes the variety of local attitudes toward pilgrims and to the contemporary pilgrimage in Uman, as well as factors connected to these attitudes. My tentative hypothesis is that locals tend to perceive the pilgrimage through the lens of neo-colonialism. I will analyze how we can label various attitudes toward pilgrims, what shapes these attitudes and what consequences we can deduct from them.

MYROSLAV MARYNOVYCH (marynov@ucu.edu.ua) is vice-rector for university mission of the Ukrainian Catholic University in Lviv, Ukraine, and president of the Institute of Religion and Society of the same university. Marynovych is a founding member of the Ukrainian Helsinki Group and was a prisoner of conscience (1977–1987). He headed Amnesty International in Ukraine (1991–1996) and was president of the Ukrainian Center of PEN International.

TORNIKE METREVELI (tornikemetreveli@gmail.com) is a GFF International Postdoctoral Fellow at the University of St. Gallen. He received his doctorate in sociology (*magna cum laude*) from the University of Bern where he held a Swiss Government Excellence Scholarship, studying under the supervision of Professor Christian Joppke. Before joining the University of St Gallen, Tornike was a visiting research fellow at Davis Center for Russian and Eurasian Studies, Harvard University, London School of Economics (LSE) and House of Commons (UK Parliament), and holds MSc degree (honors) in Nationalism Studies from the University of Edinburgh. Dr. Metreveli is a student of nationalism with a publication record and research interests in the intersection of nationalism and religion in the former Soviet Union and Yugoslavia. His current postdoc project examines the implications of church-state interaction on the reinforcement of nationalism and political change in Ukraine.

"We are now the Orthodox! – Religion in Times of War in Ukraine

This paper focuses on the two competitive narratives of the two major Orthodox churches of Ukraine. On the one hand, it analyzes the notion of a Ruskii Mir (Russian World) that arguably centers Russian-language speakers as distinct parts of Russian cultural and political domain in Ukraine. On the other hand, the paper looks at the contrasting discourse of "Unified State, United Church" aka autocephaly to the Orthodox Church of Ukraine (OCU) advocated by President Poroshenko and Kyiv Patriarchate. The paper gives a micro-sociological account of how inter-confessional relations operate at the grassroots level across eight regions of Ukraine, and macro-sociological implications of these interactions. The paper scrutinizes how the newly formed OCU and recently renamed Russian Orthodox Church in Ukraine (formerly known as Ukrainian Orthodox Church) frame the narratives over the categories of practice (e.g. belonging, statehood, identity). It further critically reflects on how those categories of practice are negotiated and modified through a process of interpretation and interaction with the state and inter-confessional competition at the grassroots level.

ELMIRA MURATOVA (murelmira@gmail.com) is a Senior Lecturer of Political Science at Crimean Federal University of Simferopol. She holds a Ph.D. in Political Science from Taurida National University (2005). Her major research topics include Crimean Tatars and ethnic and religious relations in Crimea. Elmira Muratova has been a visiting fellow at the University of Kansas (Fulbright Faculty Development Program, 2005-2006), at University College London (Erasmus Fellowship, 2007-2008), at Humboldt University in Berlin (DAAD Program, 2011), at Charles University in Prague (Freedom Chair Fellowship, 2018). In 2009-2014 she provided policy analysis and consultations to the OSCE High Commissioner on National Minorities. She writes on various topics of Islamic development in Crimea. Her monograph, *Islam in Contemporary Crimea: Indicators and Problems of Revival*, was published in 2008. In 2010-2014 she was a co-author of the Yearbook of Muslims in Europe. Her latest publications are devoted to various issues of ethnic and religious development among the Crimean Tatars in post-2014 Crimea.

The Concept of 'Traditional Islam' in Crimean Tatar Discourse and Politics

PARTICIPANTS

The paper analyzes the concept of 'traditional Islam' in Crimean Tatar discourse and politics. It shows how, under the influence of political changes in Crimea in 2014, these discourses and politics have been transformed. The concept of 'traditional Islam', which did not have a wide circulation in political and religious circles in post-Soviet Crimea, began to occupy an increasingly important place in the rhetoric of Muslim religious officials who use it to eliminate competitors and monopolize influence on Muslims in Crimea. This concept has become closely linked to the Russia's official policy to 'combat extremism'. The paper consists of three parts. The first part shows the state of the Crimean Tatar discourse of 'own / alien' Islam developed by political and religious leaders in post-Soviet Crimea. The second part is devoted to an analysis of the discourse of 'traditional Islam' of the two official spiritual institutions of Crimean Muslims – the Spiritual Administration of Muslims of Crimea and Spiritual Center of Muslims of Crimea. Finally, the third part of the paper shows the changes in the discourse and politics of Crimean Muslims that came after Russia's arrival in Crimea. It shows the differences between the concepts of 'own / alien' Islam and 'traditional Islam' developed in Crimea before and after 2014. Overall, the paper, using the evolution of the concept of 'traditional Islam' in a particular region, shows the peculiarities of state-Islamic relations in Ukraine and the Russian Federation. It is based on data from interviews, focus-groups and content-analysis of official statements of Crimean Tatar political and religious leaders.

ALEXANDER PANCHENKO (apanchenko2008@gmail.com) is Director of the Research Center for Literary Theory and Interdisciplinary Studies at the Institute of Russian Literature, Russian Academy of Sciences (St. Petersburg, Russia), a Professor of Social Anthropology at St. Petersburg State University (College of Liberal Arts and Sciences), and the Director of the Center for Anthropology of Religion at the European University at St. Petersburg. His research interests include religious folklore and vernacular religion in Russia and Europe, theory and history of folklore research, contemporary folklore and popular culture, and anthropological approaches to the study of Russian literature. He has published more than 100 research works (including two books) in Russian and other European languages on vernacular religion in rural Russia; religious movements in modern Russia; the political use of folklore in the Soviet Union, and comparative studies in folklore and the anthropology of religion.

Invisible Partners: New Age Religions, Channeling, and Political Imagination in Post-Soviet Russia

Channeling is often discussed as especially important “in the genesis of New Age religion. Many of the fundamental New Age beliefs... have first been formulated in channeled messages” (Hanegraaff 1996: 27). On the other hand, channeling, as a particular mode of communication with non-human actors, can be compared to many other religious forms of trance, possession, revelation, and divination. As Matthew Wood has put it, channeling is “a form of spirit possession in which the spirit is held to be a religious master of some sort (rather than an ordinary deceased human, as in spiritualism, or a deity, as in paganism or Pentecostalism), whose primary purpose is to deliver messages of general interest to humans regarding the current state of, and future changes to, the world and our place within it” (Wood 2007:101). In terms of present day cognitive science, the non-human actors a channeler interacts with can be regarded as “full access agents”, i. e. agents that “have access to whatever information is strategic in a particular situation” (Boyer 2001: 159). Yet, the information a channeler receives and shares with his or her audience, does not seem to be always “strategic” or even relevant to a particular situation. It seems then, that ethnographic study of channeling as religious or social practice must pay particular attention to the nature of the information received as well as how it is used and applied by a given community. Proceeding from this approach, the presentation deals with a number of empirical examples of channeling practices in post-Soviet New Age culture. By and large, the contents of channeled messages cover a wide range of topics, from (pseudo)scientific and metaphysical statements to “self-divinity” and spiritual healing instructions. What is interesting, however, about post-Soviet channeling is its particular obsession with moral and political issues. In the presentation, I will demonstrate how the practice of channeling reflects the key points of political and moral debates in post-Soviet Russia.

SIMION POP (pop_simion@phd.ceu.edu) is a PhD Candidate in Sociology and Social Anthropology at Central European University (Budapest/Vienna) where he is finishing a dissertation on the Orthodox revival movements in Romania. His recent publications are the article “‘I’ve tempted the saint with my prayer!’ Prayer, Charisma and Ethics in Romanian Eastern Orthodox Christianity” in *Religion* (2017) and the book chapter “Orthodox Revivals: Prayer, Charisma and Liturgical Religion” in the edited volume *Praying with the Senses: Contemporary Eastern Orthodox Spirituality in Practice* (2018, ed. Sonja

PARTICIPANTS

Luehrmann).

“Reform” as Political and Religious Resource in Eastern Orthodoxy: the Case of Romania

The notion of “reform” is consistently avoided in the official parlance of the representatives of the Romanian Orthodox Church while a renewed moral, social and political relevance of religion under the post-socialist conditions is constantly demanded. In both (in)famous historical instances, Protestant Reformation and Vatican II Catholicism, many Orthodox representatives identify a historical path of surrender to “modernity” of which the Orthodox church should keep away at any costs. In my paper I propose that this omission is indicative of a more deep-seated ambivalence of the national Orthodox churches and of their strategies of governing national canonical territories in relation to their own historical discursive and embodied traditions (e.g. the Romanian case of the new “National Cathedral”). I ethnographically argue that, at the grassroots, these discursive and embodied resources animate the engagement of various Orthodox communities in ritual, ethical, social and political de facto “reforms” that call into question the existent modes of ecclesiastic governance and official church politics as well as the nation-state and the Euro-Atlantic politics. For example, reforming practices that are related to the iconostasis (a materialization of theo-political imagination, I claim) may have unexpected, far-reaching political consequences. I illustrate this with the case of “the National Cathedral’s” icon screen. These local, national and transnational “reforms” often accessing the historical resources in competing ways reimagine new forms of ecclesia and reconfigure the Orthodox “complex space and time” (Talal Asad). They are part of, and stimulated by, broader dynamics of the Romanian religious field where the social and political activism of other Christian denominations and organizations has significantly grown (e.g. the case of the Family Referendum and the coalition for “traditional values”) in the wake of global developments. My paper also insists that the study of the steady pluralization of theopolitical strategies and visions of “reform” requires a critical engagement of anthropology, theology and history.

BOGDAN RADU (bogdan.radu@fspac.ro) received his MA in European politics from the University of Manchester (MA) and his Ph.D. in Political Science from the University of California, Irvine, USA. He completed his doctoral degree in 2007, with the dissertation “Traditional Believers and

Democratic Citizens. A Contextualized Analysis of the Effects of Religion on Support for Democracy in East Central Europe.” Since 2007, he holds a lecturer position in the Department of Political Science at Babes-Bolyai University. In 2012 Bogdan joined CENS as a Visiting Researcher. His research revolved around issues of political culture, democratic transition and consolidation and comparative studies of public opinion in the context of an enlarged Europe. He conducted research on religious values and political beliefs, for both adults and the youth, focusing on the relationships between religiosity and religious participation on the one hand, and political participation and support for democracy on the other hand. More recently Bogdan became interested in studying the concept of public opinion in the realm of international governance, especially focusing on international development. He is committed to interdisciplinary approaches and the combined use of empirical and interpretive methods.

Social capital and youth religious organizations in Romania: between cautious cosmopolitanism and defensive traditionalism

This research focuses on the role played by youth religious organizations in the shaping of young people’s social capital in Romania. Although such research has been conducted quite extensively in West European and North American contexts (Ammerman 1997, Smidt 2003), relevant analyses are still lacking in post-communist countries. Given that Romania is one of the most religious countries of Central and Eastern Europe – at least in terms of survey data measures of religiosity and number of newly built churches – studying the process of youth socialization within religious organizations is timely.

Based on a series of interviews and focus groups with young people engaged in religious organizations and the leaders of those organizations (conducted in 2016-2017), preliminary findings suggest that social capital is indeed being created within such organizations, across different denominations. Nevertheless, the type of social capital developing in youth religious organizations differs according to denomination and, more specifically, to the religious culture of different churches (Wood 1999). In this respect, I find the well-known distinction between bonding and bridging social capital to be useful in discussing how religious organizations perform as arenas for social capital creation (Gittell and Vidal 1998, Putnam 2000). For example, while young people in Catholic organizations are encouraged to forge relationships with people outside their organizations (bridging social capital), those

PARTICIPANTS

belonging to Orthodox groups tend to keep to themselves, and, at times, even employ a strict access policy for newcomers wanting to join (bonding social capital). Moreover, conceptualizations of the political community itself differ across denominations, and so does the perceived role and status of the church in the societal landscape. Since churches play pivotal roles in Romania and take active stands in different debates (gay marriage, for example), understanding how social values are formed within religious organizations is an important source of information regarding the political culture of young citizens.

KRISTINA STOECKL (kristina.stoeckl@uibk.ac.at) is professor of sociology at the University of Innsbruck and principal investigator of the research project Postsecular Conflicts (ERC-STG-676804, 2016-2021), which investigates the role of the Russian Orthodox Church and Russian actors in transnational moral conservative norm mobilization.

The rise of a European Christian Right? Transnational and interdenominational mobilization of traditionalist actors in the post-Soviet space and among the European populist right

This paper looks at networks between moral conservative (“traditionalist”) actors across Georgia, Moldova, Romania and Russia who mobilize over issues of family. These networks are interdenominational and transnational, they involve not only Orthodox actors, but also Protestant and Catholic groups from the region and beyond, in particular from the United States and Western Europe. The central case-study for this paper is the World Congress of Family, an NGO that has organized pro-family congresses in Moscow (2014), Tbilisi (2016) and Moldova (2018). The paper asks whether we are witnessing the rise of a European Christian Right, consciously modeled on the strategic contents and modes of operation of the American Christian Right, and in contrast with previous models of religion-state relations dominant in particular in Western Europe, which were based on the legacy of Christian democracy and state-church cooperation. The paper also puts forward a series of explanations why such a model is successful both in the post-Soviet region, fraught with the legacy of Soviet religious persecution, as well as in Western Europe, challenged by religious pluralism.

OLEH TURIY (olturiy@ucu.edu.ua) is the Vice Rector of External Affairs and Chair of Church History department at the Ukrainian Catholic University in Lviv, Ukraine. He holds PhD in History and works as Associate Professor of Church history. His specialization is in Church history in Ukraine, especially of Ukrainian Greek-Catholic Church, and socio-political changes in religious life in general.

MAKSYM VASIN (mv@irf.in.ua) is the Executive Director of the Institute for Religious Freedom NGO (Ukraine), Master of Laws (LL.M.), Donetsk National University (2005), lawyer, expert and trainer on church-state relations, and human rights defender.

CATHERINE WANNER (cew10@psu.edu) is a Professor of History and Cultural Anthropology at The Pennsylvania State University. She earned a doctorate in Cultural Anthropology from Columbia University. She is the author of *Burden of Dreams: History and Identity in Post-Soviet Ukraine* (1998), *Communities of the Converted: Ukrainians and Global Evangelism* (2007), co-editor of *Religion, Morality and Community in Post-Soviet Societies* (2008), editor of *State Secularism and Lived Religion in Soviet Russia and Ukraine* (2012) and editor of three collections of essays on resistance and renewal during the Maidan protests. She is completing a book entitled, *From Smoke Comes Fire: Religion, Faith and Belonging in Ukraine* while a Fulbright Scholar at Ukrainian Catholic University in Lviv, Ukraine in 2019-20.

YULIA YURCHUK (yuliya.yurchuk@sh.se) is a Post-Doctoral Researcher in History at Södertörn University, Sweden. She defended her doctoral dissertation "Reordering of Meaningful Worlds: Memory of the Organization of Ukrainian Nationalists and the Ukrainian Insurgent Army in Post-Soviet Ukraine" in 2015. Her research interests are history of WWII, memory studies, nationalism, post-colonial studies. Currently she is working on two projects, "Religion and Politics in Ukraine: the role of religions and Churches in memory politics" and "Propaganda and Information Management in the Ukraine-Russia conflict" funded by the Baltic Sea Foundation.

Making Martyrs in Ukraine: The Role of Orthodox and Greek-Catholic Churches in Ukraine in the Formation of Memory of the Soviet Past

PARTICIPANTS

The proposed paper approaches the role of the Ukrainian Orthodox Churches and Ukrainian Greek-Catholic Church in the formation of memory of the Soviet past in Ukraine from the end of 1980s to today. Researchers stress the role of the Russian Orthodox Church in the formation of memory of the Soviet past (in particular, the Soviet repressions) in post-1991 Russia (Bogumil 2018; Minkova 2018; Christensen 2017). The role of Churches in Ukraine in memory work is, though, an understudied topic. Yet, all the main churches in Ukraine deal with the memory of tragic events of Soviet history. The Ukrainian Orthodox Church (MP) took part in the memory work initiated by Russian Orthodox Church whose main approach was to canonize the repressed as New Martyrs. Since 2000s, the UOC (MP) took some steps toward distinguishing Ukrainian martyrdom from Russian (or Soviet, in general). In 2018, for instance, the icon of the Communion of Ukrainian New Martyrs was presented to believers. The UOC (KP) established an official day for memory of the repressed in the Soviet Union which was different from that established by ROC in 2011 demarcating in such a way a separate day of "Ukrainian martyrs". The Ukrainian Autocephalous Church stressed its martyr's status from the beginning of its re-establishment in Ukraine in 1990 while it presented the whole period of the Soviet rule as a historic rupture. The Ukrainian Greek-Catholic Church made a decisive step in the direction of memory of the Soviet repressions in 2001, when in summer of that year, John Paul II took part in the beatification of 26 martyrs who suffered under the Soviet regime from 1935-1973 in Ukraine. As we can see, in the approaches to the Soviet repressive past, all these churches demonstrate both similarities and differences. In all cases, each Church presents itself as a martyr and at the same time each Church approaches the individual memory of people who suffered as the history of martyrdom. In the paper, I want to see how the categories of national, transnational, and individual overlap and negotiated in the process of religious memory work in specific geopolitical and local contexts. The analysis is based on published material (media and books) and interviews with the main actors involved in the "memory projects" discussed.

NADIA ZASANSKA (nadia.zasanska@yahoo.com) has been a Lecturer and postdoctoral researcher at the Ukrainian Catholic University in Lviv since 2017. Previously, she served as a research fellow in Open Society Archives of Central European University in Budapest and Nanovic Institute of Notre Dame University in USA. Nadia is currently engaged in the international research project "Media of East/West European border traffic in times of the Cold War," headed by scholars from Europa-University Flensburg in Germany.

Her research interests include Applied Linguistics and Lexical Semantics with a specific focus on political and religious discourses, media and memory studies. Her latest research addresses digital religious media as well as political exploitation of religion in post-Soviet states.

Russian Orthodox Church Rebranding: new ways of church-state interaction with youth in Ukraine and Russia

Recent research on the politicization of religion in the Russian Federation has mainly considered it in terms of the post-Soviet and post-imperial heritage while the studies of the current forms of state interaction with the Russian Orthodox Church (ROC) remain fragmented. Based on the premise that young adults generally lose interest in religion, this comparative study addresses new forms of institutional and extra-institutional practices the ROC and state authorities apply in work with the youth of Russia and Ukraine. This cooperation reveals the latest “rebranding” projects of the ROC – increasing presence of the church in social networks; creation and popularization of Orthodox digital media; organization of state-backed Orthodox events for young people; involvement of pop- and sub-cultural elements in religious education. Such forms of church-state interaction with youth need more interdisciplinary attention, specifically regarding the ongoing Donbas conflict as well as the autonomy of the Ukrainian Orthodox Church granted in 2019, both mirrored in the ROC’s digital media and extra-institutional practices. Church-state cooperation in Russia recruits Orthodox identity as a basis for maintenance of ethnic and social identities among young people on the ROC’s “canonic” territory. Thus, a religious identity turns into a political tool to increase state power, influence public opinions on domestic and international affairs, shape specific versions of history and challenge individual memories on the basis of the official vision of the state. To test this hypothesis, we apply ideology analysis (Teun A. van Dijk, 2004) and corpus approach (WordSmith Tools 2013) to systematically analyze the ROC’s media as well as the new forms of state-church interaction with youth in Russia and Ukraine.



DESIGNED BY VERONIKA KOSYCHUK

