

RELIGION AND TRANSFORMATION IN CONTEMPORARY SOCIETY: 2010-2022 TURNING A PLATFORM INTO A CENTRE



Report of activities and application for the institutionalization of the research platform RaT

With the establishment of the research platform *Religion and Transformation in Contemporary Society* (RaT) in 2010, the University of Vienna took a leading role in facilitating interdisciplinary research on contemporary religion. The institutionalization in form of a permanent research centre is the logical next step to establish the University of Vienna as a site of concentrated expertise and excellence in interdisciplinary research on religion.

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Overview – What is RaT?

Religion has again become a central issue in societal and political debates. Major issues in these debates are controversies on the role of religion in the public sphere, questions of values, belonging and conviviality, the ethical challenges that come along with new technologies and media, the reflection of religious transformations in contemporary art and literature, and conflicts over the interpretation of religious traditions that range from fundamentalisms to the dissolution of the religious sphere. Academic research on these issues allows us to **comprehend the challenges** raised by these transformation processes, to **reflect upon the current conflicts** in relation to religion, and to **conceive ways towards positive developments** for society. The main aim of RaT is therefore to investigate how transformations in societies affect religions and how transformations in religion impact societies.

The research platform RaT is a structure responsible for the coordination, facilitation and conduct of interdisciplinary research on religion at the University of Vienna with its international cooperation in the field. Established in 2010, the platform's scientific output ranges from various events to third-party funded research projects and high-quality publications. Alongside this quantifiable record, the **RaT's most important contribution is in enabling interdisciplinary research**. Vienna University offers a broad expertise on religion from different points of view. RaT's special character and strength lies in the interdisciplinary research conducted by researchers from **seven faculties** (Social Sciences, Philological and Cultural Studies, Law, Philosophy and Education, Protestant and Catholic Theology) and **various disciplines**.

With a **small staff of one post-doc, one pre-doc (75%) and administrative support**, the research platform RaT initiates and supports collaborations across disciplines and helps researchers to discuss and develop their research interest beyond disciplinary boundaries. So far, 160 scientists from 20 countries have published in the RaT print series and the **Open Access Journal J-RaT**. RaT has organized or supported 30 congresses and conferences, 22 workshops, 40 guest lectures and 4 panel discussions. Overall, more than **200 scientists from over 75 universities have contributed to RaT activities**. RaT has been involved in successful applications for third-party funding with 17 projects, including one ERC grant. RaT members are a readily available and highly appreciated source for the media and transfer knowledge to public institutions, religious communities and political actors. Also, RaT has effectively helped to promote international careers (so far, seven members of RaT have been appointed to a professorship in or outside the University of Vienna).

The organizational structure allows both long-term research on certain topics (e.g. religion in processes of inclusion and exclusion; concepts of God and critique of religion) and flexible addressing of current pressing issues (e.g. religious fundamentalisms). So far, RaT is a temporarily established research platform and was successfully **evaluated and renewed twice**, but we aim to get **RaT institutionalized in form of a research centre** in order to continue and expand the platform's research activities of the past eight years.

This application starts with a brief **review of the first eight years of RaT** (Part 1) and, based on this, describes the **scientific aims and the composition of a prospective research centre** (Part 2). Here, we present guiding research questions and central issues for the next four years. An **Appendix** with lists of events, projects and publications (Part 3) completes the application.

TURNING A PLATFORM INTO A CENTRE: STRUCTURES FOR INTERDISCIPLINARY RESEARCH AT THE UNIVERSITY OF VIENNA

Research platforms: address academic questions that need to be studied from an interdisciplinary perspective. The University of Vienna establishes research platforms as renewable 3-year projects. After successful renewal, research platforms are **either transformed into a centre or terminated**.

Research centres: are long-term research bodies within the organizational structure of the University of Vienna (evaluated by the rectorate every four years). Their purpose is to bundle research activities and to facilitate interdisciplinary research.

PART 1

A solid foundation: 8 years of Research Platform RaT

At a glance

This application aims to **institutionalize the research platform** “Religion and Transformation in Contemporary Society” by founding a long-term research centre at the University of Vienna. Initially established as a 3-year project, the research platform RaT has been **successfully renewed twice** and is currently in its third period (2010-2013 / 2013-2016 / 2016-2018). During these periods it has developed into **a site of expertise in research on religion**, both at the University of Vienna and internationally. Its special asset is the broad variety of methodical and disciplinary approaches (social sciences, religious, Jewish and Islamic studies, law, pedagogy, philosophy and catholic, protestant, orthodox and Islamic theologies).

Since its establishment RaT has dedicated itself to the question of **how transformations in religion(s) and society/-ies affect and presuppose each other**. To tackle this question, the research platform RaT assembled numerous scientists of the University of Vienna who started to reflect upon their research from this research perspective and engaged in interdisciplinary exchange. Members contribute to the platform’s research both by bringing in their expertise on common questions and by contributing their emerging research interests to the platform’s agenda. This mode of working enabled the platform to **flexibly include pressing issues** into the research agenda while engaging with other questions **continuously over a longer period of time**. The changes in the religious landscapes of Austria and Europe induced by migration, the question of religious education, the issue of law and religion, the hermeneutics of religious texts, as well as the question of God and critique of religion were formative for the platform’s work. From examining today’s religious landscapes, the focus turned to questions of the contribution to, as well as the dangers of, religions for conviviality in European societies and also for the idea of Europe. Now RaT is developing an aesthetic approach that looks at religions as a phenomenon of representation. Its focus has expanded from a concentration on Europe to a global perspective.

At the transition of each of its three periods, RaT organized an **international congress**, which concentrated the work of the previous period and provided inspirations for the upcoming continuation of the work. These congresses were visited by prominent guests (i.a. Jürgen Habermas, Martin Riesebrodt, Olivier Roy) and **attracted great media attention**. Furthermore, the platform organized and supported a wide variety of conferences, guest lectures and workshops with students. Up to now, research results of the platform have been published in the print **book series “Religion and Transformation in Contemporary European Society”** (12 volumes as of now) and, more recently, the double-blind peer-reviewed **open-access journal “J-RaT”** (5 issues published). While the platform members also publish their research results via other channels, the RaT book series and OA journal proved to be successful dissemination tools that appeal to researchers within the platform and beyond.

Even more than other topics, religion is of interest for different protagonists in society. The platform has not only created cooperations between significant Austrian and international research facilities, but also established links to practical fields. **Religious communities, authorities, civil organizations and interested individuals have made use of the expertise** the research platform offers. Due to their low-threshold and public character, the events are also accessible for the interested public.

Below we will **present the work of RaT between 2010 and 2017 in extracts**. We discuss the research platform’s thematic development and its major achievements and contributions. This discussion is by no means complete, but presents a selection of research activities, typical for the interdisciplinary work of RaT. For greater clarity, the **selected examples are highlighted in colour**. The **appendix** holds extensive chronological documentation of research projects, publications, events and collaborations.

1.1. Scientific profile of the research platform

For eight years now, RaT has been an **open platform of and for members of the University of Vienna**, dealing with research on religion. **The platform's work was dominated by the question on how religious processes of transformation affect society and, in turn, the repercussions socio-political and cultural changes can have for religions.** The openness of this focus allowed numerous researchers at the University of Vienna, whose work involved research on religion, to be integrated into the platform. At the same time the focus is precise enough to initiate a prolific dialogue and joint research. Due to the open choice of topics at the platform, research could be quickly adapted to its rapidly transforming objects, on the one hand; on the other, the topics were stable enough to ensure continued scientific work. RaT is based on the conviction that such a conjunction of consistent questions with openness for current developments is indispensable when dealing with contemporary issues of religion and society.

A **group of core members** of researchers from various disciplines (all of them holding tenured positions) has ensured continuity in the work of the platform. In addition, many **scholars** have been **loosely affiliated** with the platform and participated in particular projects or received support from the platform for working on certain projects. The core members also played an important role in integrating the new Department for Islamic-Theological studies, which was established at the University of Vienna in 2017 (e.g. four members took part in the development of the curriculum). Thanks to this flexible form of organization (a core group of members plus assistance for ongoing projects), the work of the platform has not been affected in the long term by the fact that academic mobility in university structures often makes an enduring cooperation between individual researchers difficult.

The work of the members for the platform emerged from their research at the University of Vienna and staff costs were largely financed through existing contracts of employment. **Only one post-doc, one pre-doc (75%) and some administrative support were financed directly through the platform.** The platform's mission was to create added value for the members by **using synergies** and **actively bringing together scientists with similar research interests.** Additionally, the platform's core team worked proactively on the creation of interdisciplinary contacts and research projects, which inspired all members. These efforts supported the research on religion, which has a broad base at the University of Vienna. Evidence is present in numerous publications, projects as well as successful acquisitions of funding.

Considering the general topic – the interplay between religious and societal processes of change – the platform has widened its perspective **from a focus on Europe towards a global view**, which has proven to be important. The reasons for this were rooted in the results of the platform's research; they were reactions to challenges in society and results of new members' inputs: The thematic main focus on migration and religious fundamentalisms made it necessary to take a broader perspective on these issues – beyond Europe. Therefore the platform's pivotal question regarding the contribution of religions for Europe has to be put on a larger horizon. As a consequence of this development, the platform changed its name and research focus from *'Religion and Transformation in Contemporary European Society'* to *'Religion and Transformation in Contemporary Society'*.

1.2. Major achievements and contributions

We present the major contributions of the research platform's work to the scientific debate along three lines: the research contribution, the networking structure and the third mission, while being aware that most activities fit into more than one of these categories.

1.2.1. The platform's research contribution

A) INTERNATIONAL RAT CONGRESSES AND DEVELOPMENT OF RAT

So far, the international orientation of the platform has manifested itself in publications as well as in events. Through prominently visited **congresses** the platform strived to present its research to the international public. Programmatic congresses were entirely organized by RaT at the transition of each period; in addition, numerous congresses were partly organized by RaT and dedicated to specific main topics (see Appendix). Moreover, there were also many smaller **conferences** and **workshops** with international guests.

At the threshold of each of the platform's three periods, an international congress was hosted as a "bridge". On these occasions, results of the previous research were gathered, made visible and discussed by international experts. Furthermore, these congresses gave some orientation and inspiration for the continuation of the collective work at the platform within the upcoming period.

RaT congresses

- ☐ 2011, February 17-18: **Europa – Wie hast du's mit der Religion / Religion in Europa heute** [Europe – How do you feel about religion / Religion in Europe today]
- ☐ 2013, March 23-26: **Rethinking Europe with(out) Religion**
- ☐ 2015, November 4-5: **Religious Fundamentalism**
- ☐ 2017, June 27-28: **The Crisis of Representation**

Based on these congresses, the work at the platform can be described in terms of content. Through the conference **Europa – Wie hast du's mit der Religion / Religion in Europa heute** [Europe – How do you feel about religion / Religion in Europe today] the platform presented its research agenda to the scientific community and the broader public. The congress mainly gave a current review of the relation between religion and Europe from the perspective of social and political sciences, law, religious studies and theologies. Results were published in volume 1 of the then newly founded RaT book series (Appel et al. 2012)

In this phase, the work of the platform was structured in five clusters, dealing with the role of religion in processes of **Inclusion and Exclusion** of social groups, particularly with regards to migration, integration and gender politics, the **Critique of Religions and Concepts of God**, as well as the challenges of religious pluralism from the perspective of the philosophy of religion; **Legal Challenges** in multi-religious societies in Europe; **Constructs of Meanings and Values** in Europe; and the **Reception and Hermeneutics of Religious Texts**: interpretations, translations and receptions of canonical texts at the level of religious communities and on an individual level. Despite certain adjustments within these five focal areas the general outline has been maintained.

The first period (2010-2013) was concluded with the international congress **Rethinking Europe with(out) Religion**, raising the question of **what contribution religion(s) can make for a new vision of Europe**. This topic was the central theme in the work of all the members at the platform during the second period (2013-2016) and was intensively discussed and further reflected on the occasion of two internal study days (10 January and 16 May 2014), with the results published subsequently in the RaT series volume eight (Appel and Guanzini 2016) and ten (Appel and Guanzini 2016).



CONGRESS 'RETHINKING EUROPE WITH(OUT) RELIGION', OPENING LECTURE, MARTIN RIESEBRODT

The research focus of the second period was on **the question of how genuine forms of knowledge and religious belief affect the intellectual (and spiritual) landscape** of Europe. Tied to this issue is the question of whether Europe's humanistic approach - as it is expressed in the Human Rights, the endangered social contract and the (eroded) democratic consensus - is threatened by the validity claimed by religions, or whether religions can give meaning and impulses for a new culture of recognition. Also

connected to this are questions concerning Europe's as well as the religions' **'capacity to plurality'** in a (post-)secular age. Does 'secularization' in this context mean the reduction of man, economy and society to the status of a mere mechanical object or does it mean a humanization of the sacred towards human dignity? While pursuing these questions in the second phase of the platform, other pressing issues gained importance in the wake of recent developments: religion and migration and religious fundamentalism and contemporary radicalization trends.

These shifts led to the third RaT congress, at the end of the second period: **Religious Fundamentalism**. It explored the representation of various fundamentalist positions and the reactions to them in civil society as well as the role of religious education and **the question of the genuine contributions of religions against the fundamentalisms emerging within them**. It addressed these topics: causes of fundamentalism and theoretical clarifications, religiously motivated fundamentalist positions, fundamentalism as a challenge for education and its 'capacity to plurality' and religious foundations against fundamentalisms. Following an international call for papers on the subject of religious fundamentalism, a special issue of the OA journal J-RaT (2016/1) was dedicated to this topic. RaT also co-organized a large stakeholder conference on the issue of **Religion and Migration** (24/25 September, 2015).

Both events took a global perspective and introduced the platform's third period (2016-2018). During this period, within the main topic of the platform's research, i.e. the way how societal transformations stimulate religious transformation and vice versa, another aspect came to the fore. The question arose of **how religions shape and determine narratives and the symbolic orders of a global culture**, explicitly also of non-European cultures, in terms of aspirations of self-assertion. At the same time, we worked on the question of **how religions react to global challenges of our time** that influence narratives and symbolic orders (migration, the ecological crisis, the dialectic of enlightenment processes, secularization, pluralization, urbanization, mechanization and virtualization). We started to examine religions and social institutions were examined as systems of representation. The congress **"The Crisis of Representation – Neoliberalism, Ethnonationalism, Religious Conservatism and the Crisis of Representation in Politics, Religion and Culture"** marked the end of the third period. The conference explored the question of whether the notion of a "crisis of

representation” proves to be an effective tool for examining different crisis symptoms as perceived in the present.

B) SUPPORTING INTERDISCIPLINARY RESEARCH AT VIENNA UNIVERSITY AND BEYOND

The research platform **supported a multitude of interdisciplinary research events at the University of Vienna**. Following the logic of university structures, it is rather complicated to organize collaborative events across faculties, as these organizational units report to the rectorate about budget and activities and are interested in maximizing their individual research output rather than facilitating interdisciplinary work. By **giving organizational support** and **providing the space for interdisciplinary exchange** of ideas in cooperation with other research-related institutions, the platform co-funded ensuing activities. Below we sketch three conferences as characteristic examples.

Examples of interdisciplinary conferences

□ 2011: **Kruzifix und Minarett. Religion im Fokus der Öffentlichkeit** (13-15 Oct., 2011)

[Conference “Crucifix and Minaret. Religion in the public focus”]

The conference analysed and compared the situation of religions in the public sphere in Austria, Switzerland and Germany from the perspectives of theology, religious studies, law, sociology and political science. The research platform RaT organized it in collaboration with the *Europäisches Institut für interkulturelle und interreligiöse Forschung* (Liechtenstein). The conference resulted in a book publication edited by Christian Danz, Christian and André Ritter (2012).

□ 2014: **Religious Jurisdictions and the Pluralization of Legal Adjudication** (13-15 Nov., 2014)

The conference was organized by RaT and the European Consortium for Church and State. Participants included 35 rapporteurs from the 28 EU member states. The academic experts presented country reports and discussed current legal developments on religion in the European Union. The conference resulted in a book publication edited by Richard Potz and Wolfgang Wieshaider (2016)

□ 2015: **Papst Franziskus und die Revolution der zärtlichen Liebe** (15-17 Oct, 2015)

[Conference “Pope Francis and the revolution of Tenderness and Love”]

The conference was organized by RaT in cooperation with the Department of Fundamental Theology. 30 theologians and philosophers from 13 countries across the world participated. The common focus of the papers was the Apostolic Exhortation “*Evangelii Gaudium*”, in which Pope Francis expressed his vision of a new social order and a certain perception of the world starting from the notions “joy” and “the revolution of tender love”. The conference resulted in a book publication edited by Kurt Appel and Jakob Deibl (2016).

C) RAT-PUBLICATIONS

The research platform edits two publication series and supports its members in their efforts to publish interdisciplinary results. Since 2011, the platform has issued the printed **book series “Religion and Transformation in Contemporary European Society”**. So far, 12 volumes have been published, which include contributions from theologians of different religious and confessional traditions (Catholic, Orthodox, Protestant, Islamic, Jewish, etc.), as well as from researchers in the field of philosophy and sociology of religion, religious studies, social sciences, law, Jewish studies, Islamic studies, indology and other disciplines. The RaT book series proved to be a useful tool to publish the results of international congresses and workshops.

The **Interdisciplinary Journal for Religion and Transformation in Contemporary Society – J-RaT** was launched in 2015. It is an academic, **peer-reviewed journal, listed in the open access directory**. Each volume contains 5-12 scholarly articles focusing on the role religious transformations play within the growing complexity of the global context, especially taking into account their interactions with paradigmatic changes in

the construction of social meanings and value systems as well as on juridical challenges connected with the latter. The internationally launched calls for papers relate to the research agenda of the research platform. So far, there have been **5 issues**, with **articles from scholars from 40 universities in 13 countries**. The editors of J-Rat are members of the Research Platform RaT, the editorial board of the journal is composed of many renowned international scholars in the fields mentioned above. Topics to date are: “Religion in a post-secular world”, “Institutional responses to religious diversity”, “Religious Fundamentalism”, “Religion and Migration”, “Religion, Transformation and Gender”. Issues on “Moralities of Warfare and Religion” and “Religion and Boundaries” are in preparation.

The platform also supported **other publication series, such as “Religion in Austria”**, edited by RaT members Lukas Pokorny and Gerald Hödl. Based on original scholarship, this peer-reviewed book series, which has three volumes to date, takes a Religious Studies perspective on the vast and largely uncharted domain of religion in Austria.

Members also published their research conducted at the platform in external publications. While the platform is well aware of different cultures of publishing, it **encourages accessible publications in scientific journals**. As a case in point we want to mention three of the most recent journal articles published in 2017.

Examples of journal articles

- ☐ Appel, Kurt / About the possibility that Pope Francis Really Exists. In: Louvain Studies, Vol. 40, 2017.
- ☐ Rosenberger, Sieglinde; Mattes, Astrid; Götsch, Katharina / Restoring Routine by Debating Tolerance? Discursive Responses to Jihadist Terrorist Attacks. In: Politics, Religion & Ideology, 2017.
- ☐ Danz, Christian / Christianity and the encounter of world religions. Considerations to a contemporary theology of religions. In: Correlatio, Vol. 15, 2017.

D) THIRD-PARTY FUNDED INTERDISCIPLINARY PROJECTS

Platform members initiated interdisciplinary research projects that were conducted at, or in collaboration with the platform. Most projects were funded by national Austrian research funds. All **projects were interdisciplinary in character** and mostly conducted by an interdisciplinary project team. Below we describe five typical third-party funded research projects, a full list of projects is found in the Appendix.

Examples of research projects

☐ Mapping Religions in Vienna I

Project leader: Hans Gerald Hödl (Religious Studies), project collaborators: Astrid Mattes, Simon Steinbeiss (political science/philosophy); funding: Viennese Jubilee Fund; duration: 2011- 2012.

The project collected and presented comprehensive data about religious groups in Vienna from the neutral perspective of religious studies. Meanwhile, the database counts more than 800 data-set entries. The data are published on an interactive website (<http://kartrel.univie.ac.at>) that shows Vienna's religious landscape.

☐ Commentary on Friedrich W. Nietzsche's *Die Fröhliche Wissenschaft*

Project leader: Hans Gerald Hödl; participation and cooperation: Kurt Appel, Rudolf Langthaler; funding: Austrian Science Fund; duration: 2013-2018.

Friedrich Nietzsche's work *Die Fröhliche Wissenschaft* contains, among other topics, critical reflections on truth, knowledge, morality and religion; actually, it is a key text on the relationship of modernity and religion. It also includes inquiries into the field of aesthetics and expositions on the stages of culture. The *Nachberichtsband* will comprise a philological commentary, annotations referring to the sources used by Nietzsche, to the work's place in the history of ideas and to perspectives which will introduce this opus into today's discourse on the relation between religion and modernity as the central topic of Europe.

☐ **Jewish-Christian Polemics: Acculturation and Modernization**

Project leader: Gerhard Langer, project collaborator: Karoly Dobos (Jewish studies); funding: Austrian National Bank Jubilee Fund; duration: 2014-2017

Jewish-Christian controversy is contemporaneous with the separation of the nascent Christian community from its Jewish background. From the moment of its birth, polemical discourse of great diversity arose, both in the method of argumentation as well as in style and form. The project fills a historiographical gap and sheds new light on the phenomenon of change and continuity in the history of Jewish-Christian encounters along symbolic boundaries.

☐ **Liberal Tolerance? On the Political Dealings with Freedom of Opinion, Press and Religion in the Context of the Shock of Religiously Motivated Violence**

Project leader: Sieglinde Rosenberger (political science); project collaborators: Katharina Goetsch, Astrid Mattes (political science/religious studies); funding: Austrian Future Fund; duration: 2016-2017

The two jihadist terrorist attacks in Paris in 2015 put Europe in a state of shock. Hundreds of thousands of people took to the streets. In the public reactions of politicians, intellectuals and religious communities, appeals to “European values” were manifold. The project examines public statements and media reports on both attacks in a comparative case study and analyses transported meanings.

☐ **“Moralist International. Moral Conservative Traditionalists, Russian Orthodoxy and Transnational Alliances: Towards a Political Theory of Moral Conflicts”**

Project leader: Kristina Stoeckl; funding: **European Research Council (ERC) Starting Grant (StG)**, SH 5; project duration: 2016-2021.

The project deals with an under-researched phenomenon in the field of religion and politics: the rise of traditionalists, i.e. religious actors who rely on the conservative religious and political establishment in their respective home countries, co-opt political and civil society actors, and forge transnational alliances, thereby inaugurating a new kind of religious politics which has not yet been studied and theorized in depth. The project will explore the agenda and transnational networks of traditionalist moral conservative actors from the perspective of the Russian Orthodox Church and its connections with the Russian political establishment on the grounds that it is necessary to understand the role and the resources of Russian politics and Orthodox religion.

1.2.2. The networking structure

A) INTERNAL NETWORKING

Internal networking is one of the platform’s core tasks and major strengths. Most of the collaborations mentioned above would not have come into existence without the platform’s internal networking effort. Topical study days turned out to be the most efficient internal networking tool. Here, members (and sometimes invited external experts) conduct an intense exchange about their research, different methodological and theoretical approaches, and develop new ideas and perspectives. On each study day, a specific topic is discussed. Contrary to most academic events, the aim of the internal study day is not the publication of results, but the development of **interdisciplinary ties and solid networks**.

Exemplary study day

A particularly successful study day was organized in collaboration with **Charles Taylor**, discussing “**Secularity and the Future of Christianity**” (19 June, 2012). Taylor discussed his concept of secularity as a pluralism of agnostic, atheist and religious ways of living that compete with and question each other. Members discussed the future perspectives on Christianity and their dependence on the ability to cope with inner-Christian plurality.

B) EXTERNAL NETWORKING

RaT has a wide network of **academic collaborators**. Important national cooperation partners are the Institute for Human Sciences and the Austrian Academy of Sciences. International networks and research collaborations exist for example with the ZRWP Switzerland (Universities of Lucerne, Zurich, Basel, Fribourg, Lausanne, and Collegium Helveticum), the Centre for Islamic Theology (WWU Münster), the Department “Globalization and Dialogue Studies: Meaning Making in a Plural World” (University of Humanistic Studies in Utrecht), the Centre for Philosophy, Theology and Media (Charles University Praha). For a more complete list of collaboration, see Appendix.

Networks are, however, not limited to academic institutions. **Policy makers**, such as the “Task Force Dialogue of Cultures” (Austrian Federal Ministry for Europe, Integration and Foreign Affairs) rely on the expertise concentrated at the platform. Platform members are also involved in highly sensitive policy areas, for example, platform member Rüdiger Lohker in VORTEX (Vienna Observatory of Applied Research on Terrorism and Extremism, Ministry of Interior). Ingeborg Gabriel, another platform member, was appointed Personal Representative of the OSCE Chairperson-in-Office on Combating Racism, Xenophobia and Discrimination.

C) INTERDISCIPLINARY TEACHING AND GUEST LECTURES

All members of the research platform RaT are involved in teaching at the University of Vienna and **bring interdisciplinary research into their courses**. In addition, the RaT organized a couple of lecture series for students and an interested public. The contributions to these lecture series by RaT members and invited speakers were also published in two volumes.

RaT lecture series

- ☐ Summer 2011: **Religion und Gemeinschaft. Die Frage der Integration aus christlicher und muslimischer Perspektive** [Religion and Community. Christian and Muslim perspectives on integration] (published in Rothgangel, Aslan, and Jäggle 2013)
- ☐ Winter 2011/12: **Religion und Europa. Eine konfliktreiche Beziehung?** [Religion and Europe: A conflictual relation?]
- ☐ Winter 2015: **Religion, Transformation und Geschlecht** [Religion, Transformation and Gender] (published in Heller 2017)

In addition, the research platform arranged a vast array of guest lectures, especially aimed at the interests of students of all involved disciplines at Master and PhD levels. In this way, the platform communicated its research beyond a scientific audience while contributing to the university’s goal of research-oriented teaching.

The (co-)organization of guest lectures was among the most important regular activities of the platform. Often an evening lecture was combined with a seminar session for students. The quantitatively and qualitatively impressive list of guest lecturers can be found in the Appendix. Here we only mention four examples:

Examples of guest lectures

- ☐ 14 June, 2011: **José Casanova** (Georgetown University, Washington)
Religion in Modernity as Global Challenge
- ☐ 6 June, 2014: **François Foret** (Department for European Studies, Université libre de Bruxelles)
God in European Politics: How many divisions?
- ☐ 5 May, 2016: **Vanja Savić** (University of Zagreb)
Why is Religion so special for the Law? Is it really?

- ☐ 25 January, 2017 **Andreas Arndt** (Humboldt Universität Berlin; long standing chairman of the International Hegel-Society), **Bürgerliche Gesellschaft, Religion und Staat bei Hegel und Marx**
- ☐ 8 May, 2017: **Hana Bendcowsky** (Jerusalem Center for Jewish-Christian Relations)
A cross and a star in the Holy Land. Jewish-Christian Relations in the Israel context

1.2.3. The third mission

A) INTERACTIONS WITH POLITICS AND CIVIL SOCIETY

In most of its activities, the research platform also sought exchange with a wider public. We frequently engaged with actors from civil society, and representatives from politics and religions. Such contacts often accompanied the major international congresses that RaT organized. One particularly prominent example was the opening lecture at the congress on Religious Fundamentalism, which was held by the **former President of the German Bundestag, Wolfgang Thierse**. Although not always that prominent, the platform frequently collaborated with **stakeholders from politics, religions and civil society**. In the following we describe three exemplary activities.

Examples of transfer activities

- ☐ January 24, 2012: **“Religionen für Europa. Welchen Beitrag können Religionen für das Projekt Europa leisten?”** [Panel discussion: Religion for Europe. What may religions contribute?]

While attracting great media interest, renowned Austrian representatives of the three Abrahamic religions discussed the question: What would we miss in a Europe without religion? Bishop Michael Bünker, Chief Rabbi Chaim Eisenberg, Episcopal Vicar Nicolae Dura, Bishop Manfred Scheuer and Zekirija Sejdić, Head of the Shura-Council of the Islamic Religious Community in Austria.

- ☐ January 21, 2015: **Philosophisch-religiöse Bildung als Aufgabe der Schule?** [Public research talk: Philosophical-religious education as a task for schools?]

On the basis of a position paper, also developed by members of RaT, which demands a combination of religious education and ethics as a mandatory subject in public schools, participants discussed possibilities for the development of religion in education.

- ☐ September 24-25, 2015: **Stakeholder Conference “Human Dignity – Migration as a driving force for a more just and peaceful continent?”**

The event aimed to identify and discuss religion in the context of migration with stakeholders from academia, politics and religious communities. A public panel discussion included Cardinal Francesco Montenegro, MEP Ulrike Lunacek and Vice Principal Heinz Faßmann. It centred on questions linked to refugee movements and the dramatic events at Lampedusa. Results were published in Polak 2017).

B) COMMUNICATING RESEARCH

The bilingual **website of the research platform RaT** (German/English) informs about the platform’s mission and members, functions as an archive for research activities and links to the platform’s social media presence. With an average 400 visits per day, the platform’s web presence has become a major communication tool. Here we list upcoming events and open calls, as well as new publications of platform members. Twice a year, now for the 12th time, the platform issues a **Newsletter to inform about RaT** activities. Since 2017, the newsletter has been bilingual. It is sent to over 700 recipients.

The research platform was featured in the October Issue of the University newsletter. Online available at: <http://medienportal.univie.ac.at/uniview/forschung/detailansicht/artikel/gesellschaft-nicht-aus-den-angenen-verlieren/>

C) MEDIA PRESENCE

Members of the Research platform RaT are widely represented in national, and sometimes international, media. Media coverage of platform members gets linked to and is further distributed via the social media sites of RaT. Following the identification of the **platform members' media expertise** on the platform's internet presence, as well as at the university's office for public affairs, media coverage increased significantly with improved accessibility for journalists.

Recent examples of media presence

- ☐ October 2, 2017: Astrid Mattes and Richard Potz
„Initiative Muslimischer Österreicher surveyed political parties“ [“Initiative Muslimischer Österreicher befragen Parteien”] in the television programme ZIB 13 (news report) of the television station ORF1
- ☐ September 22, 2017: Rüdiger Lohlker
“Deradicalization: Videos reach their goal” [“Deradikalisierung: Videos kommen an”] in the daily radio programme Morgenjournal (II) of the radio station Ö1
- ☐ September 26, 2017: Ingeborg Gabriel
“Simplifying life” [“Das Leben entrümpeln”] in the television programme “Kreuz und quer” of the television station ORF2

1.3. Academic careers of platform members

Several platform members were appointed as professors or made important steps in their academic careers after they worked for or collaborated with the research platform. RaT retains strong ties to its former members, thus enhancing its international networks. Also, emerging scholars who worked with the platform are now pre- or post-doc fellows at various departments.

Prof. Dr. Mouhanad Khorchide: Co-founder of the research platform. Since 2010: Professor of Islamic Religious Pedagogy at the Westfälische Wilhelms-Universität Münster and since 2011 Head of the Centre for Islamic Theology (CIT) at the WWU Münster; Deputy head of the Center for Religious Studies at the WWU Münster.

Prof. Dr. Sighard Neckel: Co-founder and former member of the research platform from 2010 to 2011. 2011-2016: Professor of Sociology, with a focus on social injustice at Goethe-Universität Frankfurt am Main; since 2016: Professor of Sociology, especially social analysis and social change, at Hamburg University.

Univ.-Prof. DDr. Kurt Appel: Co-founder and speaker of the research platform since 2010. In 2011 he was appointed Professor of Fundamental Theology at the Faculty of Catholic Theology at the University of Vienna.

Assoz.-Prof. Dr. Regina Polak: Member of the research platform. In 2013 she was appointed Associate Professor at the Institute for Practical Theology of the Faculty of Catholic Theology at the University of Vienna.

Prof. Dr. Herman Westerink: Co-founder of the research platform and former coordinator of the research group ‘Religion and Constructs of Meaning in Europe’. Since 2013: Lecturer in Philosophy of Religion at the Center for Contemporary European Philosophy at the Faculty of Philosophy, Theology and Religious Studies, Radboud University Nijmegen. Now Scientific Project Leader at the Titus Brandsma Institute for the Study of Spirituality and Mysticism, Radboud University Nijmegen and Extraordinary Guest Professor of Religion and Mental Health (with a focus on spirituality, mysticism and psychoanalysis) at the Faculty of Theology and Religious Studies, KU Leuven.

Univ.-Prof. Dr. Angelika Walser: Manager of the research platform from 2010 to 2013. Now Professor for Moral Theology and Theology of Spirituality and currently Vice-Dean at the Faculty of Catholic Theology at Paris Lodron University of Salzburg.

Univ.-Prof. DDr. Isabella Guanzini: Manager of the research platform from 2013 to 2016. Since 2016 Professor of Fundamental Theology at the Faculty of Catholic Theology at the University of Graz.

Dr. Kristina Stoeckl: was Junior Research Fellow at the research platform and prepared the application for an ERC-Grant which she received in 2015. In the wake of this successful application, Kristina Stoeckl was appointed Assistant Professor at the Department of Sociology at the University of Innsbruck. She currently works as principal investigator of the project *Postsecular Conflicts* and, since 2016, has been Visiting Professor at the National Research Nuclear University MEPhI Moscow, Department of Theology.

MMag. Dr. Astrid Mattes: Student assistant and member of the project “Mapping religions in Vienna” at the research platform from 2010 to 2012. Then she became university assistant at the Department of Political Science and is now a post-doctoral researcher within RaT’s organizational team.

Dr. Julia Mourão Permoser: Post-doc assistant at the research platform from 2013-2014. Since January 2017 part of the Post-Secular Conflicts team as a post-doctoral fellow at the University of Innsbruck.

Dr. Sebastian Pittl: Junior research fellow at the platform from 2013-2015. Since then post-doc fellow at the Institut für Weltkirche und Mission at the St. Georgen Graduate School of Philosophy and Theology in Frankfurt am Main, specialized in Intercultural Theology.

Christoph Tröbinger, MA: Administrative assistant at the research platform from 2013-2015. Now in a pre-doc position at the department for Social Ethics of the Faculty of Catholic Theology at the University of Vienna.

MMag. Rudolf Kaisler BA: Pre-doc assistant at the research platform from 2010-2013. Since 2013 director of the dean's office and manager of the Faculty of Catholic Theology at the University of Vienna.

PART 2

An academic vision for RaT: The prospective research centre (2018-2022)

At a glance

In order to **continue the work of RaT**, the transformation into a permanent centre (with an evaluation every fourth year) is crucial. Renewing a platform is only possible twice, so **if the platform is not transferred into a centre, its activities will be terminated**. As a research centre, RaT will be able to contribute to the **emancipation of interdisciplinary studies on religion** in contemporary society as an issue-oriented cross-linked research field, similar to, for example, migration studies or gender studies. In this way, the **University of Vienna continues and enhances its leading role in research on religion and society**, as a continuous increase in measures is achieved to consolidate and expand interdisciplinary research on religion in European universities and beyond. While the research centre will uphold the networking activities initiated by the preceding research platform and continue to serve as a hub for research on religion and society within the University of Vienna and beyond, the centre will be a **venue for original research**. As successfully implemented with the platform, the centre, too, will set a common theme and guiding questions for the interdisciplinary research programme.

RaT will continue to dedicate itself to the **intertwining of religious and social transformation**. Its work will continue to centre around **four subdivisions/clusters** (with slight modifications since the platform's foundation). Building on already existing research, the clusters will formulate guiding research topics:

Cluster 1) **Contemporary religious Movements in Austria in the Context of Migration and Modernity**: *How are religious landscapes transformed by increasingly diverse and secular surroundings and how do these religious transformations affect contemporary societies?*

Cluster 2) **Religious Education in secular Societies**: *How can religion in education facilitate conviviality and enable mutual understanding in diverse societies?*

Cluster 3) **Aesthetical and normative Transformations of religious Texts**: *How are (normative) religious texts affected by social transformations and which impacts do these transformations have on artistic and juridical utterings of religion?*

Cluster 4) **Critique of Religion and Hermeneutics of religious Texts**: *This cluster facilitates a (philosophical) metadiscourse concerning the issues of the other clusters.*

The **central third-party funded project** RaT will work on within the next four years is the application for a **Special Research Area** entitled **"Religion, Representation and Boundaries"**. This project will involve RaT members from all research clusters. Although we plan to apply multiple funding opportunities, this Special Research Area is the central project we intend to work on.

The research of the next four years will be guided by a **common research perspective**. As the congress "Crisis of Representation" has shown, the investigation of **structures of representations** within religions and the **aesthetic expressions** linked to them is a promising research perspective that RaT will focus on.

Regarding its networking function, RaT will concentrate on two further activities: We will initiate a summit of large-scale research bodies who are researching religion and will establish a **support base for rising scholars** in interdisciplinary research on religion. Turning the platform into a permanent centre also boosts the possibilities of RaT to offer its expertise on religion to the media, to public institutions, religious communities and politicians. It will also facilitate reaching a wider audience with its research results and establishing the professional use of new forms of communication.

2.1. Scientific aims: Future research at the centre

2.1.1. A brief sketch of RaT's research programme 2018-2022

Designating the **intertwining of religious and socio-political transformations** as a starting point for the research activities of RaT proved to be very effective. This broad perspective will also embrace all RaT's activities in the future.

For each period, RaT always agreed on **a common perspective that pervades and links the different topics** addressed (e.g. Contributions of Religions for a Vision of Europe; Religious Fundamentalisms; cfr. 1.2.1). The last RaT-congress "The Crisis of Representation" in the year 2017 illustrated the importance of examining **structures of representations** and how they are uttered in religions' **"aesthetic programmes"** for research that addresses transformations of religions and societies. This will be sketched briefly in the following, before pointing out the three guiding questions which will be picked up on within RaT's abovementioned clusters and (cfr. 2.1.2.) our central third-party-founded project "Religion, Representation and Boundaries" (2.1.3.).

As emphasized by scholars of religion from various disciplines (e.g. Beaman 2013; von Brück 2013), an aesthetic approach to the study of religion is promising, as "aesthetic experience lies somewhere between the entirely subjective realm of stereotypically mind-blowing religious experiences and the ostensibly objective social scientific outlook" (McRoberts 2004). Other authors have already applied such an emerging approach, especially in ethnographic research (Witte, Koning, and Sunier 2015; Bruland 2013). In contemporary theology, scholars like Gerhard Larcher (2005, 2015), Pierangelo Sequeri (2016), Reinhard Hoeps (2007), Josef Meyer zu Schlochtern (2006 und 2012), Knut Wenzel (2017) and former platform member Isabella Guanzini (2015) conduct their research from an aesthetic point of view. An aesthetic approach to religion opens up new scientific ground in Islamic studies, too (Kermani 2011; Karimi 2016).

Every religion conveys a certain **"aesthetic programme"** transmitted via images, pictures and a range of symbols and narratives. **This programme functions as a complex system of representations and claims presence in public space** (Raschke 2015). By means of those aesthetic expressions, our affective and subjective economy/household is shaped and our group affiliations and identities as well as our constructions of meaning and values, ethical conditions and symbolic worldviews are influenced. Investigating aesthetic programmes of religions is a promising contribution to the ongoing debates on these issues. It is narratives, rites and symbols that represent one's concept of meaning, giving them objective significance, verbalization and logicity. This is not only the case with individual religiosities but also with political references to religion, religious and anti-religious claims and social expressions of religious belonging. Examining religion as an aesthetic phenomenon also avoids both the regarding of religion as a mere subjective projection and inner feeling, and the investigation of it as a rigid system without any affective element. **It rather needs to be understood as a certain kind of perceiving world (aesthetics as "aisthesis")**. This research perspective also avoids the oversimplifying dichotomy of a religious and a secular sphere, as it renders **similar structures of representation and aesthetic transmissions of ideas within religions and secular institutions** like states and the rule of law. For these reasons, such an approach, which is open towards interdisciplinary research, proves to be effective in researching many current conflicts evolving around the general field of religion.

The work of RaT will continue to be organized in **four clusters**. Due to personnel changes (cfr.1.3) and developments concerning the topics addressed within the past eight years (cfr. 1.2.1) the clusters were continuously adjusted, however without any profound changes. RaT will continue its group-work in the following clusters:

- Contemporary religious Movements in Austria in the Context of Migration and Modernity (1)
- Religious Education in secular Societies (2)
- Aesthetical and normative Transformations of religious Texts (3)

- Critique of Religion and Hermeneutics of religious Texts (4)

The perspective of aesthetics and representations will serve as **a common lens for the research projects** of the abovementioned clusters. The aesthetic programmes of specific religious traditions, which are currently undergoing vast transformation processes, and their representation in the public sphere are addressed and examined in the first research field (1). Issues of religion and education form the second field of research, which benefits from a perspective of religious affiliation beyond a mere juridical or dogmatic point of view (2). Within the third field, transformation of aesthetic and juridical expressions of religions will be examined (3). The fourth cluster “Critique of Religion and Hermeneutics of religious Texts” offers the possibility of reflecting all proposed research questions, as well as the results, in a philosophical metadiscourse. As RaT adopts two rather diverse approaches in its research (empirically and hermeneutically orientated methods which both use highly specialized language), philosophical considerations on the character of the terminology (e.g. the notion of “religion” itself, “public space” and “history”) and the interpretation of results improve the interconnectedness of diverse approaches.

2.1.2. Guiding questions of the clusters: 2018-2022

Below we briefly describe the research interests RaT will follow within the clusters. As each of the questions will be addressed in multiple or large scale projects, the descriptions can only be a preliminary sketch of a research programme for the next four years.

1) How are religious landscapes transformed by increasingly diverse and secular surroundings and how do these religious transformations affect contemporary societies?

Religious landscapes are rapidly changing in the context of international migration, new religious movements, secularization processes and individualized forms of religiosity. Established religious organizations, institutionalized aspects of religion and their symbolic realms, religion-state relations, individual forms of religiosity, as well as the roles of religion in civil society and public space are in transition. It is a central aim of the research centre to i) map and allocate, and ii) interpret and evaluate these transformation processes of religions and societies.

With a **strong focus on Austria** and the extent to which it is embedded in Europe, members of the preceding research platform have already conducted multiple projects. Within the next four years the research centre RaT will focus on the aspect of **migration as a crucial driver for religious transformation processes**, changing aesthetic programmes and representations and their effect on civil society.

i) On the one hand, the existing mapping project will be extended by research on migrant religious communities and their networks. In particular, **we focus on inner-religious pluralism caused by migration**, such as minority groups within the established Christian Churches, and ask how communities aesthetically express and deal with diversification. We investigate Islam in Austria, focussing on claims and conflicts of Muslim organizations. With the official legal recognition of Islam in Austria dating back to 1912, Austrian scholars take up a leading role in the debate on the accommodation of Islam (Mattes and Rosenberger 2015; Mourão Permoser, Rosenberger, and Stoeckl 2010; Schinkele and Potz 2012), and are referred to in this role (Mayrl 2017). Here, RaT members have also studied the diversification of religious landscapes through the arrival of new religious movements, the emergence of diaspora communities (Pokorny 2016) and internal diversifications of established churches (Polak 2016). Such research always investigates the role of aesthetic expressions and representations within these transforming religions.

ii) On the other hand, **the transformation processes which religions undergo affect civil societies**. The interpretation and evaluation of this effect is also part of the centre’s research aims. With regard to a changing religious landscape, the specific role and contribution of religions for European civil societies must be questioned anew (Appel and Guanzini 2016). The core question deals with **the relation of public space and**

affectivity (Neri 2010, Appel 2017), as conveyed in long established and recent religious narratives, rites, symbols, cultural expressions and practices. The role of religions and their representations in this setting is ambivalent: Religions show tendencies to occupy public space and also contribute to the strengthening of common ground by mediating affects and empathy. With the growing presence of Islam, Europe faces the question of how – within public space – **a vision of conviviality of religious (Jewish, Christian, Muslim ...) and non-religious people** can be developed. Moreover, the question must be raised of how the voices and narrations of migrants and diaspora communities can participate in, and even contribute to, this public space (Polak 2016). Which symbols and pictures represent them in the public sphere (Wenzel 2013) and which images are attributed to them?

We will embed these issues in a concise international research project on changing religious landscapes within the European Union and their consequences for institutions, politics, civil society and public space. With this comparative project, we will apply for funding at EU-level (EC research programme).

2) How can religion in education facilitate conviviality and enable mutual understanding in diverse societies?

Pedagogical research has increasingly focussed on the **challenges of diverse populations and classrooms** (e.g. Beaman 2015; Banks, Suárez-Orozco, and Ben-Peretz 2016). However, research gaps with regard to the theoretical and empirical investigation of interreligious learning remain. Empirically validated models of interreligious competences, as well as studies on interreligious learning in pluralist or largely secularized contexts, are rare. In this field, both empirical research and theoretical reflections are crucial to understanding how aesthetic expressions influence processes of interreligious learning. Religions are visible and effective in an interreligious ambience at school, through symbols, images and pictures and not a rigid system or an unfolding of dogmatic religious ideas.

At Vienna University, scholars for Catholic, Protestant, Christian-Orthodox and Islamic religion are trained. Usually, these educational programmes are limited to a single religious tradition (for Christianity even confessional). The **pedagogy of religious diversity** across the different denominations is therefore a crucial research interest formed by the interdisciplinary research centre RaT. Consequently, we fuse confessional research together and **facilitate interreligious and interdisciplinary research projects** aimed at activating the beneficial potential of religion in education for better conviviality in diverse societies.

i) A central research interest for the research centre RaT concerns the **development of pedagogy of religious diversity**. Here, the experts of the newly founded Department of Islamic Theological Studies will cooperate with Protestant, Catholic, and Christian-Orthodox religious pedagogues and scholars of Judaism and ethics based at the University of Vienna and members of the research platform. The trans-confessional Bachelor's degree in 'Pedagogy of Religions' offered at the University of Vienna is a well-established cooperation on the level of teaching. Within the research centre RaT, we will foster such cooperation at the level of research. A diversified religious landscape requires the transmission of knowledge about other religions and the sensitive reflection of group identities and claims about universal validity. An increasingly urgent question regards the role **religious education** can play in **integration processes** of pupils with migration experience.

On the one hand, the research activity on interreligious learning focuses on the **example of Vienna**, which will be done in cooperation with the project of "Mapping religions in Vienna" (see above); on the other hand, it embraces transnational studies. The **comparative investigation of religious education in Europe**, which is already established at the research platform, shall be continued. The research project "Religious Education at Schools in Europe" provides an excellent data base for continued comparative research on different facets of religious education in Europe (e.g. education of teachers of religion, religious education in the area of conflict between state and religious communities).

ii) Religious pedagogues are increasingly required to address and **disenchant religious fundamentalisms** – a research field RaT members already work on (Rothgangel 2016). Here, new technologies and changing modes of communication and knowledge transmission are challenges that go well beyond the field of pedagogy, but are crucial for the particular subject of religious education. Building on ongoing projects by RaT members (e.g. Lohlker 2017), we aim to put the search for innovative ways to encounter fundamentalisms, for example, through counter-narratives in schools, as well as in adult education, at the forefront of the centre's research agenda.

iii) A third aspect of religion in education that the research centre will focus on is the **challenge of secular surroundings** that continue to change traditional roles of religions in society. It is necessary to develop trail-blazing models for education on religion as part of general curricula at school through an interdisciplinary dialogue (philosophy, educational sciences, religious studies, confessional theologies) that the research centre can facilitate.

With this interdisciplinary research programme on religion in education, the research centre RaT will contribute to a field with strong societal impact. By educating future teachers of religious education, the University of Vienna, along with other universities in so-called “systems of shared tasks” (Minkenberg 2003), is responsible for balancing multiple religious and secular, as well as public and private, interests. This means that contributions of this research field provide an input to the broader educational goal of plurality.

3) How are (normative) religious texts affected by social transformations and which impacts do these transformations have on artistic and juridical utterings of religion?

Being based in the culturally enriched location of Vienna, the research centre RaT will place high emphasis on the consideration of art, theatre, literature and music. **Multiple options of how religions express themselves (their “aesthetic programmes”)** include artistic configurations in the broadest sense as well as juridical-normative formalizations. The question arises, how these ways of expression respond to transformation processes of religion and society. It needs to be established how the reception of especially normative texts of a religious tradition is shaped **in both a noetic (theological) and an artistic perspective**. Which **processes of translation** take place in this context and where are their limits (Grohmann, and Ragcs 2012)? To what extent can changes concerning the relation between religion and society become visible in art, especially in literature, before they can be captured theologically? In contrast, it is to examine how the artistic reception of religious motives emerges to be the starting point and inspiration for transformation within the theological-juridical configuration of a religion and its notion of normativity.

Priliminary studies on the topic of „Religion, Contemporary Aesthetics and Art“ have already found their place in interdisciplinary workshops and in teaching. These studies will result in the publication of two volumes of J-RaT (J-RaT 10 and 14). The workshops aim at the discussion of new ideas and work out topics concerning these issues. Within this cluster the joint project with the Centre for Islamic Theology at the University of Münster (“God's double Mission – Jesus and the Koran”) will continue with a special focus on the **understanding of revelation in Christianity and Islam** and the **question of mutual recognition of the other religion's revelation and tradition** (project leaders: Kurt Appel and Mouhanad Khorchide). Small bi-annual workshops (having started in 2016) promote this project. A first publication is already in preparation. With regards to this aspect, theological transformations that emerge from this recognition, are examined. Additionally, another project on how Jewish-Christian polemics are reflected on in literature will also be continued. Within this project a conference will be held in November 2017 entitled “...Is There Anything New under the Sun in Polemics? Change and Continuity in Jewish–Christian polemics from Late Antiquity to Modernity” (in cooperation with the Department of Jewish Studies of the University of Vienna and the Department of the History of Jewish People of Hebrew of the University of Jerusalem; project leader: Gerhard Langer).

2.1.3. Special Research Area “Religion, Representation and Boundaries” as a common project

The topic deals with the link of religion and boundaries. **The notion of religion today is connected with the concept of boundaries in multiple ways.** In many debates, a line is drawn between the secular world of modernity and a world characterized by religious symbolic systems. On the other hand, the dissolution of numerous long-established boundaries can be observed, which has separated religion(s) from secular spheres. What needs to be taken into account is that religious and secular symbol systems coexist, even within a single individual. In addition, the boundary between Europe and the Islamic world, which is perceived as “the other”, increasingly manifests itself. In Western societies, we observe calls upon Christianity as a marker for the self, and Islam as a marker for otherness (Korteweg and Triadafilopoulos 2013).

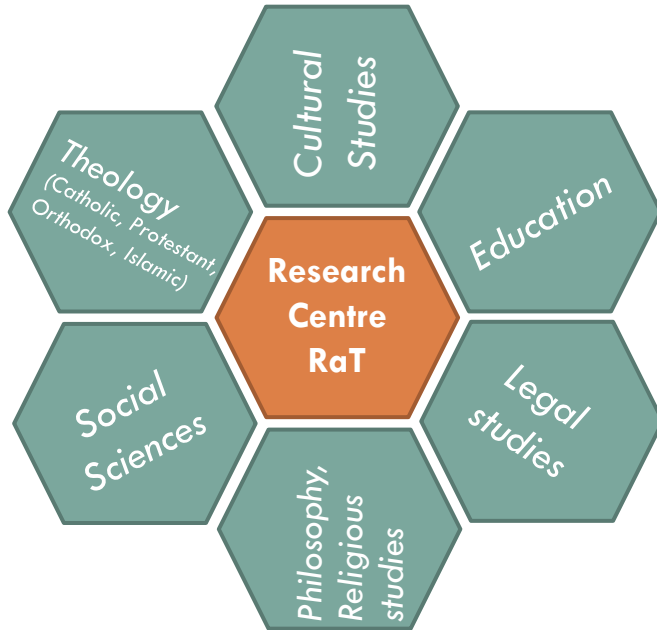
We can understand the emergence of self- and otherness through processes of boundary drawing (Lamont and Molnár 2002; Jones 2009; Barth 1998). In increasingly diverse societies, religion becomes a central marker for identity. While religion might facilitate conviviality, it often plays a role in sowing discord and fuelling resentments against those perceived as different. Religious symbols, rituals, practices and narratives are thereby highly ambiguous: they can function as acts of boundary drawing against the other(-religious) and the secular (Williams 2004), but they can also subvert boundaries or even aim to create a vision of a united humanity (e.g. Moga and Augustin 2015).

Referring to the congress “The Crisis of Representation” we mean to specify the broad topic of boundaries, boundary making, blurring or dissolving boundaries, and symbolic boundaries accentuating the question of **how religions with their “aesthetic programmes” and structures of representations influence or even shape these processes.** This is also an attempt to further develop our understanding in boundary making processes.

An aesthetic perspective towards boundaries in one’s own religious tradition has the potential to contribute to a criticism of religious fundamentalism, as fundamentalism often presupposes the cutting off or even disconnecting from the cultural, symbolic and aesthetic traditions it calls upon (Roy 2004).

2.1.4. Composition of the interdisciplinary Research Centre RaT

As a research centre, RaT will function as a place of scholarly exchange, knowledge transfer and original research, but **cannot be understood as a single research project**. The centre will be composed of the members of the existing research platform. The disciplines involved in the platform have proved to be a good combination of areas with religion as the core subject and those disciplines that study religion as a phenomenon amongst others. All confessional bound disciplines at the University of Vienna – Catholic, Protestant, Christian Orthodox and Islamic Theology, as well as Jewish Studies – are represented. The mixture of more theoretical reflexivity and applied disciplines, as well as empirically and hermeneutically oriented methods, has proved to be suitable to comprehensively tackle pressing issues.



So far, we have recruited members from **seven faculties and 14 different disciplines**. Members are regularly employed at the University of Vienna and join the centre to work on issues of religion and transformation in an interdisciplinary manner. New members might join the research centre depending on their research interest and willingness to contribute to the centre's activities as described in the following.

Previously, members of the platform were exclusively senior scholars. The future research centre RaT will also have a **rising scholar membership**. Therefore an application procedure will be developed. So far, members currently include the following researchers:

Univ.-Prof. DDr. **Kurt APPEL** (Head, Department of Systematic Theology and Ethics, Faculty of Catholic Theology)
Univ.-Prof. Dr. **Sieglinde ROSENBERGER** (Deputy-Head, Department of Political Science, Social Sciences)

Members of the extended board:

Univ.-Prof. Dr. **Ednan ASLAN** (Department of Islamic Theology, Faculty of Philology and Cultural Studies)
Univ.-Prof. Dr. **Christian DANZ** (Department of Systematic Theology and Religious Studies, Faculty of Protestant Theology)
DDr. **Jakob Helmut DEIBL** (Department of Systematic Theology and Ethics, Faculty of Catholic Theology)
Ao. Univ.-Prof. Dr. **Stefan HAMMER** (Department of Legal Philosophy, Religion and Law of Culture, Faculty of Law)
Ao. Univ.-Prof. Dr. **Hans Gerald HÖDL** (Department of Religious Studies, Faculty of Catholic Theology)
Univ.-Prof. Dr. **Gerhard LANGER** (Department of Jewish Studies, Faculty of Historical and Cultural Studies)
Univ.-Prof. Dr. **Andrea LEHNER-HARTMANN** (Department of Practical Theology, Faculty of Catholic Theology)
Univ.-Prof. Dr. **Rüdiger LOHLKER** (Department of Near Eastern Studies, Faculty of Philological and Cultural Studies)
MMag. Dr. **Astrid MATTES** (Department of Political Science, Faculty of Social Sciences)
Univ.-Prof. Dr. **Lukas POKORNY** (Department of Religious Studies, Faculty of Catholic Theology)
Assoz.-Prof. Dr. **Regina POLAK**, MAS (Department of Practical Theology, Faculty of Catholic Theology)
Emer. o. Prof. Dr. **Richard POTZ** (Department of Legal Philosophy, Religion and Law of Culture, Faculty of Law)
Univ.-Prof. Dr. **Martin ROTHGANGEL** (Department of Religious Education, Faculty of Protestant Theology)
Ao. Univ.-Prof. DDr. **Hans SCHELKSHORN** (Department of Christian Philosophy, Faculty of Catholic Theology)

Further members participating in particular projects

ao. Univ.-Prof. Dr. **Karl BAIER** (Department of Religious Studies, Faculty of Catholic Theology)
 Univ.-Prof. Dr. **Ingeborg GABRIEL** (Department of Systematic Theology and Ethics, Faculty of Catholic Theology)
 Univ.-Prof. Dr. **Marianne GROHMANN** (Department of Old Testament Studies, Faculty of Protestant Theology)
 Univ.-Prof. Dr. **Elisabeth HOLZLEITHNER** (Department of Legal Philosophy, Religion and Law of Culture, Faculty of Law)
 Mag. Dr. **Irene KLISSENBAUER** (Department of Systematic Theology and Ethics, Faculty of Catholic Theology)
 Ao. Univ.-Prof. Dr. **Birgit HELLER** (Department of Religious Studies, Faculty of Catholic Theology)
 Ass.-Prof. Dr. **Ioan MOGA** (Orthodox Theology, Department of Historical Theology, Faculty of Catholic Theology)
 Univ.-Prof. Dr. **Wolfram REISS** (Department of Systematic Theology and Religious Studies, Faculty of Protestant Theology)
 Dipl.-Theol. Dr. **Thomas SCHULTE-UMBERG** (Department of Historical Theology, Faculty of Catholic Theology)
 Univ.-Prof. Dr. **Jan-Heiner TÜCK** (Department of Systematic Theology and Ethics, Faculty of Catholic Theology)

2.1.5. Expected outcome of research, networking and third mission

We present the expected outcome of the research centre's work along three lines: the research contribution, the networking structure, and the third mission. As we know from previous years, most activities are not limited to only one of these categories. Despite this, the systematization is a useful approach to discuss the centre's activities and goals.

2.1.5.1. The research contribution**A) NEW PROJECTS**

At the research centre RaT, the members aim to conduct third party-funded research projects on the issues described above. Preparations for this application have already started. Here, the centre coordinates the application process and is responsible for editing a final version of the application. For this as well as for other smaller project applications the centre provides wide-ranging support for its members, reaching from administrative support to monetary aid for writing assistance. In particular, we aim to support our members to apply for multiple smaller national research projects on religion in education. At the end of the first four years of the centre, we will also apply for a large scale EU-funded research project ("Religion and Migration") that investigates the changing religious landscape within the European Union and its consequences on institutions, politics, civil society and public space. Work on this project application will start in winter 2018. The centre also coordinates research projects within the university that are internally funded. Especially with regards to these projects, the centre provides the administrative assistance internal interdisciplinary projects otherwise lack.

B) VISIBLE PUBLICATIONS

A second major goal is the improvement of the publication impact of the centre's excellent research, both third party funded and internal. Following the University's open access doctrine, the research platform established an interdisciplinary online journal in 2013. Here, international and Vienna-based experts publish their work after a rigorous peer-review process. This enhances both the quality and reach of the research. Furthermore, the preceding research platform also established a book series, which will be continued at the future research centre. As a centre we also want to further encourage our members to publish in international journals and widely accessible publications. Therefore we plan to provide publishing support (in finding the right journals, funding of professional proofreading and coverage of publication fees).

C) STRENGTHENING VIENNA AS SITE OF EXPERTISE ON RELIGION

The establishment of centres of expertise in the interdisciplinary study of religion is a noticeable trend across European universities and beyond. With the establishment of a research platform on religion in contemporary society eight years ago, the University of Vienna took a leading role. RaT is by now an established institution, well-known among scholars of religion of various disciplines and nationalities. As a centre, RaT will have new possibilities to further strengthen this remarkable feature of the University of Vienna. Located in the capital of a country with a long tradition of constitutional religious tolerance, the University of Vienna established a broad spectrum of disciplines engaged in the study of religion. Reaching from Theologies (Catholic, Protestant, Christian-Orthodox and Islamic) and legal religious studies, social scientific research and cultural studies on religion, to pedagogical and philosophical research, the future research centre connects this broad spectrum of existing expertise to promote it and make the University of Vienna one of the major sites in researching religion. As such, we also aim to initiate a researching religion-summit of large scale research bodies specialized on religion (excellence clusters, larger projects, centres, etc.) to be held every second year. Such a summit not only fulfills a networking function, but also allows fruitful exchange among researchers specialized in the interdisciplinary study of religion and fosters its establishment as a cross-linked research field.

2.1.5.2. The networking structure

A) HARNESSING SYNERGIES, USING RESOURCES EFFECTIVELY

The future research centre will continue to provide a broad spectrum of internal networking possibilities while functioning with minimal resources. As mentioned before, there are multiple scholars at different faculties working on issues of religion. Too often, due to the sheer size of the University of Vienna (overall 6.800 scholars), researchers might follow similar interests or conduct resembling projects without knowing about each other's work. The research centre RaT will keep on bringing these researchers together to **harness synergies** and produce better research outcomes. We already help to overcome disciplinary boundaries and **facilitate interdisciplinary research at the University of Vienna**. A small organizational team is responsible for the coordination of all activities and all other members are employed at their respective departmental positions. The effective use of resources is a strong benefit of the research centre. In addition to internal networking, the organizational team maintains contacts with other universities, projects and research clusters focussed on religion in contemporary society and thereby eases the member's workload and opens up new possibilities for international collaboration.

B) SUPPORT FOR RISING SCHOLARS

The research centre RaT will provide a Rising Scholar Membership for PhD students whose research interests fit the centre's goals. Following a simple application procedure, regular members will appoint rising scholars. This membership will allow PhD students to benefit from the research centre's support opportunities. The rising scholars group will meet on a regular basis, providing a space for discussion and exchange among its members. One of the opportunities we aim to create is joint doctoral programmes with other European universities. We also plan to use existing cooperations to establish small exchange programmes for PhD students who are interested in spending a writing term abroad. Incoming students will be fully included in the regular rising scholar group meetings and welcomed at all RaT activities.

C) PROMOTING CAREERS

In the past eight years, the research platform proved to be a stepping stone for academic careers. To further enhance this function, the research centre RaT will establish a job and opportunity board on its website, where we will collect and disseminate academic calls and job openings in the context of the centre and its international networks. The professional networks that can be established by members of the organizational team during their time at the centre open up valuable career opportunities. Positions in the organizational team are suitable for early career researchers who will both enhance their coordination skills and get the

opportunity to develop their own projects. Here, the research centre aims to especially promote women's careers in science as the gender balance still suffers in the transition from pre- to post-doctoral career stage.

2.1.5.3. The third mission

A) CONTRIBUTING TO PUBLIC DEBATES

The research centre RaT will be an **approachable partner for journalists and media**. We also aim to proactively contact media actors to contribute to public debates on religion. Not least due to the highly contentious topic of religion in contemporary society, an informed and balanced scientific assessment can help to mitigate conflicts. The research centre will provide the opportunity to bring together scholars and journalists, which is equally important for both the RaT members and media actors interested in scientific input.

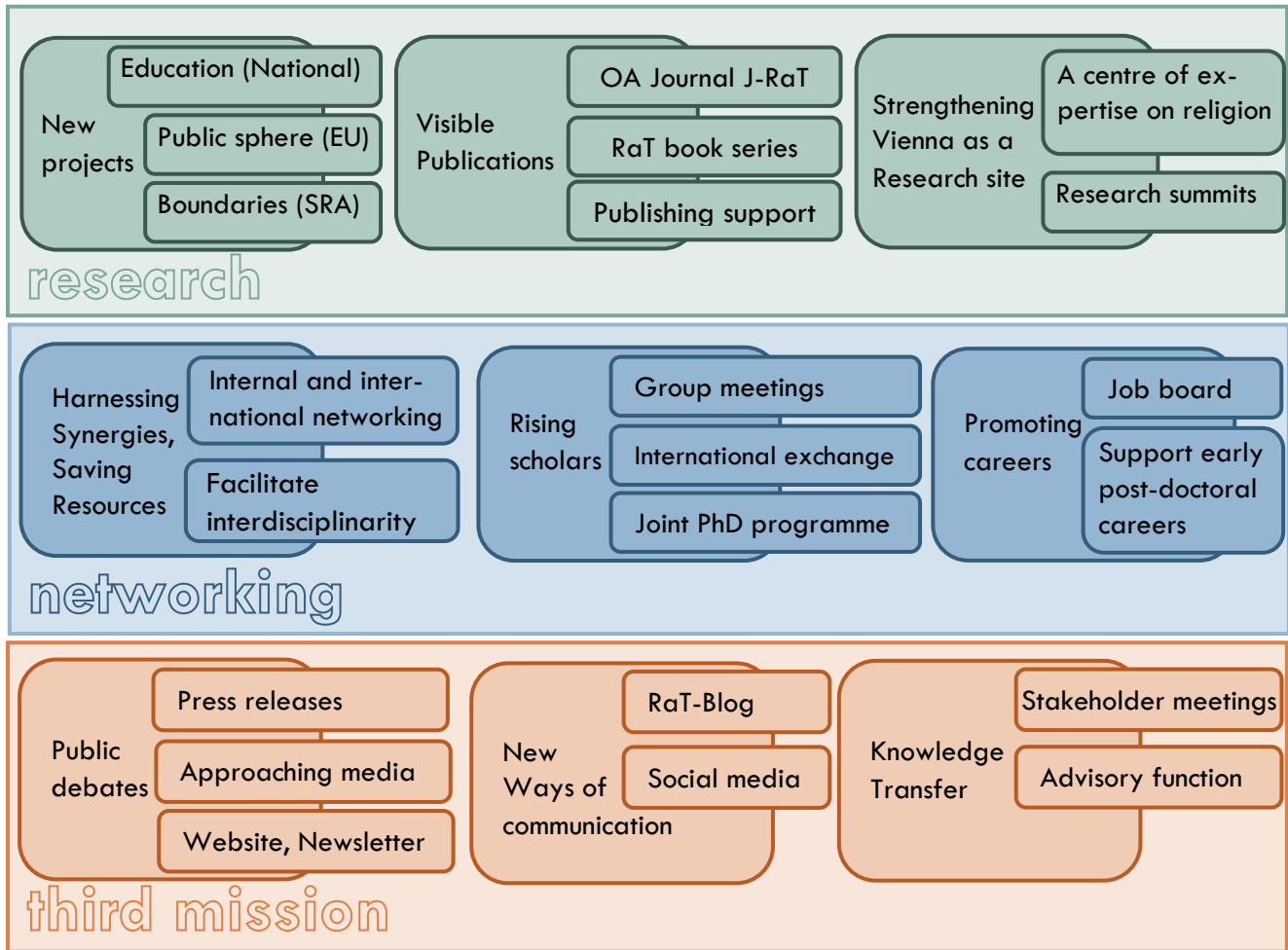
B) NEW COMMUNICATION STRATEGIES, NEW AUDIENCES

Despite being a point of contact for traditional media, the research centre aims to reach out to new audiences by using new modes of communication. In previous years the platform RaT made important steps towards a social media presence. However, it will need a more professional and durable effort to actually reach new audiences. Therefore, the maintenance of social media will be a major task for the administrative assistant of the research centre. Thereby, the most recently introduced communication tool, the **RaT-Blog** (www.raT-blog.at) will be at the heart of these efforts. So far, it is only online for a trial period in German but an English version will be provided soon. Since June 2017, members of the platform have been writing about their research and commenting on current issues. The RaT-Blog primarily serves as an instrument to make research more visible and accessible. Members and guests of the platform will publish short contributions in everyday language to communicate our research results to a wider public.

C) TRANSFERRING KNOWLEDGE

The **demand of scientific expertise on religion by public institutions and civil society experts** is steadily increasing. As part of its third mission, the University of Vienna encourages its researchers to make their research output accessible for the benefit of the wider society. Here, the research centre is especially encouraged to **transfer knowledge to public institutions, religious communities and political actors**. In the past eight years, the research platform could build up connections to authorities and became a point of reference and a frequently used pool of expertise. **Such connections to authorities require long lead times, stable structures and measures to maintain contacts**. Therefore, when transferred into a stable research centre, we will offer **a yearly stakeholder meeting on a specific challenge of religion in contemporary society**. We plan to invite representatives of religious groups and state institutions, civil society actors and engaged politicians and create a neutral space to discuss pressing issues. Building on a vast experience in advisory functions, RaT aims to become a central hub for inquiries on issues of religion in contemporary Austrian and European society.

Overview RaT activities



2.2. A governance structure for RaT: Processes and procedures at the centre

In the following chapter we describe the governance structure of the research centre RaT. In many respects, this structure is similar to that of the preceding research platform and therefore based on a well-tried organizational mode.

2.2.1. Management

Kurt Appel heads the research centre, **Sieglinde Rosenberger** functions as deputy-head. The two distinguished researchers represent the interdisciplinary collaboration of theological, humanistic and social scientific disciplines. As a Fundamental Theologian, Kurt Appel works at the borderline of Theology and Philosophy. Starting from Leibniz, Kant and Hegel, Appel explores the dimension of religion, the Sacred and the Divine in diverse contemporary philosophies as well as the notions of time and history. He is a well-known researcher who questions the contribution of the biblical narrative to the humanistic heritage of Europe. To him, biblical tradition is always linked to a critique of culture, cognition and religion; therefore it has to be explored in its subversive potentials. Against the backdrop of domination of a technical access to the world, Appel questions the philosophical and theological possibilities of expressing singularity. During the last years, Appel has established a wide network (cf. congress “Pope Francis and the revolution of Tenderness and Love”) of theologians and philosophers, especially in the Romanesque speaking countries.

Sieglinde Rosenberger is a Political Scientist, coming from a background of Economics, and tackling issues beyond mere state-centred approaches. She has conducted various national and international third-party funded research projects on issues of inclusion and exclusion in relation to religion and secularism, migration and asylum, as well as labour market and democratic representation. Among the broad spectrum of Rosenberger’s research interest, religion takes a central role. Her research on politics of belonging in the VEIL project, funded by the European Commission, dealt with the re-construction of collective identities within the European integration process in the course of heated debates on the Muslim headscarf (Rosenberger and Sauer 2013). In the LIBERAL TOLERANCE project, she investigated in the light of religious violence (Mattes, Goetsch, and Rosenberger 2017). Other projects dealt with religion in the politics of categorization (Rosenberger and Stöckl 2016), Anti-Islamic Mobilization of the Extreme Right (Rosenberger and Hadj-Abdou 2013), and religion in integration politics (Rosenberger and Mourão Permoser 2009).

Both scholars are renowned in their fields and have extensive managerial experiences. Kurt Appel initiated the research platform and shaped it for eight years. Thereby, he successfully managed to build up an interdisciplinary network from the start. In the collaboration with researchers from different disciplines, career-stages and research traditions, Appel demonstrated his ability to coordinate research efforts, unite diverse interests and represent them in dealings with the rectorate. Also, Sieglinde Rosenberger is not only an experienced researcher, but has broad experience in project management, staff leadership and participation in university decision-making procedures (member of the University Senate 2006-2016, Vice-Dean at the Faculty of Social Sciences since 2016). The collaboration of Appel and Rosenberger in heading RaT over the past eight years has proved to be efficient and advantageous for its interdisciplinary character and will be continued in the research centre RaT.

2.2.2. Structure

The Organizational Team forms the operative core of the research centre RaT. Here, we expect to employ a tenured researcher (100%), a post-doctoral researcher (100%) and two Organizational Assistants (50 % each) who are, in collaboration with the centre's managers, responsible for all administrative and organizational procedures, as well as the coordination of activities and the management of events. They meet in a **weekly jour-fixe** to discuss pending tasks and upcoming issues. This small team is the point of contact for members and is in charge of the centre's publication series (book series, open access journal J-RaT), as well as the administration of third-party funded projects. Compared to the research platform, the research centre will be extended by the tenured position, as especially the editorial work for the publication series and the acquisition of third party funding both require broad academic experience. Together with the heads of the centre and in consultation with the members, the organizational team will also prepare annual reports on research activities and finances to the university's rectorate.

Members of the research centre will contribute the content of the research centre's activities. All members are employed at their respective faculty and engage in the research centre, due to their interest in interdisciplinary research on religion. As a RaT member, scholars are required to take part in regular **coordination meetings** where the centre's overall direction and research agenda, as well as the invitation of new members are decided. Here, the members, together with the heads and the organizational team, form a **steering group** for the centre. In **bi-annual study days**, all members present their work on the subjects specified for the common research agenda. RaT members also bring in the research activities, academic contacts and events they conduct at their respective departments. Thereby, they can reach a broader audience and foster interdisciplinarity. Conversely, members can decide individually about their level of engagement in each of the centre's topics and activities. Thereby the centre continues the proven concept of the flexible involvement of its members. This meets the needs of members, who participate in the research centre RaT as an additional task to their regular job profile at a department of the University of Vienna. Those scholars collaborating most closely with RaT form the "extended board".

Rising scholars are postgraduate and PhD student members with a research interest within the scope of the centre. As described above, a rising scholar group will hold regular meetings and have access to the centre's activities. Interested candidates may apply for a rising scholar membership by handing in a CV, an exposé of their project and a motivational letter. Rising scholars are appointed annually during coordination meetings. Incoming international PhD students are welcome to join the group and all rising scholar activities.

The Scientific Advisory Board of the research centre will be composed of members of the involved faculties' SABs. Every second year, the research centre will write a report of activities for the scientific advisory board and invite its members to hold consultation meetings when necessary.

The research centre will remain an open structure, ready to welcome **Guests and Friends**, who can be flexibly included in the centre's activities. These loose connections may be among members of the University of Vienna only interested in occasional or selective collaborations, or with external contacts.

2.2.3. Decision-making processes and reporting

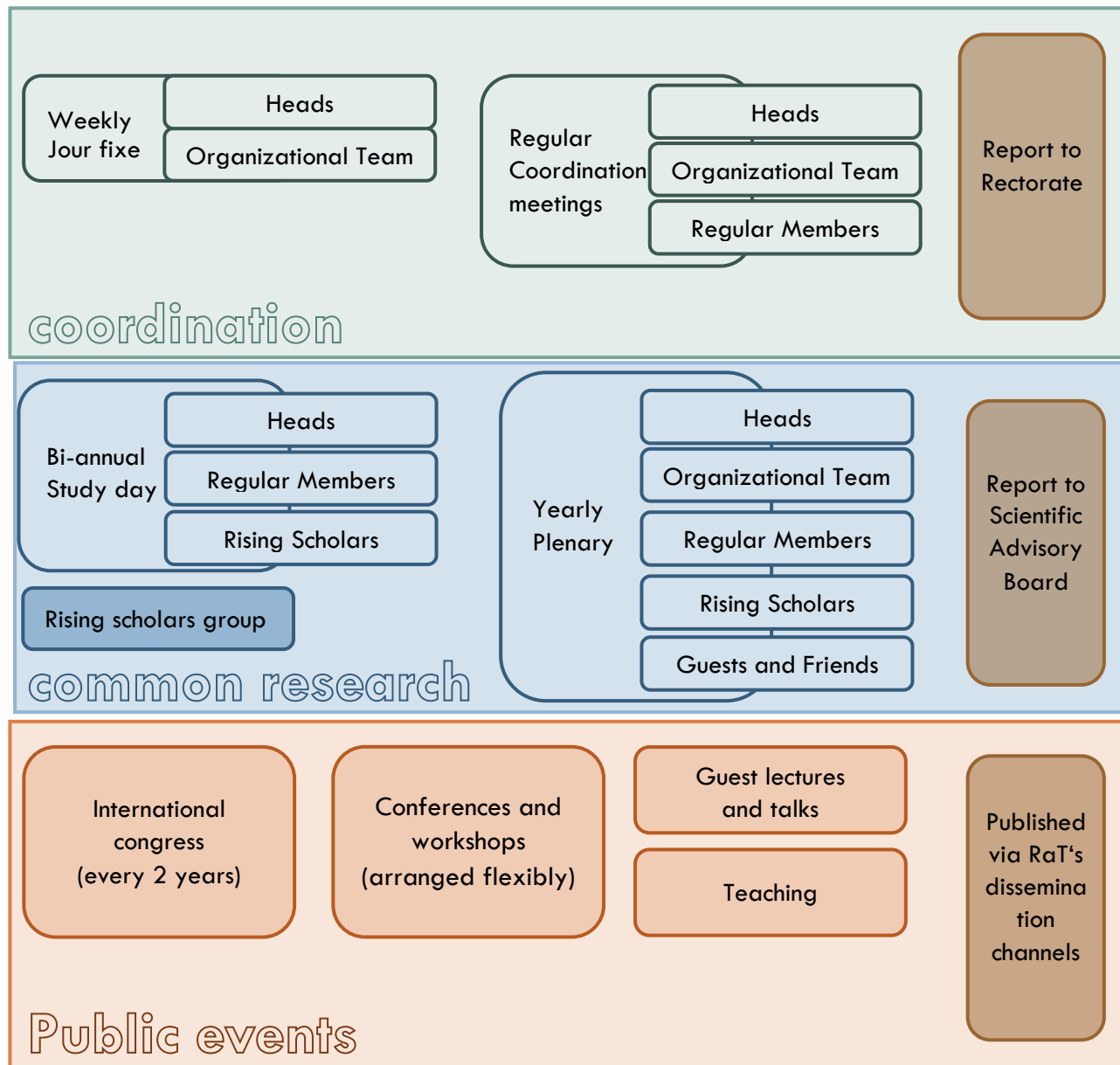
The research centre will be in the exceptional position to function across faculties. To guarantee a smooth functioning of the platform, the heads will report to the deans of the involved faculties on a regular basis.

Internal decisions however, will be made in the coordination meetings of regular members, heads and the organizational team, who function as a steering group. The heads of the research centre hold budget responsibility and decide upon smaller investments individually. Larger expenditures will be debated in the coordination meetings and, in case of disagreement; members will take a vote whereby a simple majority is needed.

Concerning the research agenda, the heads and organizational team will develop a preliminary agenda based on the members' input. This preliminary agenda will be subject of discussion in plenaries and decided upon in coordination meetings. The centre's research agenda will be revisited at every coordination meeting to keep research objectives in sight and make adaptations if necessary.

For reasons of quality management we will collaborate closely with the scientific advisory board; regarding financial issues, budgets and administrative developments we will report to the rectorate. Such reports are in the centre's own interest, as they allow the review of developments and the revision of inefficiencies, or update of structures, procedures and objectives where necessary. We also aim for the highest transparency of our activities by providing extensive documentation on the centre's website.

Overview RaT structure



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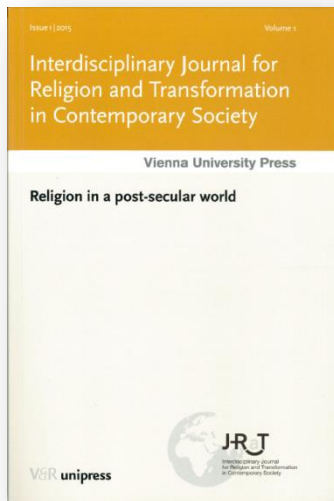
PART 3

Appendix

3.1. RaT publications

3.1.1. Open-Access Journal Religion and Transformation in Contemporary Society (J-RaT)

2015



Religion in a post-secular world. (J-RaT Issue 1), Vienna University Press V&R 2015.

The first edition of the Interdisciplinary Journal for Religion and Transformation in Contemporary Society (J-RaT) is especially dedicated to the theme of religion in a post-secular world with a view to analysing the diverse interactions between social transformation processes and religions not only in post-secular European contexts, but also within the broader framework of globalization. In particular, it examines the different meanings and aspects of the categories of secularization and post-secularization in different cultural contexts in order to present analogies and differences within today's global processes from different academic perspectives.

In addition to the aforementioned focus topic, contributions also analyse the paradigmatic changes in our symbolic cultural orders to juridical, societal cultural, political, theological and religious-philosophical challenges and how they relate to religious transformations.

1. Secularism and the Problem of Sincerity: A New Approach to Ritual

Adam Seligman

2. Secularity as Sacrifice. Notes on the Dialectical Logic in Modernity, and its Monotheistic Prefigurations

Laurens ten Kate

3. Religione e politica: qualche riflessione sul concetto e sul problema della secolarizzazione e della razionalità nel mondo contemporaneo

Marco Rizzi

4. Rethinking Postsecularism through Postcolonialism

Manav Ratti

5. Säkularisierung – und was dann?

Franz-Xaver Kaufmann

6. “De-formazioni in corso”. Mutamenti nella struttura religiosa del cattolicesimo italiano

Luca Diotallevi

7. Zwischen Entgrenzung und Re-Nationalisierung. Die Ambivalenz religiöser Überzeugungen in der postsäkularen Öffentlichkeit europäischer Gesellschaften

Martin Breul

8. Die Universalität der Transzendenz. Systematische Thesen

Thomas Rentsch

9. Between cosmopolis and apology: Kant's dynamic and embedded religious cosmopolitanism

Georg Cavallar

10. Jugend und Religion in Österreich

Ilse Kögler / Maria Dammayr

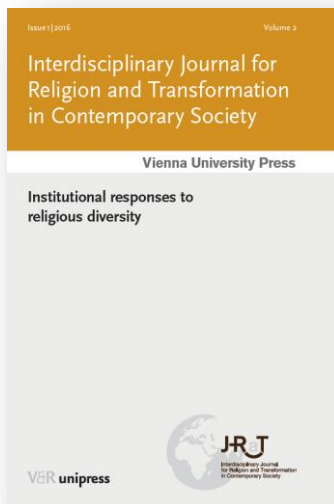
11. Wie von Gott reden in postmodernen Städten? Social Web als Medium der Kommunikation mit postmodernen Milieus

Martina Bär

2016

Mattes / Mourao Permoser / Stoeckl (special editors): Institutional responses to religious diversity. (J-RaT Issue 2), Vienna University Press V&R 2015.

The second volume puts a focus on institutional responses to religious diversity. The articles deal with a wide range of institutions, including the hospital, the military, the prison, the Catholic Church and state institutions. Contributions to this special issue cover different European contexts (Spain, France, UK, Belgium, Germany, Austria) and investigate challenges of inner-confessional diversity as well as institutional responses to religious pluralization.



1. Introduction

Astrid Mattes / Julia Mourão Permoser / Kristina Stoeckl

2. How Integration Policies have Discovered Religion: German, French and British Politics within the Scope of a Comparative Institutional Analysis

Christine Brunn

3. Responses to Religious Diversity in Spain: Hospitals and Prisons from a Comparative Perspective

Julia Martínez-Ariño / Mar Grier

4. Coping with the Training of Muslim Leaders in Belgium

Andrea Rea

5. Der Umgang mit religiösen Minderheiten in der österreichischen Armee

Wolfram Reiss

6. Religiöse Diversität als Herausforderung für die Katholische Kirche

Regina Polak

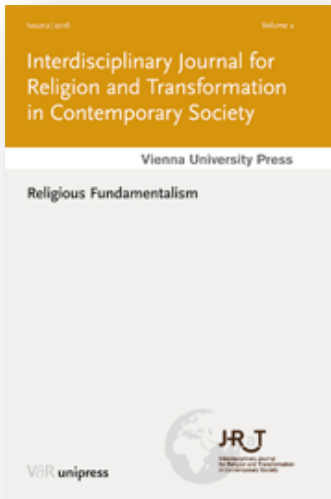
7. Religiöse Sedimente im Menschenrechtsdiskurs. Zur Dynamik der Konstruktionen „des Religiösen“ und „des Säkularen“

Karsten Lehmann

Religious Fundamentalism. (J-RaT Issue 3). Vienna University Press V&R 2015.

Fundamentalism is a crucial and inevitable key topic in present society. Although there have been increasing debates about religious fundamentalism during the last years, an interdisciplinary and systematical investigation of the theoretical backgrounds of fundamentalism, its consequences for global politics and its essential meaning for a networked society is still missing. The third volume of the *Interdisciplinary Journal for Religion and Transformation in Contemporary Society* examines current forms of religious fundamentalism in different religions. Due to current events, main topics are Islamic fundamentalism, Jihadism and the relationship

between fundamentalism and the internet, as well as the challenge of fundamentalism for religious education. Moreover, a great part of contributions focuses on critical resources against religious fundamentalism, not least within religious traditions.

**1. The new European Jihadism and its avatars**

Farhad Khosrokhavar

2. Regionalization of violent jihadism and beyond: the case of Daesh

Ekaterina Stepanova

3. Fundamentalism and the Internet

Rüdiger Lohker

4. The subjective impact of the jihadist offer

Fethi Benslama

5. Fundamentalismus als „kritische Reaktion“? Hypothesen zu einer Archäologie des Fundaments

Markus Riedenauer

6. Interpretation und Bündnis. Anregungen von Klaus Heinrich und Gianni Vattimo für eine offene Re-Interpretation des christlichen Narrativs

Jakob Deibl

7. Reversed racism: fundamentalist genealogies in African-American religions

Gerald Hödl

8. Contemporary fundamentalist Christianity in Finland: the variety of religious subjectivities and their association with values

Peter Nynäs / Mika Lassander

9. Biblical narratives, messianic hopes and religious radicalism: Jewish fundamentalism in our time

Yakoov Ariel

10. Learning instead of fighting: the impact of rabbinic theory on Jewish identity

Gerhard Langer

11. Orthodox Christian rigorism: attempting to delineate a multifaceted phenomenon

Vasilios Makrides

12. Fundamentalism as a key topic for religious education. Observations from a Protestant perspective

Martin Rothgangel

2017

Polak (special editor): Religion and Migration. (J-RaT Issue 4). Vienna University Press V&R 2015.

In recent years, the topic of religion in the context of migration has become a major issue in society and politics. Since autumn 2015, the beginning of the so called “migration-crisis” in Europe, also European academic discourse intensifies its research on this highly controversial topic. The 4th issue of the Interdisciplinary Journal for Religion and Transformation in Contemporary Society” discusses diverse occurring phenomena within this area from an interdisciplinary perspective.

Experts on religious, political and educational science – from demography and theology as well as representatives from Christianity and Islam – reflect transformation-processes on diaspora communities and subjective religiosities, the discourse on religion and migration in political science and the contribution of theology and religious institutions to the challenges of flight and migration. The contributions offer empirical insights into the plural religious field of Europe, which is being transformed intensively by migration.

1. Tragende Netze und schwankende Böden: Neue Herausforderungen für Religionsgemeinschaften in der Migrationsgesellschaft

Klaus Hock / Martin Baumann / Wolfram Reiss

2. Religiosität und Integration: drei Bemerkungen zu einer ambivalenten Beziehung

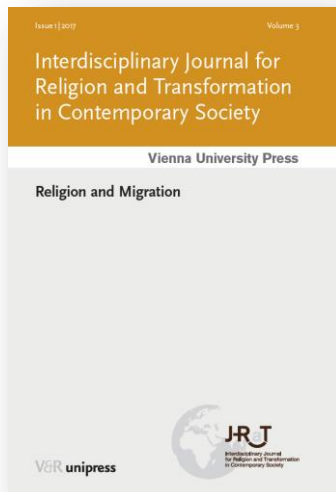
Heinz Faßmann

3. Thematisierung von „Religion“ in der österreichischen Politikwissenschaft. Status Quo, Tendenzen und kritische Anmerkungen

Farid Hafez

4. (Inter)religiöse Erziehung in der Migrationsgesellschaft

Thomas Eppenstein

**5. Without mapping. Una rilettura di Gn 10,1-32 - 11,1-9 in prospettiva geoestetica**

Guido Boffi

6. „... Da kenn ich eine kleine Kirche ... da gehe ich rein ... bete ich türkisch ...“. Modifikationen religiöser Identitäten bei Akademikerinnen türkischer Herkunft in Wien

Sule Dursun

7. Practicing Religion across national borders: A study of Ghanaian Christian Churches in Amsterdam

Justice Richard Kwabena Owusu Kyei / Mary Boatemaa Setrana / Rafal Smoczyński

8. Jeden Sonntag Pfingsten? Evangelische Kirche - Vielfalt durch Migration

Michael Bünker

9. Islam in Europa – europäischer Islam?

Amena Shakir

10. Changing Identities, Changing Narratives: Can Theology Contribute to a New Cultural Imagination of Migration?

Michael Nausner

11. Trauer und Angst in Freude und Hoffnung transformieren. Zum Beitrag der Praktischen Theologie im Kontext von Flucht und Migration

Regina Polak

Section: Free Articles

12. Die fünf Daseinsgruppen (skandhas) in Abhebung zu Platons Auffassung der Sinnes- und Seelentätigkeit

Thomas Auinger

Heller (special editor): Religion, Transformation and Gender. (J-RaT Issue 5). Vienna University Press V&R 2015.

The fifth issue of the *Interdisciplinary Journal for Religion and Transformation in Contemporary Society* (J-RaT) centers on the topic of religion, transformation and sex/gender. The focal point is on religious and cultural transformation processes and their repercussions on gender roles, constructs and representations on the one hand, and on sex and/or gender transformations which are embedded in the context of specific religious traditions on the other. Transformation is understood here as change, alteration and reformatting. The multifaceted connections between religion, transformation and sex/gender are concretized in an abundance of material and symbolic phenomena and are examined starting from different subject-specific and methodical approaches.



1. Die Spannung zwischen Religion und Moderne am Denkort von „Geschlecht“. Ein philosophischer Klärungsversuch

Herta Nagl-Docekal

2. Die religiöse Identität von Frauen im Spannungsfeld von Zugehörigkeit, Autorität und Autonomie

Angelika Walser

3. Zur Transformation und einem transformativen Verständnis von religiösen Bildungsprozessen in einer pluralen Gesellschaft. Eine genderorientierte Analyse

Andrea Lehner-Hartmann

4. Let's Talk about Celibacy! How Western Christian Culture Affects the Construction of Sex, Body, and Gender in Popular and Scholarly Christian Discourses

Stefanie Knauss

5. Schwarz, verhüllend, weiblich. Die Inszenierung von Trauer im Wandel von Gendervorstellungen

Anna-Katharina Höpflinger

6. IMAN-cipation – Identity politics of young Muslim Women within the “Muslim Youth in Germany e.V. (MJD)” between agency, submission and repression. An analysis of the transformation of Gender-Roles

Verena Maske

7. Literarische Transformationen sexueller Gewalt in der Hebräischen Bibel

Marianne Grohmann / Agnethe Siquans

8. Der geteilte Mensch. Einige Gedanken zu Schöpfung, Transformation und Geschlecht in der rabbinischen Tradition

Gerhard Langer

9. A Feminising Revolution: The Unification Movement and the _Age of Women

Lukas Pokorny

3.1.2. RaT book series

3.1.2.1. Religion and Transformation in Contemporary European Society

The book series “Religion and Transformation in Contemporary European Society” documents the work of the research platform under the same name (since 2016 “Religion and Transformation in Contemporary Society”) at the University of Vienna. Consolidated scientists of the research platform investigate the mutual impacts of religions and social transformation processes in Europe. The first volume represents the platform in its multifaceted character and discusses the plurality of modern (religious) social environment in Europe as a challenge for various disciplines.

2012

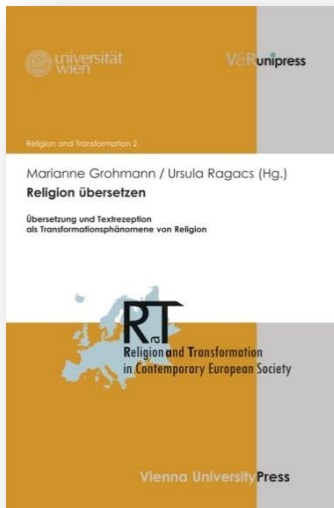
Appel / Danz / Potz / Rosenberger / Walser (ed.): Religion in Europa heute. Sozialwissenschaftliche, rechtswissenschaftliche und hermeneutisch-religionsphilosophische Perspektiven. Vienna University Press V&R, Göttingen 2012.



Religion is surprisingly vivid in today's secular societies of Europe – despite many opposing predictions. It thereby constitutes a challenge for various disciplines of humanities. In eleven volumes authors from philosophy, theology, sociology, political-, juridical- and cultural science respectively Jewish and Islamic studies investigate the mutual interactions between religion(s) and transformational processes in European societies and their consequences at a social and individual level. The contributions of this volume address the five research areas of the research platform “Religion and Transformation in Contemporary European Society”: Critique of Religion and Concepts of God; Religion within Processes of Inclusion and Exclusion; juridical

challenges in multi-religious societies of Europe; religious constructs of meaning and value and the reception and hermeneutics of religious texts.

Grohmann / Ragcs (ed.): Religion übersetzen. Übersetzung und Textrezeption als Transformationsphänomene von Religion. Vienna University Press V&R, Göttingen 2012.



The history of Judaism, Christianity and Islam has always been attended by an underlying tension between Hebrew, Greek and Arabic “original texts” and their translations. Out of this tension between canonized texts and changing interpretations, a transformation has taken place that is typical of many religions. Religious texts are transformed through translation and through their reception in different contexts. Their interpretations are shaped by the respective contemporary contexts and at the same time contribute to processes of societal change.

The contributions to this volume address the hermeneutical task of forging links between the present day on the one hand and antique bible texts, different stages in the history of their reception and interpretations of the Koran on the other. They present exemplary analyses of texts from the perspectives of the Old and New Testament, patristics, Judaism, Islamic

studies, systematic theology and translation science.

2013



Rothgangel / Aslan / Jäggli (ed.): Religion und Gemeinschaft. Die Frage der Integration aus christlicher und muslimischer Perspektive. Vienna University Press V&R, Göttingen 2013.

What significance do religions have for migratory and societal transformation processes? Much attention is often paid to the conflict potential of religions, although they often also hold potential for peace. The topic of this volume is integration from Christian and Muslim perspective. The contributions by Christian and Muslim authors focus on five main areas: fundamental perspectives, Islam in the context of migration, detailed theological and religious legal aspects, the challenge of interreligious learning; specific contexts: the city, Caritas and the Church. As regards content, the volume is rich with a variety of

perspectives: scholars, representatives of the Church and Caritas as well as administrators contribute to the topic each from their own point of view. Besides essential theoretical clarifications, this richness of perspectives

leads to a differentiated perception of the practical challenges – both are indispensable if progress is to be made in this field.



Westerink (ed.): Constructs of Meaning and Religious Transformation. Current Issues in the Psychology of Religion. Vienna University Press V&R, Göttingen 2013.

One of the major trends in the psychology of religion is the growing interest in religious and spiritual meaning making in relation to religious and spiritual transformation processes, notably as the aftermath of traumatic experiences and in situations of crisis, stress or disease when personal well-being is at stake and coping activities and skills are enhanced. This volume covers this broad and complex area of interrelated issues.

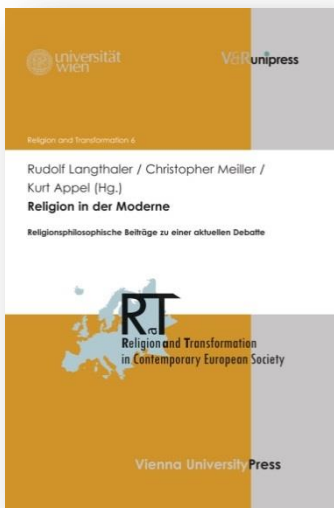
The contributions focus on religious and spiritual meaning making and transformation. They do not compose an integrated perspective on religious meaning making and transformation processes. Rather, this volume assembles and presents the current state of research on this complex of issues. Thus it not only provides an excellent overview of the psychological study of constructs of meaning and religious transformation, but also contributes to our knowledge of contemporary religious life in the context of socio-cultural transformation processes (pluralization, globalization).

Deibl: Menschwerdung und Schwächung. Annäherung an ein Gespräch mit Gianni Vattimo. Vienna University Press V&R, Göttingen 2013.

Gianni Vattimo is one of the most influential representatives of postmodern philosophy and source of the concept of “weak thought”. For him a marked interest in the topic of religion came into being after the end of communism and the eclipse of the Continental philosophical tradition of the “grand narratives”. In the present volume Jakob Deibl delineates the development of Vattimo’s approach to religion. The crucial point for Vattimo is Saint Paul’s interpretation of the incarnation of the Logos as kenosis. In a paradoxical way this idea enables him to retrieve an approach to the philosophy of history beyond traditional totalising narratives: Vattimo argues for the subversive continuity of weakening structures (which were formerly strong), that process going back to the concept of kenosis. In doing so, he tries to face the triple challenge presented by apocalyptic scenarios, fundamentalism and nihilism: the first negating any vision of future, the second seeking refuge in positions immune from rational discussion and the third dissolving any common perspective of human being.



Langthaler / Meiller / Appel (ed.): Religion in der Moderne. Religionsphilosophische Beiträge zu einer aktuellen Debatte. Vienna University Press V&R, Göttingen 2013.

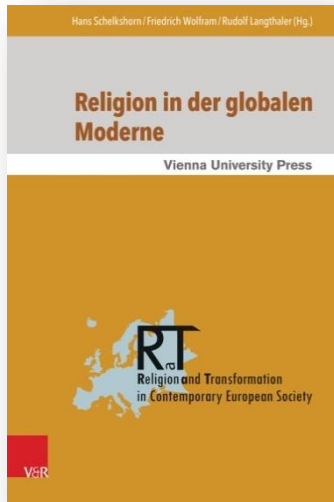


The articles in this small volume endeavor, in different approaches and emphases, to determine the value and the location of the topic of »religion« in a secular age against the backdrop of contemporary debates in philosophy of religion. The replicas attached critically give their view.

2014

Schelkshorn / Wolfram / Langthaler (ed.): Religion in der globalen Moderne. Philosophische Erkundungen. Vienna University Press V&R, Göttingen 2014.

The current process of globalization holds enormous challenges for religious traditions all over the world. The intensification of global communication through the new information technologies enhances mutual questioning of religious doctrines. Migration movements and transcultural processes created also in Europe new multi-religious constellations. Thus in all regions of global modernity the societal cohesion is threatened by conflicts between fundamentalist religious movements and various secular groups with religious, agnostic or atheistic orientations. At this background the European philosophy of religion has to transcend the narrow horizons of the western modernity without abandoning its achievements. This diagnosis of the current world situation determines the main parts of this volume. The first section deals with systematic approaches for an intercultural reorientation of the European philosophy of religion. The following sections contain distinguished studies of European philosophies of religion from Neoplatonism to Nietzsche and approaches of the 20th century (Maurice Merleau-Ponty, Albert Camus, Michel Henry). The last section is devoted to detailed interreligious studies, concretely about the thought of Ibn Rushd (Averroes), of the modern Hindu thinker Sri Aurobindo and the “atheistic” dimension of Buddhism.



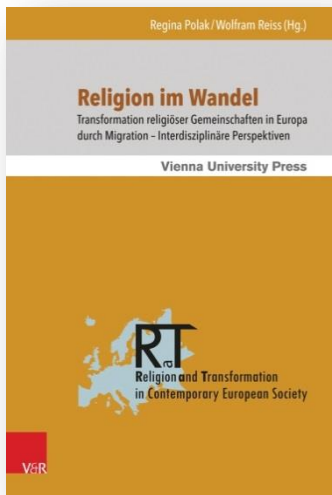
Appel / Guanzini / Walser (ed.): Europa mit oder ohne Religion? Der Beitrag der Religion zum gegenwärtigen und künftigen Europa. Vienna University Press V&R, Göttingen 2014.

The volume assembles papers previously presented at the international conference “Rethinking Europe with(out) Religion”, which the Research Platform “Religion and Transformation in Contemporary European Society” of the University of Vienna organized in February 2013, at the end of its three-year term. Scholars from the field of social sciences, law, sociology of religion, philosophy and of theology investigate the role that religious transformations play within the growing complexity of the global context. The volume focuses on the social weight of religion on the cultural



and political dynamics in our present (post)secular society and, vice versa, analyzes the social and political changes that influence religions and theological self-reflections. The contributions examine the visions and perspectives the different religions can introduce in a pluralistic European Project, investigating the role of religions with regard to the advancement or the regression of democracy within an inclusive differentiated society.

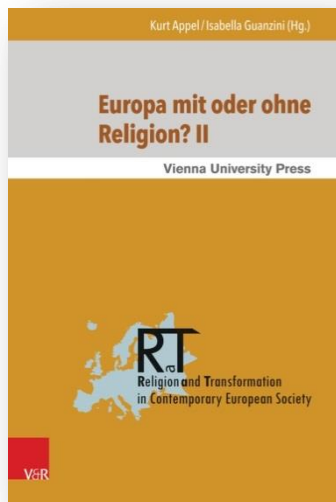
Polak / Reiss (ed.): Religion im Wandel. Transformation religiöser Gemeinschaften in Europa durch Migration – Interdisziplinäre Perspektiven. Vienna University Press V&R, Göttingen 2014.



This anthology addresses a phenomenon from the viewpoint of selected disciplines (science of religion, sociology, political sciences, theology, Catholic and Islamic religious education), and representatives together with experts of the monotheistic religions (Christianity, Islam, Judaism) that changes the European societies permanently: international Migration and their effects on the socio-religious processes of transformation in religious communities. Theoretical approaches and practical empiric reports provide a representative inside into the contemporary research.

2016

Appel / Guanzini (ed.): Europa mit oder ohne Religion? II Der Beitrag der Religion zum gegenwärtigen und künftigen Europa. Vienna University Press V&R, Göttingen 2016.



How could past and present religious narratives accompany and promote constructively a pluralistic European Project? How has the European spiritual heritage to be assumed and translated, in order to contribute to the development of the present (post)secular Europe and its identities? How does the phenomenon of exile and of migration influence and transform the present religious landscape and strengthen the question of the rights of religious minorities? Which institutional challenges do religions and their pluralization pose to a post-secular Europe? Contributions from different scientific approaches - from Religious and Political Sciences,

Philosophy and Law, to Theology, Islamic and Jewish Studies - aim to deal with these questions, investigating the mutual influences between religious symbolic systems and political transformation processes in the present Europe.

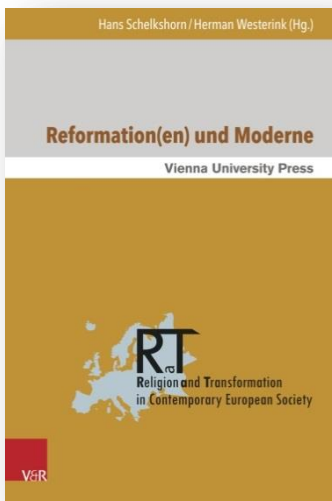
Pittl / Prüller-Jagenteufel (ed.): Unterwegs zu einer neuen „Zivilisation geteilter Genügsamkeit“. Perspektiven utopischen Denkens 25 Jahre nach dem Tod Ignacio Ellacuría. Vienna University Press V&R, Göttingen 2016.



Commemorating the 25th anniversary of the assassination of the Spanish theologian and human rights defender Ignacio Ellacuría, the articles included in this volume explore perspectives of utopian thinking today. Ellacuría's vision of a global »civilization of shared frugality« serves as starting point for an interdisciplinary attempt to identify still existing potentials of »the utopian« in order to question the latent fatalism of the current global »civilization of indifference« (Pope Francis). A critical relecture of utopian thinking aims at replacing the proclaimed »end of utopia«, whereby the attempt to give the victims of the current civilization a possible future, serves as basic inspiration.

2017

Schelkshorn / Westerink (ed.): Reformation(en) und Moderne. Philosophisch-theologische Erkundungen. Vienna University Press V&R, Göttingen 2017.



The contemporary historical research situates Luther's Reformation in a much larger context of Christian reform movements that emerge in the late medieval and early modern period. Against this background the enlightened view of Luther as protagonist of the modern era is in need of revision. The variety of reform movements together with the Renaissance humanism compose a rich reservoir of spiritual reforms that will all influence the further development of the modern era. In this volume, this complex of the variety of Christian reforms relative to modernity is elaborated through exemplary studies from a philosophical-theological perspective.

3.1.2.2. Religion in Austria

Religion in Austria fills a lacuna in the study of religions in Austria, providing detailed expert accounts on varied aspects of Austrian religious history and adjoining subjects, past and present. Based on original scholarship, this book series takes a Religious Studies perspective on the vast and largely uncharted domain of religion in Austria.

Each volume brings together pioneering research by specialists in the field, rendering the series an invaluable resource for all those interested in religion in Austria.

Hödl, Hans Gerald / Pokorny, Lukas (Hrsg.): Religion in Austria 1. Wien: Praesens Verlag 2013.



1. Austrian Reform Jews: in the Pitfalls of ‚Authenticity‘

Angelika Rohrbacher

2. ‚Creating Utopia‘: The History of Kfuku no Kagaku in Austria, 1989-2012, with an Introduction to Its General History and Doctrine

Lukas Pokorny and Franz Winter

3. ‚From Bosnian Soldiers to Third Generation Juveniles‘: Founding the Youth Council of the Islamic Religious Community after 100 Years of Austrian Islam

Astrid Mattes

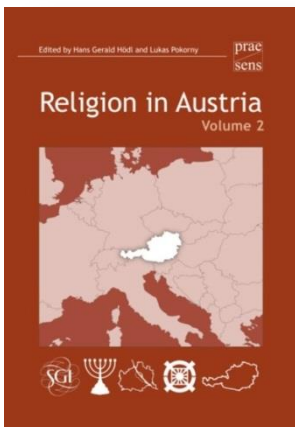
4. ‚O Austria! The stronghold of Catholicism!‘ Missionary Work of The Church of Jesus Christ of Latter-day Saints in Austria from Its Beginning in 1865 to 1900

Hans Gerald Hödl

5. ‚To restore This Nation‘: The Unification Movement in Austria. Background and Early Years, 1965-1966

Lukas Pokorny and Simon Steinbeiss

Hödl, Hans Gerald / Pokorny, Lukas (eds.): Religion in Austria 2. Wien: Praesens Verlag 2014.



1. ‚A Grand Stage for kōsen rufu in the Future‘: Sōka Gakkai in Austria, 1961-1981

Lukas Pokorny

2. Imagine the Sephardic Community in Vienna: A Discourse-Analytical Approach

Martin Stechauner

3. An Overview of Religious Places in Vienna: A First Presentation of the Project Results of ‚Mapping Religions in Vienna‘

Simon Steinbeiss

4. Millenarian Retrospects and Prospects: The Post-Mun Unification Movement in Austria

Lukas Pokorny

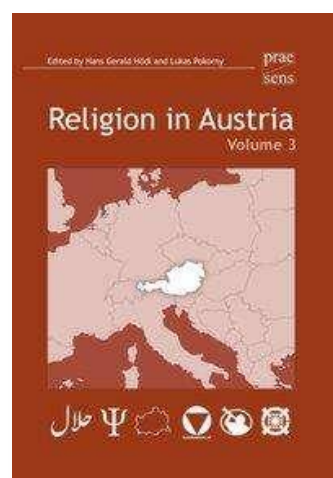
5. 'Pioneers of the Heavenly Kingdom': The Austrian Unification Movement, 1966-1969

Lukas Pokorny

6. Urban Faith: Religious Change in Vienna and Austria, 1986-2013

Michaela Potančoková and Caroline Berghammer

Hödl, Hans Gerald / Pokorny, Lukas (eds.): Religion in Austria 3. Wien: Praesens Verlag 2017.



Austria's Halal Meat Market: In-Between Halal, Halalness, and Halalization

Eva-Marie Andiel

From Spooks to Symbol-Formation: Early Viennese Psychoanalysis and the Occult

Júlia Gyimesi

In Search of a Modern Identity: Conversions from Judaism to Protestantism in Fin de Siècle Vienna in the Context of the Life Reform Movement

Astrid Schweighofer

t.b.a.

Hans Gerald Hödl and Valerie Krb

The Management of Religious Diversity in the Austrian Armed Forces

Wolfram Reiss

The Unificationist Conversion Narrative: Current Perspectives on Past Experiences in the Austrian Unification Movement

Lukas Pokorny

3.1.3. Selected books of RaT members

2010

Guanzini, Isabella: **Lo spirito è un osso. Postmodernità, materialismo e teologie in Slavoj Žižek.** Citadella, Assisi 2010.

Hödl, Hans Gerald/Futterknecht, Veronika (eds.): **Religionen nach der Säkularisierung.** Festschrift für Johann Figl zum 65. Geburtstag, Schriftenreihe der Österreichischen Gesellschaft für Religionswissenschaft Bd. 4, LIT, Wien 2010.

2011

Lohlker, Rüdiger: **Islamisches Recht** (= Reihe Islamica Band 4), facultas wuv, 2011.

Ludwig Schwarz and Ingeborg Gabriel (eds.): **Weltordnungspolitik in der Krise. Perspektiven internationaler Gerechtigkeit.** Ferdinand Schöningh, 2011.

Polak, Regina (ed.): **Zukunft. Werte. Europa.** Die europäische Wertestudie 1990-2010. Österreich im Vergleich, Böhlau 2011

Rosenberger, Sieglinde / Sauer, Birgit (eds.): **Politics, Religion and Gender. Framing and regulating the veil,** London/New York: Routledge 2011.

2012

Ataş, İlker / Rosenberger, Sieglinde (eds.): **Politik der Inklusion und Exklusion.** Göttingen: V&R unipress 2012.

Bettel, Florian / Mourão Permoser, Julia / Rosenberger, Sieglinde (eds.): **living rooms - Politik der Zugehörigkeiten im Wiener Gemeindebau.** Wien / New York: Springer Verlag 2012.

Danz, Christian/Ritter, André (eds.): **Zwischen Kruzifix und Minarett. Religion im Fokus der Öffentlichkeit** (=Studien zum interreligiösen Dialog 11), Waxmann Verlag, Münster-NewYork-München-Berlin 2012

Gabriel, Ingeborg (eds.): **Solidarität in der Krise: Auf der Suche nach neuen Wegen.** Beiträge des Internationalen Symposiums 28. bis 30. April 2011 in St. Gabriel/Mödling bei Wien veranstaltet von der Vereinigung für Katholische Sozialethik in Mitteleuropa. Echter, 2012.

Guanzini, Isabella: **L'origine e l'inizio. Hans Urs von Balthasar e Massimo Cacciari.** Pisa 2012.

Heine, Susanne / Lohlker, Rüdiger / Potz, Richard: **Muslime in Österreich. Geschichte-Lebenswelt-Religion. Grundlagen für den Dialog,** Tyrolia Verlag, 2012

Kasiri, Hamid: **Theologie des Herzens. Erfahrung der Anwesenheit Gottes im Islam** (=Islam 21 Bd. I), Peter Lang Verlag, Wien 2012

Stoeckl, Kristina / Nautz, J. / Siebenrock, R. A. (eds.): **Öffentliche Religionen in Österreich. Politikverständnis und zivilgesellschaftliches Engagement.** Innsbruck: University Press 2012.

2013

Guanzini, Isabella: **Il giovane Hegel e Paolo. L'amore fra politica e messianismo**. Milano: Vita e Pensiero 2013.

Polak, Regina / Lehner-Hartmann, Andrea / Krobath, Thomas: **Anerkennung in religiösen Bildungsprozessen. Interdisziplinäre Perspektiven** (Wiener Forum für Theologie und Religionswissenschaft 8). Göttingen: V&R unipress 2013.

Rothgangel, Martin / Jäggle, Martin / Schlag, Thomas (eds.): **Religiöse Bildung an Schulen in Europa. Teil 1: Mitteleuropa** (Wiener Forum für Theologie und Religionswissenschaft 5.1). Göttingen: V&R unipress 2013

Weber, Hubert Philipp / Langthaler, Rudolf (eds.): **Evolutionstheorie und Schöpfungsglaube. Neue Perspektiven der Debatte** (Wiener Forum für Theologie und Religionswissenschaft 1). V&R unipress 2013.

2014

Danz, Christian / Murrmann-Kahl, Michael (eds.): **Falk Wagner. Zur Revolutionierung des Gottesgedankens. Texte zu einer modernen philosophischen Theologie**. Tübingen: Mohr Siebeck 2014.

Gerosa, Libero / Müller, Ludger (eds.): **Politik ohne Religion? Laizität des Staates, Religionszugehörigkeit und Rechtsordnung**. Paderborn: Ferdinand Schöningh Verlag 2014. 272 S. kart., ISBN 978-506-77262-6

Langthaler, Rudolf: **Geschichte, Ethik und Religion im Anschluss an Kant. Philosophische Perspektiven "zwischen skeptischer Hoffnungslosigkeit und dogmatischem Trotz"** (Deutsche Zeitschrift für Philosophie, Sonderband 19). 2 Bände. Berlin: De Gruyter 2014.

Lohlker, Rüdiger / Tamara Abu-Hamdeh (eds.): **Jihadi Thought and Ideology**. Berlin: Logos 2014. ISBN 978-3-8325-3705-0

Potz, Richard / Synek, Eva: **Orthodoxes Kirchenrecht - Eine Einführung**. Aktualisierte und erweiterte 2. Auflage unter Mithilfe von Troianos, Spyros und Klutschewsky, Alexej. Freistadt: Plöchl 2014 (Kirche und Recht, vol. 28).

Rothgangel, Martin / Jäggle, Martin / Jackson, Robert (eds.): **Religious Education at Schools in Europe. Part 2: Western Europe** (Wiener Forum für Theologie und Religionswissenschaft 10.2). Göttingen: V&R unipress 2014.

Rothgangel, Martin / Jäggle, Martin / Skeie, Geir (eds.): **Religious Education at Schools in Europe. Part 3: Northern Europe** (Wiener Forum für Theologie und Religionswissenschaft 10.3). Göttingen: V&R unipress 2014

Schinkele, Brigitte / Kuppe, René / Schima, Stefan / Synek, Eva u.a. (eds.): **Recht - Religion - Kultur. Festschrift für Richard Potz zum 70. Geburtstag**. Wien: Facultas 2014

2015

Appel, Kurt: **Apprezzare la morte. Cristianesimo e nuovo umanesimo** (PerConoscenza 5). Bologna: EDB 2015.

Appel, Kurt (eds.): **Preis der Sterblichkeit. Christentum und Neuer Humanismus.**

Freiburg - Basel - Wien: Herder 2015

Aslan, Ednan / Ersan-Akkilic, Evrim / Kolb, Jonas: **Imame und Integration** (Wiener Beiträge zur Islamforschung). Wiesbaden: Springer VS 2015

Aslan, Ednan / Hermansen, Marcia (eds.): **Islam and Citizenship Education** (Wiener Beiträge zur Islamforschung). Wiesbaden: Springer VS 2015.

Aslan, Ednan / Modler-El Abdaoui, Magdalena / Charkasi, Dana:
Islamische Seelsorge. Eine Empirische Studie am Beispiel Österreichs (Wiener Beiträge zur Islamforschung). Wiesbaden: Springer VS 2015.

Danz, Christian / Murrmann-Kahl, Michael (eds.): **Spekulative Theologie und gelebte Religion. Falk Wagner und die Diskurse der Moderne.** Mohr Siebeck 2015

Langthaler, Rudolf: **Warum Dawkins Unrecht hat. Eine Streitschrift.** Freiburg: Verlag Karl Alber 2015.

2016

Appel, Kurt / Deibl, Jakob (eds.): **Barmherzigkeit und zärtliche Liebe. Das theologische Programm von Papst Franziskus.** Freiburg im Breisgau: Herder 2016.

Appel, Kurt / Dirscherl, Erwin (eds.): **Das Testament der Zeit. Die Apokalyptik und ihre gegenwärtige Rezeption** (=QD 278). Freiburg im Breisgau: Herder 2016.

Deibl, Jakob H.: **Poetica del congedo. Hölderlin e la nomina del divino** (PerConoscenza). Übers. v. Mattia Coser. Bologna: Edizioni Dehoniane 2016

Guanzini, Isabella: **Anfang und Ursprung. Massimo Cacciari und Hans Urs von Balthasar** (ratio fidei 58). Regensburg: Pustet 2016.

Hafez, Farid / Heinisch, Reinhard / Kneucker, Raoul / Polak, Regina (eds.): **Jung, muslimisch, österreichisch. Einblicke in 20 Jahre Muslimische Jugend Österreich.** Wien: new academic press 2016.

Langer, Gerhard: **Midrasch** (Lehrbuchreihe Jüdische Studien; UTB 4675). Tübingen: Mohr Siebeck 2016.

Lohlker, Rüdiger (eds.): **Der Buchstabe bā` – Texte zur Einsicht des Seins in der Tradition Ibn `Arabī's** (Licht der Weisheit. Interdisziplinäre Schriftenreihe zur Islamwissenschaft 12). Hamburg: Verlag Dr. Kovač 2016.

Lohlker, Rüdiger: **Theologie der Gewalt. Das Beispiel IS.** Utb 2016.

Reiss, Wolfram / Behmann, Ulrike (eds.): **Selbstbetrachtung hinter Gittern. Naikan im Strafvollzug in Deutschland und Österreich.** Tectum 2016.

Rothgangel, Martin / Jäggle, Martin / Schlag, Thomas (eds.): **Religious Education at Schools in Europe. Part 1: Central Europe** (Wiener Forum für Theologie und Religionswissenschaft 10.1). Göttingen: V&R unipress 2016.

Tück, Jan-Heiner / Langthaler, Rudolf (eds.): **"Es strebe von euch jeder um die Wette". Lessings Ringparabel - Paradigma für die Verständigung der Religionen heute?** Freiburg im Breisgau: Herder 2016.

2017

Ednan Aslan / Jonas Kolb / Erol Yildiz (2017): „**Muslimische Diversität. Ein Kompass zur religiösen Alltagspraxis in Österreich**“. Wiesbaden.

Ulrike Bechmann/Wolfram Reiss (eds.): **Antisemitismus in den Medien? Beschneidungsdebatte und Israelkritik in österreichischen Printmedien**, Marburg: Tectum 2017

C. Danz (eds.): Paul Tillichs „**Systematische Theologie**“. Ein werk- und problemgeschichtlicher **Kommentar**. Berlin/Boston 2017.

C. Danz/J.-H. Tück (eds.): **Martin Luther im Widerstreit der Konfessionen. Historische und systematische Perspektiven**. Freiburg i. Br./Basel/Wien 2017.

Gabriel, Ingeborg / Kirchschräger, Peter G. and Sturn, Richard (eds.): Eine Wirtschaft, die Leben fördert: Wirtschafts- und unternehmensethische Reflexionen im Anschluss an Papst Franziskus. Matthias-Grünwald, 2017.

In der von **Wolfram Reiss** und **Ulrike Bechmann** herausgegebenen **Reihe Anwendungsorientierte Religionswissenschaft** erschienen 2017 die Bände:

Bd. 9: Cornelis Hulsman (eds.): **From Ruling to Opposition. Islamist Movements and Non-Islamist Groups in Egypt 2011-2013**, Marburg: Tectum 2017

Bd. 11: Matthias Gillé: **Der koptische Papst Schenuda III. Beobachtungen zu Theologie und Biografie**, Marburg: Tectum 2017.

Stoeckl Kristina, Gabriel Ingeborg and Papanikolaou Aristotle (eds.): **Political theologies in Orthodox Christianity : common challenges and divergent positions**. La Vergne : MyiLibrary, 2017.

Synek, Eva, **Das „Heilige und Große Konzil“ von Kreta (Kirche und Recht 29)**. Freistadt: Plöchl 2017.

3.2. Events

The following section lists only events which were organized or co-organized by the research platform Religion and Transformation in Contemporary Society. In addition, members of the research platform followed several invitations to hold lectures that were not organized or hosted by RaT and which, consequently, are not listed in the following section. Fields highlighted in colour mark events mentioned in the main text.

3.2.1. Lecture Series

Religion and community. The question of integration from a Christian and Muslim perspective [Orig.: Religion und Gemeinschaft. Die Frage der Integration aus christlicher und muslimischer Perspektive], Summer term 2011 (Lecture series)

With: Ednan **Aslan** (University of Vienna), Christian **Danz** (University of Vienna) and Richard **Potz** (University of Vienna) plus the following guest speakers: Bishop Michael **Bünker** (Evangelical Lutheran Church of Austria); Rauf **Ceylan** (Religious Studies/University of Applied Sciences Osnabrück), Reinhard **Feldmeier** (Theology/University of Göttingen), Franz **Gmainer-Pranzl** (Theology/Paris-Lodron University of Salzburg), Bishop Margot **Käßmann** (Chairperson of the Council of the Evangelical Church in Germany, EKD), Michael **Landau** (Caritas-Director, Arch Diocese of Vienna), Martin **Rothgangel** (Theology/University of Vienna), Friedrich **Schweitzer** (Theology/University of Tübingen), Ursula **Struppe** (Head of the Municipal Department Integration and Diversity, Vienna), Aysun **Yasar** (Islamic Theology/Goethe University Frankfurt am Main).

Coordination: Faculty of Catholic Theology, Faculty of Protestant Theology and Department of Islamic Religious Studies in cooperation with RaT

The lecture series explored the roles of Christianity and Islam in migration, integration and transformation processes within European societies.

The results of this lecture series are published in: Rothgangel, Martin / Aslan, Ednan / Jäggle, Martin (eds.): Religion und Gemeinschaft. Die Frage der Integration aus christlicher und muslimischer Sicht (= Religion and Transformation in Contemporary European Society 3), V&R unipress, Göttingen 2013.

Religion and Europe. A relationship full of conflict? [Orig.: Religion und Europa. Eine konfliktreiche Beziehung?], Winter term 2011/12 (Lecture series)

With: Hans Gerald **Hödl** (University of Vienna) and the following guest speakers: Samir **Arnautovic** (Philosophy/University of Sarajevo), Daniel **Gerson** (Judaistics/University of Bern), Günter **Dux** (Sociology/University of Freiburg), Jean-Marc **Ferry** (Philosophy and Political Sciences/Université Libre de Bruxelles), Dzevad **Hodžić** (Islamic Studies/University of Sarajevo), Marcello **Neri** (Theology/University of Münster), Paul **Nolte** (History/Freie Universität Berlin), Walter **Pohl** (History/University of Vienna), Brigitte **Schinkele** (Law/University of Vienna), Monika **Wohlrab-Sahr** (Religious Studies/Leipzig University)

In view of the rediscovery of religions in philosophy and social sciences, the lecture series explored the conflictual relationship between religion and Europe and the role of religions in the transformation processes of different European countries.

Religion, Transformation and Gender [Orig.: Religion, Transformation und Geschlecht] Winter term 2015 (Lecture series)

Goals, topics and methods of the lecture

A common starting point of this interdisciplinary lecture series was constituted by two questions: i) which role gender plays in processes of religious transformations and ii) which gender transformations occur in religious

traditions. Transformation was understood as change or as a new formation, and referred to material and symbolic phenomena in the context of religion(s) and gender.

The opening lecture focused on modernity as background of religious transformation and gender, but placed it in the frame of interdependencies between religious, philosophical and societal notions.

Four of the lectures followed questions which arose in the European modern age and modernity. They concerned transformations in the area of law, which on the one hand dealt with secularization of the jurisdiction of marriage and its effect on gender roles and focused on the other hand on the women's rights discourse in the frame of the human rights. However, secular transformation processes in the conception of gender would impact both: the religious education as well as the area of the religious identity and the self-determination.

Some of the lectures focused on selected religious traditions: For instance, with regards to the Jewish tradition, topics like the representations of gender through the lens of scholars and in the concept of god - like the originally created "binary concept of sex and gender" of the human, as well as "androgyny" were taken up.

By means of text elements deriving from the Hebrew bible it was elaborated how concepts of sexual violence were transformed into narrative and poetic texts. The origination and development of the gender-construction was then traced on the example of transformation processes of the religious culture of the West African Yorùbá to the Santería in Cuba (which was a result of the transatlantic slave commerce in the 19th century). Moreover, Hindu traditions offered a rich source for diverse gender transformations like Androgyny and gender changes, through which traditional gender clusters were legitimized, but also constituted dynamic new interpretations. Two further lectures were dedicated to visual/material areas of religion.

3.2.2. Guest lectures

The theory of the „Political Religion“ with Eric Voegelin [Orig.: Die Theorie der ‚Politischen Religion‘ bei Eric Voegelin], March 9th, 2011 (Guest lecture)

With: Heinrich **Neisser** (second National Assembly Speaker in the Austrian Parliament between 1994-1999; University of Innsbruck)

To alienate: Talking from God in postsecular culture [Orig.: Befremden: Die Rede von Gott in postsäkularer Kultur], March 28th 2011 (Guest lecture)

With: Hans-Joachim **Höhn** (Systematic Theology, Philosophical Faculty, University of Cologne)

The overcoming of tragic freedom in resignation and faith. Schelling and Kierkegaard. [Orig.: Die Überwindung tragischer Freiheit in Resignation und Glaube. Schelling und Kierkegaard], April 14th 2011 (Guest lecture)

With: Jochem **Hennigfeld** (University Koblenz – Landau)

From the Christian occident to a Europe of the diverse religions [Orig.: Vom christlichen Abendland zum Europa der vielen Religionen], May 11th 2011 (Guest lecture)

Under the same title a Volume was published in February 2012: Dr. Christian Wagnsonner, Msgr. Petrus Bsteh (Hrsg), im Verlag Institut für Religion und Frieden.

A new notion of religion in the light of an older one. Habermas and Kant [Orig.: Eine neuere Religionsauffassung im Licht einer älteren. Habermas und Kant], May 19th 2011 (Guest lecture)

With: Bernd **Dörflinger** (Philosophy, University of Trier)

Bernd Dörflinger compared Habermas' concept with Kant's concept of religion. He argues for Kant's concept as being more ambitious and challenging on the rationality of religion.

Religiosity without faith? [Orig.: Religiosität ohne Glauben?], June 8th 2011 (Guest lecture)

With: Peter **Strasser** (University of Graz)

Peter Strasser outlined modern religiosity as a cultural, economic and psycho-social factor – that is, as a form of consciousness without any consistent belief or belonging.

„Religion in Modernity as Global Challenge.“, June 14th 2011 (Guest lecture)

With: José **Casanova** (Georgetown University, Washington)

José Casanova introduced **different ways of thinking secularization**. He criticized a secularist dogma in Europe and Eurocentric world views and emphasized the resources of religions that contribute to global development.

Bourdieu and the (political) theology [Orig.: Bourdieu und die (politische) Theologie], October 23rd 2013 (Guest lecture)

With: Ansgar **Kreutzer** (Katholische Privatuniversität Linz)

Coordination: Faculty of Catholic Theology in cooperation with RaT

Governing through Community – a new approach in the politics of integration? [Orig.: Regieren durch Community – ein neuer Ansatz in der Integrations-politik?], November 28th 2013 (Guest lecture)

With: Levent **Tezcan** (Assist. Professor at the Tilburg School of Humanities, NL)

Coordination: Department of Political Studies, as part of the lecture series „IN:EX Talks“ in cooperation with RaT

The Pussy Riot Case and the Peculiarities of Russian Post-Secularism, January 14th 2014 (Guest lecture)

With: Dmitry **Uzlaner** (Russian Presidential Academy of National Economy and Public Administration (RANEPA))

Coordination: Department of Political Studies, as part of the lecture series „IN:EX Talks“ in cooperation with RaT

The principle of vulnerability as reasoning for human rights [Orig.: Das Prinzip der Verletzbarkeit als Begründungsweg der Menschenrechte], January 22nd 2014 (Guest lecture)

With: Peter **Kirchschläger** (University of Lucerna)

In the course of the lecture series philosophy of the modern age [Orig.: Gastvortrag im Rahmen der Vorlesungsreihe Philosophie der Neuzeit], May 9th and May 23rd 2014 (Guest lecture)

With: Ahmad **Milad Karimi** (University of Münster), Christoph **Schulte** (University of Potsdam)

What was the Haskala? And who was part of it? Tot he historic context of the Jewish Aufklärung [Orig.: Was war die Haskala? Und wer gehörte dazu? Zur historischen Verortung der jüdischen Aufklärung], May 23rd 2014 (Guest lecture)

With: Christoph **Schulte** (Potsdam)

God in European Politics: How many divisions, June 6th 2014 (Guest lecture)

With: François **Foret** (l'Université Libre de Bruxelles) and Karsten **Lehmann** (Head of Social Sciences and Statistics des KAICIID – International Center for Interreligious and Intercultural Dialogue, Vienna)



FRANCOIS FORET



KARSTEN LEHMANN

On June 6th 2014 **Prof. François Foret** held a guest lecture at the Department of Political Science (University of Vienna). This lecture was part of the lecture series INEX-Talks. Foret is Professor for Political Science at the Department of European Studies at the Université libre de Bruxelles and holder of Jean Monnet chair, financed by the European Union on the topic of „Social and Cultural Dimensions of European Integration“. The title of his lecture was „*God in European Politics: How Many Divisions?*“ In his lecture he placed the topic of religion into the landscape of European politics. In his analysis he focused mainly on the works of the EU parliament. Based on a large scale survey amongst EU-parliamentarians the talk sketched a detailed picture on the attitudes of EU representatives

towards the relationship between religion and politics, their contacts to religious lobbies, their preferences with respect to morally debated politics, as well as their self-assessment on their own religiosity. **Dr. Karsten Lehmann**, a sociologist of religion from the KAICIID, started the discussion with a series of questions, which encouraged the lecturer to enlighten his understandings on religion in closer detail as well as on the differentiation between the political impact of various religious variables. Further questions formed an arch between the results

and the thesis of the lecturer and tied in the sociological hypothesis of the return of religion in Europe, the theological considerations of the importance of religious narratives, and normative political theories concerning the relationship between religion and politics.

In the course of the RaT research cluster: reception and hermeneutics of religious texts with regards to Martina Roesner's Eckhart project [Orig.: Im Rahmen des RaT-Forschungsclusters Rezeption und Hermeneutik religiöser Texte zum Eckhart-Projekt von Martina Roesner], October 16th 2014 and November 7th 2014 (Guest lecture)

With: Silvia Bara **Bancel** (Madrid/Eichstätt, am 16.10. 2014) and Marc **Bergemann** (HU Berlin, am 07.11.2014)

Coordination: Martina Roesner in cooperation with RaT

Religion, Citizenship and the Military: Integrating Islam into European Armed Forces, October 27th 2014 (Guest lecture)

With: Ines **Michalowski** (Berlin Social Science Center) and Christophe **Bertossi** (Director of the Center for Migration and Citizenship at the *French Institute of International Relations* in Paris)

The world is no nursery. Sigmund Freud's criticism of religion and its topicality [Orig.: Die Welt ist keine Kinderstube. Sigmund Freuds Religionskritik und ihre Aktualität], October 28th 2014 (Guest lecture)

With: Herman **Westerink** (Universit  t Nijmegen, NL)

In the course of the forum time and faith about „the new Austrian act of Islam in the context of the Austrian law of religion“ [Orig.: Forum Zeit und Glaube about "Das neue   sterreichische Islamgesetz im Kontext des   sterreichischen Religionsrechts"], March 11th 2015 (Guest lecture)

With: Richard **Potz** and Ednan **Aslan** (both from the University of Vienna)

"Willkommen oder beschimpft? Eine vergleichende Studie der Reaktionen auf Unterk  nfte f  r Asylsuchende", April 27th 2015 (Guest lecture)

With: Priska **Daphi** (Center for Technology and Society at the TU Berlin), Sieglinde Rosenberger (University of Vienna; moderator)

Coordination: Sieglinde Rosenberger in cooperation with RaT

Theology and being a christian after the Shoah: How to deal with the Christian heritage of complicity? [Orig.: Theologie und Christsein nach der Shoah: Wie umgehen mit dem christlichen Erbe der Mitt  terschaft?], May 5th 2015 (Guest lecture)

With: Norbert Reck (Munich)

Coordination: Regina Polak in cooperation with RaT

The Course of Modern Theorising about Myth, May 20th 2015 (Guest lecture)

With: Robert **Segal** (University of Aberdeen)

Coordination: Faculty of Catholic Theology in cooperation with RaT

“Blessings from here and there”. Concepts of blessing in the poetry of H  lderlin [Orig.: „Segen von da und dort“. Segenskonzepte in H  lderlins Dichtung], June 10th and 11th 2015 (Guest lecture and Workshop)

With: Sabine Doering (University of Oldenburg)

Current Challenges in the Christian-Jewish dialogue: tasks, topics, perspectives [Orig.: Aktuelle Herausforderungen im christlich-j  dischen Dialog: Aufgaben, Themen, Perspektiven], January 12th 2016 (Guest lecture)

With: Hans Hermann **Henrix** (University of Salzburg and Episcopal Academy of Aachen)

Coordination: Department of Practical Theology in cooperation with RaT

The discomfort within the tradition of Islam – rupture and continuity [Orig.: Das Unbehagen an der Tradition im Islam – Bruch und Kontinuität], March 3rd 2016 (Guest lecture)

With: Jameleddine Ben **Abdeljelil** (Ludwigsburg University of Education) in the course of the lecture series "Philosophie in der arabisch-islamischen Welt. Interkulturelles Philosophieren: Theorie und Praxis"

Solidarity beyond citizenship. Thoughts on political designs in societies shaped by migration [Orig.: Solidarität jenseits von Staatsbürger_innenschaft. Überlegungen zur politischen Gestaltung von Migrationsgesellschaften], May 10th 2016 (Guest lecture)

With: Monika **Mokre** (Austrian Academy of Sciences)

Why is Religion so special for the Law? Is it really?, May 5th 2016 (Guest lecture)

With: Vanja **Savić** (University of Zagreb)

In this lecture, Vanja Savić dealt with the special position of religion in the legal systems of the world. Starting from the dramatic "Multani Case" (Canada), which had caused lively debates around the world, the level of protection religion and religious expression as a human right should have were discussed.

Here, he addressed the complex issue of clashes between different human rights (e.g. security vs. religious freedom). A second example was the regulation of public order and morals through constitutional law. Vanja Savić demonstrated how various different religious communities had engaged in an initiative in order to secure a traditional position of family in the Croatian referendum case on marriage. In this case, public order and morals had been negotiated in legal terms. Drawing on empirical examples, this lecture aimed to discuss the particular relation of religion and law in different regions of the world.

Politics and Religion in Indonesia: Conversation on Islam and Gender with special reference to Aisyiyah's Imaginaries of Womanhood, June 16th, 2016 (Guest lecture)

With: Siti **Syamsiyatun** (University of Vienna)

Indonesia is known to become the fourth major democratic country and home to Muslim majority population. Although Islam is formally adhered to by most Indonesians, this does not mean that Middle East Culture dominates the daily life of the people. In fact, other influential axial civilizations, i.e. Europe, India and China, have left their substantial imprints in Indonesian land-water and culture. Thus the idea and practice of gender status, role and relations in today's Indonesia have also been influenced by these afore mentioned civilizations, in addition to social changes took place in the region. In her presentation Siti Syamsiyatun highlighted a particular case of a Muslim women organization, named Aisyiyah, in their struggle to promote "Perempuan Islam Berkemajuan" (Progressive Muslim Women). Since its inception in the early 20th century, Aisyiyah has propagated to moderate Islam that brings joy, life and meaning for its adherents and community, and in active conversation with the current development of sciences. Aisyiyah has applied various methods to carry out its vision of Progressive Muslim Women, varying from education to economic empowerment, and from a cultural revolution to become political interest group.

The students who participated at the guest lecture were impressed by the engagement of those courageous women in the religiously and politically difficult Indonesian context.

The presentation was organized by the Department of Political Sciences in the course of the INEXlectures.

The Holy Alliance. An Ecumenical Concept of the 19th Century?, June 17th, 2016 (Guest lecture)

With: Natalya I. **Maslakova-Klauber**g (Diplomatic Academy of the Ministry of Foreign Affairs of the Russian Federation)

In her very enriching lecture the professor of the Diplomatic Academy of the Ministry of Foreign Affairs of the Russian Federation Dr. Natalya I. Maslakova-Klauber elucidated Europe's political situation during the 19th century, especially the interrelations of France and Russia before and after the Congress of Vienna, for the students of the University of Vienna. She focused particularly on the description of Alexander I who is still until today shrouded in myth. In the subsequent discussion, not only historical but also current issues were addressed, with special attention to religion-related politics. The guest lecture was organized by the research platform RaT in collaboration with the Research Center for Eurasian Studies (EURAS).

Speaking of God in a Time of Crisis: Religion as Ground Zero, October 19th, 2016 (Guest lecture and Workshop)

With: Christopher **Brittain** (University of Aberdeen)

Not long after the terrible earthquakes and tsunamis that shook Japan in March 2011, the mayor of Tōkyō made a public statement in which he said that, because „Japanese politics is tainted with egoism“, a tsunami had been needed „to wipe out egoism“. He thus described the disaster as „divine punishment“. As such, this political leader repeated a pattern frequently repeated in the wake of a natural disaster, terrorist attack, or other human tragedy. Such examples highlight the perils of reading meaning into situations of human suffering, as well as of speaking of God in an age when many suspect that religion is inherently violent. The lecture explored the work of theologians and philosophers, who had wrestled with that challenge, including Karl Barth, Emil Fackenheim, Johann Baptist Metz, Rowan Williams and Theodor W. Adorno. The discussion analysed ways to display some similar sensitivities to the problem in the theological speech of those thinkers, and how each of them offered instructive warnings to consider when speaking of God in delicate and critical situations.

Voluntary refugee work in Germany: a critical appraisal [Orig.: Ehrenamtliche Flüchtlingsarbeit in Deutschland: Eine kritische Bestandsaufnahme], November 8th, 2016 (Guest lecture)

With: Olaf **Kleist** (University of Osnabrück)

Christian-Jewish Dialogue: Theological and Practical Challenges, November 14th, 2016 (Guest lecture)

With: Philip **Cunningham** (Saint Joseph's University in Philadelphia)

Philip Cunningham teaches at Saint Joseph's University in Philadelphia and is president of the International Council of Christians and Jews. He approached the topic from a practical theological perspective, whereby starting from the Jewish concept of Shalom he opened up a perspective on the alliance that enables Jews and Christians to acknowledge the alliance of the respective other with God and to support each other in the realization of their own alliance. In addition, Cunningham identified the tasks that will be pending in the domains of research and practice in the coming years in the Christian churches, the Catholic Church in particular. The themes that fall into that category are the role of messianic Jews in Christianity as well as the touchy topic of the nation state of Israel amongst others.

Besides the many students there were also members of the Coordination Committee on Christian-Jewish Collaboration (Koordinierungsausschuss für Christlich-Jüdische Zusammenarbeit) present during this lecture based on in-depth experience, which afterwards led to a varied discussion.

The Emergence of the Koranic Message. Revelation and History in Early Islam [Orig.: Die Entstehung der koranischen Botschaft. Offenbarung und Geschichte im frühen Islam], December 14th, 2016 (Guest lecture and Workshop)

With: Peter **Zeillinger** (University of Vienna)

Peter Zeillinger, a long-standing collaborator at the department of Fundamental Theology ("Theologische Grundlagenforschung") held a lecture and a subsequent workshop on December 14th, 2016, in the context of the course "Revelation and History". The central question was what constitutes the Koran as a text: what is that what we call "Koran" about? How is revelation presented? How and in what context could that which we call Koran today emerge? This is not about the book called Koran, but about the Koranic message as such.

In this examination it became evident (especially following Angelika Neuwirth's research) that the Koran developed in a culture that in late Antiquity used to belong to what we call our tradition. The Koranic message reacts in various

ways to the church fathers, the Apocrypha, the Bible. The Koran therefore also has to be read as part of that culture which we call European today. Besides many allusions to connections with ancient Arab poetry, in comparison to which the Koran represents a break, Peter Zeillinger puts the main focus on the central meaning of liturgy as the context

of the development and of a possible understanding of the Koran (cf. Surah 93). Other important questions concern the theme of orality, writing and the performativity of the text as well as the questions linked to a theology of the signs and the meaning of history.

The Russian Orthodox Church and the Council, January 13th, 2017 (Guest lecture)

With: Sergei **Chapnin** (editor of the Journal of the Moscow Patriarchate until December 2015. From 2010 to 2014 he officiated as secretary of the Commission of the Moscow Patriarchate for Church, State and Society)

In his lecture Sergei Chapnin elucidated recent developments in the Russian Orthodox Church, especially in view of the pan-orthodox synod that took place in 2016 and its reception. The invitation occurred in the context of the seminar "Recht des christlichen Ostens. Orthodoxe Kirche in Europa" ("Law of the Christian East. The Orthodox Church in Europe") held by Eva Synek and Richard Potz.

The Un-thought of Christianity in Jan Patočka, January 21st, 2017 (Guest lecture)

With: Martin **Kočí** (Czech philosopher; Institute for Human Sciences (IWM))

In the course of a study day of the Department of Fundamental Theology in Melk Martin Kočí presented his research on the Czech philosopher, who is considered one of the most important Central European thinkers of the 20th century and who has done significant reflections on Europe and Modernity at the Institute for Human Sciences (IWM - Institut für die Wissenschaft am Menschen). The Czech Phenomenologist Jan Patočka, who can hardly be considered as a philosopher of religion or even a theologian, in his Heretical Essays in the Philosophy of History strikingly remarks that "Christianity remains thus far the greatest, unsurpassed but also unthoughtthrough" phenomenon. Focusing mainly on the enigmatic idea of the un-thought of Christianity, Kočí argued that Patočka helps us to emancipate Christianity from both the form of mythical religion as well as modern rationalist and moral theology. In fact, the idea of the unthought opens the possibility of developing the interpretation of Christianity that comes after (the end of) Christianity as something still arriving and unfolding its indeterminate future potential. Martin Kočí studied and then worked as a research assistant at KU Leuven (Faculty of Theology, Research Group "Theology in a Postmodern Context") from 2011 to 2016. In 2016, he was granted a Junior Patočka Fellowship at the IWM. Martin Kočí is a co-founder and the current co-ordinator of the Centre of Theology, Philosophy and Media Theory at Catholic Theological Faculty, Charles University in Prague (www.theo-centre.cz).

Civic Society, religion and state in the writings of Hegel and Marx [Orig.: *Bürgerliche Gesellschaft, Religion und Staat bei Hegel und Marx*], January 25th, 2017 (Guest lecture)

With: Andreas **Arndt** (longstanding chairman of the International Hegel-Society; Humboldt University - Berlin)



ANDREAS ARNDT AND KURT APPEL

In his lecture the longstanding chairman of the International Hegel-Society (Internationale Hegel-Gesellschaft) and Professor of Philosophy at Humboldt Universität (Berlin) elaborated on the connections between Hegel and Marx. Starting from Hegel's central motif of a history of freedom it was shown that in Hegel's philosophy there never is a one-to-one transmission from the dialectical method in the sense of the absolute idea of the Hegelian logic to the context of Realphilosophie. Despite the misjudgement of the difference between logic and Realphilosophie by Marx, his programme can be understood as a

reformulation of the philosophy of the objective spirit according to Arndt. In this context Marx examines the immanent contradiction of civil society in a new way: The worker's lack of means of production is not, as it is for Hegel, the result of a historical development of civil society, but is already the premise without which its system would not be possible. However, this alternative approach to this problem identified by Hegel can be described in the terms of the Hegelian strategies to contain civil society by accentuating individual rights and liberties behind which one cannot step back according to Hegel. With Marx Hegel's approach is supplemented with the dimension of social freedom. Andreas Arndt is Professor of Philosophy at the Faculty of Theology of the Humboldt-Universität zu Berlin and head of the Schleiermacherforschungsstelle at the Berlin-Brandenburg Academy of Sciences and Humanities.

Tolerance between religions and Muslims of different schools. Perspectives of the Sultanate of Oman, March 16th, 2017 (Guest lecture and Workshop)

With: Suleiman **al-Hussaini** (University Nizwa (Oman))

On March 16th, 2017, Prof. Dr. Suleiman al-Hussaini from the University Nizwa (Oman) gave a speech in lecture hall 50 of the University of Vienna. Initially, Suleiman al-Hussaini taught English, but now he holds a professorial chair in the context of which he devotes himself to topics of the history of Oman and their relevance for current issues. In his lecture Suleiman al-Hussaini showed how the coexistence of different Islamic schools of law as well as different religions is experienced in the predominantly Muslim Ibadi sultanate. Suleiman al-Hussaini ascribed the religious tolerance in the "seafaring nation" that is Oman to its geographically exposed location that encouraged encounters between different cultures and to the peaceful and consensual adoption of the religion in the 7th century.

The event was hosted by Univ.-Prof. Dr. Wolfram Reiss in cooperation with the research platform RaT.

A cross and a star in the Holy Land. Jewish-Christian Relations in the Israel context, May 8th, 2017 (Guest lecture)

With: Hana **Bendcowsky** (director of the Jerusalem Center for Jewish-Christian Relations)

Summary report by Regina Polak, Department for Practical Theology at the Faculty of Catholic Theology "Who is Jeshua?" – "The son of God!" – "No, not the Jeshua in church, the one from school!" In Hebrew the names Josua and Jesus are pronounced identically. For the Catholic migrant child from the Philippines this can

easily lead to confusion, being born in Israel, attending a Jewish school, speaking Hebrew fluently, knowing and living by the Jewish holiday calendar, but also going to church and Sunday school, which has been established especially for the second generation of Catholic immigrants by the Catholic Church. This short dialogue is an impressive proof of that. The question how these children and adolescents describe their identities is just one of countless questions raised by Hana Bendowsky, Program Director of the JCJCR, in her inspiring lecture at the University of Vienna. In her 90-minute lecture she regards the challenges concerning living together and the dialogue between a Jewish majority and a Christian minority in the Holy Land as the main issues. She sensitized the audience to such difficult questions as: Which "Israel" are we talking about at all – considering the biblical, political, religious, the real borders or the ones hoped for? To which Jews and Christians are we referring to when talking about Judeo-Christian relations?

In her speech she dealt with the specifics of and the differences in the dialogue between Israel and Europe, the achievements today and the important topics for a future "theological" agenda. It became clear that sociological factors like majority and minority issues shape the dialogue just as much as curricula in schools do as well as the impact of migration or the question what the terms "religious" or "secular" mean. For instance, being a secular Jew means something different in Israel than the western European point of view might suggest – secular Jews also know and live their traditions, only differently or not according to religious rules. "Being religious" in Israel means, on the other hand, primarily affiliation and a praxis, but doesn't imply anything about "faith" or "ideology". In the lecture the differences between Israel and Europe (Austria) within Catholic Christianity were also mentioned: For instance, for Arab Christians it is very difficult to acknowledge that Jesus was a Jew – within the horizon of their experience of life "Jew" could mean "the enemy". Texts like *Nostra Aetate* are for Catholic Christians in Israel often not only unknown, they are, by some, considered as being "European".

The logic of language: Hölderlin and Hegel, June 28th 2017 (lecture), and Workshop on June 29th, 2017 (Guest lecture and Workshop)

With: Johann **Kreuzer** (University of Oldenburg)

On June 28th and 29th, 2017, a guest lecture as well as a workshop by Johann Kreuzer, Professor for History of Philosophy at the University of Oldenburg, took place at the department of Fundamental Theology, which was organized in cooperation with the research platform Religion and Transformation in Contemporary Society. The title of the talk was called "Die Logik der Sprache: Hölderlin und Hegel" (The Logic of Language: Hölderlin and Hegel). In order to understand the specificity of the act of the finding of language in Hölderlin's poetry, Kreuzer presented the common starting point of Hegel's and Hölderlin's thought as rooted in language and showed ensuing shifts in the conceptions of both thinkers. Hölderlin's work plunged into a crisis at the end of the 1790s when his so-called Empedocles project fails, a play on Empedocles as a political reformer who presides over the avant-garde. Initially he worked out his crisis in theoretical writings (*Das untergehende Vaterland ...*, *Wenn der Dichter einmal des Geistes mächtig ist ...*). Here, Hölderlin most notably developed a theory of historical transitions. Unlike his earlier work on Empedocles in this context, language does not appear as an instrument of a political avant-garde, but reveals itself in acts of finding language more and more as an attempt at expressing what eludes. Where this succeeds, poetry occurs. As Kreuzer interprets Hölderlin, this is an attempt at expressing the reality of language itself through language. Hölderlin's great songs that came about after 1800 seem to be an expression of that.

Gilles Deleuze, June 28th, 2017 (Guest lecture)

WITH: CARL **RASCHKE** (UNIVERSITY OF DENVER)

On the 28th of June Carl Raschke, who is a professor for religious studies at the University of Denver and one of the major experts in the field of postmodern philosophy in the USA, gave a guest lecture as part of the last session of the seminar "Gilles Deleuze – Die Falte". Raschke provided an essential introduction to Deleuze

stressing his new vision of philosophy as an image of thought. Thought is no longer understood as an abstract worldview, but rather as an open-ended experience with the way language makes us see the world.

Unlike Derrida, Deleuze's work is neither limited to a philosophical language and terminology nor does it primarily aim for a re-reading of the philosophical tradition. Deleuze's project can be described as an inversion of Platonism proceeding Nietzsche and leading to a notion of transcendental empiricism. In this way, the object of philosophy, after Deleuze, is neither logic nor rationality, but it is the pre-logical that is encountered in the body, the tone or the gesture. Raschke pointed out the importance of the notions of "difference" and "intensity" for Deleuze's oeuvre. First, the notion of difference – not seen as negation, but as affirmation – is not only an important key to Deleuze's philosophy, rather it is a key to thinking itself which, after Deleuze, is understood as intrinsically philosophic. Moreover Deleuze's new image of thought is starting to think of philosophical concepts not as abstract models, but as intensities and even as persons.

Beyond that, Raschke also gave a short overview on major books of Deleuze reaching from *The Difference and Repetition*, *The Logic of Sense* and *The Fold* to *Anti-Oedipus* and *A Thousand Plateaus*.

3.2.3. Congresses

Religion in Europe today [Orig.: Religion in Europa heute], March 17th-18th 2011 (Congress)

With: Christian **Danz** (University of Vienna), Rüdiger **Lohlker** (University of Vienna), Richard **Potz** (University of Vienna), Sieglinde **Rosenberger** (University of Vienna) and Herman **Westerink** (University of Vienna) plus the following guest speakers: Almuth **Bruckstein** (Judaistics/Philosophy/Ha'atelier Berlin), Niels Christian **Hvidt** (Psychology of Religion/University of Southern Denmark), Michael **Minkenberg** (Political science/European University Viadrina Frankfurt/Oder), Herbert **Schnädelbach** (Philosophy/Humboldt-University of Berlin), Ferdinand **Sutterlüty** (Sociology of Religion/Goethe University Frankfurt am Main) and Rik **Torfs** (Law/Catholic University of Leuven).



At this conference the key topics of the platform were presented in plenary sessions organized along the thematic fields of the five subgroups. The participants discussed the role of religions in Europe today from the perspective of social and political sciences, law, religious studies and theology.

The results of the opening congress are published in: Appel, Kurt / Danz, Christian / Potz, Richard / Rosenberger, Sieglinde / Walser, Angelika (eds.): *Religion in Europa heute. Sozialwissenschaftliche, rechtswissenschaftliche, und hermeneutisch-religionsphilosophische Perspektiven* (= Religion and Transformation in Contemporary European Society 1), V&R unipress, Göttingen 2012.

Crucifix and minaret. Religion in focus oft he general public [Orig.: Kruzifix und Minarett. Religion im Fokus der Öffentlichkeit], October 13th-15th (Congress)

With: Christian **Danz**, Richard **Potz** and Birgit **Sauer** (all from the University of Vienna), plus the following guest speakers: Farid **Hafez** (Oriental Studies/University of Vienna), Kurt **Imhof** (Sociology/University of Zurich), Frank **Mathwig** (Theology/University of Bern), Thorsten **Moos** (Theology, FEST), René **Pahud de Mortanges** (Law/Université de Fribourg), Konrad **Raiser** (former General Secretary of the Ocuemenical Council of Churches), André **Ritter** (Director Europäisches Institut für interkulturelle und interreligiöse Forschung), Katharina **Weilert** (Law/Forschungsstätte der Evangelischen Studiengemeinschaft e.V. FEST)



The conference was organized by RaT and its cooperation partner *Europäisches Institut für interkulturelle und interreligiöse Forschung* (Liechtenstein). The conference analysed and compared the situation of religions in the public sphere in Austria, Switzerland and Germany from the perspectives of theology, religious studies, law, sociology and political science.

The results of the conference are published in: Danz, Christian / Ritter, André (Hrsg.): *Zwischen Kruzifix und Minarett. Religion im Fokus der Öffentlichkeit* (=Studien zum interreligiösen Dialog 11), Waxmann Verlag, Münster-New York-München-Berlin 2012.

Render unto the emperor the things that are God's? – Religion and capitalism [Orig.: *Dem Kaiser, was Gottes ist? - Religion und Kapitalismus*], November 17th -19th 2011 (Congress)

Coordination: Società - Forum für Ethik, Kunst und Recht in cooperation with RaT

Vienna as platform of the jiddish culture [Orig.: *Wien als Drehscheibe jiddischer Kultur*], February 11th-13th 2013 (Congress)

Coordination: Conference of the Department of Jewish Studies in cooperation with RaT

Rethinking Europe with(out) Religion(I), February 20th-23rd 2013 (Congress)

With: Tahir **Abbas** (Sociology/Fatih University Istanbul), Erhard **Busek** (former Vice-Chancellor of Austria), Isolde **Charim** (philosopher and journalist, Austria), Jakub **Kloc-Konkolowicz** (Philosophy/University of Warsaw), Cristina **Lafont** (Philosophy of Religion/Northwestern University), Marcello **Neri** (Theology/University of Münster), Detlef **Pollack** (Sociology/University of Münster), Sabrina Petra **Ramet** (Political science/NTNU Trondheim), Martin **Riesebrodt** (Sociology/Graduate Institute of International and Development Studies Geneva), Thomas M. **Schmidt** (Philosophy of Religion/Goethe University Frankfurt am Main), Jürgen **Habermas**, Katharina **von Schnurbein** (EU advisor for churches, religious associations or communities as well as philosophical and non-confessional organizations/BEPA).



MARTIN RIESEBRODT



JÜRGEN HABERMAS

RaT invited leading European philosophers, sociologists, political scientists and theologians to reflect on the political role of religions for the (process of) European unification in times of crisis.

The results of this congress are published in:

Vol. 8: Appel, Kurt / Guanzini, Isabella / Walser, Angelika (Hg.): *Europa mit oder ohne Religion? Der Beitrag der Religion zum gegenwärtigen und künftigen Europa*. V&R unipress, Göttingen 2014.

Vol. 10: Appel, Kurt / Guanzini, Isabella (Hg.): Europa mit oder ohne Religion? II. Vienna University Press bei V&R unipress, Göttingen 2016

The testament of the time. (Post-) apocalyptic approach (I). [Orig.: Das Testament der Zeit. (Post-) apokalyptische Annäherungen (I)], June 27th-28th 2013 (Congress)

With: Peter Christian **Aichelburg**, Kurt **Appel**, Jakob **Deibl** (all from the University of Vienna), Erwin **Dirscherl** (University of Regensburg), Eva **Horn** (University of Vienna), Franz **Kerschbaum** (University of Vienna), Luca **Pedroli** (Pontificio Istituto Biblico – Roma), Massimo **Recalcati** (Psychoanalyst, Milan), Hans **Schelkshorn** (University of Vienna), Rolf Gregor **Seyfried** (Austrian philosopher and author), Christian **Zolles** (University of Vienna)

XXX. congress of the international Hegel-Society and the University of Vienna [Orig.: XXX. Kongress der Internationalen Hegel-Gesellschaft und der Universität Wien], April 23rd-26th 2014 (Congress)

With: Kurt **Appel**, Christian **Danz**, Jakob **Deibl**, Stefan **Deibl**, Isabella **Guanzini**, Martina **Roesner**, Michael **Thir** (all participants University of Vienna)

Coordination: Internationale Hegel Gesellschaft, University of Vienna, Faculty of Protestant Theology and Kultur Wien in cooperation with RaT

The testament of time. (Post-) apocalyptic approaches (II) [Orig.: Das Testament der Zeit. (Post-) apokalyptische Annäherungen (II)], June 25th-28th 2014 (Congress)

With: Erwin **Dirscherl** (University of Regensburg) and Kurt **Appel** (University of Vienna)

Coordination: Erwin **Dirscherl** and Kurt **Appel** in cooperation with RaT

Congress of the European Consortium for Church and State, November 13th -15th 2014 (Congress)

With: Richard **Potz** and Isabella **Guanzini** (both from the University of Vienna)

Coordination: European Consortium for Church and State in cooperation with RaT

Religious Jurisdictions and the Pluralization of Legal Adjudication 13th-15th of November 2014 (Congress)

With: Isabella **Guanzini** (University of Vienna)

Coordination: Prof. Potz (University of Vienna)

In the course of this congress Isabella Guanzini presented the research platform RaT on November 13th 2014.

WIREL-Conference Religion in Vienna: Urban Trends in a European Context, November 20th -21st 2014 (Congress)

With: Caroline **Berghammer** (University of Vienna) and Regina **Polak** (University of Vienna)

Coordination: Caroline Berghammer, Regina Polak in cooperation with RaT

Towards a new civilization of shared frugality [Orig.: Unterwegs zu einer neuen Zivilization geteilter Genügsamkeit], December 4th-6th 2014 (Congress)

With: Michael **Lee** (Fordham University in New York), Sebastian **Pittl** and Gunter **Prüller-Jagenteufel** (both from the University of Vienna)

Coordination: Sebastian Pittl and Gunter Prüller-Jagenteufel

Does the “Jewish-Christian” dialogue have a future? Current aspects and future perspectives of Central Europe [Orig.: Hat der „jüdisch-christliche“ Dialog Zukunft? Gegenwärtige Aspekte und zukünftige Perspektiven in Mitteleuropa], March 15th-17th 2015 (Congress)

With: Irmtraud **Fischer** (University of Graz), Edith **Petschnigg** (KPH Wien/Krems), Gerhard **Langer** (University of Vienna) and Rabbiner Jonathan **Magonet** (GB)

Coordination: Department of the exegetics of the old testament/University of Graz (FWF-Project under the management of Irmtraud **Fischer** and Edith **Petschnigg**), as well as the Department of Jewish studies/ University of Vienna, managed by Gerhard **Langer**.

Lessings „Ringparabel“ – a paradigm for the communication between the religions? [Orig.: Lessings Ringparabel – ein Paradigma für die Verständigung zwischen den Religionen?], April 9th – 10th 2015 (Congress)

With: Rudolf **Langthaler** (University of Vienna) und Jan-Heiner **Tück** (University of Vienna), Jan **Assmann** (Heidelberg/Konstanz), Marc **Föcking** (University of Hamburg), Walter **Euler** (University of Trier), Reinhold **Grimm** (University of Jena), Karl-Josef **Kuschel** (University of Tübingen), Christoph **Schulte** (University of Potsdam), Friedrich **Vollhardt** (University of Munich), Hans-Dieter **Klein** (University of Vienna), Micha **Brumlik** (University of Frankfurt a. M.), Ahmad Milad **Karimi** (University of Münster).

Coordination: Rudolf **Langthaler** and Jan-Heiner **Tück** in cooperation with RaT

International and interdisciplinary congress “religion and migration” with an additional workshop and panel discussion [Orig.: Internationales und interdisziplinäres Fachsymposium „Religion and Migration“ mit Workshop und Podiumsdiskussion „Human Dignity - Migration as a driving force for a more just and peaceful continent?“], September 24th-25th 2015 (Congress)

With: Regina **Polak** (University of Vienna), Cardinal Francesco **Montenegro** (who is in charge of Lampedusa, Italy), Ulrike **Lunacek** (Austrian Vice-President in the EU-Parlament) und Vice-Rector Heinz **Faßmann** (University of Vienna) and Renata **Schmidkuntz** (Ö1-radio - moderator),

Coordination: Regina Polak in cooperation with RaT



REGINA POLAK



KARDINAL MONTENEGRO, RENATA SCHMIDTKUNZ,
ULRIKE LUNACEK, VIZEREKTOR HEINZ FASSMANN

Pope Francis and the revolution of tenderly love [Orig.: Papst Franziskus und die Revolution der zärtlichen Liebe], October 15th-17th 2015 (Congress)

With: Christoph Theobald (Centre Sèvres, Paris)

Coordination: organized by the Department of Fundamental Theology in cooperation with RaT



KURT APPEL



CHRISTOPH THEOBALD

From 15th to 17th of October 2015 the international congress "Pope Francis and the revolution of tenderly love" took place in the conference room of the Catholic Theological Faculty (University of Vienna).

The about 30 theologians and philosophers, who participated at the congress, originated from Argentine, Belgium, Chile, Germany, France, India, Italy, Nigeria, Austria, Poland, Portugal, Spain and the USA. The key note lecture was held by Christoph Theobald on the issue of "Mysticism of the fraternité".

As a starting point of the congress served the observation that the pontificate of Pope Francis triggered great turnovers within the Catholic Church, which also effected the European and global discourse, but which were barely reflected upon in their theological dimension. The apostolic work „Evangelií Gaugium“ was the joint reference point of all talks of the congress. In „Evangelií Gaugium“ Pope Francis states his vision of a new societal order. A key citation of this text was the "revolution of tenderly love".

Light was shed on the theology of Pope Francis against the background of the Latin-American thinking, as well as the 2nd Vatican synod, the inspirations for the search for a new humanism or rather a new symbolic order, ethical and ekklesiological, figural and political, oecumenic and interreligious, symbolic and language-philosophical implications of his theology. Re-occurring key words included mercy, fraternité and tenderness.

Religious Fundamentalism, November 4th -6th 2015 (Congress)

The congress was structured in 5 thematic areas and sections which included a section on **Conditions of Fundamentalism and theoretical clarifications** (theoretical and empirical questions), **Religiously motivated fundamentalist positions** (fundamentalism within different religious traditions), **Fundamentalism as a challenge for Education** (the capacity for plurality and pluralism in religious education) and **Religious Foundations against Religious Fundamentalism** (How do religions argue against fundamentalism within their normative parameters?). The remaining topic was discussed in the frame of a Round Table / Panel discussion and investigated on the topic of **Islamist Radicalization of youth in Europe: Scientific analysis and political approaches**. The central aim of this conference was to ask *what resources can already be found within various religions in order to argue against the new tendency towards fundamentalism*. The task was to



WOLFGANG THIERSE AND VICE-RECTOR HEINZ FABMAN

investigate various fundamentalist positions and outline possible civic responses to it that include religious self-understanding and expressions of faith in the public sphere. The round table was aimed at a broader public audience and was attended by members of the Austrian press.



OLIVIER ROY

Religion(s) as areas of conflict. Perspectives of religion related research in Austria [Orig.: Konfliktfeld Religion(en). Perspektiven religionsbezogener Forschung in Österreich], December 1st-2nd 2015 (Congress)

Coordination: Austrian Society for Religious Studies, the Department for Religious Studies and the Department for Southern Asian, Tibetan and Buddhist Study, members of the RaT-platform Isabella **Guanzini** (University of Vienna), Rüdiger **Lohlker** (University of Vienna) and Wolfram **Reiss** (University of Vienna) participated with lectures.

Religious diversity - challenges for the law [Orig.: Religiöse Vielfalt - Herausforderungen für das Recht], February 15th-17th 2016 (Congress)

With: Ludger **Müller** (University of Vienna)

Coordination: at the Catholic Academy in Berlin. Co-organization: Ludger Müller

Islam and Politics - the Illusion of an Islamic State, May 27th-28th 2016 (Congress)

With: Sebastian **Kurz** (Federal Minister for Europe, Integration and Foreign Affairs, Austria), Heinz **Faßmann** (Vice-Rector for Research and International Affairs, University of Vienna), Ahmed **Shaheed** (University of Essex, UK), Ronald **Sandee** (Chief Global Jihad Analyst, Kronos Advisory, LLC, USA), Moshe **Ma'oz** (Hebrew University of Jerusalem, Israel), Brigitte **Maréchal** (Université catholique de Louvain, Belgium), Said **Sadek** (American University in Cairo, Egypt), Samim **Akgönül** (University of Strasbourg, France), Mark **Sedgwick** (Aarhus University, Denmark), Yaş ar **Sarı kaya** (Justus Liebig University Giessen, Germany), Laurențiu **Tănase** (Bucharest University, Romania), İ ştar **Gözyaydin** (Gediz University, Turkey), Alessandro **Cancian** (Institute of Ismaili Studies, London, UK), Rüdiger **Lohlker** (University of Vienna, Austria), Steven **Merley** (Editor of the Global Muslim Brotherhood Daily Watch, UK), Tarek **Fatah** (Author, Writer, Toronto Sun, Canada), Zekirija **Sejdini** (University of Innsbruck, Austria), Elmira **Akhmetova** (International Institute of Advanced Islamic Studies (IAIS) Malaysia), Muhamed **Ali** (International University of Sarajevo, Bosnia and Herzegovina), Dele **Ashiru** (University of Lagos, Nigeria), Leyla **Almazova** (Kazan Federal University, Russia), Eşref **Kenan Rašidagić** (University of Sarajevo, Bosnia and Herzegovina), Bacem **Dziri** (Goethe University of Frankfurt, Germany), Hodri **Ariev** (Sunan Ampel State Islamic University, Indonesia), Dounia **Bouzar** (France), Mohammed **Ilyas** (University of Liverpool, UK)

Since the time of the Prophet Muhammad, many Muslims have sought to theorize, recover or establish an ideal state modelled on the Prophet's community in Medina. The notion of an ideal or utopian Islamic state later became an integral element of the programme advanced by 20-21st century Islamist thinkers and movements. Current developments show that representatives of political Islam blame the West for the failure of this Islamic utopia to achieve realization. While the form posited for this imagined Islamic state differs across diverse Islamic movements including Wahabbis, Salafis, Neo-Salafis, and Extremists, strategies for implementing Islamic political utopias have included various top-down and grass roots approaches as well as the deployment of violence and terror. In the meantime alarm spreads as Muslim youth are being attracted by the recruitment activities of certain organizations and movements such as ISIS/Da'esh, posing a security threat within Western democratic societies.

Learning to be Human for Global Times: Current Challenges from the Perspective of Contemporary Philosophy of Religion, April 7th-8th, 2017 (Congress)

With: Brigitte **Buchhammer** (University of Vienna), Herta **Nagl-Docekal** (University of Vienna), Kurt **Appel** (University of Vienna), Isabella **Guanzini** (University of Graz), Birgit **Heller** (University of Vienna), Thomas **Schmidt** (Professor at the Johann Wolfgang Goethe University in Frankfurt)

In cooperation with Brigitte Buchhammer and Herta Nagl-Docekal (both Department of Philosophy, University of Vienna)

On the 7th and 8th of April the international Symposium „Learning to be Human for Global Times: Challenges and Opportunities from the Perspective of Contemporary Philosophy of Religion” took place at the campus of the University of Vienna. The event was organized by Brigitte Buchhammer and Herta Nagl-Docekal in cooperation with the research platform RaT, the Austrian Academy of Sciences and the Council for Research in Values and Philosophy. The symposium was dedicated to the general topic of the XXIV. World Congress of

Philosophy in the year 2018. Due to the longtime and intense cooperation of Brigitte Buchhammer with the Council for Research in Values and Philosophy (Washington D.C.), the results of the symposium will be published and presented at the World Congress of Philosophy in Beijing in 2018. Speakers from six different nations and eleven different Universities ensured a varied and multidisciplinary examination concerning the questions of humanity and what it means to be and become human in a global context. The research platform RaT was represented by Kurt Appel, Isabella Guanzini and Birgit Heller.

The first panel was introduced by Kurt Appel with a paper on Hegel's Phenomenology of Spirit, which investigated Hegel's notion of Religion as a radical rupture in human self-reflection. Subsequently Thomas Schmidt (Professor at the Johann Wolfgang Goethe University in Frankfurt) presented his contribution about Georges Bataille's concept of an atheistic religion and its relevance for human intimacy. Further contributions revealed the necessity for renewed reflection on the ethical dimensions of being human in times of the climate crisis and growing utopias of "moral enhancement". Birgit Heller's paper enriched the discussion by an important interreligious investigation from the perspective of Religious Studies. The necessity to develop a global ethics in the sense of cosmopolitan moral duties which was inherent in all discussions, was highlighted by Herta Nagl-Docekal's interpretation of Kant's philosophy of history. The role of religion between ethics and the experience of radical contingency became a focal point of reflections considering the constantly critical, ruptured and abysmal character of being human. The complex and abysmal structure of human desire and its humanizing potential within a dialectics of desire and law were considered by Isabella Guanzini's interpretation of Jacques Lacan. The pedagogical dimension of becoming human was stressed by many speakers referring to traditional as well as modern positions reaching from Lessing to Arendt. The wide spectrum of perspectives on the topic of being human allowed to encompass the philosophy of pragmatism as well as current new approaches to performativity in theology.

The Crisis of Representation. Neoliberalism, Ethnonationalism, Religious Conservatism and the Crisis of Representation in Politics, Religion and Culture, June 25th-27th, 2017 (Congress)

With: Hans **Schelkshorn** (University of Vienna), Oliver **Marchart** (University of Vienna), Philip **Goodchild** (University of Nottingham), Olivier **Roy** (*École des Hautes Études en Sciences Sociales* (EHESS), (IEP, Sciences Po) in Paris and European University Institute in Florence), Rüdiger **Lohlker** (University of Vienna), Carl **Raschke** (University of Denver), Peter **Zeillinger** (University of Vienna), Daniel **Minch** (University of Leuven), Joshua **Ramos** and Roger **Green** (University of Denver)



FLORIAN NÄHRER,
CIVITAS DEI 20

The international conference on "The Crisis of Representation. Neoliberalism, Ethnonationalism, Religious Conservatism and the Crisis of Representation in Politics, Religion and Culture – an Interdisciplinary Conference", which was organized by the research platform RaT, took place from June 26th to June 27th, 2017 at Melk Abbey. Six lecturers from the University of Vienna and researchers from the US, Great Britain, Italy, Belgium and Germany participated in it. The interdisciplinary discussion of the broad topic that is the crisis of representation in the different areas of economy, politics, society, religion and culture originated in the collaboration of the research platform RaT with the US-American philosopher Carl Raschke from the University of Denver.

The conference inquired into the question of the reasons and the meaning of the contemporary crisis of representational systems as well as into the adequate analytical

categories in order to reflect on the balance and the collapse of these systems. The crisis of representative democracy through the phenomenon of ethnonationalism was discussed by **Hans Schelkshorn** in his analysis of the ideological matrix of new rightist parties and their instrumentalization of a distorted picture of Christian identity. In the context of the political, **Oliver Marchart** confronted the demonstrated impossibility of a total representation with the concept of negative representation. The idea of the suspension of sovereignty in democracy transformed into the idea of an ethics of democracy.



Philip Goodchild brought up the topic of economic crises and their connection to the extensive and systematic loss of faith that has taken place in global Capitalism. He succeeded in presenting the function of the expectation for the future as a structural analogy between functioning capitalism and faith. Here he took a closer look at the significance of religions for a possible rupture of the self-destructive capitalist circle of fear through the renewed establishment of “faith in faith”

as well as of faith in future welfare. Furthermore, the transformation of religion through globalization was linked to the phenomenon of the crisis of the concept of culture by **Olivier Roy**. The standardization of life and the ensuing replacement of all implicit contents of religion and culture through explicit rules characterize fundamentalisms and lead to the crisis of culture as such and to the necessity of calling into question the relation between religion and culture once again. **Kurt Appel** and **Marcello Neri** especially widened the understanding of the crisis of representation by one facet, the crisis of public space as one of the most central achievements of modernity. Two phenomena – the privatization of public space through its economization and the becoming public of the private – were pointed out as reasons for the danger of the annihilation of identity and of virtualization set as absolute. In view of this danger Europe’s project simultaneously is presented with the opportunity to find a new vision of the coexistence of Christianity, Islam and the secular world in a common public space. The potentials of the religions in view of a new order of the public space were considered with regards to a possible culture of affectivity and of recognition of vulnerability.

Moreover, religion was highlighted as a counterweight to the exclusion of the dead out of the public space. With a different regard to the crisis of public space Marcello Neri emphasized the possibility of new performative forms of representation beyond the function of public space as hierarchically structured mode of subjectivization and referred particularly to the potentials of art. Furthermore, **Rüdiger Lohlker** illustrated the concrete case of representation without representation in Saudi Arabian politics and Wahhabism and discussed it as an important phenomenon of globalization. Thereby Lohlker examined special warfare techniques and asked which forms of representation – especially in relation to the role of civil population – were at work in those. The connection between representation, media and virtualization was resumed by **Carl Raschke**. Starting from Agamben’s thesis on the replacement of the role of glory as operating mode of sovereignty through the media in the 21st century he developed a theory of the media introducing the concept of tawdry. The crisis of representation triggered by the increasing and decoupled virtualization of the present raised the question of the possibility of new forms of sovereignty beyond representation and its invalidation. Furthermore, based on the reflection on the Biblical motive of the exodus **Peter Zeillinger** introduced the idea of representation as blank position, which finds its

urgent actuality in the event-like breach of the representational form of sovereign power. Finally, the contributions to the conference were summarized by **Daniel Minch**, **Joshua Ramos** and **Roger Green** and perspectives that remained open with regards to the topic of the “Crisis of Representation” were taken into consideration, whereby a political theology of economics and a philosophical analysis of neoliberalism seemed indispensable.

The Loss of the Self in Modernity – Perceptions from Literature and Religion [Orig.: Verlust des Ich in der Moderne - Wahrnehmungen in Literatur und Religion], July 6th-7th, 2017 (Congress)

Coordination: Christian Danz (University of Vienna) and Michael Murrmann-Kahl

Led by Christian Danz and Michael Murrmann-Kahl the conference „The Loss of the Self in Modernity – Perceptions from Literature and Religion took place on July 6th and 7th, 2017.

The themes ranged from fictionality and religious experiences of nature to resignation, relief and poetics of memory in the „Bildungsroman“ of realism. Furthermore, literary representations of decay were outlined, such as the decay of values in the period between the world wars, the loss of the self – linked to religious personal development and the loss of god. Moreover the area of religious bigotry, the loss and vanish of the “self” up to death and suicide in literature were discussed and questions about the self were approached.

3.2.4. Internal study days

Mapping Religions in Central Europe, March 25th-26th 2011 (Internal study day)

With: Hans Gerald **Hödl** and his project team

Of the subgroup "Critique of religions and conceptions of God", March 28th-30th 2011 (Internal study day)

With: Hans-Joachim **Höhn** (Systematic Theology, Philosophical Faculty, University of Cologne)

Hans-Joachim Höhn developed his understanding of religion as a special kind of rationality, coping with the limited conditions of human existence.

The results of these research symposia will be published in February 2013 by Langthaler, Rudolf / Appel, Kurt (eds.): Religion in der Moderne. Religionsphilosophische Gespräche zu einer aktuellen Diskussion (=Religion and Transformation in Contemporary European Society 6), V&R unipress, Göttingen 2013.

Of the subgroup "Reception and hermeneutics of religious texts", May 27th 2011 (Internal study day)

With Marianne **Grohmann** and other members of the research platform

The researchers investigated the role of texts for transformation processes of religion and societies.

The results of this research symposium are published in: Grohmann, Marianne / Ragacs, Ursula (eds.): Religion übersetzen. Übersetzung und Textrezeption als Transformationsphänomene von Religion (=Religion and Transformation in Contemporary European Society 2), V&R unipress, Göttingen 2012

Of the subgroup "Inclusion and exclusion", June 7th 2011 (Internal study day)

With: Martin **Baumann** (University of Luzern/ZRWP)

In cooperation with the research platform "Migration and Integration Research": *(Im)Migration, Religion and Society. Religion als Ressource und Konfliktpotential* (7 June 2011)

Taking the referendum on the building of mosques in Switzerland (2009) as starting point, Martin Baumann and RaT members discussed the meaning of religions as a factor of both exclusion and inclusion in contemporary European societies. The result of this research symposium is a DACH project proposal, which will be applied for at the end of 2013 (see II 3.2.3). The results of this research symposium of the subgroup are published in the year 2015 by Regina Polak/Wolfram Reiss (eds.): Religion im Wandel (Religion and Transformation in Contemporary European Society 9), V&R unipress, Göttingen 2015.

Secularity and the Future of Christianity, June 19th 2012 (Internal study day)

With: Charles **Taylor**

Coordination: Catholic-Theological Faculty and the Institute for Human Sciences (IWM) in cooperation with RaT



Taylor characterized secularity as **pluralism of agnosticist, atheist and religious ways of living** competing with and questioning each other. Thus, secularity is not in contrast to religion but the condition for both religious and non-religious ways of living. In the second part of the research symposium he outlined the **future perspectives on Christianity**, which depend on the ability of coping with inner-Christian plurality. According to Taylor, the central focus of **Christianity** consists in **networks of agápe**.

Two sides of the same coin? About the relation of positive and negative freedom of religion [Orig.: Of the subgroup "Legal challenges in multi-religious societies in Europe": *Zwei Seiten einer Medaille? Zum Verhältnis von positiver und negativer Religionsfreiheit*], November 21st 2012 (Internal study day)

With: **Adrian Loretan** (Canon Law, University of Luzern) and **Brigitte Schinkele** (Department of Legal Philosophy, Law of Religion and Culture, University of Vienna)

The research symposium explored the relationship between the meanings and consequences of positive 'religious freedom' and negative 'freedom from religion' and compared the treatment in Austrian and Swiss law.

Second conference of the members of RaT about the topic "Rethinking Europe with(out) Religion II ", January 10th 2014 (Internal study day)

With: Gerald **Hödl** (University of Vienna), Isabella **Guanzini** (University of Vienna), Christian **Danz** (University of Vienna), Rudolf **Langthaler** (University of Vienna), Richard **Potz** (University of Vienna), Caroline **Berghammer** (University of Vienna), Sieglinde **Rosenberger** (University of Vienna) und Julia **Mourão Permoser** (INEX), Kristina **Stoeckl** (University of Vienna), Regina **Polak** (University of Vienna), Jonas **Kolb** (University of Vienna)

3.2.5. Workshops

(Im)migration, religion and community. Religion as a resource and potential for conflict [Orig.: (Im)Migration, Religion und Gemeinschaft. Religion als Ressource und Konfliktpotential], June 7th 2011 (Workshop)

With: Martin **Baumann** (University of Luzern /ZRWP and research cluster Inclusion and Exclusion)

Lacan and Luther: symbolic order – concealed abyss with Marcus Coelen [Orig.: Lacan und Luther: Symbolische Ordnung – verborgene Abgründe mit Marcus Coelen], November 10th 2011 (Workshop)

With: Herman **Westerink** (Faculty of Protestant Theology)

Meister Eckhart and Edmund Husserl as heirs of Europe, moderated by Martina Roesner: “The Self is not from this world” [Orig.: Meister Eckhart und Edmund Husserl als Erbe Europas, geleitet von Martina Roesner: “Das Ich ist nicht von dieser Welt”], November 30th 2013 (Workshop)

With: Martina **Roesner** (University of Vienna)

Political modernity and the responses by contemporary Orthodox, January 16th-17th 2014 (Workshop)

With: Kristina **Stoeckl** (University of Vienna), Ingeborg **Gabriel** (University of Vienna) and Alfons **Brüning** (Radboud University, NL)

About the (post-) secularization- debate [Orig.: Zur (Post-) Säkularisierungs-Debatte], May 20th 2014 (Workshop)

With: Marcia **Morgan** (Muhlenberg College), Eduardo **Mendieta** (Stony Brook University) and Hans **Schelkshorn** (University of Vienna)

Migration as Chance for Austria and Europe in the course of the Zukunftsforum of the catholic church in Austria [Orig.: Migration als Chance für Österreich und Europa" im Zuge des Zukunftsforums der Katholischen Kirche Österreichs], July 7th 2014 (Workshop)

With: Regina **Polak** (University of Vienna)

The end of secularism? Phenomenology and the term of religion today [Orig.: Ende des Säkularismus? Phänomenologie und der Begriff der Religion heute], October 3rd 2014 (Workshop)

With: Michael **Staudigl** and Ludger **Hagedorn** (Institute for human sciences - IWM)

Coordination: Institute of Human Sciences (IWM) in cooperation with the Department of Philosophy (Michael Staudigl) and RaT

Day of Political Science: panel on religion – migration – inclusion [Orig.: Tag der Politikwissenschaft: Panel Religion – Migration – Inklusion], November 28th-29th 2014 (Workshop)

With: Kristina **Stoeckl**, Julia **Mourão Permoser**, Astrid **Mattes**, Regina **Polak** (all from the University of Vienna), Karin **Schnebel**

Alevite theology at European Universities [Orig.: Alevitische Theologie an den europäischen Universitäten], a cooperation of Vienna University and Islamic Alawite Community of Austria (ALEVI), June 13th 2015 (Workshop)

With: participation of Ednan Aslan (University of Vienna) and Martin Rothgangel (University of Vienna)

Women in the ISIS: victims or offender? [Orig.: Frauen im IS: Opfer und Täterinnen?], October 6th -7th 2015 (Workshop)

With: Wolfram **Reiss** (University of Vienna), Dalia **Ghanem-Yazbeck** (Carnegie Middle East Center in Beirut) and Jayne **Huckerby** (Duke University School of Law)
Coordination: Wolfram Reiss in cooperation with RaT

Islamic radicalization of teenagers [Orig.: PISOIU: Islamistische Radikalisierung von Jugendlichen], January 25th 2016 (Workshop)

With: Daniela **PISOIU** (Austrian Institute for International Affairs (OII))
Coordination: Sieglinde Rosenberger and Katharina Götsch in cooperation with RaT

Dialogues for Human Sustainability: An Inter- Worldview Approach based on Multiple Identities and Power Dynamics, June 25th, 2016 (Workshop)

With: Patrice **Brodeur** (University of Montreal)

Patrice Brodeur is a professor of the Canada Research Chair on Islam, Pluralism and Globalization at the Faculty of Theology and Religious Studies at the University of Montreal. One of the main areas of his work lies in the coordination and supervision of international, interethnic, intercultural and interreligious dialogue initiatives. Currently he aims at writing down his manifold experiences in this area in order to reflect on the fundamental conceptual prerequisites of such a dialogue as the theoretical groundwork for further projects. In this context, the necessity of understanding identity not as a rigid but as a dynamic and above all plural parameter whose different aspects can either be stressed or retreat into the background dependent on the context and situation. However, the fundamental aim of such conversations is not only to get to know the other and unfamiliar, but also to develop reciprocal respect and recognition with a view to peaceful coexistence. During the study day at Melk Abbey, Brodeur put the current status of his reflections up for discussion. This was interesting not least because more than ten nations were represented among the roughly 25 participants. The study day was hosted by the research platform RaT and the department of Fundamental Theology of the Faculty of Catholic Theology.

God's double mission – Jesus and the Koran, July 24th and 25th, 2016 (Workshop)

With: Mouhanad **Khorchide** (University of Münster), Dina **El Omari** (University of Münster), Kurt **Appel** (University of Vienna), Isabella **Guanzini** (University of Vienna), and Jakob **Deibl** (University of Vienna)

On July 24th and 25th, 2016, a workshop themed “God’s double mission – Jesus and the Koran” (“Gottes doppelte Sendung – Jesus und Koran”) and organised jointly by the Centre for Islamic Theology at Münster University, the department of Fundamental Theology (Institute of Systematic Theology) and the research platform Religion and Transformation in Contemporary Society took place at Melk Abbey. In the course of the first meetings in February 2016 in Münster Mouhanad Khorchide, Dina El Omari, Kurt Appel, Isabella Guanzini and Jakob Deibl discussed the understanding of Revelation and Mission respectively within Muslim and Christian theology. The debate mainly revolved around the significance of the Koran from a Christian perspective and the question of the falsification of the Scriptures (tahrif). In the last meeting, the main aim was to build a bridge between both traditions through an interpretative approach of central biblical texts from a Muslim perspective and of select Islamic texts from a Christian point of view.

Western Society, Globalization, and the Crisis of Representation, July 26th, 2016 (Workshop)

With: Carl Raschke (University of Denver)

The department of Fundamental Theology and the research platform Religion and Transformation in Contemporary Society were pleased to welcome Carl Raschke for a workshop under the title “Western Society, Globalization, and the Crisis of Representation” at Melk Abbey on July 26th, 2016. Raschke is an

internationally renowned philosopher and theologian and teaches Religious Studies at the University of Denver. Raschke's main research areas are the threshold between postmodern Philosophy and Theology, political Theology and Theory of Religion as well as popular religious phenomena. One of his larger publications that also formed the prelude to the discussion is *Force of God: Political Theology and the Crisis of Liberal Democracy* (New York: Columbia University Press 2015). The starting point of the reflection is that the traditional political, religious and symbolic systems of representation considering that the economic (rampant capitalism), demographic (global migration) and political developments (increasing erosion of the traditional forms of government) have lost their efficacy. The question is whether there still can be narratives and institutionalizations that display new forms of representation. In the context of the workshop at Melk Abbey that was hosted by the research platform RaT in collaboration with the department of Fundamental Theology at the Faculty of Catholic Theology different topics linked to this issue could be discussed.

Many graduating and doctoral students of the department accepted the invitation to the workshop. What was most intensely discussed was the significance of the virtualization of values in the context of the prevailing crisis.

Living in the Anthropocene - Ecology, Politics, Religion. A Dialogue on Pope Francis' encyclical "Laudato si'" [Orig.: Leben im Anthropozän - Ökologie, Politik, Religion. Ein Gespräch zur Enzyklika "Laudato si'"], April 27th, 2017 (Workshop)

With: Andreas **Weber** (Austrian biologist, publicist and poet), Kurt **Appel** and Eva **Horn** (both from the University of Vienna)

Eva Horn (Department of German Studies) and Kurt Appel (Department of Fundamental Theology) initiated this workshop and thereby created a framework in which the question on a life in the Anthropocene could be discussed in an interdisciplinary debate and based on Pope Francis' encyclical.

The opening remarks were provided by Eva Horn, who approached "Laudato si'" from a socio-political perspective. By adjacent questions on the topic she built a bridge to the subject area of theology and the encyclical. Picking up on these questions, Kurt Appel developed thoughts on a dynamic, tightly intertwined correlation of the world. On that basis he developed socio-critical and theological considerations and took on conceptions of nature from the philosopher Leibniz as well as core elements of the encyclical. Following this contribution, Lisa Achathaler picked up the topic of vulnerability, whereas the concluding contribution of the biologist, publicist and poet Andreas Weber focused especially on the topicality of "enlivenment", a term coined by Heike Löschmann. Similarly to the other contributions, Andreas Weber also introduced humans as beings which integrate themselves in a network of living and correlating arrangements. He put these thoughts into the framework of core conclusions of "Laudato si'", before confronting them with current developments.

Encountering religions: Wŏn Buddhism, May 8th, 2017 (Workshop)

Scientific management: Lukas Pokorny (University of Vienna)

Wŏn Buddhism is one of the largest religious movements in Korea and East Asia with significant international presence. At this religious studies event Bop-U Stabnau, the priest of the Wŏn temple in Regensburg, introduced a small group to the theory and praxis of Wŏn Buddhism.

Encountering Religion - Cao Đài, May 15th, 2017 (Workshop)

With: Nguyễn **Thành Tâm**

Scientific management: Lukas Pokorny (University of Vienna)

Cao Đài or Caodaism is among the largest religious traditions in Vietnam with approximately 3 million adherents. 30,000 of them live in diaspora. Since its foundation in 1926 Cao Đài has played an important role in Vietnamese society. Its self-concept is strongly based on Buddhism,

Confucianism, Daoism, Christianity and Islam, but also on Kardecian Spiritualism. This was the first time a delegation of the Tây Ninh Holy See branch, led by its current head 'Cardinal' (đầu sư) Nguyễn Thành Tám came to Europe. At this event the audience was invited to participate in a discussion with high-ranking representatives of this movement and to gain insights into this significant and new religious protagonist in East Asia. Scientific management: Lukas Pokorny

Discussing Ethnographic Research with Jérémy Jammes, May 16th, 2017 (Workshop)

Scientific management: Lukas Pokorny (University of Vienna)

In this Workshop Prof. Jammes was focusing on his ethnographic research in Southeast Asia (Vietnam, Cambodia, Thailand and Brunei) having twenty years of experience in this field. Particular attention was paid to Cao Đài. Prof. Jammes shared his methodological knowledge as an anthropologist of religion, who participates in transnational movements. Scientific management: Lukas Pokorny

The Religious Foundation of Human Rights: Georg Jellinek (1851- 1911), June 9th, 2017 (Workshop)

With: Francesco **Ghia** (Professor for Political Philosophy at the University of Trento)

On June 9th, 2017, a study day with Francesco Ghia (Professor for Political Philosophy at the University of Trento) on the topic "The Religious Foundation of Human Rights: Georg Jellinek (1851-1911)" was hosted by the department of Fundamental Theology in collaboration with the research platform RaT. The talk focused on the renowned Austrian philosopher and theorist of constitutional law Georg Jellinek. In his lecture Francesco Ghia elaborated on Jellinek's understanding of law as "ethical minimum", which, however, always remains dependent upon a given ethos which cannot be produced but only recognized by law. The main topic was Jellinek's historical reconstruction of the origins of the rights of the individual, which rejected the contemporarily common ascription of the human rights of the *Déclaration* from 1789 to Rousseau's influence.

According to Jellinek human rights, with their emphasis on individual freedom and equality, are more likely to have their foundation in the religious freedom of the American Declaration of Independence and the American Constitution, whose nonpolitical but religious origin lies in Protestantism. Jellinek's interpretation of the religio-historical genesis of human rights was emphasized, on the one hand, in order to demonstrate the relevance of Jellinek's approach of looking for the importance of religious phenomena where they are not suspected at first. On the other hand, the thesis of a religious origin of political rights became the starting point for further discussions on the necessity of the self-limitation of the state with respect to the ethical domain of conscience, whereby the current relevance of this self-limitation reaches up to the threat of the loss of the difference between the public and the private sphere in the postmodern era.

The doctrine of Apokatastasis. A reconstruction of the history of the concept and an attempt at a philosophical interpretation, June 10th, 2017 (Workshop)

With: Francesco **Ghia** (Professor for Political Philosophy at the University of Trento)

In the context of the second part of the block seminar for graduate, doctoral and habilitating students that took place on Saturday June 10th, 2017, at Melk Abbey, Francesco Ghia held a lecture headed "The doctrine of Apokatastasis. A reconstruction of the history of the concept and an attempt at a philosophical interpretation". Francesco Ghia, who is Professor for Political Philosophy at the University of Trento, examines authors like Humboldt, Rosmini, Troeltsch, Weber and Jellinek in particular in the course of his research. In his lecture, he treated the history of the theological concept "apokatastasis" since Origen – the doctrine of the restoration of all things at the end of time. Starting from the central question as to the possibility of universal salvation Ghia reconstructed the debate around this controversial theologumenon from late Antiquity to Dante, Leibniz, Kant, Lessing, Herder, Hegel up until the

20th century (Bonhoeffer, Taubes) and present times. In the course of the discussion following the lecture the necessity of a renewal and actualization of the theological questions to which the doctrine of apokatastasis is linked was stressed above all: the challenge of thinking an alliance between man and God which persists even when broken.

The Post-Secular City. The New Secularization Debate, June 21st, 2017 (Workshop)

With: Paolo **Costa** (Senior Researcher at Fondazione Bruno Kessler in Trento and Senior Research Fellow at the research platform Religion and Transformation in Contemporary Society in Vienna and Visiting Fellow at the Institute for Human Sciences (IWM))

On June 21st, 2017, a study day with Paolo Costa took place in English on the premises of the research platform. He is currently Senior Researcher at Fondazione Bruno Kessler in Trento and Senior Research Fellow at the research platform Religion and Transformation in Contemporary Society in Vienna. Costa is a renowned expert on J. Habermas and Ch. Taylor whose book *A Secular Age* he translated into Italian in 2009. At the moment he is working on his project "The Post-Secular City: Religious Pluralism, Global Consumerism, and the Future of Democracy" in the context of his Visiting Fellowship at the Institut für die Wissenschaften vom Menschen (IWM). During the study day, he shared aspects of his current research on the secularism debate with the participants. His talk focused on alternative perspectives or rather paradigm shifts as to the standard theory on secularism and on how religion and modern secular rationality could be put in a different relation to each other aloof from assumptions in sociology of religion that have been overcome. Instead of deducing a total loss of meaning as a consequence for religion from the historical process of modernization, it could be more fruitful to see modernity not so much as a history of decline in which narratives lose every meaning but to understand it as cultural innovation allowing for the reconstruction and productive rethinking of the contingency in the genesis and development of religion.

Religious Unmusicality: What Does it Mean? And Does it Matter?, June 26th, 2017 (Workshop)

With: Paolo **Costa** (Senior Researcher, Fondazione Bruno Kessler, Trient; Research Fellow at the research platform Religion and Transformation in Contemporary Society as well as Visiting Fellow at the Institute for Human Sciences(IWM))

On June 26th, 2017, a study day entitled "Religious Unmusicality: What Does it Mean? And Does it Matter?" with Paolo Costa (Senior Researcher, Fondazione Bruno Kessler, Trient; Research Fellow at the research platform Religion and Transformation in Contemporary Society as well as Visiting Fellow at the Institut für die Wissenschaft vom Menschen) took place at the research platform RaT. The concept of religious unmusicality dating back to a private letter from Max Weber to Ferdinand Tönnies from 1909 was brought up by Weber in order to express his own experiences of estrangement relative to spirituality and religion. Simultaneously, by maintaining the difficulty of the articulation this concept reflects the then emerging possibility of living an authentically areligious life. First Paolo Costa introduced the topic by asking about the reasons enabling one to become estranged from something that used to be familiar. Alongside the remaining mysterious aspect, approaches were discussed that could be opened up by others, whereby the issue of a lack of self-receptivity emerged.

But Costa showed that upon closer examination this seems to depend on the ability of resonating with the affective part of the religious experience on the one hand and on the necessity of participation on the other hand. The dimension of the so-called upstream disagreement, which was explained through music, was a further focal point. Here the attention was turned to the functioning of corporeity as a bridge and to the essential aspect of self-abandonment. At the same time Costa emphasized that when the experience of being deeply moved fails to happen, no translation - in the sense of some form of verbalization - can be achieved that would make the experience-related dimension accessible externally. Therefore, the articulation through which the relation of resonance remains central seemed to constitute the core element of the upstream disagreement of religious unmusicality.

Prayer, Pop and Politics: researching post-migrant religious youth culture, September 29th-30th 2017 (Workshop)

With: Astrid **Mattes** , Christoph **Novak**, Rdiger **Lohlker** (University of Vienna); Christine **Hunner-Kreisel** and Jana **Wetzels** (University of Vechta), Andreas **Tunger-Zanetti** (Universität Luzern), Martina **Loth** (Universität Münster)

Both in migration studies and in religious studies there is an increased interest in research on the religious engagement of (post-) migrant youth. While the first are for example concerned with identity politics, processes of boundary drawing and minority representation, the latter focus on issues of a changing religious landscape and the diaspora situation of religious communities. From both scholarly perspectives, developments in youth culture are crucial to understand the consequences of the renewed role of religions in Western societies. Here, young people set a course for the future development of religions among their peers and through pop cultural practices and artefacts.

This workshop brings together scholars from different disciplines, interested in empirical research on migrant religious youth culture. We are interested in a broad spectrum of research questions, from macro-sociological perspectives covered in large scale surveys to micro-perspectives on individual aspects of migrant religious youth culture.



RAT-CONGRESS: RETHINKING EUROPE WITH(OUT) RELIGION, 2012

3.2.6. Conferences

Values – democracy – religion in the society shaped by migration [Orig.: Werte – Demokratie – Religion in der Migrationsgesellschaft], November 4th 2011 (Conference)

Coordination: Department of *Practical Theology*, the Faculty of Catholic Theology in cooperation with RaT

Against the divinity Christi – a disputation between Christian and Islam theology [Orig.: Wider die Gottheit Christi – ein Streitgespräch zwischen christlicher und islamischer Theologie], May 29th 2012 (Conference Muhammad Al-Ghazali)

With: Leijla **Demiri** (Islamic Theology/University of Tübingen), Andreas **Feldtkeller** (Religious Studies/Humboldt University Berlin), Ingeborg **Gabriel** (Interreligious Dialogue/University of Vienna), Helmut **Hoping** (Theology/University of Freiburg), Milad **Karimi** (Islamic Philosophy and Theology/University of Münster), Rüdiger **Lohlker** (Oriental Studies/University of Vienna), Jan-Heiner **Tück** (Theology/University of Vienna)

The symposium was held on the occasion of the 900th anniversary of the death of Muhammad Al-Ghazali to foster the interreligious dialogue between Christian and Islamic theologians.

Conference of the Austrian Society for Church Law "Freikirchen in Österreich" (Juridicum), November 28th 2013 (Conference)

With: Johannes Fichtenbauer (Evangelische Allianz), Brigitte Schinkele (University of Vienna)

Coordination: Department of Legal Philosophy, Religion and Law of Culture (University of Vienna), Society for church law and „Freikirchen Österreichs“

At the conference the judicial path of the official authentication and its effects were illuminated, including open questions concerning religious education, education of religious education teachers and pastoral care in hospitals and at the military. In the contribution of Brigitte Schinkele she stressed deficits of the current law on religion, especially with respect to the formation of groups according to the confession („Bekenntnisgemeinschaften“). Johannes Fichtenbauer on the other hand focussed on the oecumenic importance of the official authentication, as he identified burdens that arose from history and its symbolic meaning which accrued from them.

Third conference of the members of RaT with the topic "Rethinking Europe with(out) Religion III ", May 16th 2014 (Conference)

With: Gerhard **Langer**, Marianne **Grohmann**, Rüdiger **Lohlker**, Martina **Roesner**, Jakob **Deibl**, Wolfram **Reiss**, Martin **Rothgangel**, Astrid **Mattes** (all from the University of Vienna), Katharina **Limacher** (University of Luzern) and Karsten **Lehmann** (Kaiciid-Centre)

Meister Eckhart – Subject and truth [Orig.: Meister Eckhart - Subjekt und Wahrheit], October 17th 2014 (Conference)

With: Christian **Ströbele** (University of Tübingen), Freimut **Löser** (University of Augsburg), Andrés **Quero- Sánchez** (University of Erfurt)

Modernity and the Variety of Reformations [Orig.: Die Moderne und die Vielfalt christlicher Reformbewegungen. Modernity and the Variety of Reformations], June 12th 2015 (Conference)

With: Hans **Schelkshorn** (University of Vienna), Herman **Westerink** (Nijmegen), Gerrit **Steunebrink** (Nijmegen), Ron **Rittgers** (Valparaiso/USA), Antonio **Senent de Frutos** (Sevilla) and Inigo **Bocken** (Nijmegen)

Coordination: Hans Schelkshorn, Herman Westerink in cooperation with RaT

Of the European Society of Women in Theological Research (ESWTR) Translation - Transgression - Transformation, August 23rd-26th 2017 (Conference)

Coordination: ESWTR in cooperation with RaT

The *European Society of Women in Theological Research* (ESWTR) explores borderline situations in biblical, ethical and interreligious terrain. Women in Europe have been and continue to be border crossers concerning religion. Voluntarily or involuntarily they leave their familiar environment and dare to venture into the unknown. These border crossings by female migrants (wanderers) are an impulse for movement and change of traditional thinking patterns and habits within the European societies and among religions. To “translate” something from one time and culture into another means to widen horizons and that contains undreamt potentials of hope. But “translation” is also risky: Borderlands can become a place for the experience of God as well as for the remoteness of God.

The ESWTR’s (“European Society of Women in Theological Research”) congress questions the inclusions and exclusions that are connected to the transformation processes in a religiously plural Europe. With its deliberately theological perspective it wants to make a contribution to the public debate on migration in Europe.

Within the process it marks three borderlands, which are to be sounded out and explored through border crossings:

- 1.) Biblical border crossings: Translation as bridge building between the familiar and the foreign.
- 2.) Ethical border crossings: Migration as a borderline experience.
- 3.) Interreligious/interdenominational border crossings: Dialogue between the religions and denominations as impulse for change.

Living and learning from and with refugees [Leben und Lernen von und mit Flüchtlingen], September 19th-20th 2017 (Conference)

Coordination: Department of practical Theology in cooperation with RaT

Organization: **Regina Polak** (University of Vienna)

The conference is part of a research project with the same title. The aim of the project is to support positive national- and Europe-political framings and narratives on the topic of integrations of refugees in Europe via transdisciplinary dialogue. The foundation is provided by an empirical research project which was established in cooperation with students from various fields of studies and which focussed on experiences in chaperonage of refugee via Christian, Jewish and Muslim religious communities, or rather experiences of teachers in public and private schools that were evaluated and scientifically reflected upon. Results were discussed at the conference.

3.2.7. Panel discussions

Religions for Europe. What contribution may religions make for the „project Europe“? [Orig.: Religionen für Europa. Welchen Beitrag können Religionen für das Projekt Europa leisten?], January 24th 2012 (Panel discussion)

With: „Orientierung“-editor Maria Katharina **Moser**, Bishop Michael **Bünker**, chief rabbi Chaim **Eisenberg**, Bishop vicar Nicolae **Dura**, Bishop Manfred **Scheuer** and Zekirija **Sejdini**, Chairmen of the Schura-council of the Islamic denomination in Austria

Philosophical – religious education as a duty of schools? [Orig.: Philosophisch-religiöse Bildung als Aufgabe der Schule?], January 21st 2015 (Panel discussion)

With: Claus **Reitan** (moderation), Ednan **Aslan**, Monika **Jakobs** (University of Luzern), Andrea **Lehner-Hartmann**, Konrad Paul **Liessmann**, Martin **Rothgangel**, Hans **Schelkshorn** and Jörg Henning **Schluß** (except from Monika Jakobs all participants are from the University of Vienna).

The new Austrian act of islam 2015 – great success or unconstitutional law? [Orig.: "Das neue österreichische Islamgesetz 2015 – großer Wurf oder verfassungswidriges Gesetz?], September 11th 2015 (Panel discussion)

With: Wolfram **Reiss** (University of Vienna), Fuat **Sanag** (Head of the Islamic denomination in Austria), Stefan **Schima** (University of Vienna)
Coordination: Wolfram Reiss, in cooperation with EMS and CEURABICS

Ethics and religious education for all in the course of the series forum, time and faith [Orig.: Ethik und Religionsunterricht für alle" at Forum Zeit und Glaube], October 28th 2015 (Penal discussion)

With: Hans **Schelkshorn** (University of Vienna), Andrea **Lehner-Hartmann** (University of Vienna) and Martin **Rothgangel** (University of Vienna)

3.2.8. Book launches

"Religion in Austria", Volume 1 (Hg. Hans Gerald Hödl, Lukas Pokorny), November 15th 2013 (Book launch)

With: the editors Hans Gerald **Hödl** and Lukas **Pokorny** (both University of Vienna)

„The concealed mosque. To the visibility of Muslim houses of prayers in Vienna“ [Orig.: Schuller, Josef Peter: "Die verborgene Moschee. Zur Sichtbarkeit muslimischer Gebetsräume in Wien"], December 13th 2013 (Book launch)

(Anwendungsorientierte Religionswissenschaft Bd. 4). Reiss, Wolfram / Bechmann, Ulrike (Hg.), Tectum Verlag 2013, December 12th 2013.

Il giovane Hegel e Paolo. L 'amore fra politica e messianismo, November 19th 2014 (Book launch)

With: Isabella **Guanzini** (University of Vienna) and Marizio **Pagano** (Università degli Studi del Piemonte Orientale), Kurt **Appel** (University of Vienna)

3.2.9. Selected upcoming events

SIMAGINE start up meeting. Social Imaginaries between Secularity and Religion in a Globalizing Wrld, November 1st -3rd 2017 (Workshop)

*With: Laurens **ten Kate** (University of Humanistic Studies Utrecht, the Netherlands), in Utrecht, Netherlands*

Interspace: Psychoanalysis and Mysticism in Michel de Certeau, November 11th 2017 (Workshop)

*With: Martin **Eleven**, Research Platform RaT and Georg **Gröller** (Wiener Arbeitskreis für Psychoanalyse (WAP))*

Is There Anything New under the Sun in Polemics? Change and Continuity in Jewish-Christian polemics from Late Antiquity to, November 14th -15th 2017 (Workshop)

*With: Gerhard **Langer** (University of Vienna), Department of Jewish People (Hebrew university of Jerusalem , Israel)*

Religious experience, secular reason and politics near 1900. [Orig.: “Religiöse Erfahrung, säkulare Vernunft und Politik um 1900”], November 16th -17th 2017 (Conference)

*With: Hans **Schelkshorn** (University of Vienna), Department of Christian Philosophy and the University Nijmegen*

Management of Religious Diversity in European. New Challenges for state institutions, religious communities and academic research in countries of the migration routes: Greece, Austria, Denmark. November 24th -27th 2017 (Congress)

*With: Wolfram **Reiss** (University of Vienna)*

3.3. Third-party funding

3.3.1. Projects by / in cooperation with RaT 2010-2017

2011

“Mapping Religions in Vienna I”

Project leader: Hans Gerald Hödl

Participation and cooperation: Ednan Aslan, Karl Baier, Astrid Mattes, Regina Polak, Wolfram Reiss, Simon Steinbeiss

International cooperation partners: Lukas Pokorny (University of Aberdeen), Martin Baumann (ZRWG)

Funding: The project “Mapping Religions in Vienna I” was financed by the *Staatssekretariat für Integration*, affiliated to the Federal Ministry of the Interior and by the *Jubiläumsfonds* of the City of Vienna. Six research assistants were employed for 5 months at 16h/wk.

Duration: 2011-2012

Content: The project “Mapping I” collected and presented comprehensive data about religious groups in Vienna from the neutral perspective of religious studies. Meanwhile, the database counts more than 800 data-set entries. Some of the data on Islamic institutions were transferred from a research project conducted at the Department of Islamic Religious Teaching at the University of Vienna, led by Ednan Aslan. The data are published on an interactive website (<http://kartrel.univie.ac.at>) that shows Vienna's religious landscape. The project was also the basis for Mapping Religions in Vienna II.

„Past, Present and Future Religious Prospects in Vienna, 1950-2050“

Project Leader: Caroline Berghammer, Vienna Institute of Demography (VID) at the Austrian Academy of Sciences.

Funding: Vienna Science and Technology Fund (WWTF)

Project Duration: 2011-2014.

Content: The project by **Caroline Berghammer** *Past, Present and Future Religious Prospects in Vienna, 1950-2050* (WIREL9) aims to reconstruct, analyze and forecast the religious composition of the population of Vienna. Besides demographic dynamics – migration, fertility, and marital behavior in respect to religious confession – the social coefficients of conversion and leaving of the Church are considered.

2012

"Orthodox Christianity and Politics: Multiple Secularisms, Political Norms and Traditional Religions"

Project leader: Kristina Stoeckl

Participation and cooperation: Sieglinde Rosenberger

International cooperation partners: IWM, Center for the Study and Documentation of Religions and Political Institutions in Post-secular Society (University of Rome Tor Vergata).

Funding: The project was funded by an APART scholarship of the Austrian Academy of Sciences.

Duration: 2012-2015.

Content: The overall aim of the research-project "Orthodox Christianity and politics: multiple secularisms, liberal norms and traditional religion" is to investigate religion-state relations in the context of Orthodox Christianity, thus exploring the normative-theoretical and conceptual challenges that traditional religious arguments pose to contemporary debates on religion and politics and post-secularism. In particular, the research project contributes to the definition of 'multiple secularisms of modern democracies' (Alfred Stepan) with regard to Orthodox Christianity through the study of religion-state relations in Greece, Russia, Ukraine and Orthodox diaspora communities.

„Muslim Youth Organizations in Vienna and their Role in Processes of Social Integration“

(Orig.: „Muslimische Jugendorganisationen in Wien und ihre Rolle im Prozess der gesellschaftlichen Integration“)

Research Grant for Astrid Mattes', Supervision: Hans Gerald Hödl

Duration: 2011-2012

Content: The central research question of this project is: Which motives, means and opportunities for participation do Muslim youth groups in Vienna open up to their members? Starting from the assumption that civil participation is directly related to processes of societal integration. Following Bourdieu's conceptualization of the social field, processes of integration are understood as negotiations over (social) capital. While first generation immigrants are primarily concerned with basic steps in integration processes, second generations are required to balance societal expectations of assimilation and multiple belongings. Civic participation is considered as a key element in this balancing act. To understand the role of religion for participation, this study investigates Muslim youth groups in Vienna using qualitative social scientific methods (participatory observation, interviews, content analysis). The results of this research contribute to the debate on the relation of religion and integration processes.

"One truth in many modes: the systematic foundation of the relationship between natural reason and revealed theology in Meister Eckhart's Latin writings"

Project leader: Martina Roesner

Participation and cooperation: Kurt Appel, Christian Danz, Rudolf Langthaler

International cooperation partners: Loris Sturlese (University of Salento), Silvia Bara Bancel (Universidad Pontificia Comillas)

Duration: 2012-2014.

Funding: Lise Meitner stipend (FWF).

Content: The question of the relationship between truths of natural reason and revealed truths is a problem that dates back to the very origins of Christianity. From the late 12th and early 13th century onwards, the reappropriation of Aristotelian philosophy, which had been unknown to the Latin West since late Antiquity, brings about an important epistemological paradigm shift. Based on Aristotle's idea of an irreducible pluralism of scientific object-spheres and principles of knowledge, 13th century scholasticism replaces the vertical hierarchy between theology and profane sciences by a horizontal scheme, where revealed theology is only one science among others. Most scholastic thinkers of the 13th and early 14th century try to avoid a conflict of disciplines by conceding that philosophy can come to know certain fundamental properties of God by means of natural reason only, whereas the knowledge about the central doctrines of Christian faith, especially the Trinity and the Incarnation, are considered the exclusive privilege of revealed theology. Meister Eckhart, by contrast, develops in his Latin writings an epistemological scheme in which the delimitation between scientific disciplines is not defined in terms of object-spheres but in terms of form and method. In his eyes, the Old Testament, the New Testament and Aristotelian philosophy have identical content and differ only in their respective forms of exposition. The individual people and events mentioned in Holy Scripture can claim to convey truth only insofar as they appear as exemplary realizations of laws and principles that enjoy universal validity in the domain of metaphysics, natural philosophy, ethics and art. The project is based on the hypothesis that this specific interpretation of the relationship between theology and natural knowledge is the expression of a new system of epistemological categories, especially with regard to the notions of individuality and universality, contingency and necessity, which are ultimately rooted in Eckhart's anthropological thesis of the complex unity between the singular, hyper-contingent "I" and the empirical, created person. Moreover, the project sustains the thesis that Eckhart's idea of a perfect convertibility between revealed and natural truth implies the concept of a performative science which provides a transcendental framework for all the other disciplines. With respect to the choice of topic of the platform, one issue is especially highlighted: to what extent can Eckhart's relationship between revelation and metaphysics be integrated into today's dialogue between religious and secular reason?

2013

„Commentary on Friedrich W. Nietzsches *Die Fröhliche Wissenschaft*“

Project leader: Hans Gerald Hödl

Participation and cooperation: Kurt Appel, Rudolf Langthaler

International cooperation partners: Marie Luise Haase (Humboldt-Universität Berlin), Martin Stingelin (Technical University Dortmund), Andreas Urs (Heidelberg Academy of Sciences and Humanities),

Funding: FWF.

Duration: 2013-2018.

Content: The application refers to ongoing work on the *Nachberichtsband* (supplementary volume containing commentary, annotations and further documents) of Volume 2, *Die Fröhliche Wissenschaft*, of the fifth section of

the critical edition of the works of Friedrich Nietzsche (henceforth: KGW). Friedrich Nietzsche's work *Die Fröhliche Wissenschaft* (henceforth: FW; first print: 1882) is one of the great books of Western thought. It contains, among other topics, critical reflections on truth, knowledge, morality and religion; actually, it is a key text on the relationship of modernity and religion. FW also includes inquiries into the field of aesthetics and expositions on the stages of culture. Within this state-of-the-art critical edition, all text volumes will be accompanied by a respective *Nachberichtsband*. In the present case, it will comprise a philological commentary, a detailed description of the composition of the first print of FW, annotations referring to the context of the book within Nietzsche's work, to the sources used by Nietzsche, to the work's place in the history of ideas and finally to perspectives which will introduce this opus into today's discourse on the relation between religion and modernity as the central topic of Europe.

2015

"MORALIST INTERNATIONAL. Moral Conservative Traditionalists, Russian Orthodoxy and Transnational Alliances: Towards a Political Theory of Moral Conflicts"

Project leader: Kristina Stoeckl in cooperation with RaT.

Funding: European Research Council (ERC) Starting Grant (StG), SH 5Project duration: 2016-2021.

The project earned the **START-Price of the FWF** in 2015 first, which was the steppingstone for the **ERC Grant** in the same year.

Content: The MORALIST INTERNATIONAL project proposes the study of a hitherto under-researched phenomenon in the field of religion and politics: the rise of traditionalists, i.e. religious actors who rely on the conservative religious and political establishment in their respective home-countries, co-opt political and civil society actors, and forge transnational alliances, thereby inaugurating a new kind of religious politics which has not yet been studied and theorized in depth. The project will explore the agenda and transnational networks of traditionalist moral conservative actors from the perspective of the Russian Orthodox Church and its connections with the Russian political establishment on the grounds that it is necessary to understand the role and the resources of Russian politics and Orthodox religion in order to assess correctly the scope of this "moralist international" and the challenge it poses to liberal democracy. The research will analyse traditionalist actors and their ideas with regard to the three main areas where religious-moral conflicts emerge – religious symbols & free speech, sexuality & gender, and bioethics & biotechnology – and across four international institutional settings – the United Nations Human Rights Council, the Council of Europe, the European Court of Human Rights, and forums of inter-religious dialogue like the World Council of Churches. Adopting a contextualized political theory approach, the project will develop on the basis of the empirical and theoretical insights drawn from this case-study a reflexive political pluralist model of moral conflicts. This model offers an innovative extension to political liberalism inasmuch as it assesses within the political liberal framework the new reality of majoritarian, transnational traditionalist politics.

“International Conference Religious Fundamentalism”

Project leader: Isabella Guanzini

Funding: Zukunftsfonds der Republik Österreich.

Project duration: 4.-6.11.2015.

Content: The congress included four thematic areas and sections: The first area investigated the “Conditions of Fundamentalism and theoretical clarifications (theoretical and empirical questions)”. The second thematic area concerned “Religiously motivated fundamentalist positions (fundamentalism within different religious traditions)”. The third area was the “Round Table / Panel discussion: Islamist Radicalization of youth in Europe: Scientific analysis and political approaches”. The fourth main theme was “Fundamentalism as a challenge for Education (the capacity for plurality and pluralism in religious education)”. The fifth area, which was very important for the whole conference concerned “Religious Foundations against Religious Fundamentalism (How do religions argue against fundamentalism within their normative parameters?)”.

The challenge posed by this conference was to ask *what resources can already be found within various religions in order to argue against the new tendency towards fundamentalism*. The task was to investigate various fundamentalist positions and outline possible civic responses to it that include religious self-understanding and expressions of faith in the public square.

The round table was aimed at a broader public audience and was attended by members of the Austrian press.

2016

“Vienna Observatory of Applied Research on Terrorism and Extremism (VORTEX)”

Project leader: Rüdiger Lohlker

Cooperation: Department of Oriental Studies, Research platform RaT, LibForAll-Foundation.

Funding: Bundesministerium für Inneres (BMI) of Austria.

Project duration: 2015-2016.

Content: The project focuses, on the one hand, on analyses of jihadist online strategies and, on the other hand, on the development of alternative, Islamic legitimate contents. This project shall succeed through the collaboration with the LibForAll-Foundation (Jakarta ; with branches in Winston-Salem, Kairo, Leiden, Magelang) in alliance with the world’s biggest Islamic organization Nahdlatul Ulama in Indonesia, which propagates a pluralistic, tolerant Islam.

„Liberal Tolerance? On the Political Dealings with Freedom of Opinion, Press and Religion in the context of the Shock of Religiously Motivated Violence” (Orig.: “Zum politischen Umgang mit Meinungs- und Religionsfreiheit im Schock religiös motivierter Gewalt”)

Project leader: Sieglinde Rosenberger

Cooperation: Katharina Götsch, Astrid Mattes

Funding: Zukunftsfonds der Republik Österreich. Project duration: 2016-2017.

Content: The two terrorist attacks in Paris in 2015 – on the one hand on the French satirical magazine Charlie Hebdo and the Hyper Casher supermarket and on the other hand on the concert hall Bataclan, the Stade de France as well as multiple cafés, restaurants and bars – have put Europe in a state of shock. Hundreds of thousands of people took to the streets. In the political public reactions of politicians, intellectuals and religious communities many appealed to “European values” such as freedom and tolerance in particular – as emotionally charged and empty words but also as concepts that have been filled, negotiated and interpreted content-wise. The project team has examined public statements and media reports on both attacks in a comparative case study and has analyzed the formulated research questions in the national context of Austria:

- How are European values – especially tolerance – discussed publicly in the aftermath of religiously motivated violent occurrences?
- Are there semantical fillings of the concepts “European values” and “tolerance”? And in what different ways do they occur in those two cases?
- How can the differences among the sociopolitical reactions to those two incidences be better understood?

On September 12th 2016, the project assistant Katharina Götsch presented the first preliminary results of the investigation at the 4th Annual Conference of the Research on Migration and Integration in Austria, which was hosted by the ÖAW (Austrian Academy of Sciences). Furthermore, a policy letter for the Austrian Society for European Politics (Österreichische Gesellschaft für Europapolitik, ÖGfE) (<http://oegfe.at/wordpress/>) was composed that was directed at political decision-makers, the media and the interested public and was published in the middle of November 2016 (around the anniversary of the devastating terror attacks that took place in Paris on November 13th, 2015). In it several recommended actions were formulated under the title “European Values against Radicalization and Violence? Political Reactions on Religiously Motivated Terrorist Attacks”. At last, a paper headed “Religion, Violence and Concept(s) of Tolerance. Political Reactions on Terrorist Attacks” was published in the open access journal Politics, Religion & Ideology.

“Politics of Belonging in Diverse Spaces: Qualitative Analysis of Narratives about Daily Life and Local Space of Autochthon Muslims in their Early Adulthood Living in Diverse Areas in Zurich and Vienna”

DOC-research grant by the Austrian Academy of Science for Christoph Novak’s doctoral thesis.

Supervisor: Sieglinde Rosenberger

Funding: Austrian Academy of Science (ÖAW). Project duration: 2016-2019

Content: This project critically addresses the identity/identification-work of young, self-identified Muslims living in diverse areas of Zurich and Vienna from a postcolonial and postmigration perspective. Based on analyses of biographical narratives and visual data produced by the research participants, the project focuses on individuals’ politics of belonging. It asks which effects a linguistically, ethnically, and religiously

diverse local setting has on the ways racialised inhabitants position themselves in relation to socially constructed collectivities.

Religion and Diaspora - The Korean Community in Austria

Project leader: Lukas Pokorny

Assistance: Sang-Yeon Loise Sung

Funding: Baijin Trading (Seoul).

Runtime: 2016-2017

Content: This project is an ethnographic research exploring Korean diasporic religion in Austria. Specifically, it studies the currently active Christian Protestant (Korean Methodist Church; Korean Vienna Gospel Congregation; Korean Presbyterian Church; Protestant Jungdong Church; Full Gospel Church; Korean Protestant Church [Vienna, Salzburg/Linz, Innsbruck, Graz]) and Catholic Korean churches in Austria, examining their role in Korean community building and construction of an ethnic identity, as well as their impact on and accommodation within the host society.

2017

Social Imaginaries between Secularity and Religion in a Globalizing World (SIMAGINE)

Project leader: Laurens ten Kate and Hans Alma (both University of Humanistic Studies, Utrecht) in cooperation with RaT and 9 further international and interdisciplinary research institutions.

Funding: Netherlands Organization for Scientific Research (NOW)

Project duration: 2017-2020.

Content: The precarious relationship between religion and secular modernity is a generic element of societies in the 21st century: they are characterized by their social and cultural “super-diversity” caused by globalization. The multiple encounters and confrontations between groups and individuals relate to what was shaped by social imaginaries. This involves shared implicit assumptions that often implicate moral and religious claims of the society we are part of: claims about the values of a society and about the way it should be organized. Social imaginaries do not refer to explicit doctrines or beliefs but to the concrete

and contingent way in which a society imagines its subtle presumptions and ideals. Therefore, social imaginaries represent “lived spaces” in which humans share and contest the meaning of their existence. The central research question of the project is: What can the concept of social imaginaries in recent cultural theory, religious studies and theory of globalization contribute to an analysis of an intercultural and highly diverse society which embodies a complex composition of secular and religious components? Based on this question the project engenders its research following theoretical and empirical lines and focuses, in the light of globalization, on social imaginaries in urban and virtual environments.

The Visual Culture of Sufism in Vienna: Insights into the Culture of the Sight of Mystical Islam Illustrated by the Example of the Halveti-Dscherrahi and the Chisht (Orig.: Die visuelle Kultur des Sufismus in Wien: Einblicke in die Blickkultur des mystischen Islam am Beispiel der Halveti-Dscherrahi und der Chishti)

Project leader: Lukas Pokorny

Assistance: Sara Kuehn

Funding: Kulturabteilung der Stadt Wien, Wissenschafts- und Forschungsförderung (MA7)

Runtime: 01/2017-06/2017

Content: Even though Islam, as well as Judaism and Christianity, has a tradition of prohibiting and destroying images, images play an essential role in the religious praxis of coping with life's difficulties. In relation with the social debate on the Muhammed caricatures and the destruction of precious cultural assets by the terror organization Islamic State in the Middle East it is important to make the visual and material culture of the mystic elements of the Muslim milieu accessible to an interested public. This is why the project aims at providing an insight into an important domain of the imageology of mystical Islam in Vienna. This is supposed to occur exemplarily through the examination of the visual culture in the praxis

of the two Sufi groups based in Vienna, the Halveti-Dscherrahi Brotherhood and the Chishti Order. In this context, one central working hypothesis of the research is that visual culture and religious practice represent a counter-movement to religious fundamentalism and a motor of religious pluralization.

The Peace Pagoda in Vienna: A Survey of the Buddhist Order Nipponzan Myohoji in Austria

Project leader: Isabelle Prochaska-Meyer, in cooperation with Lukas Pokorny.

Funding: Kulturabteilung der Stadt Wien, Wissenschafts- und Forschungsförderung, MA 7.

Project duration: 02/2017-12/2017.

Content: The Nichiren-based Buddhist order Nipponzan Myōhōji was founded in 1917 by the Japanese monk Nichidatsu Fujii (1885–1985). At present the group comprises about 1,500 monks and nuns as well as close-knit lay supporters worldwide. Major components of the group's peacebuilding agenda include peace walks (e.g., in commemoration of the end of World War II), individual and collective recitation activities and the establishment of the so-called Peace Pagodas, currently numbering around eighty worldwide. In 1983, one of the earliest of these massive Pagodas was erected in Vienna, the same year that Buddhism was formally recognized as a religion by the Austrian authorities. In fact, the development of Nipponzan Myōhōji, and especially the Vienna Peace Pagoda, is closely entwined with the general history and visibility of Buddhism in Austria since the early 1980s. The Peace Pagoda represents a vitally important Buddhist institution in Austria. Likewise, Nipponzan Myōhōji's Peace Pagoda is an essential symbolic domestic landmark of the international peace movement and the growing acceptance of religious diversity at the time, as well as an important rallying point for interdenominational and interreligious dialogue. Discussions pertaining to the establishment of the Vienna Pagoda under Nipponzan Myōhōji's administration included high-ranking Nipponzan Myōhōji dignitaries on one side, and representatives of Austria's political elite, such as Bruno Kreisky (then Chancellor), Rudolf Kirchschläger (then President), and Helmut Zilk (then Minister of Education, later Mayor of Vienna), on the other, all of whom took particular interest in the realization of the building project and the vision of peace and religious tolerance attached to it.

Magomed al-Shishani – Ways out of the Extremism-Trap: Possibilities for Prevention

Project leader: Rüdiger Lohlker.

Funding: Zukunftsfonds der Republik Österreich.

Project duration: 05/2017-09/2017.

Content: The project installed a cooperation with a young Chechen man who, on the one hand, is imprisoned because of criminal and jihadist activities but who, on the other hand, began to criticize his former convictions and now develops an Islamic alternative against jihadist ideas. The project that includes the production of video-clips and a blog in co-production with the imprisoned man will be intensively supported by youth workers and scientifically supervised by the department for Islamic Studies at the University of Vienna. Through this pilot project it is possible to initiate a process which can include also other actors within communities that are endangered by jihadist ideas.

3.3.2. Submitted projects / currently in Revision

“Religious Networks of Migrants in Viennese Civil Society”

Project leader: Karsten Lehmann.

Cooperation: Gerald Hödl, Lukas Pokorny, Astrid Mattes.

Funding: FWF. Applied

Project duration: 36 months.

Content: The project is part of a new strand of empirical research on the role of religion in the immigration-process. It will answer four central research questions: What types of religiously affiliated networks are presently in existence in Vienna? To what extent do immigrants form part of those networks? In which ways are they linked to other social networks in Vienna – be they religiously affiliated or not?

What does this mean for the role of religion in the immigration process – especially with regards to the question of integration or segregation?

The project is among the first empirical research undertakings that are systematically applying a network-approach to analyse the role of religion in processes of immigration into local civil society.

The project will collect new data on present-day religious networks in Vienna (with a particular focus on immigrants) and will be able to map their religious plurality as well as the links between religiously affiliated networks and civil society.

The project will develop an innovative theoretical approach to the role of religion in processes of integration or segregation that contributes to the present-day discussions on the social position of immigrants in Vienna and Austria.

This new approach will allow an understanding of the role of religious immigrants in Vienna that moves away from the simplistic dichotomy of integration and segregation and towards a more adequate understanding of the complexities of the present situation of religious immigrants.

The applicants propose a mixed methods approach informed by qualitative network analyses:

The project will use qualitative methods as an exploratory tool to identify the vertices of present-day religiously affiliated networks in Vienna and better understand the quality of the edges that link those vertices – primarily among each other and subsequently with regards to civil society.

On this basis, it will use a classic survey-approach to systematically collect data on existing networks and describe their structures in order to identify: (a) the central collective or individual actors; (b) their relationships to each other; and (c) the connections, distributions, and segmentations of the networks.

“Refugee Protection from Below”

Project leader: Sieglinde Rosenberger.

Funding: FWF. Applied

Project duration: 36 months.

Content: Liberal democracies across Europe are facing an illiberal trend, which is manifest in negative attitudes and restrictive policies towards refugees. At the same time, we can observe a rise of voluntary initiatives in support of refugees, even in countries where civil society structures are rather weak, and where little previous history of support for newcomers exists.

We know little about, which type of collective action these recent initiatives represent, and what the conditions are, that shape their type of actions, questions this project aims to address. The project is interested to explore whether these groups pose a challenge to the illiberal tide, i.e. whether their actions are mere acts of charity or whether they aim for bigger socio-political changes as regards the reception of refugees. Building on an opportunity structures approach, and social network theory, the project is guided by the assumption that it is a set of endogenous and exogenous factors that has an impact on the capacity of these refugee support initiatives to be active, and that is shaping their type of action.

The project follows a comparative, multiple case study approach, looking at refugee support initiatives in three main destination countries of refugees in Europe during the “refugee crisis”, namely Austria, Sweden and Hungary from 2015 onwards up to today. The comparison of these different cases will provide a comprehensive understanding of the conditions which influence, facilitate, and limit the presence of refugee support initiatives in Europe today.

The research will adapt a much needed, innovative perspective that brings social movement and volunteering research, into conversation with each other. It, moreover, will use a comprehensive approach that looks at the socio-political context refugee support groups are situated in, as well as at the endogenous factors of the groups. It will, critically engage with an interpretation eminent in research on volunteering, especially the established distinction between sociable, apolitical support action and political activism.

The project is led by Prof. Sieglinde Rosenberger from the Department of Politics at the University of Vienna. The research team will apply different methods of data collection including expert interviews, a survey with volunteers, focus group interviews and a claims analysis of documents produced by volunteers.

In a context in which immigration and refugee protection is highly contested, the project will provide a fresh perspective on acts of solidarity which have remained underexplored in literature on civil society and collective action so far. Focusing on refugee support groups, the project will detect ways to strengthen voluntary support for vulnerable groups in society. Its findings will, thus, be of relevance for social scientist as well as for activists, and policy makers.

“An Integrated and Comparative Study of the Factors Underlying the Globalization of Religion in Japan and Beyond”

Project leader: Lukas Pokorny.

Cooperation: Ugo Dessi.

Funding: FWF. Applied

Project duration: 24 months.

Content: As illustrated by previous research on globalization and religion/culture, the autonomy and stability of religious systems under conditions of accelerated globalization is increasingly called into question (relativized) by the pressure exercised by other religious systems, ideas circulating in the global cultural network, and other social systems such as politics and science. Based on the Global Repositioning model illustrated by Ugo Dessi in his recent work *The Global Repositioning of Japanese Religions* (Routledge 2017), the proposed research distinguishes between three main modalities of Japanese religions' repositioning within global society in response to relativization, which occur at the inter-religious level, the discrete-elements level, and the inter-systemic level, respectively. This project aims to develop a three-stage research agenda in order to 1) examine the genealogy, conceptual scope, function, and practical implications of factors such as changes in consciousness, power issues, and selective readings of the tradition that underlie the global repositioning of religions at the three abovementioned levels, against the backdrop of theories developed in different fields (globalization studies, religious studies, psychology, sociology, and anthropology); 2) operationalize and reassess this conceptual framework based on the case study of the Buddhist Churches of America (BCA), one of the largest Buddhist groups in the United States, which is affiliated to Japanese Shin Buddhism (Jōdo Shinshū Hongwanji-ha); and 3) approach the findings of the two previous stages of the project and the work of other scholars in the general field of religion and globalization from a comparative perspective, in order to shed light on cross-cultural similarities and differences.

Given the interdisciplinary framework and the presence of three different stages within the project, the research will be conducted with a mixed methodology, which relies on theoretical analysis (Stage 1), archival research and fieldwork (e.g., participant observation and in-depth interviews) (Stage 2), and a comparative approach (Stage 3).

To date, there is still little interest in the field of study on Japanese religions in the analytical exploration of religious hybridization/glocalization, in systemic approaches to religion under globalization, and in the constraining factors underlying religious responses to the dynamics of global society. By addressing these issues, Stages 1 and 2 of this research project are intended to break new ground in the field of research on Japanese religions. Stage 1 is also aimed to provide a valuable contribution to the theoretical study of religion under globalization, while Stage 3 aims to promote innovative research in the still underdeveloped comparative study of religion and globalization.

The Principal Investigator for this project will be PD Dr. Ugo Dessi (Leipzig University / University of Cape Town), who has researched and published extensively on this topic.

3.4. International cooperation of RaT

Over a period of 8 years, the work of the research platform resulted in a vast amount of temporary connections and meetings with scientists from different disciplines, countries and continents. In addition, a significant number of long-term cooperations with national and international research institutions have been established. The following list presents the mutual and longstanding cooperations of RaT and specifies the particular type of collaboration.

Goethe University Frankfurt am Main, DE: Institute for Philosophy of Religion (Thomas M. Schmidt, Knut Wenzel, Lutz Bachmann) and Institute for Social Sciences, specifically the new research group 'Religious Plurality' (Sighard Neckel): The cooperation included the peer-review process for volume 6 of the RaT book series and a regular exchange of ideas in recent years.

ZRWP: Zentrum für Religion, Wirtschaft und Politik (Universities of Basel, Lausanne, Luzern und Zürich, and Collegium Helveticum), CHE: The cooperation included mutual support on publications (peer-review process of RaT volume 1, exchange of reviews); informal and formal meetings to establish networks in the field of religious studies; exchange of 3 doctoral students (outgoing in September 2012: Astrid Mattes; incoming in October 2012: Veronika Lutz, Katharina Imacher) and guest speakers for RaT research symposia (Martin Baumann and Adrian Loretan); development of a third-party funded DACH project at the occasion of the RaT conference 'Rethinking Europe with(out) Religion'. Furthermore, Antonius Liedhegener from the ZRWP supported the RaT book series as one of the peer reviewers.

"Religionswissenschaftliches Seminar", Universität Luzern, CHZ: Regular collaboration with Anastas Odermatt who is a researcher at the University of Luzern and a research assistant at the SFN-project "Swiss Metadatabase of Religious Affiliation in Europe (SMRE)" have been accomplished. Odermatt supported RaT by contribution of academic articles and also as a peer reviewer for the Open Access Journal J-RaT.

Europäisches Institut für interkulturelle und interreligiöse Forschung (Vaduz/Principality of Liechtenstein), LIE: RaT, together with the 'European Institute of intercultural and interreligious research' organized the conference *Minarett und Kruzifix* and documented the results in a conference volume (see Appendix B). The institute has invited RaT to hold a follow-up conference in 2013.

Marmara University (Istanbul/Turkey), TUR: Department of Philosophy of Religion and Department of Sociology: Both departments supported RaT in finding guest speakers for the Al-Ghazali research symposium in May 2012, as well as engaging in regular scientific exchange and mutual invitations to scientific symposia.

Indonesian Consortium for Religious Studies (ICRS-Yogya), IDN: Cooperation with the director of the Indonesian Consortium for Religious Studies Siti Syamsiyatun has been initiated in the context of the research cluster of RaT dealing with "Religion within Processes of Inclusion and Exclusion". Syamsiyatun was held a guest lecture on "Politics and Religion in Indonesia: Conversation on Islam and Gender with special reference to Aisyiya's Imagineries of Womenhood" to implement an continuous cooperation with ICRS.

Institut für die Wissenschaften vom Menschen (IWM), AT: Together with the Institute for Human Sciences (IWM), RaT organized the research symposium with Charles **Taylor** in June 2012 and 2013.

European-Arabian-Network (Rehburg-Loccum): RaT participated in an EU application 2013-2016 (FP 7) for the formation, expansion and consolidation of a European and European-Arab citizens network. Participating institutions: Coordination: Protestant Academy Loccum (EAL/GE); Participants: Coptic Evangelical Organization for Social Services (CEOSS/Egypt), Sigtunastiftelsen (SE), Policy Research Center Islamic Foundation Leicester (GB), Le Liebfrauenberg/ Château du Liebfrauenberg (F), Orthodox Academy of Crete (GR), Conference of European Churches/ Commission on Church and Society (BE), Deutscher Evangelischer Kirchentag (GE), Danmission (DK), University of Vienna/ Department of Economics, Duitsland Instituut Amsterdam (DIA, NE), Georg August University Göttingen/ Theological Faculty (GE), Valamo Folk High School Institute/ Lay Academy (FI), Ekumenicka Akademie Praha (CZ), Muslimische Akademie in Deutschland (GE), St. Andrew's Biblical Theological Institute (RU).

RELIGARE (Religious Diversity and Secular Models in Europe. Innovative Approaches to Law and Policy): The network is funded by the European Commission (FP 7). Sieglinde Rosenberger presented a paper on religion and populism at a conference of RELIGARE hosted in Florence in May 2012. Julia Mourao-Permoser (Institute of Political Science) attended the RELIGARE conference in December 2012, established a network for future cooperation and participates in the project Religion at the European (RelEP).

Excellence Cluster Münster "Religion and Politics", DE: Contacts have been established e.g. with Klaus Müller and Detlev Pollak. The latter, deputy speaker of the Excellence Cluster, was invited as guest speaker to the conference 'Rethinking Europe with(out) Religion'.

University of Warsaw, Institute of Philosophy, POL: There was a variety of joint events on the topic of 'Europe's Religious and Cultural Heritage'. Jakub Kloc-Konkolowicz, one of the leading members of the institute, was also guest speaker at the conference 'Rethinking Europe with(out) Religion'.

Facoltà teologica dell'Italia Settentrionale (FTIS), ITA: Many contacts have been established, amongst them with rector Pierangelo Sequeri. Together with Sequeri the platform has applied for a Marie-Curie scholarship for Isabella Guanzini who currently works in the team of RAT post-docs.

Fondazione Bruno Kessler, Trento, ITA: Paolo Costa from the *Fondazione Bruno Kessler* who is a leading scholar in the debate on post-secularism and translator of the works of Charles Taylor was a senior research fellow at RaT in 2017. He contributed to the platform's research activities by two workshops and remains an important associate at the IWM (Institute for Human Sciences) at Vienna.

Department of “Political Philosophy”, University of Trento, ITA: The professor for Political Philosophy at the University of Trento, Francesco Ghia, has been a research fellow at RaT in 2017. Ghia enriched the research at RaT by two guest lectures on the religious foundation of human rights and on the notion of “Apokatastasis”.

University of Salzburg: Zentrum Theologie interkulturell und Studium der Religionen, AT: The ‘Center of intercultural theology’ organized the conference ‘Migration as a sign of the times. Perspectives from social sciences, philosophy, and theology’ (Salzburg, 12-14 April 2012) with the active support and participation of RaT.

Österreichische Akademie der Wissenschaften (ÖAW), AT: The cooperation has achieved the promotion of young scholars of RaT, e.g. Kristina Stoeckl who gained an APART scholarship for her project on “Orthodox Christianity and politics” (2012-2015) funded by the ÖAW. Astrid Mattes has received the “Dissertation Award for Research on Migration” (ÖAW) in 2016. Furthermore, the ÖAW and RaT organized the international Symposium “Learning to be Human for Global Times: Current Challenges from the Perspective of Contemporary Philosophy of Religion” in 2017 together with Herta Nagl-Docekal from the ÖAW.

Bundesministerium für Europa, Integration und Äußeres (BMEIA), AT: Cooperation on several levels have been established: members of RaT have participated and contributed to events of the project *Task Force “Dialog among Civilizations”* organized by the BMEIA in the year 2016. Moreover, RaT co-funded the international symposium “Religion and Migration: Current Challenges in Science and Politics” organized by RaT-member Regina Polak together with the BMEIA. The results of this cooperation were also published in an issue of J-RaT.

Zentrum für Islamische Theologie (ZIT) - Universität Münster, DE: Mouhanad Khorchide who is the head of the centre was also a member of the research platform RaT. Besides that a working group has been established through the organization of a study day in the year 2016 with Mouhanad Khorchide and Dina El Omari to prepare a joint book project on the relationship of Christian and Islamic theology.

Institut für Fundamentaltheologie, Karl-Franzens-Universität Graz, AT: The cooperation with Isabella Guanzini who is the professor of Fundamental Theology at the Karl-Franzens-University of Graz and former manager of the research platform RaT consists, on the one hand, in Guanzini’s continuous participation in events and academic contributions to projects organized by RaT. On the other hand, Isabella Guanzini is also a part of the working group established with Mouhanad Khorchide and Dina El Omari (ZIT Münster) and will contribute to the book project on Christianity and Islam.

Department „Globalization and Dialogue Studies“, University of Humanistic Studies, Utrecht (UvH), NL: The research platform RaT is a member of an international consortium established by Laurens ten Kate and Hans Alma from the University of Humanistic Studies as part of the research project on “Social Imaginaries” (SIMAGINE) funded by the Netherlands Organization for Scientific Research (NOW) in the year 2016. The consortium includes 9 different international research institutions from all over the world and was established to develop a full application to pursue the project on a larger scale as from 2019. Regular meetings and conversations between RaT members and Laurens ten Kate have taken place. Kurt Appel, Isabella Guanzini

and Jakob Deibl will participate in an international conference in Utrecht on the project of “Social Imaginaries” at the end of 2017. Through financial and academic contributions RaT is an important partner institution of the consortium. The cooperation within the consortium also include the following research institutions:

Centre Pieter Gillis, Department of Philosophy (CPG), University of Antwerp, Belgium

Centre for Migration and Intercultural Studies (CeMIS), University of Antwerp, Belgium.

Amsterdam Centre for the Study of Cultural and Religious Diversity (ACCORD), VU University, Amsterdam, NL.

Centre for Religion, Conflict and the Public Domain (CRCPD), University of Groningen, NL.

Department of Social and Cultural Anthropology (DSCA), VU University Amsterdam, NL.

Department of French (DFC), University of Cambridge, UK.

Centre for Media, Religion and Culture, University of Colorado at Boulder, USA.

Department of Religious Studies (DRSS), University California, St. Barbara, USA.

Föderation der Aleviten Gemeinden in Österreich (ALEVI), AT: RaT members attended an event by ALEVI dedicated to interreligious dialogue and also published a report on the group’s activity in the 11th RaT-Newsletter (2017). Additionally RaT supported the group’s objective to gain excellent scholars for their training course on migration and coexistence by calls for proposals.

Centre of Theology, Philosophy and Media Theory (Theo-centre), CZE: The ongoing cooperation with the centre was initiated in the year 2017 by an invitation of the co-founder of the “Theo-Centre” Martin Kočí who gave a guest lecture on Jan Patočka. The continual exchange of ideas and the strengthening of connections with researchers from Eastern Europe are the objectives of this cooperation.

Department of Religious Studies, University of Denver, USA: The longstanding cooperation with Carl Raschke – professor of Religious Studies (Denver) – was intensified in 2016 through a study day with Carl Raschke in Melk and finally by the organization of an international conference on “The Crisis of Representation” including contributions of Olivier Roy (Florence), Philipp Goodchild (Nottingham), Daniel Minch (Leuven), and Carl Raschke. The results of the conference will be published in a book project together with Carl Raschke. The productive cooperation especially concerning the relation between contemporary philosophy and theology will be continued by an invitation of Kurt Appel to Denver in 2017.

Research Unit of Systematic Theology and the Study of Religions, KU Leuven, BE: The cooperation includes the exchange of ideas and research with Stephan Van Erp (associate professor at the KU Leuven and coordinator of the Research Unit of Systematic Theology and the Study of Religions) in the fields of hermeneutics and new political theology. Daniel Minch, who is a postdoc scholar of Van Erp in Leuven, joint the research platform RaT as research fellow in 2014/15. Furthermore, Van Erp held a guest lecture and a seminar on “Political Theology in a Post-modern Context” in 2015.