

## **Workshop: Religious Intersections in Post-Socialist Europe: Between State and Imaginary Borders**

### **Bios & Abstracts of Participants**

**Kamila Baraniecka-Olszewska**, PhD, studied ethnology and Latin American studies. Since 2007 she has worked in the Institute of Archaeology and Ethnology of Polish Academy of Sciences. Her main subject of interest was anthropology of religion and performance studies, and especially forms of religious expression. In 2011 she defended PhD thesis on Polish Passion plays at the Warsaw University. She also finished a project on experiencing the past in historical reenactments in Poland and now she works in a project on ethnographic shows from the turn of 19th and 20th centuries in Central Europe. She is an author of articles dealing with contemporary religiosity and with perceiving and representing history, she also wrote a book on Passion plays *The Crucified. Contemporary Passion Plays in Poland* (de Gruyter, Berlin 2017).

### **Silence as a tool of discourse management. Presence of Ukrainian pilgrimages in Kalwaria Paławska sanctuary**

Kalwaria Paławska is a sanctuary located in South-East Poland next to the border with Ukraine. Nowadays it is a Roman Catholic cult site, although historically it was also an important goal of Greek Catholic pilgrimages. Contemporary the multi-faith history of Kalwaria Paławska is to some degree concealed by Franciscan friars ruling the sanctuary and also by inhabitants of the village surrounding it. Moreover, memory about denominational variety of the place evoked by some grassroots practices of Greek Catholic diaspora and also by recent anthropological research is contested due to particular patterns of Polish collective memory, present Polish – Ukrainian relations in the region and friar's policy towards ecumenism. This situation results in certain exotisation of pilgrims who come to Kalwaria Paławska from Ukraine. Notwithstanding their denomination (the majority is Roman Catholic, some are Greek Catholic and minority is Orthodox) they are perceived as a curiosity in the sanctuary. This image is fueled by the Franciscans who avoid not only discussions about their mere presence in the sanctuary, but also contextualizing it within their teachings and sermons – officially they simply remain silent about them. Therefore many Polish Roman Catholic pilgrims perceive “Ukrainian pilgrimages” as a local attraction. In my presentation I will focus on the problem how avoidance of taking a firm stand in discussions on the multi-faith history of the cult site and excluding the presence of Ukrainian pilgrimages from an official religious discourse construed by Franciscan friars in Kalwaria Paławska sanctuary influences superficial understanding of ecumenism by Polish Roman Catholic pilgrims and empowers a certain sense of superiority of Roman Catholic Polish pilgrims who host Ukrainians in “their” sanctuary.

**Tsypylma Darieva** is senior researcher at the Centre for East European and international Studies (ZOiS) in Berlin and she teaches anthropology and Central Asian Studies at Humboldt University Berlin. She obtained her PhD in anthropology at Humboldt University Berlin in 2003. Her research interests include anthropology of migration, diaspora and homeland, urbanity and sacred places in Central Eurasia. She

has conducted fieldwork in Azerbaijan, Armenia, Kazakhstan and Germany. Darieva is the author of *Russkij Berlin. Migranten und Medien in Berlin und London* (LIT, 2004), co-editor of *Cosmopolitan Sociability. Locating Transnational Religious and Diasporic Networks* (Routledge, 2011), *Urban Spaces after Socialism. Ethnographies of Public Places in Eurasian Cities* (Campus, 2011), and of the forthcoming volume *Sacred Places, Emerging Spaces. Religious Pluralism in the post-Soviet Caucasus* (Berghahn, 2018).

**Regina Elsner** studied catholic Theology in Berlin and Münster. She worked as a project coordinator for Caritas Russland in St. Petersburg from 2005 to 2010. Afterwards she worked as a research assistant for the ecumenical institute in Münster on the project "Russische Orthodoxie und Moderne". She received her PhD on that topic in 2016. Dr. Elsner works since 2017 at the Centre for East European and International Studies (ZOIS) as a researcher with a project on the social ethics of the Russian Orthodox Church.

**Agnieszka Halemba** (PhD 2002 University of Cambridge; Habilitation 2016 University of Warsaw) is a social anthropologist working at the Institute of Ethnology and Cultural Anthropology at the University of Warsaw and specialising in anthropology of religion. Her first book (*The Telengits of Southern Siberia: Landscape, Religion and Knowledge in Motion*, Routledge 2006) concerns transformations of land worship and shamanism in Southern Siberia after the collapse of the Soviet Union. Her second monograph (*Negotiating Marian Apparitions. Politics of Religion in Transcarpathian Ukraine*, CEU Press, 2015) deals with strategies of religious organizations in contemporary Ukraine, who aim at managing and accommodating religious experiences of the believers. At present she conducts research in Eastern Germany, looking at ways in which religious organisations, rituals and artefacts are still present in lives of local inhabitants, especially in the context of heritagization of religious buildings and immigration of Poles (including many Catholics) into the immediate border regions (Vorpommern and Brandenburg). She is an author of numerous articles for a.o. *Ethnic and Racial Studies*, *Current Anthropology*, *Nova Religio*, *Zeitschrift fuer Ethnologische Forschung* and *Etnologia Polona*.

**Dr David Henig** is a Senior Lecturer in the School of Anthropology at the University of Kent. He is a leading expert in the anthropology of inter-communal and multi-religious interactions in the post-Ottoman world and their relations to imperial and post-imperial formations, past and present; conflicts and their aftermaths; and mobility and circulation in the east Mediterranean.

#### **Charitable Economies and the Ethics of Immediacy in Postwar Bosnia-Herzegovina.**

This presentation considers the question of religious intersections between Christianity and Islam as primarily an ethnographic question. Following Mittermaier's work on charitable giving and voluntarism, it examines 'ethics of immediacy' emerging from situations and practices during which 'a common ground' is imagined and diverse social actors are mobilized to enact and make sense of it. In the context of soup kitchens in postwar Bosnia-Herzegovina, 'ethics of immediacy' designates a movement and conversation across ethical traditions towards problems of social injustice, redistribution, and care. The

presentation focuses on the vernacular notion of 'merhamet' (mercy) that Bosnians of diverse backgrounds associate with human qualities, affective registers, and aesthetics of action to act good-heartedly in the world. This is also the case of a Franciscan soup kitchen situated in a religiously 'mixed' town that feeds anyone who is living precariously, relying in turn on the generosity of those able to give, articulated in the idiom of *merhamet*/ being *merhametli* (good-heartedness, mercifulness). This case study of the ethics of immediacy as an actually existing form and practice of common ground offers a historically and ethnographically sensitive way of engaging with some recent work on the anthropology of Christianity and of Islam.

**Armina Omerika** is Assistant Professor of Intellectual History of Islam at the Goethe University Frankfurt am Main. Currently, she is a guest professor for Islamic Theology/Islamic Education at the University of Zürich. She obtained her PhD in Islamic Studies in Bochum with a thesis on the history of Islam in Bosnia and Herzegovina in the 20<sup>th</sup> Century. Since 2005, she has conducted teaching and research activities in History and Islamic Studies at universities in Germany, the USA and Switzerland. From 2010 to 2012, she worked on the research project "Re-territorialization and local integration of transnational neo-fundamentalist networks in the Western Balkans", as a part of the joint-venture project between University of Leipzig and University of Bochum. In Summer 2014, she was Visiting Professor in Islamic Studies/Islamic Theology at the Academy of World Religions of the University of Hamburg. She has published books and articles on the intellectual and religious history of Islam in Southeastern Europe, and on the relationship between Islam and politics in the Western Balkans. Currently, she is working on the understanding and conceptualization of history in the works of modern Muslim religious scholars and on the impact of historical thinking on contemporary Islamic theological discourses.

**Dirk Schuster** was born in 1984 and studied history and science of religion at the University of Leipzig until 2009. In March 2016 he defended his dissertation at the Free University of Berlin (title: *Die Lehre vom »arischen« Christentum. Das wissenschaftliche Selbstverständnis im Eisenacher »Entjudungsinstitut«* [The Doctrine of an Aryan Christianity. The scientific self-conception of the Institute for De-Judaisation in Eisenach]). Between 2011 and 2014 he was a PhD scholarship holder at the *Friedrich-Naumann-Foundation*. Since 2014 Dirk Schuster is Research Assistant at the Institute of Jewish Studies and Study of Religion at the University of Potsdam, Germany. His main interests are the interaction of religion and politics, Atheism and the history of the Transylvania Saxons.

#### **Religion, race and boundaries: Jews, Christians and divine salvation in Romania until 1944**

When Bishop Wilhelm Staedel came to power in 1941, he transformed the protestant regional church of the German speaking Transylvanian Saxons into a »völkisch« national church with a strong racial doctrine. But in the years before there were also tendencies for such a »völkisch« influence in the church and believing system inside this church. We could also find such racist thinking in the Romanian Orthodox Church in this time. This means a combination of religion and racist nationalism, which had an influence on the theology in these churches, for example in the plans of De-Judaisation of Christianity. In my presentation I will mainly refer to the relation of religion and race as a spatial conception based on inclusion and exclusion. This consideration is mainly to be done on a theoretical level, with the historical examples serving as illustration. The space, in which religion could be practiced or experienced, was

then defined by race. Additionally, »Non-Aryan« people, this means » Jews«, were excluded from the church, even though they were Christians, since Christianity was considered as a exclusive religion only for racial Romanians or Saxons.

**Viktoriya Sereda** is a Fellow at the Institute for Advanced Study in Berlin (Wissenschaftskolleg zu Berlin). Since 2016 she works on the “MAPA: Digital Atlas of Ukraine” project at the Ukrainian Research Institute, Harvard University. Her research focuses on urban sociology, memory studies, nationalism and identity studies. Viktoriya Sereda received her PhD in Sociology at the Institute of Sociology of the National Academy of Sciences of Ukraine in 2006, and MSc by Research in Sociology at the University of Edinburgh in 2001. Since 2015 she is an associate professor of sociology at the Ukrainian Catholic University in Lviv. Recently she co-organized and participated in sociological research projects "Region, nation, and beyond. An Interdisciplinary and transcultural reconceptualization of Ukraine", "Displaced cultural spaces: current Ukrainian refugees" (both based at the University of St.Gallen), and "Present Ukrainian refugees: main reasons, strategies of resettlement, difficulties of adaptation," (British Embassy in Ukraine / Peacekeeping school) "Ukraine's Hidden tragedy" (University of Birmingham). She is an author of a number of articles published in Ukrainian, Austrian, German, Hungarian, Polish and Russian academic journals.

#### **Religious Boundaries and Intersections in post-Euromaidan Ukraine**

The first part of the presentation will focus on the comparative analysis of the main shifts in religiosity in Ukraine after the Euromaidan. How many people in Ukraine believe without belonging or belong without believing? Who is the most and the least religious in Ukraine? And how tolerant are different religious groups in Ukraine? Russian occupation and annexation of the Crimea, and the undeclared Russian-Ukrainian war in the Donbas caused massive migration from this East Ukrainian region and Crimea. Ukraine, and Russia, and to the lesser extent other neighboring countries had to face a major humanitarian crisis in the region with close to 3 000 000 people fleeing different directions and among them close to 2 000 000 displaced people settling in Ukraine. As a result, many of displaced people found themselves in new social and cultural surroundings. Consequently, the second part of my presentation will be focusing on experiences of internally displaced people had with manifestations of their religiosity, as well as on intra- and extra-religious groups interactions. This might shed a light on socio-cultural mechanisms of inclusive versus exclusive religious identities shaping, (re)articulation of shared allegiances and limits of 'Otherness' in contemporary Ukraine.

**Sabine von Löwis** is a researcher at the Centre for East European and International Studies (ZOiS) in Berlin and an associated researcher at the Centre Marc Bloch (CMB) in Berlin. In recent years, she has conducted research with the subproject “The Phantom of the Old Border along the Zbruč. Continuities and Ruptures of Socio-Spatial Structures in Western Ukraine” within the context of the BMBF project “Phantom Borders in East Central Europe” at the CMB. She has specifically dealt with ambivalent identification processes, cultural, economic, and religious structures and political behaviour in Ukraine. In the 2018, she will publish a monograph on her research project in the series “Phantom Borders in Eastern Europe” (Wallstein-Verlag). Recently, she has edited the special edition “Phantom Borders in the Electoral Behaviour in East Central Europe” in *Erdkunde* 69 (2/2015) as well as “Zur Zeitlichkeit

räumlicher Strukturen: Grenzen und Regionen in Vergangenheit und Gegenwart” in *Europa Regional*, 3-4 / 2014 (2015).

**“Crossing material and imaginary borders of confessions in Western Ukraine - Local perspectives across time and space”**

The presentation deals with a local case study in Western Ukraine and the intersections of religious affairs in two neighbouring local communities. The peculiarity of the two neighbouring villages is their history and location. Both villages, originally founded as one in Poland-Lithuania, became divided in the first partition of Poland at the end of the 18<sup>th</sup> century, becoming parts of the Habsburg and Russian Empire. Later on in the interwar period they belonged to Poland and Soviet Union. Consequences of the partition were different confessional denominations and politics due to the respective imperial and national states. While nowadays the villages belong to independent Ukraine, these policies still shape the confessional landscape on different levels. The presentation analyses and discusses individual practices of belief within the village communities compared with state politics at different times and shows confessional flexibility on an individual level in contrast to entrenching confessional divides on a national level.

**Tatiana Zhurzhenko** is Research Director of the Ukraine in Global Dialogue and Russia in Global Dialogue programs at the Institute for Human Sciences (IWM) in Vienna, Austria. She studied Political Economy and Philosophy at V.N. Karazin Kharkiv National University (Ukraine) and received her Candidate of Science (equivalent to PhD) in Social Philosophy in 1993. From 1993-2010 she was Assistant, later Associate Professor at the same University. From 1994-1999 she was also a co-founder and co-director of the Kharkiv Center for Gender Studies. From 2007-2011 she held an Elise Richter Senior Fellowship at the Department of Political Science, University of Vienna. In 2012-2013 Zhurzhenko worked at the Aleksanteri Institute, University of Helsinki. She was awarded research fellowships at Harvard, Toronto University and London Metropolitan University. Zhurzhenko's research concentrates on Ukraine and other post-Soviet countries. She published widely on gender politics and feminism, on borders and borderland identities, and on memory politics.

**Princes, Saints and other Warriors: Nationalism(s), the Orthodox Church and Monumental Commemoration in the Ukrainian-Russian borderlands**

In December 2015 the notorious “Azov” battalion erected a statue of prince Svyatoslav at the place of the torn down Lenin monument in Mariupol, a Ukrainian frontline city. A symbol of Ukraine's victory over pro-Russian separatism in this particular case, Svyatoslav has been also celebrated by the radical Ukrainian and Russian nationalists as a Pagan king who defeated the Judaic Khazar Khaganat in the 10<sup>th</sup> century. To mark the 1040<sup>th</sup> anniversary of this event, monuments to prince Svyatoslav had already been erected back in 2005 in Ukrainian Zaporizhzhia and Russian Belgorod by the initiative of the Russian sculptor and leader of the re-established Union of Russian People, Vyacheslav Klykov. The Belgorod statue was then almost immediately moved to the nearby village Kholki due to accusations of antisemitism, and the Zaporizhzhia one was recently re-appropriated by the Azov battalion. Saint Vladimir (ukr. Volodymyr), who had brought Christianity to the Kievan Rus, became another important and highly contested Ukrainian-Russian symbol, especially with the annexation of Crimea: the fact that the prince was baptised in Chersonesus is used by Vladimir Putin to legitimize Russia's territorial claim

on the peninsula. While a counterpart to the 19th century Kyiv statue of Saint Volodymyr (which today symbolizes Ukraine's claim on the Kievan Rus) was recently erected in the center of Moscow, a number of less prominent monuments to Volodymyr can be found in the Ukrainian-Russian borderlands, including Sevastopol (1994) and Belgorod (1998), both by Klykov, and in Bataisk in the Rostov-Don region (2015). The latter was designed by Sergey Isakov, another prominent Russian nationalist sculptor and author of numerous monuments of Orthodox saints including the most recent project of a St George statue in separatist-controlled Donetsk. This paper addresses the following questions: What does this proliferation of nationalist and Orthodox monumental sculptures tell us about the various nationalist and imperialist concepts (Russkiy mir, Slavic paganism etc.) popular in the Ukrainian-Russian borderlands? How do these monuments contribute to the symbolic re-bordering of two countries in conflict? And what is the role of the Russian Orthodox Church in these processes?