

14-16 JUNE 2018 KYIV, UKRAINE

Everyday Diplomacy:

Religious Encounters

from the Baltics
to the Black Sea

FIFTH ANNUAL WORKSHOP

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



Center for Governance and
Culture in Europe
University of St.Gallen

The Working Group on Religion
in the Black Sea Region

Fifth Annual Workshop

**Everyday Diplomacy: Religious Encounters
from the Baltics to the Black Sea**

14 – 16 June 2018 Kyiv, Ukraine

Convenor: Catherine Wanner

Organizers: Tetiana Kalenychenko, Iuliia Buyskykh

Organizing Committee:

Olena Bogdan, Oleg Kyselov, Denis Brylov

This workshop is made possible thanks to support from the Center for Governance and Culture in Europe of University of St. Gallen.



DAY 1

Arrival at the Hotel Mackintosh

Khoryva street, 49-A

17.00 Roundtable discussion

19.00 **Religion as a Source of Conflict and Means of Reconciliation**

Venue: **Museum of Kyiv-Mohyla Academy**
Grygoryia Skovorody street, 2, Kontraktova square

Moderator: **Tetiana Kalenychenko**
National Pedagogical Dragomanov University, Ukraine

Speakers: **Viktor Yelensky**
National Pedagogical Dragomanov University, Ukraine

Liudmyla Fylypovych
Skovoroda Philosophy Institute, Ukraine

Olena Bogdan
National University Kyiv-Mohyla Academy, Ukraine

Tornike Metreveli
University of St. Gallen, Switzerland

Nikolai Mitrokhin
Research Center for East-European Studies at
the University of Bremen, Germany

Mykhailo Cherenkov
Ukrainian Catholic University, Ukraine

Sergiy Tymchenko
National Pedagogical Dragomanov University, Ukraine

Denis Brylov
National Pedagogical Dragomanov University, Ukraine

19.30 **Dinner** in Hotel Mackintosh
Khoryva street, 49-A

DAY 2

10.00 **Keynote Lecture by Magnus Marsden**
University of Sussex, Great Britain
11.00 **Diplomacy and Civility: Trust and dissimulation in transnational Afghan trading networks**

Venue: **Freud House**
Kostyantynivska street, 21, second floor

The lecture will explore the relationship between civility and diplomacy in the transnational commercial activities of traders from Afghanistan. The commodity traders on which the lecture focuses – most of whom are involved in the export and wholesale of commodities made in China - form long-distance networks that criss-cross multiple parts of Asia and are rooted in multiple trading nodes across the region, including the Chinese commercial city of Yiwu, Moscow, and Odessa. Much scholarship associates both diplomacy and civility with impression management and dissimulation and therefore identifies such modes of behavior as being inimical to the fashioning of enduring ties of trust. Analysis of ethnographic material concerning the traders' understandings of being diplomatic as well as the ways in which they seek to conform to contested local notions of civility, however, furnishes unique insights into the ways in which they build the social relationships and ties of trust on which their commercial activities depend. By exploring the interrelationship between civility and diplomacy, I aim to move anthropological debate beyond the question of whether civility is either a form of artifice premised on performance or a deeper ethical virtue in and of itself. It suggests, rather, the extent to which ambiguity, ambivalence, contradiction, and imperfection are an inbuilt aspect of the ways in which respect is communicated and evaluated, and ties of trust fashioned and maintained.

DAY 2

10.45

Discussion

11.15

Moderator: **Catherine Wanner**
The Pennsylvania State University, USA

11.15

Coffee-break

11.30

**Panel I. Overlapping Sovereignties and Identities:
The Ethics of Immediacy After Violence**

Chair and Moderator: **Iuliia Buyskykh**
Research Institute of Ukrainian Studies, Ukraine

11.30

Ketevan Gurchiani

Iliia State University, Georgia

**Performing peace in a multi-ethnic and
multi-religious village in Georgia**

12.30

Discussant: **Tsypylma Darieva**
Centre for East European and International Studies,
Germany

12.30

Tornike Metreveli

University of St. Gallen, Switzerland

**The Bishop's Gambit: Contrasting Visibility
of Orthodox Churches in Serbia and Georgia**

13.30

Discussant: **Jens Adam**
Humboldt University of Berlin, Germany

13.30

Lunch at restaurant "Silvio"

Nyzniy Val street, 23

15.00

DAY 2

Panel II. From Lived Religion to New Religious Movements

Venue: **Freud House**
Kostyantynivska street, 21, second floor

Chair and Moderator: **Oleg Kyselov**
National Pedagogical Dragomanov University, Ukraine

15.00

Aušra Kairaitytė-Užupė

Centre for Cultural Studies, Vytautas Magnus University,
Lithuania

**Popular Religion and the Religious Identity in
Ethnographic Lithuanian Regions**

16.00

Discussant: **Catherine Wanner**
The Pennsylvania State University

16.00

Elena Ostrovskaya

Saint-Petersburg State University, Russia

**Diplomacy of Transborders: Post-Soviet
Observant Jewry**

17.00

Discussant: **Nikolai Mitrokhin**
Research Center for East-European Studies,
the University of Bremen, Germany

17.00

Mariya Lesiv

Memorial University of Newfoundland, Canada

**Crossing Boundaries: Everyday Diplomacy and
Krishna Consciousness Continuum in Ukraine**

18.00

Discussant: **Olena Bogdan**
National University Kyiv-Mohyla Academy, Ukraine

19.00

Dinner at restaurant "Khinkal'nya"

Nyzhniy Val street, 19/21

Panel I. Religion and Memory: Looking for Identities, Forging Continuities with the Past

Venue: **Freud House**
Kostyantynivska street, 21, second floor

Chair and Moderator: **Julia Korniychuk**
National Pedagogical Dragomanov University, Ukraine

10.00 **Kathryn David**

New York University, USA

Burying the dead, Resurrecting the Nation:

11.00 **Panakhdy in Nazi-Occupied Galicia**

Discussant: **Kateryna Budz**
Independent Researcher, Ukraine

11.00 **Yulia Yurchuk**

Södertörn University, Stockholm, Sweden

Religious Encounters in the Formation of Commemorative Culture in Ukraine

12.00

Discussant: **Olena Panych**
National Pedagogical Dragomanov University, Ukraine

12.00

Coffee Break

12.15

12.15 **Jeanne Kormina**

National Research University Higher School of Economics, Russia

Ancestors and the Ghosts: The Soviet Past in Russian Religious Imagination in the Post-Truth Era

13.15

Discussant: **Bruce Grant**
New York University, USA

13.15 **Lunch** at restaurant "Silvio"

Nyzniy Val street, 23

14.30

Panel II. Muslim Communities in Post-Socialist Europe

Venue: **Freud House**
Kostyantynivska street, 21, second floor

Chair and Moderator: **Olena Soboleva**
Research Institute of Ukrainian Studies, Ukraine

15.00 **Konrad Pędziwiatr**

Cracow University of Economics and Centre for Migration Research, University of Warsaw, Poland

Muslims in Poland in the Era of Civilizationism and Unprecedented Politisation of Islam

16.00

Discussant: **Oleg Yarosh**
Ukrainian National Academy of Sciences, Ukraine

16.00 **Giuseppe Tateo**

Max Planck Institute for Social Anthropology, Germany

Bless to Spoil: Preventing Mosque Construction through Ritual Practice in Bucharest, Romania

17.00

Discussant: **Denis Brylov**
National Pedagogical Dragomanov University, Ukraine

17.00

Discussion of Publication Plans

17.30

19.00 **Dinner** at restaurant "Za dvoma zaycami"

Andriyivski Uzviz street, 34

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

PARTICIPANTS

(speakers, discussants, moderators)

JENS ADAM teaches at the Institute for European Ethnology at Humboldt-University in Berlin. His research interests include political violence, urban anthropology and public policy. For his most recent book, he conducted fieldwork in Berlin, Ramallah, Jerusalem, Tel Aviv and Sarajevo to study the German Foreign Office's initiatives of "conflict prevention via culture." He is currently conducting research on configurations of statehood and processes of Europeanization in Western Ukraine, taking Ann Stoler's notion of „imperial debris" as an ethnographic starting point.

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

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

KATHERYNA BUDZ holds a PhD in History from the National University of Kyiv-Mohyla Academy. In 2016, she defended her

PARTICIPANTS

doctoral thesis on the clandestine Ukrainian Greek Catholic Church in Soviet Galicia. In 2012-2013, Budz was a Fellow at the New Europe College (Bucharest, Romania). In 2014, she pursued her research as an exchange student at the Centre for European, Russian and Eurasian Studies (Toronto, Canada), and in 2015 she was a DAAD Fellow at the Max Planck Institute for Social Anthropology (Halle/Saale, Germany).

IULIA BUYSKYKH received her PhD in Ethnology from the History Department at the Taras Shevchenko National University of Kyiv. In 2014/2015 she was affiliated with the Department of Ethnology and Cultural Anthropology, University of Warsaw, Poland. In 2015/2016 she was a research fellow at the V4EaP Scholarship Program supported by the Visegrad Fund at the University of Warsaw. She has conducted field research in Poland since 2015, focusing on religious culture in borderlands localities. Since September 2016 she has been at the Research Institute of Ukrainian Studies, Kyiv, Ukraine. In 2017 she was a visiting fellow in Forum Transregionale Studien, Berlin. Her current research interests include religion in post-Soviet space, neighborhood relationships, memory and border studies.

MYKHAILO CHERENKOV is a Professor at the Ukrainian Catholic University and served as the provost of Donetsk Christian University. His research interests include social theology, missology, and philosophy of religion.

TSYPYLMA DARIEVA is senior research fellow at the Centre for East European and international Studies (ZOiS) in Berlin and teaches at Humboldt University Berlin (Central Asian Program). She obtained her PhD in anthropology at Humboldt University Berlin in 2003. Her research interests include anthropology of migration, diaspora and homeland, postsocialist urbanism and sacred places in the Caucasus (Armenia, Azerbaijan). 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 *Sacred Places, Emerging Spaces. Religious Pluralism in the post-Soviet Caucasus* (Berghahn, 2018).

KATHRYN DAVID is a PhD candidate in history at New York University. Her dissertation research analyzes Soviet religious policies in postwar Ukraine.

Abstract: *Burying the dead, Resurrecting the Nation: Panakhydy in Nazi-Occupied Galicia*

In an interview with Lviv's Institute of Church History, Vira Kulyts'ka describes a peculiar memorial service her father, a Greek Catholic priest, took part in during Nazi occupation: "The Germans came and they dug up our boys who had been buried by Peter and Paul [church] and got a sacramental birch cross [to mark their graves]. It was an important holiday and priests from the surrounding villages gathered around and held a solemn ceremony and blessed these graves. My father then gave a very patriotic speech...Soon, the Bolsheviks came again. My father fled, because already he knew they would have him shot, just for that graveside sermon." The funeral that Vira describes her father leading was part of a widespread practice of religious memorial services or panakhydy repurposed to mourn the victims of Soviet occupation in Ukraine during WWII. While the Ukrainian Greek Catholic and Eastern Orthodox ritual of the panakhyda as a communal memorial ceremony mandated by the religious calendar dates back to the beginnings of Eastern Christian traditions, the use of the panakhyda to commemorate politically-designated individuals and groups and later an imagined national community is a more recent phenomenon. During WWII, a new kind of panakhyda emerged—this time for "victims of the NKVD"—that served to mobilize Ukrainians to fight the Red Army. Drawing on Soviet archival sources, the oral history database of Lviv's Institute of Church history, as well as memoirs and newspaper coverage I propose to examine the phenomenon of the anti-Soviet panakhyda in the context of the shifting relationship between Greek Catholic

PARTICIPANTS

religious ritual and secular Ukrainian nationalism during WWII. I will argue that these panakhydy presented a new fusion of Greek Catholicism and Ukrainian nationalism that masked the historic tensions between the Greek Catholic Church and secular Ukrainian nationalism and gave new meanings to religious rituals for local Ukrainians and Soviet authorities alike.

LYIUDMYLA FYLYPOVYCH is a Professor at Skovoroda Philosophy Institute, National Academy of Sciences of Ukraine. Her research interests include religious changes in Ukraine, church-state relations and the role of the academics in social change.

BRUCE GRANT is Professor of Anthropology at New York University. A specialist on cultural politics in the former Soviet Union, he has done fieldwork in Siberia and the Caucasus. He is author of *In the Soviet House of Culture: A Century of Perestroikas* (Princeton 1995), a study of the Sovietization of an indigenous people on the Russian Pacific coast, as well as *The Captive and the Gift: Cultural Histories of Sovereignty in Russia and the Caucasus* (Cornell 2009), on the making of the Caucasus in the Russian popular imagination. He was co-editor of *Caucasus Paradigms: Anthropologies, Histories, and the Making of a World Area* (LIT 2007) and *The Russia Reader: History, Culture, Politics* (Duke 2010). His current research explores rural Muslim shrines as sites of the retelling of Soviet history in Azerbaijan; the spectacular rebuilding of the Azerbaijani capital of Baku; and a historical project on the early twentieth-century, pan-Caucasus journal Molla Nasreddin (1905-1931) as an idiom for rethinking contemporary Eurasian space and authoritarian rule within it.

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

Abstract: Performing peace in a multi-ethnic and multi-religious village in Georgia

With the high popularity of the Orthodox Christian Church in Georgia, different religious and ethnic groups became vulnerable in the last 25 years. The paper is based on ethnographic fieldwork in a village in East Georgia. The village has a multi-religious population including Muslim Azeris, Dukhobors, Persians as minorities and Georgians as majority. The village has been isolated from the rest of the country for most part of the past two decades. This paper particularly looks how a multi-ethnic and multi-religious village maintains its peace using religious and everyday rituals. The paper focuses on two key rituals: one is baptizing in a Christian Church, when Muslims are chosen as godfathers/godmothers for Christian children. The second is so called “Supra”, a banquet in Georgian style, where everyday diplomacy is practiced. In these rituals the differences are put aside in kind of social drama. The fragile peace is maintained by creative restructuring of main rituals. Rituals defining the borders of belonging are opening up for accepting “others”. The paper analyzes different aspects of religiosity and everyday practices focusing on the genealogy of their current use. The paper also looks how the isolation of this settlement from the center in the past decades helped maintain certain openness.

TETIANA KALENYCHENKO is a PhD at National Pedagogical Dragomanov University. She was a research fellow at the Institute of Human Science in Vienna, Austria (2017). She works as facilitator, mediator, and coordinator as part of the Dialogue in Action project. She also works as journalist for the Religious Information Service of Ukraine. Her main interests include sociology of religion, conflict studies, peacebuilding and reconciliation.

AUSRA KAIRAITYTE-UZUPE earned a PhD in Ethnology in 2011, MA in Lithuanian Ethnic Culture (2005), BA in Ethnology (2003) at Vytautas Magnus University, Lithuania. She works as a project manager at the Centre for Cultural Studies, Vytautas Magnus University. Her main interests are ethnology of religion, popular religion, personal religious experiences, interaction of traditional and contemporary religiosity.

Abstract: Popular Religion and Religious Identity in Ethnographic Lithuanian Regions

Numerous fieldwork narrative recordings retelling personal dreams, visions, apparitions, pilgrimage or visitation of sacred places, healing springs, veneration of sacred paintings, statues of various saints in different regions shows the significance of folk (popular or vernacular) religion and is essential for understanding contemporary personal religious identity and both national and European cultural heritage. For e.g., veneration of Our Lady was predominant among the folk people in traditional Lithuanian culture, this tradition has been continued during Soviet occupation period when religion was neglected or banished, after that its legacy was observed during the post-Soviet period. On the other hand, numerous secularization processes occurred during Independence. Despite processes of changing religiosity and approach to religion, Christianity, as well as its symbols, images, and characters, play rather an important role in the postmodern world. Therefore, the concerning question is how popular religion manifests in everyday life of contemporary people and how different traits of Christian culture shape national or/and religious identity. We will discuss some forms of popular religion that encouraged the evolution of national and religious identity during the Soviet times and continue in the post-Soviet period in the main ethnographic Lithuanian regions. Also, the question of popular religion and religious identities in other post-Soviet regions would be raised. The findings were based on fieldwork conducted by the author of different ethnographic Lithuanian regions as well in some Eastern European countries such as Poland, Ukraine, and Bulgaria.

SANDRA KING-SAVIC received her BA in International Relations with a focus on the Middle East from the University of Wyoming, USA. King-Savic completed her MA with a regional focus on the post-Ottoman space /Southeastern Europe in Social Anthropology at the University of Kansas (KU), USA. She is currently completing her PhD in anthropology at the University of St. Gallen (HSG) in Switzerland. Her dissertation is entitled “Social Relations and the Re-Construction of Memory: Transnational Practices Through the Prism of Šverc; Narratives of the Ottoman Empire in Post-Socialist Novi Pazar, Serbia”.

JEANNE KORMINA is Professor of Anthropology and Religious Studies at the Higher School of Economics (St Petersburg, Russia). Her books in Russian include “Rituals of Departure to Military Service in Late Imperial Russia” (2005) and “Dreams of the Mother of God”, co-edited with Sergey Shtyrkov and Alexander Panchenko (2006). She has also published chapters and articles in English and Russian on new Orthodox saints, pilgrimage, cultural heritage and politics of memory in post-Soviet Russia.

Abstract: *Ancestors and the Ghosts: The Soviet Past in Russian Religious Imagination of the post-truth era*

In her influential book *The Political Lives of Dead Bodies* anthropologist Katherine Verdery defined postsocialist necrophilia as the «attachment to corpses in the former socialist block» (Verdery 1999: xiii). Since the end of the 1980s, these corpses – remains, mummified bodies, statues – started moving intensively, changing their geographical locations and social statuses. In some cases, they were repatriated from abroad to their native lands to become symbols of the renewed nations, whereas in other cases they were removed from the center to periphery, destroyed, vandalized or symbolically punished in a different way. The new ancestors needed proper burials, and rituals of commemoration helped people to create new social ties with each other as members of the same kin group, a community of mourners (Hertz 1960; Cannell 2013). In the paper, I use Fenella Cannell’s distinction between “ghosts” and “ancestors” as two ways of locating the dead in the social landscape of the living (see also Kwon 2006). Like in many other local mythologies, in Russian folk beliefs a wondering ghost is a spirit who is either forgotten by his/her kin and did not have proper burial and commemoration ceremonies, or had too many obligations which he/she did not manage to fulfill when alive. The central, and quite mundane, question from which my investigation started – why the Russian Orthodox Church does not recognize the authenticity of the Yekaterinburg remains – evokes deeper research questions, such as the regimes of the truth in contemporary Russia, the limits of desecularization in the politics of memory, and constructions of the past and the future. The paper

PARTICIPANTS

and article will focus on grassroots commemoration initiatives of the group of local amateur historians (kraevedy) in Yekaterinburg (they run a small museum and organize commemoration ceremonies at the alternative memorial of Romanovs – the place where the bodies were found).

JULIA KORNIYCHUK is an Associate Professor in the Cultural Studies Department at National Pedagogical Dragomanov University (Kyiv, Ukraine). She received her PhD in Religious Studies from the same university in 2011. In 2014 she won a scholarship for Young Academicians from the Government of the Republic of Poland. Her interests are focused on ecumenical movements and the role of religion in the public sphere, in particular on faith-based diplomacy and its effects on everyday life and international politics.

OLEG KYSELOV is postdoctoral student at National Pedagogical Dragomanov University. He received his doctorate in religious studies from the Taras Shevchenko Kyiv National University. He is the author of *Phenomenon of Ecumenism in Modern Christianity* (2009). He was one of the founders of the Youth Association for the Study of Religions in 2004 and was member of its Executive Committee (2006 – 2011), Vice-President (2011 – 2013), and President (2013 – 2015). He is Editor-in-Chief of the journal *Religieznavchi Narysy* (Essays on Religious Studies) and co-editor of two collections of papers, *Judaism: Essence, History, and Modern Dimensions* (2008) and *Phenomenology of Religion: Between Sacred and Profane* (2011). He is a member of the Organizational Committee of the International Conferences in Minsk (Belarus): Religious Studies on Post-Soviet Area (2009), Text and Religion (2011), Human and Religion (2013), Religion and/or Everyday Life (2015), Religion and History (2017), and Religion and Communication (2019). He is currently conducting research on scientific atheism in Soviet Ukraine. His main interests include sociology of religion, interfaith relations, and the history of religious studies.

MARIYA LESIV is an Associate Professor of Folklore at Memorial University of Newfoundland, Canada. Her research interests include

folklore and national/ethnic identity building; belief, religious folklife and new religious movements; and diaspora studies. Mariya's first book *The Return of Ancestral Gods: Modern Ukrainian Paganism as an Alternative Vision for a Nation* was published by McGill-Queen's University Press in 2013. She also contributed articles to edited collections and academic journals including *Journal of American Folklore*, *Ethnologies: Journal of the Folklore Studies Association of Canada*, and *Pomegranate: The International Journal of Pagan Studies*. Mariya is currently working on a fieldwork-based project "Host-Region: Post-Communist Diaspora Communities in Newfoundland" funded by the Social Studies and Humanities Research Council of Canada.

Abstract: Crossing Boundaries: Everyday Diplomacy and Krishna Consciousness Continuum in Ukraine

This paper will explore the individual and collective dimensions of "everyday diplomacy" performed by the followers of the International Society for Krishna Consciousness (ISKCON) in a small regional center in western Ukraine. This research is based on fieldwork conducted over the summers of 2015 and 2016. The fieldwork included participant observation of ISKCON services and events as well as informal conversations and recorded interviews with individual devotees. Diplomacy is often understood in relationship to the notions of otherness and boundary (Marsden, Ibanez-Tirado, Henig 2016). From a Ukrainian perspective, ISKCON is associated with two "other" worlds, India and the USA. Multiple boundaries created by their perceived otherness constitute the reality of the ISKCON members' "vernacular" (Primiano 1995) or "lived" religion (Orsi). The boundaries can be as small as one's immediate family who refuses to accept the "strange" religion or as big as regional differences experienced by Krishna migrants from the war zone in Donbas. In this paper, I will explore numerous creative diplomatic strategies employed by the Krishna followers on a daily basis in their attempts to cross boundaries and create contact zones. Intriguingly, these diplomatic strategies not only help believers maintain their distinct identities in a relatively hostile setting but also shape and modify their spiritualities resulting in what I propose to understand as a "Krishna consciousness continuum".

PARTICIPANTS

MAGNUS MARSDEN is a Professor of Social Anthropology and Director of the Asia Centre at the University of Sussex. I studied for my BA and PhD degrees at Cambridge University, where I was also Junior Research Fellow at Trinity College, Cambridge, and Graduate Officer in Research at the Centre of South Asian Studies, University of Cambridge. I specialised initially in Islam in Central and South Asia and the lived experience of Islamizing processes in northern Pakistan. This research resulted in the publication of my first book, *Living Islam: Muslim Religious Experience in Pakistan's North-West Frontier* (Cambridge, 2005). Thereafter, with the aim of making an original contribution to anthropological conceptualisations of 'the region', I explored the Afghanistan-Pakistan-Tajikistan borderland as a setting for complex interactions between Muslims from across Cold War boundaries. One publication to arise from this research was a jointly authored book with Benjamin D. Hopkins of George Washington University entitled, *Fragments of the Afghan Frontier* (Hurst, 2011). Having begun my research on this theme with mobile individuals and families within the region – ranging from traders, former mujahidin fighters, returnee refugees, religious pilgrims, and local development workers, I commenced a project on Afghan trading networks. This involved fieldwork on the skills and values that people attach to trade and working life, as well as the complex relations that traders evince with the goods in which they deal and the communities amongst whom they live. I conducted fieldwork with diasporic Afghan merchants, from a diverse range of social, ethnic and political backgrounds, and who work in a range of settings across the breadth of the former Soviet Union, including the Muslim-majority states of Central Asia, Russia and Ukraine. I have recently finished a book on this fieldwork, entitled *Trading Worlds: Afghan Merchants across Modern Frontiers*.

TORNIKE METREVELI is a GFF International Postdoctoral Fellow at the University of St. Gallen. He received his doctorate in sociology (magna cum laude) from the University of Bern where he was a Swiss Government's Excellence Scholarship holder, studying under the supervision of Professor Christian Joppke. Before joining the University of St Gallen, Tornike was a visiting research fellow at Davis Center for Russian and Eurasian Studies, Harvard University,

London School of Economics (LSE) and House of Commons (UK Parliament), and holds MSc degree (honors) in Nationalism Studies from the University of Edinburgh. Dr. Metreveli is a student of nationalism with a publication record and research interests in intersection of nationalism and religion in the geographical spaces of the former Soviet Union and Yugoslavia. His current postdoc project examines the implications of church-state interaction on reinforcement of nationalism and political change in Ukraine.

Abstract: *The Bishop's Gambit: Contrasting Visibility of Orthodox Churches in Serbia and Georgia*

Both in Georgia and in Serbia, religiosity is often interpreted as a more cultural than dogmatic phenomenon. Despite the increased visibility of religion in both countries after the collapse of communism, which manifests itself in a boom of religious architecture and symbolism, the prominent priests in Serbia enjoy lesser publicity than their Georgian counterparts. Why - in the circumstances in which the two states share religion and religious traditions, and even to a different extent yet the experience of communism - in one society being a priest has a powerful cultural, social and political status while not in the other? The paper follows the sermons and narratives of the two prominent priests, one with a fictional name Father Achilles from Georgia, and the other – Father Orpheus from Serbia. Having similar hierarchical position and parish, the two priests enjoy entirely different social standing, demonstrate contrasting views on national belonging, the role of church in society, the threats and fears and other socio-political themes. By intertwining the interviews of the two priests with participant observation in 15 orthodox churches around Georgia and Serbia, this paper shows that Orthodox clerics in Georgia tend to exploit an increasingly uncertain public opinion about the role of the church in interpreting democracy and law by interpreting political events during church sermons and communicating their interpretation to the parish. The paper demonstrates that the Georgian church 'talks political' as opposed to the Serbian church's more 'social discourse'. From the policy perspective, Serbian clerics consider the inclusion of church in religious education as a driving engine of church-state harmony. Thus, this paper

PARTICIPANTS

shows that, what gives the Serbian church the sense of being accommodated in the political system (according to its clerics) is access to public education. In the Georgian church's discourse, the feeling of exclusion from the political system is accompanied by the perception of external threats (particularly in terms of EU integration) to national identity. As long as the organizational interests of the two churches are met, the paper concludes, whether economic, material or social-symbolic - religion tends to limit the sphere of influence to the sacred domain. As opposed to the situation when its organizational interests are challenged by the state, the religious nationalism—the intertwining of ethnic and religious identities—becomes a mechanism used by organized religion for accessing politics.

NIKOLAI MITROKHIN is an academic fellow at the Research Center for East-European Studies at the University of Bremen (Germany). He received his PhD in History at Russian State University for the Humanities (Moscow) in 1995. He is the author and co-author of several books in Russian - *Епископы и епархии Русской Православной Церкви* (1997), *Туркменистан: Государственная политика и права человека* (1999), *Экономическая деятельность Русской Православной Церкви и ее теневая составляющая* (2000) and more than 100 academic publications in Russian, English, German, French, Italian and Ukrainian about ethnic and religious problems in the USSR and the CIS from 1953 through the present.

ELENA OSTROVSKAYA is a Professor at the Saint-Petersburg State University. Her doctoral thesis analyzed contemporary Russian Buddhist convert communities. Her habilitation thesis presented her theory of institutionalization of traditional religious ideologies. Her current research focuses on the observant Jewry within the post-Soviet cultural space. She is the author of seven books, among which the most popular in Russian are *Tibetan Buddhism*, *The Religious Model of Society*, and *The Buddhist Communities of Saint-Petersburg*. Ostrovskaya has published series of articles on the theory and methodology of sociological studies and field research.

Abstract: Diplomacy of Transborders: Post-Soviet Observant Jewry

The thesis deals with the analysis of the author's research into the social and cultural religiosity patterns reinvented by the Post-Soviet Jewry. The research comprises an empirical study of biographical narratives of respondents which have this specified religiosity. Judaism belongs to one of the traditional religions of Russia, and religious Jews are an important part of Russia's historical and cultural tradition. However, the actual everyday life of this sector of the Russian reality is practically unknown to either researchers or local politicians. This open invisibility is a result of considered everyday diplomacy of the observant Jewry after the collapse of the Soviet Union. It is an absolutely new phenomenon not only for the Russian cultural space, but as well as for the other former Soviet republics. Within the local cultural context the modern observant Jewry presents the statistically small compact groups and communities, which do not escape publicity and very closed to the research or any attention. In the context of global interaction they are involved in transnational religious and ideological networks, which propose a particular socialization model of religious and political life, as well as social and cultural identity. This thesis presents a portrait of a new social and cultural phenomenon of religious Jewry within the frame of its translocal and transnational border diplomacy. This presentation is based on the conceptualization of biographical narratives of respondents from observant communities in Saint-Petersburg and Minsk.

OLENA PANYCH is an independent researcher. She received her PhD in History in 2003. Her research interests embrace Evangelical religious movements in Ukraine in the Soviet and post-Soviet periods. Her recent publications have focused on identity and collective memory among Evangelicals in Ukraine, and on international activities of Evangelical Baptists Unions in the late Soviet period.

KONRAD PĘDZIWIATR holds a PhD from the Katholieke Universiteit Leuven, and MA from University of Exeter and

PARTICIPANTS

Jagiellonian University. He is a Professor at the Department of European Studies, Cracow University of Economics and author of numerous scientific publications on migration and social movements in Europe and the Middle East and on Islam and Muslims in Europe as well as monographs *The New Muslim Elites in European Cities* (VDM Verlag 2010) and *From Islam of Immigrants to Islam of Citizens: Muslims in the Countries of Western Europe* (Nomos 2005, 2007), and co-author of *Polish migration policy: in search of new model* (UW 2015).

Abstract: Muslims in Poland in the Era of Civilizationism and Unprecedented Politisation of Islam

In June 2017 the two major Muslim organisations in Poland (the Muslim Religious Union and the Muslim League) sent a letter to the Polish Parliament asking Members of the Parliament to take action to more effectively protect the Muslim minority in the country. In the letter they complained inter alia about the instrumentalisation of fears of Muslims and Islam in the country's political battles and the active role played by the state media in these processes. They drew the MPs attention to growing number of verbal and physical attacks on Muslims in Poland and acts of vandalism against Mosques and places linked (or perceived as such) with the Islamic worship (Chołodowski 2017). The initiative was an example of unprecedented common action taken by the two competing Muslim organisations in Poland. The goal of the presentation will be to shed light on intergroup relations and religious-ethnic boundary restructuring within the Muslim population in the era of unprecedented politisation of Islam and "banalisation of Islamophobia" in Poland (Pędziwiatr 2017). It will do so by analyzing the key areas of competition and cooperation between and within the main community organisations in the country. The presentation will look into the dynamics of the relations between and within the Muslim Religious Union and the Muslim League through the perspective of exclusionary – Inclusionary forces of nationalism or struggles over who belongs to the nation and thus should enjoy equal rights before the law, be called upon to participate in politics and be granted the privilege of having one's own culture valued and legitimated by the

state. These processes will be also assessed within the context of a shift in populist mobilisation from nationalism to civilizationism (Brubaker 2017) that extends beyond the national frontiers.

OLENA SOBOLEVA received her Ph.D. in ethnology from Taras Shevchenko National University of Kyiv. Since 2015, she is a senior researcher at National Research Institute of Ukrainian Studies. Her main research agenda covers ethnography of Crimean Tatars, anthropology of religion and ethnography of professional groups.

GIUSEPPE TATEO is a doctoral student at the Max Planck Institute for Social Anthropology, Halle, Germany (expected in 2018). He received his MA in Cultural Anthropology and Ethnology (2014) and BA in Cross-cultural Communication (2011) at University of Turin, Italy. During his formation as socio-cultural anthropologist at the University of Turin, he dedicated himself to urban ethnographies in post-socialist and post-Soviet cities. Before his doctoral research in Bucharest, which deals with the resurgence of Orthodoxy in the public space of Bucharest after 1990, he conducted two short-term fieldworks: first in Northern Romania exploring local interdenominational conflicts and two years later in the Republic of Moldova, focusing on the new “Western-oriented” side of the capital. His main research interests are anthropology of religion, urban anthropology, post-socialism, and Eastern Christianity.

Abstract: Bless to spoil: Preventing mosque construction through ritual practice in Bucharest, Romania

In July 2015, Romanian mass media reports revealed the project of building a very capacious mosque in Bucharest. Through the government resolution 372/2015, a piece of land of 11 hectares in the north of the city was loaned for free to the Muslims’ representative in Romania, with the condition that construction works started within three years. Fearing that the erection of a mosque would be the cornerstone of a possible Islamisation of Romania, two activists elaborated a strategy in order to stop the project. First, they defiled the respective land by digging some pieces of pork bought in a supermarket, and then “re-Christianized”

PARTICIPANTS

the place by placing hundreds of crosses and celebrating a ritual for blessing the land (sfeștanie). This case study combines the growing importance of online media consumption and conspiracy theories with geopolitics and the predicaments of the migration crisis in the EU. Such phenomena contribute to re-activate revanchist sentiments in an area that was a buffer zone between empires for centuries. Drawing on ethnographic data gathered during a twelve-month fieldwork in Bucharest, the present paper aims at unpacking a specific ritual of defilement and consecration. Beyond the pig burial – which is a common tactic among anti-mosque movements – it dwells on a few other elements: the creation of an open-air shrine on the respective land, the reference to Wallachian rulers and martyrs as symbols of Romania’s anti-Ottoman history, and cross-placing activities. Crosses, in fact, are not just markers of Christian identity. Most importantly, they are used to keep away the other, which in this precise case is an undesirable near future (the feared “Islamisation” of Romania) that evokes a far past of subalternity (the centuries spent under Ottoman rule).

SERGIY TYMCHENKO holds a doctorate in Theology and is a Lecturer at National Pedagogical Dragomanov University (Kyiv, Ukraine). His research focuses on socio-political ethics and political theology, chaplaincy and Christian ethics, and integrative counseling. He is the President of Christian Center „Realis”.

CATHERINE WANNER is a Professor of History and Cultural Anthropology at The Pennsylvania State University. She received her doctorate in cultural anthropology from Columbia University. She is the author of *Burden of Dreams: History and Identity in Post-Soviet Ukraine* (1998), *Communities of the Converted: Ukrainians and Global Evangelism* (2007), which won four best book prizes and was named a Choice Outstanding Academic Title, and co-editor of *Religion, Morality and Community in Post-Soviet Societies* (2008), editor of *State Secularism and Lived Religion in Soviet Russia and Ukraine* (2012) and editor of several collections of essays on resistance and renewal during the Maidan protests. She is currently writing a book on the politics of religion, faith and belonging in Ukraine.

OLEG YAROSH is the Head of the History of Oriental Philosophy Department, Institute of Philosophy of the Ukrainian National Ukrainian Academy of Sciences, Kyiv, Ukraine. His educational background includes MA in History (Odessa State University, 1992), PhD in Philosophical Anthropology (Institute of Philosophy NASU 1992); postgraduate study in Oxford (1997 – 1998), Warsaw (1999 – 2003); post-doctoral research in Berlin (2008, 2014), Washington DC (Fulbright Scholar 2009) and Gothenburg (September 2016 – February 2017). His major research interests are Islam and Muslims in Europe with a special focus on Western Sufism.

VICTOR YELENSKY is a Member of the Verkhovna Rada of Ukraine and Professor at Dragomanov National Pedagogical University in Kyiv. He earned his MA (History) from Kyiv State University, PhD and Habilitation Diplomas from Institute of Philosophy of National Academy of Sciences of Ukraine. Previously, Yelensky worked as a researcher at the Institute of Sociology and Institute of Philosophy, edited the Ukrainian journal of Religious Studies *Lyudina i Svit*, headed the Kyiv Bureau of Radio Liberty, taught at Ukrainian Catholic University and Diplomatic Academy of Ukraine. He has authored a number of books, articles and essays on religious freedom, religion and politics, and global religious trends and transformations.

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

Abstract: Religious encounters in the formation of commemorative culture in Ukraine

In my paper I will focus on the multiplicity of religious forms and

PARTICIPANTS

rites which are used in the formation of memory of the tragic past in Ukraine. I will also look into the activities of different churches and religious groups who are actively engaged in commemoration of memory sites. The memory of the victims of the Holocaust, Holodomor and Soviet repressions will be put at the center of the discussion. In the memory work related to the sites of mass murder the presence of a priest or a rabbi is often necessary to endow the site with the sacred meaning of bereavement where the work of mourning can begin. In this way the religious rites help to connect the living with the dead giving the established forms of dealing with the dead. Moreover, for religious communities the memory of the crimes inflicted to innocent people of different religious belief provides a ground for atonement of the collective guilt. Therefore, for example, a lot of Protestant groups (often from abroad) are involved in search of sites of mass murder of Jews and building monuments on these sites. In such a way memory becomes a way of dealing with the guilt and formation of grounds for reconciliation.

DESIGNED BY VERONIKA KOSYCHUK

