

Tuesday, 22 July 2014

08:30–09:30	Breakfast
10:00–10:45	Introductions
11:00–12:30	Reading and discussion
	<i>Key concepts: Religion, Religious Encounter, Comparative Religion</i>
12:30–14:00	Lunch
14:00–15:30	<i>Guest lecture: Distinct and Blurring Boundaries of Religion</i> Volkhard Krech (Bochum)
16:00–16:45	<i>Participant presentations</i>
	Buddhism and Nature Pascal Krümmel (Bochum)
16:45–18:15	General discussion

Wednesday, 23 July 2014

08:30–09:30	Breakfast
10:00–12:30	Reading and discussion
	<i>Social, Economic and Political Structures of Religious Encounters</i>
12:30–14:00	Lunch
14:00–15:30	<i>Guest lecture: Monotheism – Some Terminological, Methodological, and Material Clarifications</i> Christian Frevel (Bochum)
16:00–17:30	<i>Participant presentations</i>
	Two royal monks in exile under the Mongols: Song emperor Zhao Xian (1271–1323) from Hangzhou to Sakya and Sakya master Sangpo Pal (1262-1324) from Sakya to Hangzhou Kaiqi Hua (Jerusalem)

	The Other 1492: al-Maghīlī’s Anti-Jewish Polemic and the Expulsion of the Jews of Touat Liran Yadgar (Chicago)
17:30–18:15	General discussion

Thursday, 24 July 2014

08:30–09:30	Breakfast
10:00–12:30	<i>Guest lecture: Creating Myths of Distance and the Past</i> Adam Knobler (Bochum)
12:30–14:00	Lunch
14:00–15:30	Reading and discussion
	<i>Religion as “Othering” I: Religious Encounters and the Specter of Colonialism</i>
16:00–17:30	<i>Participant presentations</i>

	Some Remarks on Two Chinese Manichaeen Fragments of the Turfan Collection Arezoo Molla Gholamali (Bochum)
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	Rewriting the History of the Future: Apocalypses and Counter-apocalypses in Byzantium Andreas Kraft (Budapest)
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17:30–18:15	General discussion
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Friday, 25 July 2014

08:30–09:30	Breakfast
10:00–12:30	Reading and discussion
	<i>Mission and Conversion</i>
12:30–14:00	Lunch

14:00–15:30	<i>Participant presentations</i>
	Encountering Qaradawi in Contemporary China Aaron Glasserman (Bielefeld)
	The First Encounter of Christ and Confucius. The Translation of the Decalogue in the Medieval Chinese Context and the Question of Enculturation Zhu Li (Konstanz)
16:00–18:15	<i>Guest lecture: Taoism, Internal Alchemy and Buddhism: Conciliation, Integration and Polemics</i> Steve Eskildsen (Tennessee)

Saturday, 26 July 2014

Summer School field trip (to be decided)

Sunday, 27 July 2014

Party at the International Guesthouse

Monday, 28 July 2014

08:30–09:30	Breakfast
10:00–12:30	<i>Guest lecture: Reading Religion in Images: Aspects of Inter-Religious Encounter in Buddhist Art from Gandhara</i> Jessie Pons (Bochum)
12:30–14:00	Lunch
14:00–15:30	Reading and discussion

Religion as Othering II: Religious Identity and Polemics

16:00–17:30	<i>Participant presentations</i>
	Symbols, Festivals, and Practices in India: Cultural Encounters and Emerging Trends in Spirituality Walter Menezes (Mumbai)
	Common Misunderstandings of the Scriptures: Establishing a New Dialogue between Christians and Muslims Mohammad Ghandehari (Tehran)
17:30–18:15	General discussion

Tuesday, 29 July 2014

08:30–09:30	Breakfast
10:00–12:30	<i>Guest lecture: Shared Religious Practices between Jews, Christians and Muslims</i> Alexandra Cuffel (Bochum)
12:30–14:00	Lunch
14:00–15:30	Reading and discussion

Unity and Diversity in Religions in Europe and Asia

16:00–17:30	<i>Participant presentations</i>
	Islam in Contemporary America through the Lens of <i>The Girl in the Tangerine Scarf</i>: Are We Witnessing the Clash of Civilizations in Action? Adam Yaghi (Victoria, Canada)
	Common Elements of Diverse Traditions: Pilgrimage to the Shared Shrines and Relics of Abrahamic Religions in Middle East Peyman Eshaqhi (Ankara)
17:30–18:15	General discussion

Wednesday, 30 July 2014

- 08:30–09:30

Breakfast
- 10:00–12:30

Guest lecture: **Indocentrism: A Mode of Asian Religious Encounter and Orientation**

Sven Bretfeld (Bochum)
- 12:30–14:00

Lunch
- 14:00–15:30

Reading and discussion

Shared Rituals and Spaces
- 16:00–17:30

Participant presentations

Tengrism: Old-New Religion in the Heart of Eurasia

Batir Xasanov (Tel Aviv)

Differentiation between Politics and Religion: Byzantium after the Council of Chalkedon (451) with a Focus on the Relation between the Greek Orthodoxy in Constantinople and Armenia

Thomas Jurczyk (Bochum)

17:30–18:15

General discussion

18:30–20:00

Closing ceremony and reception
- DIRECTIONS
- Public Transportation:
Take the U35 towards Bochum Querenburg (Hustadt) from Bochum Hauptbahnhof (Central Station) and get off at the stop »Ruhr-Universität«. From there you turn right and cross the pedestrian bridge keeping left while you pass the university library. The FNO building is on your left-hand side.
- By Car:
The quickest route is via the motorway junction Bochum/Witten, where the A43 and A44 meet. Simply take the exit Bochum-Querenburg, follow the signs “Ruhr-Universität” and then the (electronic) information boards.
- A detailed campus map of Ruhr-Universität Bochum. The map shows various buildings labeled with abbreviations like MZ, SH, UB, FNO, HZO, MA, MAFO, IAN, and CC. A red arrow points to the FNO building. At the top, there is a legend for the U35 train line and a note about the pedestrian bridge. The map also shows the entrance from Universitätsstr. and the exit to Universitätsstr.
- CONCEPTION
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- ORGANISATION
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- ©Ruhr-Universität Bochum, KHK
- A photograph of the Ruhr-Universität Bochum building, a large, ornate, classical-style structure with many windows and statues. In front of the building is a large, colorful, and intricate sculpture featuring a figure in traditional attire, possibly a deity or historical figure, surrounded by various symbols and patterns. The sculpture is made of many small, colorful pieces, giving it a mosaic-like appearance.
- RUHR-UNIVERSITÄT BOCHUM
- SUMMER SCHOOL 2014
EURASIAN RELIGIONS IN CONTACT
From Antiquity to Modernity
- 22–30 July 2014 | FNO 02/40-46, FNO 02/ 73-75
- Summer School
Eurasian Religions in Contact
- With global developments and the growing significance of religion in public debates, academic interest in religions too has grown, especially in religious contacts. While there is a long tradition of studying specific interactions, in particular among the so-called Abrahamic religions, this orientation usually betrays a Western perspective. Recent scholarship has developed a more global perspective paying increasing attention to other religious contacts such as between Muslims and Buddhists. Alongside research on the ground, scholars are developing theoretical frameworks for studying these contacts. How do we theorize religion? How can we assess the significance of religious identity when members of different communities meet? What defines a contact between individuals, communities, traditions, as a contact of religions? What are the effects of contact for the development and expansion of religious traditions?
- The CERES logo, featuring a stylized figure holding a torch and the word CERES in bold capital letters.
- The logo for Dynamics in the History of Religions, featuring a stylized figure and the text DYNAMICS IN THE HISTORY OF RELIGIONS.
- The logo for the Federal Ministry of Education and Research, featuring the German eagle and the text SPONSORED BY THE Federal Ministry of Education and Research.