16-18 June 2021

THE POLITICS OF RELIGION AND RECONCILIATION

8th Annual Conference

The WORKING GROUP on LIVED RELIGION in Eastern Europe and Eurasia

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

States and transnational governing bodies
rely on faith-based organizations to play a significant role in processes of reconciliation and peace-keeping even as some states actively weaponize and securitize religion to resolve grievances. Is it realistic to expect religious actors to be neutral bridges in conflict resolution and healing traumas of the past in an increasingly pluralist world? When and how might religious actors escalate tensions by activating the links connecting religion and violence, and when might the cultural capital of religious institutions allow them to play a role in mediating processes of reconciliation and conflict resolution?

This conference invites us to think about how populism, nationalism, and inequalities intersect with religion to forge unions and divisions in Eastern Europe and Eurasia.

WEDNESDAY, JUNE 16, 19:00-20:30 CET

Zoom Link to Join:
https://zoom.us/j/94311672376

Welcome: *Catherine Wanner,* convenor,
Working Group on Lived Religion in Eastern Europe and Eurasia

Chair: *Catherine Wanner,* Pennsylvania State University, USA

Keynote: *Atalia Omer,*
Kroc Institute for International Peace Studies, University of Notre Dame, USA

Not an Instrument, Not a Bridge, Not Innocent: Beyond Religion as Soft Power

Discussants: *Oxana Shevel,* Tufts University, USA

Dmytro Vovk, Yaroslav the Wise National Law University, Ukraine

Chat Monitor: *Catherine Wanner,* Pennsylvania State University, USA

THURSDAY, 17 JUNE 2021, 14:00-16:00 CET

Zoom link to register for 17 June: https://zoom.us/meeting/register/tJAt-demvqjIvE9cI1CnaOaX9cAVw2M6jFKDW

RELIGION AND HERITAGE REGIMES

Chair: *Oleg Kyselov,* H.S. Skovoroda Institute of Philosophy, National Academy of Sciences, Ukraine

Yuliya Yurchuk, Umeå University, Sweden

Building a Patrimonial Church in Ukraine: Christianization of Kyivan Rus' and uses of history by Orthodox Churches

Andriy Fert, Kyiv-Mohyla Academy, Ukraine

Churches re-imaging the Soviet past in the time of war

Discussants: *Bruce Grant,* New York University, USA
Kathy Rousselet, Sciences Po, France

Chat Monitor: *Nicholas Lackenby,* University College London, UK

Breakout Rooms

MILITARIZED MASCULINITY IN PIETY AND PATRIOTISM

Chair: **Jeanne Kormina,**
Higher School of Economics, Russia

Victoria Fomina,
University of Toronto, Canada

Orthodox Faith, Masculinity, and The New Russian Military-Patriotic Culture

Tamara Martsenyuk, Kyiv-Mohyla Academy, Ukraine

Gender, Militarised Masculinities and Nation in Ukraine (Euromaidan Protests 2013-2014 as Case Study)

Discussants: **Sarah Phillips,** Indiana University, USA
Detelina Tocheva, CNRS, France

Chat Monitor: **Sandra King-Savic,**
University of St. Gallen

Breakout Rooms

Zoom Link to Register for 18 June:
https://zoom.us/meeting/register/tJco-
fuuhqDkrGNVw4bVcAR98d3E0X0ipnQJ3

INTERFAITH ENCOUNTERS

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

David Henig, Utrecht University, The Netherlands

*Neo-Ottoman (Br)Others: Bosnia and Herzegovina
in the orbit of Turkish Foreign Policy*

Tsypylma Darieva, Centre for East European
and International Studies (ZOiS), Germany

*Contested religious diversity and faith-based
activism in post-atheist Georgia*

Lili Di Puppo, Higher School of Economics,
Moscow, Russia

*The Sufi revival in Russia's Volga-Ural region: Sacred
sites, interreligious encounters and ethnic identity*

Discussants: *Brinton Ahlin,* University of Chicago

Michael Kemper, University of Amsterdam,
The Netherlands

Chat Monitor: *Ketevan Gurchiani,* Ilia State University, Georgia

Breakout Rooms

RELIGION AND CONFLICT VERSUS RELIGIOUS CONFLICT

Chair: *Taras Dyatlik,* International Council for Evangelical Theological Education, Ukraine

Presenters: *Cora Adler,* ETH (Switzerland)

Analyzing Religion and Worldviews in Conflict for Peace Efforts

Tetiana Kalenychenko, National Pedagogical Dragomanov University, Ukraine

Making less harm: Conflict Sensitivity and Religious Reconciliation

Discussants: *Chris Seiple,* University of Washington and Templeton Religion Trust, USA

Olena Nikolayenko, Fordham University, USA

Chat Monitor: *Regina Elsner,* Centre for East European and International Studies (ZOiS), Germany

Breakout Rooms

Atalia Omer, Notre Dame, USA

Not an Instrument, Not a Bridge,
Not Innocent: Beyond Religion as Soft Power

Recent decades saw the consolidation of a discourse about the global engagement with religion, a potential tool, "soft power" and an instrument to advance an array of "secular" agenda in the peacebuilding and development fields. Religion, religious actors, networks, and institutions as "partners" become resources or "capital" in promoting a whole host of agendas, objectives, and aspirations related to humanitarianism, development, violence reduction, public health and so forth. Such conversations and efforts highlight "religion" as a vehicle to influence change and deliver on some objectives, symbolic as in interfaith or intrafaith declarations against violence or tangible as in intercommunal dialogue of action resulting in garbage collection. It is important to problematize what is meant by "secular" values and be self-reflexive on how contemporary deployment of religion in the service of development, humanitarianism, and peacebuilding relate to longer and ongoing colonial histories where various religious actors worked closely with colonial administrators to promote empire, entrench its scope and control, and ability to govern diverse populations. This talk will introduce this degree of self-reflexivity to deflate some of the paternalism that comes with the aspiration for "do goodism" and deploy "religion" as a tool for peace without interrogating religion's complicity with racialization, national ideologies, and other structures of power, violence, domination, and dehumanization. This talk will examine the state of the literature on religion and the practices of peace exposing how such practices still focus on obvious rather than more "silent" and less obvious ways in which religion intersects with political, ideological, and symbolic forms of violence. Using the case of Palestine/Israel as a focus of analysis, I will illuminate how an industry of religion and peacebuilding broadly construed and encompassing subfields such as religion and diplomacy myopically conceal the sites where religion is implicated in important ways in political violence and ideological frames. Rather than isolating the "religious" as a distinct sphere of action and "capital" that could work with and/or over and against the political realm, it is precisely an intersectional analysis that demystifies ideological formation that also has the potential for prophetic resistance to violence through the transformation of political imaginations. Such moments of prophetic re-scripting (speaking truth to power) often have been attributed to charismatic exemplars, individual leaders whose charisma and prophetic quality generate collective action. My analysis, in contradiction, decenter such an individualistic focus focusing instead on social movement contentions and social movement actions' as constituting a form of prophetic pastiche.

Yuliya Yurchuk, Umeå University, Sweden

Building a Patrimonial Church in Ukraine: Christianization of Kyivan Rus' and uses of history by Orthodox Churches

In the presentation I analyse uses of the past in the official discourses of the Orthodox Churches in Ukraine from 1988 to 2018 using the example of the celebration of anniversaries of the Christianization of Kyivan Rus'. My main argument is that each Orthodox Church makes references to the past as it attempts to position itself as the 'patrimonial Church', namely the most traditional and historically justified church for Ukrainian society. I propose a theory that applies the concept of a patrimonializing process to post-Soviet Ukraine in order to better explain a religious situation in which Church-building goes in parallel with nation- and state-building.

Andriy Fert, Kyiv-Mohyla Academy, Ukraine

Churches re-imaging the Soviet past in the time of war

The conflict with Russia triggered profound changes in Ukrainian memory politics. The past turned into a battlefield in the war and subject to securitization processes. In 2015 the Ukrainian government started de-communization of the public space, requiring local authorities to re-name Soviet toponyms and get rid of the monuments to the Soviet leaders. The Soviet period has since been represented as Russian occupation and an assault on Ukrainian identity. Simultaneously the state began promoting leaders of the Ukrainian nationalistic underground, boosting them as role models of patriotism and anti-Russian sentiments. The unconditional condemnation of the Soviet past and endorsement of nationalistic leaders served as a powerful marker to create a discursive border between "Us" – true Ukrainians, and "Them" – Russian occupants and their collaborators in Crimea and Donbas. This paper explores how various Ukrainian churches cope with the Soviet past against the backdrop of the Russian-Ukrainian conflict, de-communization, and Ukrainian ecclesiastical independence of 2019. It examines how churches contribute to the official commemoration ceremonies and public discourse about the XX century and how they communicate their attitudes towards the past through religious celebrations and cults of saints (especially so-called "New Martyrs of XX century"). Drawing from official appeals, sermons, prayers, and ceremonies observations, this paper argues that the Ukrainian churches by and large tend to follow official memory narratives about the Soviet period. They represent communists as destroyers of "truly" Ukrainian churches and use anti-Soviet narratives to justify claims for Ukrainian autocephaly and EU-integration policy. While, the Ukrainian Orthodox Church of the Moscow Patriarchate maintained a somewhat ambiguous attitude towards de-communization and nationalistic leaders, tending to compare contemporary Ukraine and the Soviet Union. This paper will demonstrate how re-imaging discursive borders in the past by the churches affects present-day competing religious identities in Ukraine.

Abstracts

Victoria Fomina, University of Toronto, Canada

Orthodox Faith, Masculinity, and The New Russian

Military-Patriotic Culture

My paper explores the role of Orthodox faith in the revival of military-patriotic culture in post-Soviet Russia. Drawing on field research with sportsmen and members of military-patriotic clubs, I show how Orthodox faith emerged as an attractive ideological framework to give meaning to individual and communal practices of moral and physical self-cultivation among patriotically oriented, middle-class young men. I argue that the pursuit of physical and spiritual strength by the participants of the Orthodox paramilitary scene reflects an attempt to overcome the popular stereotypes about "passive" and "feminized" religiosity in favor of a masculine model of piety. With Church spaces and parish life still being largely dominated by elderly and middle-aged female believers, the promotion of Orthodox military-patriotic culture presents an opportunity to redefine the role of young men in the religious public sphere. The model of masculinity these young men strive to cultivate is explicitly shaped in opposition to that of the hedonistic "golden youth" engaged in conspicuous consumption and lower-class street culture dominated by aggressive, anti-social behavior. Instead, this vision builds on traditional values and notions of sacrifice, dignity, and social responsibility. Through examining the conceptions of masculinity that emerge at the intersection of Orthodox devotion and militaristic practices, my analysis aims to shed light on the social and political imaginaries driving the rise of conservative morality in Russia today.

Tamara Martsenyuk, Kyiv-Mohyla Academy, Ukraine

Gender, Militarised Masculinities and Nation in Ukraine

(Euromaidan Protests 2013-2014 as Case Study

Euromaidan was called not only "the winter that changed us", but also an important event in the lives of Ukrainian men who had the opportunity to demonstrate their courage on the "battlefield". Interpreting the role of men in modern Ukrainian society, which has recently undergone another "Revolution", requires more careful analysis using so-called critical men's studies: the study of men based on socio-constructivist ideas and critique of the biological-deterministic approach to explaining male roles. Euromaidan turned out to be a good opportunity for men to recreate the normative notions of masculinity – heroism, patriotism, courage, etc. In addition, the differences and inequalities between masculinities in the context of national identities should be explained by theories of hegemonic masculinity and the crisis of masculinity. In particular, hegemonic (or normative) masculinity was reproduced by differentiating subordinate masculinities ("false" men). The topic of sexuality in the context of masculinity and militarism can't be avoided, which should also include the issue of violence and hierarchies.

Abstracts

David Henig, Utrecht University, The Netherlands

*Neo-Ottoman (Br)Others: Bosnia and Herzegovina
in the orbit of Turkish Foreign Policy*

Over the past two decades, Turkey has been exercising an assertive geopolitical involvement across southeast Europe, the Black Sea region, and its diasporas in the EU under the banners of Neo-Ottomanism and Turkey's kin communities (Akraba Topluluklar). These geopolitical endeavours draw upon shared Ottoman history, religion (Islam), and technologies of soft power, including faith-based diplomacy, as a legitimising framework for exercising of Turkey's influence in the host countries. While Turkey's activities have been scrutinised, less attention has been paid to understanding the everyday diplomacy and geopolitics of such encounters. This paper documents how such encounters unfold in Bosnia and Herzegovina. In order to understand the dynamics and effects of such encounters on the targeted kin community (Muslims in Bosnia), this paper suggests that the dynamics of the BiH-Turkey relations need to be approached as an on-going self/othering relationship, that is, of two (br)others (Hajdarpasic 2015). This paper will look at this (br)othering self/other dynamic from the Bosnian Muslim community's grassroots perspective to trace how the local actors and communities articulate, respond to and negotiate Turkey's presence. It will examine two domains in particular: cultural (religious) heritage, and (religious) education. While these are Turkey's strategic areas for exercising soft power abroad, this paper will show how these activities also create frictions and conflicts, foster critical reception, and open a new field of opportunities that allow local actors to pursue their own goals beyond the realm of kin community policies and Turkey's orbit of influence.

Tsypylma Darieva, Centre for East European and International Studies (ZOiS), Germany
Contested religious diversity and faith-based activism in post-atheist Georgia

Contestations and competing views over existing and newly constructed religious places have meanwhile become an integral part of everyday life and politics in post-Soviet cities. This paper draws attention to faith-based public manifestations and growing claims on the right to the city among religious minorities in post-atheist multi-religious Georgia by looking at Batumi, a vibrantly and rapidly changing Black Sea port city. We deal here with dynamic processes of 'iconic' place-making and religious interventions in public spaces as well as with sensitive repurposing and transfer of ownership. In this paper I discuss how Muslim Georgians and Catholic Georgians claim their rights to the city challenging the hegemonic urban topography of the Orthodox Church in Batumi. Within these contested spaces religious activists mobilize not only their own community for a collective prayer (outside of houses of worship), but also external non-religious actors such as secular NGOs and transnational stakeholders. In this way, religious activists challenge the existing narratives on national heritage and the prevailing homogeneous view of being Georgian and Orthodox, and attempt to produce an alternative view of being Georgian and non-Orthodox in Georgia.

Lili di Puppo, Higher School of Economics, Russia

The Sufi revival in Russia's Volga-Ural region: Sacred sites, interreligious encounters and ethnic identity

The current Sufi revival in Russia's Volga-Ural region takes different shapes: it involves the connection to local Muslim saints, pilgrimages at sacred sites, the official celebration of a Sufi heritage and the renewed presence of Sufi orders. The revival of a Sufi heritage is visible in the diffusion of books and documentaries about Sufi sheikhs and the organisation of annual readings to honor them. This process of reviving a Sufi past involves different ways of approaching the questions of Muslim identity, ethnicity and interreligious co-existence. On an official level, Sufi figures such as the Naqshbandi sheikh Zaynulla Rasulev are presented as "enlighteners" and scholars, who actively promoted the coexistence of different religions in Russia. For example, stories circulate about Rasulev's work of healing non-Muslim patients, belonging to Russian Orthodoxy. Nowadays, the sacred springs near the graves of the awliya, the Muslim saints, are sites of interreligious encounters, as they attract pilgrims and visitors of different confessions. Besides the promotion of multi-religious diversity in this image of Sufism, another way to approach it can be found among certain Sufi murids, for example Bashkir, as they emphasise the historic role of Sufi Islam in the preservation of a local ethnic identity and territory. In this latter case, the revival of Sufism is connected not only with the preservation of spiritual lineages but also with the rediscovery of Bashkir clan lineages and the attachment to the Bashkir sacred land, which national heroes and martyrs, shuhada, such as Salavat Yulaev, have defended over the centuries.

Cora Adler, ETH, Switzerland

*Analyzing Religion and Worldviews in Conflict
for Peace Efforts*

Conflicts with religious dimensions pose a significant challenge to global peace and security. The number of such conflicts is increasing and they are among the most difficult to resolve. When it comes to resolving conflicts with religious dimensions, representatives of critical approaches to conflict resolution have recognized the importance of attending to political voices and narratives that 'frame' the issues of conflict in the terms of worldviews. Parties, secular or religious, often propagate different ways of understanding the world and compete over communicating this "reality" to others. Conflict narratives invoking 'worldmaking' stories and framings can affect issues of dispute, relations between the conflict actors, and understandings of what constitutes an adequate process to resolve a conflict. This presentation highlights some approaches to address these particular challenges.

Tetiana Kalenychenko, National Pedagogical
Dragomanov University, Ukraine

*Making less harm: Conflict Sensitivity
and Religious Reconciliation*

Religious actors have played an important role in the armed conflict in Ukraine since the Maidan protests of 2013. There have been several peacebuilding projects involving religious leaders as insider mediators. The system of a conflict-sensitive approach, also known as "Do No Harm," is relevant to make peace rather than endless cycles of escalation. Taking into account conflict and context analysis, levels of identities in key territorial communities, and myths of the "other" give possibilities for reconciliation. We need to focus on the restorative practices of everyday diplomacy and building civil identity rather than trying to force interreligious dialogue. I will present some examples from fieldwork in Ukraine since 2013 to show which practices are effective in fostering reconciliation.

Brinton Ahlin *(ahlin@uchicago.edu)* is Collegiate Assistant Professor in the Social Sciences Collegiate Division and Harper-Schmidt Fellow in the Society of Fellows at the University of Chicago. His research focuses on the entanglements of shrine-based Islamic practice and discourse in Tajikistan with the Soviet project in Central Asia. He is currently working on a book manuscript entitled Islamic Matter: Remaking the Soviet Legacy at a Shrine in Tajikistan that is based on an ethnographic and archival investigation of a community of shaykhs at a freshwater spring and Islamic holy site in southern Tajikistan. He received his PhD in Sociocultural Anthropology from New York University in 2018 and served as a Harvard Academy Scholar at Harvard University's Weatherhead Center for International Affairs from 2018 to 2020

Cora Alder *(cora.alder@sipo.gess.ethz.ch)* is a program officer in the Mediation Support Team at the Center for Security Studies (CSS). She is working on various projects within the Culture and Religion in Mediation (CARIM) program – a joint initiative of the CSS and the Peace and Human Rights Division at the Swiss Federal Department of Foreign Affairs (FDFA). The program aims to support mediation and conflict transformation processes that deal with the religious and cultural dimensions of conflicts. Her work involves researching mediation methodology as well as developing practice and policy guidance, particularly on worldview tensions and the intersection of religion and gender in conflict. She is a co-organizer and trainer at the annual Religion and Mediation Course (RMC). She has contributed to training courses for UN DPPA, EEAS, swisspeace and others. Cora holds a Bachelor's degree in Religious Studies and a Master's degree in Religion-Economics-Politics from the University of Zurich. Prior to joining the CSS, she gained experience at the Swiss Embassy in Belgium.

Denis Brylov *(dbrilyov@gmail.com)* is associate professor in the Department of Theology and Religious Studies, National Pedagogical Dragomanov University (Kyiv, Ukraine). Brylov received his PhD degree in Religious Studies from Taras Shevchenko University (Kyiv). His main academic interests are Islam and Islamic education in Ukraine, political activism in Sufism and transnational Sufi movements, religious factors in conflicts, and religion and nationalism. Brylov has authored some 70 publications in Russian, Ukrainian, Danish, Polish, German, and English. He is the co-editor of the volume Sufism and the Islamic Spiritual Tradition: Texts, Institutions, Ideas, and Interpretations (2015). He is currently a member of the Ministry of Education of Ukraine's commission on the state recognition of higher theological education diplomas, academic degrees, and titles issued by higher theological educational institutions.

Tsypylma Darieva *(tsypylma.darieva@zois-berlin.de)* is a social anthropologist and a senior researcher at the Centre for East European and International Studies (ZOiS) Berlin. She coordinates the "Migration and Diversity" research area at ZOiS and teaches at Humboldt University Berlin in the Central Asian Program at the Institute for Asia and Africa Studies. Her research and teaching interests include the anthropology of migration, diaspora and transnationalism, post-socialist urbanity, cosmopolitanism, civic activism and religious pluralism in the Caucasus and Central Asia. 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), Sacred Places, Emerging Spaces. Religious Pluralism in the post-Soviet Caucasus (Berghahn, 2018) and Urban Activism in Eastern Europe and Eurasia. Practices and Strategies (DOM Publishers, 2020).

Lili Di Puppo *(ldipuppo@hse.ru)* is Assistant Professor of Sociology at HSE University, Moscow. Her research focuses on religion and ethnicity, pilgrimage and sacred sites, the interconnection between memory, place and identity and nature and the sacred in Eurasia. She has done fieldwork in Russia's Volga-Ural region and in Georgia. She has co-edited two special issues on Islam in Russia. Her work has been published in Ethnicities, East European Politics, the Anthropological Journal of European Cultures, Contemporary Islam and Global Crime. She is co-editor of the book "Peripheral Methodologies: Unlearning, Not-Knowing and Ethnographic Limits" (Routledge, 2021).

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

Andriy Fert *(a.fert@outlook.com)* is a historian working on his PhD at Kyiv-Mohyla Academy, Ukraine. He studies church-state relationships at the local level in the late socialism and historical memory of contemporary Orthodox church. Recent publications include: Equivocal Memory: What does the Ukrainian Orthodox Church of the Moscow Patriarchate Remember? in the collective volume Religion During the Russian Ukrainian Conflict (2020) and Church Independence as historical justice in Baltic Worlds (2020).

Bruce Grant *(bg61@nyu.edu)* is Professor and Chair 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, and 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.

Ketevan Gurchiani *(ketevan_gurchiani@iliauni.edu.ge)* is a full professor in anthropology at Ilia State University, Tbilisi, Georgia. Her special interest has been religiosity in everyday life, lived space, and urban space as an assemblage. She also explores and teaches the culturally specific understanding of heroism and dignity. Ketevan Gurchiani is leading the project (2020-2023): "Tbilisi as an Urban Assemblage" (funded by Rustaveli National Scientific Foundation). In 2015–2018, she was head of the research project: "Religiosity among young Georgians" exploring different aspects of lived religion (funded by Rustaveli National Scientific Foundation). Currently, Ketevan Gurchiani is also a researcher in the project "Surrogacy as a Network Genome: Key Actors and Their Interdependence" (2020-2023). Her most recent publication is "Women and the Georgian Orthodox Church," in Women and Religion, edited by Ina Merdjanowa, Fordham University Press, Forthcoming in 2021

David Henig *(d.henig@uu.nl)* is Associate Professor of Cultural Anthropology at Utrecht University. Henig's work explores how people remake their lifeworlds in the wake of dramatic societal ruptures. His research has been broadly focused on: conflict and coexistence; violence and memory; Muslim politics, revival and transnational mobility; secularism and sovereignty; postsocialism; charity; informal economies; military waste; and everyday diplomacy and geopolitics. His research resulted in numerous articles, several special issues, one monograph, Remaking Muslim Lives: Everyday Islam in Postwar Bosnia and Herzegovina (2020); and a co-edited volume (with Nicolette Makovicky), Economies of Favour after Socialism (2017). He is currently working on projects related to the entanglements between religion and geopolitics in the post-imperial and post-Cold War contexts, and how people rebuild their lives among explosive war remnants in former Yugoslavia

Participants

Tetiana Kalenychenko *(soc.injener@gmail.com)* Ph. D. in Sociology of Religion from National Pedagogical Dragomanov University with a thesis on "Religious Component in Socio-Political Conflict in Modern Ukraine". Junior research fellow at Institute of Human Science in Vienna, Austria (February – July 2017). Currently working in the field of Conflict Transformation and Peacebuilding as national adviser for the Peaceful Change Initiative (London); dialogue facilitator and mediator at the Institute for Peace and Common Ground (Kyiv); trainer with USAID and IREX in Do No Harm methodology (project analysis and reconciliation, Mirovna Academia – Peace Academy in Sarajevo, Bosnia), conflict theory and facilitation on the level of communities. Worked as journalist for Religious-Informational Service of Ukraine. Main interests: sociology of religion, conflict studies, peacebuilding and reconciliation.

Michael Kemper *(M.Kemper@uva.nl)* is Professor of East European history at the University of Amsterdam. Having trained in Arabic, Islamic and Slavic Studies at Ruhr-University Bochum, he has published widely on Islam in the Volga-Ural and North Caucasus regions; on the history of Soviet Oriental Studies; and on the interaction between languages of Islam and Eastern Orthodox

Sandra King-Savic *(Sandra.king-savic@unisg.ch)* is a postdoctoral fellow at the Center for Governance and Culture in Europe (GCE) at the University of St. Gallen (HSG). She served as a human rights educator for Amnesty International, and conducted research for the Foreign Military Studies Office at the University of Kansas (KU) before receiving a Swiss National Foundation scholarship for her dissertation on the transversal relationship between migration and informal markets.

Jeanne Kormina *(kormina@eu.spb.ru)* is a professor of anthropology and religious studies at the Higher School of Economics (St. Petersburg, Russia). Her publications include the book Pilgrims. Ethnographies of Orthodox Nomadism (in Russian), two edited volumes and two special issues as well as chapters and articles on Orthodox pilgrimage in Russia, social memory, veneration of saints and other related topics.

Participants

Oleg Kyselov *(oleg.kyselov@gmail.com)* is a senior research scientist at the H.S. Skovoroda Institute of Philosophy of Ukraine's National Academy of Sciences. He received his PhD in religious studies from Taras Shevchenko National University of Kyiv. He is the author of the book Феномен екуменізму в сучасному християнстві (Phenomenon of Ecumenism in Modern Christianity, 2009). He was one of the founders of the Ukraine's NGO Workshop for the Academic Study of Religions (till 2018 – Youth Association for the Study of Religions) in 2004 and member of its Executive Committee (2006–2011), Vice-President (2011–2013), and President (2013–2015). He is the editor-in-chief of the annual journal Релігієзнавчі нариси (Essays on Religious Studies). He is a member of the Organizational Committee of the International Conferences on Religion in Minsk (Belarus). He is currently writing doctorate thesis on scientific atheism in Soviet Ukraine. His main interests include sociology of religion, interfaith relations, and history of religious studies.

Nicholas Lackenby *(nhl25@cam.ac.uk)* received his PhD in Social Anthropology from the University of Cambridge. His doctoral fieldwork and ensuing thesis focused on issues of peoplehood, temporality, and historical consciousness amongst Orthodox Christians in contemporary Serbia. He is currently a research fellow at University College London, working on a UKRI funded project entitled 'Orthodox Christian Material Ecology and the Sociopolitics of Religion'.

Tamara Martsenyuk *(t.martsenyuk@ukma.edu.ua)* holds PhD (Candidate of Sciences) and is an Associate Professor at the Department of Sociology, University of Kyiv-Mohyla Academy, Ukraine; gender expert of Ukrainian Helsinki Human Rights Union, Fulbright Scholar at the Harriman Institute, Columbia University (USA, 2017-2018). She is the author of more than 100 academic publications, chapters of textbooks and chapters of books, particularly, "Gender for All. Challenging Stereotypes" (2017), "Why not be Afraid of Feminism" (2018), "Defenders of the Galaxy": Power and Crisis in the Male World" (2020). Tamara teaches at the Department of Sociology, including courses on "Gender and Politics", "Masculinity and Men's Studies", "Social Problems in Ukraine and in the World", and others. Tamara is committed to public sociology, to using science and research for the sake of social change and to advancing policies of non-discrimination and gender equality. In summer 2020 Tamara and her research team started a new sociological research project, "Invisible Battalion 3.0: Sexual Harassment in the Military".

Participants

Olena Nikolayenko *(onikolayenko@fordham.edu)* (PhD Toronto) is a Professor of Political Science at Fordham University in New York, USA. Her research interests include comparative democratization, contentious politics, women's activism, and youth, with a regional focus on Eastern Europe, Russia, and Central Asia. She published articles in Comparative Politics, East European Politics, Europe-Asia Studies, International Journal of Sociology, International Political Science Review, Slavic Review, Social Movement Studies, and other journals. Her recent book, Youth Movements and Elections in Eastern Europe (Cambridge University Press 2017), examined tactical interactions between youth movements and incumbent governments in Azerbaijan, Belarus, Georgia, Serbia, and Ukraine. Her current research focuses on women's engagement in contentious politics.

Atalia Omer *(atalia.omer.3@nd.edu)* is professor of religion, conflict, and peace studies at the Kroc Institute for International Peace Studies and at the Keough School of Global Affairs at the University of Notre Dame. She earned her PhD in religion, ethics, and politics (November 2008) from the Committee on the Study of Religion at Harvard University. Her research focuses on religion, violence, and peacebuilding as well as theories and methods in the study of religion. She was awarded a 2017 Andrew Carnegie Fellowship. Her forthcoming book is tentatively titled Tweeter Prophets & The Harmony Business: Religion and the Violent Legacy of Peace.

Sarah D. Phillips *(sadphill@indiana.edu)* is Professor of Anthropology and Director of the Robert F. Byrnes Russian and East European Institute at Indiana University. She has been conducting ethnographic research in Ukraine since 1995. In 2004 she made an ethnographic film about Ukrainian folk healers called "Shapes in the Wax: Tradition and Faith among Folk Medicine Practitioners in Rural Ukraine." Phillips is also the author of two scholarly monographs, both published by Indiana University Press: Women's Social Activism in the New Ukraine: Development and the Politics of Differentiation (2008); and Disability and Mobile Citizenship in Postsocialist Ukraine (2010). Phillips' recent research in Ukraine has focused on HIV prevention and harm reduction in Ukraine among people who use drugs and commercial sex workers, especially women.

Kathy Rousselet *(Kathy.rousselet@sciencespo.fr)* is a political scientist, Research Professor at the Center for International Studies at Sciences Po (Paris), and an Associate Fellow of the Centre d'études des mondes russe, caucasien et centre-européen at the École des hautes études en sciences sociales. She has authored many articles, edited and co-edited several books and special journal issues on religious issues, mainly in post-Soviet Russia. Her recent publications include studies on New Martyrs, the memory of Soviet repression in the Russian Orthodox Church, and the worship of the imperial family, especially in Ekaterinburg. She has also been working on Russian Orthodox groups and populism. One of her most recent published articles is "Dukhovnost' in Russia's politics," Religion, State and Society, 2020, 48:1, 38-55.

Participants

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The Working Group on Lived Religion in Eastern Europe and Eurasia brings together scholars from around the world and from different disciplinary backgrounds who engage ethnographic research to consider how religion intersects with cultures, politics, and histories to shape contemporary societies. We conceptualize a broad geographic area as a common research site, from the Balkans to the Black Sea to the Eurasian steppe. The Working Group supports research on lived religiosity as well as institutional religion, and sponsors publications and three annual events: a scholarly conference, a workshop for junior scholars, and a seminar on anthropological theory, ethnographic methods, and historical research. Catherine Wanner is the convenor of the Working Group.