Conference Program

Religiosity in East and West
– Conceptual and Methodological Challenges –

Hosted by
The Institut of Sociology and the Cluster of Excellence 'Religion & Politics'
University of Münster, Germany
&
The Department of Practical Theology and Religious Education
University of Siegen, Germany

For all your questions, please do not hesitate to approach or call
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Content

Short version of the conference program

Tuesday, 25th June 2019

10 a.m.	Registration desk open and welcome snack (entrance hall)
1.00 pm	Conference opening
1.30 – 3.00	**Keynote**: Ann Taves (University of California, USA): *What Counts as Religious Experience? The Inventory of NonOrdinary Experiences as a Tool for Analysis across Cultures and Traditions*
3.00 – 3.30	Coffee & Cake
3.30 – 4.30 p.m.	Paper Sessions 01, 02, 03
4.45 – 5.45 p.m.	Paper Sessions 04, 05, 06
6.00 – 7.00	**Public evening lecture**: James V. Spickard (University of Redlands, USA): *Thinking Beyond the West: Seeing Religions with Unaccustomed Eyes*
From 7.30 pm	Social event I: Conference dinner at 'Altes Gasthaus Leve'

Wednesday, 26th June 2019

9.00 – 10.30 am	**Keynote**: Zuhal Ağılkaya-Şahin (Medeniyet University, Turkey): *Introducing Turkish Measures of Religiosity*
10.30 – 11.00	Coffee break
11.00 – 12.00	Paper Sessions 07, 08, 09, 10
12.00 – 1.00 pm	Lunch break
2.30 – 3.30	Paper Sessions 11, 12, 13, 14
3.30 – 4.00	Coffee & Cake
4.00 – 5.30	**Keynote**: Aryeh Lazar (Ariel University, Israel): *The Challenges of Religion Research among Jewish (Israeli) Samples*
5.45 – 6.45	Paper Sessions 15, 16, 17
7 pm	Social event II: Guided tour through medieval Munster

Thursday, 27th June 2019

9.00 – 10.30 am	**Keynote**: Sabrina Müller (University Zürich, Switzerland): *Accountability in Christian communities in a Pluralistic Society*
10.30 – 11.00	Coffee break
11.00 – 12.00	Paper Sessions 18, 19, 20
12.15 – 12.45 pm	Business Meeting: Options of Publishing the Conference Papers
12.45	Farewell to the participants and end of the conference

Program and Presentation Formats

Tuesday, 25th June 2019

Time	Content	Room	Chair
10 a.m.	Registration desk open and Welcome Snack (entrance hall)		
1 p.m.	**Conference Opening** by Sarah Demmrich and Ulrich Riegel	S9	
1.30-3 p.m.	Keynote 1 **What Counts as Religious Experience? The Inventory of NonOrdinary Experiences as a Tool for Analysis across Cultures and Traditions** Ann Taves, University of California, USA	S9	Ulrich Riegel
3-3.30 p.m.	Coffee and Cake (entrance hall)		
3.30-4.30 p.m.	Paper Session 1: Methodological challenges: The case of religious development **Development in Religious and Non-Religious Biographies from a Cross-cultural Perspective** Ramona Bullik, Sakin Özışık, & Anika Steppacher, University of Bielefeld, Germany **Individual Religiosity: Religious Self-Description among Young People** Christel Gärtner, University of Münster, Germany	S055	Ulrich Kropač
3.30-4.30 p.m.	Paper Session 2: Rituals and celebrations in East and West **Celebrations – Religious Events beyond the Dichotomy of Individualization and Communitization** Meike Haken, Free University of Berlin, Germany **Changing Contours of Hinduism in India: A Study on Religiosity and Communal Violence** Debarata Baral, Bennett University, India	S062	Stephan Winter
3.30-4.30 p.m.	Paper Session 3: The psychology of religion: Cross-cultural and indigenous approaches **Which Psychology Serves us Best?** Halina Grzymała-Moszczyńska, Adam Anczyk, Agnieszka Krzysztof-Świderska, & Jacek Prusak, Jesuit University in Cracow, Poland **Evolution of the Relationship between Religiosity and Spirituality in Western Tradition** Katarzyna Skrzypińska, University of Gdańsk, Poland	S9	Christopher Alan Lewis
4.45-5.45 p.m.	Paper Session 4: New insights into Western measures of religiosity **Measuring Religious Attitude Using the Francis Approach: Where East Meets West** Christopher Alan Lewis, Warwick University, UK **Centrality of Religiosity and Post-Critical Belief: Do They Match and If So How?** Ulrich Riegel, University of Siegen, Germany	S055	Ulrich Riegel

Time	Content	Room	Chair
4.45-5.45 p.m.	Paper Session 5: Conceptual frameworks from the Muslim context **Rumi and His Understanding of "Theology" of Religions** Adnan Aslan, University of Notre Dame, USA - cancelled -	S062	---
4.45-5.45 p.m.	Paper Session 6: Aspects of non-religiosity in different cultures **Religious Diversity and Life Experiences in a Secular Socio-Cultural Context** Ulrike Popp-Baier, University of Amsterdam, The Netherlands **Attitudes of the Nonreligious towards Abortion, Contraceptives, and Homosexuality: Comparing the Far East with Western Europe** Kenan Sevinç Çanakkale Onsekiz Mart University, Turkey	S9	Hasan Kaplan
6-7 p.m.	Public evening lecture **Thinking Beyond the West: Seeing Religions with Unaccustomed Eyes** James V. Spickard, University of Redlands, USA	S9	Sarah Demmrich
From 7.30 p.m.	Social event I: Historical Dinner at "Altes Gasthaus Leve" (20 min by foot, see map, meeting at the front of the castle to walk together)		

Wednesday, 26th June 2019

Time	Content	Room	Chair
9-10.30 a.m.	Keynote 2 **Introducing Turkish Measures of Religiosity** Zuhal Ağılkaya-Şahin, Medeniyet University, Turkey	S9	Sarah Demmrich
10.30-11 a.m.	Coffee break (entrance hall)		
11-12 a.m.	Paper Session 7: Ethnographic studies on non-Western religiosity **'Spiritual but Not Religious?' – Spiritual Seekers among Mevlevis in Turkey** Hande Gür, Middle East Technical University, Turkey **Contextualizing Religious Behavior and Experiences within the Ramkatha** Mrinal Pande, University of Münster, Germany	S055	Katarzyna Skrzypińska
11-12 a.m.	Paper Session 8: Citizen's religiosity and state regulations of religion: Cross-national studies **Citizen's Religiosity and the Cohesion of Society** Carolin Hillenbrand, University of Heidelberg, Germany **State Regulation of Religion: The Role of Cross-Religion Effects on Muslims' Religiosity** Hannah Ridge, Duke University, UK	S062	Gergely Rosta
11-12 a.m.	Paper Session 9: Islamic practices and mental health revisited **Body Images and Religiosity among Muslim Women in Turkey: Challenges of Generalization and Western Measurements** Sümeyya Atmaca[1], Sarah Demmrich[2] [1] University of Oslo, Norway, [2]University of Münster, Germany	S151	Sarah Demmrich

	Does Ramadan Affect Mental Health and Body Weight? Zeynep B. Uğur, Salih Doğanay, Social Sciences University of Ankara, Turkey		
11-12 a.m.	Paper Session 10: Studies on Buddhist New Religious Movements **Re-emergence of Buddhism in India: A Study on Soka Gakkai International** Koyal Verma, Jawaharlal Nehru University, India **Navayana Buddhism: Emancipation, Enlightenment, and Harmonious 'Social Self'** Prashant Bansode, Gokhale Institute of Politics and Economics, India	S9	Sarita Ghai
12.00-2.30 p.m.	Lunch break (entranced hall)		
2.30-3.30 p.m.	Paper Session 11: Syncretic religiosities **Religion and Religiosity in a Himalayan Tribal Community: A Study of Jaunsaris** Ipshita Soni & Sarita Ghai, University of Delhi, India **East-West Religiosity: Peculiarities of Religiosity of European Followers of Eastern Teachings and Practices** Antoaneta Nikolova, University of Leipzig, Germany	S055	Koyal Verma
2.30-3.30 p.m.	Paper Session 12: Religious development and socialization **Religious Development: A Cultural Psychological Standpoint** Lars Allolio-Näcke, University of Erlangen, Germany **The Outlook of Being Religious among Young People in Turkey** Mualla Yıldız, University of Ankara, Turkey	S062	Sakin Özışık
2.30-3.30 p.m.	Paper Session 13: Collective rituals between the individual and the community **'Demonic Possession', 'Curing Rituals' and the Theatre between Social Aberration and Individual Expression** Isabella Schwaderer, University of Erfurt, Germany <center>– cancelled –</center> **Liturgy and Biography: Reflections about the Hermeneutics of Christian-Ritual Practice** Stephan Winter, Philosophical-Theological College Münster, Germany <center>- now paper session 20 -</center>	S151	Hege K. Ringnes
2.30-3.30 p.m.	Paper Session 14: The Russian context **Russian Orthodox Religiosity Today: Particularities and Socialist Legacies** Tobias Köllner, University of Witten/Herdecke, Germany **Is Russia Really That different? Results from the Lavada Study 2009** Olaf Müller, Detlef Pollack, University of Münster, Germany	S9	Behrouz Alikhani
3.30-4 p.m.	Coffee and Cake (entrance hall)		
4-5.30 p.m.	Keynote 3 **The Challenges of Religion Research among Jewish (Israeli) Samples** Aryeh Lazar, Ariel University, Israel	S9	Sarah Demmrich

Time	Content	Room	Chair
5.45-6.45 p.m.	Paper Session 15: Western concepts challenged by the Muslim context **Spiritual Care Initiative in Turkey: Cultural and Conceptual Challenges** Hasan Kaplan[1], Nihal İşbilen[2], Melike N. Kaplan[3] [1]Ibn Haldun University, Turkey, [2]Marmara University, Turkey, [3]Boğaziçi University, Turkey **Why do Iranian Children Draw the Scene of Praying When They are Asked to Draw God?** Zahra Astaneh, University of Lausanne, Switzerland	S055	Mualla Yıldız
5.45-6.45 p.m.	Paper Session 16: Identity of Muslims in East and West **Who Will Win: Muslim Identity or Danish Identity?** İsmail Başaran, Iğdır University, Turkey **Competing Notions of More or Less Individualized Islam in the Post-Revolutionary Iran** Behrouz Alikhani, University of Münster, Germany	S062	Tobias Köllner
5.45-6.45 p.m.	Paper Session 17: After socialism: Religious changes in Hungary and Mongolia **Hungary – Continuing Secularization and Individualization?** Gergely Rosta, Pázmány Péter Catholic University, Hungary **Christianity in Mongolia** Danzan Narantuya, National University of Mongolia, Mongolia	S9	Olaf Müller
7 p.m.	Social event II: Guided tour through Münster (meeting at the front of the castle)		

Thursday, 27th June 2019

Time	Content	Room	Chair
9-10.30 a.m.	Keynote 4 **Accountability in Christian Communities in a Pluralistic Society** Sabrina Müller, University of Zürich, Switzerland	S9	Ulrich Riegel
10.30-11 a.m.	Coffee break (entrance hall)		
11-12 a.m.	Paper Session 18: Orthodox religiosities in the Western context **Ritual Reproduction in Jewish Communities in Germany: The Case of Circumcision** Susanne Tübel, University of Oldenburg, Germany **The Influence of Eschatological Doctrine on Individual's Belief: Paradise Prospect of Jehova's Witnesses and Their Emotional Implications** Hege Kristin Ringnes[1], Sarah Demmrich[2], Harald Hegstad[3], Gry Stålsett[3], Lars Johan Danbolt[3] [1]University of Oslo, Norway, [2]University of Münster, Germany, [3]Norwegian School of Theology, Religion and Society, Norway	S055	Sarah Demmrich
11-12 a.m.	Paper Session 19: Portrayal approaches: The case of Budapest and Emha Ainun Najib **Understanding the Transformative-Inclusive Theology of Emha Ainun Najib** Muhammad Supraja, Gadjah Mada University, Indonesia	S062	Mrinal Pande

	Ottoman Buda and Turkish Pest: Past and Present of Turkish Roots in the Capital of Hungary Melinda Györgyi Olcsváry, independent researcher, Hungary		
11-12 a.m.	Paper Session 20: Christian-theological perspective **Negotiating Spaces and Situations: Young Filipinos on the Sacred as Sociological Vectors of Peace and Conflict** Dennis S. Erasga, Leni de la Rosa Garcia, Jeane C. Peracullo, Rito V. Baring & Lars Raymund Ubaldo, De La Salle University, Philippines **- cancelled –** **Religiosity and Faith: Defining the Relationship from the Perspective of (Catholic) Theology and in the Eyes of Young People** Ulrich Kropač, Catholic University of Eichstätt-Ingolstadt, Germany **Liturgy and Biography: Reflections about the Hermeneutics of Christian-Ritual Practice** Stephan Winter, Philosophical-Theological College Münster, Germany	S9	Christel Gärtner
12.15-12.45 p.m.	Business Meeting: Options of Publishing the Conference Papers	S9	
12.45 p.m.	Farewell to the participants	S9	
1 p.m.	Farewell Snack (entrance hall)		

Conference formats

<u>Keynotes</u>
Keynote sessions are structured as follows:

60 minutes:	presentation
30 minutes:	conversation and discussion

<u>Paper sessions</u>
Paper sessions structured as follows:

20 minutes:	presentation paper 1
10 minutes:	questions about presentation 1
20 minutes:	presentation paper 2
10 minutes:	questions about presentation 2

Every conference room contains a computer and a projector. We highly recommend bringing only a USB with your presentation.

Abstracts of Keynotes, Public Evening Lecture, and Paper Presentations

Keynote 1

Ann Taves
University of California, USA

What Counts as Religious Experience? The Inventory of NonOrdinary Experiences as a Tool for Analysis across Cultures and Traditions

In operationalizing 'religiosity' (or 'spirituality') as a measurable construct, researchers tacitly treat this aspect of human existence as if it were a discrete and cross-culturally stable 'something' rather than investigating the way it and other related concepts are used to interpret (or appraise) contested aspects of human life within and across cultures. This talk will use attempts to create cross-culturally viable measures of religious and mystical experience to illustrate the difficulties inherent in operationalizing these constructs and the Inventory of Nonordinary Experiences (INOE) to illustrate an alternative. By distinguishing between experiences (i.e., events, happenings) and the way people appraise them, the INOE allows us to (1) treat 'religious' and 'spiritual' as appraisals with culturally and linguistically distinct meanings and (2) view concepts such as religious, spiritual, paranormal, and psychotic as claims about how (the causes) and why (the reasons) an event occurred. When validated and administered across cultures, this design allows us to investigate the effects of cultural schemas on the frequency, co-occurrence, and appraisal of experiences and, thus, differences as well as similarities across cultures.

Keynote 2

Zuhal Ağılkaya-Şahin
Medeniyet University, Turkey

Introducing Turkish Measures of Religiosity

The development of religiosity measures in Turkey starts in the early 1960's. These early attempts lack of statistical analysis and scientific soundness. By the 1980's Turkish measures increase in number and scientific characteristics and provide statistical evaluations. However, the scales mostly have poor originality. Next to numerous adaptations of (English) Western-Christianity religiosity scales, many scales base on Western concepts such as the multidimensionality of religiousness and religious orientation. The most underrepresented category consists of authentic religiosity measures, which have been developed within a framework special to Turkish culture and religion, i.e., Islam. Therefore, religiosity studies in Turkey indicate theoretical, epistemological, and methodological authenticity issues. But few studies are promising. This presentation will give a critical overview of Turkish religiosity measures, introduce some of these in detail, and give insight into the challenges of conducting religiosity studies with Turkish samples.

Keynote 3

Aryeh Lazar
Ariel University, Israel

The Challenges of Religion Research among Jewish (Israeli) Samples

In order to conduct research in the field of the psychology of religion, a detailed and in-depth understanding of the particular religion being studied – including demographic and sociological issues - is essential. Without such knowledge, the appropriateness, meaningfulness, and validity of various religion-related psychological constructs, usually developed on predominantly Christian samples, cannot be determined for use with samples of individuals belong to other faiths. This proposition will be demonstrated based on two decades of research on Israeli Jewish samples. In a variety of studies focusing on level of religiousness, religious motivation, mystical experience, religious support, prayer, spirituality, religious fundamentalism, G-d concept, and religiousness and sexuality , it will be shown how an intimate understanding of the Jewish religion, as well as the social reality of religion in Israeli society, influenced various methodological and measurement issues spanning from specific translation problems to major reconceptualizations. In addition, the question of the universality of measures and constructs in the field of the psychology of religion will be discussed as a bipolar continuum ranging from religion-universal to religion-specific as in contrast to a dichotomy. Although this discussion is focused on research on Jewish samples, it is suggested that many of the issues discussed are relevant to research on other non-Christian samples as well.

Keynote 4

Sabrina Müller
University of Zürich, Switzerland

Accountability in Christian communities in a pluralistic society

The concept of religiosity as a highly individual aspect of religion does fit with the self-understanding of many mainline state churches with parish structures in Europe. This becomes especially evident by reviewing the homepages of those churches: the central aspect the churches present are the offers you can get, comparable to a market situation. But the situation looks different when looking at missional movements like new monasticism, emerging conversation and fresh expressions of Church and at digital Christian communities. Missional movements and digital communities create a specific context where religion is experienced at first hand and where affiliation happens through participation and identification and not through a formal membership. The relationships in those communities are flexible and the connections and friendships emerge through religious experiences, needs, preferences, shared values and biographical identification. A solidary bond connects people and leads to a common religious lifestyle. Its climax can be observed in the new monastic communities that emerge in many cities in the western context.

Public evening lecture

James V. Spickard
University of Redlands, USA

Thinking Beyond the West:
Seeing Religions with Unaccustomed Eyes

Social science was invented in the West and was shaped by Western culture. This includes its approach to religion. Scholars saw that Christians cared about people's beliefs and about who ran their churches, so they focused on these parts of religious life. They ignored much of the rest. As a result, they had trouble understanding religions for which beliefs and church organization were less important. Had social science arisen in other parts of the world, it would have emphasized different things. This talk explores two of these. From ancient China we get the Confucian idea of a relational self. Lǐ, or the ritual regard for the people who shape us, creates dé, or virtue. A Confucian social scientist would ask, "Who sustains the sacred relationships on which our religious communities depend?" From the traditional Navajo, we learn how rituals shape people's inner experiences to restore their sense of the world's beauty. A Navajo social scientist would ask, "Do rituals in other religions guide people to a sense of wholeness? If so, how?" These non-Western ideas also have their blind spots. Even so, they let us see religion through unaccustomed eyes.

Paper Session 1: Methodological challenges: The case of religious development

Ramona Bullik, Sakin Özışık, & Anika Steppacher
University of Bielefeld, Germany

Development in Religious and Non-Religious Biographies from a Cross-cultural Perspective

How do people perceive their own religious, spiritual or atheist biography? This is a question that our international research team has been focusing on for nearly two decades. Our developmental perspective critically relates to James Fowler's Faith Development Theory, but nowadays prefers Heinz Streib's approach of religious styles, paying tribute to the fact that development is not, in most cases, a linear process. From a life span perspective, development is conceptualized in multidimensional and multidirectional models, rather than as a sequence of predefined stages. Thereby, we draw on new inputs from developmental and social psychology as well as developments in the field of psychology of religion. We have enriched Fowler's structural evaluation method with approaches to narrative and content analyses, and by combining these qualitative methods with quantitative measurements in the form of an extensive survey. This presentation will give an impression of the different methods used in our ongoing research project. Moreover, we will show the merit of these instruments when looking at (religious) development in different surroundings. For that purpose, we present case studies with different cultural backgrounds). How do these people experience their religious upbringing? Which factors might be culturally reinforced? We will portray their different trajectories and carve out meaningful differences as well as possible commonalities.

Christel Gärtner
University of Münster, Germany

Individual Religiosity: Religious Self-Description among Young People

The paper deals with the question of how individual religiosity can be captured and conceptualized while avoiding an individual bias. The explanatory power of our insights depends not least on the concept of religion that we use as the basis of our investigations. Since religions themselves change, it is necessary to reflect repeatedly on the concept of religion, and to sharpen the concept against the object that it is designed to explain. What does it mean when young people tend to classify themselves in surveys as non-religious? Does it mean that young people are not (or no longer) religious, or does it mean that they associate "religious" with a religion passed down by the church that they cannot identify with? Does this mean that a standardized question of self-classification in surveys cannot grasp the religiosity of young people? To explore the religiosity of young people research in the sociology of religion must be based on an understanding of religion that is not restricted to church or conventional language patterns. In addition, it requires methodological measures that are able to reconstruct self-descriptions, e.g. the meaning of religion to young people. In my paper, I will first present the religious-cultural background in order to grasp the conditions of opportunities to develop religiosity for young people. I will present two different types of individual religiosity based on case studies. Even when it comes to types of individual religiosity, I will try to avoid an individual bias by considering the conditions of the milieus of origin as well as societal developments.

Paper Session 2: Rituals and celebrations in East and West

Meike Haken
Free University of Berlin, Germany

Celebrations - Religious Events beyond the dichotomy of individualization and communitization

Since the last decades the landscape of social science regarding religion and religiosity is, as Ludwig and Heiser (2014) notice, determined by empirical research focussing on individual religiosity, religious experiences and spiritual practices on the one hand. On the other side, it is characterized by church sociology or macro-sociological works managing secularization discourses. The contribution counterposes this either/or with a religious phenomenon that shows that religion must be understood beyond the dichotomy of individualization and institutionality and that of profanization and resacralization. Against the background of a corresponding concept of religion, namely the Popular Religion (Knoblauch 2009), which advances Thomas Luckmann's theory of religion, the empirically based concept of Celebrations is to be presented. These are religious events that, in contrast to the assumptions of common sociological event theories, are not characterized by a fluid, individual-centred hedonism or a brief communitization, but are arranged on a specific affective order, which is able to merge the most diverse cultural communicative forms on the level of spirituality as well as on the one of community. On basis of videographically generated data of the German Catholic Church Congress 2016, the World Youth Day 2016, the German Protestant Church Congress 2017 and ethnographical material on mega-churches in German-speaking countries, I would like to outline my observations for the Western realm. In order to question possibilities of transferability of the concept of Celebrations to another cultural context, I look then by referring to web-based data on the example of Kumbh Mela in India.

Debabrata Baral
Bennett University, India

Changing Contours of Hinduism in India: A study on Religiosity and Communal Violence

Hinduism is hard to define. In ancient times, the word Hindu meant those people who lived on the other side of river Indus. From a Geographical Identity the word Hindu has evolved into a religious-spiritual Identity i.e. Hinduism. But in the contemporary period, Hinduism is stepping into the spirit of bigotry. There has been a rise of aggressive communal violence in contemporary India. This paper tries to understand the co-relationship between the emergence of communal violence with the contemporary forms of religious activities and beliefs within Hinduism. Hence, in the context, the paper will; first outline the contemporary religious activities and beliefs being broadly practiced within Hinduism. Second, to analyze how the contemporary forms of religious practices is shaping the behavior and the kind of personality traits that are emerging among its believers. Third, to outline the factors that have facilitated the shift in the practice of Hinduism i.e. from spiritual orientation into being ritualistic. The paper argues, constitutional patronage, political oversimplification, Spiritual-economics, Sub-culture development initiatives, e-rituals etc. have facilitated the shift of the religious practice within Hinduism. This shift from spiritual to being ritualistic has further resulted in the rise of communal violence in India. Moreover, this paper used both secondary methods and primary methods. Semi-structured interviews and participant observation were used for data collection.

Paper Session 3: The psychology of Religion: Cross-cultural and indigenous approaches

Halina Grzymała-Moszczyńska, Adam Anczyk, Agnieszka Krzysztof-Świderska, & Jacek Prusak
Jesuit University in Cracow, Poland

Which Psychology Serves us Best?

Our paper aims at presenting potential usefulness and limitations of different culture-sensitive psychological approaches applied in studying religion and religiousness. We also like to extend the psychological analysis beyond highly Westernized approach. Indigenous psychology aims at understanding and explaining human activities in their native - culturally relevant contexts, by applying culturally derived categories and theories. Indigenous approach does not assume a priori the universality of human psychological functioning, but starts from analyzing its diversity across different cultures and remains open to derived universality as an end point of comparative endeavor (Kim, Yang Kwang 2006). It offers tools for culturally grounded psychological support to people who voluntarily or involuntarily migrate between cultures. Since religion, which they are bringing to the new country of residence, plays in many cases an important role in choosing adaptation strategies. We will discuss selected aspects of the indigenous approach within psychology of religion and clinical practice. Chinese psychology of religion will form one of the examples of disciplinary dialogue between the West and the East: from inspirations taken from Western psychological theories (Dueck, Han, 2012) to the development of Chinese indigenous psychologies (Xie, Zu, Zhong, 2017). Culturally and religiously grounded concepts of suffering, healing strategies and recovery that have been explored in relation to both physical and mental illness, will form another example (Klausli, Caudill, 2018). We will also focus on the experience of hearing voices with religious content (God's voice) indicating that there are systematic cross-cultural differences in the way people experience God (Luhrmann, 2017). Inclusion of cultural or religious background can substantially modify the psychologist's perspective also on psychotherapy practice: many dilemmas discussed in psychotherapy are grounded in religious tenets (Harding, 2018). Who am 'I'? Where am I going? Who I want to be? – to quote some relevant questions.

Katarzyna Skrzypińska
University of Gdańsk, Poland

Evolution of the relationship between religiosity and spirituality in Western tradition

The scope of phenomena related to beliefs and faith is not so obvious and still discussed in psychological literature. Religiousness, spirituality and view of the world are richly described and the amount of their definitions still raises (Ellison, 1983; Zinnbauer & Pargament, 2005; Oman, 2013; Hood, Hill & Spilka, 2018 etc.). Anyway it is still great challenge to find any consensus in this matter. Probably five general viewpoints specifying the range and the relationship of these phenomena can be identified in academic literature. These multiple perspectives constitute evidence of diverse understanding of the phenomena described. This presentation reveals the relationship between religiousness, spirituality and beliefs as important ways in achieving meaning of life. Cultural and social context is underlined as a crucial source of traditional patterns transmitted in intergenerational transmission. The direction from spirituality to religiousness and from religiousness to spirituality is featured as ways of searching sacred. The author also take into account beliefs that, systematized, constitute an individual view of the world as a starting point to fill the area of spirituality and religiosity. The review of different psychological approaches enables the author to create her own, integrated proposition of the vision of the two phenomena in the Threefold Nature of Spirituality (TNS) concept and Beliefs-Spirituality-Religiousness(B-S-R)model (Skrzypińska, 2014, 2016). General and common traits of spirituality and religiousness can be inferred from all presented points of view. As a conclusion of 30th years of the research of Harris, Howell and Spurgeon (2018) is presented in comparison with the author's point of view.

Paper Session 4: New insights into Western measures of religiosity

Christopher Alan Lewis
Warwick University, UK

Measuring Religious Attitude Using the Francis Approach: Where East Meets West

Within contemporary psychology of religion, there is an increasing interest in the examination of the generalisability of research findings, previously established within the Christian and post-Christian traditions, to other faith traditions. However, cross-cultural and cross-faith comparative research is somewhat problematic due to the concern of how to ensure measurement equivalence. The present aim was to review critically one particular research initiative, led by Leslie J. Francis, that has sought to systematically address this problem by employing the construct of "religious attitude" as operationalised by a family of connected psychometric measures. This critical review had four sections. First, the conceptualisation of the construct of "religious attitude" was presented. Second, the operationalisation of a measure of "religious attitude", the Francis Scale of Attitude toward Christianity, was described. Third, a family of connected psychometric measures of "religious attitude", aligned to major faith traditions, was described. Fourth, a comparative review was presented of previously reported research with the Francis Scale of Attitude toward Christianity and those obtained with the measures of "religious attitude" aligned to the major faith traditions. The research reviewed of Francis and colleagues provides an eloquent attempt to try and address the matter of measurement equivalence in cross-cultural and cross-faith research within the psychology of religion. Further research was proposed.

Ulrich Riegel
Siegen University of Siegen, Germany

Centrality of Religiosity and Post-Critical Belief: Do They Match and if so how?

The Centrality of Religiosity Scale (CRS) and the Post-Critical Belief Scale (PCB) are two prominent measures of religiosity. The two measures, however, represent quite diverse concepts of religiosity. The CRS assesses the intensity of religiosity according to five dimensions representing one particular religious tradition. The PCB, instead, operationalizes a four dimensional model of religious styles developed by David Wulff within a Catholic frame of reference. Correlating both measures on theoretical ground, one may assume that high religiosity (CRS) is linked to orthodoxy (PCB), while no religiosity (CRS) may be associated with external critique (PCB). This assumption includes the notion that the individual's attitude towards the existence of some transcendent reality might predict the relationship between the two measures. This paper examines that assumption based on a convenience sample of N = 4.241 participants that filled in an online-questionnaire (age: M = 47; SD = 15.90; 47% females; denomination: 1226 Roman-Catholics, 2369 Protestants, and 801 participants that have left the Roman-Catholic or Protestant church). Exploratory factor analysis on the PCB-items brings about two factors, the first representing the axis "external critique vs. second naiveté" and the second the axis "relativism vs. orthodoxy". There is a high negative correlation between CRS and the external critique (r = -.83) and a very moderate negative correlation between CRS and relativism (r = -.26). Linear regression analysis reveals that both factors predict much of the CRS-outcome ($R2$ = .61), while age and the tendency to leave the church are of minor impact. Gender, education, and income do not predict the outcome of CRS at all. These results will be discussed.

Paper Session 5: Conceptual frameworks from the Muslim context

Adnan Aslan
University of Notre Dame, USA

Rumi and his Understanding of "Theology" of Religions

In this paper, I would like to offer a plausible solution to the conflict that seem to appear in Rumi's evaluation of religions, Judaism, Christianity and Islam. Is he a pluralist who accepts these religions as authentic ways to salvation? Or is he an exclusivist who claims that only his religion is a true way to salvation? In certain places of his writings, he appears to be a pluralist while in many places of his poetries he sounds certainly exclusivist. Which attitude of Rumi is correct? This paper will attempt to settle this problem. To achieve this goal, I would like to introduce Rumi and his cultural and religious environment briefly in order to shed some light on his background which seems to be crucial in his treatment of religions. Then I will argue that the pluralist or exclusivist attitude of Rumi towards religion can only be solved, if we can place his understanding of religions in hierarchical levels which seem to be a reflection his hierarchical understanding of knowledge and Being. I will try to show that Rumi is addressing to different people in the different levels with different discourses.As I understand, Rumi sometimes treats religion as a phenomenon without evaluative judgements.What I name as phenemonological level. Sometimes he evaluates religions from an Islamic perspective. I name this attitude as theological level. He often sees religion in unity. What I call a religion of love. Pluralist discorses appear generally in his religion of love.I claim that this is the source of his conflictingattitudes towards religions, namely, Christianity, and Judaism.

Paper Session 6: Aspects of non-religiosity in different cultures

Ulrike Popp-Baier
University of Amsterdam, The Netherlands

Religious Diversity and Life Experiences in a Secular Socio-Cultural Context

The late Peter Berger (e.g. 2014) suggested a new theory or even paradigm of pluralization in order to understand the relationship between modernity and religion. In this context, he distinguished two forms of religious pluralism, the co-existence of different religions and the co-existence of religious and secular discourses occurring in the minds of individuals and in social spaces as well (p. IX). According to Berger, understanding how people are able to live in different religious and secular realms of reality, and how to switch between them would be important. Linda Woodhead (e.g. 2017) suggested to supplement Berger's two pluralisms by a new and more intensified form of diversity that she called cultural superdiversity. According to Woodhead the boundaries Berger's two pluralisms still imply loose their relevance for a lot of "religious nones" in modern societies and do not define for them subjective realities any more. Decisive for this third kind of pluralism is the breakdown or the becoming liquid of the boundaries between religions and between the religious and the secular and is therefore a pluralism of de-differentiation (Woodhead, 2016, p.41; 2017). The aim of this paper is a psychological contribution to this research perspective by analysing constellations of religion/spirituality/nonreligion and life experiences in a shared secular socio-cultural context that could nevertheless be linked to the three pluralisms mentioned above. This contribution will include references to a research project on religious and non-religious entanglements in meaning-making processes of highly educated young adults in the Netherlands.

Kenan Sevinç
Çanakkale Onsekiz Mart University, Turkey

Attitudes of the Nonreligious toward abortion, contraceptives, and homosexuality:
Comparing the Far East and Western Europe

Numerous studies have shown that the number of nonreligious people in the world is increasing and that people without religious affiliation demonstrate more liberal attitudes on controversial issues than affiliated people. Research suggests these differences may arise from the higher education level of the nonreligious and/or cultural context. To further explore the effects of culture on the attitudes of nonreligious, I analyze data from The Global Attitudes Project-Spring (2013). The data were downloaded from the Association of Religion Data Archives, www.TheARDA.com and were collected by Pew Research Center. When the data were analyzed, 6746 of the participants (18.2%) were found to be nonreligious. Three of the countries with the highest rate of nonreligious are from Western Europe (Czechia=69.5%, Britain=44.4%, Germany=35.3%) and three of them are from Far East (China=83.4%, Japan=45.4%, South Korea=42.6%). I compared attitudes of nonreligious from these countries (N=4581) towards abortion, contraception use, and homosexuality. The results indicate that nonreligious people living in the Far East find abortion, contraceptive use, and homosexuality more "morally unacceptable" than Western Europeans. This suggests that attitudes among the nonreligious are not homogenous, and that cultural factors are important variables to consider in future research.

Paper Session 7: Ethnographic studies on non-Western religiosity

Hande Gür
Middle East Technical University, Turkey

'Spiritual but Not Religious?' – Spiritual Seekers among Mevlevis in Turkey

The 21st century's global turmoil which is pictured concisely in 9/11, made the decline of normative religions clear. For a long while, it has been discussed that established religions lost their meanings for younger generations in the West while Eastern traditions begin to establish themselves as alternatives. While traditions of West and East are interlacing and borders of sacred and secular are becoming increasingly hazy, I focused on the rediscovery of ancient Mevlevi practices by people who are looking for answers in our fast changing modern society, and found a case of spiritual seeking beyond the established traditional religion in Turkey. Throughout 2017, I had the chance to observe and participate to practices of three different Mevlevi communities in Istanbul and Konya. This ethnographic study showed that people who joined to these communities are often relatively young, from middle classes, well-educated professionals with liberal and proactive tendencies, and most importantly, they are active spiritual seekers. Spiritual seeking may be seen as a quest that self-authenticating individuals practice to reach a personal religious meaning apart from historical religious traditions. As it indicates a more individualistic and flexible approach to believing, spiritual seekers often declare themselves as being "spiritual but not religious". In line with this, my informants seem to be liable to believe in the existence of numerous truths, willing to create intermixed religious sentiments and practices, and tend to perceive proselytizing negatively. However, in contrast with global literature, they perceive being "spiritual but not religious" as "the true" or "deeper" form of religiosity rather than being "nonaffiliated" which lead them to make drastic life-style changes. I believe their experiences might offer a different perspective on the concept of religiosity.

Mrinal Pande
University of Münster, Germany

Contextualizing Religious Behaviour and Experiences within the Ramkatha

My ethnographic project addresses the recent transformations of popular Hindu religiosity by focusing upon the religious cum artistic practice of Ramkatha, i.e. staged narratives of the Ramcharitmanas. One of the most successful contemporary Indian Ramkatha performers is Morari Bapu, a former school-teacher turned narrator. His career unfolded alongside the Hindu nationalist movement in India, since the late 1980s and today his Ramkatha performances reach widely dispersed audiences- live or on television across India and the globally dispersed Hindu diaspora. At the level of everyday practices, my focus is on sensory experiences of the followers of Ramkatha who mark their activities as a quest for 'sat' (truth) and 'sang' (company) that contribute greatly to their 'satsangi' identity. The satsangi are a well-connected, (diasporic) group of people for whom listening to Morari Bapu's Ramkatha is a prime marker of their spiritual lives, besides following practices such as doing jaap (chanting) and havan (ritual offerings to fire), maintaining maun (silence), eating sattvic food and wearing khadi clothes. As a particularly interesting site for locating Hindu bodies, the study of Ramkatha explains how satsangi selves perceive the significance of their day-to-day activities as 'acts of devotion' within the larger matrix of Hindu religiosity. I incorporate ethnographic data collected through participant-observation in a multi-sited fieldwork that was conducted between November 2012 to August 2014 in several settings such as in Gujarat and Maharashtra (India), California (U.S.) and Rome (Italy). By engaging and participating across the dynamics of the Ramkatha ethnoscape, I ask how the satsangi attribute meaning to their experiences by articulating the katha rasa. While proposing an alternative mode of approaching the realm of everyday religiosity at the level of practice in a non-Western context, the Ramkatha followers provide a prolific opportunity to contextualize the transformations and distinctive self-definitions of lived Hindu religiosity.

Paper Session 8: Citizen's religiosity and state regulations of religion: Cross-national studies

Carolin Hillenbrand
University of Heidelberg, Germany

Citizens' Religiosity and the Cohesion of Society

People's religiosity can be a bridge or barrier in a society. What and how people believe, can unite them or drive them apart. In order to examine the various, ambivalent effects of citizens' religiosity on the cohesion of societies worldwide, I first develop a theoretical model of multidimensional relationships. The aim is to overcome a too narrow individualistic focus when a being is conceptualised as an isolated or atomic self. Instead, the fundamental premise is based on intersubjective approaches: humans are relational beings; they always coexist in relation with others. These relationships are multi-dimensional. Regarding the investigated variables "religiosity" and "societal cohesion", I analytically distinguish two levels: On a vertical level, there are religious or spiritual relationships to something "higher", transcendent, the "Eternal Thou". On the horizontal level, there are social or interpersonal relationships, such as those conceptualised as the eight sub-dimensions of societal cohesion: social/institutional trust, interpersonal/national feelings of belonging, social/institutional responsibility, and social/political participation. I deduce the central hypothesis, that a person's vertical relationships shape his/her horizontal relationships. In a second step, I test this correlation in a global cross-sectional study based on the sixth wave of the World Values Survey (2010-2014) applying statistical multi-level-analyses. In several multi-level regression models, I analyse survey data of more than 54.000 persons in about 50 countries worldwide. The results generally show robust significant, strong and mainly positive effects of citizens' religiosity on the eight sub-dimensions of societal cohesion. This theory-led empirical study may encourage discussions about how the World Values Survey as measuring instrument conceptualises and operationalises people's religiosity. Moreover, the obtained results inspire further research in how people's religious relationships interact with social, societal and political relationships in various cultural and religious contexts.

Hannah Ridge
Duke University, UK

State Regulation of Religion: The Role of Cross-Religion Effects on Muslims' Religiosity

There is a large literature that argues that the regulation of religion suppresses religiosity in a community, typically measured by service attendance, by reducing individuals' satisfaction with their religious experience. To date this research has assumed that regulations are enforced on and also affect a country's religious communities uniformly. It has also focused heavily on Western Christian populations. Relaxing these assumptions and disaggregating religiosity into several component parts, this paper argues that government regulation of religious communities and behaviors impact citizens differently based on their religious affiliation. It also proposes that religious behaviors, which signal identity, but not internal beliefs, are influenced by the regulation of other religions. Focusing on the Muslim world of 1.8 billion people, this paper shows that the received wisdom of the negative effect of regulation holds only for some elements of religiosity. Furthermore, individuals' observable aspects of religion are more sensitive to levels of state regulation of religion when members of other religions are restricted. Because the freedom of other religious communities affects citizens' participation, this paper rejects the common view that the freest religious markets must have the greatest levels of religious participation.

Paper Session 9: Islamic practices and mental health revisited

Sümeyya Atmaca[1] & Sarah Demmrich[2]
[1]University of Oslo, Norway
[2]University of Münster, Germany

Body Image and Religiosity among Muslim Women in Turkey: Challenges of Generalization and Western Measurements

The positive relationship between body image and religiosity, as found in Christian samples, is often explained in terms of a moderate dress style of highly religious women. However, almost nothing is known about the relationship between body image, religiosity, and dress style among female Muslims in Muslim-majority countries. Therefore, we conducted an exploratory questionnaire study among 59 female Muslims between 17 and 46 years (M = 28.02; SD = 7.84) in Turkey, using scales that assessed dress style (n = 29 veiled and n = 30 non-veiled), social appearance anxiety (as an indicator of a negative body image), and religiosity (Western approach of intrinsic and extrinsic religiosity; Turkish approach of normative and popular religiosity). The results show that veiled women score much lower on social appearance anxiety than non-veiled women. Moreover, all four forms of religiosity are highly negatively correlated with social appearance anxiety for the whole sample, the veiled subsample, but not the non-veiled sub-sample. In contrast to Western-Christian research in which intrinsic-extrinsic religiosity served as a main variable, Turkish forms of normative and popular religiosity played in our study an outstanding role as a unique predictor of a positive body image and a moderator variable, respectively. The results are discussed against the background of the theological zeitgeist that implies the caution for generalization and of the methodological shortcomings of intrinsic-extrinsic-religiosity scales in Turkey with underlining the necessity of genuine measurements.

Zeynep B. Uğur & Salih Doğanay
Social Sciences University of Ankara, Turkey

Does Ramadan Affect Mental Health and Body Weight?

Ramadan is a special month for Muslims. The majority of Muslims do fast during Ramadan which means abstaining from food and drink from sunrise to sunset. Also, social gatherings are more common during Ramadan as people break their fasts together. On the one hand, abstaining from food might be a means to lower body weight. On the other hand, breaking fasts with many people might also lead to overeating. Therefore, the effect of Ramadan fasting on body weight is not clear. But, social gathering might be positive for mental health. In this study, we examine the effect of Ramadan fasting on body weight as well as the mental health effects of Ramadan. For this purpose, we measured people's mental health and body-weight once right before Ramadan, four times during Ramadan and twice after Ramadan.

Paper Session 10: Studies on Buddhist New Religious Movements

Koyal Verma
Jawaharlal Nehru University, India

Re-emergence of Buddhism in India: A Study on Soka Gakkai International

Religiosity has been defined through three integral components: affiliation, activity (participation in religious activities) and corresponding beliefs (Hill and Hood 1999, Wulff 1991, Schwartz and Huisman 1995, Dover, Miner and Dowson 2007, Mathur 2012). In this context, this paper is a study on religiosity through an in-depth analysis of Soka Gakkai International, a religious sect of Buddhism. It must be mentioned that Buddhism was founded by Shakyamuni or Gautama Buddha in India in the fifth century B.C.E; however, around thirteen century C.E. it saw a decline. Interestingly in contemporary India a re-emergence of Buddhism in a different form is witnessed. This paper is a study on the re-emergence and growth of Buddhism in India and its dispersion from Japan. This paper is structured into three parts. The first section outlines the processes through which the diffusion of Soka Gakkai International took place in India. Second, it will outline its contemporary rituals and practices. It would further discuss the beliefs, behaviours and affiliations of the practicing Buddhists to reflect on ideology, values, practice and the future vision of practicing Buddhists. Third, it will outline the factors that have led to the growth and popularity of Soka Gakkai in Contemporary India. This paper will help in the understanding of the impact of Soka Gakkai on individual behaviour and its governing context in India. Data for this paper has been collected through both secondary and primary sources. The method used for the research of this paper is Participant observation. This paper aims to contribute to the contemporary debates and discourse on the sociology of religion and to the understanding of non-individualized religiosity.

Prashant Bansode
Gokhale Institute of Politics and Economics, India

Navayana Buddhism: Emancipation, Enlightenment and Harmonious 'Social' Self

It is in 1956 that Dr.Ambedkar with his followers turned to Buddhism. These Buddhist are called as Neo-Buddhist and this new form of Buddhism is called as Navayana Buddhism by Eleanor Zelliot. The Buddhist comprise about 0.7 per cent of the Indian population and the neo-Buddhist population comprise of 87 per cent of the total Buddhist population of India as per Census of India, 2011. The Navayana Buddhism is a movement of Dalits in India that has reinvented the Buddhism and has formed linkages with the Buddhists worldwide. The Navayana Buddhism is movement of ex-untouchables i.e. Dalits to regain the lost humanity in Hinduism. Besides exclusion of the Dalits in temples and sites of Hindu worship, they were denied claims to religiosity by quasi- religious sanctions. It is after Dr. Ambedkar's conversion movement the ex-untouchables emancipated themselves not only from the physical slavery but also mental slavery. A movement of internal change took place amongst the Dalits. It is by following Buddhism the Dalits got medium for becoming self-enlightened. For Buddhist the ananpanasatibhavana (meditation) is a vehicle to attain nirvana. The meditation is not only limited to the spiritual well-being of a person but it calls for an attainment of the maitribhavana i.e. compassion to fellow beings, species and ecology. The Buddhist doctrine calls for purification of mind through self-introspection and how the individual should treat the 'other'. This concept of religiosity goes beyond the 'individualised belief' or individual's purification of mind to a larger idea of society in which peace and harmony is established with other beings, species and nature. It envisages the important tenet of non-hurt, non-harm, non-discrimination and non-violence to the 'other'. The paper would dwell on the issues highlighted and the transcendence from enlightenment to harmonious 'social' self through the Buddhist movement.

Paper Session 11: Syncretic religiosities

Ipshita Soni & Sarita Ghai
University of Delhi, India

Religion & Religiosity in a Himalayan Tribal Community – A Study of Jaunsaris

Within the ambit of study of societies, religiosity is a significant parameter referring to the extent to which religious beliefs, myths and practices influence society and human lives; it is measured with reference to the degree to which these components of religion are adhered to. Also religiosity refers to the extent to which people participate or are committed to following rituals and practices. In comparison to organized religious structures, ethnic groups and tribal communities depict a stronger level of religiosity, more so in the Himalayas where relative isolation has resulted in strong beliefs in one's religion, which is an integral part of life itself. Rather in the rugged mountainous terrains of the Himalayas and especially Jaunsar, where the hill dwellers stay in villages carved out of rocky slopes, life is completely dependent on nature's benevolence. The mountains, rivers and the biotic cover including forests are revered and this reverence is echoed in myths, rituals and religious practices followed in everyday life. In a way, the boundary between nature and religion is blurred: hills and rivulets denote Gods, temples are surrounded by religious groves, providing them sanctity and protection, cedar trees with a temple shaped crown is worshipped as symbols of Shiva; all these become totems manifesting the realm of sacredness. The present paper enumerates such components in a tribal village in the Himalayas, which manifest the level of religiosity along with the distinctive concept of religion itself. In this mountainous landscape, religion and naturism overlap one another and acceptance of religious beliefs and practices seems to be all encompassing, except where modernity has made inroads.

Antoaneta Nikolova
University of Leipzig, Germany

East-West Religiosity: Peculiarities of Religiosity of European Followers of Eastern Teachings and Practices

The paper aims at studying a relatively new kind of religiosity that combines the peculiarities of both East and West religiosity. This is the religiosity of European followers of Eastern teachings and practices. Being a relatively new phenomenon, this kind of religiosity poses many conceptual and methodological questions. What are the traits of this religiosity? Does it combine the features of East and West religiosity or is it an entirely Western phenomenon? Could it at all be defined as religiosity? Are Eastern teachings and practices in an European context religions? Where is the difference between religiosity and spirituality? I will seek answers to these questions combining philosophical considerations and sociological observations. Working on a Marie Sklodowska-Curie project about perception of Eastern religions in Europe I have conducted researches on groups of followers of Eastern teachings in Bulgaria, Germany, and Ireland. My interpretation, however, is predominantly in terms of philosophy. Therefore, I consider not as much the manifestations of this religiosity but rather the transformation in the worldview, attitude to nature, Ultimate reality and self-understanding of the European followers of Eastern teachings.

Paper Session 12: Religious development and socialization

Lars Allolio-Näcke
University of Erlangen, Germany

Religious Development – A Cultural Psychological Standpoint

Religious development was seen individually over the last 30 years. Especially Oser & Gmünder as well as Fowler developed models of religious development focusing the individual subject. This development was further seen as a special development based on a mother structure that is only responsible for religious development. With the help of the psychological symbolic action theory of Ernst E. Boesch I will show that religious development does not work without the tradition and the community that keeps it running. The tradition and community are necessary to offer the child (religious) symbols that can be filled with own experience. In dealing with the symbols they are overdetermined and can therefore work in different symbolic context – profane as well as religious. I discuss further religious development as a domain specific development of the common development of an individual. That means religion cannot be seen as something special independent from normal emotional and cognitive development. At least, I discuss the process of "secondary subjectification" as the one that leads to the subjectivity of religion and thus their anchoring in the individual (mystery of faith). "Secondary subjectification" means a parallel process to abstraction in cognitive development that makes the objects and symbols more subjective. Each experience with an object or symbol is interwoven with sensory experience, experiences of easiness or toil, experiences of happiness, anger, hope, fear – at least all situations in which the person experiences him- or herself with his or her functional potentials are the basis of the ›subjective-functional‹ schemes. And schemes schemes are unique and the fundament of the mystery of faith. I hope to discuss this theory with scholars from non-western countries if it could be a theory also for there context as well as religions or what kind of critique they have.

Mualla Yıldız
University of Ankara, Turkey

The Outlook of Being Religious among Young People in Turkey

The relationship of mankind with the existence to which they attach themselves and consider as sacred keeps affecting many different fields ranging from health to trade. Just as people from different religions have different lifestyles; people from the same religion may also have different lifestyles. There are many studies in the religiousness literature that explain this difference on the basis of gender, social status, religious tendencies of the parents, the style to attach to God, personality and psychological health. The classifications of William James (1902), Allport and Ross (1967), Glock and Stark (1965), Batson and Ventis (1967) and King (1967) are still used so as to explain the attitude towards religiousness in many parts of the world. How Islam is lived among people has drawn attention of many philosophers – prominently Ibn-i Sina (2005) andGazzali (2007). They made different classifications by considering people's levels of dependence on the religion and their status as regards internalization of religious values. In Turkey, Taplamacıoğlu (1962), Günay (1998) made classifications by considering people's frequency of worship whereas Yapıcı (2002) consideredtowhatextentpeopleareopen-mindedregardingreligiousmatters in his classification. The classifications in Turkey have a sociological character. Within the scope of this study, a classification has been made by taking the religious life goals of the young people into account. All of the 30 participants in this qualitative study are between 15 – 21 years of age. In order to ensure maximum diversity, young people with different attitudes towards religious matters have been selected for the study group.

Paper Session 13: Collective rituals between the individual and the community

Isabella Schwaderer
University of Erfurt, Germany

"Demonic Possession", "Curing Rituals" and the Theatre between Social Aberration and Individual Expression

A comparison of contemporary Muslim healing rituals in North Africa and Yoram Bilu's description of cases of "Evil Spirit Disease" in Israel in the 1970ies show certain structural parallels that can be found also in similar rituals in predominantly Christian areas of the Eastern Mediterranean area. A number of questions on diffusion and cross-influence arises from these structural analogies. In this paper I will concentrate on the relationships that bind together the "patient", the "spirit / evil force", the "healer" and, if present, the "public" or, more generally, the society into which the curing ritual aims to reintegrate the cured person. This clearly "theatrical" setting of the ritual can be understood as a necessary part of Victor Turner's "social drama", where not only the individual has to be cured, but the community. The corresponding curing rituals in traditional societies are powerful instruments to reorganize and restore the disturbed social order. Elaborate cultural processing makes it a powerful vehicle for enhancing obedience and discouraging deviance. Following a "practical turn" in social and cultural science (Schatzki et al. 2001) as well as in religious studies (Riesbrodt 2007) and, in this way, describing religious rituals as practices in the "social drama" (Turner 1974), opens new possibilities of understanding the collective practices as shared religious experience. The curing functions, thus, as an arena where a predominantly patriarchal social order with little possibilities for individual expression is both challenged and undermined, but will be finally restored. From this reading of the "choreography" of the ritual, a thin, but consistent line can be drawn to contemporary Western theatre. In Fischer-Lichte's (2004) reading "aesthetics of the performative" has a "mediality" which collapses the divisions between producers, actors, characters and audience – and can have a strong interpersonal effect that can be compared to a curing ritual.

Stephan Winter
Philosophical-Theological College Münster, Germany

Liturgy and Biography: Reflections about the Hermeneutics of Christian-Ritual Practice

The discussion about subject and identity is pretty far ramified within the younger socio-scientific discussion. In general you could say: For a long time the main concern was about questioning standardized terms, substantialistical ideas of a core identity and metaphysical designed grounding of personhood regarding conceptions of ‚subject' or ‚identity'. Concepts, with the expectation that they could be better accommodate the more and more unsecure and incalculable environment, should replace the corresponding theories. In fact that led towards an extreme swing of the pendulum into the opposite direction: In radical constructivist approaches the focus always lays on a person's understanding of himself at a certain moment and time. Only the "actual version of the particular construction of identity or the presentation of biography (including their images of the past)" remains theoretically relevant, but "their biographical formation conditions (remain) explicitly excluded", as Monika Wohlrab-Sahr analyses. This paper whereas assumes a middle position within these debates: According to the concurrent structural model of identity, biographical representation in the particular presence and the formation of a biographical structure in course of time belong integrativly together; they will be especially attached together.– Such a model, then, could be taken as a basis in order to reconstruct adequately the interactions between religiously believing individuals and ritual-liturgical communities in the past and presence. These coherencies will be closer analyzed with the help of some selected examples of the Christian liturgy.

Paper Session 14: The Russian context

Tobias Köllner
University of Witten/Herdecke, Germany

Russian Orthodox Religiosity Today: Particularities and Socialist Legacies

The post-Soviet religious revival in Russia was one of the key issues for challenging secularization theories (Casanova 2001). But when addressed in more detail it becomes clear that the religious renaissance described by politicians and the clergy has to be analyzed in more detail. Their optimistic evaluations suggest about 80 percent of all ethnic Russians to be affiliated with Russian Orthodoxy. But clear differences become obvious when methods for measuring religiosity based on ethnic affiliation, religious self-identification and religious practice are compared. In addition, a number of particularities in Eastern Christianity have to be taken into account because religious beliefs are intimately linked to the right religious practice, and the affiliation with the religious community is stressed as such (Bremer 2016: 40f.; Hann 2012; Hann & Goltz 2010: 15f.). In this way it becomes possible to challenge the Protestant bias, as Talal Asad has done (1997: 48), and to understand notions such as 'Orthodox atheists' (Ładykowska 2016) where people feel attached to the community of Russian Orthodoxy without holding significant religious beliefs. Moreover I would like to emphasize the socialist legacies in post-Soviet Russian religiosity. It may sound strange at first that atheist Soviet everyday practices have such a strong influence on post-Soviet everyday religiosity. But thanks to Ketevan Gurchiani's (2017) work we know very well how Soviet tactics such as the establishment of social networks of mutual benefit known as *blat* (see also Ledeneva 1998) predominate. This is particularly relevant for elite people such as businesspeople who have a deeply personal relation to the clergy (Köllner 2013a) and sometimes make use of their religious networks to enhance their political ambitions (Köllner 2013b).

Olaf Müller & Detlef Pollack
University of Münster, Germany

Is Russia Really That Different? Results from the Lavada Study 2009

The Orthodox influenced societies of Eastern Europe still play a subordinate role in discussions on religious change within the sociology of religion. In the few comparative studies which have been devoted to these societies, though, Eastern Orthodoxy is usually granted a special role: in contrast to the patterns found in many Western European societies, findings reveal above all an increased importance of denominational affiliation, and at the same time individual beliefs which are often internally inconsistent and vague, and religious practice which is weak. Observers of the religious field in Central and Eastern Europe have interpreted this apparent contradiction in different ways: some have referred to the cultural specificities of Orthodoxy which cannot be treated adequately by "conventional" ("Western") concepts of religion (Tomka 2006), while others have interpreted it as a legacy of Communism (Kääriäinen 1998). Besides the denominational and historical specifics of Orthodoxy, some researchers have doubted that people's increasing identification with Orthodoxy is motivated primarily by religion, and have argued instead that here the "ethnic principle" comes to fruition (Filatov/Lunkin 2006; Krindatch 2006).On the basis of data from a survey conducted by the Levada Centre in 2009, we attempt in this paper to shed some more light onto the (apparent?) peculiarities of Eastern Orthodoxy, focussing on the religiosity of the Russian population. The Levada survey is different from other international surveys which have been conducted regularly since the questions were developed by experts in Orthodoxy and are therefore sensitive to the situation in Russia. This makes it possible to go beyond the analysis of standard indicators and to consider the religious field in somewhat more detail.

Paper Session 15: Western concepts challenged by the Muslim context

Hasan Kaplan[1], Nihal İşbilen[2] & Melike N. Kaplan[3]
[1]Ibn Haldun University, Turkey; [2]Marmara University, Turkey; [3]Boğaziçi University, Turkey

Spiritual Care Initiative in Turkey: Cultural and Conceptual Challenges

About three years ago, the Turkish Government initiated spiritual care services in certain hospitals. The Presidency of Religious Affairs and the Ministry of Health signed a protocol to provide spiritual care for patients, primarily in palliative units. After the initiative, both public and academic interest surprisingly increased. As a result, research in spirituality boomed. Many researchers from various disciplines-ranging from psychiatry to psychology, education, social work, nursing, and theology- have been conducting series of studies in spirituality and spiritual care. Although this initiative caused upsurge and exuberance in the Turkish academia, there are several challenges needed to be dealt with. One of the first and most challenging issues is the conceptual frame. The definition of spirituality has not been settled in the literature. Almost every involved discipline attempts to develop their own unique conceptual frame regarding spirituality. This elusiveness creates both theoretical and methodological problems. The second most important challenge involves several cultural factors. First of all, since the concept of "spiritual care," with its theoretical and practical aspects, is imported from Western culture, it seems to be askew in Turkish culture. Second, the modern and secularly oriented medical community seems to not be familiar with such practice and tends to resist it. Third, its cross-disciplinary nature has created territorial disputes among several disciplines. Finally, the patients also oftentimes found it to be odd and confusing. After briefing the spiritual care initiative in Turkey, this paper will explore these challenges and related developments throughout the past 4 years in which spiritual care has been in practice.

Zahra Astaneh
University of Lausanne, Switzerland

Why do Iranian Children Draw the Scene of Praying When They are Asked to Draw God?

This study on Muslim children in Iran is conducted in collaboration with the project « Drawings of gods ». In this research, different representations of Muslim children are studied. Data was collected by researchers from the University of Tehran by asking children to draw God (N=3032, girls and boys, 7 to 14 years of age). To do this, the children used different strategies. One of the strategies was to draw the scene of praying. It is important to know that prayer (صلاة/ Salat in Arabic) constitutes one of the five pillars of Islam. The practicing Muslims pray five times a day. The scene of praying in children's drawings appears alone or in combination with other elements. In this paper, I want to show these different scenes of praying and do a qualitative analyze the elements drawn and the context in which these scenes are presented. I will answer to the questions that how Iranian children receive the religious traditions from their environment and how this is related to the representation of God.

Paper Session 16: Identity of Muslims in East and West

İsmail Başaran,
University of Iğdır, Turkey

Who Will Win: Muslim Identity or Danish Identity?

It is observed that the first migrants of Muslims to live in Denmark began in the 1960s. Before that date, the knowledge of the Danes about Islam and Muslims was mostly based on the research of orientalists. Today, it can be said that the majority of the Muslims living in Denmark are first generation Muslims and their children who migrated to this country as "guest workers". In the 1990s, there was an intense refugee migration from Somalia and Bosnia. It is understood that the Muslims in Denmark came to this country through guest workers, asylum seekers or overseas marriages. Thus, they came with their backgrounds in other words with their Muslim identities. But there were contradictions between their Muslim identity and Danish identity. So two sides have taken precautions to keep their identities. Muslims started to seclude from the mainstream society and Danish side started to harden foreign policies. Although there is no legal limitation in the implementation of religious practices, it is reported that the construction of places of worship has been made more difficult by local authorities, and that the construction of Islamic symbols such as dome and minaret is not allowed. Another difficulty for Muslims, Islam is not recognized as religion. For this reason, it is not possible to support religious activities and mosques from the general budget. In contrast, the Evangelical-Lutheran Church in Denmark that is called the People's Church is recognized and supported by the State constitutionally. The king is also obliged to become a member of this church. This paper will evaluate this identity problem that how Danish Muslims affected with this problem. Mainly it will talk about 1- Restriction of Religious Freedoms, 2- Restrictions in social areas, 3- Restrictions in public places, 4- Personal and institutional barriers, 5- the attitude of the Danish media.

Behrouz Alikhani
University of Münster, Germany

Competing Notions of More or Less Individualized Islam in the Post-Revolutionary Iran

Processes of individualization and accompanying processes of secularization are from a process sociological perspective universal processes. Every sector of a society is affected by such processes in the transition from pre-state to state societies. In this sense, processes of individualization are not exclusively in the 'essence' and the 'nature' of the 'Western Christianity', although such processes historically took place in some Western Christian societies first. In this presentation, I would like to oppose such a rather essentialist and reified notion of different opposing forms of religiosity "in East and West". In the contrary, within "East" and "West" one can encounter various approaches to the same religion. I will bring an example from the post-revolutionary Iranian society to highlight the plurality and heterogeneity of different competing images of the same "Islam". In post-revolutionary Iran, there has been a number of scholars who have been aiming to develop a rather individualized understanding of the same religion under the rule of an authoritarian theocracy. These influential scholars who describe themselves as 'Islamic intellectuals' or 'Islamic revisionists' have tried to give new orientation to many Iranian Muslims who do not or do not any more identify themselves with the rather less individualized official narratives of being a 'proper Muslim' in a society affected by rapid processes of individualization. In this presentation, I am going to specifically contrast two images of God as well as being a 'good Muslim' from each of these revisionist and authoritarian camps. Mesbah Yazdi will be taken as the exponent of the authoritarian and Abdolkarim Sorush, Mohammad Shabestari and Mohsen Kadivar of the revisionist camps. Between these two camps it also exists a wide range of different more and less individualized images of self and their religion in this society.

Paper Session 17: After socialism: Religious changes in Hungary and Mongolia

Gergely Rosta
Pázmány Péter Catholic University, Hungary

Hungary – Continuing Secularization and Individualization?

The religious change since 1990is characterized by a dual process in Hungary. After a short period of general strengthening of religion, which was already observed in the 1980s, the church-related religiosity began to slowly but steadily decline. In parallel, there was a further increase in the dimension of faith and some other individual forms of religiosity (Tomka 2010, Rosta 2012). For a long time, studies from 2008 (EVS, ISSP) were the latest sources of empirical evidence for these processes. However, a number of representative surveys have been conducted in the past year, using a separate religious block to study religion along several dimensions in Hungary (EVS 2017/18, "Religious Change in Hungary" project). In the light of the results of these studies, the paper to be presented here seeks to answer the question of how the previously observed secularization and religious individualization processes continued in Hungary after 2010. A special focus shall be given to the youngest age group, who were not part of the sample in previous studies. This is especially interesting since this is the first birth cohort born and socialized already after the fall of communism. Data from the 2016 wave of the National Youth Research will provide additional empirical evidence on the religiosity of this particular age group.

Danzan Narantuya
National University of Mongolia, Mongolia

Christianity in Mongolia

In the 1990s democratic changes took place in Mongolia and the citizens have been granted the right both to worship and not to worship. With the democratic changes of the country Buddhism as the traditional religion revived but also many Mongols became converts to Christianity. Under socialism there was no Christian church in the country and none of Mongols was registered as a Christian. Christianity had a negative image among the populace. However, the number of Christian churches and organisations had reached to eighty in 2008, and it has doubled during the last decade. The number of clergymen and missionaries, which was estimated at 126 in 2008, had tripled by 2018. This study investigates why such pivotal changes in religion and religiosity have taken places within such a relatively short period in Mongolia. The paper also suggests reasons why some Mongols become Christians through analysis of published sources and the oral histories of Christian Mongols. The answers are complex but four possible reasons, including adaptability of teachings, value changes and nostalgia for 'collectives' or a togetherness are suggested here.

Paper Session 18: Orthodox religiosities in the Western context

Susanne Tübel
University of Oldenburg, Germany

Ritual Reproduction in Jewish Communities in Germany: The Case of Circumcision

The study of Jewish religion shows that many concepts developed in view of Western Christianity do not fit for empirical research on elements of the Jewish tradition and its religious understanding. Analysing the Jewish ritual of circumcision, that takes place at the eighth day of a boy's life, the concept of (individual) religiosity does not seem appropriate. Individual belief and individual religiosity are no precondition for the ritual – which is one of the reasons why it takes place on the eighth day (although many of its opponents demand to let the boy decide himself in an older age). In my PhD thesis I reconstructed the ritual structure of circumcision in Jewish communities in Germany over the past 6 years. In the course of my project I used empirical material from 11 expert and 21 family interviews to reconstruct the specific temporal structure of the ritual. Interestingly enough the ritual reproduction of circumcision from generation to generation is *independent* both from the individual religiosity of the boy *and* his parents. That is the reason why many Jewish parents decide to circumcise their son, but at the same time call themselves 'secular'. One of my results is that the concept of (individual) religiosity is not effective in explaining the continuing transmission of the ritual and does not seem appropriate for research on other aspects of Judaism, too. Alternatively, the concept of religious obligation, that connects the individual with the Jewish community and Jewish tradition, is more helpful to explain the ongoing ritual reproduction. That is, parents initiating the ritual place themselves within an ever-continuing 'chain of memory' (cf. Hervieu-Léger 2006 [1993]).

Hege Kristin Ringnes[1], Sarah Demmrich[2], Harald Hegstad[3], Gry Stålsett[3] & Lars Johan Danbolt[3]
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The Influence of Eschatological Doctrine on Individual's Belief: Paradise Prospect of Jehova's Witnesses and Their Emotional Implications

Future expectations influence current decisions and goals, as well as our emotions here and now. Some religious groups emphasize eschatological expectations, i.e., they focus on an anticipated future in which the current evil world will collapse and an entirely different, throughout positive world, will arise. One example of an eschatological group is Jehovah's Witnesses (JWs). Several researchers used Festinger's theory of cognitive dissonance to cast light on JWs eschatological beliefs and failed prophecies throughout their history on a group-level. Studies using JWs as participants on the psychological impact and implications of eschatology for them as adherents are lacking. The aim of the present qualitative interview study was to explore the specific expectations that N = 29 JWs had of end times and paradise using an emotion regulation perspective. Beyond the general eschatological doctrine of JWs, the participants were encouraged to report their individual beliefs and connected emotions. By using thematic analysis, we found that individual expectations of paradise, a physical life on earth dominated by positive emotions, were in sharp contrast with today. To serve Jehovah in the current end-time, JWs give less priority to personal goals. In contrast, in paradise there will both be abundant time for the activities, such as skiing or knitting, *and* to realize new individual projects such as learning languages or getting married. Mental and bodily perfection in paradise will solve the different issues and illnesses that informants, and those they care about, has to live with today. To hold on to reach this end-goal the emotion regulation strategy *emotional forecasting*, i.e., predicting which emotions would arise in the future to regulate present-day emotions, is used by the participants. The results are discussed in the frame of positive and negative psychological implications of JWs' eschatological beliefs and emotional forecasting.

Paper Session 19: Portrayal approaches: The case of Budapest and Emha Ainun Najib

Muhammad Supraja
Gadjah Mada University, Indonesia

Understanding the Transformative-Inclusive Theology of Emha Ainun Najib

Religion has two important potentials in itself. First, a constructive potential, and second, a destructive. Among these two potentials, the destructive potential often appears rather than the constructive one. Indonesia, which is predominantly Muslim, requires more constructive roles of religion in order to manage its socio-cultural diversity. The picture and destructive potential of religion has recently diminished, at least with the emergence of the transformative inclusive theological movement developed by Emha Ainun Najib. His integrity and reputation are undoubted, because he inherits various competencies and capacity, such as independent figure who is outside the mainstream of political power and the media. In addition, this figure, known as a religious, artist, writer, and thinker. Emha runs his religious forum with a shared learning method which is always open to anyone. The religious lectures are always visited by thousands of people, but his religious interpretations of many issues are full of transformative characteristics, tolerant to various forms of difference, encouraging the process of searching and interpreting truth in a participatory manner so that it was far from monopoly and individual cult. With Emha Ainun Najib's capacities and the learning together forum he has conducted — that is based on transformative-inclusive theology — those who come to attend and join the learning together forums do not feel indoctrinated. The purpose of Emha Ainun Najib's transformative inclusive theological movement is to make humans to have authority over themselves through the process of searching for the self and God through self-understanding, the environment that takes place in everyday experiences, with participatory-dialogical methods.

Melinda Györgyi Olcsváry
Independent researcher, Hungary

Ottoman Buda and Turkish Pest: Past and Present of Turkish Roots in the Capital of Hungary

Hungary has strong historical connection to Ottoman empire dating back to 16th, 17th century. (1552-1699). During those years, couple of buildings were built in the area of Budapest. On the Buda side, there is Gül baba törbe which was reopened late 2018, at the presence of Recep Tayyip Erdogan. There are four, still existing Turkish bathes on Buda side: King, Rudas, Lukács and Veli bej. Budapest became a top bath destination for tourists and its roots lead back to Turkish empire. You can face the present Turkish life of our city, in Pest. The embassy is in Andrássy street and, in 2009, the Turkish Cultural Centre was opened in the same street. Besides all, there are many Turkish type of street food restaurants, bakeries, spy shops, Halal butchers to share it with locals and foreigners. There is no building, in the whole area of Budapest which was built for Muslims to worship. There are buildings which function as mosques, but none have minarets, they do not look like mosques as in a Muslim majority country. We can rather talk about praying building, rooms where believers can pray. Back in 2010, there was the first initiative to build a „real" mosque but after the land was purchased, the local municipality did not give a permission to build it. Before migration crisis Orbán Vikor said that there are so many Muslim students, businessmen that they would have the right to have a place to pray. Later on, in 2015, we could face with a new idea designed by Turkish architects, financed by Turkish government. The media mentioned the idea and locals did not support the idea to build a huge mosque. In 2017, new architects „redesigned" that mosque. Recently Hungarian politicians have different point of view as this country needs no mosque, as it is a Christian country. In October 2018 Erdogan visited Hungary and he was at present of the reopening ceremony of the best-know Turkish sight in Budapest. There is a Turkish restaurant where Muslim go not only for gastronomy but also for praying, there is a praying room in the cellar. After migration crisis in 2015 September, the communication towards/about Muslim minorities has changed in Hungary to an extreme. The only success has happened to a small group of Muslims who managed to open their „cultural center" in the suburb where the district mayor is not right-side politician. The building looks like a family home from outside.

Paper Session 20: Conceptualization of religiosity by youth in East and West

Ulrich Kropač
Catholic University of Eichstätt-Ingolstadt, Germany

Religiosity and Faith: Defining the Relationship from the Perspective of (Catholic) Theology and in the Eyes of Young People

Why should theology deal with religiosity? For in the first place, the heart of theology beats neither for religion, nor for religiosity but for faith, more specifically the belief in God. This faith, in turn, is only conceivable from a theological perspective in correlation with the concept of revelation. Only in combination with this concept we can precisely work out the meaning of faith in a theological sense and explore its dimensions. In contrast, religiosity is a secondary term which cannot be easily grasped within the theological basic figure of a correlation between revelation and faith. Nonetheless, theology and the field of *religious* education within it will still have to integrate religiosity into the context of its system. *Question*: How is this achieved? Empirical research on faith and religion or religiosity of young people shows that teenagers use both terms and also know how to distinguish between them. It can be observed that they clearly prefer the term '*gläubig*' ("faithful" or "believing") over the term '*religiös*' ("religious") when referring to themselves. In this context, an exemplary representative study titled "Jugend – Glaube – Religion" (*Youth – Faith – Religion*) was published in 2018 by F. Schweitzer / G. Wissner / A. Bohner (i.a.). Other empirical analyses (e.g. by H.-G. Ziebertz and U. Riegel) support these findings. *Question*: Which meaning do young people attach to the terms 'faith' and 'religion' or 'religiosity'? We have now defined two types of relationships – one from the theological perspective dealing with an academic view of faith and belief and one from a more life worldly approach seen through the eyes of young people. *Question*: What is the relationship between those two types? Often, young people rather refer to themselves as being 'faithful' or 'believing' than being 'religious' (cf. above). This, however, does not explain what they understand by the term 'faith'. It is highly informative for theology to discover more about young people's ideas of faith and belief. *Question*: In what way will future empirical studies have to be designed in order to get a religion-sociological idea of what young people mean when using the ambiguous term '*Glaube*' ('faith')?

Dennis S. Erasga, Leni de la Rosa Garcia, Jeane C. Peracullo, Rito V. Baring & Lars Raymund Ubaldo
De La Salle University, Philippines

Negotiating Spaces and Situations: Young Filipinos on the Sacred as Sociological Vectors of Peace and Conflict

This paper presents the sociological insights drawn from data of a study regarding the conceptualisations of spirituality of young people in Mindanao and Manila, Philippines. The overarching theme of this segment of the project was to understand their notions of the 'sacred' vis-a-visa duality of experience-near type of cultural reality in the Philippines –that of 'peace and conflict'. The resources utilized were the freestyle essays and cognitive maps they were requested to produce as part of the data gathering sessions of the study. Coded data generated from these outputs were then juxtaposed to an existing nativist articulation of the sacred with a tripartite modality consisting of (i) *banal* (holy), (ii) *maganda* (beautiful), and *ritwal* (ritual). An analytical frame was later derived by apportioning the same set of data into a quadrant consisting of the '*sacred-profane*' plane (vertical axis) and the '*personal-communal*' plane (horizontal axis). Taken together (and quite promising), the generic insights drawn from the two-tier qualitative analysis revealed that young Filipinos are predisposed to and inclined towards negotiating spaces and situations anchored on the ethos community-building.

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Maps

Castel of Münster, conference venue

All rooms of interest are on the right side: S9 and S151 (1st floor); S055 and S062 (-1 floor)
The reception desk and the catering are located at the Foyer (entrance hall, middle, ground floor)
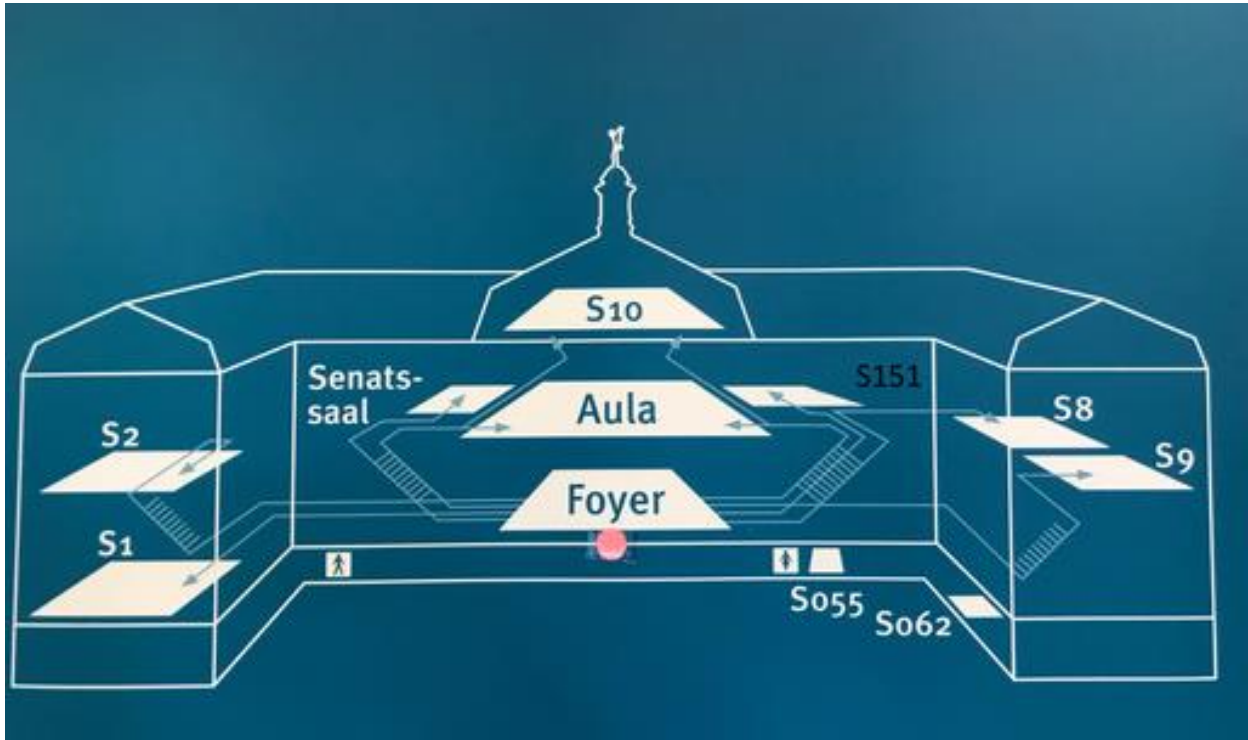
Map of walking to "Altes Gasthaus Leve" (Alter Steinweg 37, Münster)

- You start at the conference venue „Schloss Münster"
- Head east and walk across the „Schlossplatz"
- Cross the street and continue onto Frauenstraße for about 300 meters
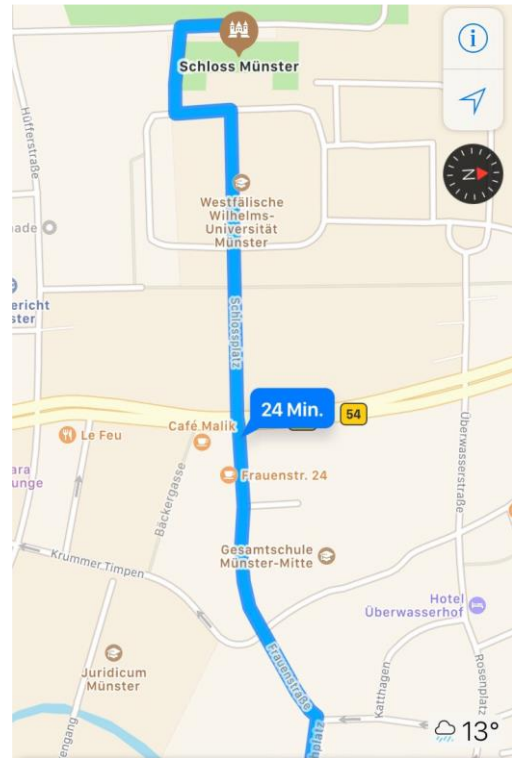
- slight right onto Überwasserkirchplatz
- continue onto Spiegelturm
- turn right onto Domplatz
- after 30 meters turn left onto Michaelisplatz
- turn left onto Prinzipalmarkt
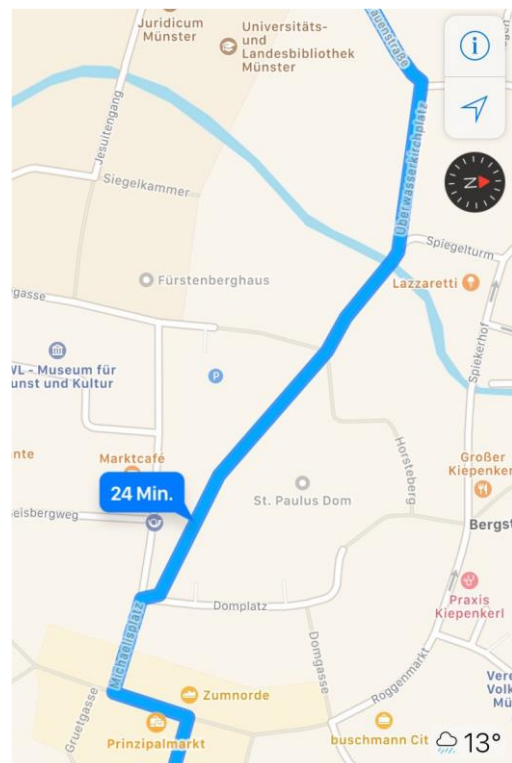
- turn right onto Syndikatgasse
- turn left onto Heinrich-Brüning-Straße
- turn right onto Salzstraße
- turn left and continue on Salzstraße
- slight right onto Alter Steinweg
- Destination will be on the right (Alter Steinweg 37)