



Max-Planck-Institut für Bildungsforschung
Max Planck Institute for Human Development



Berlin, 20–21 June, 2019

RELIGION AS EMOTION KNOWLEDGE

Religious Knowledge Systems and Emotions from the 18th to the 21st Century



Harnack-Haus | IhnesträÙe 16–20 | 14195 Berlin



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Program

Thursday, 20 June 2019

10 a.m.	Arrival, Welcome & Introduction Yaara Bengier Alaluf and Julia Lieth (Max Planck Institute for Human Development, Berlin)
10.30 a.m.	Panel I: Therapeutic Cultures <i>Teaching the Feeling Body: Performativity and Pedagogy at Tattva Yoga Amsterdam</i> Alexandra Brown (Amsterdam University College & Amsterdam School for Cultural Analysis) <i>The Role of Emotions in Soka Gakkai's Buddhism in Buenos Aires: An Anthropological Approach</i> Denise Welsch (University of Buenos Aires) <i>The Influence of Christian Knowledge and Emotion in the Treatment of Mentally Wounded First World War Veterans in Inter-War Britain (1918–1939)</i> Bethany Rowley (University of Leeds) Chair: Yaara Bengier Alaluf (Max Planck Institute for Human Development, Berlin)
12.30 p.m.	Lunch Break
1.30 p.m.	Panel II: The Secular (?) State <i>"We Were Very Much Surprised at their Worship": American Girls and Religious Tourism in the Early Republic, 1780–1835</i> Sharon Halevi (University of Haifa) <i>Emotions and the Interaction of Anticlericalism and Catholicism in Spain</i> Matthew Kerry (University of Leeds) <i>Of Pope Sculptures and Torn Bibles: Polish Law's Struggle with Religious Emotions</i> Julia Wesolowska (Jagiellonian University, Cracow) Chair: Britt Schlünz (Max Planck Institute for Human Development, Berlin)
3.30 p.m.	Coffee Break



4 p.m.	<p>Panel III: Economy</p> <p><i>Benevolence, Curiosity, and Admiration: The Use of Religious Language to Justify Market Emotions in the 18th Century</i> Adrian Wesolowski (University of Warsaw and Max Planck Institute for Social Anthropology, Halle)</p> <p><i>Punjab in Motion: Land, Nostalgia and Movement as a Nexus for Religion and Emotion</i> Rory G. McCarthy (University of Pittsburgh)</p> <p><i>“Spiritual Deception of Feelings with the Supernatural Activities of God”: Pentecostalism in Neoliberal Zimbabwe</i> Tsitsi Agatha Zvingowanisei (International Christian University, Tokyo)</p> <p>Chair: Frederik Schröer (Max Planck Institute for Human Development, Berlin)</p>
6 p.m.	<p>Dinner with Dinner Talk (only active participants)</p>

Friday, 21 June 2019

10.30 a.m.	<p>Panel IV: (Ir)rationalities</p> <p><i>Reason and Emotion in Discourses of Modernist Twelver Shi'i Reform in India</i> Radhika Gupta (Leiden University)</p> <p><i>Religion, Emotion Knowledge and Rationality: A Case Study of Bollywood Cinema</i> Rajesh Kumar (Pandit Prithi Nath College, Kanpur)</p> <p><i>Contagious Raptures and Irrational Ecstasies: The Production of Supernatural & Emotion Knowledge in Victorian Religious Communities</i> Kristof Smeyers (University of Antwerp)</p> <p>Chair: Julia Lieth (Max Planck Institute for Human Development, Berlin)</p>
12.30 p.m.	<p>Lunch Break</p>
1.30 p.m.	<p>Artists' Session “Decoding motives” (for more details see next page) Anna Schapiro and Mehdi Moradpour</p>
3 p.m.	<p>Short Coffee Break</p>
3.15 p.m.	<p>Final Discussion, Closure of Workshop & Thanks</p> <p>Chair: Lucian Hölscher (Norwegian Academy of Science and Letters, Oslo/ Ruhr-University Bochum)</p>
4.30 p.m.	<p>End of Conference</p>



About the artist's session "Decoding motives"

How to find holiness in a sweet lemon, displayed at a market in Tehran? Maybe in the sanctions it has been object to (rooted in the Latin word »sanctio«, that is holy)?

Limu Shirin, Lumia or – really! – Patriarch-Limone (yes, really!), anyways, it is sweeter than the melon, tastes lemony and sweet, but then evil and bitter if it has not been consumed a few minutes after slicing (it doesn't happen to me).

How is the light blue surface of a fence in Salantai, Lithuania, connected to the surface of a Russian cream cake named Napoleon? (And how did this cake come to its name?) Is this light blue fence standing in Salantai, the home town of Rabbi Yosef Zundel of Salant (1786–1866), somehow connected to the blind "Seer of Lublin" (Yaakov Yizchak Horowitz [1745–1815] in his vision of the Napoleonic Wars, initiating the War of Gog and Margog and therefore his hope that the Messiah is soon to come?

Would the sanctioned sweet lemon taste well with the Napoleon cream cake? Maybe.

How do we decode motives in our work? Artistically, intellectually, visually. How do we nourish motives and, in turn, how do they nourish us? Coming from visual and writing arts, Anna Schapiro and Mehdi Moradpour will help us decode motives together, drawing from our diverse fields of knowledge and rich experiences.

Anna Schapiro is a visual artist and writer. She studied fine arts at the Dresden Academy of Fine Arts and the University of Porto, Portugal as well as Jewish Studies at the European Institute of Jewish Studies, Stockholm. She has been teaching at the Muthesius University of Fine Arts and Design, Kiel, and working at the Hamburger Bahnhof Museum, Berlin. Drawing from her interest in the relationship between artistic thinking and ongoing social transformation processes, Schapiro is a founding member and editor of the magazine *Jalta-Positionen zur Jüdischen Gegenwart* ("Jalta positions on Jewish presence"), and a member of the writers and artists collective Das Ministerium für Mitgefühl ("The ministry for empathy"). Her works have been exhibited at different European institutions (e.g. Kunsthaus Dresden, Museum of Contemporary Art Wrocław, Haus für Poesie, GFLK Halle Süd).

Mehdi Moradpour is a playwright and translator of Farsi/Dari and Spanish. He studied physics and industrial engineering in Iran and Hispanic Studies, Sociology, American Studies and Arabic Studies in Leipzig and Havana. From 2014 to 2016 he attended the playwriting program FORUM TEXT for young writers at the University of Graz, Austria. His play "mumien. ein heimspiel" (mummies. a home match) was awarded in 2015 the Jury Prize of the 3rd competition of Theater St. Gallen and Constance; his play "türme des schweigens" (towers of silence) was awarded in 2016 The Exile Playwright prize of the WIENER WORTSTAETTEN. In the same year his music theatre piece "Chemo brother" was premiered at the Deutsche Oper Berlin. In 2017, he received the Christian Dietrich Grabbe Prize for "reines land" (pure land) and in 2018 the EURODRAM Award for "ein körper für jetzt und heute" (a body for now and today).

More information

Convenors:

Yaara Bengier Alaluf is a researcher at the Center for the History of Emotions at the Max Planck Institute for Human Development, Berlin. Her research focuses on the relation between therapeutic cultures and industries, religion and spirituality, and, more specifically, in the historical roots of contemporary notions and practices of happiness in Hasidic Judaism.

Julia Lieth is a pre-doctoral fellow at the International Max Planck Research School for Moral Economies of Modern Societies, Max Planck Institute for Human Development, Berlin. Her research interests focuses on History of Emotions, and microhistorical approaches. More specifically, she is interested in the tension between the religious and the secular and focuses on particular shapes of pious love through the lens of protestant pastors in nineteenth-century German-speaking lands.

Venue:

Harnack House The Conference Venue of the Max Planck Society
Meitner Hall 1, IhnestraÙe 16–20, 14195 Berlin