

DIRECTIONS

Public Transportation: Take the U35 CampusLinie towards *Hustadt* from the center of Bochum or Hauptbahnhof (central station) and get off at the station *Wasserstraße*. From there turn right and cross the street, then left cross the crossroads passing by the copy shop at the corner and continue for approx. 200 metres until you reach *Universitätsstraße 90a*.

By Car: The quickest route is via the motorway junction Bochum/Witten, where the autobahns A43 and A44 meet. Simply take the exit Bochum-Querenburg, follow the signs to *Bochum Zentrum* to the crossroads of *Universitätsstraße* and *Wasserstraße*. Take a u-turn left and continue this road for approx. 200 metres, until you reach *Universitätsstraße 90a*. Parking is possible in front and behind the building.



CONVENER

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ORGANIZATION

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RUHR-UNIVERSITÄT BOCHUM

**TRADITIONAL RELIGIONS,
SECULARISMS, AND
REVIVALS
BUDDHISM AND SHAMANISM IN
NORTHERN EURASIA**

9-10 March 2018 | CERES Conference Room *Ruhrpott*

Convener: Ivan Sablin

SPONSORED BY THE



Federal Ministry of Education and Research



Traditional Religions, Secularisms, and Revivals: Buddhism and Shamanism in Northern Eurasia

Focusing on Buddhism and Shamanism in Russia, Mongolia, Central Asia, Tibet, and the Himalayas, the workshop will trace the introduction of Eurocentric secular projects of defining and limiting religion to cultural contexts in which religions, philosophies, and worldviews fundamentally challenge these secular definitions. The categories of “religion” and “secularism” are both products of European modern intellectual history, but they developed out of European perceptions of Christianity and its contrast to non-European “others” and their religions. Scholarship on secularism and its effects, however, has focused overwhelmingly on monotheistic contexts, largely ignoring the role of secularism and the category of religion in socialist secular projects and non-monotheistic religious traditions. The concept of “religion” was not merely imposed from above.

It was appropriated and redefined by Buddhists and Shamanists in the twentieth and twenty-first century creating new hierarchies and stimulating new asymmetrical power relations. Since the early twentieth century Buddhism was increasingly used in the processes of nation-building, while Shamanism was continuously marginalized. The socialist secular project in Siberia, Mongolia, and Central Asia demonstrated attempts to integrate religion into building new states (1920s), rigid anti-religious campaigns (1930s), and the moderate recognition and even support of organized religion (1950s–1980s). In contemporary Mongolia and Siberia, Buddhism has once again been elevated to the status of “national” or “traditional” religion, while in Nepal it became a marker of one’s subnational ethnic belonging.

Friday, 09 March 2018

10:00 - 10:20 **Welcome Address & Introduction**

Ivan Sablin (Bochum)

Justine Quijada (Middletown, CT)

10:20 - 10:30 **Introducing Online Journal *Entangled Religions***

Julia Reiker (Bochum)

10:30 - 12:30 **Session 1**

Chair: Tim Karis (Bochum)

Between Shamanism and Tibetan Buddhism: Ak-Jang Movement in the Mountain Altai

Andrei Znamenski (Memphis, TN)

Russian Secular Authorities and Kalmyk Buddhist Philosophical Schools in Late Imperial Russia

Elzyata Kuberlinova (Halle/Saale)

Mending Mañjuśrī's Mandala: The Political and Religious Legacies of the Qing after its Political Endings in the Khalkha Monastic Colleges

Matthew W. King (Riverside, CA)

12:30 - 01:30 **Lunch**

01:30 - 03:00 **Session 2**

Chair: Jessie Pons (Bochum)

Sacral Order in Times of Radical Secularization: Unofficial Activity of Buryat Lamas in 1953–1991

Albert Jawłowski (Warsaw)

Shamanism and the Academic search for “Buryat Heritage” during Perestroika

Justine Quijada (Middletown, CT)

03:00 - 03:30 **Coffee break**

03:30 - 05:00 **Session 3**

Chair: Carmen Meinert (Bochum)

Religious Identities and the Struggle for Secularism: The Revival of Buddhism and Religions of Marginal Groups in Nepal

Davide Torri (Bochum)

Secularization and Heritagization: Sirin mama and the Intangible Cultural Heritage of the Chinese Sibe

Ildikó Gyöngyvér Sárközi (Budapest)

05:00 - 05:30 **Coffee break**

05:30 - 07:00 **Keynote Speech**

Modernizing Sangha: Buryat Buddhist Community in the Age of Revolution and Secularization, 1905–1940

Nikolay Tsyrempilov (Astana)

07:00 **Dinner**

Saturday, 10 March 2018

10:30 - 12:30 **Session 4**

Chair: Nikolay Tsyrempilov (Astana)

The Appeal of Purity: Post-Soviet Religious Revival as Anti-Syncretistic Project

Luděk Brož (Prague)

An Aborted Desecularization: “Suspicious Entanglements” of Gelugpa Buddhism in Post-Soviet Tuva

Ksenia Pimenova (Paris)

Buddhism as a “Traditional Religion” of Russia: Diversity Management and Desecularization in Law and Public Education

Ivan Sablin (Bochum)

12:30 - 01:30 **Lunch**

01:30 - 02:30 **Closing Discussion**