

SPACE, RITUAL & POWER

Interdependencies and Interrelations



Presentations of the Doctoral Researchers

Lukas Bartl
Elizaveta Boyko
Vincenzo Cerulli
Emma De Koning
Heinrich Hofer
Zahra Naghsband
Marina Schutti
Lena Spickermann
Charles White

Death, Rituals, and the Establish- ment of Power

Rafael Barroso Romero
(Madrid), Barbara Borg (Pisa),
Stephan Moebius (Graz),
Clemens Wurzinger (Graz)

RITUAL

Healing Sanctuaries as Resonant Spaces

George Allen (Liverpool),
Marios Kamenou (Graz),
Georgia Petridou
(Liverpool/Erfurt)

Spaces of Power, Social Formation and Big Events

Diethelm Blecking (Freiburg),
Hartmut Rosa (Erfurt/Jena),
Wolfgang Spickermann
(Graz)

SPACE

Urban Spaces and Socio-Religious Configurations

Martina Bär (Graz),
Rupert Rainer (Graz/Erfurt),
Peter Scherrer (Graz),
Anselm Wagner (Graz)

POWER

23 — 25
OCTOBER
2023

SCHLOSS SANKT MARTIN, GRAZ

dk-resonance.uni-graz.at



Contact:
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16:15 Get together / welcome
Peter Scherrer / Wolfgang Spickermann

PANEL 1: DEATH, RITUALS, AND THE ESTABLISHMENT OF POWER / CHAIR: KATHARINA WALDNER

16:30 Roman Tombs and the Sub-Élite: Manifestation and Ritual Confirmation of Social Cohesion
Barbara Borg (Pisa)

17:10 Me tenet ignotis aegrum Phaeacia terris. The Emotional Power of Ritual Scenes in Tibullus' Elegy 1.3
Clemens Wurzinger (Graz)

17:50 Break

18:20 Thanatosociology: Dying and Death as Transformation and Project of Resonance
Stephan Moebius (Graz)

19:00 Roman Unusual Burials between Integration and Exclusion
Rafael Barroso Romero (Madrid)

20:00 Dinner

after dinner Planning the final presentation of the IGS / exhibition (plenum)
Doctoral Researchers, Coordinators, Faculty

PANEL 2: HEALING SANCTUARIES AS RESONANT SPACES / CHAIR: IRMTRAUD FISCHER

09:15 Unveiling the Healing Competencies of Meter: Thanksgiving Dedications from Rural Lydia
Marios Kamenou (Graz)

09:55 The Oracle of Trophonius as Powerful and Resonant Sanctuary: A Multifocal Approach
George Allen (Liverpool)

10:35 Break

10:50 Imperial Eleusis and Health-Related Dedications
Georgia Petridou (Liverpool / Erfurt)

11:30 Break

11:45 Presentations of new doctoral researchers / Chair: Elisabeth Begemann
Lukas Bartl, Vincenzo Cerulli, Emma De Koning, Marina Schutti

12:45 Lunch

14:00 **Presentations of new doctoral researchers /**
Chair: Katharina Rieger
 Elizaveta Boyko, Heinrich Hofer, Zahra Naghshband,
 Lena Spickermann, Charles White

15:15 Break

PANEL 3: SPACES OF POWER, SOCIAL FORMATION AND BIG EVENTS /
CHAIR: FRANZ WINTER

15:30 **Sport in Different Social Formations in Ancient and**
Modern Times: A Diachronic Approach
 Diethelm Blecking (Freiburg)

16:10 **Sacred Places and Rituals: Reflections on the Sacrality of**
Sports Venues in the Roman Empire
 Wolfgang Spickermann (Graz)

16:50 Break

EVENING LECTURE / CHAIR: URSULA GÄRTNER

17:00 **Returning to the Holy Ground: Power, Heavy Metal,**
and Politics
 Hartmut Rosa (Erfurt / Jena)

18:00 Break / Supervision meetings

19:00 Dinner

after dinner **Planning the final presentation of the IGS (working groups)**
 Doctoral Researchers, Coordinators, Faculty

PANEL 4: URBAN SPACES AND SOCIO-RELIGIOUS CONFIGURATIONS /
CHAIR: MARKUS VINZENT

08:30 **The Embolos in Ephesos: A Walk of Fame**
 Peter Scherrer (Graz)

09:10 **Learning from Pompeii**
 Anselm Wagner (Graz)

09:50 Break

10:10 **The Church as an Agent of Power in the Ekphrasis of the**
Hagia Sophia (562/63 AD)
 Rupert Rainer (Graz / Erfurt)

10:50 **Multi-Religious Houses in Post-Secular Cities: A Sign of**
the Religious Refiguration of Late Modern Societies
 Martina Bär (Graz)

11:30 Resumé

ABSTRACT

The conference aims to look at the interdependencies and mutual influences of the three notions of space, power, and ritual, which partake in the formation of groups, communities, and societies against the background of resonance theory. Space, power, and rituals are produced and situated in specific social contexts and thus have a specific function for that social context. Power uses rituals and (modelled or empty) space to present and corroborate its claims, but at the same time it produces spaces according to its own interests and needs. Space and rituals in turn may also shape (new forms of) power. Rituals as performative acts take place in a spatial environment, and hence, those performing them must consider the available space and have options to re-shape it in the performative repetition which is intrinsic to ritual. Resonant experiences triggered by affection and emotion, leading to transformation can contribute to the production of space, to the generation and acknowledgment of power, and to the effectiveness or failure of rituals.

To shed light on the topic in a comprehensive way, the contributions cover a range of socio-historical and socio-cultural environments from the perspective of various disciplines (archaeology, history, literary studies, sociology, theology). They engage with space, power, and ritual in a multidisciplinary scope, they are clear about their methodologies and put their approaches up to discussion.

Main themes of the conference address urban and funerary spaces and the pertaining socio-religious practices; divine healing power in texts and material objects; access to (divine) power in space and time; spatial practices of mainstream and sub-culture; spatial arrangements as expression of a socio-religious heterogeneity; sports and sports venues as spaces of social formation, and put a focus on the following questions:

- In how far do rituals and space make power visible and stable? What are the methods and strategies of those in power or striving to gain power to make use or form spaces and rituals?
- What changes do rituals and/or space undergo when the system of power or hierarchies change? In what situations and constellations do significant changes or only slight adaptations appear? When do new forms of power invent new rituals and form new shapes of space?
- In how far can rituals be transferred to new spaces? What is the difference between rituals bound to specific forms of space (e.g., augurium, football fans' chants) and those independent from their setting or creating their setting (e.g., prayer, libation?)?
- Where do appropriations of space happen and have an impact on power relations (subversive and deviant actions, marginal groups, and spaces)?
- How are spaces of religious, social, or political power produced?

CONFERENCE COORDINATION

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VENUE

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Kehlbergstr. 35, 8054 Graz