

Resonant Self–World Relations in Ancient and Modern Socio-Religious Practices

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1 General information

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1.4 Summary in German and English

The IGDK focuses on the question of how ritualised socio-religious practices establish self—world relations in historical and contemporary societies, and how processes of sacralisation stabilise such forms of 'resonance'. This provides a key to understanding differences in cultural systems and social orders. Shifting the focus to experiences of ritual action leads to a different mapping of ritual practices and the production of self—world relations. The resonance concept is used to analyse different constellations and levels of agency, communication, social and material others, and transformation processes.

Ritualised practices allow for the generation, habitualisation and conceptualisation of different kinds and qualities of self—world relations. They serve as tools to enable, interpret and produce meaningful relations and co-constitute resonant relations beyond the religious sphere: culturally shaped sensibilities are linked with experiences of resonance that have become religiously significant through such practices.

Research in the second phase will **focus on four topics: repetition**, taking a more nuanced look at temporal sequencing, modification of rituals and the consequences of replays; **second-order resonance**, characterised by references to or memory of such experiences; **power, agency and resonance**; and the **role of objects** in establishing lasting relations.

The historical and empirical analysis demands a descriptive and interpretative language that catches nuances and differences in practice, experience and habitualisation, as provided by both qualitative research and critical source reading, material culture and gender studies, and exegesis. Our relational approach of the IGDK allows for the analysis of self—world relations beyond the level of worldviews to adequately take into account the corporeality of experience and material objects beyond cognitive interpretations.

Our set of questions allows for mutual cross-fertilisation of sociological and historical-religious approaches, based on the common understanding of cultures and religions and their entanglement as continuous processes which conceive of the self and the ability to tolerate the 'Other' in ancient and modern societies. Its combination of micro-studies of practices and experiences with large-scale inter-cultural comparison promises to continue to provide highly novel insights into historical and contemporary practices and cultural change.

Summary in German

Wie stellen ritualisierte sozio-religiöse Praktiken Weltbeziehungen in vergangenen und gegenwärtigen Gesellschaften her und wie stabilisieren Sakralisierungsprozesse Formen der "Resonanz"? Unser Untersuchungsschwerpunkt auf Erfahrungen rituellen Handelns führt zu einer veränderten Perspektivierung ritueller Praktiken und der Herstellung von Weltbeziehungen. Hier liegt

ein Schlüssel zum Verständnis von Unterschieden in kulturellen Systemen und sozialen Ordnungen. Das Resonanzkonzept ermöglicht die Analyse verschiedener Konstellationen und Ebenen von Agency, Kommunikation, des physischen Anderen und damit verbundenen Transformationsprozessen.

Ritualisierte Praktiken ermöglichen die Generierung, Habitualisierung und Konzeptualisierung verschiedener Arten und Qualitäten von Weltbeziehungen, die als Werkzeuge dienen, um sinnvolle Beziehungen zu ermöglichen, interpretieren und herzustellen. Sie konstituieren Resonanzbeziehungen auch jenseits der religiösen Sphäre: Kulturell geprägte Sensibilitäten sind durch Resonanzerfahrungen religiös bedeutsam geworden.

Die zweite Phase wird sich auf **vier Themen** konzentrieren: **Wiederholung**, wobei die zeitliche Abfolge und Modifikation von Ritualen und die Folgen von Wiederholungen betrachtet werden; **Resonanz zweiter Ordnung**, die sich durch Verweise auf oder die persönliche oder kulturelle Erinnerung an solche Erfahrungen auszeichnet; **Macht, Agency und Resonanz**, wobei die Frage des Handelns und Erleidens im Mittelpunkt steht; und die **Rolle von Objekten** bei der Herstellung dauerhafter Beziehungen.

Die historische und empirische Analyse dieser Themen erfordert eine deskriptive und interpretative Sprache, die Nuancen und Unterschiede in Praxis, Erfahrung und Habitualisierung einfängt, und von der qualitativen Forschung sowie kritischer Quellenlektüre, Analysen materieller Kultur und Gender Studies und Exegese geleistet wird. Der relationale Ansatz ermöglicht die Analyse von Weltbeziehungen jenseits der Ebene bloßer Weltbilder, um so die Körperlichkeit von Erfahrung und Objekten jenseits kognitiver Deutungen angemessen zu berücksichtigen.

Unser komplexes Fragen ermöglicht eine gegenseitige Befruchtung, die auf dem Verständnis der Abhängigkeit von Kultur und Religion beruht, der Basis für Selbstverständnis und Toleranzfähigkeit heutiger und antiker Gesellschaften. Die Kombination von Mikrostudien und groß angelegten interkulturellen Vergleichen verspricht neue Einsichten in historische und gegenwärtige Praktiken und kulturellen Wandel.

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2 Profile of the IGDK

The IGDK 'Resonant Self—World Relations' systematically combines research in Classical and Biblical antiquity with Contemporary History and Sociology, resulting in comparative analyses of ancient and contemporary societies. By focusing on self—world relations, the cross-disciplinary, cross-epoch and cross-cultural collaboration offers a unique environment for research and research training.

Efforts and **practices of ritualisation** represent one of the basic forms of human action and are the object of intensive research in cultural and sociological studies. Ritual theories are prominent

in Sociology (again), increasingly combined with perspectives of materiality in Anthropological and Religious Studies. The relational perspective offered by the concept of **self—world relations** provides an innovative basis for case and comparative studies. It enables cutting-edge research in understanding differences in cultural systems and in the affective, embodied and materialised dimensions of social order between regions and periods. Studying cognitive, affective and experiential conditions and processes of appropriation, habitualisation, and institutionalisation bridges individual and socio-structural perspectives. Based on the research results in the first funding period, the approach will now be developed in four directions (see **3 Research programme**).

- Focusing on **repetition** as key term of Ritual Studies, allows us to take a nuanced look at temporal sequencing and modification of rituals and the need for and problems of replays;
- Conceptualising and studying phenomena of '**second-order resonance**' as identified in our empirical studies allows us to better understand attractiveness produced by references to, or personal or cultural memory of, such previous imagined or prescribed experiences of 'resonance';
- Systematically including an analysis of framing *and* resulting **power relationships** in rituals allows to address the complex question of **agency** and where it is denied or restricted in multiple ways, along the parameters of intersectionality especially of gender, religion, age, ethnicity and economic conditions;
- An enriched focus on **materiality** in ritual allows us to better understand the role of **objects and bodies** in establishing resonant relations and to pay due attention to artificial, built, and natural environments and embodied experiences for historical and sociological analyses.

We continue to use Mediterranean antiquity as a useful point of comparison to contemporary forms of self—world relations in religious and non-religious contexts. Textual evidence and related elaborated modes of analysis, configurations of the divine and strong historical and analytical focus on materiality provides interesting comparative material as well as conceptual tools not yet developed in Sociology. At the same time, sociological theorising and contemporary studies continue to provide new, systematically stimulating research questions and conceptual tools for historical disciplines. This has already resulted in the development and reformulation of several historical studies and insights into and **modifications of the theory and analysis of self—world relations**. This is exemplified in advances in ritual and resonance theory as detailed in the report and in a number of historical findings and textual interpretations that argue for radically new perspectives on archaeological evidence, historical processes or canonical texts (see Report, **3 Research programme**). With regard to the research programme in the second phase, we shift from the idea of a typology of self—world relations to allow further specification of conditions constituting resonance, developing the heuristic concept of 'second-order resonance', and allowing to inquire into routinisation and scaling of resonant experiences. The concept of 'socio-religious practices' has proven useful for defining a wide range of themes and individual projects.

The unusual **collaboration** between scholars who employ both empirical and theoretical methods

to explore questions regarding present-day society and the most recent past, and scholars whose work focuses on the cultures of the ancient Mediterranean, promises to further a significant broadening of perspective, along with exemplary interdisciplinary training for young academics. This expectation brought together the original faculty and has proven to be very productive since. Thus, the faculty will stay the same overall, although three members dropped out due to imminent retirement or other obligations. In order to strengthen our new foci we invited five new researchers to join the faculty, three females and two males, strengthening the core areas of Sociology and History of Religion and adding the disciplines of Art History and Musicology. The criteria for the collaboration between the faculties in Graz and Erfurt are scientific excellence of each researcher; complementary expertise; international reputation and contacts; experience in supervising doctoral researchers and experience in interdisciplinary collaboration, which all faculty members meet.

Collaboration will be facilitated and sustained, *inter alia*, by joint conferences twice a year at alternating places (see 4.1 Study programme) and joint supervision of the doctoral researchers. At the conferences, we share novel research, improve methodology and develop the theoretical framework, resulting in joint volumes and issues of international journals. The joint supervision of doctoral researchers in supervision teams (see 5.2 Supervision strategy) facilitates exchange between supervisors from necessarily different disciplines and national research environments. Above all, the quality of the IGDK is ensured by the fact that both faculty and doctoral researchers benefit from their complementary expertise, especially with regard to the innovative diachronic and synchronic comparison demanded by the research programme.

The IGDK and its research has raised broad interest, as attested by the successful participation and substantial and engaging audiences at international congresses, intercontinental applications and international collaboration in research projects. The prospective individual and collective research output will allow a large range of disciplines to build on these results. It draws on the broad spectrum of disciplines and projects further lines of research on theoretical and material questions, taking into account matters of materiality, power and second-order resonance.

3 Research programme

3.1 Core research idea of the IGDK and its resulting main focus

The central assumption of our IGDK for its second phase of research is that **rituals**, which have been increasingly foregrounded in recent research, **need to be analysed and understood as socio-religious practices establishing highly significant and particular, that is resonant, relations between self and world**. In this focus on the relation of resonant self—world relations and experiences with rituals lies the asset of the IGDK. We claim that in such ritual practices particular persons, objects and/or places (and times) are put into focus and are ascribed a specific role for religious communication. Thus, immediately or in the long run these relations become institutionalised in the form of lasting relations to self, social others (e.g. forms of sociability) and

material others and overarching, transcendent horizons. We will test the hypothesis that typically, they may not become neutral or indifferent, i.e. routinised without further emotional loading but rather more attractive or more repulsive, and hence dynamic factors of change. Key to this would be what we call ‘second-order resonance’, that is, the translation of resonant experiences into communicable and institutional forms. It is this potential of our approach to relate details of historical and empirical studies of rituals to their dynamics and repercussions in their wider historical and social contexts which allows for more ambitious (in disciplinary terms) dissertations and more sophisticated mutual fertilisation (in terms of interdisciplinarity).

The research programme of the ‘International Graduate School Resonant Self—World Relation in Ancient and Modern Socio-Religious Practices’ had formulated two working hypotheses in its initial application:

‘1) **Socio-religious practices constitute a principal location for the generation, habitualisation and conceptualisation of self—world relations.** This expressly applies to those relationships to the world that are resonant ... insofar as they encompass a horizontal dimension (interpersonal relationships, community relations), a diagonal dimension (tangible things, object areas, animals, plants, spaces), a vertical dimension (relationships to gods, spirits, ancestors, nature, cosmos, history and eternity), as well as a self-referential dimension. As such, these relationships open up certain spaces of resonance for cultural communities, which, in turn, are tied to specific times and objects of resonance. Socio-religious practices and reflections thereon (“theologies”) thus serve as tools or means to enable, direct, interpret and produce meaningful or significant relationships to the world.

‘2) **Socio-religious practices co-constitute relationships of resonance even beyond the ritual and/or religious spheres:** Culturally shaped sensibilities to resonance (as for example in relation to particular animals, plants, objects, people, spaces or actions) are inextricably linked with experiences of resonance that have become religiously or spiritually imbued through such practices. Hence, changes in (non-religious) self—world relations can also be contingent on the transformation of religious practices and patterns of interpretation; vice versa changes in non-religious relationships to the world can impact the religious imaginary and religious practices. In other words, they can influence the very realm of possibility and potentiality in which religious experiences of resonance take place. Complementary to such processes of religious sensibilisation, relationships to other segments of the world (things, people, spaces), simultaneously become reified. With reference to these world segments and in interaction with them, resonance-and-empathy-free, instrumental and manipulative, or in other worlds ‘mute’ modes of action and experience, predominate.’

Following the **relational as well as ‘performative turn’** – phenomenological approaches and agency theories take pride of place here (Maurice Merleau-Ponty, Charles Taylor, Judith Butler, Bruno Latour, Catherine Bell) – our inquiry is put into focus by concepts starting from and competing with ‘resonance’ and ‘religious ritual’. The broad field thus delineated has proven to be

fruitful and worth of further investigation in a comparative manner as proposed here, focused on, but not limited to, the ancient Mediterranean and the Western world of the contemporary period. The shared historical focus on such socio-religious practices and the shared testing and reworking of sociological and historical concepts (admittedly still vague at the beginning of the IGDK) has proven extremely stimulating and fruitful with regard to the training of young researchers as much as to the scientific communities of the disciplines involved, as demonstrated by the acceptance into and response from international conferences and audiences (see Report, **4.3** Additional training measures).

During the first phase, both hypotheses have invited doctoral researchers at Graz and Erfurt to conduct both a broad range of empirical investigations and work on the conceptual level and criticise and refine the terms and models proposed by the original application. The aim of the first phase of the IGDK was to create an inventory of particular forms of self—world relations, more specifically of the types of socio-religious practices, of the object relations and social relations inherent in such practices, of practices leading to self-inspection, and, finally, of religious relationships of transcendence and the wide range of relations determined by practices and concepts of sacralisation. This has been realised in a broad range of inquiries into very different socio-religious practices that either explicitly aim at establishing resonant relationships with oneself, other humans or transcendental addressees or that result in attractive relationships to others or objects and thus themselves develop a high attractiveness as practices.

Meaningful results have been produced in the PhD-projects regarding the four directions or 'dimensions' of self—world relations that gave different foci to our projects (Rosa 2019):

- With regard to **the dimension of the Self**, that is, the relationship established between a reflecting or even unthematic Self and a Me experienced as a locus of action and experiences, empirical enquiries have been performed or started on rituals of meditation, singing practices credited with healing powers, but also daily relation-centred rituals performed by nuns or envisaged in communicative practices related to human vitality.

- In the **dimension of social relationships**, we have analysed a wide range of types from practices for example for the creation of romantic relationships, in institutional spaces of monasteries or military groups, but also on the level of contacts among truckers or across urban societies.

- The **dimension of object relationships** included studies on practices of veiling, and rituals centring on cars for the contemporary period. Due to the specific availability of sources for historical periods, for circum-Mediterranean antiquity several inquiries likewise focused on the role of objects like altars or images, but also on ritual practices that were themselves objects of representations.

- Here, quickly the **dimension of transcendent relationships** to gods or encompassing horizons came, for instance, in studies devoted to practices of personification and heroisation, which are radically redefining relationships to the (conceptual) objects (like values or virtues) or persons, or the analysis of texts related to practices of writing, reading or performing. Across periods attention

was paid to literary practices of reading and interpretation of biblical texts (important sources for the previous dimensions, too) and their relationship to time and history as well as rituals of memory.

Typologically, these studies also covered a substantial selection of different spaces of practices establishing relationships, from the intimate spaces of private rooms and houses to social group spaces, through public spaces of theatres and sanctuaries to the virtual space of literary or internet communication.

Using 'resonance' as a criterion of selection, the task originally foreseen for the second phase, that is, the analysis of the complex interplay of resonant and non-resonant (mute) self—world relations, as well as of the very experiences of resonance, became already part of many inquiries. Framed and supplemented by publications of members of the faculty, the dissertations will present a large inventory of practices resulting in changed self—world relations, but also of the temporal processes involved in such changes, as the sources allow some of the projects to trace changes for some years or even decades and centuries.

Concepts and conceptual developments

These empirical and historical analyses have already led to substantial insights into the ways '**resonance**' is experienced and enacted by different actors and how practices are institutionalised that raise the probability of resonant relationships or narrow the field in which they are looked for. Our starting point is that the mode of resonance qualifies self—world relations in a certain way, in which the following four characteristics must be fulfilled:

- 1) **Affection**: Subjects are touched, moved or seized by a source experienced as independent.
- 2) **Self-efficacy**: At the same time, subjects experience the ability to reach or move the Other.
- 3) **Transformation**: In this experience of reciprocal achievement, both sides are transformed; both emerge changed from the experience.
- 4) **Uncontrollability (or un-engineerability)**: The resonance relationship is uncontrollable in a double sense: firstly, it can neither be forced nor excluded; its entry and its end are beyond control. Secondly, the resonance relationship is always open-ended: the result of the transformation cannot be (reliably) predicted (Rosa 2019).

Against this background, we conceptualised '**dispositional resonance**' as a positive basic attitude of a subject towards the world, being able to engage in resonant relationships and to meet the world with openness and confidence. It includes the acceptance of the subject's potential vulnerability. 'Axes of resonance' are the stable fields of reference in which subjects repeatedly experience resonance, socio-religious practices, which are deemed attractive towards this end. Such individual resonance axes usually do not only use a repository of established forms of actions, gestures, sequences, objects and settings, but situate themselves within fields of socio-religious practices that can be addressed as 'resonance spheres'.

Individual habits and preferences, built up over the course of a lifetime, yet possibly changed in dramatic experiences classified as conversion, might vary in the degree in which they appropriate culturally formed practices, but are nevertheless entangled with local or trans-local traditions of action and the co-constitution of agents and their material and social situational embeddedness. Against this general insight, the work of the IGDK, in its relational approach, developed a **more nuanced appreciation of the formation and effects of rituals** beyond the state of the art (Stollberg-Rilinger 2013; Klingbeil 2007; Kyriakidis 2007; Rappaport 1999), but also in its allowing to test sociological concepts in very different cultural and historical contexts. Thus, not only resonance, but also other concepts employed, such as theories of agency or materiality (Ott, Sauer and Meier 2015; Latour 1993), are reflected in their contingency and subjected to further nuancing. The analysis of resonance relations, or of world relations in general, allows us to go far beyond the level of worldviews and to enter the realm of concrete practices in a way that emancipates the **corporeality of experience and the meaning of material objects and artefacts** from the level of cognitive and propositional interpretations. In this way, ritual and cultic practices, for example, and the cultural spheres of resonance constituted or stabilised by them offer still more insights into the specifically generated resonance sensitivities and the axes of resonance established by them ('dispositional resonance'). Resonant relationships are not created once and for all or are continuously stable, but can become mute or are even fully lost due to individual or cultural factors in all of the four dimensions, self, social, object and transcendent relations. Mute relationships to the world, as implied here, are characterised by a type of contact where the subject and the world are either pitted against each other in a hostile manner coloured by a sense of repulsion, or are simply indifferent to one another. As will be shown below (**3.2 Research objectives**), this demands a careful analysis of the effects of power-relations: In what ways can resonances be created and shaped politically, and in how far can they be manipulated or silenced strategically? Such an analysis could, in our view, open up new routes not just for resonance-theory but for our understanding of power writ large.

Ritual practices cannot only be examined with regard to which parts of the world, that is, to which places, things, people and transcendent entities, they establish resonant relationships, as the heuristic usage of the concept of resonance seemed to suggest. Evidently, such practices simultaneously *constitute* segments of the world, against which an attitude of indifference or repulsion is generated, which makes the corresponding modes of relationship probable. If the assumption is correct that **resonance is only possible against the background of non-transformable, alien and mute or even hostile world segments**, then in such practices individual and cultural world relations are configured in their entirety: By practicing dispositional resonance towards certain places, things or people and anchoring it habitually, habitual indifference (or repulsion) is generated in relation to other places, things or people. Although ritual practices often focus on one type of relationship (in religious rituals, for example, the transcendent dimension; in political rituals, however, the social dimension), almost without exception they establish relationships in

all directions, creating networks or fabrics of resonance. In such a web of relationships, the very ritual, its material objects and power relations, are transformed.

What does such charging imply? In specific cultural practices, sources of power conceptualised as uncontrollable are made accessible. Certain persons, artefacts or individual actions are 'charged' with resonance capacity by attributing to them actor quality, which enables responsive relationships, a minimal condition for resonance. These ritualised practices always move in a field of tension, in which they have to establish the frame to enable resonant experiences on the one hand, and to cope with its potential uncontrollability on the other. This opens up the possibility of a differentiated analysis of the construction as well as the historical transformation of such practices and the relationships they create. Such charges can be understood as **sacralisations**, which can often be based on contextual moments such as the place or time of the action or memories of earlier events.

Evidence from the contemporary as well as the ancient periods suggests, in modification of Erving Goffman and Randall Collins, that a strong presence of ritual practices in peoples' lives increases the probability that they are able to experience resonant relationships with those 'charged' places, people or things even outside of ritual contexts proper. At the same time, however, the institution-alisation of such practices able to generate resonant experiences will inevitably entail their **solidification and reification**: by making 'resonances' available and bringing them under control (ritually, personally), agents risk to turn them into 'mute' routine world relations in which the ritual practices lose their resonance-creating power. Again, our analytical interest is therefore directed as much at elements of the production of accessibility as they are at those of the preservation of uncontrollability – and at historical processes of corresponding transformations.

We also move forward with regard to the very concept of resonance. Our point of departure was a strong concept. Defining resonance as a peak experience that can inform individual action as well as social structures, the mode of resonance qualifies self–world relations in a certain way, in which the four characteristics already sketched above must be fulfilled: 1) affection; 2) self-efficacy; 3) transformation, and 4) uncontrollability.

This entails that resonant relationships involve *strong evaluations* in the sense of Charles Taylor (1989), that is, they are based on the conviction, or rather: on the experience, that we encounter something that is important, significant and capable of committing us *per se*, regardless of our previous inclinations and wishes. It is characteristic of such experiences that they are able to open up pulsating connections between inside and outside, but also between past, present and future: A praying person turns outwards (to a transcendent addressee) and inwards at the same time, a concert goer can hardly tell whether the music is inside or outside of them because it is, as it were, stretched out in-between, people seek the solitude of forests or deserts to discover themselves out there; and in a similar way, resonant experiences of historicity create a connection between past, present and future by making them, as it were, co-present.

The **concept of resonance**, widely applied as a heuristic tool in the empirical and historical inquiries in the first funding phase, has been **challenged in two regards**. **First**, unlike contemporary studies with their manifold methodologies to study people's concepts and experiences of 'resonance' in a more explicit way, historical sources only allow such reconstructions implicitly. Instead, ritual practices will remain in the focus as generators of self–world relations that seem to result in different probabilities of attractive rather than repulsive relationships that allow for different '**degrees**' of resonance. Rather than looking directly for resonant experiences, the elements that we call 'offers of resonance' are relevant as possible triggers or instantiations. Such grades or shades of resonance, approximations to a resonant experience, can be identified in intensity, frequency or duration of reception, in acts of repetition, in innovative appropriation – rarely in individual statements about experiences, statements the medial character of which – public inscriptions or published texts – invites to surmise a strategic interest of such communication. Frequently, relationships of these qualities seem to point to something that might be addressed as 'second-order resonance', when their own attraction is based on individual or cultural memories of resonance experienced by others or in former instances. Within the framework of rituals, repetition – based in past experiences and raising future expectations – appreciates such generalised resonance. This has so far been undertheorised in Religious and Social Studies. In applying insights from Performance Studies, our programme draws on analyses and theories to help fill this gap and provide insights which contribute to a theoretical basis for our research. A descriptive and interpretive language has to be developed that is able to catch such nuances and differences in quality and quantity that are related to, but not simply parts of, a sudden peak experience that cannot be conjured up.

Secondly, apart from the empirical studies and their consequences, the conceptual inquiries into resonance in the form of sociological or philosophical studies have used 'resonance' as an interpretative tool, focused on the structural permanency of some tensions implied in the concept of resonance: the dialectic of identity and non-identity, autonomy as a social practice and contradiction as a form of life. This leads to questioning the **normative tagging of resonance**, if experiences of 'bad' resonance can be described as fulfilling the formal criteria of resonance given above. Evidently, the interplay of active and passive modes in self–world relations needs further illumination.

Such nuancing is not an end in itself or a justification for any purely descriptive approach towards **socio-religious practices**, but the basis of further conceptual work. The very openness of the term 'socio-religious practices' has been challenged, too, as it has hindered **a parallel, more intensive theorising of ritual** and its advancement to a central analytical and explanatory term of our research enterprise. Again, two challenges have to be met. First, the comparative work in some of the projects and comparisons between projects have asked for a more **fine-grained analysis of rituals**, too. This results in a whole new set of questions: What qualities of ritual and corresponding processes of sacralisation of persons, objects, places and time must be present

so that they are attractive to people? How is the effectiveness of rituals experienced and interpreted by participants and observers? Are gradations of effectiveness and related variants of rituals conceivable and who determines whether they are valid, that is, effective substitutions? At which points in the sequence of ritual action are changes possible, and how can actors legitimise and implement them? How does factual or imagined repetition open and organise spheres of resonance? How are rituals themselves represented in narratives, musical performances or in images? How do such representations mediate, promote or prevent acceptance and expectation with regard to the establishment of resonant relationships? How do rituals themselves and their representations relate to processes of sacralisation of persons, times and places, objects or 'things'?

The second challenge to our addressing of ritual derives from the shift of focus produced by the intrusion of the concept of resonance even into historical material. This focus helps to look more closely at **degrees of immediacy** or mediation, of associations of **ritual practices** with previous biography or everyday practices or spaces. Shifting the focus from ritual correctness to the subjective (and certainly at the same time social) experience of ritual action, leads to a very different mapping of socio-ritual practices and the religious production of self–world relations. Resonance can be used to analyse the different constellations and levels of ascribing and being ascribed agency, self-empowering and self-disempowering, making religious addressees listen and listening oneself, of involving and touching social and material others, and of trusting in and checking upon the addressees' reaction, making and feeling transformation.

3.2 Research objectives of the joint programme and the expected added value resulting from the collaboration

Based on the research conducted within the last two and a half years in the IGDK and the challenges resulting from these findings, we propose to focus for the second period of research on four problems, completing and developing the research plan originally submitted:

- 1) **Repetition.** Based on an explorative conference in April 2019, we propose to use this term to take a more nuanced look at the temporal sequencing, the repetition *and* modification of rituals and within rituals and the short- and long-term consequences of such renewals and replays, taking into account the insights of performance studies (e.g. Fischer-Lichte 2003, 2004, 2005; Butler 1997). Again, the perspective of resonance proposes to address questions of individual experience and institutional support of routinisation (and availability or increasing dispositions and sensitivity towards resonant relations. This will enable a closer look at constellations within, but also between different rituals and their role in the establishment of dispositions, spheres and axes of self–world relations of different qualities, starting from micro-sociological approaches towards ritual (e.g. Collins 2004, with problematic suppositions). In addition to the visual dimension, foregrounded so far, the acoustic dimension of

ritual, the experienced soundscape and music in particular will gain in importance. Repetitions are characteristics of rituals, the weight of which is increased in social or religious groups. However, those who are able to stage their rituals as dominant can also influence the collective memory – although not quite determine it. ‘Marginalised people have no history’ was the slogan that fired social historical and liberation-theological researches to doubt the ‘official historiography’ as the only collective memory. This is especially true for the life contexts of women, social and religious minorities, lower classes, or LGBTQ* persons, whose memories, experiences and ritual manifestations never received the same collective resonance as the androcentric ones of white (intellectual) Europeans.

- 2) **Second-order resonance.** In our research agenda, empirical and conceptual work into the phenomenon of self–world relations characterised not by resonant peak experiences, but by references to, or personal or cultural memory of, such experiences, will be given priority. Such second-order resonance can also appear to be generalised through repetitions by setting the frame for potentially resonant experiences. Our plenary conference in October 2018 has mapped phenomena that might offer starting points for further conceptualisations such as narrative strategies in texts and performances recalling or imagining experiences of resonance. Our hypothesis is that texts, images, or performances can trigger expectations and potentialities of resonant experiences. Such sources and phenomena allow us to inquire into the routinisation and scaling of resonant experiences. The concept of second-order resonance, too, demands paying attention to minorities and actors classified or self-classifying as marginal opens insights how their appropriation of such media might trigger ‘deviant’ versions and ritual change. Scales and grades of resonant experiences depend on triggers or sensorial and performative anchor points that rely on audio-visual, narrative or performative patterns.
- 3) **Power, agency and resonance.** To bring perspective to ritual via resonance and *vice versa*, the question of agency, condensed in the problem of access to and denial of power, needs to be moved centre-stage. This holds true for modelling resonant experience on the blueprint of impersonal expressions or the ‘medio-passive’ modality in some languages, but also for the self-reflective mode of religious rituals’ balancing of action and experience, addressing and listening to its transcendent addressees. In rituals and related discourse (as highlighted by the focus on second-order resonance), promises or expectations of resonance may be linked to certain modes of conduct or a certain way of self-government. Desires for resonant self—world relations thus may be instrumentalised for power techniques and disciplinary regimes. Questions of power, as addressed in the conference of February 2020, highlighted issues such as inclusiveness or exclusiveness of rituals that need to be included in this inquiry. Again, gender becomes central. The power to repeat and thus entertain second-order resonance is at least temporarily controlled by power-shaped processes in the regimes of

race/ethnicity, class, and gender, thus producing inclusive and exclusive memories. In cultural terms, the attribution of meaning is thus accompanied by the process of gendering or ex- or inclusion, the process that produces the social position, roles and characters of the individual genders, races, classes, but also the notions of the transcendent.

Such societal norms related to power and gender, class, and race, centre on the human body. In many cultures, the socially (and usually religiously) desired norm was and still is a two-gender, hierarchically lived heterosexuality. This has an effect on the relationship to oneself insofar as all other sexual orientations and manifestations of the body are declared as deviant and are also internalised by the individual. This has been shown in view of dress codes (Judith Butler) and can also be seen in light of concepts of beauty, such as contemporary slimming concepts or Asian westernisation of facial features, which bring such norms to the fore.

- 4) **Materiality and material objects.** Many practices that can be fruitfully analysed as rituals establish relationships with objects – and are constituted by objects and human interaction with objects. Based on several panels in international conferences and relational paradigm shifts in material-based disciplines such as Classical Archaeology, object relationships will be given more space and conceptual treatment across disciplines and projects within the IGDK, thus binding together literary and material approaches and aligning them with the aforementioned foci. The massive presence of objects either as parts or in the centre of rituals invites to look beyond their role in establishing self, social or transcendent relationships as mere ‘gifts’ or ‘markers of sacralisation’. Our observations point to the establishment of lasting, re-enactable and important relationships to specific objects or material qualities beyond ritual contexts, from musical instruments and their sounds to luxury goods and material wealth (‘Pluton’) or cars. Not only shaped and processed objects but also unprocessed matter such as fat or stone play a role in the relational perspective on materiality and socio-religious practices that we strive to address. Fitness and the burning of fat or asceticism and the renunciation of food build on the presence or absence of the matter, whereas sacralisation of pure matter (water, blood, stone) often work with a substitute as e.g. in the liturgy of the Eucharist.

This set of four foci has grown out of and is intended to further develop collaboration between the different disciplines and periods thematised in research represented by the members of the faculty. Each focus, furthermore, is considered in the projects of researchers and members of the faculty from Graz and Erfurt and developed in the form of preparatory workshops, joint conferences and publications in 2020 and 2021.

3.3 Individual main research areas of the faculty members, their interconnection with each other and with the research concept at large

According to the core research idea and the research objectives as formulated in 3.1 and 3.2 we focus in this section on the individual main research areas of the faculty members, their interconnections and their relation to the four directions of the research programme, 1) repetition, 2) second-order resonance, 3) power, agency and resonance, and 4) materiality. A shared interest is to provide tools and approaches for careful analyses of these fields in order to further develop concepts and understandings as well as gradations of resonance and of socio-religious practices.

Irmtraud Fischer

Research profile

Fischer is an Old Testament scholar, who has published monographs on all three parts of the Hebrew canon. She specialises in Women's and Gender Studies as well as in Reception History. Her international series *Bible and Women* (bibleandwomen.org) is the first interdisciplinary research project worldwide that presents a reception history of the bible from its origins to today, focused on women and gender. Her broad expertise in gender is indispensable in the IGDK, which is visible in the research and training programmes in Gender Studies on Master and doctoral level. Her transdisciplinary orientation is internationally visible: For her interdisciplinary conception of theology, she received the Dr. phil. h.c. of the University of Giessen, Germany in 2017.

In the first period of the IGDK, Fischer integrated the concepts of resonance not only in some of her publications (Fischer 2018, 2019), but also in her teaching of 'Old Testament Exegesis' in the theological master-program.

Description of core research areas

A core interest of Fischer is the book of Genesis, especially Gen 12-36, a passage for which she proposes the gender-neutral term 'Erzelterner-Erzählungen' (Fischer 1994) instead of 'patriarchal narratives', which is resumed in the new official bible-translation of the Catholic Church ('Einheitsübersetzung' of 2016). She is under contract to write two commentaries on Genesis – for the international project 'Wisdom Commentary' together with Megan Warner (projected 2024) with an explicit focus on women, gender and intersectionality, and for the series 'Biblischer Kommentar' (projected 2025), which is a well-known German project, with a classical, historical-critical orientation. Concerning the book of Jonah, she adopted a completely new approach of trauma hermeneutic (Fischer 2014, 2018) and writes a commentary on this book in the bilingual series 'International Exegetical Commentary' (forthcoming 2021). On gender issues in prophecy she also published volume 1.2 of the series *Bible and Women* (Fischer and Claassens 2019).

In recent years, Fischer concentrated on studies in sexuality and edited two books on it (Fischer and Feichtinger 2018; Fischer and Poplutz 2019). In this field Fischer concentrates on power-relations in religious contexts, based on gender-conceptions (Fischer 2013, 2020).

Collaborations within the IGDK

The reception of texts at the core of the research of Ursula Gärtner and Markus Vinzent, and the issue of the role of resonance in these processes, are closely related to Fischer's interests. As regards the impact of repetition on reception and resonance, intense discussion with Hartmut Rosa is obvious. Reception of biblical topics in artwork and its historical impact throughout the centuries relates Fischer to Jutta Vinzent. In analysing function and meaning of the fundamental actions of feasting fruitful connections can be made with Christoph Heil's or Georgia Petridou's interests. Complementary to Laerke Recht's research interests in the archaeology of religion in the Near East, the evidence from biblical texts is needed for support, whereas in Fischer's research the archaeological material supports the literary evidence. Fischer cooperates with Stephan Moebius concerning sacralisation, with Andreas Pettenkofer concerning gender bias and strategies of marginalisation and humiliation. Fischer's expertise on gender related questions will complement Wolfgang Spickermann's analyses of women in Roman religion.

Ursula Gärtner

Research Profile

Ursula Gärtner is a classical philologist. Her research is focused on the Latin and Greek epic of the Imperial period and ancient fables. She is especially interested in how concepts of visualisation (esp. *ekphrasis*), poetics, intertextuality, contextualisation and human–animal studies can be applied to ancient texts. Her methods have been more and more shaped by theoretical approaches and the advantages of interdisciplinarity. The research programme of the IGDK has profited from this approach; in contributions during the first period of the research programme, Gärtner demonstrated how fruitful it was to combine traditional literary-narratological approaches with the approach of the IGDK focusing especially on the aspect of the resonance offer of ancient texts which will be one of the main aspect in the second phase (cf. second-order resonance).

Description of core research areas

The significance of the interface between narrative and ritual has been recognised for some time (e.g. Barchiesi, Rüpke and Stephens 2004; Nünning and Rupp 2013; Rüpke and Degelmann 2015). But the specific role of ancient fictional poetry, particularly epic poetry and ancient fables, still offers a broad field for further research (for approaches see e.g. Beard 2004; Rüpke 2004; Morgan 2015; Gärtner 2015 [2017], 2017). How fruitful it is to combine literary methods (using inter alia the concepts of narratology, intertextuality and reader response criticism) with the new approach of the IGDK could be demonstrated in the first phase and resulted in a joint publication with the supervised doctoral researcher Enno Friedrich in a guest-edited volume of *ARYS* (to be published this autumn). In the field of ancient epic, Gärtner works on a project 'Ekphrastisches Erzählen' (Gärtner 2020a) concerning the interaction of descriptive and narrative passages; though ancient *ekphrasis* is often treated (e.g. Webb 2009; Squire 2009; Koopmann 2018). The

approach of the IGDK and especially the *new four topics* of the second phase, will offer a fresh perspective, while Gärtner's approach provides exemplary material for the IGDK. Furthermore, Gärtner is a specialist on ancient fables and has laid the ground for a new evaluation of the genre (e.g. Gärtner 2015, 2018; with a follow-up on the second and third books, under review for *Zetemata*). By considering ancient fables as means to participate in the literary, religious and cultural discourse of their time, Gärtner can show that they are texts of *second order resonance*. For the IGDK this offers a broad field of research so far only partially reflected on.

Collaborations within the IGDK

In regards to content, collaboration with the projects of Laerke Recht (relating to cultural animal studies), Irmtraud Fischer (concerning the negotiation of power in and on texts), Markus Vinzent (concerning narrativity and resonance) and Franz Winter (concerning sacred texts and their reception) will be especially fruitful; in regards to the method the collaboration with all members will contribute strongly as we were happy to experience so far.

Christoph Heil

Research profile

Heil is a New Testament scholar with special interests in the early Jesus tradition and in the apostle Paul. Regarding the early Jesus tradition, he specialises in the source critical reconstruction and the interpretation of the Sayings Gospel Q – a hypothetical document on the sayings and actions of Jesus (Heil 2014; Smith and Heil 2019). Heil is one of the general editors of the series *Documenta Q* which documents the history of research and provides a reconstruction of Q. This work was supported by grants of the Austrian Science Fund (2008-2012 and 2014-2017). The main focus in the last years has been on the ritual and rhetoric of prayer in Q and on Q's expression of living in the end-time. Regarding Paul, he worked on the apostle's letter to the Galatians with an audience-oriented approach. The leading questions are, how did Paul's message find resonance in central Galatia, why did his Judaising opponents also find a positive reception there, and finally how did Paul try to win 'his' communities back? In addition, the Austrian Science Fund supported a project on 'Israel and Church in the Revelation of John' (2015-2019) which was directed by Heil. Here the main question was about the Jewish and/or Christian identity of the text and how this can be answered in a methodologically sound way. Heil has contributed to the IGDK research programme through his expertise in early Christian lived religion in the areas of ritual, time experience and identity formation. In the future he will deepen and intensify his contributions and add rituals of meals to his topics, employing network theories.

Description of core research areas

Heil is a specialist in the early Jesus traditions, especially Q. Here he gave new momentum in recent years with the preparation of the revised Greek-German study edition of Q in the scope of

the 'International Q Project'. For the IGDK he provides expertise in the historical and social contexts of early Christianity which are very important for ancient processes of ritual and resonance. In the field of early Jesus traditions, Heil maintains the possibility to use source criticism carefully but fruitfully. Against the state of the art he defends reconstructions of early traditions and their social contexts behind the texts (Heil 2014; against e.g. Bork 2015; Roth 2018).

Regarding Galatians – like regarding the Revelation of John – he emphasises the clear signs of an emergent 'Christian' and original approach when compared to their Jewish contexts (Heil 2016; against Bachmann 2011).

Collaborations within the IGDK

With Irmtraud Fischer he shares the interest in the rituals of prayer and meals in the Hebrew Bible and Early Judaism and their receptions in early Christianity. In addition, his expertise in reception studies generally is very important since many of our doctoral researchers work in the field of reception histories. This is complemented by the collaboration with Markus Vinzent who works on reception processes in early and late antique Christianity. Regarding Classical Philology and Ancient History, Heil very much profits from Ursula Gärtner, Wolfgang Spickermann and Jörg Rüpke. Especially the concept of 'lived religion' proves very fruitful when used regarding early Christian texts.

Jürgen Martschukat

Research profile

Martschukat is a historian of North America with a focus on social and cultural history. His major research interests are the history of the body, of the family, and of gender and race in general. Furthermore, he has a broad interest in conceptual and methodological questions, particularly with regards to discourse, agency, and power and its signature (Dean 2013). Within the IGDK, he has refined his understanding of the role and significance of the body in self–world relations in modern history, with questions of power and performativity having moved to the forefront again (Martschukat and Patzold 2003; Martschukat 2007).

Description of core research areas

Martschukat's latest research has revolved around the topics of health and fitness in modern history (Martschukat 2019a, 2019b). In this context, questions of agency and resistance (or, to be more precise, of *Eigen-Sinn* in the sense of Alf Lüdtke and Thomas Lindenberger [2018]) have been of particular interest. This includes the agency of things (Latour 2005; Martschukat 2017; Martschukat and Simon 2017) as well as of matter, such as body fat (Mackert and Martschukat 2015), which is a topic of particular interest for the IGDK and its research on self–world relations. Furthermore, discussions in the IGDK have very much stimulated his interest in the study of 'the good life,' which comes across as a promise and an obligation in the age of fitness (Rose and

Novas 2004). Here, current debates in sociology have been particularly fruitful and enriching for Martschukat's historical perspectives on the body and society.

Collaborations within the IGDK

Of particular interest is the exchange with many of the PhD students and the innovative power of their projects. Among the faculty members, the cooperation with sociologists Stephan Moebius and Hartmut Rosa provides highly fruitful input to Martschukat's work. Furthermore, across disciplines and time periods the exchange with Georgia Petridou and her perspectives on the study of the body continue to be very enlightening.

Stephan Moebius

Research profile

Moebius is a sociologist specialised in the History of Sociology, Sociological Theory, Cultural Sociology and Sociology of Religion. His research interests range from the history of sociology in Germany and France, cultural theory, sociology of aestheticisation, theories of practice, social philosophy to sociology of the arts, especially the historical avant-garde. Within the IGDK he has used theories and concepts of sacralisation and ritualisation, especially those that go back to the tradition of the Durkheimian School (Durkheim, Mauss, Hubert, Hertz, Czarnowski, Collège de Sociologie, Joas) and linked them, for example, to the concept of symbolic power (Bourdieu 2005a, 2005b) and charismatic domination (Max Weber [1909] 2005) by analysing the production of heroes.

Description of core research areas

Questions of sacralisation processes (Joas 2011), the history of sacralisation theories (Durkheim 1981; Hertz 2007; Mauss 2012; Hollier 2012) from 1900 to the present and the concept of symbolic power of Pierre Bourdieu (2005a, 2005b), were a focal point in recent research (Moebius 2018a, 2018b, 2019, 2020a) and these are, in addition to a broad knowledge of ritual and aesthetic theories, research fields in which Moebius contributes his expertise to the IGDK. He has been working for several years on Pierre Bourdieu's concept of symbolic power, which he has now applied to processes of sacralisation from individuals to heroes. He has also gained an international reputation as an expert in the history of sociology and cultural sociology. His most recent books discuss culture and key concepts of cultural sociology (Moebius 2020b), and the history of 'Sociology in Germany' (Moebius 2020c). The latter is also relevant for the IGDK, because it makes a significant contribution to a sociology of knowledge and to a socio-historical reflection on the genesis, contexts of and debates on sociological theories, methods and concepts, and in this way it also gives a science-historical self-reflection of sociological key concepts (like 'resonance', power, ritual, materiality) used by the IGDK. Such self-reflection strengthens the analytical rigour of the used concepts and methodologies.

Collaborations within the IGDK

The projects pursued will profit from an intensive cooperation with Hartmut Rosa and Andreas Pettenkofer, Jürgen Martschukat, Franz Winter and Wolfgang Spickermann for processes of sacralisation, and with Irmtraud Fischer and Georgia Petridou on the question on power and politics thereby. For the question of rituals upon death the collaboration with Peter Scherrer, Jörg Rüpke and Wolfgang Spickermann will be important.

Andreas Pettenkofer

Research profile

Pettenkofer is a sociologist who, building on empirical work on ‘new left’ movements and their transformation into ‘green’ politics, has focused on the sociology of protest and critique. This has led him, on the one hand, to concentrate on the general theoretical problems that come up when one tries to explain why precarious social structures like social movements sometimes appear and become stable; and, on the other hand, to ask why this often does not happen even in cases where standard theories would expect critique and protest to emerge.

Description of core research areas

Pettenkofer’s work has shown how social movements are constituted, and reconstituted, by continually repeated ritual situations, and by shared memories of these situations, within larger public protest events as well as within processes of informal coordination. These largely passive experiences can, paradoxically, create a shared sense of agency, and generate political power (Pettenkofer 2002, 2008, 2010, 2014, 2019). Observing this link between chains of resonating situations and shared political agency also helps to understand why many critical mobilisations never turn into full-scale social movements: it points to the causal role of fatalistic experiences in declining mobilisations and in the silencing of critique (Pettenkofer 2017a) – a type of political process that has been taken seriously in ‘post-colonial’ debates (e.g. Guru and Sarukkai 2019) but still isn’t sufficiently acknowledged within ‘Northern’ sociology. This focus on the affective dimension of social movements and of critical practices in general helps to explain protest dynamics that cannot be grasped with a rationalist threshold value model. It goes beyond the current debate in social movement research that usually treats accounts of emotional protest experiences as cases of strategic framing (e.g. Polletta 2006), or focuses exclusively on strategic ‘emotion work’ (e.g. Jacobsson and Lindblom 2013; for interesting exceptions see e.g. Barbarena et al. 2014). It also goes beyond the rationalist models that dominate the sociology of critique (e.g. Boltanski and Thévenot 2006) and beyond static concepts of political rituals (e.g. Alexander 2010). More generally, it demonstrates how a situation-centred sociology – the theoretical strategy of viewing social order as a precarious product of a chain of situations (Pettenkofer 2017b, 2018) – offers new explanatory possibilities and can, at the same time, avoid the reductionism of Collins (2004) and Summers Effler (2010). Thus, it contributes to the project of a processual sociology (Abbott 2016).

Collaborations within the IGDK

These projects will very much profit from a collaboration with Stephan Moebius, concerning the social theory of rituals; with Hartmut Rosa, concerning the phenomenology of (social and other) situations; with Jürgen Martschukat, for interdisciplinary inputs on emotions and the body; and with all the participants from theology and religious studies, concerning the concept(s) of ritual.

Georgia Petridou

Research profile

Georgia Petridou is Classical philologist and a historian of religion and medicine in the Graeco-Roman world with special interests in mortal–immortal communication, ancient patient history, socio-cultural conceptions of the body, and the embodiment of power in lived ancient religion. Within the IGDK research framework, her research has focused primarily on the materiality of the body, the ritualisation of socio-religious action, and the power relations developed between ancient patients and health-care providers. By focusing on synchronic and bodily resonances and employing current research on socio-anthropology and anthropology of pain, Petridou's research has foregrounded significant aspects and agents of second-order resonance, such as the persistent imagery and/or language of mystery cults in the Second Sophistic, as well as the recurring notion of sacred suffering.

Description of core research areas

Recent advances in the fields of medical anthropology and socio-anthropology (Throop 2010, 2015) have shown that in parts of the developing and developed world, and under the pressure of life-threatening or chronic disease, individuals are ready to consider non-biomedical explanations of illness. Within the IGDK framework, Petridou's research has foregrounded analogous areas of socio-religious action in the Classical world, such as healing rituals, which involved vertical resonance relationships with healing deities (Petridou 2015, 2017), as well as power relations with more or less capable health-care providers (Petridou 2016). Petridou laid extra emphasis on the antithetical co-existence of increased or decreased agency in ancient patient-physician encounters, especially where elite patients were involved (Petridou 2018, 2019). Moreover, Petridou's work has challenged standardised hierarchical ontologies of ancient bodily knowledge and experience, corporeal fragmentariness and wholeness, as well as bodily materiality and suffering (Petridou 2017b). Petridou's future research builds on her current work on second-order resonance concepts, such as the recurring mystic terminology and imagery in Second Sophistic authors (Petridou 2020) and seeks to examine other areas of ritualised socio-religious action, where second-order resonance has proved exceptionally fruitful as analytical framework. More specifically, Petridou plans to examine second-order resonance phenomena, which are characterised by references to personal or cultural memory of resonant experiences, such as civic ritual, processional performance, and democratic crisis in the Classical world.

Collaborations within the IGDK

To explore fruitfully all aspects of second-order resonance involved in civic rituals and processional performance in the Classical world, Petridou's research would benefit greatly from collaborations with other IGDK faculty members working with analogous or complementary areas of expertise: namely, Christoph Heil, Peter Scherrer, Wolfgang Spickermann, and Jörg Rüpke. In the same vein, to offer an *ad fontes* examination of power relations that are pointedly grounded in the realities of bodily suffering, Petridou plans to collaborate closely with Jürgen Martschukat, Hartmut Rosa, and Stephan Moebius.

Laerke Recht

Research profile

Recht focuses on the Archaeology of the Aegean, Cyprus and Near East. Her main research areas include religion, sacrifice, human–animal relations, gender, interrelations between the regions, and theoretical and digital approaches in archaeology. She works with a range of material and sources, including ceramics, glyptics, faunal remains and ancient texts.

Description of core research areas

Rituals and religious practices were integral parts of all levels of society in the ancient world, and material culture is crucial to understanding these activities and their social meaning (Meskell 2005; Recht 2014). The study of religion has a long history both in cultural and theoretical terms, which makes for a strong basis on which to build new models. Post-colonial, post-structural, phenomenological and agency- or gender-based approaches to archaeological evidence for religion still have much to offer. These approaches are a good match with the IGDK's research programme on socio-religious practices and on resonance (of experiences) as a sociological theory. A topic linked with her interest in religion and sacrifice (Dietler and Hayden 2001; Jay 1992; Recht 2015a, 2015b, 2019) is that of human–animal relations in the past. The types of relations between humans and animals have a strong influence on social structures and human attitudes to their environment more broadly (Boyd 2017; Haraway 2008; Recht 2019a). In fact, major lifeways and transformations throughout early human history are at least partly defined by our relation with animals: hunter-gatherers, nomadism, pastoralism, agriculture, or urbanisation. Recht's research focuses on developments in human–animal relations as they occurred in the Eastern Mediterranean along major aspects of society in which animals play a crucial role, including ideology and religion (Recht 2018). In all areas and periods of the Eastern Mediterranean, animals feature prominently as part of ritual practices, both as highly charged symbolic elements and as sacrifices (Baudrillard 1994; Recht 2014). With this topic she can further the study of (self–)world relations as focused on in the IGDK's research programme.

Collaborations within the IGDK

Recht's research aligns well with that of Peter Scherrer and Jörg Rüpke in terms of material culture and religion, especially in the eastern Mediterranean, Irmtraud Fischer on gender and ancient Near Eastern history, Wolfgang Spickermann on ancient rituals and feasting, and Ursula Gärtner on ancient iconography. The work of Stephan Moebius and Georgia Petridou on theories of sacralisation and processes of ritualisation, and Franz Winter on entanglement of religion and identity will also be pertinent points of collaboration.

Hartmut Rosa

Research profile

Hartmut Rosa is a social theorist with a focus on the experience and structure of social temporality on the one hand and the growth dependency of modern society on the other hand. His analyses are framed by a post-Weberian approach termed a *Sociology of Self–World-Relations*, for which the concept of *resonance* is a key concept. This concept provides a focus and a starting point for analyses in the IDGK. Rosa has collaboratively and substantively re-worked and extended it in the last four years within the IDGK context.

Description of core research areas

The material studies across differing cultural contexts and their discussions within the IDGK framework have led Rosa, first, to reformulate the resonance concept (Rosa 2019a, 2019b) and then to an extensive study on one of the core elements of resonance, i.e. *Unverfügbarkeit* (Rosa 2018; uncontrollability). Here, Rosa drew substantively on the insights presented and discussed by IDGK doctoral researchers and scholars from religious studies and in an inter-disciplinary and cross-cultural perspective. Because of a resulting deeper insight into the 'activist' bias of Western modern culture, Rosa then went on to sketch the contours of a 'post-growth'-form of self–world relations that can perhaps be captured with the concept of 'medio-passivity' (Rosa 2019b). This concept is inspired by Charles Taylor's (1989) analysis of modern sovereignty. Cross-disciplinary discussions within the IDGK repeatedly have pointed out the urgency of two more research challenges: One is the problem of power-relations within experiences of resonance. This problem has repeatedly been acknowledged as a desideratum by Rosa, but the publication project on 'Power and Resonance' is one of the fruits that are expected to result from a second IDGK funding period. The other is the distinction between peak experiences of intense resonance and more habitualised, everyday experiences of 'secure', resonant relations which provide a layer of 'ontological security'. The need for this distinction is the result of the work of the IDGK in the first phase, the groundwork for it is laid already, now it is planned to draw it out fully.

Collaborations within the IGDK

It goes without saying that Rosa's work draws on collaborations and discussion across the whole gamut of the IDGK. In order to re-conceptualise resonant relations as medio-passive forms of

connection, close collaboration with Verena Weidner, and also with Jutta Vinzent, will be sought, for it is in practices such as music and dance where the active and the passive parts of participants are blurred. With respect to the advancement of the analyses of the ritualistic and repetitive elements of resonant relations, a close collaboration with Jörg Rüpke and Markus Vinzent is already under way, it will be complemented by an intense collaboration with Jürgen Martschukat and Stephan Moebius when it comes to the formulation of a Theory of Power and Resonance.

Jörg Rüpke

Research profile

Rüpke is a historian of religion with a historical and geographical focus on the ancient Mediterranean World between the Bronze Age and Late Antiquity and a broad comparative interest in the conceptualisation of religious practices and ritual. His research interests have more and more been informed by spatial and relational perspectives and concepts of materiality and lived religion. Within the IGDK he has used relational approaches in order to rework theories of ritual from the perspective of religious agency. Focusing on religious rituals has led to an interest in the effects of the relational and spatial properties of religious communication and the materiality of religious action for the formation of temporary and lasting self–world relations in specific spatial contexts and power relations.

Description of core research areas

Questions of religious agency and dynamics due to shifts and new ascriptions of agency have been coming to the fore in recent research. Rüpke has laid grounds for a theory of religious agency (Rüpke 2015, 2018) and developed a new model for the analysis of ritual practices on that basis (Rüpke 2020a). Based on concepts of ritualisation (Bell 1992) and performance (Fischer-Lichte 2012), ‘religious agency’ allows to shift the focus of more classical approaches to ritual as scripted or rule-based behaviour to the (old) problem of repetition and agency and power-relations in rituals. The radical focus on the materiality of our world-as-lived, proffered for instance by the sociologists Bruno Latour (e.g. 2005) and later by the archaeologist Ian Hodder (e.g. 2012) has only recently been made fruitful for the analysis of the contexts of religious practices, not least in a journal called ‘Material Religion’ (since 2005). Materiality here has been approached not only from the angle of ‘objects’ and ‘things’, but also from the perspectives of visibility and communication (Boivin 2009; Insoll 2009; Morgan 2010; Raja and Rüpke 2015; Burchardt 2016). This is exemplified by the concept of ‘iconic religion’ (Knott, Krech and Meyer 2016). Research within the framework of the IGDK and beyond has led to several studies published (e.g., Rüpke 2019, 2020a) or manuscript stage. A full theory of religion as specifically spatial action has been already published (Rüpke 2020b).

Collaborations within the IGDK

The projects pursued will profit from an intensive cooperation with Stephan Moebius and Hartmut Rosa for processes of habitualisation and institutionalisation and forms of second-order resonance in ritualised self–world relations. Laerke Recht, Peter Scherrer and Wolfgang Spickermann would be of invaluable help for questions of power (and gender) involved in monumentalisation and archaeology of ritual, so would be Jutta Vinzent and Georgia Petridou for the aesthetic dimensions of the objects and representations involved in such rituals.

Peter Scherrer

Research profile

Scherrer is an archaeologist working in the wide field of Classical Archaeology including the Roman Provinces. His main focus lies on urbanism, city planning and urban development, dealing with both public building programmes and private spaces. He has (co-)directed long-term excavations in Greek and Roman cities in Austria (Carnuntum, St. Pölten), Turkey (Ephesus, Side, Taviium) and Greece (Pheneos in Arcadia). The research interests shifted in the past years from the ideas behind monuments to social processes, apprehending that *polis* or *civitas* is both at once, the built city and the society of inhabitants (Porod and Scherrer 2016; Scherrer 2018). Other core research fields are the archaeology and epigraphy of ancient cults and religion (Scherrer forthcoming) and visual studies in the figural endowments of religious/political programmes (Scherrer 2016).

Description of core research areas

The development of cities, esp. colonial settlements, are always a mixture of urban planning (by founders and later authorities) and the processual development happening by all groups of inhabitants, exterior powers, climate and economic conditions and many circumstances more. For a long time, archaeology studied mainly the ‘idea’ behind urban planning and left occasional developments aside. The core idea of a future project is to study a city as a conglomerate of steady processes – top-down, bottom-up, and in many horizontal directions at the same time – over a long period of time, instead of a product of ideas and facts caused by ingenious/powerful single persons. This is much more inspired by sociology, philosophy, religious studies, cultural and visual studies than by mere archaeological methods. The conglomerate of a city in all its facets is much less an outcome of a founding idea, but of multiple interaction of all involved persons along horizontal, vertical and diagonal axes, very similar to Rosa’s resonance theory (Rosa 2016). On the other hand, the private space is a refugium for the family, the power of a ruler ends at the threshold of (private) houses. Thus, oppositional thoughts and ideas can (almost) exclusively may be traced in these contexts – a topic dealt with in a contribution about Odysseus as saviour in the mosaics of the late antique Villa Romana del Casale in a forthcoming volume of Keryx.

Collaborations within the IGDK

The project to bring the resonance theory into ancient city development – in public and private spaces – will profit from an intensive cooperation first of all with Hartmut Rosa discussing parallels. The specialists in different fields of the ancient world, Ursula Gärtner, Georgia Petridou, Laerke Recht, Jörg Rüpke, and Wolfgang Spickermann are of great help for questions of historical processes, religious embedding and literary evidence, so would be Jürgen Martschukat and Stephan Moebius for similar but already much more elaborated and theoretically founded approaches in the modern world.

Wolfgang Spickermann

Research profile

Wolfgang Spickermann's specific research interests are in the history of religions in the Roman Empire, esp. Roman provincial religion (Spickermann 2003, 2008, Mihailescu-Birliba and Spickermann 2019), Latin epigraphy (<http://gams.uni-graz.at/context:fercan>), church and state in Late Antiquity (Spickermann 2018) and the Second Sophistic, esp. Lucian of Samosata (Spickermann 2016a; Whitmarsh 2005). Before he took up his professorship in Graz 2013, he was Professor of the History of Religions in the Mediterranean in Roman Times at the Max-Weber-Kolleg of the University of Erfurt and fellow of the research group 'Religious Individualization in Historical Perspective'. As one of the initiators of the IGDK, his special focus lies on the question whether the concept of resonance of Hartmut Rosa offers new insights into the interpretation of ancient religious rituals, feasts, cultic inventory or manner of buildings for cultic purposes and particularly the communication with the divine.

Description of core research areas

His core research area lies mainly in the field of material culture, he interprets his research activities as a link between ancient history and archaeology. In this context, it is very important not only to take a historical perspective, but to employ comparison between modern and ancient practices to arrive at broader conclusions. On the one hand, this approach produces new questions on existing ancient source material on the basis of sociological theorems and, in the best case, generates new answers; on the other hand, a critical theory of modernity is examined for its validity in relation to a historical epoch in the past (Spickermann 2016). Since we have virtually no ego-documents for antiquity and of course cannot work empirically, it is even more important for scholars of antiquity to find resonance axes and evaluate their effectiveness. During the first period of the IGDK he has gotten much new insights in sociological and historical interpretations of materiality and agency and especially the benefit of sociological concepts for new interpretations of known sources. Finally, he also focused more on the question of power and structures of power in relation to socio-religious practices in the Roman Empire (Spickermann 2017, 2019a, 2019b, 2020; Woolf 2000). For a second period he will focus on questions of gender-specific

rituals in the Roman Empire and the connection between religious architecture and religious practices (processions, sacrifices, ritual meals).

Collaborations within the IGDK

In the field of material culture, especially religious architecture, there has been a close cooperation with Peter Scherrer for many years, for religionhistorical aspects (Roman Imperial religion, cultural history of the 2nd century AD, early Christianity) there is long-standing cooperation with Jörg Rüpke, Markus Vinzent, Christoph Heil and Georgia Petridou. Irmtraud Fischer is a great help for all questions of gender research. For the area of modern sociology and the subject of sacralisation there is a lively exchange with Stephan Moebius.

Jutta Vinzent

Research profile

Vinzent specializes in Modern and Contemporary Art. She focuses on issues of displacement, migration and colonial issues (post-colonialism and decolonising) with a particular emphasis on art practices and exhibition cultures to challenge narratives of modern and contemporary conceptions of visual culture in view of a global, inclusive context. Vinzent has become intrigued by the approaches of Entangled History and Network Theories that offer explanation avenues for mobility, distribution and circulation beyond the centre–periphery binary. As a new member of the IGDK, she contributes to the fields of visual and material cultures, applying relational aesthetics, while benefiting from religious and social approaches to self–word relations.

Description of core research areas

Vinzent has formulated a methodology that approaches self–world relations through things and in light of network and spatial theories (Vinzent 2020a). Things are understood as anything that can be exchanged (Appadurai 1986). This methodology puts to the fore the relationship and associations between things and between things and the social, arguing that things create the social rather than being mere reflections of the social. In other words, art works and ideas do not reflect society but produce the social. This means that relationships are defined by things (which can also be ideas, as things are not only understood in a materialistic sense), which have agency: ideas we communicate define the relationship we have with each other; art works, particularly architecture, define social life (e.g. flats create a different kind of social life than houses); exhibition displays reason how we react (Vinzent 2020b). The IGDK allows Vinzent to develop and probe the methodology further. Concepts of resonance and ritual will help distinguish better the qualities of these relationships. What role, for example, does repetition and performativity play, for example, in processes of memory and in view of memorials? To which extent are relationships directed? What kind of roles do ethics and aesthetics play in distinguishing differences in relationships from each other (Hjorth and Sharp 2014; Bourriaud 2002; Bishop 2004)? In other words,

how can a relationality not only be thought of as being objective and neutral, but represent qualities with which one could explain power and an approach with which to conceptualise class, gender and race in new ways (for the latter two, see Vinzent 2019, 2020c).

Collaborations within the IGDK

The projects will benefit from collaborations with Stephan Moebius and Jörg Rüpke on relationality, agency and repetition and with Hartmut Rosa on resonance. Furthermore, the aesthetic side of the projects would be inspired by comparisons with similar projects as pursued by Georgia Petridou and Ursula Gärtner as well as by the expertise in material culture (Laerke Recht, Peter Scherrer) and sacralisation (Stephan Moebius). Power relations is a topic that relates Vinzent's research with that of Irmtraud Fischer and Jürgen Martschukat in particular.

Markus Vinzent

Research profile

Vinzent is a historian of theology and religion, with a particular interest in Early Christian, Patristic and Medieval Studies. His interdisciplinary research with a geographical focus on Western Europe, North Africa and Asia Minor has been both methodologically challenged and stimulated by the IGDK, leading him to recently publish studies and monographs about historiography, combining textual research, reception history, sociological and hermeneutical perspectives. In a mutual process these foci developed within the IGDK, adding to his previous studies on early and medieval concepts an emphasis on ritual and practice, individual agency and their retrospective re-writing in past and contemporary discourses on world relations.

Description of core research areas

The way we approach history, and the way this approach is transformed into narratives, their underlying time-structures and the result of such time-structures for the historical picture has been subject of several studies and two monographs (Vinzent 2019a, 2019b) and will be that of a forthcoming monograph (Vinzent 2021), in which a critique of reception history (Konstanz School, Iser 1974; Machor and Goldstein 2001) is undertaken and a complementary model of a retrospection is tested. This also has consequences for the description of aetiologies and concepts of ritual histories (Vinzent 2016, 2018) and histories of religions and denominations (Vinzent 2019b).

Based on suggestions by Branzi (2006) on weak and diffuse modernity and inspired by new historicism (Greenblatt 1988, 2000) and the idea of shifting time- and space-structures, the notions of text and context, canonicity and non-canoncity needed further scrutiny, checked across a range of materials (inscriptions, artefacts, codices and texts) and from the times of Late Antiquity to the medieval period (Vinzent 2019c). Based on Vinzent (2019a) a comprehensive methodological study of time-structures in historiography is being further developed and forthcoming.

Collaborations within the IGDK

Given that Vinzent is supervising, at present, four doctoral researchers in the IGDK with different co-supervisors (Heil, Fischer), he is provided the opportunity to establish or intensify collaboration with these and other colleagues. Together with Irmtraud Fischer, Vinzent engages in research and co-organised a workshop on issues of gender, co-editing and publishing a volume of *Feminist Biblical Interpretation in the Patristic Period*. With Christoph Heil the boundaries of canonicity are tested and challenged. With Jörg Rüpke, Jutta Vinzent, Wolfgang Spickermann and Stephan Moebius methodological questions of time-space and rituals are being raised that led to workshop invitations and publications.

Verena Weidner

Research profile

Weidner's research is located in the field of music education and concentrates on historical and systematic aspects of disciplinary development. Based on Social Systems Theory, Theory of Practice and discourse-analytical approaches her recent research focuses on the effects of digital technology on music making and music education. Within the IGDK and its heuristical framework this research area will be deepened in the direction of resonant vs. 'mute' self-world relations in different informal musical contexts. Focusing on aspects of repetition and ritualisation in the associated online/offline-contexts, the respective power relationships as well as the effects of material aspects on resonance relationships will be taken into account.

Description of core research areas

Questions of musical learning and music education within a post-digital culture have recently moved into the centre of interest (Berry and Dieter 2015; Clements 2018). Within her research project ›LINKED – Musical Learning in Postdigital Communities‹ (2017-2020) Weidner has examined the educational potential of musical practices under the conditions of digitally networked mobile technologies (Godau et al. 2019; Jörissen et al. 2019; Weidner et al. 2019). The research follows the programme code Ableton Link both in its online and offline contexts (e.g. to Facebook groups or link-jam sessions in Berlin, Basel & London) and analyses the changes associated with digitally networked music practice, e.g. changed concepts of music, instrument or creativity (Godau and Weidner 2020; a paper with Ch. Stange in an edited volume is in print on 'Musikalische Bildung im Zeichen von Digitalisierung, Big Data und KI. Theorie – Empirie – Praxis'). To this end, a research design was developed that combines various (cyber-)ethnographic and discourse-analytical approaches (Diaz-Bone 2010; Boellstorff et al. 2012; Weidner 2015) and makes them fruitful for current music educational and musicological questions (Sprau, Weidner and Wörner 2017; Weidner and Rolle 2019). Within the framework of the IGDK, these empirical approaches are used to explore further areas of practice (e.g. Tango Argentino in a post-digital

world) and are made useful for the analysis of culturally formed resonance spheres and individually created resonance axes. For this purpose, current concepts of materiality (Latour 2005), community of (musical) practice (Wenger 1998; Kenny 2014) and technosphere (Klingan and Rosol 2019) will be related to resonance-theoretical categories and made connectable for resonance-related questions of the different historical and systematic contexts meeting within the IGDK.

Collaborations within the IGDK

The planned projects will benefit from an intensive exchange with Georgia Petridou and Irmtraud Fischer regarding the examination of physicality and gender within the resonance theoretical framework of the IGDK. In addition, there are close links to the materiality-related approaches of Jörg Rüpke and Hartmut Rosa as well as to Jutta Vinzent with regard to the aesthetic dimensions of resonant and mute self–world relations.

Franz Winter

Research Profile

Franz Winter is a historian of religion with a particular interest in the history of religious and cultural contact between Europe and Asia from antiquity to modernity and a special focus on the entanglement of religions and the dynamic interactions that took place in various historical contexts. Within this and alongside this general frame his expertise encompasses the history of South Asian and East Asian religions, particularly Buddhism, the history of (Western) Esotericism, and from a more theoretical stance the topic of religion and the media.

Description of core research areas

Franz Winter is dealing with various phases and contexts in regard to the cultural and religious entanglement between Asia and Europe. His expertise in non-European religions and contexts is an important additional segment for the further development of the IGDK profile. Major areas of interest are the early history of Christianity and its purported entanglement with Buddhism (e.g., Winter 2008) or the debate on Asian new religious movements and their references to patterns and tropes that are part of a wider global 'spirituality' culture (e.g. Winter 2013). The latter interest is of particular importance for a couple of theoretical questions that are dealt within the current research focus of the IGDK, namely the self-perception of members of clearly demarcated smaller communities that emerged in recent time (both in Europe and beyond) and that make up part of a wider 'spiritual' scenery. Therein the establishment of rituals is a major source of self-orientation and self-definition (Bogdan 2007, 27-40) including also their highly important somatic aspect (Schüler 2015; Münster 2001). Given the rather small timespan when dealing with these communities it is easier to follow the growing importance and the emergence of this essential aspect of their self-representation. However, this is also raising a couple of critical issues in regard to the general theoretical framework of the IGDK. The afore-mentioned smaller religious communities often have a very clear-cut and narrow definition that is demarcated from the surrounding cultural

context (Barker 2020, 169-172), which consequently leads to the question whether 'resonance' is a term that can be used in this regard.

Collaborations within the IGDK

The research questions will profit from cooperation both with the more sociologically inclined section of the IGDK, particularly Stephan Moebius, Hartmut Rosa (who is directly addressed with a couple of issues raised above) and Jürgen Martschukat, but also the historians, namely Jörg Rüpke, Wolfgang Spickermann, and Christoph Heil. The issues raised are not only relevant within in the recent history of religions but concern a much broader topic in religious history in general, namely the emergence of religions and the various processes of demarcation taking place during the formation period.

3.4 Potential dissertation projects (showcases)

The following potential dissertation projects are provided as illustrations and organised according to subject: Contemporary and Social Sciences on the one hand, Classical and Biblical Studies on the other. The showcases incl. literature and possible cooperation within the faculty related to the showcase are described in detail in **Appendix III**.

The field of *Contemporary/Social Sciences* will be represented by the following disciplines: Contemporary History (Jürgen Martschukat, Erfurt); Sociology (Stephan Moebius, Graz); Social Theory (Hartmut Rosa, Erfurt); Cultural Sociology (Andreas Pettenkofer, Erfurt); Art History (Jutta Vinzent, Erfurt); Music (Verena Weidner, Erfurt), and Religious Studies (Franz Winter, Graz).

The field of *Classical and Biblical Studies* will be represented by Old Testament Exegesis (Irmtraud Fischer, Graz); New Testament Exegesis (Christoph Heil, Graz); Ancient History (Wolfgang Spickermann, Graz); Archaeology (Peter Scherrer and Laerke Recht, Graz); Latin Philology (Ursula Gärtner, Graz); (Classical Greek) Religion and Medicine (Georgia Petridou, Erfurt); Roman Religion (Jörg Rüpke, Erfurt), and Patristics (Markus Vinzent, Erfurt).

Contemporary/Social sciences

- Worshipping Nature and the Body: The Personal, Political, and Spiritual Dimension of the Alternative Food Movement in the 1970s (Martschukat)
- Resonance and Rituals of Whiteness (Martschukat)
- Repressing the Reality of Death and Burial Ritual in Modernity (Moebius)
- Processes of Sacralisation in Modernity (Moebius)
- Resonance through Electronic Media: The Sacralisation of the Body and the #MeToo Movement (Pettenkofer)
- Social Order and the Destruction of Resonance: Towards a Theory of Humiliation (Pettenkofer)
- Rock Concerts and Football Stadiums as 'Bowls of Hysteria' (Rosa)

- Roadside Crosses and Lovelocks: On Revitalising Religious Ritual Practices in Secular Contexts (Rosa)
- Resonances and Dissonances of Art Forgery (J. Vinzent)
- Ritual as Resonance: Religious Objects on Display (J. Vinzent)
- Tango in the Technosphere: How Does the Digital Transformation Affect the Self—World Relations in a Dance Community? (Weidner)
- Connection through technology? Digital Musicianship between Resonance and Alienation (Weidner)
- Somatic Dimensions in the Ritual Practice of the New Religious Movement Terra Sagrada: An Analysis with Reference to Rosa's Theory of 'Resonance' (Winter)
- 'Sacred Texts' as Resources of World Orientation and Personal Development: A Case Study in the Modern Reception of the Indian Upanishads (Winter)

Classical and Biblical Studies

- The Impact of Power-relations in Resonance: Does It Matter Whose Texts became Part of the Canon? (Fischer)
- The Impact of Repetition on Cultural Memory in Ancient Israel (Fischer)
- *Templum de marmore ponam*: Poetic Sacred Places in Imperial Epic as Manifestation of Mute and Resonant Self—World Relations (Gärtner)
- *Sonueretactae*: Ancient Fable Collections as Resonant Narratives (Gärtner)
- The Resonance of Eating and Drinking in Early Christianity and Its Ancient Contexts (Heil)
- The Resonance of Praying in Early Christianity and its Ancient Contexts (Heil)
- The 'Lived Body' in Pain: Narrating Gout-Induced Pain in the Second Sophistic (Petridou)
- Resonance, Politics, and Processions: Processional Performance and Democratic Crisis in Ancient Athens (Petridou)
- The Archaeology of Private Religion in Ancient Mesopotamia (Recht)
- The Cult of Cattle in Bronze Age Cyprus: Base Ring 'Bull' Rhyta in Context (Recht)
- Is There Somebody Else Out There? Polemics and Counter-polemics on Ancient Astral Religion (Rüpke)
- Is the City Wall the End of the World? Rituals Thematising, Neglecting or Appropriating a Physical Boundary (Rüpke)
- Privatisation of Salvation: Religious Communities as Axes of Resonance in the Roman Imperial Period (Scherrer)
- Living in Paradise: Late Antique Imagery as Reflections of Life and Afterlife (Scherrer)
- Local Tradition and Re-formation of (Sacred) Space: Border Sanctuaries as Centres of Resonance (Spickermann)
- Worshiping Women in the Roman Empire: Ritual and Cult (Spickermann)

- Turning the Driving Agencies in a World of Pandemics (M. Vinzent)
- Dramatising, Radicalising, Individualising: Purpose and Relation of Non-historicising and Historicising Early Christian Narratives (M. Vinzent)

The dissertation projects connect the existing research interests of the faculty members with the directions they will take to develop the points addressed in the research programme. In the showcases (**Appendix III**) they seek to exemplify or illustrate the four dimensions of resonant relations (self, social, material and transcendent) in the various fields of research involved in the IGDK. These projects include those focused on textual and physical material in antiquity and modernity as well as theoretically oriented projects. Various media, both ancient and modern, play a perpetual role, underlining the importance of questions of power, agency and second-order resonance in their mediality. Theoretically oriented projects will continue to refine the concept of self–world relations, while classical studies apply the concept and propose possible applications in the connections between texts/narratives, objects, bodies, space and the unseen. The combination of Contemporary and Social Sciences on the one hand and Classical and Biblical Studies on the other over both institutions which look, by now, back on a long and fruitful collaboration extending to even before the beginning of the IGDK, but intensified by the joint project, contributes to a unique and intellectually challenging environment which produces top of the art research in the various, and interrelated, fields.

Repetition affects how routines, common knowledge or behaviours are constituted, but affects also how rituals are performed, adapted, accepted or refused. Temporal sequencing, or provoking gaps or changes in sequences is a powerful instrument that has to be looked at closer. Repetition influences memories manifest e.g. in textual collections (see showcases Fischer, Gärtner, Heil, M. Vinzent, Winter), the formation or identity of social groupings (see showcases Rosa, Scherrer, Spickermann, Weidner) or ritual activities (see showcases Moebius, Petridou, Spickermann). Examining the impact and effects of repetition in performances, cultural production such as texts, music, or objects (see showcases Gärtner, Recht, J. Vinzent, Weidner, Winter) or in ritualised behaviour and events (see showcases Martschukat, Moebius, Rosa) is a way to better understand strategies to connect to the world.

Closely related to the notion of repetition and its effects on self–world relations and its emic and etic perceptions are what we in the first phase of the IGDK defined as **second-order resonance**. Potentialities, expectations that are not always fulfilled, scales of resonance and offers that might be taken or not even realised: The potential for nuancing ‘resonance’ as taken in the first phase of the IGDK are broad. At issue are e.g. everyday experiences as well as repeated events (with pertaining experiences) that form or change the connection of the self to the world or his or her expectation of how to be connected to it (Rosa). In a digitalised world, individuals (dancers) can relate to earlier experiences or memories of experiences, by virtually – not bodily – perceived experiences which affect all parts of the activity – the individual, the experience, the relation, and

the activity itself (see showcase Weidner); texts and narratives that work with references to resonant experiences by offering descriptions or moral advice, as e.g. in fables, can be scrutinised for the applied strategies (see showcase Gärtner); the impact of sequences and repetitions of annual religious rituals such as processions or the partaking of families and social groups over generations can be analysed for their offers to connect to the community and the deities, as well as for the gradations of resonant experiences (see showcases Petridou).

Power-relations, and the agency of subjects and objects in participating in resonant experiences were under-researched in the first phase of the IGDK, yet, their significance is obvious: The normative and political dimension of self—world relations on a societal level influenced by politics and governance or factors of race, class and gender (see showcases Fischer, Martschukat, Pettenkofer, Spickermann, M. Vinzent), as well as on the individual level of the body and its optimisation through sports or food (see showcase Martschukat) or religious exercises (see showcase Winter). To analyse aspects of power and agency that are behind the creation of a textual canon – e.g. Scriptures (see showcases Fischer, Heil, M. Vinzent) –, the ascription of sacredness to persons by certain groups (see showcase Moebius) or the regulation of access or exclusion (see showcases Rüpke, Scherrer, Spickermann) through the lens of self–world relations allows for insights into failure or success of strategies of powerful entities and groups, from rabbis to global food companies and the (re-)action of believers, performers, users, consumers, readers, citizens, or followers. Here the approach of IGDK to embrace phenomena in historical depth and methodological breadth by fruitfully interrelating contemporary and ancient sources, data and methodologies will be of advantage.

In what ways can resonance be created and shaped politically, and in how far can it be manipulated or silenced strategically? Such an analysis can, in our view, open up new routes not just for resonance theory but for our understanding of power writ large.

The **aspect of materiality** and the role of material objects in establishing, re-evoking or stabilising self—world relations are in the focus of many of the faculty members' research as well as in the showcases. Matter – processed and unprocessed, visible or invisible – and objects made from various materials provide the corpus of research data in many of the projects. The material dimension of (socio-religious) practices, of daily routines or political acts embraces individual preferences at the same time as societal norms. Thus, materiality and material objects connect back to the aspect of power and agency as well as to repetition and will be studied as an integral part of power relations, agency, and rituals: Virtual or real bodies (see showcases Martschukat, Petridou, Weidner), forged or religious objects in use or in museums (see showcases Recht, J. Vinzent), objects as markers of sacralisation (see showcases Moebius, Rosa), (sacred) text as objects (see showcases Fischer, Gärtner), or the objectual dimension of sound (see showcases Weidner) are the areas of interconnection of many of the faculty members' research interests.

On a methodological level the interconnections bring together qualitative sociological methods, textual interpretation, critical source reading, material culture studies, network analysis, or historical-critical exegesis. The University of Erfurt is supporting this unique opportunity by funding two post-doctoral positions that cannot only contribute further advanced projects, but also help to bring out these connections from the other projects into communication to a wider audience. Whereas in the first funding phase, the overall research project was mainly focussed on the internal, interdisciplinary aspect of bringing projects from a wide chronological and disciplinary range into conversation, in the second phase, we aim to communicate the results of our research to the wider public. The transfer into society will thus be central to our project and the post-doc researchers will, as more experienced junior researchers, be instrumental in reaching out and communicating the results of our research, which, from the start, has been performed with a normative thrust and is thus of societal relevance. Various methods of dissemination (exhibition, blog, open access publications, events like science slam etc.) will be used. Both researchers will of course conduct their own research also within the research programme of the IGDK, with the same rights and support for research as other post-doctoral researchers at the Max-Weber-Kolleg.

4 Qualification programme

The programme of the IGDK is designed for the qualification of doctoral researchers beyond disciplinary limits and the limits of academic work contexts. At both universities and in the joint conduct it is built on earlier institutional experiences and a permanent 'fine-tuning' during the first phase. The interdisciplinary approach of the research programme requires and trains the ability to communicate with colleagues from different academic fields, while the elaborated study programme at both universities allows for a deepened knowledge in the disciplinary field. Collaborating with partners outside academic contexts gives researchers the chance to expand their models and theories in other contexts and expand the social relevance of their projects.

The opportunities to present their research, networking at conferences, workshops and with guests, for profiling through the permanent exchange with peers, senior researchers, faculty members and experts in the programme of the IGDK allows doctoral researchers to develop an immense pool of skills for communicating, analysing, criticising and performing. With these skills various professional avenues open up to the doctoral researchers of the IGDK in academic, political and societal areas. Social and political organisations, cultural institutions, museums, consulting associations and agencies, or publishing houses are among those areas in which IGDK researchers find ample opportunity to continue their careers after attaining their doctorate. The doctoral researchers of the IGDK receive a binational degree according to the Cotutelle de thèse agreement between the two universities which is a mark of excellence and a sign of a specific academic training at two universities of high renown.

Our qualification programme includes an exchange of doctoral researchers in their third and fourth semesters, which they will spend at the respective partner university. By doing so, they can improve their networks through extended stays and benefit from the specific expertise of the scholars in both Graz and Erfurt. As they have a thesis supervisor at each institution, the quality and standard of excellent supervision is upheld at both institutions, based on a common research training programme. When moving to the cooperating university, the doctoral researchers take over the work stations, as well as – were possible – the places of accommodation held by their counterparts in the partnering institution where personal circumstances and rental conditions allow for such an exchange.

The qualification concept has a module-based structure and has been set up to accompany the autonomous and independent research projects of young scholar through a methodology- and theory-focused training programme, as well as through thematically discursive exercises in reflection (with supervisors and tandem partners) and advanced cross-disciplinary guidance. Furthermore, the framework of the regularly accredited EPPP ('Erfurter Promotions- und Postdoktorandenprogramm') and the Doctoral Academy in Graz (DOC-AG) will be used to guarantee highest international quality standards.

The implemented training programme has proven successful in the first phase of funding, thus large parts of it can be continued, while we address some necessary changes where improvements or innovations can be made. The joint conferences bring together the entire group of senior and junior researchers twice a year to discuss relevant research as well as organisational matters across the two institutions, thus providing the space to develop the necessary cohesion within the group and joint research programme.

Additionally, we have made very good experience with cross-disciplinary **tandem teams**, in which one doctoral researcher from each institution are brought together with the intention of promoting direct cooperation over the next three years. The principle has proven to be a backbone of personal, institutional and academic exchange between the two institutions, which is why we will continue with it in the second phase. The tandem teams consist of two doctoral researchers, one from each institution chosen by the faculty members in accordance with thematic, disciplinary or methodological complementarity. To make tandem teams across the cohorts possible, the University of Erfurt finances three scholarships in 2021 and 2022 in addition to the doctoral researchers who started in 2020 (first funding period) to match the five researchers starting in Graz in 2021 and 2022; while five positions are to be filled in Graz in 2023 to match the number of researchers beginning in Erfurt that year (see **table 1.1**). The tandem partners read and comment on each other's ongoing work, especially the colloquium papers, and participate at the colloquia of their partners. On a more practical level, they also aid in the transition between the two institutions, e.g. finding accommodation and helping with administrative tasks. On the thematic and (inter-)disciplinary level, we have made the experience that collaborative groups form within the larger group of doctoral researchers across disciplinary boundaries, resulting in joint panel applications,

papers and publications, co-teaching, or common attendance of conferences and workshops. This collaboration between the doctoral researchers we will continue to foster in the second funding phase. We especially encourage tandem teams or collaborative groups to plan their own workshop or conference at least once during their term within the IGDK. The post-doctoral researchers, financed by the University of Erfurt, will aid in bringing the diverse strands together and focus the research on a common output, in the form of publications and further contributors to be approached, as well as outreach towards the wider public, thus underlining the societal relevance of the programme.

The tandem teams are meant to strengthen the social and academic coherence of a cohort not only between the doctoral researchers, but also between doctoral researchers and faculty members. Since they travel (in the best case) to the colloquia of their partners to either Erfurt or Graz, they get acquainted with the people, situation, and characteristics of the partner institution early on in the programme. They have the opportunity to meet both of their supervisors at regular intervals, or to settle bureaucratic issues, such as enrolment at the partner university.

4.1 Study programme

In order to successfully form stable cohorts for the production of joint scholarship and to encourage intensive academic exchange between the two localities, all doctoral researchers will spend the third and fourth semester of their term at the respective partner university, as outlined above. Due to a common study programme, the qualification of the researchers is not interrupted in any way by this move between the institutions, on the contrary, it benefits from renewed input and the need to sharpen ideas and hypothesis in a new research environment.

The study programme, which features colloquia for all doctoral researchers and members of the faculty, as well as research modules that guarantee the integration of the doctoral researchers into the interdisciplinary research agenda and the interdisciplinary expansion of methodological competency, is the heart of the qualifying concept. It builds upon the qualifying concept of the Max-Weber-Kolleg, which was implemented over the years with great success, as is visible in the high quota of successful dissertation projects which participated in a colloquium-centred programme at the Kolleg. This concept was expanded to the IGDK in the first funding phase with very good results, considering the general high level of advancement of the research projects.

The **colloquium** sessions, during which every doctoral researcher presents his or her research once a semester, form the core of the programme. Candidates are required to present texts of a maximum of 20 pages to be distributed one week in advance to the participants of the colloquium in order to allow them to read and prepare questions and suggestions for discussion at the colloquium itself. In this way, the colloquium can be entirely dedicated to the discussion of the text (ideally a chapter or sub-chapter of the project that is currently being written). The colloquia are chaired by participating researchers of the IGDK, usually doctoral researchers. We have also found it good practice to have female researchers chair the colloquia of their male colleagues and

Table 2: Overview of the study programme

Type	Duration	Frequency	Contents	Target group	Location	Instructor	Compulsory
Joint conference (fall conference)	2-3 days	Annually	Introductory conference of the new cohort, topic varying according to relevant research questions	All participating researchers	Graz	Faculty, select doctoral researchers, cooperating researcher	One per year for all members of the IGDK
Colloquium	90 minutes	Weekly, each semester	Individual research projects	All participating researcher	Erfurt and Graz		For all members of the IGDK
Module I	90 minutes	Weekly, every other semester	Power, Agency and Resonance: On Social Theory	Doctoral researchers	Graz	Fischer, Heil, Moebius, Winter	For all doctoral researchers
Module II	90 minutes	Weekly, every other semester	Materiality: On History and Material Culture, incl. training excavations and the organisation of exhibitions	Doctoral researchers	Graz	Spickermann, Heil, Recht, Gärtner, Scherrer	For all doctoral researchers
Module III	90 minutes	Weekly, every other semester	Repetition: On Ritual Theory and Religious Studies	Doctoral researchers	Erfurt	Rüpke, Vinzent, Petridou	For all doctoral researchers
Module IV	90 minutes	Weekly, every other semester	Second-order Resonance: On Resonance Theory in an interdisciplinary context	Doctoral researchers	Erfurt	Rosa, Pettenkofer, Martschukat	For all doctoral researchers
Seminars, guest lectures, study groups	90 minutes	Weekly, each semester	Thematic topics selected by the doctoral researchers, projects of guest researchers	All participating researcher	Erfurt and Graz	Cooperating researcher, invited guests, doctoral researchers	No
Writing semester	Semester 6	Annually	Finalising the PhD thesis	Doctoral researchers	Erfurt and Graz		No
Joint conference (spring conference)	Semester 6	Annually	Closing conference of finishing cohorts, topic varying according to relevant research questions	All participating researcher	Erfurt	Faculty, select doctoral researchers, cooperating researcher	One per year for all members of the IGDK

vice versa, as it makes a difference to the discussion and the atmosphere within the colloquium to provide balance also in this respect.

Minutes are taken of all colloquia, so that candidates can focus fully on the discussion and pick up important suggestions and ideas. The minutes also facilitate the supervision process by providing consistent documentation of progress. Supervisors and tandem partners from both institutions will be present at the colloquia so that the cooperation between the two institutions can be cultivated and expanded. Where they cannot participate in person, they will do so using a video conferencing system. This has been employed extensively during the first funding phase and will continue to be used in the second phase of the project.

Every member of the IGDK attends 15 colloquia per semester, that is, roughly one per week (excluding the final semester, which is to be dedicated to writing up the thesis). Of these 15 colloquia, three may be selected beyond the context of the research programme of the IGDK at the Max-Weber-Kolleg in order to allow doctoral researchers to attend other colloquia with similar research questions or methods and thus broaden and deepen their networks beyond the context of the IGDK. The number of colloquia at Graz is determined by a weekly colloquium in the course of the semester, summing up to 15 to 16 colloquia. Research modules, guest lectures and study or reading groups supplement the programme of the IGDK.

Four compulsory **modules** on central topics, conceptual tools and related research methods (two in Erfurt and two in Graz) are scheduled to be completed between the second and fifth semesters. These modules are I: Power, Agency and Resonance: On Social Theory (Graz); II: Materiality: On History and Material Culture (Graz); III: Repetition: On Ritual Theory and Religious Studies (Erfurt), and IV: Second-order Resonance: On Resonance Theory (Erfurt). They have been designed for the purpose of introducing specific topics and research methodologies in an interdisciplinary manner. In Graz, module I will consider aspects of power relations and agency in resonance (Fischer, Heil, Moebius, Winter); while module II deals specifically with classical studies, focussing especially on methodologies concerning aspects of material objects and materiality (Recht, Scherrer, Spickermann). In Erfurt, module III will focus on ritual theory and religious studies, incorporating comparative cultural studies in different historical contexts (Martschukat, Pettekofer, Rüpke, J. Vinzent), while module IV will focus on the theory of resonance, with a focus on second-order resonance (Rosa, Petridou). These roughly sketched thematic areas will be developed in communication with the doctoral researchers to address particular research topics of interest to them. In the first funding period, the various seminars offered within these research modules addressed directly the needs and preferences of the doctoral researchers and provided a foundation for interdisciplinary competences within the IGDK, providing coherence among the diverse topics. The research modules focus on questions, methods or texts which aim to tie in with most of the doctoral projects. In the past, we have made good experience with doctoral researchers co-teaching in some of the research modules with a member of the faculty. The semi-

nars within the research modules offer great opportunities for doctoral researchers to gain teaching experience. We therefore aim to invite doctoral researchers wherever possible to co-teach seminars with members of the faculty in the second funding phase also.

Aside from the regular events, small-scale **study groups** on select topics have proven to enhance the programme for interested doctoral researchers. These groups had a minimum of five participants, one of whom was a post-doctoral researcher, affiliated or faculty member of the IGDK. These study groups were and can be proposed and coordinated by all members of the programme and allow for the opportunity to read and discuss essential texts thoroughly or to reflect on specific range of topics. Additionally, joint seminars are held by members of the faculty upon requests of the doctoral researchers in order to address theories relevant to the overall and individual research projects.

The IGDK has two joint conferences a year, which alternate between the two institutions: The fall conference will take place in Graz, the spring conference will take place in Erfurt. All the members of the IGDK take part in these conferences, as well as invited guests. The conferences serve to bring the entire group together and to advance the research profile of the IGDK, with external, expert guests, according to the topics currently relevant in the research group.

Internationally renowned scholars, whose work may be relevant to the topics cited in the research programme, will be invited to the IGDK for **guest lectures** and workshops following the lectures, with the attending guests taking part as visiting researchers to the IGDK (see **4.2** Guests and Mercator Fellows). We have made excellent experience with this format already in the first funding phase, with a number of internationally renowned researchers being invited, upon the initiative of members of the faculty and doctoral researchers, to Erfurt and Graz, where they not only presented their current research, but entered into intensive and fruitful discussion with the doctoral researchers which furthered individual projects as much as the overall research topic.

The doctoral researchers are actively involved in all parts of planning the programme and other events and will, to a certain degree, be involved in the organisation process. Through this set-up, the programme achieves a maximum level of coherence with regard to content and allows the doctoral researchers to gain academic coordination skills as well as teaching skills that go beyond their individual research projects.

The appointed **managing coordinators** in Erfurt and Graz are in charge of implementing, organising and evaluating the study programme, as well as the visiting scholars' programme. They manage the resources of the IGDK. The qualifying concept introduced here is evaluated annually through progress reports and anonymous evaluation questionnaires as well as assessment talks with all doctoral researchers currently at the partnering institution and, on the professorial level, in faculty meetings. The results are taken into account during the on-going planning process of the study programme and academic events. The IGDK has made very positive experience with this kind of evaluation. The results of the anonymous questionnaires are compiled in an evaluation report, which includes specific suggestions for the improvement of the programme. A number of

measures for improvement have been, and continue to be, taken and are, on the whole, well-received by the doctoral researchers. This includes additions to the programme such as seminars on relevant topics by the programme directors or study days at the end of the semester, soft skill training workshops, or the implementation of a Jour Fixe as instrument for perpetual exchange between doctoral researcher, spokespersons and managing coordinators.

At Graz, the appointed managing coordinator is in charge for organising and implementing the study programme with respect to the programmes of the three faculties and four institutes partaking in the IGDK. The evaluation strategies for the study programme foresees an annual progress report by the doctoral researchers that is based on a report they submit to the Doctoral Academy of the University of Graz of which the IGDK is one of the consortia. Questions about the IGDK-specific programme are added to this report. Moreover, the anonymous evaluation questionnaires are issued for all doctoral researchers of the IGDK, so that the suggestions for improvement or changes can be taken up by each institution and the overall framework. Assessment talks with the doctoral researchers take place every year at both institutions between doctoral researchers and the spokespersons and managing coordinators. They prove to be a suitable measure to know about the doctoral researcher's progress and plans, as well as issues where support or advice is needed. The physical proximity of the joint working environment means that the managing coordinator and the spokesperson can usually be reached by the doctoral researchers at any time if necessary

The study programme of the IGDK is closely linked to the programmes of the Max-Weber-Kolleg and the AKMe as well as the Doctoral Academy in the organisational sense (see **6** Environment of the IGDK), as well as in terms of content. Therefore, the doctoral researchers can draw on the lectures, seminars and workshops of these programmes, and can use the additional courses to deepen their own understanding and enhance their competences on a voluntary basis.

The training strategy is complemented, as before, by measures for further academic training (necessary in interdisciplinary contexts) and soft skills (see **4.3** Additional training measures), as well as internships outside academia in order to help doctoral researchers who have completed their qualification to find a position in- or outside of academia.

4.2 Guests and Mercator Fellows

Visiting researchers play an important role in the study programme (especially in the conferences and guest lectures). They provide specific expertise and the possibility to extend the academic network of the IGDK. They will be appointed to the specific interests of the doctoral researchers.

Possible **guests** are:

- Sara Ahmed (Feminist, Queer and Race Studies, independent scholar)
- Lauren Berlant (English Literature, University of Chicago)
- Saša Bosančić (Empirical Qualitative Studies, Subjectivation Analysis, University of Augsburg)

- Lin Foxhall (Archaeology, University of Liverpool)
- Alan Greaves (Archaeology, University of Liverpool)
- Hans Peter Hahn (Social and Cultural Anthropology, Goethe University Frankfurt)
- Wouter Hanegraaff (Esoteric Studies, University of Amsterdam)
- Eva Illouz (Sociology, Hebrew University Jerusalem)
- Gerald Klingbeil (Old Testament and Ancient Near Eastern Studies, Andrews University)
- Claudia Moser (Material Culture and Archaeology, UC Santa Barbara)
- Ann Taves (Religious Studies, UC Santa Barbara)
- Greg Woolf (Ancient History, UC London)

Additionally, the Field of Excellence newly established at the University of Graz, 'Dimensions of Europeanisation', that invites two internationally renowned fellows per semester and four junior fellows, or the Erasmus mobility programme of the Faculty of Theology in cooperation with the Technical University of Dresden, the Faculty of Humanities with Udine, Trier and Leipzig and the new University partnership of the ARQUS network (<https://european-university.uni-graz.at/en/about-arqus/>) bring scholars to Graz who collaborate with the IGDK as guests and engage with the programme and topics as well as the young researchers of the IGDK.

While a number of guest researchers have been invited to the IGDK and collaborated in the research programme in the first funding phase (see Report, **4.2** Visiting researcher programme), the Max-Weber-Kolleg especially has been very fortunate to participate in other research projects with notable invited researchers, many of whom collaborated with the doctoral researchers of the IGDK. Their research was not only thematically relevant to the topic of the IGDK, these researchers also actively sought contact to, and were approached by, the doctoral researchers of the IGDK to discuss ongoing research projects. Unluckily, other researchers that had been invited could not participate in the programme to date due to the Covid-19 pandemic. While we did thus not need to spend the money initially applied for to invite Mercator Fellows to Erfurt, we would like to re-apply for more or less the same sum again for the second funding period to supplement the programme where needed, in communication with the doctoral researchers and taking into account the focus of their research projects.

Concretely, we intend to invite one or two persons a year as **Mercator Fellows** to Erfurt in the second funding phase. The Mercator Fellow will be invited to stay between three and six months in Erfurt, financed by the IGDK. They will be integrated into the IGDK on the basis of the usual regulations for regular fellows of the Max-Weber-Kolleg, meaning that they will present their own research projects, participate in the study programme and contribute to the collective supervision of qualification projects. The Mercator Fellows will be chosen for the relevance their research has for the overall project as well as the points of contact with individual research projects, to which he or she can give valuable advice or guidance in terms of methodology, degree of innovation and the theoretical framework.

Possible Mercator Fellows are:

Nicole Aubert (Paris)

Nicole Aubert is an Emeritus Professor in the Strategy, Organisational Behaviour and Human Resources Department at the ESCP Europe Paris campus and has collaborated intensely with Hartmut Rosa. Her research concerns the human cost of performance and related pathologies, the impact of new relationships to time (urgency, immediateness) on working contexts and on behaviours characterising current societies. More broadly, her recent work explores the hyper-modern dimension of the society and changes affecting individual identities and their ability to establish resonant self–world relations.

Véronique Dasen (Fribourg)

Véronique Dasen is a Professor for Classical Archaeology and Art History at the University of Fribourg and has collaborated with Jörg Rüpke. She considers her material from a multidisciplinary and anthropological perspective, thus strengthening both the materiality and the power aspects of the IGDK research programme. Her research interests include ancient iconography and material culture and a strong focus on the history of the body, of medicine and of magical practices as well as gender studies, history of childhood and ludic culture (games and divination, games and love, passage rites). This would help to develop the foci on repetition as well as materiality.