

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

Universität Erfurt, Max-Weber-Kolleg für kultur- und sozialwissenschaftliche Studien

Karl-Franzens-University Graz

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## 1. General Information

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

Resonante Weltbeziehungen in sozio-religiösen Praktiken in Antike und Gegenwart

### 1.2 Host universities and other participating institution(s)

University of Erfurt

Max-Weber-Kolleg for Advanced Cultural and Social Studies

PO Box 900221

D-99105 Erfurt

University of Graz

Universitätsplatz 3/II

A-8010 Graz

### 1.3 Spokespersons and participating researchers

Last name, first name, academic title	f / m	Chair / department, work address	Telephone number, e-mail, website	Research area
Rüpke, Jörg, Prof. Dr. (Spokesperson, Erfurt)	m	Max-Weber-Kolleg University of Erfurt PO Box 900221 D-99105 Erfurt	+49-361-737-2870 <a href="mailto:joerg.ruepke@uni-erfurt.de">joerg.ruepke@uni-erfurt.de</a> <a href="http://www.uni-erfurt.de/max-weber-kolleg/personen/joergruepke/">www.uni-erfurt.de/max-weber-kolleg/personen/joergruepke/</a>	Theory of Religion; Ancient History of Religion
Rosa, Hartmut, Prof. Dr. (Vice spokesperson, Erfurt)	m	Max-Weber-Kolleg University of Erfurt PO Box 900221 D-99105 Erfurt	+49-361-737-2800 <a href="mailto:hartmut.rosa@uni-erfurt.de">hartmut.rosa@uni-erfurt.de</a> <a href="http://www.uni-erfurt.de/max-weber-kolleg/personen/direktor/">www.uni-erfurt.de/max-weber-kolleg/personen/direktor/</a>	Theory of Time and Acceleration, Theory of Self and World Relations, Resonance
Spickermann, Wolfgang, Prof. Dr. (Spokesperson Graz)	m	Institute of Ancient History and Classical Antiquities University of Graz Universitätsplatz 3 A-8010 Graz	+43-316 380-2340 <a href="mailto:wolfgang.spickermann@uni-graz.at">wolfgang.spickermann@uni-graz.at</a> <a href="http://altegeschichte.uni-graz.at/">altegeschichte.uni-graz.at/</a>	Ancient History, Religious Studies, Epigraphy, German Provinces, Early Christianity, Late Antiquity

Fischer, Irmtraud, Prof. Dr. (Vic-espokesperson, Graz)	f	Institute of Old Testament Studies University of Graz Heinrichstr. 78 A-8010 Graz	+43 316 380-6020 <a href="mailto:i.fischer@uni-graz.at">i.fischer@uni-graz.at</a> altes-testament.uni-graz.at	Old Testament, Gender and Feminist Studies, History of Reception, History of Ancient Israel and Ancient Near East, Biblical Theology
Brodersen, Kai, Prof. Dr.	m	Professor of Classics Faculty of the Humanities University of Erfurt Nordhäuser Str. 63 D-99089 Erfurt	+49-361 737-4301 <a href="mailto:kai.brodersen@uni-erfurt.de">kai.brodersen@uni-erfurt.de</a> www.uni-erfurt.de/geschichte/antike/kai/	Classics, Ancient Culture, Historiography
Martschukat, Jürgen, Prof. Dr.	m	Professor of North American History Faculty of the Humanities University of Erfurt Nordhäuser Str. 63 D-99089 Erfurt	+49-361 737-4411 <a href="mailto:juergen.martschukat@uni-erfurt.de">juergen.martschukat@uni-erfurt.de</a> www.uni-erfurt.de/geschichte/nordamerikanische-geschichte/personen/mitarbeiter/jm/?L=3	History of the Body, History and Theory of Discourses and Practices
Petridou, Georgia, Dr.	f	Max-Weber-Kolleg University of Erfurt PO Box 900221 D-99105 Erfurt	+49-361 737-2883 <a href="mailto:georgia.petridou@uni-erfurt.de">georgia.petridou@uni-erfurt.de</a> www.uni-erfurt.de/max-weber-kolleg/personen/petridou-georgia-dr/	Greek Literature, Greek and Roman Religion, Greek and Roman Medicine, Greek Epigraphy
Vinzent, Markus, Prof. Dr.	m	Max-Weber-Kolleg University of Erfurt PO Box 900221 D-99105 Erfurt	+49-361 737-2811 <a href="mailto:markus.vinzent@uni-erfurt.de">markus.vinzent@uni-erfurt.de</a> www.uni-erfurt.de/en/max-weber-center/persons/markusvinzent/	Early Christian and Patristic Studies, Neo-Platonism and its Reception through History (Medieval period, Enlightenment), Narratives, Second Modernity
Waldner, Katharina, Prof. Dr.	f	Chair of Religious Studies Faculty of the Humanities University of Erfurt Nordhäuser Str. 63 D-99089 Erfurt	+49-361 737-4141 <a href="mailto:katharina.waldner@uni-erfurt.de">katharina.waldner@uni-erfurt.de</a> www.uni-erfurt.de/religion-swissenschaft/europaeische-polytheismen/team/waldner/	Religious Studies in Mediterranean Antiquity, Early Christianity

Gärtner, Ursula, Prof. Dr.	f	Institute of Classical Philology University of Graz Universitätsplatz 3/II A-8010 Graz	+43 316 380-2432 <a href="mailto:ursula.gaertner@uni-graz.at">ursula.gaertner@uni-graz.at</a> klassische-philologie.uni-graz.at	Classical Philology, Latin and Greek Epic of the Imperial Period, Ancient Fable, Iconography, Visualisation, Poetology, Intertextuality, Contextualisation
Heil, Christoph, Prof. Dr.	m	Department of New Testament Studies University of Graz Heinrichstr. 78 A-8010 Graz	+43 316 380-6051 <a href="mailto:christoph.heil@uni-graz.at">christoph.heil@uni-graz.at</a> neues-testament@uni-graz.at	Early Christianity, History of Religions and Social History
Krummen, Eveline, Prof. Dr.	f	Institute of Classical Philology University of Graz Universitätsplatz 3/II A-8010 Graz	+43 316 380-2435 <a href="mailto:eveline.krummen@uni-graz.at">eveline.krummen@uni-graz.at</a> klassische-philologie.uni-graz.at/	Classical Philology, Ancient Greek Religion, (Early) Greek Poetry and Drama, Ancient Philosophy, Iconography, Intermediality Studies, Contextualisation
Moebius, Stephan, Prof. Dr.	m	Department of Sociology University of Graz Universitätsstr. 15 A-8010 Graz	+43 316 380-7081 <a href="mailto:stephan.moebius@uni-graz.at">stephan.moebius@uni-graz.at</a> soziologie.uni-graz.at/	Cultural Sociology, Sociological Theory, Sociology of Religion, Sociology of Intellectuals
Scherrer, Peter, Prof. Dr.	m	Institute of Archaeology University of Graz Universitätsplatz 3/II A-8010 Graz	+43 316 380-9060 <a href="mailto:peter.scherrer@uni-graz.at">peter.scherrer@uni-graz.at</a> archeologie.uni-graz.at	Classical Archaeology, Epigraphy, Ancient Religion and Ideology, Layout and Sociology of Settlements and Houses

f = female, m = male

## 1.4 Cooperating researchers

The cooperating researchers are part of the broader research team and contribute to the collective supervision (see 5.3). Additionally they contribute with their specific expertise to the modules of the study programme as described in 4.1.

Last name, first name, academic title	f / m	Chair / department, work address	Telephone number, e-mail, website	Research area, Specific contribution to the study programme
Felber, Anneliese, Prof. Dr.	f	Institute for Ecumenical Theology, Byzantine Orthodoxy and Patrology University of Graz Heinrichstraße 78 B A-8010 Graz	+43 316 380-3184 <a href="mailto:anneliese.felber@uni-graz.at">anneliese.felber@uni-graz.at</a> oekumene.uni-graz.at/	Byzantine Orthodoxy and Patrology (Module II of the study programme)
Lehner, Manfred, Prof. Dr.	m	Institute of Archaeology University of Graz Universitätsplatz 3/II A-8010 Graz	+43 316 380-8124 <a href="mailto:manfred.lehner@uni-graz.at">manfred.lehner@uni-graz.at</a> archeologie.uni-graz.at	Classical Archaeology, Roman Provincial Archaeology, Medieval Archaeology (Module II of the study programme)
Scherke, Katharina, Prof. Dr.	f	Institute of Sociology, University of Graz Universitätsstraße 15 A-8010 Graz	+43 316 380-7078 <a href="mailto:katharina.scherke@uni-graz.at">katharina.scherke@uni-graz.at</a> soziologie.uni-graz.at/	Sociology of Culture Art and Science, History of Sociology, Theory of Sociology (Module III of the study programme)
Scheuermann, Leif, Dr.	m	Institute for Ancient History and Archaeology University of Graz A-8010 Graz	+43 316 380 2349 <a href="mailto:leif.scheuermann@uni-graz.at">leif.scheuermann@uni-graz.at</a> altegeschichte.uni-graz.at/	Ancient History, Digital Humanities, Historical Geography (Module II of the study programme)
Tausend, Klaus, Prof. Dr.	m	Centre for Antiquity Studies Universitätsplatz 3/II University of Graz A-8010 Graz	+43 316 380-8049 <a href="mailto:klaus.tausend@uni-graz.at">klaus.tausend@uni-graz.at</a> zentrum-antike.uni-graz.at/	Ancient History, Mycenaology, Military History, History of Germanic tribes (Module II of the study programme)

Tausend, Sabine, Prof. Dr.	f	Institute for Ancient History and Archaeology University of Graz Universitätsplatz 3/II A-8010 Graz	+43 316 380-8052 <a href="mailto:sabine.tausend@uni-graz.at">sabine.tausend@uni-graz.at</a> altegeschichte.uni-graz.at/	Ancient History, Gender Studies, Reception of Antiquity (Module II of the study programme)
Trinkl, Elisabeth, PD Dr.	f	Institut for Archaeology University of Graz Universitätsplatz 3/II A-8010 Graz	+43 316 380-2387 <a href="mailto:elisabeth.trinkl@uni-graz.at">elisabeth.trinkl@uni-graz.at</a> archeologie.uni-graz.at	Archaeology, Digital Archaeology (Module II of the study programme)
Fuchs, Martin, Prof. Dr.	m	Max-Weber-Kolleg University of Erfurt PO Box 900221 D-99105 Erfurt	+49-361-737 2882 <a href="mailto:martin.fuchs@uni-erfurt.de">martin.fuchs@uni-erfurt.de</a> www.uni-erfurt.de/max-weber-kolleg/personen/martin-fuchs/	Comparative Studies, History of Indian Religion and Anthropology (Module IV of the study programme)
Gordon, Richard, Prof. Dr.	m	Max-Weber-Kolleg University of Erfurt PO Box 900221 D-99105 Erfurt	+49-361-737 2877 <a href="mailto:richard.gordon@uni-erfurt.de">richard.gordon@uni-erfurt.de</a> www.uni-erfurt.de/en/max-weber-center/persons/prof-dr-richard-gordon/	Ancient History of Magic (Module I of the study programme)
Kranemann, Benedikt, Prof. Dr.	m	Faculty of Catholic Theology University of Erfurt Nordhäuser Str. 63 D-99089 Erfurt	+49-361-737-2566 <a href="mailto:benedikt.kranemann@uni-erfurt.de">benedikt.kranemann@uni-erfurt.de</a> www.uni-erfurt.de/liturgiewissenschaft/lehrstuhlteam/prof-dr-benedikt-kranemann/	Liturgical Science (Module I of the study programme)
Linkenbach-Fuchs, Antje, PD Dr.	f	Max-Weber-Kolleg University of Erfurt PO Box 900221 D-99105 Erfurt	+49-361-737-2873 <a href="mailto:antje.linkenbach@uni-erfurt.de">antje.linkenbach@uni-erfurt.de</a> www.uni-erfurt.de/max-weber-kolleg/personen/antjelinkenbachfuchs/	Comparative Ethnology (Module IV of the study programme)
Pettenkofer, Andreas, PD Dr.	m	Max-Weber-Kolleg University of Erfurt PO Box 900221 D-99105 Erfurt	+49-361-737-2803 <a href="mailto:andreas.pettenkofer@uni-erfurt.de">andreas.pettenkofer@uni-erfurt.de</a> www.uni-erfurt.de/tr/max-weber-kolleg/personen/andreaspettenkofer/	Sociology in a Comparative Perspective, Protest Movements, Rituals (Module IV of the study programme)

Rosenberger, Veit, Prof. Dr.	m	Faculty of Humanities University of Erfurt Nordhäuser Str. 63 D-99089 Erfurt	+49-361-737-4401 <a href="mailto:veit.rosenberger@uni-erfurt.de">veit.rosenberger@uni-erfurt.de</a> <a href="http://www.uni-erfurt.de/geschichte/rosenberger/prof-dr-veit-rosenberger/">www.uni-erfurt.de/geschichte/rosenberger/prof-dr-veit-rosenberger/</a>	Ancient History (especially rituals concerning oracles) (Module I of the study programme)
Vinzent, Jutta, Dr. Dr.	f	Max-Weber-Kolleg University of Erfurt PO Box 900221 D-99105 Erfurt	+49-361-737 2811 <a href="mailto:j.vinzent@bham.ac.uk">j.vinzent@bham.ac.uk</a> <a href="http://www.uni-erfurt.de/en/max-weber-center/persons/jut-tavinzent/">www.uni-erfurt.de/en/max-weber-center/persons/jut-tavinzent/</a>	History of Classical, Modern and Contemporary Art (Module I of the study programme)

### 1.5 Summary in German and English

In applying for this IGDK, the Universities of Erfurt and Graz plan to foster collaborative research in the fields of contemporary Sociology and Classical and Ancient studies. The aim is to provide an institutional base for studies comparing the self—world relations that are established or reflected and sustained in social, and especially religious practices in Mediterranean antiquity with those in the contemporary (late) modern period. Combining and confronting different methodological traditions and different periods offers new perspectives for research as well as in the training of doctoral students.

Ritual practices have always been a crucial element of cultural research, for they provide a key to understanding differences in cultural belief systems and social order. Thus, the differences and changes within circum-Mediterranean antiquity have been reconstructed as the differences between polytheist and monotheist rituals and beliefs, urban (polis) societies and autocracies. The central assumption of our IGDK is that these ritual practices have to be taken much more seriously and need to be analysed and understood as socio-religious practices establishing highly significant and particular relationships between self and world. We claim that in those ritual practices, particular persons, objects or places are bestowed with a power that makes them resonant, i.e. responsive to the embodied subject, in particular ways. Processes of sacralisation configure and stabilise this kind of ‘resonance’.

The *first phase* of the proposed interdisciplinary IGDK aims at an inventory of the various forms that relationships to the world can take by developing typologies of socio-religious practices that establish resonant relations to objects and relationships to the transcendent. The *second phase* will introduce an analysis of the complex interactions between resonant and non-resonant relationships to the world and to experiences of resonance in particular. The combination of historical case studies from religiously different ancient cultures and contemporary empirical and sociological studies will offer a unique opportunity for comparison and allow the theoretical approaches that inform these studies to be advanced and refined. The types thus identified will serve as historical-heuristic tools for the reconstruction of self—



world relations in antiquity and the present era alike. This will allow for new contextualisations for what have hitherto been considered isolated practices relating to objects, bodies, stories, space and the transcendent realm, but is increasingly considered to be based in fundamental cognitive processes and expressive forms equivalent to intellectual beliefs.

### **Zusammenfassung**

Die Beantragung eines gemeinsamen internationalen Graduiertenkollegs der Universitäten Erfurt und Graz zielt auf die Zusammenarbeit von altertums- und bibelwissenschaftlicher mit soziologischer Forschung. Gegenstand sind Beziehungen der/des Einzelnen zur sozialen, materialen, aber auch transzendenten Welt, die in unterschiedlichen sozialen und vor allem religiösen Praktiken etabliert und reflektiert werden. Im Zentrum steht dabei die Frage, unter welchen Voraussetzungen und mit welchen Folgen solche Selbst-Weltbeziehungen als resonant, d.h. als dialogisch-responsiv erfahren werden. Die spannungsreiche interdisziplinäre Zusammenarbeit über zwei komplementäre Standorte hinweg erlaubt ebenso den materialgesättigten Vergleich wie die Entwicklung neuer Methoden, und damit eine qualitätsvolle Ausbildung von Doktoratsstudierenden.

Rituelle Praktiken – in der Antike zumeist in religiösen Kontexten – haben in der jüngeren Forschung zunehmend Aufmerksamkeit gefunden. Mit seinen soziologisch orientierten und historisch fundierten Fragen nach Resonanz stellt das IGDK solche Rituale und ihre Dynamik in Kontexte, die über je konkrete gesellschaftliche Ordnungen und mono- oder polytheistische Vorstellungen hinausgehen, so dass grundlegende kognitive Prozesse ebenso wie deren expressiver Charakter und die Institutionalisierung von Resonanzen in Sakralisierungen in den Blick kommen. Wir untersuchen mithin rituelle Praktiken als sozio-religiöse Praktiken, die bedeutsame Beziehungen der Menschen zur Welt – zu anderen Menschen, zu Dingen, zur Natur, zum eigenen Selbst, zum Himmel oder zu Gott bzw. Göttern – hervorbringen, bestimmen oder ausdrücken. Die Beschaffenheit von Weltbeziehungen sagt dann wiederum viel über die jeweilige Kultur und die sozialen oder Geschlechter-Positionen aus, die diese prägen.

In der ersten Phase des Doktoratskollegs soll arbeitsteilig eine Inventarisierung und Typenbildung unterschiedlichster sozio-religiöser Praktiken und der damit verbundenen Weltbeziehungsmuster erarbeitet werden. In der zweiten Phase soll die Analyse der Wechselwirkungen von resonanten und nicht resonanten (,stummen‘) Weltbeziehungen im Mittelpunkt stehen. Durch das Format eines internationalen Doktoratskollegs ist eine breite, materialgesättigte Forschung zu dieser Themenstellung möglich, die den heuristischen Ausgangspunkt für eine umfassendere kulturvergleichende Analyse von Weltbeziehungen darstellen kann. Im Bereich der Altertumswissenschaften werden diese Studien auch neue Kontextualisierungsräume für bislang oft isoliert untersuchte Praktiken liefern, die Beziehungen zu Objekten,

Körpern, Geschichten, Raum und dem Transzendenten schaffen.

## 1.6 Funding period

01.03.2017 – 01.09.2021 (DFG)

01.03.2017 – 01.03.2021 (FWF)

## 1.7 Proposed number of doctoral and postdoctoral researchers and qualifying fellows

The IGDK applies for about four PhD students per annum in Erfurt sponsored by the **DFG** for every cohort (in sum 14 PhD candidates will be sponsored over the first 4.5-year course of the project). In addition, one postdoctoral candidate will be appointed for 4.5 years, who will take on responsibilities within the study programme and mentor qualifying fellows, while conducting his/her own research. We apply for five qualifying fellowships per year and funding for 50 % of the position of a coordinator (E13) for 4.5 years is also applied for.

The IGDK applies to the **FWF** for four PhD students in Graz in the first year and three in the second year (a total of 7 PhD students for the first four years). The University of Graz has agreed to finance three additional scholarships. In order to complete the cohort of PhD students, externally funded PhD students will be associated on the same premises as the regular PhD students. Graz will appoint a postdoctoral candidate as a coordinator for the first four years (financed by FWF).

Aside from the four positions for PhD students for Erfurt per year we apply for, the University of Erfurt will also offer one scholarship per year for an additional PhD candidate financed by a stipend. By appointing PhD students each year, we create a research environment with starting and experienced PhD students, which will be conducive to the creation of a positive working environment. Doctoral candidates from on-going, neighbouring projects will also have the option of being associated to the IGDK as active members of the community of young academics at the Max-Weber-Kolleg or the doctoral programme of the AKMe.

The supervision scheme for all doctoral students and the contacts with non-university partners in Erfurt will be coordinated in a full time position (TVL E13), 50 % of which will be financed by the University of Erfurt. The coordinator in Graz will be in charge of acquiring third party funds in order to finance the doctoral researchers of the third and fourth cohort. The coordinator in Graz will be appointed for 4 years.

PhD students	In Graz			In Erfurt		
	Finances	by FWF	Scholarships Graz associated	by DFG	Scholarships Erfurt	associated
1. Cohort	4		~1	4	1	
2. Cohort	3	1	~1	4	1	
3. Cohort		2	~3	4	1	
4. Cohort*			~5	2	1	~2
<b>Sum</b>	<b>7</b>	<b>3</b>	<b>~10</b>	<b>14</b>	<b>4</b>	<b>~2</b>

\* Due to different funding periods the last cohort is not symmetrical in both institutions. We intend to prepare applications for continuing the IGDK in order to establish stable cohorts of five doctoral researchers per year and site.

Postdocs	In Graz			In Erfurt		
	Finances	by FWF	by Graz	by DFG	by Erfurt	
				1		
Coordination	1	0		0,5	0,5	
<b>Sum</b>	<b>1</b>	<b>0</b>		<b>1,5</b>	<b>0,5</b>	

Qualifying fellowships	In Graz			In Erfurt		
	Finances			by DFG		
1. Cohort				5		
2. Cohort				5		
3. Cohort				5		
4. Cohort				5		
<b>Sum</b>				<b>20</b>		

## 2. Profile of the IGDK

The IGDK 'Resonant Self—World Relations in Ancient and Modern Socio-Religious Practices' is the first large-scale effort to systematically combine research in Classical and Biblical antiquity with sociological research and comparative analyses of contemporary late modern societies. By focusing on self—world relations the cross-disciplinary, cross-epoch, and international collaboration offers a unique and excellent environment for research as well as research training. The object chosen is central in various respects: Efforts of ritualisation represent one of the basic forms of human action and are thus the object of intensive research. Various funding schemes at German universities have helped to advance and focus international scholarship on these issues (*Ritual Dynamics*, Heidelberg; *Cultures of Performativity*, Berlin; *Religion and Politics*, Münster). Anthropological theories of ritual, results produced by the cognitive sciences and empirical data have been brought to bear on historical contexts. And yet, the proposed attempt to explore questions about the main types of self—world, and particularly, 'resonating' self—world relations is new. Its core interest is in spaces of habituation and the inter-linkage of emotional experiences and moral maps, and above all turns these questions into a historically comparative research programme.

The period of Mediterranean antiquity, covered by the disciplines at Graz, offers a useful point of comparison to modern, Western forms of self—world relations in religious and non-religious contexts. Moreover, the ancient period offers an exceptional comparative framework for doctoral candidates, as it constitutes, in many ways, a 'near remoteness'. It embodies a predominantly European historical and cultural space that has numerous overlaps with Western modernity. Researchers are thus offered the opportunity to identify changes and continuities of *longue durée*. This will likely allow for crucial insights into and modifications of a theory and analysis of self—world relations as addressed at the Max Weber Centre. From a pragmatic standpoint the high accessibility of ancient textual sources in translation allows for rapid international and interdisciplinary communication within the IGDK.

Innovation is not restricted to the thematic sphere, but extends to the disciplinary domain. For the faculty scholars as well as for doctoral and postdoctoral researchers studying present-day objects, the added value of zooming in on the classical period lies in the opportunity to comprehend and explain the forms, manifestations and the evolution of modern society and culture against the backdrop of long-term socio-cultural (continuing or intermittent) developments. In current sociology we find a specific reception of antiquity that can aid us in acquiring an improved understanding of the image of modernity and, hence, permit us to better explore the principal issues facing modern society (Moebius 2014). Compared to disciplines that emphasise, and are largely relevant to, present times, the field of classical studies struggles with a lack of sources. Therefore, models from the social sciences can contribute their own catalogues of questions and hypotheses of explanation, which would be impossible to generate

purely from the available source material. The scope of theory in the social sciences elicits questions concerning the generalisability of ancient findings for the participating faculty and doctoral researchers from classical studies, which can – by means of estimates regarding the limited range of possible statements or through the encouragement to generalise – lead to more precise contextualisation. As classicists we frequently reference sociological terminology without theoretical depth when formulating questions or presenting findings. Good examples of this are epigraphic questions about social status or ethnic origin that use long out-dated categories passed on by social history. In cases like this explicit engagement with the diachronic development of sociological theory and its terminological evolution is required. As sociologists, on the other hand, we frequently assume things to be ‘modern’ innovations without these assumptions standing the test of historical comparison.

The unusual collaboration between sociologists and historians, who employ both empirical and theoretical methods to explore questions regarding present-day society and the most recent past, and scholars in cultural, historical and religious studies, whose work focuses on the cultures of the Mediterranean classical period, promises to bring about a meaningful broadening of perspective, along with exemplary interdisciplinary training for young academics (Spickermann 2016). Hence, the criteria for the collaboration between the faculties in Graz and Erfurt are a) scientific excellence of each researcher, b) complementarity of expertise, c) international reputation and contacts, d) experience in supervising doctoral researchers and e) experience in interdisciplinary collaboration. All faculty members fulfil at least three out of these four criteria.

Collaboration will be facilitated and sustained by a number of arrangements. Joint plenary conferences are held twice a year at alternating places. Here, doctoral researchers *and* the faculty and cooperating researchers will share novel research on rituals, improve methodology and develop the theoretical framework, resulting in joint volumes and issues of international journals. The formation of ‘tandems’ of students (see 4.) will facilitate exchange between supervisors from necessarily different disciplines and national research environments. Above all, however, the added value of the IGDK will be ensured by the fact that both faculty and researchers will benefit from their complementary expertise, especially with regard to the innovative diachronic and synchronic comparison as demanded by the research programme proper (see 6.3.). This will be further safeguarded by the sustained engagement of the team of the spokespersons.

### 3. Research Programme

#### 3.1 Core research idea of the IGDK and current state of relevant research

Ritual practices have always been a crucial element of cultural research, for they provide a key to understanding the differences in cultural belief systems. Thus, the differences and changes within antiquity have been reconstructed in terms of the differences between polytheist and monotheist rituals and beliefs. However, a closer look reveals that many pivotal elements of those practices – ancient as well as modern – cannot be accounted for by reference to belief systems. Thus, ritualistic elements such as healing stones, anatomical votives or feeding the dead have too easily been interpreted as expressions of specific ‘alien’ belief-systems or as purely symbolic communication. Yet questions arise as soon as we notice that in contemporary society there are just as many ‘strange’ practices that sometimes blatantly contradict the actors’ belief systems, such as teddy bears for dead children, locks on bridges or atheist weddings in sacred places. The central assumption of our IGDK is that these rituals have to be taken much more seriously and need to be analysed and understood as **socio-religious practices establishing highly significant and particular relationships between self and world**. We claim that in all of those ritual practices, particular persons, objects or places are ascribed a power that sacralises these relationships and makes them resonant, i.e. responsive to the embodied subject.

‘Resonance’ is here used as a specific analytical concept which describes a specific form of relationship between a subject and the ‘world’, with the world comprising other subjects, animals, plants, artefacts, but also comprehensive entities such as space, time/history, God or the cosmos, nature etc. This relationship is defined by a two-way ‘loaded’ connection where the subject feels ‘touched’, moved or thrilled by some internal contact to an outer source, a connection which is not just causal or instrumental, but imbued with a deeper ‘meaning’, even where this meaning remains unarticulated. At the same time, however, the subject is not just passively moved or touched, but answers with an active internal or external expression: He or she reaches out to respond to the ‘call’ such that the relationship between subject and world takes on a responsive, proto-dialogical character (Rosa 2016, 2016a). This form of contact is ritualistically established and culturally engrained; for example, it might manifest itself between believers and the priest, or the amulet, or the ‘sacred ground’ etc. It can be analytically distinguished from other, e.g. purely causal or instrumental forms of self—world relationships in which these latter remain ‘mute’ or silent or are experienced as hostile.

The field of religious practice obviously offers a concrete starting point for this research. In recent years the vital social and individual significance of religious practices has been highlighted in numerous works in the field of classical studies (as for example in the writings of Nicole Belayche, Jan Bremmer, Robert Parker, John Scheid, William van Andringa; Christoph Lundgreen for politics; Raja/Rüpke 2015; Petridou/Thuminger 2015).

What kinds of new perspectives and insights can we gain through the analysis of **self—world relations**? Phenomenological research by scholars such as Maurice Merleau-Ponty (1945), Otto Bollnow (1963), Herrmann Schmitz (1964-80), Iris Marion Young (1993) or Thomas Fuchs (2000) has shown that people perceive their own position in time and space in drastically different ways (cf. Brodersen 1995). They situate themselves in relation to fellow human beings, animals and plants, artefacts, events as well as invisible beings and powers and the world at large. But the process of positioning and relating varies significantly between individuals and between cultural traditions. The intellectual starting point of the proposed research programme is the idea that self—world relations constitute a pivotal cluster of factors in trying to understand individual action and in explaining distinct cultural and social formations (Rosa 2016). Therefore, historically comparative analysis emerges as one of the main tasks of the cultural sciences. In order to shed light on the possibilities, contingencies and limitations of potential relationships to the world, a culturally comparative approach, which takes into consideration epochs widely separated in historical time, is tantamount. Due to the wealth of available material a contrasting comparison of the relationships to the world implied in ancient, polytheistically or monotheistically (biblical) shaped practices with those that characterise the contemporary, (late-)modern period, lends itself especially well to scholarly scrutiny. By combining questions from classical studies with inquiries that usually belong to the realm of sociology, the proposed IGDK will break new ground.

### **Self—World Relations**

The manner in which subjects experience their being-in-the-world (Heidegger 1927) or being-to-the-world (Merleau-Ponty 1964) encompasses temporal and spatial, corporeal, social, emotional and cognitive elements as well as gender, class and age-specific, but also power-related aspects. It is the complex interplay of these factors which decides whether subjects experience ‘the world’ as predominantly dangerous, indifferent or seductive; as malleable, stimulating or challenging etc., and furthermore, which determines what aspects or elements of ‘the world’ are welcoming and responsive and which are cold and hostile (cf. also Descola 2005). Thus, relationships to the world exhibit significant differences that are as much the result of deeply rooted, habitualised cultural patterns, as of individual predispositions. Regarding a baseline relationship to the world at large one can identify a number of distinct dimensions: first of all one finds an emotional and existential grounding of a subject’s relationship to the world, followed by a cognitive representation of said world and, finally, an evaluative conception of the world. The latter allows people to see what is important, desirable and worthwhile in this world as opposed to those things, courses of action and experiences that are to be avoided. To fully capture this concept we adopt Charles Taylor’s notion of the moral map, which helps us to model the aforementioned dimensions accurately (Taylor

1989). Subjects, thus, orient themselves in the world by means of a map that tells them *what* exists, *how* the existing elements *relate* to each other and, ultimately, where desirable highs and despicable lows (of an ethical, moral or aesthetical order) are located (Beetz/Corsten/Rosa/Winkler 2014). At the same time the subjects (or groups) in question locate themselves on the map and determine their direction of movement through biographical (or historical) previews and retrospections that help them to create a sense of conduct in life. This process is not concerned with morality in the strict sense of the word, but rather with the construction of a cognitive and evaluative conception of a world that necessarily includes religious or ‘cosmological’ assumptions.

To be more precise, in our project, the term ‘self—world relations’ includes and analytically distinguishes four separable **dimensions of relations with the surrounding world**, namely the *horizontal* dimension that captures intersubjective relationships, the *vertical* dimension, which encompasses transcendent relationships, the *diagonal* dimension defining relationships to things, and, finally, the *introspective* dimension of mental and bodily relations to one’s self. Drawing on experiences of their bodies, of their emotional conditions and their subjective cognitive representations, subjects perceive themselves as elements of either mute or resonating relationships to the world. Once more, the notion of ‘the world’ thus encompasses all those elements that can be distinguished as the objective, social and subjective surrounding world in the modern period, while simultaneously capturing the totality of all that which human beings encounter.

**The insight that all socio-cultural formations show ‘mute’ as well as resonating relationships to the world, constitutes the starting point for the comparative analysis proposed here and, thus, for the IGDK as a whole** (for a more explicit description of the theory of resonance see also 3.3). In this context the term resonance denominates the process of imbuing specific people, things, actions, spaces and/or times with a type of excessive, engrained and embodied meaning. Relationships of resonance are institutionalised as responsive relationships. By way of ritualistic repetition and enactment, particular objects, people, spaces, rites etc. establish reliable ‘axes of resonance’ by which actors are routinely influenced. They allow themselves to be moved, touched and captured by these axes, which also provide them with tools to dynamically interfere with the world. Resonance of this kind should not be understood as a form of echo, but rather as a responsive relationship that is strengthened through reciprocal impact. Relationships of resonance can only develop when the acting subject and the world are demarcated clearly enough to be able to speak with their own individual ‘voices’, while remaining open enough to let themselves be stimulated and affected by some alien voice(s). Hence, subject and object are already the result of a process of resonance, if we consider resonance the cultural and institutionalised perception of an active, inner relationship between the subject and the world. By contrast, mute relationships to the



world characterise 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. At this point, a careful analysis of the effects of power-relations will be necessary: 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.

The ground-breaking thinker Max Weber already demonstrated explicit interest in the ways in which people from different epochs and regions perceive themselves to have been placed into the world, how they understand their position and how they create communal ties. Weber dedicated a central part of his historically comparative studies to a theoretical, experiential and every-day-practice oriented study of world religions. Throughout he assumed a specific ethos, or in other words, a particular attitude towards, or type of relationship to, the world, which would crystallise in the various religious systems of meaning, as well as in religious practices. He thought that this ethos would hold constitutive significance for the cultural realities created in this process. He was interested in the mutual effect religions, cultures, social orders and mentalities have on one another (Weber 1920/21). Against the backdrop of these questions the ***Theory and Analysis of Self—World Relations*** has been introduced as a framework for future research at the Max-Weber-Kolleg in Erfurt (see 6.1) and was evaluated as a convincing basis for future research in the next 10-15 years by the Wissenschaftsrat as we applied successfully for a research building (Forschungsbau) that will be financed jointly by the federal government and the federal state Thuringia.

Within said framework the proposed IGDK aims to investigate the question of mute and resonating relationships to the world by studying the socio-religious practices of antiquity and modernity, in an effort to hone interdisciplinary, intercultural and inter-sectoral approaches across disciplines.

## **Religion**

Our project can build on a wealth of recent research that takes into account the cognitive basis of ritual behaviour and the resulting constraints as well as importance (e.g. Boyer 1994; Sørensen 2007) and the emotional and relational aspects of ancient, mostly Greek rituals (Barchiesi/Rüpke/Stephens 2004; Georgoudi/Koch Piettre/Schmidt 2005, 2012; Stavriano-poulou 2006; Rüpke/Scheid 2010; Borgeaud/Rendu Loisel 2009; Chaniotis 2009, 2011, 2013; Favro/Johanson 2010; Krummen 2010; Rowan 2012; Brandt et al. 2015; Raja/Rüpke 2015) that go beyond the analysis of ritual as expression of belief or societal order (Insoll 2001, 2011). Ritual can be used as a tool of religious reflection instead of belief (Scheid, e.g. 2005) and is usually associated with world views that are different from public discourse

(Slone 2004; Rüpke 2011; Waldner 2013). If one follows in the footsteps of researchers at the Max-Weber-Kolleg and the University of Graz who delineate religion as a kind of situated agency attributed to agents that fail to pass the test of indubitable plausibility ('not unquestionable plausible agents', Rüpke 2015), the former emerges as a pivotal area of research in the discussion of self—world relations: Religious practices have the power to circumscribe new arenas of action and can thus impact the emotional, cognitive and evaluative perspectives on the world held by particular subjects through the development of collective identities and the types of communication that arise from this process. It is predominantly in ritual and especially religious practices that we can pinpoint, establish and affirm the powers of resonance inherent in people, objects or spaces. As a result, we can then recognise and describe religious practices as the kind of practices that help form and maintain axes of resonance. We aim to capture and retain the relevance of this state of affairs by employing the terminology of **socio-religious practices** (Riesebrodt 2007).

The concept of *self—world relations* will therefore be newly applied to an area explicitly concerned with notions of resonance, namely that of religious practice and particularly that of ritual action. While the historical evidence from the ancient world can be termed religious in the narrow sense of the word, contemporary ritual practice also includes exercises that have at times lost their explicit ties to religion (cults of the body, celebrations of athletic events, rock concerts, mourning rituals, memorials etc.) and that will be described in sociology as practices of sacralisation (Durkheim 1912; Mauss 1968/69; Alexander 2003; Moebius 2006, Lynch 2012). While the very nexus of 'resonance' and 'ritual action' represents a new sociological approach in itself, the proposed research cooperation between Erfurt and Graz would introduce an even more innovative, comparative perspective on antiquity and modernity and could establish or (in most cases) continue fruitful contacts with research groups at Genève (Jaillard/Volokhine, Borgeaud), Paris (EPHE, EHESS) or Aarhus (e.g. Sørensen).

In this context sociological questions can build on previous developments in the field of Classical studies. 'Material culture' and the so-called 'agency of objects' (Elsner 2012; Raja/Rüpke 2015; Raja/Weiss 2015), have become important approaches and tools in archaeology, as well as in the history of ancient religion, which also comprises the exegesis of the New and the Old Testament. Cultural sociology (Moebius 2010) as well as the sociology of religion (Knoblauch/Schnettler 2004) also take into account the agency of objects (Latour 2005). The aforementioned typology of object relations can tie in with these perspectives and go on to merge practices of giving (Mauss 1925), of representation (through idols and tombstones) (Hertz 1913/83), as well as of the materiality of literary and pictorial communication (cf. Fischer 2012), of fashion (Simmel 1986; Barthes 1970) and, finally, investigate the relationships to the world that are experienced through and associated with these performances (Riesebrodt 2007; Kohl 2003). The objects and texts that concern us are those that have

already, to varying degrees, been turned into performative accompaniments or antecedents, or have been previously sacralised. Hence, they have been made into ‘talking or expressive objects’ (Spickermann 2006). In modern sociology especially the French sociology of Émile Durkheim, Marcel Mauss and the Collège de Sociologie elaborated a sociology of the sacred arguing that potentially everything, persons as well as artefacts and other objects can be turned into sacred objects (Moebius 2006; Hollier 2012) – the sociology of the sacred of the Collège de Sociologie for example analysed places, architecture, literature and even objects of everyday life (Leiris 2012) with regard to their sacred character. So the horizontal, vertical and diagonal resonance through sacralisation is not only true of donations and cultural instruments, of altars and graves, of statues and tabernacles, but also of modern phenomena such as the jerseys of football players or the drumsticks and guitar plectrums of rock stars. Lastly, it also applies to the relics of heroes and martyrs that have never been explored and reflected upon enough in relation to the ancient world. Extensive studies on ritual and ritual spaces (Brosius/Michaels/Schrode 2013) have drawn attention to their function for the establishment, order and evaluation of social relations and have, thereby, laid a solid material basis. In turn, both classical and Biblical studies can profit from the new approaches to objects and materiality in Sociology (Moebius 2014, 2016), Modern history and science studies that have emerged over the course of the last decades (see Latour 2005; Hodder 2012). Comparative research on eating practices, meals and particular food products is one example of such scholarly work (Mackert/Martschukat 2015).

### **Ancient Mediterranean and Western Modernity**

It is precisely the convergence of these directions in research that offers the basis for the concrete implementation of the analysis of self—world relations collectively pursued by the universities of Graz and Erfurt. **Comparative analyses** are the only way to reveal the blind spots in, and arbitrary boundaries around, the relationships to the world that became dominant in the late modern period and inform views of cultures separated from us by time or space. The international IGDK proposed here aims to accomplish this in the arena of religious practice through a comparison of the classical Mediterranean era and of Western modernity, that is made possible by structured collaborative rather than simply juxtaposed and additive research. A careful and dense arrangement of exchange and team work will transform the risks inherent in the tensions of two distant groups of disciplines into mutual benefits and disciplinary self-reflexivity. The particular focus on these two epochs springs in part from practical research concerns but is also based on concrete historical reasons. Mediterranean antiquity seems to represent a spatially and temporally ideal setting to track religious, political and social processes since these very processes underwent substantial changes in late an-

tiquity, but selectively also remained constitutive of post-ancient and even contemporary cultures and identities (for recent reflections on practices and the implications of comparison in our field see: Detienne 2002; Burger/Calame 2006; Taves 2009; Holdrege 2011; Stausberg 2011; Calame/Lincoln 2012). Precisely because the culture of the ancient Mediterranean region is so distinct from the subsequent epochs in history, it can offer an illuminating contrast. Due to its history of reception it also forces researchers to engage with the entanglement between observing culture and observed. Within the established research framework for ‘Religious Individualisation in Historical Perspective,’ which is carried out as part of the *DFG-Kolleg-Forscherguppe*, this intense relationship, which was set up with particular historical depth, has proven extraordinarily fruitful (see Joas/Rüpke 2013; Rüpke/Spickermann 2012). In addition, research on both epochs has continuously been supplemented and deepened through comparisons with the South Asian region (see Fuchs 2015; Fuchs/Rüpke 2015). (The structure of the IGDK proposed here is a result of these scholarly collaborations (see also below, 6.3).) There is hardly any other cultural context for which one can find a comparably dense and differentiated collection of sources and studies that essentially invite researchers to ask complex, comparative questions.

Ultimately, this situation allows us to develop the concepts and questions hitherto confined to, and used in, interpretative and historical sociology, and to integrate them into a research programme that is explicitly inspired by Classical disciplines and History of Religion. The theories and analyses of self—world relations that have grown out of present-day findings create a new vantage point from which to explore antiquity as a specific period in time, which differs from modernity in its practices but has, simultaneously, been crucial for the production of resonant socio-religious practices constituted as ‘religions’ (Judaism, Islam and Christianity) (Rüpke 2016). The conjuncture that since the start of the modern era the term ‘antiquity’ has begun to become a cultural and historical realm of resonance in itself, is of particular interest in this context: antiquity is loaded temporally, spatially, materially and intellectually and is brought into contemporary thought as a quasi-dialogical relationship to the present itself.

### 3.2 Research goals, added value and research areas

The following two suppositions will serve as the **guiding hypotheses** for the proposed IGDK:

- **Socio-religious practices constitute a principal location for the generation, habituation and conceptualisation of self—world relations.** This expressly applies to those relationships to the world that are resonant in the aforementioned sense, 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 to enable, direct, interpret and produce relationships to the world.

- **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 sections of the world (things, people, spaces), simultaneously become reified. With reference to these world sections and in interaction with them, resonance-and-empathy-free, instrumental and manipulative, or in other worlds 'mute' modes of action and experience, predominate.

Both hypotheses invite researchers to conduct explorative, empirical investigations and to refine the models they have built so far. Depending on the practices in question, religious self—world relations and other, distinct relationships to the world can constitute contextual, cultural or institutional factors for one another.

For this endeavour, a typology of self—world relations is paramount. It seems probable that the forms that appear on both sides of the oppositional relationship discussed here are far more variable than present-day, central European experience has us believe. Not only does the differentiation into a material, a social and a subjective world appear ethnocentric and presumptuous from this vantage point, but in addition it also seems not unquestionable that a single subject necessarily has to occupy the space on the other side of 'the world': the voice of an 'other' can also be heard and answered by a dyad, a triad, a group or a collective entity of people. In fact, one can assume that the relationships to the world experienced by subjects that are temporally, linguistically or spatially distant from us, will exhibit various relational mixtures and reciprocal effects between mute and resonating relationships, as well as between openness and inaccessibility. At the very least it therefore seems certain that one cannot categorise these relationships on a one-dimensional scale of resonance. The **first phase** of the IGDK hence aims 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. Meanwhile, the **second phase** seeks to analyse the complex **interplay of resonant and non-resonant (mute) self—world relations**, as well as of the very experiences of resonance. This analysis will be provided in the form of a (necessarily open) typology of religious communitarisation and of comprehensive self—world relations, where the world figures as ‘the cosmos’, ‘life itself’ or ‘nature’. (The two phases are described in more detail in 3.3).

Methodologically the construction of types is based on the assumption that an analysis of self—world relations will allow for comparisons even when differences and dissimilarities appear to exist on a phenomenological level. As previously indicated, the field of socio-religious practices offers better and more plentiful source material for a historical comparison of the Mediterranean classical and ‘biblical’ period with the contemporary (post-) Judaeo-Christian world than do other historical epochs or geographical regions. This situation appears to have come about due to three separate factors, engaging historical, archaeological, exegetical and literary methods and competences: First of all, **religious practices are particularly closely linked with practices of writing**. Innumerable rituals were documented and represented in inscriptions. This distinctive practice is frequently based on a clear template and has been culturally habitualised (and is thus important), but regularly offers detailed descriptions (or performative claims), which even include an affective dimension. Second of all, religious (and especially ritual) practices are often carried out in **monumentalised contexts**. In fact, they even tend to spark increased growth in this area. Viewed from this vantage point these practices constitute increasingly intense cultural exercises that enjoyed exceptional conditions of historical transmission due to their stone-set spatial environments, unique objects or the accumulation of material heirlooms, and their regular repetition (temple-offerings and tableware). Finally, religious practices were, much more frequently than others, turned into **objects of literary interest** or of literary correspondence. This kind of communication dedicated itself to understanding the relationships that had historically been established with transcendent agents, as well as to recording details of rituals along with their meaning and emotional dimension, or even to describing religious objects and spaces. Thus they become typical components of literature, motives imbued with meaning in the literary tradition (for example in ancient epic; Gärtner 2005). Through repeated inclusion, adaptation and innovation, and through intertextual references, the ritual components not only communicate these cultural practices but also serve as a literary illustration of the author’s self—world relation and evoke individual or collective new (religious) relationships of resonance within the recipient(s) (cf. Rosa 2016).

In studies of the present, such written, spatial and literary sources are further supplemented by other genera of research materials (such as interviews, participant observation, media

documents etc.), which can expand the methodological spectrum on a case-to-case basis and are fully represented in the participants' and associates' fields of competence.

Hence source material dealing with ancient as well as modern socio-religious practices always has to be considered from a dual perspective: on the one hand such sources prove the existence of a culturally marked arena of intense and resonating self—world relations. On the other hand recent publications in ritual studies (Bell 1992; Kreinath/Snoek/Stausberg 2007; Hüsken/Brosius 2010) have shown that these sources make up an important part of individual and cultural strategies of ritualisation and sacralisation, which, ultimately, come to comprise particular arenas of self—world relationships. The constitution of particular spaces (such as temples or memorials) is part of these strategies, as is the formation of certain time frames, people or objects. They become so imbued with meaning that they create a uniquely moving, gripping, touching – and even binding – impression that affects all those who take part in them. The perceptions and interaction in these time-space realms, or rather with these objects, do not follow an instrumental or casual mode – at least not in a dominant manner. Instead they function according to the logic of 'internal referencing' and of a so-called super-loading of significance. In this way spaces and things are transformed into 'speaking' or 'answering' world sections. Community members then relate to these world sections through an experiential responsive relationship. This relationship results in experiences of 'fullness' (Charles Taylor) that highlight the path to a potentially rich and meaningful life, it reveals moments of individual self-transcendence (Hans Joas), as well as moments of effervescence (Émile Durkheim) in collective contexts. Concurrently, such responsive relationships are also marked by the convergence of strong values and active involvement: subjects experience socio-religious practice as momentous, or simply important, and as emotionally touching and moving at the same time (Rosa 2012).

Efforts of ritualisation represent one of the basic forms of human action and are, thus, the object of continued and intensive research. Various funding schemes at German universities have helped to advance and focus international scholarship on these issues (*Ritual Dynamics*, Heidelberg; *Cultures of Performativity*, Berlin). As a result anthropological theories of ritual and, increasingly, even findings from the cognitive sciences and empirical data have been brought to bear on historical contexts. In addition this type of scholarship is also continued with a particular emphasis on classical studies in so-called clusters of excellence in Berlin and Münster. However, researchers participating in these clusters neither concern themselves with the entire broad spectrum of religious practices, nor engage in reflections regarding the special conditions that have to be in place for, and functions of, religious action. From a sociological standpoint these groups have strongly concentrated their intellectual efforts on issues of social differentiation, as well as on the individual negotiation processes necessary to establish one's position in society.

In contrast, **the proposed attempt to explore questions concerning the main types of self—world relations and, particularly, ‘resonating’ self—world relations, while paying special attention to spaces of habitualisation and to the inter-linkage of emotional experiences and moral maps, and, finally, to turn these questions into a historically comparative research programme, is new.**

Within the framework of the Kolleg-Forschergruppe (KFG) on ‘Religious Individualisation in Historical Perspective’ this form of cooperation between participants in both locations, has translated into fruitful, historically enriched, sociological work and theory-driven historical scholarship. As joint discussions during the past two years have shown, this collaborative effort can tie in with the previous, individual projects of the team members. Therefore **the proposed IGDK can build on extensive pre-existing and preliminary research.**

The field of *contemporary societies* will be represented by the following disciplines: North American History (Jürgen Martschukat, Erfurt); Sociology (Stephan Moebius, Graz, Katharina Scherke, Graz, cooperating); Social Theory (Hartmut Rosa, Erfurt); Political Sociology (N.N., Erfurt); History of Indian Religions (Martin Fuchs, Erfurt, cooperating); Liturgical Science (Benedikt Kranemann, Erfurt, cooperating); Ethnology (Antje Linkenbach-Fuchs, Erfurt, cooperating); Cultural Sociology (Andreas Pettenkofer, Erfurt, cooperating); Art History (Jutta Vinzent, Erfurt, cooperating).

The field of *Classical and Biblical studies* will be represented by the following disciplines: Old Testament exegesis (Irmgard Fischer, Graz); New Testament exegesis (Christoph Heil, Graz); Ancient History (Kai Brodersen, Erfurt; Wolfgang Spickermann, Graz; Leif Scheuermann, Sabine und Klaus Tausend, all Graz cooperating; Veit Rosenberger, Erfurt, cooperating); Archaeology (Peter Scherrer, Graz; Manfred Lehner, Elisabeth Trinkl, all Graz, cooperating); Greek Philology (Eveline Krummen, Graz); Latin Philology (Ursula Gärtner, Graz); Classical Greek religion (Katharina Waldner, Erfurt); Religion and medicine (Georgia Petridou, Erfurt); Roman religion (Jörg Rüpke, Erfurt; Richard Gordon, Erfurt, cooperating); Patristics (Markus Vinzent, Erfurt; Anneliese Felber, Graz, cooperating).

### **3.3 Individual preliminary work and core research areas (including potential topics for dissertation projects)**

Individual preliminary work was already described in presenting the state of research and the research goals in 3.1 and 3.2. In this section we concentrate on specific projects as developed in the showcases (for details see Appendix I). Preliminary work has also been done concerning collaborative projects (see 6.3).

The core research areas of the faculty and the doctoral and postdoctoral researchers will mainly be developed in two phases. While they are systematically distinct, their synergy effects will allow phase 2 to meaningfully proceed before phase 1 has concluded.

**Phase 1:** Despite the extensive research available on rituals, questions concerning the types



of religious practices or even the genera of rituals (Gavin Brown) have hardly been posed. Here, **inquiries into the types of religious practices and the relationships to the world set up by them**, can break new ground and advance well beyond cognitive research on modes of ritual (Whitehouse, e.g. 2004). The state of most current research is characterised by the juxtaposition of ritual and religion of the book on the one hand, and by traditional phenomenological or anthropological typologies (sacrifice, divination, crisis-, routine-, or life-cycle-rituals) on the other. It is precisely at this juncture that questions about forms and types of self—world relations and the identification of religion as communication open up new research trajectories. With regard to the classical period we can ask about literary imaginations of relationships to space and transcendence (M. Vinzent), about the attribution of relational qualities to objects such as stones (Brodersen), the corporeal dimension (and thus self-relatedness) of mysteries (Waldner, cf. Heil 2016), or, finally, about the relationships of resonance inherent in rituals of diagnosis and therapy. By doing so, we are able to establish a connection with modern processes of virtualisation, diet ethics, sport (Martschukat); and narrative medicine or rather practices of healing (Petridou) and can analyse specific aspects of these relationships, for instance their relation to gender. A further component can be added for the classical period in particular, namely that of ‘narrative’ and ‘ekphrasis’ (Fischer, Heil, Krummen, M. Vinzent). For both ritual and narratives structure our experiences help express our emotions and create a new common world (they create forms of resonance) through participation in the telling of a narrative or the performance of a ritual that involves a priest (moderator) and the audience. The IGDK aims to zoom in on the precise interface between ritual and narrative. Narratives specify the manner in which one can talk about things (whether fictional or real), whereas rituals set the standard for the kind of actions that are allowed or required in specific situations. These situations generally hold significant emotional meaning. At this point the (new) concept of resonance can instantly be fruitful when we wonder how narratives and rituals collectively produce a new (religious) world and thus enable resonances (see Nünning/Rupp/Ahn 2013).

Our question regarding the resonating character of object relations challenges the notion of the ‘votive’ as a whole and replaces it with a broader examination of how things are attributed, and become imbued with, meaning and power. This can concern the use of sacrificial offerings, such as domestic figurines or virtual candles found on the Internet. It can range from spatial design as for example in temple complexes, stadiums or exhibition halls, to the entire spectrum of that which has been consecrated (from small temples to modern memorials). Throughout, such practices should always be seen through the comparative lens of object relations such as consumption, elimination, hoarding and preservation. Texts also possess this kind of materiality and represent ‘things,’ which hold the power to generate their own medial spaces of resonance depending on topographical (country vs. city), gender, and social

(poor/uneducated – wealthy/educated) factors. This power persists regardless of whether these texts are privately read or publically recited.

The role played by objects in socio-religious practices seems to differ significantly between the Greco-Roman Mediterranean world and the present-day Western world and this, hence, allows for important comparative and differentiating exercises. However, this assumption is itself part of a master narrative about the stark opposition between antiquity and modernity that hinges upon the reformation and enlightenment eras. It seems that idols (idolatry), a wider cult of images, a religious emphasis on human remains (cult of relics), and the role of objects of legendary origin or those produced during rituals (temporary images), belong to a past that is long gone and has been replaced by the age of text. At the same time a new wave of a so-called memory culture that relies on particular objects and non-textual media is clearly emerging.

On a phenomenological level ancient theisms and present-day forms of non-theistic spirituality (Heelas 2012) seem to display remarkably striking discrepancies. At this point a look at the various types of transcendental relationships encourages us to expect new historical and comparative insights, as long as one zooms in on the mutual constitution of the poles, or rather agents, of these very relationships, as well as on the accompanying cultural conditions in terms of knowledge and practices of ritualisation. Gaining such insights finally permits the dissolution of the pattern of chronicling the biographies of deities (L. Bricault for Isis, R. Schlessier for Dionysos) and, thus, to examine Christological and demonological discourses, as well as the material and literary orchestration of transcendental agents in a cross-disciplinary way. For example the Hellenistic emphasis on the transcendence of God made it necessary to assume a host of mediating figures through which communication between humans and gods/God was made possible. For this phenomenon, compare the concept of 'daimonia' (demons) or 'dynameis' (powers) in Greek philosophy (e.g. Ps-Aristotle, *De Mundo*). In Jewish theology, the necessity of mediators between God and humans is most fully developed in the writings of Philo of Alexandria; his favorite agent is the divine 'logos' which he treats almost like a second god. Early Christ-believers adopted this concept and identified all Jewish and Hellenistic agents (Logos, Son of God, Messiah, Lord, Son of Man, etc.) with Jesus of Nazareth. Christ-believers were convinced they were coming into close contact with the otherwise transcendent and distant deity through this individual human being, who was exalted by God through his individual assumption and resurrection (Vinzent 2011, 2016).

The constitution of transcendent 'responders' usually goes along with elaborate communication and a broad palette of strategies of sacralisation: Ritual practices take place within a wide range of practices and discourse and can obtain a high level of plausibility. References to religious practices and narratives about divine agents (myths) point to a further set of existing and imaginary relationships of resonance. Theological (in the strict sense of the word)

reflections can interpret self—world relations in a comprehensive manner, for example by posing questions concerning the potentiality of deification for human beings. Beyond practices of visualisation and historicisation, or even everyday rhythmisation, references to God or multiple deities allow for the interruption of ordinary, day-to-day relationships and hence spark the transgression of the commonplace boundaries of memory and routinely called-upon chains of causality. Festivals selectively fashion alternative temporal orders (comprising the entire calendar), which are then implemented and inserted into experience either through ritual practices carried out in central localities, or de-centrally through complex strategies that turn everyday actions into religious ones.

**Phase 2** will explore **conditions and cases of transition between resonating and mute self—world relations**. In particular, we will look at the development of specific spheres of resonance and the processes of institutionalisation that underlie them. The latter processes are often the result of religious communitarianisation. Processes of religious communitarianisation in particular arise in various forms in both modern and ancient times and therefore offer a useful starting point. In the classical period organisational stabilisation and high-frequency interactions were typical of new ‘religions’. It was only gradually that network analyses (Eidinow 2011; Kindt 2012; Collar 2013) combined with a new perspective on gender differences (Fischer/Heil 2010; Waldner 2000; for the modern period: Martschukat 2008) expanded the horizon of research on religion (taken in the broad sense of ultimate concerns). The question concerning resonance that we aim to pose here hence moves away from an interest in institutions and does justice to the fact that socio-religious practices are carried out by an extremely wide variety of agents that are part of drastically different social constellations and perceive said constellations in diverse ways. During this process the co-presence of agents is brought about by coordinated temporal units and spaces (Scherrer 2015), insofar as socio-religious practices do not take place in an isolated and individual fashion, or in otherwise constituted group settings. Religious groups of the classical period that transcend specific situations are an exception rather than the rule.

Analogous to spaces, though built on their own practices and imaginations, temporal orders and practices concerning the temporalisation of self—world relations (for example through story telling), or their stagnation (through a focus on a permanently existing entity), also affect horizontal relationships of resonance and can even silence them. Here we can also discover new comparative perspectives, as well as a typification of spheres and axes of resonance, that extend far beyond the boundaries of religious organisations. Hence, we need to ask how social relationships with the dead, the permanently absent (Moebius) or ‘strangers’ are shaped by socio-religious practices, while also considering ancient and modern circumstances of mobility (that can rely on a variety of motives).

In modern societies – which will be defined here neither in spatial, nor in temporal terms, but will instead be determined based on the criterion of dynamic stabilisation (that is through continuous increase) (Rosa 2005, 2012; Dörre/Lessenich/Rosa 2009) – we can suppose that particular instances, like an encounter with nature (through mountains, oceans, forests), the confrontation with art objects (whether in concert halls, museums or one's own home), or even athletic, political or pop-culture related mass events can produce distinct spheres of resonance alongside those created through religious performances (Martschukat/Stieglitz 2012; Rosa 2016; Pettenkofer 2006, 2014). This type of comprehensive relationship to the world or to nature does not have a real counterpart in the classical period. However, it highlights highly important issues in our present-day relationship to the world by drawing attention to global patterns of resource management and climate change. A comparison to the frequently religiously articulated transcendent relationships of ancient times should help identify and further explore the plasticity and historical contingency of such comprehensive self—world relations.

The following potential dissertation projects are provided as illustrations and organised along the two phases mentioned above.

### **Dissertation projects (Showcases)**

The format of the proposed IGDK permits the creation of a material research foundation through a series of historical and ancient-science inspired case studies, as well as through sociological-empirical and theoretically oriented comparisons. This foundation will serve as an important starting point for collaborative research projects on typologies as historico-heuristic and descriptive tools for the reconstruction of self—world relations in ancient times, as well as for the further refinement of the *Theory of self—world relations*. For classical studies this endeavour opens up new contextual connections between practices relating to things, bodies, narratives, spaces and the transcendent realm that had previously been considered isolated phenomena.

The showcases incl. literature and possible cooperation within the faculty related to the showcases are described in detail in Appendix I.

### **Phase 1: A Typology of Religious Practices and their Relations to the World**

- Curative stones? (Brodersen)
- On the resonance of cult sites in Ancient Israel: From the takeover of Canaanite sanctuaries by the Kingdoms of Israel and Judah to the centralisation of cults by Josiah to the construction of biblical memorials in Christian late antiquity (Fischer)
- Religious ritual practices in ancient epic of the Imperial period. Resonance and poetology (Gärtner)

- The apostle Paul's individual conversion as the loss of old and the gain of new resonance (Heil)
- Religious practice and resonance in the public space: Pausanias as a source for sacred objects, monuments and spaces (Krummen)
- Worshipping nature and the body: The personal, political, and spiritual dimension of the alternative food movement in the 1970s (Martschukat)
- Repressing the reality of death and burial rites in modernity (Moebius)
- Resonating bodies: Anatomical votives and incubation rituals in the Asclepieion of Pergamum (Petridou)
- Rock concerts and football stadiums as 'bowls of hysteria' (Rosa)
- Platform of encounters or a table for offerings? (Rüpke)
- *Andronitis* and *gynaikonitis* as spaces of resonance. Simultaneous residing and living in a public and private house (Scherrer)
- Local tradition and re-formation of (sacral) space: border sanctuaries as centres of resonance (Spickermann)
- The reception of the gospels as a practice of world adaptation (Vinzent)
- Resonating presence after death? The *depositio ad sanctos* in late antiquity (Waldner)
- The body as medium in initiation rituals (*teletai*) of ancient religion (Waldner)

## **Phase 2: Becoming Resonant and Becoming Mute**

- The creation of holy sites and early pilgrimage (Brodersen)
- On gendering resonance: Resonance and the (lacking) reception of biblical traditions of interpretations by women (Fischer)
- *Templum de mamore ponam* – Poetic sacred places as manifestation of mute and resonant self–world relations (Gärtner)
- Hierarchy and equality in Pauline house churches (Heil)
- *Ekphrasis* and resonance: Representation and reflection of resonance within texts and images in a religious context. The example of Attic tragedy (Krummen)
- Personal testimonies and conversion experiences in the age of fitness (Martschukat)
- Processes of sacralisation in late modernity (Moebius)
- Resonating Mysteries in the Second Sophistic. An exploration of the mysteric language and iconography in Lucian's *Alexander the Pseudo-Prophet* and Galen's *On the Usefulness of the Parts* (Petridou)
- Does the world fall silent or continue to sing? On revitalising religious ritual practices in secular contexts (Rosa)

- Is there somebody else out there? Polemics and counter-polemics on ancient astral religion (Rüpke)
- Privatisation of salvation: Religious communities as axes of resonance in the Roman imperial period (Scherrer)
- Holding onto the old: Pagan provincial religion and the Christian state in late antiquity (Spickermann)
- Purpose and relation of non-historicising and historicising early Christian narratives (Vinzent)

## 4. Training Strategy

The qualification concept has a module-based structure and has been set up to accompany the autonomous and independent research projects of young scholars 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 already introduced and regularly accredited EPPP („Erfurter Promotions- und Postdoktorandenprogramm“) and the Doctoral Academy of Graz (DOC-AG) will be used to guarantee highest international quality standards (see 6.1 and 6.2).

In order to implement this concept the following scheme has been designed: At the beginning of the project term there will be an **introductory conference** for every cohort of doctoral researchers from Graz and Erfurt. During this conference, the thematic background and the main research problems will be presented by the faculty and cooperating researchers and individual topics will be outlined by doctoral and postdoctoral researchers. Renowned visiting researchers will also give additional impulses at these conferences. The introductory and closing conferences are important tools that allow one cohort of doctoral researchers to pass their critical conceptual and methodological knowledge on to another and help to integrate the new members of the IGDK into the ongoing research.

Hence the opening conference represents the kick-off event to the **study programme** in terms of content and method. Moreover, the organisers will bring doctoral candidates from Graz and Erfurt together in so-called cross disciplinary ‘**tandem teams**’, pairs of candidates consisting of one student from each institution, with the intention to promote direct cooperation over the course of the next three years. By creating an additional collegial level of reflection, while simultaneously fostering intensive, personal collaboration between the two institutions, these tandem teams will supplement the regular supervision scheme carried out by faculty members in tandem teams: this effort includes consistent communication via Skype meetings, as well as mutual help in editing, and commenting on, written texts, and, finally a joint presentation at the closing conference.

The training strategy is completed by measures for training and internships outside academia in order to help the doctoral researchers who have completed their qualifications to find a position in or outside academia.

### 4.1 Study programme

The study programme, which will feature colloquia for all doctoral and postdoctoral research projects, as well as a seminar series that guarantees the integration of the doctoral and postdoctoral candidates into the interdisciplinary research agenda and the interdisciplinary expansion of methodological competency, is the heart of the qualifying concept. This concept

has been already tested at the Max-Weber-Kolleg with very good results, as is visible especially in the high quota of successful dissertation projects.

The **colloquium** sessions, during which every doctoral researcher has to present her/his work once a semester, thus form the core of the programme. Candidates will be required to present texts of a maximum of 20 pages to be distributed a week in advance in order to give other participants enough time to read them thoroughly. This allows the colloquium itself to be dedicated to discussion. Each colloquium will be chaired by a participating researcher of the IGDK (either one of the assigned supervisors or another doctoral researcher). The tandem partners will then be asked to comment on the presented texts by delivering a short commentary. Minutes will be taken of all colloquia, so that candidates can focus fully on the discussion and pick up important suggestions and ideas. Moreover the minutes will facilitate the supervision process by providing consistent documentation of progress. Supervisors and tandem partners from the respective partner institution will be present for every colloquium, so that the cooperation between the two institutions can be deepened and cultivated. Every member of the IGDK has to attend 20 academic events per semester (excluding the final semester of writing up). Besides the aforementioned colloquia for the doctoral and postdoctoral researchers and for the participating researchers, who will also be required to showcase their work, method modules, guest lectures and meetings of study groups also fall into the category of academic events.

Moreover, four **modules** on Research Methods (two in Erfurt and two in Graz) are scheduled to be completed between semesters 2 and 5. These modules have been designed for the purpose of introducing specific research methodologies in an interdisciplinary manner. Research Methods I and IV will be offered by the partners in Erfurt. Module I will focus on the theory of resonance (for example it will provide an analysis of object and space relations in art and liturgy (J. Vinzent, B. Kranemann, J. Martschukat, H. Rosa, G. Petridou), while module IV will specialise in comparative cultural studies (M. Fuchs, A. Pettenkofer, J. Rüpke, K. Waldner). Meanwhile modules II and III will be held in Graz, where the former (II) will deal specifically with classical studies, for example with processual and post-processual archaeology (P. Scherrer, M. Lehner, A. Felber among others), analysis of epigraphic and textual sources (W. Spickermann, U. Gärtner, E. Krummen) and the latter (III) will zoom in on ritual theory (S. Moebius, K. Scherke). These, admittedly still roughly sketched, thematic areas will be detailed according to the needs and interests of the doctoral researchers (especially depending on the particular research topics). One example would be A. Pettenkofer's seminar on qualitative methods in comparative sociological research or G. Petridou's presentation on multi-medial types of access to healing rituals in the classical period as a resonance practice. At the heart of these seminars lie distinctive sets of questions, methods or texts, which aim to tie in with most of the doctoral projects. These seminars also give postdoctoral candidates



the opportunity to gain important teaching experience.

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 and postdoctoral candidates have to spend the third and fourth semesters of their term at their 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.

Aside from these events, the IGDK will also offer small-scale **study groups** on certain topics for interested doctoral candidates. Every study group must have a minimum of five participants, one of whom must be a postdoctoral or cooperating researcher or a faculty member. Such study groups can be proposed and coordinated by all members of the centre and will allow for the opportunity to read essential texts thoroughly or to discuss and reflect on a specific range of topics.

Internationally renowned scholars, whose work may be relevant to the topics cited in the research programme, will be asked to hold **guest lectures** that will be followed by block seminars which the attending guests take part in as visiting researchers with the IGDK.

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

The appointed coordinator in Erfurt will be in charge of concretely implementing, organising and evaluating the study programme, as well as the visiting scholars' programme and will further manage the resources of the IGDK. The qualifying concept introduced by the proposed IGDK will be evaluated annually through systematic interviews conducted with all young academics and through advisory meetings with the supporters of the programme. The results will be taken into account during the on-going planning process.

### Tabular overview of the study programme

Study Programme	When?	Who?	Where?	Remarks
Introductory plenary conference	Each year, at the start of a new cohort (semester 1)	All members of the IGDK as well as research students	Alternating in Graz/ Erfurt	Introductory meeting of the new cohort
Regular colloquium	Each semester (from semester 1 to 5)	Doctoral researchers of Erfurt (Graz) and faculty and (facultative) cooperating researchers of Erfurt (Graz)	In Erfurt (Graz)	Supervisors and tandem partners from the cooperating university will participate
Seminars, guest lectures, study groups	Each semester (from semester 1 to semester 5)	Doctoral candidates of Erfurt (Graz), faculty and cooperating researchers of Erfurt (Graz) as well as research students	In Erfurt (Graz)	Thematic topics are dealt with according to the needs and preferences of the respective group of doctoral and postdoctoral researchers. In these seminars training in the rules of good scientific practice will be systematically included. This especially includes the introduction to digital methodologies, as well as the presentation and processing of the research data for sustainable collaborative reuse.
Module Research Methods I	Doctoral researchers of Erfurt: semester 2, Doctoral researchers of Graz: semester 4	Doctoral researchers of Erfurt (Graz) as well as research students	In Erfurt	Module related to the Theory of Resonance and its application in interdisciplinary contexts
Module Research Methods II	Doctoral researchers of Erfurt: semester 3, Doctoral researchers of Graz: semester 1	Doctoral researchers of Erfurt (Graz)	In Graz	Module related to Ancient History and Archaeology, including training excavations and the organisation of exhibitions
Module Research Methods III	Doctoral researchers of Erfurt: semester 4, Doctoral researchers of Graz: semester 2	Doctoral researchers of Erfurt (Graz)	In Graz	Module related to Ritual Theory

Module Research Methods IV	Doctoral researchers of Erfurt: semester 5, Doctoral researchers of Graz: semester 3	Doctoral researchers of Erfurt (Graz) as well as research students	In Erfurt	Module related to Comparative Religious Studies
Writing Semester	Each year, Semester 6	Doctoral researchers of Erfurt (Graz) (with tandem partner)	In Erfurt (Graz)	Finalising PhD dissertation; preparing a joint presentation for the final conference that showcases a joint finding from the project
Closing Conference	Semester 6 (January/February)	All members of the IGDK as well as research students	Alternating in Graz/ Erfurt	Presentation of the results to an international audience

When the doctoral researchers move to the cooperating university in semester 3 and 4 they will take over the working spaces, as well as (if possible) the places of accommodation held by their counterparts from Erfurt (Graz).

The study programme of the IGDK is closely linked to the programmes of the Max-Weber-Kolleg and AKMe in the organisational sense (see 6.1 and 6.2), as well as in terms of content. Therefore, its 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 competency on a voluntary basis.

The quality of the study programme will be ensured by an annual evaluation in the form of guided interviews. The Max-Weber-Kolleg has much positive experience with this kind of evaluation. The results of the interviews are summarised anonymously and acknowledged in an evaluation report, which will also include specific suggestions for the improvement of the programme. The report and suggestions will then be presented to the Council of the Max-Weber-Kolleg. So far, the Council has adopted a number of measures for improvement every year, which have, on the whole, been well received by the doctoral researchers.

#### **4.2 Guests and Mercator Fellows**

Visiting researchers play an important role in the study programme (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 according to the specific interests of the doctoral and postdoctoral researchers.

Possible guests are:

- Maria Manuela Alves Dias, Centro de Estudos Clássicos – Universidade de Lisboa
- Francisco Beltrán Lloris, Ciencias de la Antigüedad – University of Zaragoza

- Barbara Borg, Classics and Ancient History – University of Exeter
- Alfredo Buonopane, Dipartimento di Culture e Civiltà – Università di Verona
- Esther Eidinow, Classics and cognitive studies – University of Nottingham
- Therese Fuhrer, Lateinische Philologie der Antike – Ludwig-Maximilians-Universität München
- Ingrid Gilhus, History of religion – University of Bergen
- Sarah Iles Johnston, Department of Classics – Ohio State University
- Eva Illouz, Sociology – Hebrew University of Jerusalem
- Julia Kindt, Classics – University of Sydney
- Bruno Latour, Sociology – Science Po, Paris
- Dorothea Lüddeckens, Religious studies – E T H Zürich
- Andreas Merkt, Lehrstuhl für Alte Kirchengeschichte und Patrologie – Universität Regensburg
- Martin Nissinen, Department of Biblical Studies – University of Helsinki
- Peter van Nuffelen, Department of History – Universiteit Gent
- Ursula Rao, Anthropology – Universität Leipzig
- Marjeta Šašel Kos, PhD, Institute of Archaeology – Slovenian Academy of Sciences and Arts – University of Ljubljana
- Michael Stausberg, History of religion – University of Bergen
- Ann Taves, Religious Studies – UC Santa Barbara

Two or three very important cooperating partners are planned to be invited as Mercator Fellows at Erfurt. These positions will help to improve the gender balance on the side of Erfurt. The Mercator Fellows will have the possibility to stay between 3 and 6 months per year 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. This means that they will present their own research project, participate in the study programme and contribute to the collective supervision of qualification projects.

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 hypermodern dimension of the society and changes affecting individual identities and their ability to establish resonant self–world relations.

- Nicole Belayche (Paris)

Nicole Belayche is Professor for Ancient Roman religion at the École Pratique des Hautes Études, Paris. She has been collaborating with the University of Erfurt for more than a decade. She has been working and publishing widely on emotional and cognitive dimensions of ancient ritual with a specific focus on the Eastern Mediterranean. As such she supplements competences within the IGDK. Above all, her interests in processes of exchange between Roman, Greek, local, and Jewish or Judaeo-Christian traditions would make her an ideal candidate for the range of biblical and classical projects within our group. At the same time her long-term involvement would strengthen our relationship with the EHPE and allow students to work with her or the many other colleagues at Paris and to explore the traditions of comparison, body-related phenomenology, and sociological approaches to religion present at Paris.

#### **4.3 Additional training measures**

Over the course of three years, all the doctoral researchers in Erfurt have to participate in a total of four day-long training workshops for transferable skills, which they can select from the advanced training programme of the University of Erfurt (HIT for personal academic development at universities in Thuringia). These workshops will include modules on didactics, rhetoric, presentation skills, academic writing, new media in research and teaching and, finally, on management skills, which are meant for the continued advancement of the doctoral researchers (see <http://www.uni-erfurt.de/hit/index.html>).

Moreover, the doctoral researchers have the opportunity to teach one course for BA or MA students based on their doctoral research projects. This is meant to help develop didactic skills, including the ability to present academic work in a well-organised and comprehensible fashion.

Additionally, the doctoral and postdoctoral researchers will have the possibility to intern in one of the partner organisations of the Max-Weber-Kolleg for a period of 2-6 weeks. The Max-Weber-Kolleg has a list of non-academic partners (museums, organisations, businesses, administrations) which have committed themselves to provide internships for researchers in order to realise little projects together.

The University of Graz also has a wide range of soft skill offers for the PhD students at its disposal. This includes courses in writing, presentation and management as well as career development strategies in research (<http://docservice.uni-graz.at/>). Another key area for the additional training measures at Graz will be the introduction of the PhD students to the Digital Humanities. Special workshops concerning data acquisition (including standards like the TEI and CIDOC CRM), analysis (GIS, Network analysis) and presentation will be provided as well as the processing of the research data for sustainable collaborative re-use. The University

also closely collaborates with the “Institut für Kulturgeschichte der Antike (IKAnt)” of the Austrian Academy of Science and the Universalmuseum Joanneum in Graz.

#### **4.4 Research visits to the partner institution**

Twice a year a **joint conference**, involving everyone participating in the IGDK, will be held alternately in Graz and Erfurt. In addition to members of the team, other international researchers will be invited. These conferences will provide a setting in which young academics can present their ideas and findings to an international audience of experts and discuss their work with them. These conferences also serve as introductory or closing conferences for the respective cohorts and give the faculty the opportunity for continuous exchange and to further develop the research programme in material as well as theoretical respects.

Additionally the **tandem partners** will have the opportunity to meet each other on occasion of their colloquia and reinforce the contacts between Erfurt and Graz.

Finally the **exchange** of the doctoral researchers in the second year (see 4.1) provides another possibility of using the specific expertise in Erfurt and Graz for the IGDK.

## 5. Supervision and Career Advancement, Gender Equality, Organisation and Quality Management

### 5.1 Announcement and selection procedure

The positions in Graz and Erfurt will be **advertised internationally**, for example through EURAXESS and other mailing lists and using the international contacts of the members of the IGDK. Family friendliness (audit) and equal opportunity issues will be addressed explicitly in order to encourage applications of women researchers, especially after a phase of family duties. All information concerning announcement and selection procedure is presented on the website of the IGDK.

All members of the faculty are part of the selection committee deciding on the applications of the doctoral and postdoctoral researchers.

The transparent and achievement-based **selection process** will be conducted in two stages. At the first stage, a candidate's written research proposal will be assessed in the form of a brief **review**. The selection processes for all doctoral and postdoctoral researchers are the same – independent of the financing of their positions – in order to guarantee consistent quality standards for all doctoral researchers.

**Criteria** for the selection are: (1) excellence of the candidate (proven by speedy completion of higher education (bearing in mind specific situations, i.e. child care, chronic illness, second chance education etc.), a qualification degree with above-average results and proven qualification specific to the IGDK as well as high self-motivation and initial experience in scientific work); (2) excellence of the dissertation project (regarding methodology, degree of innovation, the state of research and the time schedule) and (3) affinity to the IGDK, especially concerning interdisciplinarity. These criteria are also applicable to postdoctoral researchers. Additionally, they have to show the completion of a doctorate and specialised (methodological) knowledge which particularly qualifies them for this IGDK.

If the committee accepts the proposal, the applicant will be invited at the second stage to an **interview** with the selection committee including the participating researchers of the IGDK (representatives of the doctoral researchers and the equal opportunity officer will also be present). Where both institutions jointly select candidates, video conferencing will be employed for the interview process. All doctoral researchers are formally integrated into the IGDK and sign a doctoral supervision agreement (*Betreuungsvereinbarung*).

### 5.2 Supervision strategy and career advancement

**Two supervisors** will be assigned to every doctoral candidate (usually one supervisor from each institution). In Graz every faculty member will supervise one doctoral researcher, in Erfurt the supervisors will be chosen according to the specifics of the research projects of the

doctoral researchers. According to the current examination regulations for doctoral researchers in Erfurt, those participant researchers of the IGDK that have not yet passed the habilitation examination are, nonetheless, eligible to examine candidates.

The **individual supervision** includes a minimum of two personal meetings with the doctoral researcher per semester (one directly after the colloquia and one between the colloquia) in order to discuss the progress of the research project. A short transcript of these meetings is to be signed by both participants of the conversation. Since every doctoral researcher is further required to deliver a 20 page paper for the colloquia each semester, additional written reports are not necessary. Once a year an evaluation of the study programme (including questions concerning the supervision) will take place (see 4.1) in order to ensure that supervision is taken seriously and to improve supervision processes.

In addition, candidates will also benefit from **collective supervision** by the entire interdisciplinary academic cadre, a method that has previously proven very successful at the Max-Weber-Kolleg. All faculty members take part in the study programme of Graz/Erfurt.

A well-organised **infrastructure** in the form of office space, library access and funding for training courses and conference trips is also available to doctoral and postdoctoral researchers. In order to promote the independence of doctoral candidates early on, as well as to facilitate cross-disciplinary exchange and to allow for self-reflective discussions between Graz and Erfurt, **tandem teams** consisting of two doctoral researchers (one from each university) will be formed in both Graz and Erfurt (see 4). The doctoral researchers will be encouraged to organise doctoral conferences in order to support independent activities and international networking. At the closing conference of each cohort, the tandem teams will present joint research outcomes to an international public of experts in the field in order to ensure international visibility. This will also be improved by advertising ongoing research in the blog of the Max-Weber-Kolleg.

A sample **cotutelle contract** will be drafted on the basis of a valid set of doctoral-training-rules (*Promotionsordnung*). This contract will outline the appointment of supervisors, the acceptance of procedures by the candidates, participation in the study programme and the examination procedures. (At least one external member is to be appointed to the local examination committee.) The aforementioned framework based on the cotutelle contract will apply to all members of the IGDK. An **individual agreement** will be drawn up for each doctoral candidate with reference to the sample framework and will stipulate the rights and obligations of both sides.

Cotutelle doctoral supervision will also take into account early **career planning**. Training measures are designed to train transferable skills. In addition the Max-Weber-Kolleg and the University of Graz have established a list of agreements to realise internships (see 4.3) with non-academic cooperation partners for the purpose of improving also non-academic skills.



The year spent at the cooperating institution (see 4.4) will not extend the period of the doctoral projects. If doctoral researchers have to do archival or field work for three months or more, an extension may be applied for depending on the availability of funding.

For promising young scientists in Erfurt (examination passed with magna or summa cum laude) **start-up funding** can be provided. The decision will be made by the selection committee based on applications of the relevant cohorts. The start-up funding should enable young researchers to prepare an application for a temporary position as principal investigator at the DFG. The researchers will have the same rights and support for research as the post-doctoral researchers.

One **postdoctoral researcher** appointed for the duration of the IGDK (E13, 100 %) will be in charge of the study programme and provide specific courses for the doctoral researchers and the research students. The postdoc will cooperate closely with the faculty members that will provide the methodological seminars, and s/he will especially be responsible for the integration of the research students (financed by qualifying fellowships) we want to prepare for successful future applications in the IGDK. Here the postdoc will have an independent teaching field and take responsibility as a mentor. His or her own research must be related to the research of the IGDK and should lead to his or her own further qualification – for example a habilitation thesis or a second book. Postdocs can choose a mentor from among the faculty and profit from the training measures mentioned above (see 4.3). Postdocs also serve as role models for doctoral researchers – we would therefore try to appoint a woman to fill this position in order to attract female doctoral researchers and provide them with a positive role model for early career researchers.

### 5.3 Gender equality in science and academia

Recruitment strategies and incentive schemes tend to improve the percentage of female researchers. In the context of the research group on 'Religious Individualisation in Historical Perspective,' the Max-Weber-Kolleg, that has not yet achieved a quota of 30% female researchers at the professorial level, has introduced a position for continual support in matters relating to equal opportunity. This position of equal opportunity officer is currently held by PD Dr. Antje Linkenbach-Fuchs. The **equal opportunity officer** has the following responsibilities:

- Coordinating advanced training workshops, mentoring, as well as the coaching and training of young female scholars,
- Advising and supporting young scholars in career matters and in questions relating to networking, with a particular focus on the young female scholars in the research group,

- Specifying an equal opportunity action plan addressing the specific needs of researchers with family obligations during their stay at the cooperating university (for example: travel and relocation funds for children and funds for child caring).

These activities and procedures have proven highly effective in furthering the careers of young female scholars. Therefore, the position outlined above should be maintained and extended to the proposed IGDK. It will be financed by equal opportunity funds of the DFG.

Additionally, specific **fellowships for women** have been implemented (i.e. Annemarie Schimmel Fellowship, fellowships for women within the framework of the research group 'Religious Individualisation in Historical Perspective') in order to improve the gender balance at the Max-Weber-Kolleg. One additional researcher will be involved in the group of faculty members of Erfurt, namely the Professor for Political Sociology, a position that is currently in the process of selection. Two women currently have the best chances of receiving this position.

Moreover, the Max-Weber-Kolleg and the University of Erfurt provide **support** for young scholars with family responsibilities in particular ways. A kindergarten offering places in a day nursery has been established at the University of Erfurt, so that children can be looked after. The University of Erfurt has been certified as a 'family friendly' university (audit familiengerechte hochschule 2014) and has taken a range of measures to improve conditions for greater compatibility of research and family responsibilities. For example: doctoral students with family responsibilities funded by the University of Erfurt can apply for additional funding (max. 6 month) in order to complete their dissertations. The measures for family friendliness include a child-friendly library and campus, family-friendly scheduling practices, additional flexible childcare facilities during workshops and conferences as well as a Dual Career Service (see <https://www.uni-erfurt.de/familiengerechte-hochschule/>).

The University of Graz also offers a wide range of supporting services in regard to child care and care for elderly people (see <http://unikid-unicare.uni-graz.at/>). With the Working Group for Equal Opportunities, the Coordination Centre for Women's Studies, Gender Research and Affirmative Action for Women and the Vice Rector's Office for Human Resources, Human Resource Development and Gender Equality, the University of Graz has three institutions that work towards improving the equality of opportunities for men and women at the university.

A wide range of training activities relating to gender and diversity is available at University of Graz (e.g. gender sensitive didactics, equal opportunities at universities and antidiscrimination), as is a Dual Career Service (<http://www.uni-graz.at/de/mitarbeiten/interessierte/dual-career-service/>).

**A. Trainees**

	Goal (%)	
	M	F
Doctoral Researchers (Erfurt)	50	50
Doctoral Researchers (Graz)	50	50
Postdoctoral Researchers (Erfurt and Graz)	50	50

**B. Participating Researchers****In Erfurt**

	Number Status Quo		% Status Quo	
	M	F	M	F
Postdoctoral Researchers*		1		100
Junior Professors, Independent Junior Research Group Leaders				
Professors C3/W2		1		100
Professors C4/W3	5		100	
<b>Total**</b>	5	2	71	29***

\* Research staff with a doctoral degree but without their own working group

\*\* Due to the small numbers the data is not representative. At the University of Erfurt the status quo is 70% male and 30% female researchers.

\*\*\* With the expected position for political sociology the percentage will be 38 % for women.

**In Graz**

	Number Status Quo		% Status Quo	
	M	F	M	F
Professors	4	3	57	43
Associate Professors				

<b>Assistant Professors / University Assistants</b>				
<b>Other scientific staff</b>				
<b>Total</b>	4	3	57	43

On the measures planned to improve gender equality, career promotion and compatibility of research career and family see also 8.9.

#### **5.4 Organisation / Order**

The IGDK manages its own **internal organisation**. The participating teams of researchers in Germany and Austria each have a spokesperson and a vice-spokesperson. These posts can rotate. These **spokespersons** and their vice-spokespersons will manage the IGDK in close cooperation with the coordinators and function as its official representatives. Together with the coordinators, the equal opportunity officer and two elected representatives of the doctoral researchers (one from Erfurt and one from Graz) they constitute the **executive committee**. This will also be the body to approach when conflicts occur that cannot be resolved by the coordinators.

In Erfurt the IGDK will use the **existing governance** regulations of the Max-Weber-Kolleg as stated in the *Grundordnung* of the University of Erfurt and the quality criteria established by the University of Erfurt for training research groups (EPPP – *Erfurter Promovenden- und Postdoktoranden-Programm*) in Erfurt (see 6.1) and of the Doctoral Academy of Graz (see 6.2). The existing committees and regulations allow efficient governance to be established for the development of the study programme, the selection of the researchers, the allocation of funds and the evaluation of the programme. The members who are not part of the Max-Weber-Kolleg will be included in all committees dealing with matters of the IGDK (especially concerning selection, study programme and doctoral examinations (see also explanations concerning cotutelle regulations in 4). The rules governing the award of the **doctoral degrees** are the *Promotionsordnung* of the Max-Weber-Kolleg and the *Promotionsordnung* of Graz. We plan to award joint degrees by means of cotutelle agreements – a procedure that has already been used for joint doctoral examinations between Erfurt and Graz.

Due to the experience of the Max-Weber-Kolleg in these matters well-established regulations already exist and researchers will have the opportunity to concentrate on research and supervision instead of **committee sessions**. These will be dedicated especially to quality assurance in the form of merit-based selection processes and the improvement of the study and research programme based on evaluation (see 4.1). Elected doctoral researchers as well as the officer for gender equality are represented in the committees and study groups. Therefore the doctoral researchers can decide on the themes of the seminars and influence

the appointment of guest researchers. The study and visiting programme will be organised by the respective coordinators.

The proposed IGDK will achieve international visibility and set up high-quality recruitment processes by adopting a bilingual approach and awarding the English language an equal role in the presentation and publication of research results. Concerning intellectual property rights and open access the regulations suggested by the European Commission regarding these items will be applied as often as possible. ([http://ec.europa.eu/internal\\_market/intellectual-property/index\\_en.htm](http://ec.europa.eu/internal_market/intellectual-property/index_en.htm); [http://ec.europa.eu/research/participants/data/ref/h2020/grants\\_manual/hi/oa\\_pilot/h2020-hi-oa-pilot-guide\\_en.pdf](http://ec.europa.eu/research/participants/data/ref/h2020/grants_manual/hi/oa_pilot/h2020-hi-oa-pilot-guide_en.pdf)) In order to ensure a wide dissemination of research results beyond scientific publications and conference papers the researchers will be encouraged to present their findings also in other media and contexts (i.e. newsletter, blog, website, 'Long Night of Science', Science Slam etc. involving when possible also alumni of the IGDK).

The **success** of the IGDK will be assessed on the basis of the following **criteria**:

- Number and quality of completed dissertation and postdoctoral projects;
- Publications of the doctoral and postdoctoral researchers (number and quality);
- Career development of alumni of the IGDK in- and outside academia;
- Long-term evaluation of alumni (questionnaire after five years);
- International visibility (measured by invitations to international conferences);
- Successful applications for third-party funding by members of the IGDK and alumni, especially when start-up funding was allocated.

In order to facilitate the joint management of the IGDK a common **platform** provided by Graz will be used to share documents in a secured space for exchange (see 5.5). The frequent meetings of the whole IGDK (once per semester due to the conferences) will be used to have not only a scientific meeting but also short planning meetings of the spokespersons.

### **5.5 Additional quality management aspects**

In order to ensure adequate supervision, effective communication and swift exchange of information and documents, the proposed IGDK requires excellent **technical infrastructure**. This will be ensured by the 'Austrian Centre for Digital Humanities,' at the University of Graz. Aside from a website featuring options for online publication and blogging, the technical infrastructure will include the set-up of an internal forum and chat-rooms for individual or group discussions, as well as a common repository for data management that will archive files in a long-lasting, sustainable fashion and will be available to the public according to the principle of 'open data'.

## 6. Environment of the IGDK

The IGDK is well embedded in the local research teams and structure at the Max-Weber-Kolleg (6.1) and the Karl Franzens University in Graz (6.2). It is further based on an ongoing cooperation between both institutions (6.3).

### 6.1 The Max-Weber-Kolleg in Erfurt

The University of Erfurt is a reform university with a focus on cultural sciences. In particular, the university aims to foster interdisciplinary research in the humanities and social sciences and wishes to impart key competencies in these areas.

The research foci of the University of Erfurt are religion and education. The IGDK we apply for is at the core of the research focus on religion and can use the excellent research environment established in the religious sciences as well as in sociology.

As the resident Institute for Advanced Study, the Max-Weber-Kolleg thus occupies a specific position as the driving force behind the growing reputation of the university, both in terms of research content and with regard to institutional structure (e.g. promoting the university as an institution concerned with the education of young scholars, with internationalisation and with the unity of teaching and research etc.). As the only Institute for Advanced Study in the German state of Thuringia, the Max-Weber-Kolleg integrates a Graduate School dedicated to the education of young scholars and thus has academic licence to award doctoral status to candidates.

The Max-Weber-Kolleg can look back on a tradition of effective PhD supervision programmes and has, as of now (Mai 2016), successfully awarded 62 PhDs since its founding. The structured programme of the Max-Weber-Kolleg served as a template for the introduction of the doctoral supervision standard at the University of Erfurt, which was officially adopted by the university's executive committee and has since become accessible to other research associations at the University of Erfurt (see Charter for Doctoral and Postdoctoral Candidates in Erfurt (EPPP), <https://www.uni-erfurt.de/forschung/nachwuchs/infos/>).

A wide range of publications by the regular academic personnel – resident doctoral and post-doctoral candidates and fellows – showcase the exceptional quality and interdisciplinarity of on-going research, which is made possible by the diverse third-party funding available (sponsored by the DFG, BMBF, VW, Thyssen, ERC, COFUND). Here cooperation will help the members of the IGDK to further international contacts and interdisciplinary perspectives and to improve contacts with non-academic cooperating partners. Contacts that have already been established within the framework of COFUND will, for instance, also be used for the IGDK. (For a list of academic as well as non-academic cooperating partner institutions see: <https://www.uni-erfurt.de/max-weber-kolleg/projekte/kooperative-projekte/mwk-fellows/programme/fellowship-programme-flow/cooperating-external-partners/>)

The Kolleg-Forschergruppe (KFG) ‘Religious Individualisation in Historical Perspective’ (FOR1013, 2008-17) has proven how fruitfully historically enriched sociological work and theory-driven historical scholarship can be combined. Whereas in the DFG-financed KFG the focus of the comparison was on processes of institutionalisation that furthered individuality in practices or beliefs and the focus of the research group on ‘Lived Ancient Religion’ (ERC Advanced Grant) was on everyday religion, the IGDK will extend the focus to the relationships established by socio-religious practices. Support from COFUND is dedicated to annual fellows working within the framework of Weberian research and might add further comparative perspectives to the IGDK, if successful applicants (who are selected solely on the basis of excellence, not thematic interests) work in neighbouring fields.

Substantial relevant work has been published in sociology, religious history and ritual studies. A recently approved research centre on the ‘Dynamics of Jewish Ritual Practices in Multi-Religious Contexts’ (BMBF; Proff. Kranemann, Mulsow, Nemtsov, Rüpke) further strengthens the Max-Weber-Kolleg’s existing academic competency on rituals by focusing on the developments of rituals under conditions of plurality. The proposed IGDK will ground and stabilise the structured and internationally oriented doctoral training of the Max-Weber-Kolleg in an institutional sense. Thematically, the IGDK represents a highly focused working group that forms part of the topical umbrella complex on the ‘Theory and Analysis of Self—World Relations’, which will be explored at the Max-Weber-Kolleg over the course of the next 5 years. This programme was positively evaluated by the Wissenschaftsrat and will provide the Max-Weber-Kolleg with a new building which is to be completed by 2020.

As joint discussions over the course of the past two years have shown, the collaborative efforts can be tied in with the previous, individual projects of the team members. Therefore **the proposed IGDK can build on extensive pre-existing and preliminary research.**

Like other working groups, the proposed IGDK will also adopt the so-called Weberian Research Programme of the Max-Weber-Kolleg, which implies a comparative social-science-approach that draws on historical perspectives and emphasises practice. By doing so, organised cooperation with other working groups at the Max-Weber-Kolleg will be possible without impeding the intensive collaboration within the working group itself.

The appointment of Fellows to the Max-Weber-Kolleg who participate as researchers in the IGDK occurs in line with the regulations of the basic charter (*Grundordnung*) of the University of Erfurt on a temporary but renewable basis for up to five years. In this way, the most competent researcher can be appointed according to specific research topics. The Max-Weber-Kolleg has a budget of its own and organisational structures comparable to a department (university faculty) with a director, vice-director, management, advisory board etc. The members of the Faculty of Erfurt (Rüpke, Rosa, Brodersen, Martschukat, Petridou, Vinzent, Waldner) are members of the Max-Weber-Kolleg or will be associated to the Max-Weber-Kolleg

for purposes of the IGDK. The spokesperson of Graz, Wolfgang Spickermann, is also associated to the MWK.

In this case, associated researchers will become members of the standing selection committee of the Max-Weber-Kolleg that decides on the appointment of Fellows and doctoral or postdoctoral candidates, based on clear quality criteria and the regulations of the basic charter. All matters concerning the IGDK will be founded in consensual decisions of the faculties in Erfurt and Graz.

The Max-Weber-Kolleg can rely on the extensive expertise of an exceptionally well-structured Religious Studies Department and a History Department that emphasises work on world religions within the faculty of philosophy. Finally, it also has access to the broad range of excellent research in the social sciences that is being conducted in the Faculty of Economics, Law and Social Sciences at the University of Erfurt. Presently, the professorship for political sociology (W2) is in the process of being filled. The professor will be jointly appointed by the Max-Weber-Kolleg and the Faculty of Economics, Law and Social Sciences. During the first four years the position will be held by the Max-Weber-Kolleg and will mainly involve research at the Max-Weber-Kolleg with reduced teaching hours. Subsequently, a tenure option for a standard W3 position in the Faculty of Economics, Law and Social Sciences will be available. The university aims to increase the number of female professors at the University of Erfurt through this post.

#### **Contribution of the University of Erfurt:**

personnel	<ul style="list-style-type: none"> <li>• Members of the faculty are involved with 5 % of the regular workload, spokespersons with 15 % and vice-spokespersons with 10 %; the university will reduce the teaching load accordingly.</li> <li>• Coordinator (E13, 50 %)</li> <li>• Administrative staff at the Max-Weber-Kolleg and in the central administration including library and IT-staff</li> </ul>
infrastructure	<ul style="list-style-type: none"> <li>• Library</li> <li>• Data processing centre</li> <li>• Offices for researchers with PC, Internet etc.</li> <li>• HIT (academic personal training programme)</li> <li>• Family-friendly infrastructure</li> </ul>
funding	<ul style="list-style-type: none"> <li>• Scholarships for doctoral researchers (one each year)</li> <li>• 5 % of the overhead are directly allocated to the researchers</li> </ul>

#### **6.2 University of Graz**

The University of Graz brings a well-established Classics Department to this project that comprises the fields of Archaeology, Classical Philology (Greek and Latin) and Ancient History, including Oriental Studies (also covering Hethite, Sidetian and other ancient Anatolian languages). This Classics Department works on a number of specific projects ranging from urban development in general to an examination of life realities and attitudes in the second



century AD, as well as on philological and linguistic questions. All these institutes and a number of supplementary academic sub-disciplines from the Faculty of Law (e.g. Roman Law, Ancient Legal History) and the Faculty of Theology (Old and New Testament Studies) have closely collaborated since 2009 within the doctoral programme on 'Ancient Cultures of the Mediterranean (AKMe)' and opened the programme as a joint seminar with the University of Innsbruck in 2014. Therefore the University of Graz can also look back on a strong tradition of doctoral training.

The doctoral training programme 'AKMe' is part of an interdisciplinary teaching, research, and discussion platform shared by those institutes and departments at the University of Graz concerned with the ancient cultures of the Mediterranean and its neighbouring regions. Thus it fulfils two of the conditions for the proposed collaborative project, namely extensive disciplinary breadth – particularly in the core areas of classical studies – and an emphasis on proven methods of cooperation that do not require the previous establishment of new institutional structures.

However, there is a fundamental difference between the pre-existing programmes and the planned IGDK, in that these structures have never yet been brought to bear on a specific topic, but rather function as a network of research projects within the field of Antiquity/Classics at the Universities of Graz and Innsbruck. The planned IGDK is therefore an important and relevant continuation that will sharpen the academic profile of the University of Graz and significantly contribute to developing the local academic landscape while also refining the interdisciplinary training of doctoral students at the University of Graz. As a framework for all these activities – including the existing AKMe as well as the IGDK – the University of Graz is currently establishing a 'Doctoral Academy of Graz (DOC-AG)'. The goal of this academy is to provide doctoral training of the highest quality, which will produce cutting-edge research. This goal shall be reached by offering additional opportunities and support that go far beyond the standard curriculum and include soft-skill-training, as well as full funding for doctoral projects and international monitoring. The DOC-AG will support consortia dedicated to all research areas. These consortia have their own sources of third-party funding and will submit a proper, disciplinarily focused and nuanced training concept. As a key project in the department of humanities and as part of the core research area 'Cultural History and Interpretation of Europe' the proposed IGDK will be integrated into the DOC-AG. This allows it to profit from the organisational structures and the resources made available by the university. As co-host of the IGDK 1754 'Optimization and Numerical Analysis for PDEs with Nonsmooth Structures' the University of Graz has also already gained profound experiences in organising and administering an Austrian-German cooperation in graduate schools. To support the activities of the IGDK the University of Graz is willing to provide additional human resources as well as funding as described in the pre-contract and its appendices (see below).

However, numerous content-specific research interests also help build a solid and broad foundation for the joint research-training centre. The first of many such projects is the survey of the Arcadian city of Pheneos conducted by the Classics Department, which recently resulted in the discovery of shrines, the analysis of which promises to contribute to questions about space and resonance. In the field of classical philology the research on *ekphrasis* that has been carried out over the course of several years is particularly relevant, as it offers a variety of promising points of contact. Finally, the aforementioned study by the Classics Department focusing on the 2<sup>nd</sup> century AD should also be mentioned here, especially since the work on Lucian of Samosata, carried out by Wolfgang Spickermann, can be grouped with questions relating to *ekphrasis*. In addition, there are religio-historical projects on Gaul, Noricum, Pannonia and the Germanic provincial religion as well as a new database called ‘Spectatores’ that was set up for research in the field of sports sciences. ‘Spectatores’ contains a variety of sources that examine audience behaviour during athletic events in the classical period which will interlink with the studies of football spectators at Erfurt (Rosa). Comparative studies looking at the modern period will likely reveal interesting results.

#### **Contribution of the University of Graz (see also 13.)**

personnel	<ul style="list-style-type: none"> <li>• Work-load reduction for members of the faculty (see preliminary agreement, Appendix IV)</li> </ul>
infrastructure	<ul style="list-style-type: none"> <li>• Library</li> <li>• Data processing centre</li> <li>• Offices for researchers with PC, Internet etc.</li> <li>• Training measures for academic skills within AKMe</li> <li>• Family friendly infrastructure</li> </ul>
funding	<ul style="list-style-type: none"> <li>• Three scholarships for doctoral researchers (see preliminary agreement, Appendix IV)</li> </ul>

#### **6.3 Added value through collaboration**

With regard to content, a particular strength of the two universities involved lies in the fact that both Erfurt and Graz already have a long history of actively supported, interdisciplinary collaboration between sociology, classical and religious studies. Therefore, the proposed project will complement previous research and build on it. Both institutions can look back on many years of intensive, dedicated partnership and cooperation. Wolfgang Spickermann, the spokesperson of the team in Graz held a professorship for ‘religious individualisation’ at the KFG Erfurt (directed by Jörg Rüpke) from 2008-2013. Further collaboration took place through Peter Scherrer’s group F.E.R.C.AN. (*Fontes Epigraphici Religionum Celtarum Antiquarum*). Stephan Moebius has previously stayed at the Max-Weber-Kolleg as a Junior Professor. In 2014 a series of workshops was introduced that makes it possible to create a joint

research programme, along with a distinctive terminological toolkit, which will be supplemented by individual lectures at each of the partner institutions.

A workshop funded by the DFG in early 2015 has already produced important preliminary research, established networks and given rise to an initial agreement on a specific set of terminological parameters (Spickermann/Scheuermann 2016). The proposed method of 'virtual' collaboration intended to supplement the 'real' meetings will be tested by means of a video conference in October 2016.

The aforementioned collaboration between the faculty and cooperating researchers in the project from the following disciplines will cover a wide range of *ancient-Mediterranean religious history*: Old Testament (Irmtraud Fischer, Graz); New Testament (Christoph Heil, Graz); Greek History of Religion (Eveline Krummen, Graz); Ancient Medical History and History of Religion (Georgia Petridou, Erfurt); Roman History of Religion (Jörg Rüpke, Erfurt); Early Christianity and Patristics (Markus Vinzent, Erfurt); Early Christianity (Katharina Waldner, Erfurt); Byzantine Orthodoxy (Anneliese Felber, Graz, cooperating).

The following disciplines will contribute to highlighting important competencies in *classical studies*: Ancient Culture (Kai Brodersen, Erfurt); Classical Philology (Ursula Gärtner, Graz, Eveline Krummen, Graz); Classical Archaeology (Peter Scherrer, Graz; Manfred Lehner, Graz, cooperating, Elisabeth Trinkl, Graz, cooperating); Ancient History (Wolfgang Spickermann, Graz; Leif Scheuermann, Graz, cooperating, Sabine Tausend, Graz, cooperating, and Veit Rosenberger, Erfurt, cooperating), Ancient History of Magic (Richard Gordon, Erfurt, cooperating), Antiquity Studies (Klaus Tausend, Graz, cooperating).

The field of *contemporary societies* will be represented by the following disciplines: North American History (Jürgen Martschukat, Erfurt); Sociology (Stephan Moebius, Graz; Katharina Scherke, Graz, cooperating); Social Theory (Hartmut Rosa, Erfurt); Political Sociology (N.N., Erfurt); History of Indian Religions (Martin Fuchs, Erfurt, cooperating); Liturgical Science (Benedikt Kranemann, Erfurt, cooperating); Ethnology (Antje Linkenbach-Fuchs, Erfurt, cooperating); Cultural Sociology (Andreas Pettenkofer, Erfurt, cooperating); Art History (Jutta Vinzent, Erfurt, cooperating).

The added value of the IGDK is to be seen in the fact that the expertise of the researchers involved is fundamentally complementary, especially with regard to the innovative diachronic and synchronic comparison we will establish.

The faculty members of the University of Erfurt are already cooperating within the framework of the Max Weber Centre for Advanced Cultural and Social Studies and the Colloquium for Ancient Cultural and Religious History. Intensive cooperation occurs at regular intervals in the research group 'Religious Individualisation in Historical Perspective' (funded by the DFG), in the research project 'Lived Ancient Religion' (funded by an ERC Advanced Grant), in the

research project 'Dynamics of Ritual Practices in Judaism in Pluralistic Contexts from Antiquity to the Present' (funded by the BMBF) as well as in 'The Sanctuary Project' (funded by the Alexander von Humboldt Foundation). The faculty members of the University of Graz are already cooperating closely within the framework of the doctoral programme on 'Ancient Cultures of the Mediterranean' (AKMe).

## **7. Distinction between the IGDK and a Collaborative Research Centre**

The IGDK is not related to a Collaborative Research Centre (SFB).