

**Religions: Fields of Research, Methods and Perspectives**  
**Krakow, 27-29 October 2014**

**Monday, 27 October 2014**

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| 9.00-10.00 rejestracja   |   |   |
| 10.00 – 10.15 – <b>Welcome</b>   |   |   |
| 10.15-11.45 – <b>Opening panel session (session 1) – Guest Lecture</b><br><b>Scott Atran,</b><br>Chairman: <b>Tomasz Sikora</b>  |   |   |
| 11.45 – 12.00 – coffee break   |   |   |
| 12.00 – 14.00 – Parallel session 2<br><b>Religious Studies and Religions of Asia – Research Perspectives (I)</b><br>Chairman: <b>Raffaele Torella</b><br><b>Małgorzata Sacha</b> , Can we psychoanalyze India?<br><b>Robert Czyżykowski</b> , Mystical experience in Indian Tantric traditions – some methodological remarks<br><b>Manotar Tampubolon</b> , Rethinking the guarantee of freedom of religion: Study of religious freedom of religious minorities in contemporary Indonesia<br><b>Joanna Gruszewska</b> , Religious experience in the Therīgāthā | 12.00 – 13.30 – Parallel session 3<br><b>Teizm, ateizm, sceptycyzm, pluralizm – dylematy filozofii religii (I)</b><br>Chairman: <b>???</b><br><b>Andrzej Gieralowski</b> , Religia i ateizm w filozofii Emmanuela Lévinasa<br><b>Dariusz Łukasiewicz</b> , Filozofia religii jako racjonalizacja zła i cierpienia<br><b>Ireneusz Ziemiński</b> , Dlaczego Bóg czyni zło? O trudnościach teodycei<br><b>Grażyna Lubowicka</b> , „Religijność”, czyli etyczne podstawy rozumienia religii i dialogu międzyreligijnego według Paula Ricoeura | 12.00 – 14.00 – Parallel session 4<br><b>Psychologia religii (I)</b><br>Chairman: <b>Paweł Socha</b><br><b>Stanisław Radoń</b> , Neurofenomenologia jako epistemologicznie akceptowalna droga dotarcia do rzeczywistości duchowej w kontekście badań nad uważnością<br><b>Marek Dolewka</b> , Cisza jako technika deprywacji sensorycznej prowadząca do uzyskania doświadczenia religijnego<br><b>Zofia Grudzińska</b> , Religijne sposoby radzenia sobie i ich skuteczność, religijne źródła dobrostanu oraz religia jako źródło problemów w narracjach Polaków zamieszkujących w kraju i na emigracji |
| 14.00 – 15.00 – Lunch break  |   |   |
| 15.00-16.30 – Parallel session 5<br><b>Epigenetic, Neurocognitive and Historical Aspects of Religious Rituals and Visions (I)</b><br>Chairman: <b>Scott Atran</b>  | 15.00 – 16.30 – Parallel session 6<br><b>Wielość społecznych wymiarów religii. Jednostka – wspólnota – instytucja (I)</b><br>Chairman: <b>Małgorzata Zawila</b>   | 15.00 – 16.30 – Parallel session 7<br><b>Psychologia religii (II)</b><br>Chairman: <b>Halina Grzymała-Moszczyńska</b><br><b>Paweł Socha</b> , The psychological study of doubt  |

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| <p><b>Eva Kundtová Klocová</b>, Why the position matters: kneeling down, looking up<br/> <b>Aleš Chalupa</b>, Bodily Positions in Mithraic Initiations: Authority, Hierarchy, and Human Physiology in Religious Rituals<br/> <b>Tomas Hampejs</b>, The situational construction of religious belief between mental representation, skill, affordance and behavior: the role-played pretended religion as a case for utilization of ecological approaches to cognition</p>                             | <p><b>Małgorzata Grzywacz</b>, Miejsce religii w środowiskach neonazistowskich we współczesnej Republice Federalnej Niemiec<br/> <b>Piotr Stawiński</b>, Religia i media w USA. Od Wielkiego Przebudzenia do Kościoła elektronicznego<br/> <b>Larysa Michalska</b>, Zabawa, trening, czy „coś więcej”? Duchowość z klubu fitness</p>   | <p>and atheism<br/> <b>Anna-Konstanze Schroeder</b>, Psychology of Religion as a complementary approach within the Study of Religion. The case of Religious Conversion<br/> <b>Adam Anczyk</b>, Psychology of Religion Within Religious Studies: A Methodological Challenge</p>  |
| <p>15.00 – 16.30 – Parallel session 8<br/> <b>Religia i prawo</b><br/> Chairman: ???<br/> <b>Sławomir Cebula</b>, Prawo polskie wobec problemu sekt<br/> <b>Agata S. Nalborczyk</b>, Status prawny polskich muzułmańskich związków wyznaniowych jako wynik historii obecności islamu w Polsce i jego wpływ na funkcjonowanie polskiej mniejszości muzułmańskiej<br/> <b>Elżbieta Przybył-Sadowska</b>, Dyskusje wokół konkordatów między Stolicą Apostolską a Rzeczpospolitą Polską – 1925 i 1993</p> |  |  |
| <p>16.30 – 17.00 – coffee break</p>   |  |  |
| <p>17.00 – 18.30 – Parallel session 9<br/> <b>Many Social Dimensions of Religion. Individual – Community – Institution (I)</b><br/> Chairman: <b>Aleš Chalupa</b><br/> <b>Konrad Talmont-Kaminski</b>, Social function of religion in the light of contemporary evolutionary theory<br/> <b>Maciej Potz</b>, Religion and power: A political science framework for analysis of religious</p>  | <p>17.00 – 18.30 – Parallel session 10<br/> <b>Religious Studies and Religions of Asia – Research Perspectives (II)</b><br/> Chairman: <b>Małgorzata Sacha</b><br/> <b>Marzenna Czerniak-Drożdżowicz</b>, Rituals of the Tantric traditions of South India – the text (canon, rule) versus the practice<br/> <b>Cezary Galewicz</b>, Who is who in a Hindu temple by the river</p> | <p>17.00 – 18.30 – Parallel session 11<br/> <b>Religia i język (I)</b><br/> Chairman: ???<br/> <b>Marcin Składanowski</b>, W czyje imię? Problem inkluzywnego języka religijnego na przykładzie kontrowersji związanych z chrztem w amerykańskich Wspólnotach protestanckich<br/> <b>Kamila Pawełczyk –Dura</b>, Powojenna metafora „bogostalina” w świetle „Żurnalu Moskowskiej</p> |

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| phenomena<br><b>Dominika Motak</b> , Connecting religion and the social: Georg Simmel's unrecognized contribution to the foundations of classical sociology | <b>Anna Nitecka</b> , Post mortem rituals in the Kashmiri monistic Śaivism | Patriarchii"<br><b>Jakub Sadowski</b> , Ewangelia w służbie rewolucji. Semiotyczne mechanizmy mediacji światopoglądowej w kulturze totalitarnej |
| 19.30 - Reception –“Convivium” Pub in Collegium Novum (main building of Jagiellonian University, Gołębia Street 24)   |  |   |

## Tuesday, 28 October 2014

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| 9.30 - 11.00 – <b>Panel session (session 12) - Guest Lecture</b><br><b>Armin Geertz</b> , A Biocultural Approach to Extreme Religious Rituals<br>Chairman: <b>Andrzej Szyjewski</b>  |  |  |
| 11.00 – 11.30 – coffee break   |  |  |
| 11.30 – 13.00 – Parallel session 13<br><b>Global Christianity: Changes and Challenges (I)</b><br>Chairman: <b>Marcin Rzepka</b><br><b>Piotr Czarnecki</b> , Contemporary controversies over heresies of the 11th century<br><b>Sándor Földvári</b> , Pope Saint John Paul II as a Diplomat and His role in Developing the Intercultural Communication<br><b>Elena Ryygas</b> , Russian Orthodox Church: adopting Soviet symbols and creating Post-Soviet era myths | 11.30 – 13.00 – Parallel session 14<br><b>Epigenetic, Neurocognitive and Historical Aspects of Religious Rituals and Visions (II)</b><br>Chairman: <b>Tomasz Sikora</b><br><b>Radek Kundt</b> , <b>P. Reddish</b> , <b>Eva Kundtová Klocová</b> , <b>D. Xygalatas</b> , Highly Arousing Rituals in Laboratory Settings: Effects of Excitation on Helping Behaviour<br><b>Mariusz Zalewski</b> , Altered states of consciousness and trans / possession disorder - neurobiology and diagnosis<br><b>Denis Kozhevnikov</b> , The lateralization of brain function and the meditative practices: findings based on electroencephalographic techniques | 11.30 – 13.00 – Parallel session 15<br><b>Religious Studies and Religions of Asia – Research Perspectives (III)</b><br>Chairman: <b>Robert Czyżykowski</b><br><b>Joanna Waclawek</b> , Nie-religia w Jogjakarcie (Jawa Centralna). Historia, problemy i wyzwania kejawen<br><b>Olga Nowicka</b> , „Miarą ofiary jest człowiek”: Antropometria w wedyjskim rytuale ofiarniczym śrauta<br><b>Inga Koralewska</b> , Obraz kobiety w buddyźmie Diamentowej Drogi Linii Karma Kagyu |
| 13.00 – 14.00 – Lunch break  |  |  |
| 14.00-15.30 – Parallel session 16<br><b>Religions in the Middle East: Confrontation and Cooperation</b><br>Chairman: <b>Stanisław Grodź</b>  | 14.00-15.30 – Parallel session 17<br><b>Theism, Atheism, Scepticism, Pluralism – Dilemmas of Philosophy of Religion (II)</b><br>Chairman: <b>Dariusz Łukasiewicz</b>   | 14.00-15.30 – Parallel session 18<br><b>Wieloaspektowość badań nad mitem</b><br>Chairman: <b>Jakub Sadowski</b><br><b>Ewa Kwiatkowska</b> , Obraz mityczny w świetle   |

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| <p><b>Friederike Schmidt</b>, Borders on the Inside – Polemics as a Means of Defining the Self and the Other in Intrareligious Affairs<br/> <b>Marcin Grodzki</b>, Badania nad historyczno-doktrynalną genezą islamu - Bruno Bonnet-Eymard i francuska szkoła sceptycyzmu naukowego<br/> <b>Marcin Rzepka</b>, Faith and loyalty. Believers, converts and apostates in the post-revolutionary Iran</p>   | <p><b>Tomasz Niezgoda</b>, Politics as Forgotten Dimension of Phenomenology of Religion<br/> <b>Dawid Rogacz</b>, Pluralism of forms of religious pluralism<br/> <b>Konrad Szocik</b>, The critique of moral optimism of the New Atheism</p>  | <p>koncepcji pamięci kulturowej<br/> <b>Magdalena Krysińska-Katuzna</b>, Mityczny obraz świata a prawo<br/> <b>Andrzej Szyjewski</b>, Mit i rytuał w kontekście australijskich ceremonii ognia</p>   |
| <p>15.30 – 15.45 – coffee break</p>  |   |  |
| <p>15.45 – 17.15 – Parallel session 19<br/> <b>Many Social Dimensions of Religion. Individual – Community – Institution (II)</b><br/> Chairman: <b>???</b><br/> <b>Małgorzata Zawila</b>, The memory of the others' cemeteries. The Polish stories on former German cemeteries in Lower Silesia<br/> <b>Pavel Horák</b>, Changes in Neopaganism: On Hidden Christian Tendencies in Contemporary Neopaganism<br/> <b>Emőke Horváth</b>, The Relation of the Church and State in Cuba in the 1960s</p> | <p>15.45 – 17.15 – Parallel session 20<br/> <b>Global Christianity: Changes and Challenges (II)</b><br/> Chairman: <b>Marcin Rzepka</b><br/> <b>Stanisław Grodź</b>, African Christianity – a tainted version of a 'noble/pure religion'?<br/> <b>Anna Niedźwiedź</b>, "Global religion" in local contexts: Catholicism lived in contemporary Ghana<br/> <b>Tess Joss</b>, The curious case of Christianity in India... Where "dogs and trees have the Holy Spirit"</p> | <p>15.45 – 17.15 - Parallel session 21<br/> <b>Theism, Atheism, Scepticism, Pluralism – Dilemmas of Philosophy of Religion (III)</b><br/> Chairman: <b>Ireneusz Ziemiński</b><br/> <b>Katarzyna Krawerenda-Wajda</b>, The Case of the Contemporary Disciple and the Disciple at Second Hand - Past, Faith and Reason<br/> <b>Sonia Kamińska</b>, Two types of philosophy of mind and personal immortality in Franz Brentano<br/> <b>Michał Jędrzejek</b>, God is dead, but the hope is still alive – Ernst Bloch's "Atheism in Christianity"</p> |
| <p>17.15 – 17.30 – coffee break</p>  |   |  |
| <p>17.30 – 19.00 – <b>Panel session (session 22) - Guest Lecture</b><br/> <b>Raffaele Torella</b>, Purity and impurity in Tantric Śaivism<br/> Chairman: <b>Marzenna Czerniak-Drożdżowicz</b></p>  |   |  |

## Wednesday, 29 October 2014

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| <p>9.00 – 11.00 – <b>Zwiedzanie Wawelu</b></p> |  |  |
| <p>11.30 - 13.30- Parallel session 23</p>      | <p>11.30 - 13.00 – Parallel session 24</p> | <p>11.30 - 13.00 – Parallel session 25</p> |

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| <p><b>Epigenetic, Neurocognitive and Historical Aspects of Religious Rituals and Visions (III)</b><br/> Chairman: <b>???</b><br/> <b>František Novotný, Lenka Brichová, Olga Čejková, Vojtěch Kaše</b>, Why Maternal Matters among Gods? Four Case Studies from the Western Religious Traditions<br/> <b>Jakub Cigan</b>, Be(a)ware of their gods: Effects of cross-religious contextual primes on prosocial behavior among Mauritian Catholics<br/> <b>Tomáš Glomb</b>, Isis on the Boat: Constructing the Network of the Cult of Isis in the Ancient Mediterranean and the Possibilities of Agent Based Modeling<br/> <b>Tomasz Sikora</b>, Cognitive value of hallucinations</p> | <p><b>Psychology of religion (III)</b><br/> Chairman: <b>Adam Anczyk</b><br/> <b>Jarostaw Moeglich</b>, Sources of Meaning and Meaning in Life Questionnaire: a comparison between the Polish and the German sample<br/> <b>Tatiana Malevich, Ksenia Kolkunova</b>, "Being spiritual" and "being religious" as labels for the self-evaluation in Russia<br/> <b>Karolina Prochownik, Paulo Sousa</b>, Religion and moral domain/s: perspectives, problems and prospects</p> | <p><b>Many Aspects of Research on Myth (I)</b><br/> Chairman: <b>???</b><br/> <b>Ilona Błocian</b>, Philosophical and psychological aspects in Jung's conception of myth – its qualities and limits.<br/> <b>Mariusz Dobkowski</b>, Was religious Manichaeism narrative a mythical narrative? Some remarks on this subject in perspective of Andrzej Wierciński's definition of myth<br/> <b>Michał Spurgiasz</b>, Youkai – between the demons and angels. The structure of supernatural beings in traditional Japanese folklore</p>                                       |
| <p>13.30 – 14.30 – Lunch break</p>  |   |  |
| <p>14.30 – 16.00 – Parallel session 26<br/> <b>Global Christianity: Changes and Challenges (III)</b><br/> Chairman: <b>Stanisław Grodź</b><br/> <b>Roman Poplavsky</b>, Pentecostals in Russia: searching for identity<br/> <b>Vera Kliueva</b>, «I want my people (the Khanty) to come to the Lord»: missionary work of Pentecostal churches among Indigenous Minorities of Russia<br/> <b>Natalia Zawiejska</b>, Evangelical churches in Angola. Between local and transnational</p>  | <p>14.30 – 16.00 – Parallel session 27<br/> <b>Many Aspects of Research on Myth (II)</b><br/> Chairman: <b>Andrzej Szyjewski</b><br/> <b>Mateusz Dąsal</b>, Polythetic approach to the definition of religion - perspectives and weaknesses<br/> <b>Katarzyna Filutowska</b>, Myth and mythological consciousness as a basis of narrative and narrative identity<br/> <b>Katarzyna Bajka</b>, Tyranny of the serial – seriality and oral aspects of modern media</p>        | <p>14.00 – 16.00 – Parallel session 28<br/> <b>Religion and Language</b><br/> Chairman: <b>Jakub Sadowski</b><br/> <b>Aleksander Gomola</b>, LAITY ARE SHEEP - conceptual blend and its selected interpretations in the Christian discourse<br/> <b>Matylda Ciołkosz</b>, The Linguistic Structure of the Iyengar Yoga Āsana Practice<br/> <b>Anna Oczo</b>, Łacińskie dziedzictwo w tradycji prawosławnej – rozwój rumuńskiej terminologii religijnej<br/> <b>Antonina Kozyrska</b>, "Głosem narodu przemawia Bóg!". Retoryka religijna w "eurorewolucji" na Ukrainie</p> |
| <p>14.30 – 16.00 – Parallel session 29<br/> <b>Kościoty I wyznania w Polsce – historia i współczesność (II)</b></p>   |   |  |

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| <p>Chairman: <b>Elżbieta Przybył-Sadowska</b><br/> <b>Maciej Strutyński</b>, Rozwój tradycyjistycznych środowisk katolickich w Polsce<br/> <b>Wojciech Włoch</b>, Protestantkie ruchy pentekostalne we współczesnej Polsce<br/> <b>Zuzanna Szczerbanowska</b>, Wykorzystanie medium Internetu przez ruch skupiony wokół księdza Piotra Natanka</p> |  |  |
| <p>16.00 – 16.15 – coffee break</p>  |  |  |
| <p>16.15 – 17.45 – <b>Panel session (session 30) - Guest Lecture</b><br/> <b>Halina Grzymała Moszczyńska</b>, Friends or foes: New methods and new methodologies in the Scientific Study of Religion<br/> Chairman: <b>Marcin Rzepka</b></p>   |  |  |