



NOSTER

Nederlandse Onderzoekschool voor Theologie en Religiewetenschap
Netherlands School for Advanced Studies in Theology and Religion

Landgoed de Horst
Driebergen-Rijsenburg

NOSTER Spring Conference
15 & 16 April 2019

Conference Handbook

Programme NOSTER Spring Conference 2019

Welcome to the NOSTER Spring Conference, the highlight of the NOSTER academic year. In this conference handbook, you will find the extended program for the conference, abstracts of the presentations and further practical information.

We are looking forward to welcome you at Landgoed de Horst in Driebergen-Rijsenburg and we wish you a very productive and inspiring conference.

Prof. dr. Heleen Murre-van den Berg (director)

Marco Derks MPhil (executive secretary)

Jorien Copier MA (curriculum coordinator)

Nina Pennock BA (secretary)

Conference Programme

Monday 15 April 2019		Building: Landhuis
9:30 – 10:00	Arrival, check-in, coffee and tea	Lobby
10:00 – 10:15	Welcome and introduction of the programme	Room 1
10:15 – 11:15	Presentations of advanced research (first round)	Room 2-4
11:30 – 12:30	Presentations of advanced research (second round)	Room 2-4
12:30 – 13:30	Lunch	Restaurant
13:45 – 14:15	Presentations of ReMA research	Room 2-4
14:30 – 15:00	Presentations of recently started or intermediate PhD research (first round)	Room 2-4
15:15 – 17:15	Plenary lecture by prof. dr. Ellen van Wolde (RU) ! Preparatory reading can be found on the NOSTER website: noster.org/curriculum/sc19 !	Room 1
17:15 – 18:00	Drinks	Bar
18:00 – 20:00	Diner	Restaurant
20:00 – 21:30	Evening programme (NL)	Room 1

Tuesday 16 April 2019		Building: Landhuis
08:00 – 09:00	Breakfast	Restaurant
09:00 – 09:30	Presentations of recently started PhD research (second round)	Room 2-4
09:45 – 10:45	Presentations of advanced research (third round)	Room 1-4
11:00 – 13:00	Workshop I How to overcome a writer's block?	Room 2
	Workshop II Balancing work and private life	Room 3
	Workshop III Opiniestukken schrijven over je promotieonderzoek (NL)	Room 4
	Workshop IV Verdedigen van je proefschrift (NL)	Room 1
13:00 – 13:15	Plenary closing	Room 1
13:15 – 14:15	Lunch	Restaurant

Presentation overview

In presentations of advanced research, a PhD candidate presents a (draft) chapter or article from their dissertation. Please decide which presentation of advanced research you want to attend in every round and read these texts in advance. The texts are available at the NOSTER website: <http://noster.org/curriculum/sc19>. You need to be logged in to your personal account to be able to access the texts.

For attending presentations of recently started, intermediate and ReMA research, you don't need to prepare.

Presenters, if you want to use a PowerPoint presentation (or the like), we kindly ask you to bring your own laptop.

Time	Presenter	Title	Respondent	Location	Abstract
Monday 15 April 2019					
10:15 – 11:15	Anke Liefbroer (VU)	Spiritual talk: Dealing with differences in chaplain-patient interactions	dr. Wim Smeets (RU)	Room 2	p.12
10:15 – 11:15	Peter Gorter (VU)	Internationaal calvinisme of ieder voor zich? De relaties tussen Nederlandse gereformeerde vluchtelingen in Duitsland en andere gereformeerden (1555-1600) <i>(NB This presentation is in Dutch!)</i>	prof. dr. Wim Moehn (PThU)	Room 3	p.12
10:15 – 11:15	Deborah de Koning (TiU/TSHD)	The Rama-Ravana war over Lanka: to be continued?	n/a	Room 4	p.21
11:30 – 12:30	Martijn Stoutjesdijk (TiU/TST)	The Beginning of a Slave's Life	dr. Matthijs den Dulk (RU)	Room 2	p.14
11:30 – 12:30	Nanousckha Wamelink (UvA)	Medieval ways to test saintly fasting: a performance-theory approach	prof. dr. Peter Nissen (RU)	Room 3	p.14
11:30 – 12:00	Chigemezi Nnadozi Wogu (VU)	Conservatism, Competition and Cooperation: Seventh-day Adventists in Nigeria and Social-Cultural Change	n/a (intermediate research)	Room 4	p.15
12:00 - 12:30	Gijsbert van Apeldoorn (TUK)	Social polarization between the οἱ οὐ φωτός and the οἱ λουτοὶ in 1 Thessalonians 5:1-11	n/a (intermediate research)	Room 4	p.13

13:45 – 14:15	Jip Lensink (UU)	A Material Approach on the Moluccan Church in Deventer: A Dynamic, Ethnic and Cultural Experience of Believing	n/a (ReMA research)	Room 2	p.16
13:45 – 14:15	Shannon Witlox (UU)	“Love thy Neighbor as thyself” The influence religion in a hostile environment on the identity formation of Jewish Settlers.	n/a (ReMA research)	Room 3	p.17
13:45 – 14:15	Tim Bouwhuis (UU)	Towards an intertextual Eden: Canonical interpretation, Genesis 2-3 and the challenge of Gnosticism	n/a (ReMA research)	Room 4	p.17
14:30 – 15:00	Niels den Toom (PThU)	How can we know the dancer from the dance?	n/a (intermediate research)	Room 2	p.18
14:30 – 15:00	Thandi Soko-de Jong (PThU)	Belief in a Liminal State of Health: A Christological Review of <i>In the Name of Jesus! Healing in the Age of HIV</i>	n/a (intermediate research)	Room 3	p.19
14:30 – 15:00	Sakina Loukili (Meertens)	The streetfighter and the philosopher. The rise of ‘Muslim’ parties DENK and NIDA in the Netherlands	n/a (recently started research)	Room 4	p.19

N.B. Presenters, if you want to use a PowerPoint presentation (or the like), we kindly ask you to bring your own laptop.

Time	Presenter	Title	Respondent	Location	Abstract
Tuesday 16 April 2019					
09:00 – 09:30	Martine Oldhoff (PThU)	The substantial soul in theology reconsidered	n/a (intermediate research)	Room 2	p.22
09:00 – 09:30	Ruben van Wingerden (TiU/TST)	Martyrdom and Metaphor: A Semiotic Perspective on Early Christian Cross-bearing Traditions	n/a (recently started research)	Room 3	p.22
09:00 – 09:30	Theo Zijderveld (VU)	The Personal Branding of Religious Leaders	n/a (intermediate research)	Room 4	p.23
09:45 – 10:45	Gerard van Es (UU)	Faith in fiction: comfort in the New Atheist Novel	prof. dr. Marcel Barnard (PThU)	Room 3	p.23
09:45 – 10:45	Frederique Demeijer (VU)	Zes generaties leden van het Apostolisch Genootschap in de veranderende sociale en religieuze context van Nederland in de twintigste eeuw (<i>NB This presentation is in Dutch!</i>)	dr. Katja Rakow (UU)	Room 4	p.24
09:45 – 10:45	Jelle Wiering (RUG)	Gender and Sexuality in Dutch sex educations	dr. Willemijn Krebbex (UvA)	Room 1	p.25
09:45 – 10:45	Jonathan Pater (TiU/TST)	Banquet Parables in Early Christian and Jewish Sources	dr. Ronit Nikolsky (RUG)	Room 2	p.20

N.B. Presenters, if you want to use a PowerPoint presentation (or the like), we kindly ask you to bring your own laptop.

15:15-17:15 Plenary Lecture by prof. Ellen van Wolde (RU)

“The Value of Cognitive Approaches for Theology and Religious Studies”

Over the last decades, cognitive approaches have permeated the various subfields of our fields. In this lecture, Ellen van Wolde will explain the value of cognitive approaches for herself as a biblical scholar, but also for other scholars in theology and religious studies. In cognitive approaches, a word's meaning is identified with cognition or mental processing, including both sensory and motor experience, as well as a speaker's conception of the social, cultural and linguistic context. Van Wolde observed that concepts and terminology for examining the *interaction* of textual and historical complexes were lacking. That is why she developed a method of analysis to investigate interactions among words and texts in the Hebrew Bible, material and nonmaterial culture, and comparative textual and historical contexts. This method of analysis is based on detailed studies of specific relationships among data of diverse origins, using language as the essential device that links and permits expression. This method can be called a *cognitive relational approach*. In her lecture, Van Wolde will show what this method entails, how she has developed it, how she uses it in her research and how it can be of value for other scholars in theology and religious studies.

Required preparatory reading:

Wolde, E. van (2009). Mental Processing or Cognition. In Ellen van Wolde, *Reframing Biblical Studies: When Language and Text meet Culture, Cognition, and Context* (pp. 22-50). Winona Lake: Eisenbrauns.

The text is available at the NOSTER website:

<http://noster.org/curriculum/sc19>.

You need to be logged in to your personal account to be able to access the texts.

20:00-21:30 Evening Programme: *Reli-jacht (NL)*

Wat weet jij van religieuze verhalen en van de dieren die hierin voorkomen? Tijdens het avondprogramma gaan we op ludieke wijze op jacht naar dieren in de religie, en komen we ze met beeld, muziek, spel en verhalen op het spoor. Dit jaar geen 'rat race' om het snelste team, maar wel een avond waarin we elkaar via verschillende spelonderdelen beter hopen te leren te kennen.

Het avondprogramma wordt verzorgd door de Juniorenraad.

What is your knowledge of religious stories and the role of animals in them? During the evening programme, we will be hunting animals in religion, tracing them through images, music, games and stories. This year no 'rat race' to become the fastest team, but still an evening with various games through which get to know one another some more.

The evening programme is organised by the Junior Council. Although the programme is in Dutch, we will all make sure that those who don't speak Dutch have a nice evening as well.

Workshops and participants

If your name is underlined, we unfortunately had to place you in the workshop of your second choice, based on your date of registration.

Tuesday 16 April 11:00 – 13:00			Location
Balancing work and private life Dr. Anna Tijsseling Preparation: you will receive a separate email with an assignment.			Room 3
Femke Siebesma-Mannens (VU)	Marianne Kuipers (TiU/TST)	Thandi Soko-de Jong (PThU)	Elza Kuijk (VU)
Chigemezi Nnadozie Wogu (VU)	Elizaveta Shishlakova (UU)	Deborah de Koning (TiU/TSHD)	Theo Zijderveld (VU)
Tabitha Moyo (ETF)	Lieke Schrijvers (UU)	Béracha Meijer (UU)	
How to overcome a 'writer's block'? Dr. Griet Coupé			Room 2
Frederique Demeijer (VU)	Niels Hoogendoorn (UU)	Aleksi Hämäläinen (UU)	Fokke Wouda (TiU/TST)
Shannon Witlox (UU)	Henk Vogel (PThU)	Nanouschka Wamelink-van Dijk (UvA)	Tineke Noort (TUA)
Jonathan Pater (TiU/TST)	Jeroen Jans (RU)	Anne Siebesma (RU)	
Opiniestukken schrijven over je promotieonderzoek (NL) Monic Slingerland (<i>Trouw</i>)			Room 4
Niels den Toom (PThU)	Tim Bouwhuis (UU)	Ruben van Wingerden (TiU/TST)	Jurijn de Vos (RU)
Clemens van den Berg (UU)	Jip Lensink (UU)		
Verdedigen van je proefschrift (NL) Dr. Mariecke van den Berg (UU) en prof. dr. Anne-Marie Korte (UU)			Room 1

Voorbereiding: De tekst die je hebt opgestuurd voor je 'advanced presentatie' zal voor deze workshop worden gebruikt.			
Peter Gorter (VU)	Martijn Stoutjesdijk (TiU/TST)	Martine Oldhoff (PThU)	Jelle Wiering (RUG)
Anke Liefbroer (VU)	Gerard van Es (UU)	Marco Derks (UU)	

Book of Abstracts

10:15 – 11:15	Anke Liefbroer (VU)	Respondent:	Dr. Wim Smeets (RU)
Spiritual talk: Dealing with differences in chaplain-patient interactions			
<p>In the last decades, the religious landscape in Western societies has diversified, and caregivers increasingly care for patients and clients with a religious, spiritual, or nonreligious/spiritual (R/S) orientation that differs from their own. This raises questions about how differences in R/S perspectives between patients and caregivers are dealt with in professional healthcare encounters when discussing or talking about spiritual and existential themes. Our paper aims to describe how spiritual caregivers deal with such differences in individual conversations with patients from a variety of R/S orientations. Based on an analysis of audio records of 34 chaplain-patient interactions, strategies are identified that are used by chaplains to negotiate R/S differences between them and the patient, and the implications of these strategies for dealing with differences in individual encounters are discussed.</p>			
10:15 – 11:15	Peter Gorter (VU)	Respondent:	Prof. dr. Wim Moehn (PThU)
Internationaal calvinisme of ieder voor zich? De relaties tussen Nederlandse gereformeerde vluchtelingen in Duitsland en andere gereformeerden (1555-1600)			
<p>In de tweede helft van de zestiende eeuw migreerden tienduizenden Nederlandse gereformeerden naar Engeland en Duitsland. Deze migranten verlieten huis en haard als gevolg van oorlogsgeweld, slechte economische omstandigheden en religieuze vervolging. Mijn onderzoek richt zich op de gereformeerde migranten die naar de Duitse rijkssteden Keulen, Aken en Frankfurt trokken. In deze Katholieke en Lutherse rijkssteden organiseerden zij gereformeerde gemeenten. In mijn proefschrift beschrijf ik de religieuze identiteiten van deze migrantengemeenten. In mijn eerste hoofdstukken analyseer ik de organisatie, tuchthandhaving, en de omgang met rituelen van deze gereformeerde groepen. In dit hoofdstuk analyseer ik per stad (Frankfurt, Keulen, Aken) de relaties die de Nederlandse gereformeerde migranten met andere gereformeerden, zowel binnen als buiten de stadsmuren, aangingen. Uit de bestudering van de relaties die de Nederlandse migranten aangingen</p>			

met Waalse (Franstalige) of Duitse gereformeerde gemeenten binnen de stadsmuren, blijkt dat, in het geval van Frankfurt en Keulen, er jarenlange conflicten bestonden tussen deze taalgroepen. Ik argumenteer dat de verklaring van het bestaan van de veelvoudige onderlinge conflicten allereerst moet worden gezocht in het feit dat de Nederlandse gemeenten in Keulen en Frankfurt afsplitsingen waren van de Waalse of Duitse gemeente. In Aken gebeurde precies het tegenovergestelde. De Nederlandse migranten in Aken gaven hun zelf opgerichte gemeente rond 1579 op en sloten zich aan bij de Duitse gemeente waardoor zij hun onafhankelijkheid verloren. Uit de analyse van de relaties die Nederlandse migranten in Keulen, Frankfurt en Aken met gereformeerden buiten de stadsmuren aangingen, blijkt dat de Nederlandse migranten zich sterk hechtten aan de relaties met Waalse en Duitse gereformeerden. Dit blijkt ook uit het verzet van de Nederlandse migranten tegen de organisatie van uitsluitend Nederlandstalige synoden. De bestudering van de relaties die de Nederlandse gereformeerden in Keulen, Frankfurt en Aken aangingen met andere gereformeerden laat zien dat de religieuze identiteiten van de Nederlandse migrantengemeenten niet los kunnen worden gezien van gereformeerde gemeenten binnen en buiten de stadsmuren.

10:15 – 10:45	Gijsbert van Appeldoorn (TUK)		
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Social polarization between the υιοὶ φωτός and the οἱ λουτοὶ in 1 Thessalonians 5:1-11

I would like to present a paragraph of my research on the use of light and darkness for the formation of group identity in the New Testament. This section deals with the question to whom οἱ λουτοὶ refers in 1 Thessalonians 5:6. According to Paul, these people are not children of light, but children of darkness; they sleep and are drunk. Paul uses stereotypes and metaphors to describe the οἱ λουτοὶ. What does Paul mean by these stereotypes and metaphors and what does he want to achieve with them in the social context of the Thessalonians?

I analyze 1 Thessalonians 5:1-11 using instruments from the Social Identity Approach the impact of the use of light and darkness on the social context of the Thessalonians and the purpose of the Apostle Paul with the use of contrast light and darkness.

An exciting question is whether Paul with οἱ λοιποὶ means all non-Christians or a particular branch of Christianity. Does this text have a polarizing effect and how can it be appreciated? However, I am not expressing an opinion on the appreciation of polarization. I try to make the polarizing effect transparent.

11:30 – 12:30	Martijn Stoutjesdijk (TiU/TST)	Respondent:	Dr. Matthijs den Dulk (RU)
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The Beginning of a Slave’s Life (Chapter 4)

In this chapter of my dissertation on Early Christian and Early Rabbinic slavery parables we will focus on the way the beginning of a slave’s life is portrayed in the parables. We will see how the terminology of bills, prices, remission of debts and ransoms permeates our parables. At the same time it will be made clear in this chapter how these economical terms parallel a very animated theological discourse on the status of man vis-à-vis god. In the first section we give a brief overview on the sources of slaves in antiquity, ranging from adoption to war. In the second section we discuss, with the help of a number of parables, the formal features of the sale of slaves, like delivery terms and bills. In the third section we focus on one particular source of slaves: debts. In this section a Christian and a rabbinic parable will be compared in detail. In the fourth and last section a hitherto unexplored rabbinic parable from Sifre Numbers demands a detailed study. We think that this parable will be of much help in understanding the Pauline language of slavery in the New Testament. In our conclusion a brief summary of findings will be given, together with the presentation of a Bildfeld.

11:30 – 12:30	Nanouschka Wamelink (UvA)	Respondent:	Prof. dr. Peter Nissen (RU)
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Medieval ways to test saintly fasting: a performance-theory approach

In the later Middle Ages dozens of women were known for their strict fasting. Because it was believed that these women subsisted on nothing (or almost nothing) but the Eucharistic Sacrament, their contemporaries often came to see them as living saints. This living sainthood is a status which has to be assigned to someone by others based on certain behavior. At the same time, abstaining from food is essentially a not-doing and is therefore sparsely visible to others. Thus, fasting seems a peculiar activity to recognize someone’s sanctity. In my research project *Fasting in the public eye: medieval ideas about saintly self-starvation and spectatorship* I analyze the interaction between late

medieval female saints and their public. To arrive at a better understanding of these dynamics, I examine how – according to the hagiographical narratives – fasting was dramatized in front of others and how hagiographers thus communicated an idea of fasting as a marker of sainthood to their readership. In my dissertation, I distinguish three kinds of ‘performances’ through which saintly women reportedly showed their fasting to others, i.e. by not eating during mealtimes, by giving (their own) food away, and by undergoing tests to prove their strict food abstinence.

In this paper, I discuss the testing practices through which claims of food abstinence were either verified or discredited. More specifically, I focus on the ways in which other people function in these narrated performances as participants and spectators. For this endeavor, I use Erving Goffman’s distinction between ‘front region’ (where a performance is given and where a public is present) and ‘back region’ (where the performers can prepare the performance or relax from it) to analyze what was purportedly presented to, and hidden from, a public during the tests. I also use Goffman’s concept of ‘teams’, i.e. “a set of individuals whose intimate cooperation is required if a given projected definition of the situation is to be maintained” to analyze who cooperated with the saint to present her fasting as authentic in front of those who aimed to test her.

11:30 – 12:30	Chigemezi Nnadozi Wogu (VU)		
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Conservatism, Competition and Cooperation: Seventh-day Adventists in Nigeria and Social-Cultural Change

In as much as religion is seen as an agent of socio-cultural change, in this paper, I will focus on the internal dynamics of denominational change within a particular type of Christianity: Seventh-day Adventists. Drawing on a long-term engagement with Adventists in Nigeria combined with seven weeks of fieldwork in Ilishan-Remo, the following will highlight how worship is conceived and practiced in light of social change. When it comes to how worship should be done, my ethnography among Adventists in Nigeria has brought up words like “revival”, “innovation” “preservation” “transformation” and other change related tropes in reaction to the Pentecostalization of mainline and mission churches in Nigeria. Among Adventists, there are those who resist the Nigerian Pentecostal favor in their church practices in a bid to have *continuity* with the

past missionary tradition. These are the conservatives who think Pentecostalism is in competition with Adventism. At the same time, there are those who accept the *change* brought by Pentecostalization. These are the cooperators who surprisingly also compete with Pentecostals for members. The paper demonstrates that these reactions of Adventists in some way or the other contribute to ongoing change in the Nigerian society. For *continuity* through conservatism and *change* through competition and cooperation are complementary forces of social-cultural change.

13:45 – 14:45	Jip Lensink (UU)		
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A Material Approach on the Moluccan Church in Deventer: A Dynamic, Ethnic and Cultural Experience of Believing

This research is about the experience of believing of a second-generation Moluccan community in Deventer, The Netherlands. Their remarkable church building, designed by the famous architect Aldo van Eyck, is the focus of the research. I study the ways in which the architectural forms of the *maranatha* church express the experience of believing of its Moluccan, Christian community. The research is embedded in a material religion framework and takes an anthropological perspective: participant observation and interviewing are the main methods. In order to give insight in the relation between the experience of believing and the experience of the church building, several elements are touched upon: the (religious) Dutch-Moluccan history, the vision of the architect Aldo van Eyck, the design of the *maranatha* church and four aspects that delineate the expression of the architecture of the church. It is concluded that the *maranatha* church expresses a dynamic, ethnic and cultural experience of believing. For the second-generation community it is important that the church is Moluccan and that it is recognized as such. The church is the place where they meet the other members of the community who have the same background, to share their religion and to sing religious songs in Malay together. This is a dynamic experience of believing, because experiences and religious practices change over time and through generations in interaction with the interrelation between past and current (religious) contexts, which influences the changing expressions of the *maranatha* church. Hereby the whole historical context of the Moluccan community is intrinsic to these configurations of experiences of believing.

13:45 – 14:45	Shannon Witlox (UU)		
<p>“Love thy Neighbor as thyself”: The influence religion in a hostile environment on the identity formation of Jewish Settlers</p>			
<p>Within the Palestinian-Israeli conflict, religion is an undeniable factor, more importantly, it is used and re-used in order to ascertain claims, rights and superiority, while at the same time functioning as a coping mechanism in turbulent times when facing hostility and violence. This research goes into the ways in which social identity formation of Jewish Settlers of the Gush Emunim movement in the West-Bank is influenced by the encounter between their hostile environment and their religious identities. The hostile environment is marked by two-sided violence, unequal power-relations and political and religious radicalism on both sides. Due to the political and secular character of the conflict and of the Zionist movement, violence is often put aside as political, causing the religious dimension to disappear into the background. By taking another approach, this research focusses on the power of religion in the lives of these settlers, and the ways in which religion influences their lifeworld and the ways in which hostility and violence is dealt with on a daily basis.</p> <p>This research takes an anthropological/ethnographic approach to analysing the interplay between religion and hostility in the processed of identity formation of Jewish settlers, and will be based on a period of fieldwork in the West-Bank Settlements of the Gush-Etzion district, known for its high concentration of American-Jewish settlers. This research takes as a point of departure the complex combination of the American-Jewish identity, characterized by an American mentality towards power and the use of military power in the Middle East, and the settler identity, characterized by the religious Zionism of Rav Kook. Previous studies show the relation between biblical texts and actions on the ground, in this research this approach will be expanded into a study of the rootedness of the biblical interpretations along the lines of Kookism, religious Zionism, and messianism within the social identities of these settlers</p>			
13:45 – 14:45	Tim Bouwhuis (UU)		
<p>Towards an intertextual Eden: Canonical interpretation, Genesis 2-3 and the challenge of Gnosticism</p>			
<p>In this paper, I argue why so-called ‘Gnostic’ texts and textual interpretations deserve more scholarly attention. The paper consists of two parts. First, the terms ‘Gnostic’ and ‘Gnosticism’ will be questioned through the lens of their</p>			

discursive origins and their implicit use in anti-heresy rhetoric of early Christianity. I elaborate on the tight link between this rhetoric and the notion of 'canonical interpretation', that is, the idea that early Christian discourse succeeded in canonizing certain interpretations while discarding others. My pivotal aim here is to explain how narrow understandings of 'Gnostic' may only tend to serve this particular notion of canonical interpretation. In the second part of the paper, then, I draw a critical connection between early Christian canonical interpretation and the modern practice(s) of historical (Biblical) criticism, supporting earlier insights of Karen King (2003) and Susanne Scholz/Caroline Vander Stichele (2014). I subsequently use the work of Ellen van Wolde (1997) to argue, from a hermeneutical point of view, how the exemplary text of Genesis 2-3 raises some interpretative questions that challenge or even defy canonical interpretation, inviting us to re-evaluate our attitude towards 'Gnostic' and other potent non-canonical discourses. It follows, then, that scholarship limited to the Biblical (con)text prevents a more open and inclusive interpretative framework, whereas a broader conception of nearly related texts and interpretations bears the potential to unveil the truth(s) of textual variation itself.

14:30 – 15:00

Niels den Toom (PThU)

How can we know the dancer from the dance?

In the world of chaplaincy a research-informed profession is increasingly pursued. It results in the call on chaplains to be involved with research. A new ideal image of the chaplains arises, that of the researcher-practitioner. This dual role implies certain premises considering the importance of knowledge and research for daily practice. At present, all major Standards of Practice state that a chaplains has to be 'research literate'. But what does it mean? How do researching chaplains combine both roles? And how does research affect the chaplains practice?

The Dutch Case Studies Project (CSP) provides the opportunity to study these questions. Over fifty chaplains participate in so-called research communities of the CPS, using case studies to describe their profession (what do they do, why do they do it and with what results?). My thesis focusses on the contribution of participation in this project to the professionalization of the chaplains. What do they learn from it? Does it affect their practice?

During my presentation, I will focus on the way interviews do (not) provide insight in changed behavior. More specific, I will present some results from the

first course of interviews. What do they enlighten? What questions do they evoke? And what will be an appropriate step for the second course of interviews? I will present my thoughts open for discussion.

14:30 – 15:00	Thandi Soko-de Jong (PThU)		
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Belief in a Liminal State of Health: A Christological Review of *In the Name of Jesus! Healing in the Age of HIV*

The presentation will discuss a recent article in which I examined the Ecumenical HIV and AIDS Initiative in Africa's (EHAIA) publication *In the Name of Jesus! Healing in the Age of HIV* by discussing some of the issues of faith that are at the core of healing in relation to HIV. The EHAIA publication challenges Christian beliefs and faith-healing practices that deter people from adhering to anti-retroviral therapy (ART). However, my article responded by arguing that it does not adequately address the contextual "Jesus as Healer" Christologies that are among the reasons such beliefs and practices remain attractive and popular, even among those who have been adhering to ART for many years. The article argues that treatable but incurable health conditions such as HIV raise questions about what it means to be in the liminal space where one's health is dependent on treatment. It therefore calls for more engagement with Jesus as Healer Christologies alongside activism in this liminal space and suggests that the doctrine of incarnation may provide some helpful ways of addressing some of the theological questions posed by liminality. Material from the article, and from the feedback and discussion at the NOSTER Spring conference, will be used in forming a relevant thesis chapter.

14:30 – 15:00	Sakina Loukili (Meertens)		
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The streetfighter and the philosopher: The rise of 'Muslim' parties DENK and NIDA in the Netherlands

Amid rising populism in Western European countries, European Muslims are increasingly forming their own political parties. In the Netherlands, this development can be witnessed in the rise of parties DENK and NIDA in national- and local politics. DENK is represented in Dutch parliament by three Dutch Muslims of Turkish and Moroccan descent and NIDA has explicitly presented itself as an 'emancipation movement inspired by Islam.' Both parties share the common goal of resisting increasing right-wing populist discourse in Dutch politics and a general backlash against multiculturalism and religious/ethnic

diversity. In addition, social media seems to play a pivotal role in how these parties attract and mobilize supporters, but also in getting their message across on their own terms. There are, however, significant differences in their political style, discourses and strategies: DENK is known for ‘fighting fire with fire’ when targeting the right-wing and anti-Islam Freedom party of Geert Wilders (PVV), while NIDA seems to take a more gentler approach to countering right-wing populism. In the light of my recently started research on Muslim political responses to populism in the Netherlands, I will discuss DENK and NIDA’s emergence, similarities and differences, and how we might understand their rise within the context of societal debates on Dutch national identity and citizenship. I will also discuss how I plan to collect and analyze data from social media, political debates and newspaper articles and reflect on how we might situate these developments in the Dutch political landscape in a West European context.

t.b.a.	Jontahan Pater (TiU/TST)	Respondent:	t.b.a.
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Banquet Parables in Early Christian and Jewish Sources

The parables attributed to Jesus and those found in various Jewish sources often contain very similar imagery. One of these shared images is that of the formal communal meal or banquet. Throughout the ancient Mediterranean world, banquets were an important part of the formation and propagation of social and cultural identity. The form of the Hellenistic banquet and the significance attributed to it, was widely known and imitated in the Roman world. Various groups adopted and adapted the form both in practice and literary creation to propagate their own ideas and identity. The main question of the present research is to what extent the parables use and reflect the broader cultural practice and significance of the banquet as metaphors. The question can be divided in several more specific sub-questions. How is the imagery of the parables related to the *realia* of the banquet and to other literary representations? What other sources have influenced the banquet imagery in the parables? How is the metaphor of the banquet applied in parables? Which applications can be found in the sources and how are these related to each other? Answering these questions will lead to a reconstruction of the metaphorical field of the banquet in ancient Jewish parables. The reconstruction is important to situate a specific parable in a broader

framework, but also to understand the unique narrative dynamics offered by the form of the parable. The present presentation will focus on a chapter from the dissertation on the topic.

t.b.a.	Deborah de Koning (TiU)	Respondent:	t.b.a.
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The Rama-Ravana war over Lanka: to be continued? Ramayana-tourist sites and Ravana’s alleged kingdom as intertwined and competitive imagined landscapes in post-war Sri Lanka

Ramayana-tourism is a branch of special interest tourism developed in post-war Sri Lanka (2009 onwards) mainly to attract Hindu-tourists from India (Spencer 2014, 9). For this, approximately fifty sites in Sri Lanka are ‘rediscovered’, or invented and subsequently marked in the landscape. The sites largely relate to the mythical tale within one of the classic Hindu epics, the *Ramayana*. The summit of the *Ramayana* is a devastating war between Rama and Ravana in Lanka (oftentimes equated with present-day Sri Lanka), a war provoked by the abduction of Rama’s wife Sita by Ravana. Concomitant to the development of *Ramayana*-tourism an increased interest in king Ravana among Sinhalese-Buddhists can be noticed. Part of the process of what I have coined *Ravanisation* – the revitalization of Ravana among Sinhalese-Buddhists in post-war Sri Lanka (De Koning, 2018) – is the imagining of Sri Lanka as Ravana’s ancient kingdom. In this paper I will first introduce the development of *Ramayana*-tourism in Sri Lanka and present a selection of *Ramayana*-sites, based on my fieldwork research conducted in 2016. Then I will introduce the concept ‘imagined landscape’ (Eck 2012). With this conceptual tool I will point out the intertwining of *Ramayana*-tourist sites and the imagining of Sri Lanka as Ravana’s ancient kingdom. However, certain sites of these semi-overlapping imagined landscapes became focal points for Hindus where other sites became important for Sinhalese-Buddhists. So this paper aims to show how the development of *Ramayana*-tourism has been conducive for and intertwined with the imagining of Sri Lanka as Ravana’s ancient kingdom but also how the development of *Ramayana*-tourism in Sri Lanka (where the majority religion is Buddhism) became contested. *Ramayana*-tourism and *Ravanisation* have thus produced imagined landscapes in Sri Lanka that are semi-parallel and competitive at the same time.

09:00 – 09:30	Martine Oldhoff (PThU)		
The substantial soul in theology reconsidered			
<p>Western academic theologians have been highly critical of the substantial soul, a dualist understanding of human nature. Notwithstanding, contemporary philosophers of mind with Christian commitments have defended numerous varieties of substance dualism in response to materialist or physicalist understandings of the human person. These dualist positions are rarely taken into account by systematic theologians when rejecting a substantial soul. I provide two philosophical arguments for a dualist understanding of human nature. Subsequently, I briefly indicate why these philosophical concerns are relevant to a systematic theological reflection on human beings in relation to God.</p>			
09:00 – 09:30	Ruben van Wingerden (TiU/TST)		
Martyrdom and Metaphor: A Semiotic Perspective on Early Christian Cross-bearing Traditions			
<p>In early Christianity, the call for “cross-bearing” was interpreted in radically different terms, from the martyrological to the figurative and allegorical. Cross-bearing is articulated clearly both by Jesus himself (Mark 8:34; Matt 10:38, 16:24; Luke 9:23, 14:27) as well as in the narratives of Jesus’ trial and crucifixion (Mark 15:21; Mat 27:32; Luke 23:26; John 19:17). Surprisingly, how the divergent interpretations of these traditions are formed and how they are legitimised is poorly understood. Thus, key insight is missing into the dynamics of religious identity formation, including religious extremism and its self-legitimation. This project investigates what happens between text and interpreter in the production of the literal and figurative interpretations of the paradigmatic “cross-bearing” traditions in the New Testament and early Christianity up to the fourth century, in which the notions of “cross bearing” and crucifixion became mixed up. Textual interpretation is like walking through the woods, and interpreters of “cross-bearing” turned up in many different places. Eco’s model of the cooperative reader (1979) provides a helpful tool for understanding the interpretative choices made by the interpreter, and when applied to early Christian “cross-bearing” traditions, the factors leading to radical or more metaphorical interpretations become clear. Such insight into</p>			

the formation of religious interpretations is especially relevant in an age of religious radicalism.

09:00 – 09:30

Theo Zijderveld (VU)

The Personal Branding of Religious Leaders

This research describes the relationship between the personal branding of religious leaders on Instagram and the construction of religious authority. Many religious and spiritual leaders use social media like Instagram in order to position and promote themselves and their causes. Positioning and differentiating are part of a branding process. Religious organizations use the techniques of branding, and their leaders have often become personifications of their religious communities or spiritual movements. The Instagram accounts of the Dalai Lama, Deepak Chopra, Brian Houston (Hillsong) and Pope Francis will serve as case studies. These leaders have to compete in a spiritual marketplace, online as well as offline. Religious leaders need not only to convince their audience of their views, but they have to appeal to their experiences and sensations using self-styling, performance, and the use of audiovisual electronic media.

09:45 – 10:45

Gerard van Es (UU)

Respondent:

Prof. dr. Marcel Bernard (PThU)

Faith in fiction: comfort in the New Atheist Novel

My thesis combines religious and literary studies. My starting point is *The New Atheist Novel: Fiction, Philosophy and Polemic after 9/11*, published in 2010 by two literary scholars, Arthur Bradley and Andrew Tate. They explored how New Atheist ideas found their way into the work of contemporary novelists such as Ian McEwan and Salman Rushdie and branded some of their novels as 'New Atheist Novels'. New Atheism can be seen as a contemporary form of atheism, which not only problematizes theism but also considers religion as a dangerous force leading to violence and divisions. In my research I focus on these New Atheist Novels and compare them with the novels of two Dutch authors, Anna Enquist and Hafid Bouazza, who seem to hold comparable atheist views. Focus point of my research is the question how fictional characters in these novels are able to form atheist constructions of meaning when confronted with loss and death. To explore the constructions of meaning in these literary text I use the insights of ethical criticism developed by Martha Nussbaum and the rhetorical definition of narratives, developed by James Phelan. As an example of my

approach, I present part of chapter four dealing with two novels of Ian McEwan. In this chapter I focus on *Saturday* (2005), which is the real after 9/11 novel, full of dread of loss and death, and *The Children Act* (2014), a novel about the conflict between religion and science in the shadow of death. On the basis of these novels as well as the others I have analysed, I come to the conclusion that characters in these novels can cope with loss and death and find secular constructions of meaning in the consoling presence of friends and family, in poetry and writing, in music and music making, and in memory, all of which seemed to have an uplifting and perhaps even a transcendent power. I argue that these forms of consolation are not just relevant for atheist but also for religious atheists and post-theists.

09:45 – 10:45	Frederique Demeijer (VU)	Respondent:	Dr. Katja Rakow (UU)
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Six generations of members of the Apostolic Society in the changing social and religious context of the Netherlands in the twentieth century

My PhD research looks at the oral histories of six social generations of members of the Apostolic Society (het Apostolisch Genootschap) – a contemporary Dutch religious community consisting of approximately 15,000 members. The purpose of this qualitative study is firstly to acquire more knowledge on how (historical) developments of the Apostolic Society in the twentieth century were experienced by its members. I hereby focus on their individual religious experiences. Secondly, I aim to gain a better understanding of change processes within a religious community.

Using generational theory of the Dutch sociologist Becker, six social generations of members of the Apostolic Society have been interviewed to investigate to what extent the apostolic religion has been decisive for their identity and how they experience religion nowadays. In total 27 interviews have been conducted: almost 70 hours of audio material, which accounts for 1278 transcribed pages (or 536,937 words). These transcripts have all been coded in Atlas.ti and henceforth analysed. During my presentation I will present some of my findings and share how I am grappling to make sense of all this data.

09:45 – 10:45	Jelle Wiering (RUG)	Respondent:	Dr. Willemijn Krebbex (UvA)
Gender and Sexuality in Dutch sex educations (Chapter 2)			
<p>This chapter explores interpretations of sexuality and gender communicated in Dutch sex educations. Drawing on my fieldwork among sexual health organizations in the Netherlands, it illustrates how sex educations implicitly articulate understandings of sexuality as a topic primarily to be contemplated by heterosexual women. Heterosexual women are implicitly suggested to be responsible for conceptualizing and maintaining the boundaries and rightful procedures of sex, whereas heterosexual men are expected to ‘just’ perform. Moreover, the fact that sex educations are primarily taught by women further bolsters this gendered portrayal of sex. Dutch High school students are mostly taught by female sex educators, who then teach about sexual issues and features that particularly pertain to women’s bodies. Students are for example taught how women’s bodies are to be kept safe from male violence, how heterosexual women are to avoid pain during sex, and how women’s menstrual cycles work. Additionally, this chapter illustrates how female teachers frequently integrate their own socially-informed views on sex in their teachings, implying that sex educations might be more relatable for girls than for boys. I have observed on several occasions that boys took the sexuality educations they were taught to conflict with the kind of masculinity they themselves sought to pursue. This discrepancy, I suggest, not only has to do with the content of the lessons, but also pertains to a teacher’s embodiment, and her/his appropriation of language. In conclusion, this chapter argues that the implicit representation of sex as something which protocols are to be conceptualized and safeguarded by heterosexual women reinscribes problematic associations of men with the public, and women with the private. A possible solution to this impasse, this chapter suggests, would be to have more men engaged in both the development and teachings of sex educations.</p>			

Practical information

The NOSTER Spring Conference will take place at Landgoed de Horst in building “Landhuis” (number 1 on the map on the backside).

By public transport

From railway station Driebergen-Zeist, take Bus 50 in the direction of Veenendaal or Wageningen and get off at bus stop Akkerweg (10-12 minutes). You are now at the entrance ‘Hoofdstraat’ (see ‘Ingang Hoofdstraat’ on the left side or the map on the backside of this programme booklet).

By car

Coming from Utrecht

A12 direction Arnhem, exit 20 (Driebergen/Zeist), at the end of the exit turn right and stay on N225. At the end of the built-up area, take the third exit on the roundabout (direction Austerlitz). After 200 meters you will find the driveway of Landgoed de Horst on your right.

Coming from Arnhem

A12 direction Utrecht, exit 20 (Driebergen/Zeist), at the end of the exit turn right and stay on N225. At the end of the built-up area, take the third exit on the roundabout (direction Austerlitz). After 200 meters you will find the driveway of Landgoed de Horst on your right.

Contact information

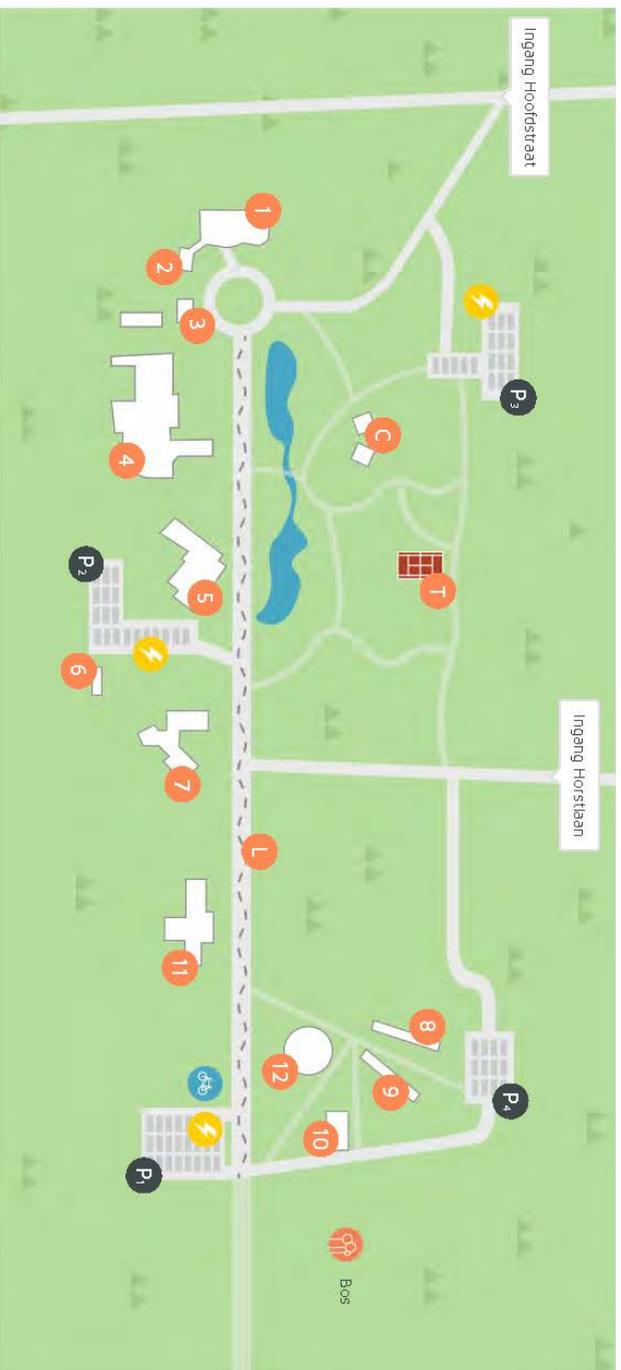
If you have any questions preceding the conference, please don't hesitate to contact the NOSTER office at noster@ru.nl.

Telephone numbers for (urgent) matters during the conference:

Nina Pennock: 06 36 31 20 21

Jorien Copier: 06 15 87 41 67

Marco Derks: 06 14 30 22 22



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