

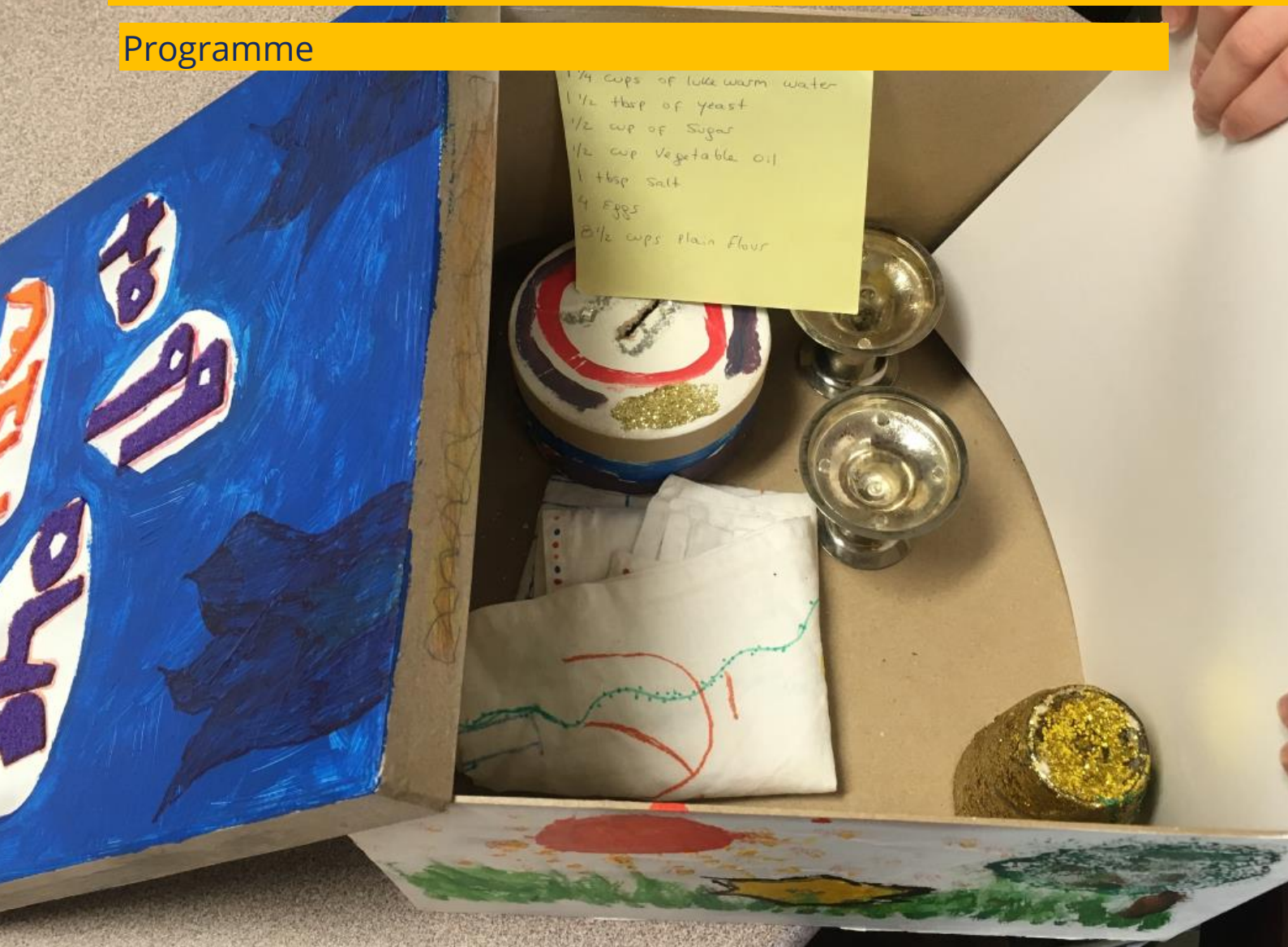
The Cambridge Interfaith Programme

Catalysing inter-religious inquiry since 2002

Materiality and the future of inter-religious encounters

7-8 September 2023

Programme



Hosted by the Cambridge Interfaith Programme

Faculty of Divinity | 25 West Road Cambridge CB3 8BS

team@interfaith.cam.ac.uk | @CamInterfaith

Header image: Faculty of Divinity building, Sir Cam for the © University of Cambridge. Feature image: A box of objects. © Anastasia Badder.

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Schedule

Day 1 Thursday 7 September

13:00 Arrivals and registration

13:15 **Welcome**

Opening remarks: Anastasia Badder (Cambridge) & Lea Taragin-Zeller (Hebrew University of Jerusalem)

13:30 **KEYNOTE:** Birgit Meyer, University of Utrecht

Towards a Materiality of Inter-religious Encounter

14:15 Break

14:30 Panel 1: **Media** | chaired by Samuel Everett

Fatma Sagir, Institut für Kulturanthropologie & Europäische Ethnologie, Albert-Ludwigs-Universität, Freiburg

“I’m not Muslim but . . .”: Inter-religious encounters and materiality in digital culture

Ayala Fader, Fordham University

Illiberal Jewish-Christian Material Alliances

Emanuelle Degli Esposti, Cambridge

Hijabs, hoodies, and hashtags: the commodification of Shi’a Muslim identity in Britain

16:00 Break

16:30 Panel 2: **Ecologies** | chaired by Esra Özyürek

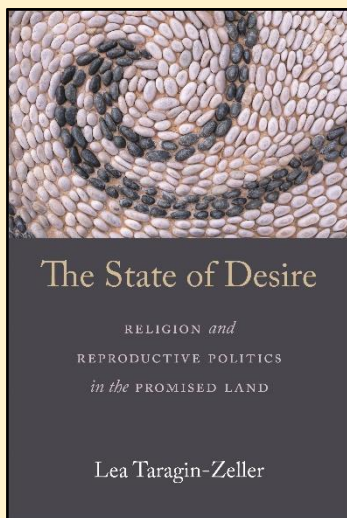
Hanane Benadi, London School of Economics & Political Science

Balancing hope and fear: Muslim and Christian Responses to Climate Catastrophe in Egypt

Anastasia Badder, Cambridge

Creating ‘value’: Water, efficiency, and lived religious realities in a research-practice partnership

17:45 **Book launch: The State of Desire: Religion and**
 —19:00 **Reproductive Politics in the Promised Land** (2023, NYU)



Featuring author Lea Taragin-Zeller (HUJI), with reflections from Ayala Fader (Fordham) & Esra Özyürek (Cambridge). Members of the public are welcome to register for and attend this event. It is sponsored by New York University Press. Light refreshments will be provided & copies of the book will be available for purchase at the special price of £20 (RRP 23.99).

It is also possible to pre-order & pay for a copy to collect at this event: <https://square.link/u/zX6xtwTO>

19:30 **Conference dinner** (speakers only): **Lucy Cavendish College**, Lady Margaret Road, Cambridge, CB3 0BU.

Day 2 Friday 8 September

09:30 Panel 3: **Senses and Sound** | chaired by Ayala Fader
 Vlad Naumescu, Central European University
'Silence is the message': cultivating community in a Christian ashram
 Erica Weiss, Tel Aviv University
Aesthetics, kinaesthetics, and taste in different Israeli-Palestinian peace initiatives
 Samuel Everett, University of Southampton
Curating commonality: Northern African Jewish and Muslim migration and intercultural heritage, from northern Africa to France

11:00 Break

11:30 Panel 4: **Space** | chaired by Yulia Egorova
Safet HadžiMuhamedović, Cambridge
Recovering In-Other landscape: materiality and religious proximity in the Bosnian highlands
Jeremy Walton, University of Rijeka
On interreligious sites of conflictual memory: lessons from Ayasofya and Klis

12:30 Lunch

13:30 Panel 5: **Bodies & the State** | chaired by Lea Taragin-Zeller
Ben Kasstan, London School of Hygiene & Tropical Medicine
Orthodox fraternities? Religion, rights and relationships in 'modern Britain'
Lindsay Simmonds, London School of Economics & Political Science
Reflections from a 'third space': 'Politics is what happens around bodies'

14:30 Break

15:00 Panel 6: **Time** | chaired by Birgit Meyer
Yulia Egorova, Durham University
Time, materiality and interfaith in UK-based solidarity work
Emily Hanscam, Linnaeus University
Social archaeology, orthodoxy & Roman frontiers: excavations at Halmyris, Romania

16:00 Break

16:15 **Closing roundtable** | chaired by the convenors
Research strategy, future events, and publications

Full programme, 31.08.23.

Practical information

Venue

The Faculty of Divinity (pictured) is one of several University buildings located on the Sidgwick Site, between West Road and Sidgwick Avenue.



Conference sessions will be in the **Lightfoot Room** on the First Floor, and we will use the **Selwyn Room** (Ground Floor) for lunch and breaktimes.

The book launch will be on the Lower Ground Floor.

Toilets are situated on the Ground Floor, close to the main entrance. There are also accessible toilets on the other floors. A lift serves all spaces.

Videography

To assist two speakers unable to join us in Cambridge, we will be using an OwlCam during the event. This captures sound and video from the conference venue, allowing them to audit papers remotely. Some sessions may also be recorded. Recordings are not for publication but may be used to assist with post-event reporting.

Catering

A buffet lunch and daytime refreshments will be provided on site at the Faculty of Divinity. Known dietary requirements have been shared with the caterers.

Local alternatives

The interactive map (see next page) includes an option to display **cafes**. There are a few in nearby colleges and Faculty buildings. These are normally accessible for university visitors during opening hours and offer more specialist coffee, etc.

The Servery at **Selwyn College** offers breakfast (arrive by 08:30), hot lunches (arrive by 13:00) and evening meals (arrive by 18:30). It is normally possible to [view the Servery menu for upcoming days](#) online. Cash and/or card payments are accepted.

Travel to Cambridge

There are two railway stations in Cambridge. We recommend Cambridge station rather than Cambridge North, as it has better transport connections for this event.

If travelling through central London, there are direct trains to Cambridge from **London Kings Cross** (Great Northern, Thameslink), **London Liverpool Street** (Thameslink, Greater Anglia) and other Thameslink stations. Some train tickets permit travel on just one company's trains so check restrictions before boarding.

The optimum transfer from **London Luton** airport may be via coach rather than train.

Travel within Cambridge

On foot | The Faculty is about 15 minutes' from central Cambridge, and 35–40 minutes' walk from Cambridge train station. (View [route map via Google](#).)

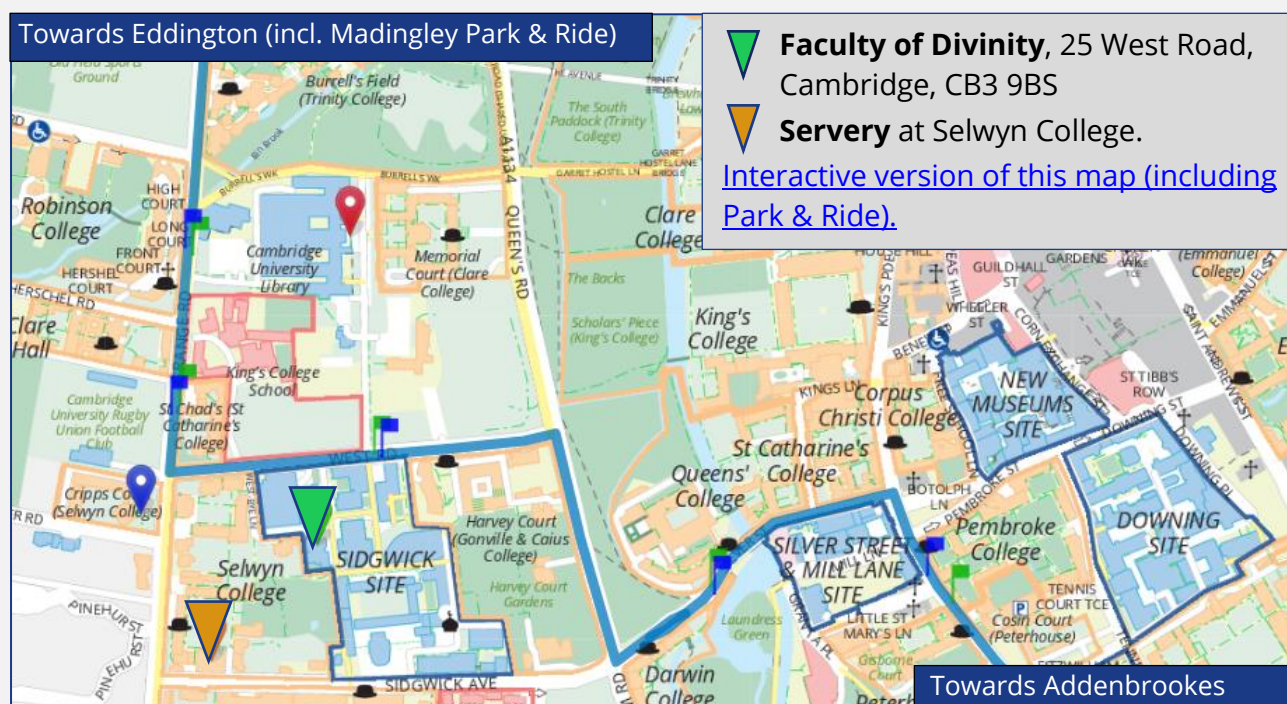
By bus | From Cambridge train station, go to Stand 8 and catch the Universal (U) service (destination: Eddington). The bus runs every 15 to 20 minutes. Travel eight stops (11–15 minutes) and disembark at the “University Library” stop. The Faculty is a minute’s walk from this point.

Return by the equivalent route (destination: Addenbrookes). A single costs £2.30. A day rover ticket is £3. Both can be purchased from the driver with cash or contactless card.

By car | Driving in central Cambridge is not recommended. There are several Park & Ride options, including **Madingley Park & Ride** (nr Eddington) on the U bus route.

On street parking is available nearby for a maximum of 4 hours.

Map of locations (with Universal bus route)



Abstracts

(Alphabetically, by speaker.)

Anastasia Badder, University of Cambridge

Creating ‘value’: Water, efficiency, and lived religious realities in a research-practice partnership

Abstract: This paper will reflect on the early stages of a research-practice partnership centered on understanding how religious communities in Cambridge use and think about water with the goal of identifying opportunities for new water-saving practices. The project’s practice partners indicate that a key step towards this goal will be investigating how religious communities value water—with this information, they envision, we can find the right ‘hook’ to convince communities of the importance of and draw them into habitual sustainable practices. The researchers’ role in this process is to deduce those values and perform multidirectional acts of translation: translating water from its local enmeshments into a language of efficiency, sustainability and resourcing, and economy, translating community values into ‘hooks’ that can be capitalized on, and translating efficiency and sustainability into locally convincing rhetoric.

Underlying this program are myriad assumptions about how water can be valued and understood in the first place, what water is for, what it does, and human relations to it, who or what is wasteful and what value is lost through water wastage, and who or what is religious and/or ‘cultural’ and the relative importance of religious and/or cultural values in relation to other modes of valuation. Where anthropologies of water tend to emphasize the ways in which the scientific and bureaucratic language dominating sustainability and climate talk is unable to harness the diversity in local value systems, ecological practices, and cosmological visions, I seek to address the ways water and its value are articulated, contested, and made multiple through encounters between bureaucratic ‘stakeholders’ and religious communities.

As the lead researcher on this project and drawing on preliminary interactions with practice partners and religious communities, I explore the ways water is translated and value is created through these encounters, with an eye towards the shifting water assemblages coming in and out of focus in the process.

ARC

Ayala Fader, Fordham University

Illiberal Jewish-Christian Material Alliances

Abstract: Innovative new historical research shows that Jewish orthodoxies have long had shared interests and political projects with illiberal white Christian groups in the postwar United States and earlier in prewar Europe (Binyomini, nd; Stern, nd). Today, quantitative and ethnographic research show that illiberal Jewish-Christian political alliances are increasingly common (e.g., Trencher 2020; Fader 2021; Shanes 2020). However, these alliances are not motivated by interfaith agendas, nor do they promote religious tolerance or understanding. Rather, shared political projects are informed by mutually distinctive illiberal religious theologies and ideologies, which translate into traditional ideas about gender and sexuality, reclaiming religion in the public sphere, whiteness, and valorizing the “traditional” family.

This presentation ethnographically examines three different contexts where illiberal Jews and Christians politically align implicitly or explicitly through shared documents and texts on different media. Legal documents, gendered digital postings, and the circulation of popular books show texts mediate shared knowledge between these two illiberal groups, while sometimes obscuring source material. Texts as objects can build political alliances or lead to conflicts, where Jewish law, aesthetics, politics, and culture may come into conflict with those of Christian Americans.

ANC

Ben Kasstan, London School of Hygiene & Tropical Medicine

Orthodox fraternities?

Religion, Rights and Relationships in ‘Modern Britain’

Abstract: This presentation critiques representations of Muslims and Jews in Britain as constituting ‘Orthodox fraternities’ when it comes to equality entitlements. Drawing on ethnographic research, I chart how religious minorities are navigating statutory changes to the teaching of equality and sexuality education and how each ‘Other’ are positioned as allies, but at times obstacles, to conducive outcomes in a public dispute.

By weaving together policy discourse and ethnographic insights, the trope of ‘Orthodox fraternities’ captures how there is political purchase in creating a symmetric comparison between Jewish and

Muslim minorities in ways that are often bound up with the politics of signalling a secular or ‘modern’ state. Indexing both exclusivist (‘Orthodox’) and strategic (‘fraternal’) ties, this framing is offered as a useful tool to critique the construction of collaborations between minorities in the context of ‘multiculturalism.’

ANC

Emanuelle Degli Esposti, University of Cambridge

Hijabs, hoodies, and hashtags:

The commodification of Shi’a Muslim identity in Britain

Abstract: This paper excavates the ways in which Shi’a Muslim subjectivity in Britain has been inscribed into the global capitalist economy through practices of commodification and fetishisation. In particular, I explore the discursive construction of the identity category “British Shi’a” as it has come to be represented through the proliferation of what I call “Shi’a objects”.

Through a focus on the material and symbolic goods and objects that have come to be traded and exchanged in relation to ways of performing Shi’ism in Britain—from styles of hijab, to hoodies and hashtags glorifying Imam Hussain—I outline the ways in which practicing Shi’is in Britain have consciously and unconsciously “bought in” to particular manifestations of British Shi’a subject. In this sense, the British Shi’a subject can come to be understood as a product of contemporary forces of power, globalisation, capitalism, and consumerism in a manner that replicates other kinds of group-based identity formations; as much as it is simultaneously a movement towards minority representation and emancipation within a diverse social context.

The commodification of Shi’a goods and services forms part of a global shift towards the fetishisation of identities, in which religious identities have come to be governed predominantly by the logic of consumer capitalism and identity politics. This shift towards the commodification of religious subjectivity thus has resonances not only for practicing Shi’is in Britain, but also for forms of inter-religious encounter whereby the exchange of religious and cultural objects has come to stand in for theological debate and inter-religious dialogue.

ARC

Emily Hanscam, Linnaeus University

Social archaeology, orthodoxy & Roman frontiers: Excavations at Halmyris, Romania

Abstract: Between 2014 and 2015 I undertook an archaeological ethnography during the annual field school at Halmyris, a Roman fort in the Danube Delta, Romania. The aim was to explore how the social context of Halmyris reflects ongoing national tensions within Romania, how the 27 international students involved in 2014 used the archaeological site as a focal point through which to understand the national space, and how the yearly presence of foreigners affected local culture and identity as related to the site. I examined how each student's experiences on the site impacted their developing perception of self as archaeologists and how it influenced their theoretical understanding of archaeology.

Halmyris hosts an annual Orthodox pilgrimage which compels the students to confront and absorb massive contradictions about Romania involving wealth, poverty, faith, the use of antiquities, and the role of Halmyris. The wider social context of a site is rarely so obvious, and the students spend the rest of their time at Halmyris trying to deal with the tensions they see and the newfound realization that archaeologists cannot control the knowledge they produce.

In 2015 I conducted further ethnographic research on the students who chose to return to Halmyris, examining their understanding of the social and political environment of the site from their more experienced position. The students' engagement and education in rural Romania significantly impacted their understanding of the socio-political nature of archaeology, the production of knowledge about the past, and the relationship between spirituality and scholarly research.

ARC

Erica Weiss, Tel Aviv University

Aesthetics, Kinaesthetics, and Taste in Different Israeli-Palestinian Peace Initiatives

Abstract: I will compare ethnographic research with secular and religious peace initiatives between Israelis and Palestinians. The material, aesthetic, and kinesthetic experiences are extremely

dissimilar, that is they look very different and also the bodily experience of participating in them is very different.

In particular the secular initiatives have an aesthetic ideal of demonstrative simplicity and asceticism, while the religious initiatives, though often on a very limited budget, invest in the decor and aesthetic atmosphere of luxury. I will attempt to offer an explanation for this difference in aesthetic choices in terms of material ideology. Furthermore, I will consider the ways in which these aesthetic distinctions are connected through chains of meaning—from questions of taste, to aesthetic and linguistic ideologies, to understandings of pluralism—in order to consider how different religious (and secular) groups understand the material component of peacemaking and inter-religious coexistence. I suggest that the material and aesthetic side of reconciliation initiatives is often neglected in favor of an exclusive emphasis on dialogue, and as a result “best practices” tend to be limited and biased towards the material ideology of their creators.

ARC

Fatma Sagir, Albert-Ludwigs-Universität Freiburg, Institut für Kulturanthropologie

‘I’m not Muslim but...’: Inter-Religious Encounters and Materiality in Digital Culture

Abstract: Ramadan vlogs, Eid celebratory pictures and videos, food blogging, positioning the Qur’an within an arrangement of designer and luxury items, blogging about halal nail polish, hijab tutorials, relationship advice, sexuality, gender roles, and the female body: these are some of the content Muslim women influencers create and post on social media attracting a plethora of reactions. These themes and topics of everyday life and material cultural practices are accessible in the digital realm for everybody and anybody. Among the reactions from Muslim audiences, we find many comments from non-Muslim users as well. Thus, putting the question of materiality and inter-religious encounters in digital culture at the core of this paper.

What has changed since inter-religious dialogue has left the physical space of sacred buildings such as mosques, synagogues, churches etc., and entered the digital realm? I suggest that digital media practice has put materiality and material cultural practices right in the centre of inter-religious discourse shifting focus from text to practice.

Drawing samples from my Instagram and YouTube case-studies on Muslim women influencers this paper wishes to explore the following questions: Which role does digital culture play in inter-religious encounters? What does materiality in the digital realm mean? How is material culture set in scene, presented, represented and commented on in digital culture? Furthermore, what is the character of the “inter-religious” in digital culture?

ANC

Hanane Benadi, London School of Economics & Political Science

Balancing Hope and Fear: Muslim and Christian Responses to Climate Change Catastrophes in the Middle East

Abstract: In recent decades, scholarship on the social and cultural dimensions of climate change has proliferated and gained prominence within academic and international policy-making circles. Yet, this scholarship, while salutary and compelling, remains inattentive to the relationship between religion and climate change.

Based on six months of fieldwork with Muslim and Christians in Jordan and Egypt, this paper explores ways of thinking about climate change beyond the terms generated by global scientific and secular discourses. More specifically, it outlines how Muslims and Christians in the Middle East use the concept of positive vulnerability to develop a new structure of feeling through which to make future climate catastrophes conceivable.

Positive vulnerability highlights the long-term effects of climate change while also mobilizing action and solutions to disasters generated by climate change. Positive vulnerability, the paper will argue, create a middle ground between naive hopefulness, which frames climate change as a manageable and transformative crisis, and fatalistic despair which frames it as an inevitable future cycle of violence.

NNC

Jeremy F. Walton, University of Rijeka

On Interreligious Sites of Conflictual Memory: Lessons from Ayasofya and Klis

Abstract: For advocates of interreligious tolerance and dialogue, questions of space and place present both opportunities and

dilemmas. A liberal dispensation of religious plurality construes “shared sacred spaces” as both a means to interreligious tolerance and an end of such tolerance—the ability of distinct religious communities to cohabit a single space is considered to be proof positive of the triumph of religious diversity. However, the specter of latent intercommunal antagonism that spatial proximity might provoke haunts this optimistic vision of interreligious tolerance *in situ*.

In this presentation, I reinject questions of collective memory into the discussion of “antagonistic tolerance” (Hayden et. al. 2019) by considering two comparable yet contrary sites. In Istanbul’s Grand Ayasofya Mosque (Hagia Sophia), one of the globe’s iconic sacred sites, collective memory of Muslim conquest over Byzantine Christians was central to the contemporary “reconquest” of the space and its redefinition as a mosque, rather than a museum or church. Croatia’s Klis Fortress, which towers above the Dalmatian city of Split, is also a site of memory for Muslim-Christian conflict—the citadel was seized by the Ottomans in the 16th Century, and figures as a crucible for memories of the Croatian irregular Uskok buccaneers. Here, however, a former mosque, built for the Ottoman garrison, was converted into a Catholic church, and remains such today.

In both Ayasofya and Klis, a potent amalgam of religious nationalism and post-imperial collective memories render interreligious tolerance a treacherous project, for parallel yet inverse reasons.

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Lea Taragin-Zeller, Hebrew University of Jerusalem

[Book launch:] The State of Desire:
Religion and Reproductive Politics in the Promised Land

Abstract: Dr Lea Taragin-Zeller introduces a new intimate account of Orthodox family planning amid shifting state policies in Israel. With spoken reflections from Professor Ayala Fader (Fordham) and Professor Esra Özyürek (Cambridge).

In recent years, Israeli state policies have attempted to dissuade Orthodox Jews from creating large families, an objective that flies in the face of traditional practices in their community. As state desires to cultivate a high-income, tech-centered nation come into greater conflict with common Orthodox familial practices, Jewish couples are finding it increasingly difficult to actualize their reproductive aims and communal expectations.

Examining the often devastating effects of Israel's steep cutbacks in child benefits, Taragin-Zeller captures how cracks in religious convictions engender a painful process of re-orientating desires to reproduce amidst shrinking public support, feminism, and new ideals of romance, intimacy and parenting. Paying close attention to ethical dilemmas, the book explores not just pro-ceptive but also contraceptive desires around family formation: when to have children, how many, and at what cost.

NRC

Lindsay Simmonds, Religion and Global Society, LSE

Reflections from a 'third space':
'Politics is what happens around bodies'

Abstract: In Priscyll Avoine's recent paper, 'Insurgent Peace Research: Affects, Friendship and Feminism as Methods' she suggests that, '[p]olitics is what happens around bodies' (2022:7). With this in mind, this paper will reflect on what happens when women from the Israel-Palestine region situated within the ongoing political conflict, encounter one another in a 'third space' through their involvement in peacebuilding.

I will examine the affective impact on the material textures of these encounters, which range from organised institutional events to intimate interpersonal conversations. I argue that the (contested) processes of curation, facilitation and transformation within this space of bodily encounter be specifically attentive to 'hierarchical markers' which, left un-named or un-explored, emerge as performative frictions between participants. The texture (scratchiness, softness) of the relationships (generated, enabled, hampered, disabled) within this 'third space' exposes the complications of the 'situated' body—from a site of (relentless) conflict to a site of (relative) peace, from a state of separation to a state of encounter, from a weariness of permanence to a transient moment in time. Each of these shifts in meanings of embodiment impact explicitly and implicitly on the being in a space where the borders of bodily otherness are disrupted.

ARC

Safet HadžiMuhamedović, University of Cambridge

Recovering In-Other Landscape:

Materiality and Religious Proximity in the Bosnian Highlands

Abstract: Drawing from the reminiscent post-war vocabulary of interfaith proximity in the Dinaric highlands of south-east Bosnia, this paper considers the material entanglements of the nomadic Gurbeti Roma and the settled Christians and Muslims. Based on long-term ethnographic research, it offers a grounded critique of various political (including academic) attempts to erase and deny the Dinaric interfaith tradition.

The paper centres the notion of 'In-Other' as a heuristic to think the material, historical and conceptual engagements productive of 'Internal and Other', 'Integral and Other', or 'Intimate and Other' as dispositions of persons, religious communities, and their shared landscapes. To dismantle the imagined polarity of alterity and sameness, the ethnographic elaboration of In-Other turns to the landscape of past-future that articulates itself in Christian-Muslim-Gurbeti cyclical calendar and its affective and material proximities alienated from the public sphere by the nationalist regime in power since 1990.

The post-war returnees actively employ all available remnants of past lives in their resistance against the occupied present. Where material engagements cannot practically be regained, insistent stories take their place, attempting to evade a full interruption. Through the reconstruction of temples and cemeteries, the revitalisation of rituals and sacred places, and the re-inhabitation of landscape with knowledge of interfaith relations, they embrace well-rehearsed coordinates of religious plurality as a blueprint for its future.

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Sami Everett, University of Cambridge / Southampton

Curating commonality: North African Jewish and Muslim migration and intercultural heritage in France

Abstract: This paper is about the curation of northern African migration and intercultural heritage as it relates on the one hand to migration, empire and religion and on the other the importance of the museum as a site of French socio-cultural discursive pre-eminence. In terms of materiality I focus on the shifting modalities within museological curation and alongside it.

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The action revolves around the trajectories and historiographies of Jewish populations from the Arab-Berber world of the Maghrib, whom some might call Arab Jews or even Islamic Jews. More specifically my focus here is on Algerian Jewish histories and experiences of migration.

I will introduce briefly three recent curatorial modes centred in Paris which is a central urban node of communal and intercommunal northern African historiographical transformation, two of which are institutional and one associational (or grassroots). These are: the IMA (institut du monde arabe, Arab World Institute) exhibition 'Juifs d'Orient' (Jews from the Orient), the Musée nationale de l'histoire et des cultures de l'immigration (palais de la porte dorée, Museum for the History of Immigration) 'Juifs et musulmans de l'empire à l'hexagone' (Jews and Muslims from empire to Hexagone/France) and the Dalâla festival for North African Jewish cultures which ended on a cemetery visit of great Jewish Arabo-Andalusian singers and composers including Reinette l'Oranaise, whose biography and work alongside pianist Mustapha Skandrani I presented on to an intergenerational audience.

ANC

Vlad Naumescu, Central European University

'Silence is the message':
cultivating community in a Christian ashram

Abstract: Sometimes born from a visionary idea, interfaith encounters can take a life of their own, materializing in concrete, lasting forms that continue to inspire such pursuits. That is the case with a series of monastic experiments in post-independence India which pioneered Hindu-Christian dialogue in theological, liturgical and cultural terms. It led, among others, to the foundation of a contemplative ashram that integrates Orthodox ritual with Hindu devotion and Catholic faith into a unique mode of inter-religious communion centred on prayer and contemplation.

While some saw in this project an elitist form of Christian inculturation with limited appeal, we shall focus here on how it became a lived experience, transposed into the monastic space, its aesthetics and practices that shape communal life till this day. This place comes to be inhabited by people of various backgrounds whose ideas and expectations do not necessarily resonate with the

founder's but find ways to commune with each other beyond boundaries of faith.

A?C

Yulia Egorova, Durham University

Time and Materiality in UK-based Interfaith Solidarity Work

Abstract: In this paper, building upon ethnographic fieldwork conducted among members of one initiative of Jewish-Muslim dialogue in the UK, I will discuss how my interlocutors thematize the temporal dimension of anti-minority discrimination and perceive contemporary materialities associated with it.

Using the example of the representations of Jewish heritage in contemporary Lincoln, I will discuss how in engaging the memory of traumatic past events in Jewish history activists of inter-faith dialogue reflect on their current conditions of minoritization and attempt a projection of their communities' lives in the UK in the future. I also borrow insight from the presentist theoretical framework in anthropology of time to highlight the impact that my interlocutors' life histories have had on the way they relate to and conceptualize their own and other minoritized groups' histories and imagine their personal and collective futures on the basis of their experiences in the present.

I will suggest that in these reflections, narratives of positive historical trajectories in the minority experience sit alongside an anticipation of multiple possible futures, some inflected with anxiety about a repetition of difficult pasts, others imbued with a vision connecting the past, the present and the future of minoritized communities into a common presence.

ARC

Convenors

Dr Anastasia Badder | Research Associate, Cambridge Interfaith Programme & Faculty of Divinity, University of Cambridge

Dr Lea Taragin-Zeller | Federmann School of Public Policy and Governance and the Program in Cultural Studies, Hebrew University of Jerusalem

With support from

Professor Esra Özyürek | Sultan Qaboos Professor of Abrahamic Faiths & Shared Values, Academic Director of the Cambridge Interfaith Programme, University of Cambridge

Dr Iona Hine | Communications and Programme Manager, Cambridge Interfaith Programme, University of Cambridge

Queries prior to the event should be addressed to the organisers by email:
cip@divinity.cam.ac.uk

This two-day conference is made possible by the generous support of the Spalding Memorial Educational Trust. The trust was founded by Mr and Mrs H N Spalding in the 1920s to promote a better understanding between the great cultures of the world by encouraging the study of the religious principles on which they are based.

The convenors would like to express their gratitude to the Sultan Qaboos Trust Fund and the Faculty of Divinity for match funding this event, and the Cambridge Interfaith Programme for assistance with organisation and hospitality.

About the Cambridge Interfaith Programme

The Cambridge Interfaith Programme (CIP, est. 2002) is a research and engagement centre in the Faculty of Divinity, working to catalyse and disseminate inter- (and intra-) religious research, with longstanding commitment to partnership working and the public good.

Researching religion at Cambridge?

Based at the University of Cambridge, **Cambridge Interfaith Research Forum** provides a hub for members of the University to exchange scholarship aligned with our goals, and to develop skills relevant to CIP's commitments to outreach and public engagement.

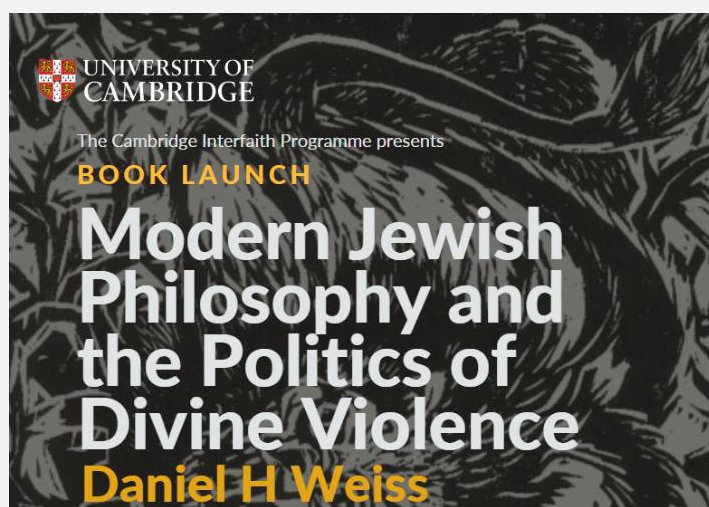
The Forum is interdisciplinary, offering options for networking and collaboration. Members may receive strategic support from the Programme team, as a sounding board for new initiatives, profiling and disseminating information about Members' activities, and highlighting relevant opportunities in and beyond Cambridge.

We also operate a small grant scheme to facilitate new and interdisciplinary activity. All Forum Members are eligible to apply.

www.interfaith.cam.ac.uk/research-forum

CIP also runs an alumni network and regular mailing lists for those interested in our work.

What's next?



Friday 22 September 1400 BST
Cambridge & on livestream

Is commitment to God compatible with modern citizenship? Dr Daniel Weiss takes on this question with philosophers Moses Mendelssohn, Hermann Cohen, Franz Rosenzweig and Walter Benjamin.

More information:
www.interfaith.cam.ac.uk/events

