Record of Papers & Panels

accepted for presentation at the

XXII\textsuperscript{nd} World Congress

of the

International Association

for the History of Religions

University of Otago

23–29 August 2020
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Introduction

Will Sweetman, Congress Director

In preparing this record of papers and panels accepted for the XXIInd World Congress of IAHRL, I have become acutely aware of what we lost with its cancellation. Many, many people have lost far more in this terrible year, putting the cancellation of just another conference in perspective. It is nevertheless our hope that this record of a congress that never met serves to remind us of the value of our very ordinary interactions with colleagues at events such as this. The IAHRL Congresses I have attended—in Durban, Tokyo and Toronto—were formative for my career as a scholar of religion, allowing me to meet in person scholars whose works I had read, and to discover other scholars whose works I went on to read with great benefit. I regret in particular that our students in this part of the world have lost an opportunity that will likely not come again for them.

As I write this, on what would have been the final full day of the Congress, it is obvious that there was no alternative to cancellation. New Zealand’s borders remain all but closed, and it is difficult even for New Zealand citizens to enter the country from overseas. Whether it would have been sensible to have postponed the Congress until 2021, only time will tell. In late February, even as we began to assess applications for travel grants and to think of how we would organise the accepted individual papers into panels for the academic programme we were also beginning to wonder to what extent the coronavirus would affect the Congress. Just a couple of weeks later, on March 10 (one day before the World Health Organisation declared a pandemic), we advised all those on the Congress mailing list to delay making travel plans and promised a further announcement in early April. We also began contingency planning for a much smaller meeting, given that travel to New Zealand from China, Korea and Iran had already been restricted. The worldwide uncertainty about conferences had its first major impact on us when we were informed on March 17 that Dinamics, the professional conference organisers we had engaged to run the Congress, were insolvent. We were fortunate that the owners of Dinamics—Scott and Bea Bellingham—acted with absolute integrity in swiftly returning all the funds they held on behalf of the Congress. Even as, and after, they lost their jobs, the staff at Dinamics—Jade Taylor and Katie Bowden—continued to assist us in many ways. We remain grateful to all of them for their work on our behalf.

By March 26, as New Zealand entered one of the most stringent lockdowns in the world, it was apparent that we could not possibly meet in 2020 and we announced the cancellation of the Congress. We considered the possibility of announcing a postponement for one year, but there were several reasons why we did not. First, and most important, it was already clear to the local
organising committee that our priority in the coming months had to be minimising the disruption to the education of our students. All of the organisers had significant other responsibilities in this respect. It was also clear that the financial landscape of our university, and that of all universities, had profoundly altered. However many delegates we might have expected in 2020, fewer would have been able to travel in 2021. We were also conscious that the IAHR requests its member associations not to hold their own meetings in the year of a congress. Many national and regional associations were not meeting in 2020; to ask them not to meet for a second year would be unfair to those unable to travel to New Zealand. If national and regional associations did meet in 2021, it would inevitably reduce still further the numbers who would be able to come to the Congress.

The IAHR had provided substantial initial financial support for the Congress, for which we were and are grateful. Nevertheless, the IAHR’s “Basic Framework for Running an IAHR World Congress” makes clear that the IAHR cannot be held liable for financial losses. The NZASR has no financial reserves to speak of and we were therefore grateful that the Vice-Chancellor of the University of Otago, Professor Harlene Hayne, and the Pro-Vice-Chancellor for Humanities, Professor Tony Ballantyne, had willingly agreed in 2016 to underwrite the Congress, making it possible for us to accept the IAHR’s offer to host the Congress in 2020. As Congress Director, I did not think we should even request the same financial guarantee for 2021. For all these reasons, we reluctantly decided to cancel, not to postpone, the Otago Congress.

A third option, urged on us by some international colleagues, would have been to have held a virtual Congress. The organising committee took the view that New Zealand’s time zone and limited IT infrastructure meant that we would not have been well-placed to hold a virtual event. My own view is that there are other, and better, means to achieve what virtual conferences can achieve. What they cannot replace is the opportunity to interact with colleagues over several days in a range of contexts, both formal and informal. It was for these reasons that we had also declined the earlier suggestion that we run a virtual congress alongside the face to face meeting, even though we appreciated the concerns of those members of the IAHR who told us New Zealand was too remote, and travel there too expensive, for them to consider attending a congress. (Those of us who are fortunate enough to live and work in New Zealand do not need to be told how far it is from the rest of the world and how much it costs to travel to virtually every other international scholarly meeting!)

Both the financial liability for IAHR Congresses and the value of virtual events deserve further consideration by the various committees of the IAHR and all its member associations. Here is not the place for me to comment further, I mention them only to explain why we chose to cancel and not to postpone or make virtual the 2020 Congress. It remains for me to thank those who helped us to prepare for the Congress and to manage its cancellation.

First, on behalf of the NZASR and the local organising committee, I wish to express our gratitude to the Executive Committee of the IAHR for the confidence they expressed in us, and for the honour they bestowed upon us, by accepting our proposal to host the Congress. In particular, the President of the IAHR, Professor Tim Jensen, and the Acting Secretary General, Professor Satoko Fujiwara, worked tirelessly to support and advise us as we prepared for the Congress. Our association, and our discipline, are extremely fortunate to have leaders of such integrity and with such selfless commitment to the wellbeing of our academic enterprise. We are still more fortunate that both have committed to serving a further term in their roles.

The Treasurer of the IAHR, Dr Philippe Bornet, also worked extremely hard to support our efforts, and provided timely and wise advice throughout. I am personally particularly grateful for his help in the protracted process of ensuring that all those who registered and paid deposits for accommodation or other events at the Congress were refunded in full and, where necessary, compensated as far as possible for shifts in exchange rates.
INTRODUCTION

I am grateful also to our Advisory Committee, chaired by Professor Jensen and Professor Paul Morris, and to all the members of the Organising Committee for their willingness to support us, and for their efforts to advocate for the Congress. Professor Joseph Bulbulia’s advice and advocacy was particularly important and I am grateful for all that he did to help realise the goal of hosting the Congress in New Zealand. I wish also to acknowledge Tuari Potiki, the Director of the Office of Māori Development at the University of Otago, for his advice on aspects of tikanga Māori in relation to the Congress.

We were delighted that seven keynote speakers accepted our invitation to come and address the Congress. We regret that we were not able to hear your addresses and hope that there will be another opportunity to have you speak here. We are very grateful also to those organisations who had undertaken to sponsor keynote speakers: the Database of Religious History, the Japan Federation of Societies for the Study of Religions, the Dhammachai International Research Institute, the Australian Association for the Study of Religion, and the Division of Humanities at the University of Otago.

Most of the hard work in preparing for the Congress fell on the Academic Programme Committee. The co-chairs, Professors Ben Schonthal, John Shaver, and Ann Taves devoted many hours to designing and fine-tuning a process for submissions which would ensure timely blind review of the well over 600 submissions that were received for the Congress. The co-chairs of each of the seven themes for the academic programme dealt promptly and professionally with the submissions in their respective themes. We are grateful also to the wider oversight committee who assisted with advice in difficult cases and where help was required with resubmissions. The names of the members of all the committees will be found below.

We are grateful also to all the members of the New Zealand Association for the Study of Religions for their trust in those of us who lead the bid to host the Congress. Dr Wil Hoverd deserves special thanks for his role in bringing this about. The Executive Committee, and many of the members, of the Australian Association for the Study of Religion were also staunch supporters of our bid and we look forward to continuing close collaboration between our associations.

The organising committee is grateful also to the Business Events team, Tourism New Zealand, for supporting development of the bid, funding the financial feasibility report and the costs of travel in the early stages of planning. Enterprise Dunedin and the Dunedin City Council also assisted greatly in the early stages and in helping to promote the Congress. I am grateful also to Steve Willis, the Chief Operating Officer of the University of Otago, and his team for their advice and support with the financial management of the Congress. All those who received refunds for registration and other fees owe a special debt of gratitude to Quentin Johnson for the work he did—well beyond the requirements of his position—in the days and months following the insolvency of Dinamics.

Finally, we extend our sincere thanks to all those who submitted papers and panels for the Congress. We regret that you did not have the opportunity to present them. It would have been our delight to have welcomed you all to our part of the world, to have shown you how religion is studied here, and not least to have shown off your work to our colleagues in other disciplines in this region.

Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa.

Will Sweetman, Congress Director, Dunedin, August 2020
Acknowledgements
Tim Jensen, IAHR President

As a small association, with limited human and financial resources, hosting the IAHR Congress will be a challenge for the NZASR, but it is one to which we are determined to rise. We have the full and enthusiastic support both of the University of Otago and of the City of Dunedin. We will be able to draw on their considerable resources and experience in hosting major conferences. All of the Religious Studies programs in the country support this bid. Staff at Massey and Canterbury who formerly taught in Religious Studies have also expressed their enthusiasm for being involved. The NZASR has strong relations on many levels with the Australian Association for the Study of Religions, and we have also been promised assistance from the AASR and Departments of Religious Studies in Australia with organisation and fundraising.

The NZASR was affiliated with the IAHR at the XVIIth Congress in Mexico City in 1995. The year 2020 thus marks both a half-century since the NZASR's establishment and the 25th anniversary of our affiliation with the IAHR. We can think of no better way of celebrating both than by hosting the XXIIInd Congress in Aotearoa New Zealand.

Thus, read central parts of a May 17, 2016 formal bid (inserted in a 56-page booklet, Proposal to Host the 22nd Congress of the International Association for the History of Religions) from the NZASR and the University of Otago.

However, initial talks and deliberations started many years before the NZASR, and the University of Otago, filed that formal bid. In Toronto 2010, during the XXth World Congress, I, then IAHR General Secretary, approached Prof. Will Sweetman, trying to encourage him to start talks with his NZASR colleagues about exactly this: filing a bid in the not too distant future to host an IAHR World Congress.

It took some time (it is a major and extremely time consuming task, not only to host a World Congress but also to compose a bid) for Will, in 2013 a ‘junior scholar’, to convince his (senior) colleagues in New Zealand and Otago that it was time for the NZASR to make it possible for the IAHR to consider holding a World Congress in this part of the world: Sydney 1985, after all, was a
long time ago and had been followed by Rome 1993, Mexico City 1995, Durban 2000, Tokyo 2005, 
Toronto 2010, and Erfurt 2015.

While it took a little time for Will Sweetman and his colleagues to reach the conclusion to 
file a bid, once received it took the IAHR Executive Committee almost no time to agree that the 
XXIIInd IAHR World Congress should be hosted by NZASR and the University of Otago. The bid 
was absolutely convincing, and yes: it most certainly was time for New Zealand to host the World 
Congress. It would, moreover, be perfectly in line with the IAHR principle of rotating its world 
congresses around the world, honoring its diverse national and regional membership and high-
lighting and promoting scholarship globally and locally. No matter if the NZASR had hosted an 
IAHR Special Conference at Victoria University in Wellington in December 2002, with the theme 

So, no time to waste, and, consequently, in November 2016, half a year later, during the AAR 
Annual Meeting in San Antonio, I, by then IAHR President, met with John Shaver, who, with Will 
Sweetman, Ben Schonthal, and Joseph Bulbulia would be the key persons in the local organizing 
committee.

Moreover, already in February 2017, the Otago hosts facilitated a site visit, thus making it 
possible for me to take a close look at campus facilities, hotels, transportation, options for excursions 
as well as to meet all the key persons, including the enthusiastic and very supportive Vice-
Chancellor as well as the equally engaged and supportive representatives from the local tourism 
office. I could report back to the EC that the XXIIInd IAHR World Congress in Dunedin hosted 
by the NZASR and the University of Otago would beyond doubt be yet another milestone in the 
history of the IAHR. Both in terms of the continuity and innovation of the academic program and 
in terms of ‘place’: New Zealand and Dunedin was worth while travelling to (I once compared the 
colors of the landscapes to colors I have not seen since I was a young man trying LSD), and be-
sides: it might be a good thing for a lot of IAHR participants travelling to New Zealand to realize 
how far our New Zealand and Australian colleagues have to travel to get to conferences in e.g. 
Europe.

So, everybody, the IAHR Executive Committee and the local organizing committee, with the 
support of the NZASR and all individual NZ scholars as well of the AASR and Australian schol-
ars, got to work immediately. And the work went on, day after day, week after week, month 
after month, year after year. Apart from the daily work conducted from their desks in Otago and 
wherever else they might have been located, Will Sweetman and John Shaver—following 
in the footsteps of Donald Wiebe, Luther Martin, and Ivan Khan (up to Toronto 2010), and Eliz-
abeth Begemann (up to Erfurt 2015)—patiently, day after day, sat in an IAHR World Congress 
booth (thanks to the AAR for facilitating this!) in the not-so-colorful Book Exhibit Hall during the 
AAR meetings in 2017, 2018, 2019, handing out pamphlets and other information about the 
IAHR World Congress in Otago 2020. Moreover, Will Sweetman travelled to several other IAHR 
events and regularly informed the IAHR EC during its annual meetings about the ongoing work.

In Otago, of course, preparations continued on a daily basis with regard to the selection of 
keynote speakers, the website, registration, criteria for partial funding, early bird and later reg-
istration, paper and panel proposals, hotel and other accommodation, excursions, finances, etc. 
With the IAHR daily leadership constantly being involved and informed.

At some point all the various congress committees also came into being, and the academic 
program committee, co-chaired by John Shaver, Ben Schonthal and Ann Taves, the IAHR Deputy 
Secretary General who is normally the one to perform this task on behalf of the IAHR EC, could 
start its hard, complicated and meticulous work vetting paper and panel proposals. And, IAHR 
members all around the globe were busy writing and submitting panel and paper proposals, mak-
ing plans for travel and for special events at the congress etc.
Then came COVID-19. In February 2020, we all immediately realized that this might constitute a severe threat to many countries and to the Otago 2020 World Congress. Though we decided to keep on keeping on, we also decided to keep a close eye on the situation in New Zealand and around the world. Alas: the time came around when we simply had to meet online and take the decision to cancel the XXIIInd IAHR World Congress in Dunedin, Aotearoa New Zealand. Years and years of hard preparatory and promising work thus was frustrated, and to the best of our judgment we could not even ‘just’ postpone it to 2021. For lots of reasons.

Following the cancellation, moreover, the hard work did not stop. On the contrary: Will Sweetman and his Otago colleagues, together with not least the IAHR Treasurer and Secretary General, had to spend a lot of time ‘uninstalling’ everything, including refunding registration fees, dealing with reservations of rooms in hotels, etc., etc.

So: it goes without saying that everybody involved would have preferred that the work performed by all the people mentioned—and a lot of people not mentioned—had resulted in the IAHR XXII World Congress in Dunedin in the last week of August 2020 at the campus of the University of Otago.

As the IAHR President I certainly would have preferred to speak my words of welcome and thanks to the IAHR participants and the hosts and members of various committees gathered at the University of Otago, rather than writing this ‘Preface’ to this record of the Congress.

I certainly would also have loved to take the opportunity to congratulate the NZASR on its 50th anniversary (and its 25th anniversary as an IAHR member association), and to have the World Congress make NZASR and the study of religion in Aotearoa New Zealand (but also the study of religion elsewhere in the region, Australia included) the ‘center of the world’, at least for that one week.

Having made this clear, please allow me to end this kind of welcome with sincere and heartfelt thanks to each and all of the local hosts, Prof. Paul Morris, co-chair of the Advisory Committee included, as well as to the AASR and Australian colleagues who have been in support of the Otago host from day one. Allow me also to extend thanks to the IAHR Acting Secretary General 2017–2020 Prof. Satoko Fujiwara, to the IAHR Treasurer, Prof. Philippe Bornet, and to IAHR Deputy General Secretary, Prof. Ann Taves for their important contributions to the preparation of the planned Congress.

Sincere and heartfelt thanks, of course, are extended to each and every participant in spe, to each and everybody who registered, submitted proposals, made travel plans, dreamed of going to Otago. To each and everybody writing and submitting abstracts, and thus to everybody contributing in this way to this record.

Last but not least, please allow me to extend special thanks to Prof. Sweetman who took this task upon himself already back in 2010 when still a ‘junior scholar’. I know Will is still exhausted, frustrated and deeply disappointed, and I can only wish that this whole process and its not so satisfactory end result has not yet made his hair grey before time, even if he has no doubt grown into a senior scholar since I first met him in Toronto 2010.

Tim Jensen, IAHR President, Copenhagen, September 2020
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Victoria University of Wellington, co-chair  

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University of Otago  University of Otago  University of California at Santa Barbara

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Ute Hüsken
Heidelberg University
Rick Weiss
Victoria University of Wellington

Innovating and Transforming
Carole Cusack
University of Sydney
Steven Sutcliffe
University of Edinburgh

Interpreting and Comparing
Adam Bowles
University of Queensland
Elaine M. Fisher
Stanford University

Locality and Movement
Miranda Johnson
University of Otago
Pamela Klassen
University of Toronto

Measuring and Testing
Joseph Watts
University of Otago
Claire White
California State University, Northridge

Reflecting and Critiquing
Aaron Hughes
University of Rochester
Anja Kirsch
University of Basel

Regulating and Debating
Cassie Adcock
Washington University in St. Louis
Marion Maddox
Macquarie University
## Oversight Committee

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Keynote Addresses
Jerusalem in Cultural Memory among Jews, Christians and Muslims: The Centre Out There
Guy Stroumsa

Guy G. Stroumsa is Martin Buber Professor Emeritus of Comparative Religion, The Hebrew University of Jerusalem and Professor Emeritus of the Study of the Abrahamic Religions, and Emeritus Fellow of Lady Margaret Hall, University of Oxford. He is a Member of the Israel Academy of Sciences and Humanities and holds an honorary doctorate from the University of Zurich. He received the Humboldt Research Award and the Leopold-Lucas Prize, and is a Chevalier de l’Ordre du Mérite.

Author of fifteen books and more than one hundred and forty articles, editor or co-editor of twenty-one books. Among his recent publications: Religions d’Abraham: histoires croisées (Geneva, 2017), The Scriptural Universe of Ancient Christianity (Cambridge, Mass, 2016), The Making of the Abrahamic Religions in Late Antiquity (Oxford, 2015), A New Science: the Discovery of Religion in the Age of Reason (Cambridge, Mass, 2010), and The End of Sacrifice: Religious Transformations of Late Antiquity (Chicago, 2009; paperback 2012; Original French edition, 2005; also Italian, German and Hebrew translations).

God, Emeritus
Vasudha Narayanan

Vasudha Narayanan is Distinguished Professor, Department of Religion, at the University of Florida and a past President of the American Academy of Religion (2001–2002). She was educated at the Universities of Madras and Bombay in India, and at Harvard University. Her fields of interest are the Hindu traditions in India, Cambodia, and America; visual and expressive cultures in the study of the Hindu traditions; and gender issues. She is currently working on Hindu temples and traditions in Cambodia.

She is the author or editor of numerous books and articles, chapters in books, and encyclopedia entries. In addition, she is the associate editor of the six-volume Brill’s Encyclopedia of Hinduism. Her research has been supported by grants and fellowships from several organizations including the Centre for Khmer Studies, the American Council of Learned Societies, the National Endowment for the Humanities, the John Simon Guggenheim Foundation, the American Institute of Indian Studies/Smithsonian, and the Social Science Research Council.

Digital Humanities: Bringing the Peripheries Into the Centre
Edward Slingerland

Edward Slingerland is Distinguished University Scholar and Professor of Asian Studies at the University of British Columbia. His research specialties and teaching interests include Warring States (5th-3rd c. BCE), Chinese thought, religious studies, cognitive linguistics, ethics, and the relationship between the humanities and the natural sciences. His publications include several academic monographs and edited volumes, approximately forty refereed articles in top journals in a wide variety of fields, and a trade book entitled Trying Not to Try: Modern Science, Ancient China and the Power of Spontaneity (Crown, 2014). He is also Director of the Database of Religious History (DRH; religiondatabase.org).
Joan of Arc’s Two Bodies: A Study in Political Anthropology

Winnifred Sullivan

Winnifred F. Sullivan, JD, PhD, University of Chicago, is professor in the department of religious studies, Indiana University Bloomington. She studies the intersection of religion and law in the modern period, particularly the phenomenology of modern religion as it is shaped in its encounter with law. Sullivan is the author of The Impossibility of Religious Freedom (Princeton, 2005), Prison Religion: Faith-based Reform and the Constitution (Princeton, 2009), and A Ministry of Presence: Chaplaincy, Spiritual Care and the Law (2014), co-author of Ekklesia: Three Studies in Church and State (Chicago, 2018), and co-editor of Politics of Religious Freedom (Chicago, 2015).

Prospects for the Study of Religions in the Digital Age: Responding from Asian Perspectives to Evolving Diversity in Digital Scholarship

Masahiro Shimoda

Masahiro Shimoda is a Professor in the Department of Indian Philosophy and Buddhist Studies with a cross appointment of the director of the Digital Humanities Initiative in the Graduate School of Humanities and Sociology, the University of Tokyo.

In his primary research Professor Shimoda has, through methodological reflection and philosophical criticism, striven to elucidate the process of the formation of Buddhist scriptures in ancient India. He has also made a great contribution to creating a new environment for humanities studies in Asia in the digital age, by working to create a large-scale digital platform named SAT, comprising more than a dozen international projects.

He is the president of the Japanese Association of Indian and Buddhist Studies and former president of the Japanese Association for Digital Humanities (2011–2018). He has been in charge of the trans-school program of Digital Humanities at the University of Tokyo since 2012. Shimoda has received seven prizes from differing academies and organizations, one of which is the Highest Decoration of Excellence awarded by the chair of the National Assembly of the Thai Government in 2011.

Porosity and Boundedness: How the Way We Imagine Our Minds Affects the Way We Experience Gods and Spirits

Tanya Marie Luhrmann

Tanya Marie Luhrmann is the Watkins University Professor in the Stanford Anthropology Department. Her work focuses on the edge of experience: on voices, visions, the world of the supernatural and the world of psychosis. She has done ethnography on the streets of Chicago with homeless and psychotic women, and worked with people who hear voices in Chennai, Accra and the South Bay. She has also done fieldwork with evangelical Christians who seek to hear God speak back, with Zoroastrians who set out to create a more mystical faith, and with people who practice magic. She uses a combination of ethnographic and experimental methods to understand the phenomenology of unusual sensory experiences, the way they are shaped by ideas about minds and persons, and what we can learn from this social shaping that can help us to help those whose voices are distressing.

She was elected to the American Academy of Arts and Sciences in 2003 and received a John Guggenheim Fellowship award in 2007. When God Talks Back was named a NYT Notable Book of the Year and a Kirkus Reviews Best Book of the Year.
The Cultural Evolution of Religion: Testing Times

Russell Gray

Russell Gray completed his Ph.D. at the University of Auckland in 1990. He spent four years lecturing at the University of Otago before returning to the School of Psychology at the University of Auckland. He is a Fellow of the Royal Society of New Zealand and has been awarded with several fellowships, as well as the inaugural Mason Durie Medal for his pioneering contributions to social science. He is the Director of the Department of Linguistic and Cultural Evolution at the Max Planck Institute for the Science of Human History in Jena, and holds adjunct positions in the School of Psychology at the University of Auckland and the Department of Philosophy at the Australian National University.

Russell Gray’s research spans the areas of cultural evolution, linguistics, animal cognition, and the philosophy of biology. He helped pioneer the application of computational evolutionary methods to questions about linguistic prehistory and cultural evolution. His core research focuses on questions about the history of languages, cultures and people in Southeast Asia and the Pacific. Together with Simon Greenhill he developed a large lexical database for the languages of this region. They analysed this data using Bayesian phylogenetic methods to test hypotheses about the sequence and timing of the peopling of the Pacific. The results revealed striking patterns of expansion pulses and pauses.

This linguistic work set the stage for his recent research applying ecological and evolutionary methods to questions about the cultural evolution of religion and the development of large-scale stratified societies both in the Pacific and around the globe. This research has found that notions of god vary with ecology, that moralising gods promote the development of social complexity, and in a darker vein, that ritual human sacrifice promotes and sustains the evolution of stratified societies. He has published over 100 journal articles and book chapters including nine papers in Nature and Science.
Panels and Papers
Historicizing and EmbODYing

Organised panels

The Indigenous Religion of the Philippines: Perspectives and Persistence

Rhuda M. Mujal
De La Salle University, Dasmarias
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University of Tasmania
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Universidad Nacional Autónoma de México
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University of Szeged
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University of Otago
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Jones, Holly Miller
University of Otago
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Flinders University

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Kigoshi, Yasushi
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Dash, Shobha Rani
Otani University
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University of Tokyo
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University of Tsukuba
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San Beda University
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Center for Studies on New Religions

Kurihara, Toshie
Soka University
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Baylor University
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Fisker-Nielsen, Anne Mette
Soka University
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European Federation for Freedom of Belief
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Missouri State University
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University of Pennsylvania
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Columbia University
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Lafayette College
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Vietnam Academy of Social Sciences
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Norwegian School of Theology, Religion and Society
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