

The results will be published on the open access database *Religion and Urbanity Online* (<https://doi.org/10.1515/urbrel>). For this, we aim to foster projects of co-authorship evolving from the workshop. Participants are expected to pre-circulate their contribution (max. 3 pages, draft versions are accepted) by June 15th.

### Organisers

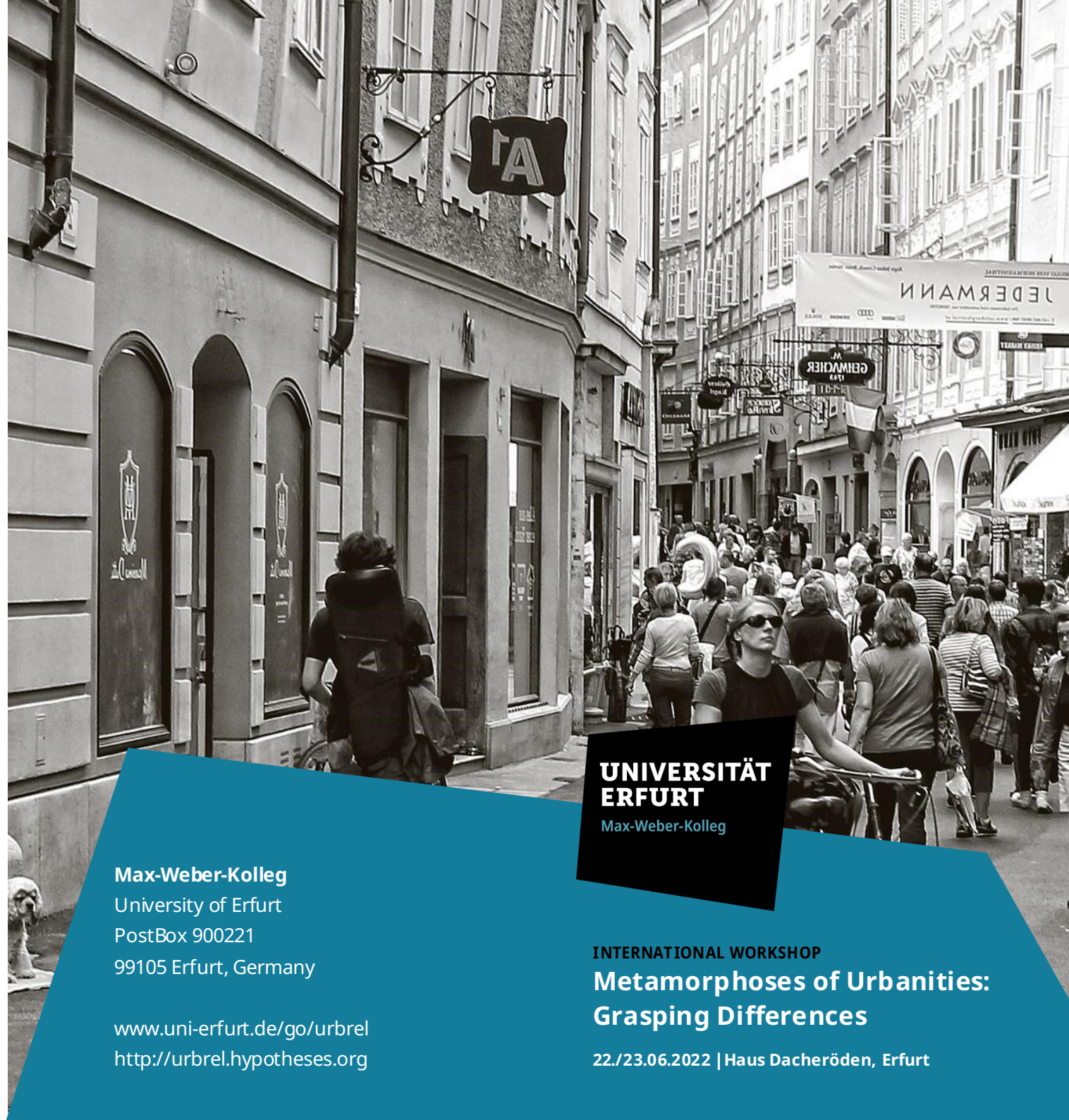
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The conference is part of the DFG-funded Humanities Centre for Advanced Studies *Religion and Urbanity: Reciprocal Formations* (FOR 2779), based at the Max Weber Centre for Advanced Cultural and Social Studies of the University of Erfurt, Germany. The group analyses the mutual formation of urbanity and religion from antiquity to the present. It focuses on specific case studies, like Mediterranean or Indian cities of the ancient world, early modern political and religious centres or modern Indian and European towns, and introduces more wide-ranging theoretical investigations. Susanne Rau and Jörg Rüpke are it's spokespersons.

**See here for the open access database *Religion and Urbanity Online*:**  
<https://doi.org/10.1515/urbrel>

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<http://urbrel.hypotheses.org>

**UNIVERSITÄT  
ERFURT**  
Max-Weber-Kolleg

**INTERNATIONAL WORKSHOP**

**Metamorphoses of Urbanities:  
Grasping Differences**

22./23.06.2022 | Haus Dacheröden, Erfurt

## Metamorphoses of Urbanities: Grasping Difference

How do we live together in dense urban spaces? This is the big question – in today's urbanised world as well as in historical urban networks. Evidently, people have given very different answers to that question. Ways of living urban lives change quickly across time or groups. This is what our workshop wants to explore.

In the UrbRel research group's work, we have observed how cities change constantly – both on an object level (architecture, institutions, inhabitants, legal framework) and on the level of subjective experience. What also changes within and between cities is how inhabitants and visitors perceive a city's lifestyle and/or socio-religious set-up. Attitudes towards urban religious diversity and processes of secularisation are both context specific and open to historical change. So far, we have dealt with urbanity in many guises – reflected in travel reports, monumentalisation, or in the 'cification' of specific groups.

Across time, religious and urban agents observe and comment on different types of urbanity – how life in this city is different to that in another or how a city's urbanity has changed over time. This subjective experience of different urbanities between two cities, within one city over time or between neighbourhoods is our point of departure for the workshop. The subjective recognition of different urbanities and the comparative impetus of this recognition both mobilise a diverse set of observations of human appearances, sounds or architecture, to name but a few. This subjectivity also necessitates a reflection on the criteria of compari-

son, as do the limitations inherent in typologising cities. We would tentatively argue that the analysis of transforming urbanities is perhaps less a matter of systematizing synchronic and diachronic comparison. Rather, we are interested in explorations of juxtaposition, resemblance, imitations or contingencies :

- Which criteria or markers for differentiating urbanities can be drawn upon?
- Who is observing the differences? How much overlap is there between the perspectives of insiders and outsiders?
- Which terms can be used to qualify different urbanities? Are these terms reflecting qualitative or quantitative differences? Are perceptions and sensory impressions or even 'ecological' topics (such as urban climate, air pollution or resilience) referred to?
- How does religion contribute to the metamorphoses of urbanity (inhabitants/emic perspective) and to grasping these metamorphoses (scholarly/etic perspective)?
- How and how much does religious pluralism and/or secularization contribute to the experience of urbanity, to changes in this experience, and to the scholarly perception and misperception thereof? How would one describe the urbanity of a 19<sup>th</sup>-century Polish *shtetl* or contemporary Peshawar in comparison with that of multi-religious metropolises like imperial Rome or present-day New York?
- How do religious and urban actors (re-) imagine the bygone urbanity of their city?

## Programme

### Wednesday, 22 June 2022

**18:00–19:30** | Key Note by **Annette Haug** (Kiel): "The Production of Urban Change. The Example of Roman Pompeii"

### Thursday, 23 June 2022

**09.00—09.20** | **Gil Klein** (Los Angeles): "Satirical Cities: Play and Conflict in the Late Antique Urban Street"

**09.20—09.40** | **Raminder Kaur** (London): "The Spirit of the City: The „Distribution of the Sacra' in the Metamorphosis of Amritsar, India"

**09.40—10.00** | **Rahul Parson** (Berkeley): "The City's Raking Lights: Haunting Urban Imaginaries of Kolkata's Religious Minorities"

**10.00—10.20** | **Martin Fuchs** (Erfurt): "Besieged Plurality: Middle Class and Subaltern Religious Assertion in Indian metropolises"

**10.20-10.40** | Coffee Break

**10:40-12:30** | Discussion Round 1

### 12.30-14.00 | Lunch Break

**14.00-14.20** | **Babett Edelmann-Singer** (Munich) "The Changing Urbanities of Urban Processions in the Early Roman Empire"

**14.20-14.40** | **Jörg Rüpke** (Erfurt): "Roman Urbanity Mapped Onto Time: Literary Rhythmanalyses in the 1<sup>st</sup> and 4<sup>th</sup> Centuries AD"

**14.40-15.00** | **Anne Murphy** (Vancouver): "Imagining 'Urbanity' in Early Modern Punjab - From Court to Religious Community."

**15.00-15.20** | Coffee Break

**15.20-17.00** | Discussion Round 2