

ReSpell.

Religion, Spirituality, Well-being

2ND INTERNATIONAL CONFERENCE

Anthropology of Religion in Transition:

Transreligiosity, Global Shifts and the Future in the Field.

15-16

MAY

2026

ONLINE CONFERENCE

Organization:

Project ReSpell

Department of Social Anthropology and History,
University of the Aegean

PROGRAMME



ReSpell.

Religion, Spirituality, Well-being

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Fundação
para a Ciência
e a Tecnologia



CRIA



UNIVERSITY OF THE
AEGEAN

SCHOOL OF SOCIAL SCIENCES
DEPARTMENT OF SOCIAL ANTHROPOLOGY
AND HISTORY

DAY 1,
FRIDAY, 15th MAY 2026



9h45 - 10h00 Introduction:

Anthropology of Religion in Transition: shifts, elasticities, transformations

Eugenia Roussou, Department of Social Anthropology and History, University of the Aegean, Greece;
CIA Iscte-IUL, Portugal

10h00 - 11h00 Keynote Lecture:

“Digital revolution” and the anthropological study of religion/s: challenges, pathways, dead-ends

Lionel Obadia, University Lyon 2 France and Senior Chair at IUF (2025-2030)

11h00 - 11h15 **Coffee Break**

Panel I:

**ECOLOGIES, ENVIRONMENTAL CRISIS, AND OTHER-
THAN-HUMAN WORLDS**

Chair: Anastasios Panagiotopoulos

11h15 - 11h30 ***The Wisdom of Being Rooted in Nature:
Transreligious and Ecofeminist Rituals for
Personal and Collective Well-Being Among
Contemporary Pagan Women in Portugal***
Joana Martins, CRIA NOVA FCSH / IN2PAST,
Portugal

11h30 - 11h45 ***Spiritual Itinerancies: Connections between
Anthropology, Forest and Ontology***
Carolina Ribeiro Araújo, ISCSP and ICS, University of
Lisbon, Portugal
Aparecida Santana de Jesus, ISCSP and ICS,
University of Lisbon, Portugal

11h45 - 12h00 ***Between Blood and Milk: Transreligious
Responses and Antagonism among the Chepang
(Nepal)***
Diana Riboli, Department of Social Anthropology,
Panteion University of Social and Political Sciences,
Greece

12h00 - 12h20 Discussion

12h20 - 12h35 **Coffee Break**

Panel 2:

**ON THE MOVE: MIGRATION, BELONGING, AND PLURAL
RELIGIOUS REPERTOIRES**

Chair: Clara Saraiva

12h35 - 12h50 ***Shrouding the Dead Far from Home: Materiality, Gesture, and the Ethics of the Kafan in Muslim Deathscapes of the Portuguese Diaspora***

Filipa Rodrigues, CRIA Iscte-IUL and NOVA FCSH, Portugal

12h50 - 13h05 ***Romanian immigrants in Spain navigating with and between dual religious repertoires***

Dorina Dragnea, National Institute of Heritage, Bucharest, Romania

13h05 - 13h20 ***“Then it feels like home” – Filipino Catholicism and Labour Migration in Croatia***

Pavel Gulin Zrnić, Independent Researcher

13h20 - 13h40 Discussion

13h40 - 14h45 **Lunch Break**

Panel 3:

RELIGION AND POLITICS: POWER, ECONOMIES AND NATION-BUILDING

Chair: Diana Riboli

- 14h45 - 15h00 ***Pentecostal Churches and Social Action: An Analysis of the Construction of a Political Subject through Religious Affiliation in Brazil***
Manuela Löwenthal Ferreira, Federal University of São Paulo (UNIFESP), Brazil
- 15h00 - 15h15 ***Anthropology of Religion and the Political Economies of Pilgrimage Reconsidered***
Dimitris Kataiftsis. University of Macedonia, Greece
- 15h15 - 15h30 ***Political projects of nation-building in Bangladesh: Islam through the Bengali Muslim women***
Nabila Tasneem Anonnya, Arizona State University, USA
- 15h30 - 15h45 Discussion
- 15h45 - 16h00 **Coffee Break**

Panel 4:

**EXPERIENCING THE SACRED ACROSS BOUNDARIES:
TRANSRELIGIOUS PRACTICES, SUBJECTIVITIES,
CONVERSIONS**

Chair: Dimitris Kataiftsis

- 16h00 - 16h15 ***Ethnographies of Transreligiosity in Hip-Hop Dance***
Natalia Koutsougera, Department of Social Anthropology, Panteion University of Social and Political Sciences, Greece
- 16h15 - 16h30 ***Tekkes and Türbes among the Alevi–Bektashi of Western Thrace: Community and Rituals***
Ioannis Mylonelis, Aristotle University of Thessaloniki, Greece
- 16h30 - 16h45 ***Anatomy of a Witch: Conversion Narratives and Spiritual Biographies of Contemporary Italian Witches***
Emiliano Russo, La Sapienza University of Rome, Italy
- 16h45 - 17h00 ***Constellations of the unfamiliar and the "sacred"***
Anastasios Panagiotopoulos, Department of Social Anthropology, University of Seville, Spain (EMERGIA grant, ref.no.: EMC21_00043, Junta de Andalucía, Spain)
- 17h00 - 17h20 Discussion

Time zone: Athens (GMT + 3)

DAY 2
SATURDAY, 16th OF MAY 2026



Panel 5:

**DECOLONIZING THE SECULAR: GENDER, HERITAGE,
AND ENCHANTMENT**

Chair: Joana Martins

- 10h15 - 10h30 ***Revisiting the anthropology of religion through cultural heritage. Decolonizing the dichotomy between religious praxis and magical dromena in the context of Northern Greece***
Fotini Tsibiridou, University of Macedonia, Greece
- 10h30 - 10h45 ***Ordinary Magic, Participatory Consciousness, and the Enchantment of the Secular***
Giovanna Parmigiani, CTR, Lund University; CSWR, Harvard University; Harvard Divinity School
- 10h45 - 11h00 ***Holistic Spiritualities in the Sacred Mountain of the Moon: from practice to theory***
Clara Saraiva, Institute of Social Sciences, University of Lisbon, Portugal
- 11h00 - 11h15 Discussion
- 11h15 - 11h30 **Coffee Break**

Panel 6:

RITUAL, HEALING, AND WELL-BEING ACROSS BOUNDARIES

Chair: Emily Pierini

11h30 - 11h45 ***Mediating Health and Belief: Folk Healers, Vernacular Knowledge, and the Reconfiguration of Healing in Contemporary Greece***

Athanasios Barmpalexis, Academy of Athens, Greece
Evangelos Karamanes, Academy of Athens, Greece

11h45 - 12h00 ***Ritualising Psychedelics: Spiritual Practices and Trajectories in Emerging Contexts – Findings from SPIRECTS Research Project***

José Alberto Simões, CICS.NOVA - NOVA FCSH,
Universidade NOVA de Lisboa, Portugal
Stéphane Blumer, Laboratoire d'Anthropologie
Politique, EHESS, Paris, France // CICS.NOVA
Tiago Pinto, Universidade do Porto, Portugal

12h00 - 12h15 ***Between Faith, Healing, and Modernity: Transreligious Practices and Everyday Well-Being in Urban Bangladesh***

Murad Hossain, Jagannath University, Dhaka,
Bangladesh

12h15 - 12h30 ***Navigating Secular and Religious Cure: The Impact of Dogmatic Restrictions on Drug Users in Brazil's Psychosocial Network***

Maycon Rodrigo da Silveira Torres, Universidade
Federal Fluminense, Rio de Janeiro, Brazil
Matheus Coutinho dos Santos Alves, Universidade
Federal Fluminense – UFF, Niterói, Brazil

12h30 - 12h50 Discussion

12h50 - 14h30 **Lunch Break**

Time zone: Athens (GMT + 3)

Panel 7:

LIVED AND VERNACULAR FORMS OF INSTITUTIONALIZED RELIGION

Chair: Athanasios Barbalexis

- 14h30 - 14h45 ***Beyond Declared Belonging: Methodological Reflections on Studying Transreligiosity in Majority and Minority Religious Contexts in Serbia***
Gordana Blagojević, Institute of Ethnography, Serbian Academy of Sciences and Arts, Serbia
- 14h45 - 15h00 ***The creation of an intermediate space of daily coexistence among Orthodox and Catholics on Syros: The practice of mixed marriages.***
Ioannis Karachristos, Hellenic Folklore Research Centre, Academy of Athens, Greece
- 15h00 - 15h15 ***The miraculous graves of Bellu Catholic cemetery in Bucharest Vernacular religion, elasticity, and coping mechanisms***
Irina Stahl, Institute of Sociology, Romanian Academy, Romania
Florența Popescu-Simion, “Constantin Brăiloiu” Institute of Ethnography and Folklore, Romanian Academy /University of Bucharest, Romania
- 15h15 - 15h30 ***Discussing (with) the Divine Self(s): Subjectivity and Spirituality among the Bektashi-Alevi Muslims of Western Thrace.***
Giorgos Kostakiotis, Independent Researcher
- 15h30 - 15h50 Discussion
- 15h50 - 16h10 **Coffee Break**

Time zone: Athens (GMT + 3)

Panel 8:

**DIGITAL RELIGIOSITY, NETWORKED SPIRITUALITY, AND
MEDIATED FUTURES**

Chair: Natalia Koutsougera

- 16h10 - 16h25 ***Scrolling for Meaning: Tarot Readings, Spirituality, and Identity Formation Among Women on Social Media***
Ludmila Chatzi, Independent Researcher
- 16h25 - 16h40 ***Mediating Ethnography through the Anthropological Lenses: Filming Religion in Portugal***
Natasha Martins, CRIA Iscte-IUL, In2Past, Lisbon, Portugal
- 16h40 - 16h55 **The Digital Space as a Networked Field of
‘Transreligious’ Encounters: A Digital Anthropological
Perspective**
Lamiae Zeriouh, University of Sidi Mohamed Ben Abdellah,
Faculty of Letters and Human Sciences, Fes, Morocco
- 16h55 - 17h10 ***Ecofeminism as a Transreligious Collage of Activism
and Theory, or Nature Fights Back***
Suzana Marjanić. Institute of Ethnology and Folklore
Research, Zagreb, Croatia
- 17h10 - 17h25 Discussion
- 17h25 - 17h45 Closing Remarks

Time zone: Athens (GMT + 3)

ABSTRACTS



The Wisdom of Being Rooted in Nature: Transreligious and Ecofeminist Rituals for Personal and Collective Well-Being Among Contemporary Pagan Women in Portugal

Joana Martins, CRIA NOVA FCSH / IN2PAST, Portugal martins.joanarr@gmail.com

Contemporary Paganism is a diverse religious and spiritual movement that shares common principles, such as revering nature and holding beliefs like polytheism, pantheism and/or animism, as well as venerating ancestors. It is also heavily influenced by political movements such as ecofeminism and environmentalism. The connection that its followers have with the environment in which they live intertwines these aspects with memories, myths and rituals that strengthen this relationship.

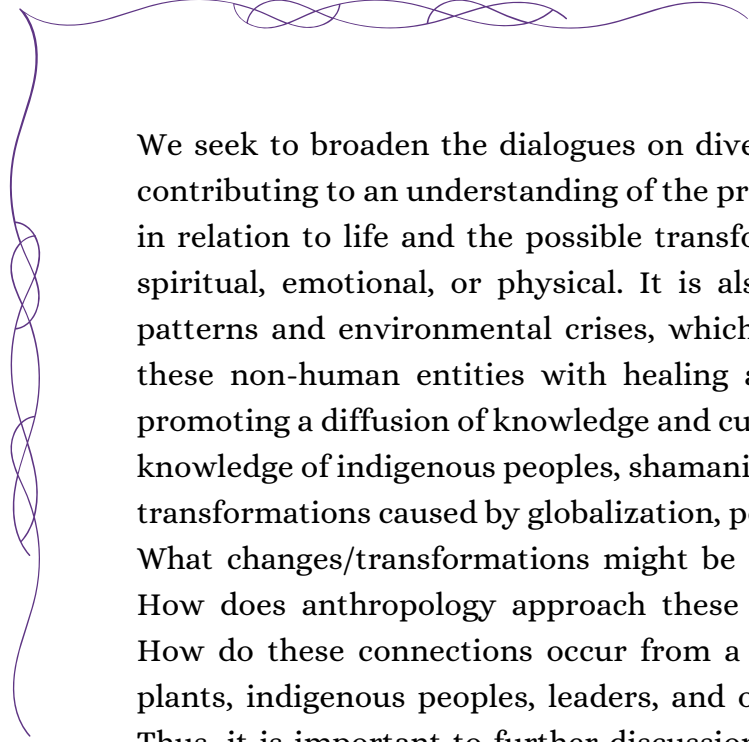
Personal rituals, whether for the ancestors, the land, or personal healing, can be considered transreligious and are deeply interrelated with their way of being in the world. They are also central to personal and collective well-being processes and are enacted, felt, and reframed fluidly in their gendered everyday lives, as well as in relation to socioeconomic, political, health, and environmental crises that affect their livelihoods and well-being. Based on ethnographic research conducted with contemporary Pagan women in Portugal as part of the ReSpell Project (Religion, Spirituality and Wellbeing: A Comparative Approach to Transreligiosity and Crisis in Southern Europe, ref. 2022.01229.PTDC), this paper addresses the centrality of rituals in relation to ecofeminist perspectives and well-being processes. It highlights the transreligious dimensions of these rituals, as well as the power relations, political perspectives and personal approaches that emerge in the lives of my interlocutors, which are lived fluidly and creatively before the global crisis.

Spiritual Intinerances: Connections between Anthropology, Forest and Ontology

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Overcoming the dichotomy and separation commonly placed between human and nature, this article proposes to discuss this relationship from the perspective of ontological turn, which will help to understand humans and nature as beings of the same essence. In this way, it highlights the possible worldviews and knowledge that promote this connection, especially in the realm of spirituality, whether in practices, rituals, ceremonies, experiences, retreats, and transcendental experiences with substances/plants of power.



We seek to broaden the dialogues on diverse perspectives through scientific research, contributing to an understanding of the protagonism that these non-human beings have in relation to life and the possible transformations of consciousness, whether mental, spiritual, emotional, or physical. It is also important to address changes in climate patterns and environmental crises, which opens up the debate about the agencies of these non-human entities with healing abilities, expanding to other territories and promoting a diffusion of knowledge and cultures. This universe includes the traditional knowledge of indigenous peoples, shamanic specialists, and other actors in the recurring transformations caused by globalization, post-colonization, and other global paradigms. What changes/transformations might be occurring in the world from this "new era"? How does anthropology approach these relationships between humans and nature? How do these connections occur from a spiritual perspective? How do the voices of plants, indigenous peoples, leaders, and other actors resonate within this worldview? Thus, it is important to further discussions within this ancient universe, which is still little discussed and understood within the sciences.




Between Blood and Milk: Transreligious Responses and Antagonism among the Chepang (Nepal)

Diana Riboli, Department of Social Anthropology, Panteion University of Social and Political Sciences, Greece dianariboli@gmail.com

This paper explores the shifting landscape of Chepang shamanism in south-central Nepal, focusing on how this marginalized Indigenous group navigates the intersections of traditional animism, Hindu assimilation, and rapid Christian conversion. Drawing on long-term ethnographic research (1991–2025), I analyze the emergence of transreligious figures and practices as strategic responses to contemporary socio-political and environmental crises.

Historically, Chepang *pande* (shamans) maintained a relational ontology, mediating between humans and non-humans. However, recent decades have introduced profound transformations driven by the interlocking of climate-driven disasters, such as the 2015 earthquakes and increasing floods, with the "modernizing" pressure of evangelical Christianity. Central to this transition is a transreligious antagonism: a period of traumatic intra-ethnic friction and generational rupture where traditional shamanic authority is increasingly contested by a rising pastoral leadership.

The analysis highlights the transition "from blood to milk" through the emergence of the *dūdh-jhākri* (milk-shamans). These hybrid figures operate across boundaries, substituting traditional blood sacrifices—now stigmatized as "savage" or "demonic" by Christian converts—with milk to align with Christian morality. Yet, this negotiation is fraught with tension; while these shamans may invoke the Christian God, they maintain communication with ancestral spirits that the converted community now frequently relegate to a terrifying, Christianized underworld.



By examining the movement between reconfigured infernal and celestial realms, I argue that Chepang spirituality is not witnessing a rupture, but a contentious transreligious negotiation. Ultimately, this study suggests that the future of the anthropology of religion must account for the "obscure side" of transreligiosity—the frictions, stigmas, and ontological hostilities that define religious transition. By moving beyond models of harmonious syncretism to engage with the traumatic realities of religious "mimetics" and antagonisms, the discipline can more accurately theorize how marginalized groups reinvent the sacred as a tool for survival amid global and ecological disruption.

Shrouding the Dead Far from Home: Materiality, Gesture, and the Ethics of the Kafan in Muslim Deathscapes of the Portuguese Diaspora

Filipa Rodrigues, CRIA Iscte-IUL and NOVA FCSH, Portugal
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Morrer Longe ("Dying Far") is an ethnographic investigation into the ritual preparation of the body within Muslim diasporic communities in Portugal, with a particular focus on the kafan—the shroud that envelops the body after the ghusl. As a technical, ethical, and theological gesture, the kafan crystallises a ritual grammar of purity, equality, and deliberate material simplicity. It is the only material allowed to touch the body before burial, making it a privileged site for examining how dying in displacement generates tensions between Islamic prescriptions, familial affect, and European legal frameworks. Through multisited fieldwork in mosques, funeral homes, hospitals, cemeteries, and consular services in Portugal and Cairo, I investigate how practitioners understand and enact the shrouding process—from selecting fabrics (cotton, linen, occasionally silk) to the techniques of folding, wrapping, and handling the corpse. These bodily practices, often undocumented or concealed, become negotiation spaces between orthodoxy, aesthetic sensibilities, and domestic economies. In particular, I explore how the use of "noble" fabrics (such as silk), although prohibited in Islamic jurisprudence, emerges in moments of intense mourning, reshaping the moral relationship between norm and affection, equality and distinction.

Given the ethical impossibility of photographing moments of high ritual intimacy, I employ AI-generated imagery as a non-documentary visual method, producing stylised representations based solely on ethnographic descriptions. Used in feedback interviews, these images do not aim to reproduce the ritual but to probe its sensory boundaries—what practitioners consider excessive, inappropriate, or invisible. The distortions of AI become analytically productive, revealing tacit rules of gesture, touch, opacity, and modesty that structure the ritual's visual field. By recentring the kafan as a site of friction between materiality, care, and the bureaucratic infrastructures of migrant death, this project contributes to rethinking the ontologies of the dead body and the sensory regimes of funerary preparation within transnational Muslim deathscapes.



Romanian immigrants in Spain navigating with and between dual religious repertoires

Dorina Dragnea, National Institute of Heritage, Bucharest, Romania
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People on the move engage in a process of handling their religious traditions, coming into contact with the new ones. The case of Romanian immigrants in Spain provides interesting ethnographic field research for following various examples of religious hybridity and dual religious practices. Adopting Catholic traditions by the Eastern Orthodox believers became a reality in various cultural and spiritual matters of their lives. Aspects of this blend are visible and affect the reconfiguration of the kinship nets, the performance of the family and seasonal customs, religious gestures and imagery, religious behavior, etc. The degree and ways of experiencing and navigating with and among two systems of religious practices are conditioned by the age, personal choices, context provided by the social relations, and the level of understanding of the catechetical education received. The decision to take over and absorb religious teachings and customs foreign to the native faith is determined by the need for social integration into the host society, group acceptance in the case of the 1.5 Generation, the lack of religious education in the family, the cultural diversity of the new environment, and the adoption of the idea that God is one regardless of denomination. Investigating the mediums where Romanian immigrants act out dual religious repertoires provides insights into reframing their spiritual identity, as well as changes in their religious views.



“Then it feels like home” – Filipino Catholicism and Labour Migration in Croatia

Pavel Gulin Zrnić, Independent Researcher dorinaonica@yahoo.com

This paper examines the intersection of religion and migration through recent transformations in Croatian society. Since the broader opening of the Croatian labour market to foreign workers in 2020/2021, migrants from Asian countries such as India, Nepal, and the Philippines have arrived, contributing to new forms of religious diversity within Croatia’s historically predominantly Roman Catholic context. Filipinos, in particular, are frequently perceived in Croatia as more adaptable, with their Catholic faith playing a significant role in the perceived social alignment.



Drawing on ongoing ethnographic fieldwork with the growing Filipino community in Croatia since spring 2024, the paper traces key shifts: from the first Filipino-language Catholic Mass—experienced by participants as emotionally powerful—to the arrival of a permanent Filipino Catholic priest, regular Masses, and a broader network of Filipino church servants. Alongside Roman Catholic practices, other Christian movements originating in the Philippines, such as the Jesus Is Lord Church, have begun to emerge, challenging assumptions of religious homogeneity.

Through interviews and participant observation in pilgrimages, liturgies, choir practices, and community meetings, the paper examines how religious participation provides emotional support, social networks, and continuity amid migration. It argues that religion and faith shape Filipino Catholic migrants' experiences of homemaking, work, belonging, and everyday life, highlighting the relationalities through which they navigate life in the Croatian national context.

Pentecostal Churches and Social Action: An Analysis of the Construction of a Political Subject through Religious Affiliation in Brazil

Manuela Löwenthal Ferreira, Federal University of São Paulo (UNIFESP), Brazil
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This research aims to understand the construction of a political subject through religious affiliation as it takes shape within Pentecostal churches in Brazil, with particular emphasis on the Universal Church of the Kingdom of God (IURD).

The study proposes to conceptualize social action as a form of political action by mapping the occupation of the Guardianship Councils (*Conselhos Tutelares*)—autonomous and independent bodies responsible for protecting children and adolescents through public policy—by Pentecostal actors affiliated with the IURD. It traces the trajectories and pathways of candidates from these councils into institutional politics, particularly positions at the state and federal levels, including the Evangelical Parliamentary Front. To this end, the research is based on ethnographic fieldwork that followed the electoral campaigns of “blessed” candidates (those affiliated with the IURD) running for Guardianship Council positions in the city of São Paulo, analyzing how themes such as family and childhood are mobilized throughout these campaigns.

The central hypothesis is that the Guardianship Councils function as spaces for the construction of political subjects, understood as sites of micro-level societal power that enable individuals to enter the political arena through social action. The study argues that religious affiliation is not confined to the spheres of belief or worship, but rather operates in a fluid and strategic manner in the construction of political subjectivities and in the mobilization of moral values—such as family and childhood—within hybrid institutional contexts. The Guardianship Councils thus emerge as liminal spaces in which religious practices, state apparatuses, and political projects intersect, challenging classical analytical categories that separate religion, politics, and civil society.

Anthropology of Religion and the Political Economies of Pilgrimage Reconsidered

Dimitris Kataiftsis, University of Macedonia, Greece dkataiftsis@uom.edu.gr

If one turns to traditional theological studies, will encounter a wide range of postgraduate programs whose central object is pilgrimage–religious tourism viewed through the lens of an economy of development. Also, a substantial body of scholarly work adopts models of economic growth grounded in the shared premise of exploiting the “religious product”. Within a similar framework, other studies link monastic economies with small-scale entrepreneurship, management practices and local and regional markets. Business administration sciences thus appear not only to colonize a field of knowledge, but also to evaluate religious resistance to the “commodification of faith” through discourses of rational modernization and the sacralization of technology.

Are we perhaps approaching the limits of a long period in which- within the context of contemporary theology, the dominance of the spiritual realm over material pleasures and individual utilitarianism ceases to constitute a central stake of orthopraxy? In this paper, I seek to raise a line of inquiry that resides in the ways an anthropology of religion can approach economic and social reproduction in more anthropocentric and less “market-oriented” terms, through analytical tools such as embeddedness (Polanyi), self-sufficiency and political resistance. In what ways, then, might ethnographic methodology bring to light discourses that renegotiate religiosity and labor in relation to economic reproduction, both within and beyond the monastic sphere? And how might such discourses contribute to the formation of a body of scholarly knowledge capable of reflecting the forms of coexistence between pilgrims/tourists and monastic communities?

Political projects of nation-building in Bangladesh: Islam through the Bengali Muslim women

Nabila Tasneem Anonnya, Arizona State University, USA nanonny1@asu.edu

This article studies how political projects of nation-building in Bangladesh have been shaped by the unresolved relationship between secularism and Islam since 1971, situating the analysis at the intersection of political anthropology and the anthropology of religion. While Bangladesh is often framed through a secular–religious binary, this article argues that Islam has remained continuously embedded within state practices through shifting relations between political power and competing visions of the nation. By charting the changing place of Islam in public-political discourse from the 1970s to the present, I show how Islam has been simultaneously constructed as a national threat to be managed and as a source of political legitimacy in the national political arena. To trace these dynamics, the article foregrounds Bengali Muslim women as a key site through which national anxieties around religion, public visibility, and national belonging are negotiated, particularly in debates over women’s sartorial practices and public presence. Drawing on digital ethnography of online engagements around Islam, secularism, and national identity, the article demonstrates that Islam in Bangladesh functions not as a settled religious category but as a contested political force through which the national imaginaries are continuously constructed.

Ethnographies of Transreligiosity in Hip-Hop Dance

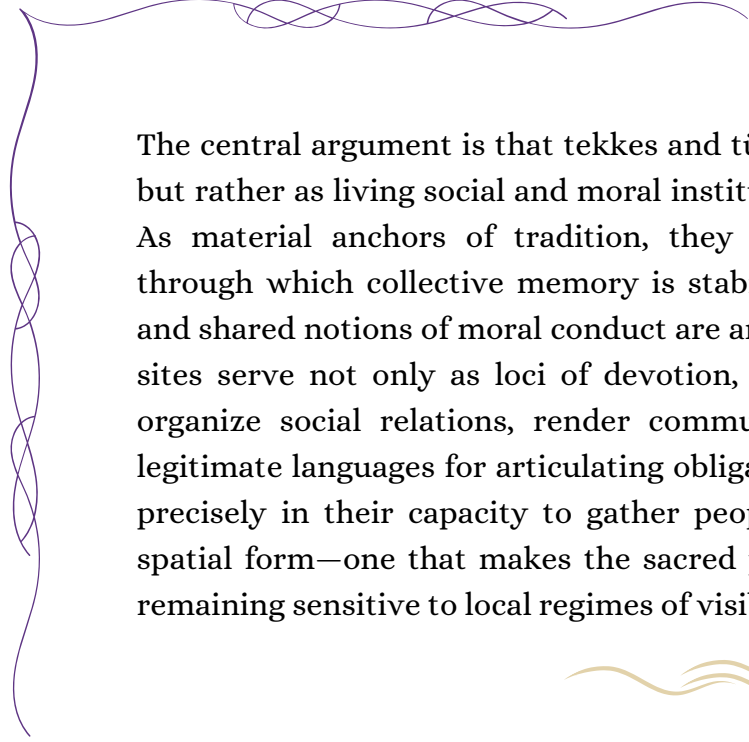
Natalia Koutsougera, Department of Social Anthropology, Panteion University of Social and Political Sciences, Greece n.koutsougera@yahoo.com

Anastasios Panagiotopoulos and Eugenia Roussou (2022) acknowledge that we have always been transreligious. They support the term transreligiosity to designate the diachronic porosity of religious boundaries especially in vernacular domains. The transgressiveness of borders, or otherwise the essence and meaning of transreligiosity, blurs what is defined, institutionalized and secularized, and as Panagiotopoulos and Roussou state even religious “indifference”, a nonreligious even antireligious stance, does not preclude metaphysical explorations (2022: 618). Under this prism the boundaries between religion and spirituality also remain elusive while contemporary forms of spirituality can be manifested through the simultaneous combination of western and non-western religions, New Age and many forms of conspирuality (e.g. algorithmic conspирuality, pop conspирuality e.t.c.). Today, one can clearly observe the transreligious composition of the spiritual hip-hop ensemble that ranges from the digitalization of hip-hop spiritualities to everyday rituals and hip-hop competitions. The fifth element of hip-hop, that is (hip-hop) *knowledge* – the other four are MCing, DJing, Breaking and graffiti – encapsulates an ontospiritual hip-hop subjectivity and disposition that is passed down as an embodied ethos across generations and cultures. Hip-hop knowledge (2024) encompasses awareness of oneself’s cultural capital through conscience of hip-hop history and its roots and founding principles, as well as its Afro-diasporic oral and musical tradition. This paper delves into the expressions of hip-hop knowledge as a street spiritual force and explores the transreligious practices of two hip-hop dancers in Greece. Along with their performative pastiche of spirituality, it also explores the contradictory aspects and manifestations inside transreligiosity which are there to build its porous forming.

Tekkes and Türbes among the Alevi-Bektashi of Western Thrace: Community and Rituals

Ioannis Mylonelis, Aristotle University of Thessaloniki, Greece imyloneli@gmail.com

This paper examines the relations forged between the Alevi-Bektashi community of Western Thrace and the material mediators of the sacred—tekkes, türbes, and *makams* (*makam*)—as sites where religious sociality, collective memory, and a moral order are produced, enacted, and renewed. It draws on repeated ethnographic research since 2016, with sustained field engagement from 2021 to the present, and on participant observation of both everyday and festive visits (*ziyaret*), in which “the sacred” becomes experiential through specific practices of embodiment, discourse, and material proximity.



The central argument is that tekkes and türbes do not function as static “monuments,” but rather as living social and moral institutions that sustain community life over time. As material anchors of tradition, they provide recognizable points of orientation through which collective memory is stabilized, genealogies of authority are affirmed, and shared notions of moral conduct are articulated and transmitted. In this sense, such sites serve not only as loci of devotion, but also as frameworks for belonging: they organize social relations, render communal histories tangible, and offer culturally legitimate languages for articulating obligation, reciprocity, and care. Their efficacy lies precisely in their capacity to gather people, narratives, and practices into a durable spatial form—one that makes the sacred publicly legible within the community while remaining sensitive to local regimes of visibility and minority life.



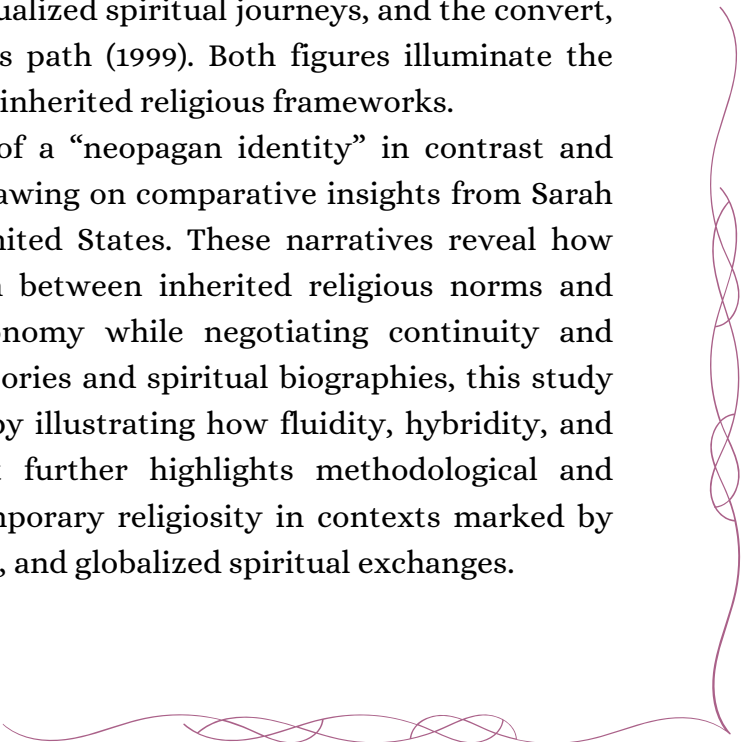
Anatomy of a Witch: Conversion Narratives and Spiritual Biographies of Contemporary Italian Witches

Emiliano Russo, La Sapienza University of Rome, Italy emiliano.russo@uniroma1.it

This paper examines the spiritual trajectories of contemporary Italian witches affiliated with the *Tempio di Ara Italia*, focusing on narratives of conversion and processes of identity reconstruction. Drawing on ethnographic research conducted in Italy with thirty participants, it explores how experiences of leaving Catholicism, a formative religious background for most interviewees, catalyze journeys of personal and spiritual transformation. The notion of “transreligiosity” provides a conceptual lens to understand these crossings, highlighting the fluid, hybrid, and plural nature of contemporary religious experience.

In their narratives, interviewees frequently emphasize “leaving Catholicism” as a pivotal moment, reflecting gradual processes of questioning, detachment, and exploration. These trajectories resonate with Danièle Hervieu-Léger’s theoretical distinction between the pilgrim, who undertakes individualized spiritual journeys, and the convert, who consciously commits to a new religious path (1999). Both figures illuminate the ways in which spiritual agency interacts with inherited religious frameworks.

The paper also considers the construction of a “neopagan identity” in contrast and dialogue with prior Catholic socialization, drawing on comparative insights from Sarah M. Pike’s studies of neopaganism in the United States. These narratives reveal how contemporary witches navigate the tension between inherited religious norms and chosen spiritual practices, reclaiming autonomy while negotiating continuity and rupture. By centering on these conversion stories and spiritual biographies, this study contributes to the anthropology of religion by illustrating how fluidity, hybridity, and pluralism manifest in lived experience. It further highlights methodological and theoretical implications for studying contemporary religiosity in contexts marked by personal exploration, institutional transitions, and globalized spiritual exchanges.



Constellations of the unfamiliar and the "sacred"

Anastasios Panagiotopoulos, Department of Social Anthropology, University of Seville, Spain (EMERGIA grant, ref.no.: EMC21_00043, Junta de Andalucia, Spain) anasta4@hotmail.com

Two different ethnographic scenes open and unravel in parallel. One, a "family constellation" taking place in Athens, Greece. The other, a "spiritist" session taking place in Havana, Cuba. The paper explores in a comparative way their differences and confluences, so that it may finally offer some suggestions for a "transreligious" understanding of the "sacred". To that end, what is proposed is a vital element which is both "revelatory" and "ineffable", and everything that might be constellated around it in order to instantiate it.

Revisiting the anthropology of religion through cultural heritage. Decolonizing the dichotomy between religious praxis and magical dromena in the context of Northern Greece

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The paper discusses the need to redefine the field of the study of religion from an anthropological perspective that seeks to move beyond the dichotomy between religion and magic. This dichotomy, promoted by the Western epistemological tradition of an abyssal, colonial-type division (colonizers/colonized, metropolis/periphery, literal/folk tradition, city/countryside, etc.), is challenged by findings from ethnographic research in northern Greece. There, the performance of *dromena*, embedded in local cultural heritage is taking place within a selective, conflictual, and syncretic continuum with religious practices. At the same time, both are inscribed within the dominant national narrative of *ethnikofrossyni*/state-mandated national mindedness, which functions as a measure of modernizing compliance and adaptation under state of coloniality.

Within this framework, the paper employs decolonial conceptual tools to trace visible remnants of symbolic practices and hidden traumas of lived experiences inside cultural heritage performances of *dromena* in Eastern and Western Macedonia. It highlights and discusses the "yearning" of the performers as a need to carry out, with religious devotion, acts of disobedience that have often been—and continue to be—targeted by ecclesiastical and nationalist-patriotic rationalization. Finally, the feedback of those who participate outside these specific communities—as observers, field researchers, analysts, and others—is also inscribed in the process of transcending overlapping and palimpsestic regimes of dichotomous domination.

By challenging divisions of the religious, the magical, and the secular as regimes of Truth, the paper brings the field of the anthropology of religion into dialogue with the study of cultural heritage. In this way, it also contributes to discussions on transreligiosity that move beyond essentialist notions of authenticity and the re-invention of tradition in the field of cultural heritage, as well as beyond new dichotomies between established monotheistic religious traditions and syncretic postcolonial religions and/or New Age forms of spirituality.

Ordinary Magic, Participatory Consciousness, and the Enchantment of the Secular

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Over the last decades, anthropologists of religion have documented the increasing fluidity of religious and spiritual practices, often analyzed through concepts such as hybridity, bricolage, or transreligiosity. Building on this scholarship, this paper proposes ordinary magic as an epistemological analytic for rethinking the future of the anthropology of religion, with particular attention to spirituality and the ongoing enchantment of ostensibly secular worlds. Drawing on Susan Greenwood's work on magic as participatory consciousness (e.g. 2009), the paper approaches ordinary magic not primarily as belief or representation, but as a way of knowing and engaging with the world that emerges through embodied perception, relationality, and affective attunement. Based on long-term ethnographic research in Southern Italy (Salento), the U.S. Southwest (Arizona), and digitally mediated spiritual environments, the paper examines everyday practices of healing, sensing, and relational care that are often situated within secular, therapeutic, or technological settings, yet rely on modes of knowing that exceed secular-rational epistemologies.

Foregrounding participatory consciousness allows the paper to move beyond binaries such as religious/secular and belief/non-belief, and to conceptualize spirituality as an epistemic practice through which people inhabit enchanted relations with human and more-than-human worlds. Rather than treating secular modernity as disenchanting, the paper shows how magic operates as an ordinary epistemological orientation that animates contemporary secular life from within.

Methodologically, the paper reflects on the implications of taking participatory modes of knowing seriously in ethnographic research. Conceptually, it argues that attention to ordinary magic and participatory consciousness offers a crucial pathway for reimagining the anthropology of religion's epistemological foundations and future relevance.

Holistic Spiritualities in the Sacred Mountain of the Moon: from practice to theory

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Sintra is an "enchanted" mountain facing the westernmost point of Europe, the Roca Cape, situated close to the capital, Lisbon. Classified by UNESCO as Cultural Landscape, Sintra is a unique place, a "sensuous sacred geography" (Saraiva 2023). With historical layers of religious use, these are nowadays interpreted by individuals that live spirituality as "sensational forms", configurations of imaginations and sensations in a context of religious and spiritual traditions. Thought of as an encapsulated magical place, where innumerable spiritual groups (neo-druids, neo-shamans, neo-pagans, masons, religions of African matrix, etc.) perform their ceremonies, meditations, and spiritual retreats, Sintra is a scenario where transreligiosity (Panagiotopoulos and Roussou 2022; Roussou and Panagiotopoulos 2023) and spiritual elasticity are the norm. It is a showcase for present-day Portuguese religious pluralism, and specifically for religious minorities that invest on the sacrality and magic of the space.

The concept of transreligiosity, an innovative anthropological concept captures indeed the crossings, pluralities and transformations within the current Portuguese transreligious sphere.

This paper, based on the ethnographic findings from a eight years long field research in Sintra, will thus reflect on what “transreligiosity” --or *transpirituality* (Saraiva 2023) – means, both from a theoretical point of view, but also how the individuals involved in such practices themselves think the concept of “transpirituality” and how do they relate the concept to their own world and spiritual views.

Mediating Health and Belief: Folk Healers, Vernacular Knowledge, and the Reconfiguration of Healing in Contemporary Greece

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Folk healers have historically acted as resilient mediators between vernacular medicine and religion across cultures (Yoder 1972/1974), bridging bodily, spiritual, and social needs through adaptive, syncretic practices (Hufford 1983/1997). They carry a composite knowledge system combining empirical practices, herbal therapy, psychosomatic approaches, ritual action, and magico-religious conceptions of health and illness, with authority grounded in cultural legitimation rather than formal training or institutional recognition (Karamanes 2018).

This paper examines how this enduring role has been manifested in Greece. It traces the historical and social role of healers in predominantly rural Greek societies until the rapid urbanisation of the 1960s (Kyriakidis 1925, Hionidou 2016) and follows their transformation from community-embedded practitioners of the nineteenth and early/mid twentieth centuries to contemporary holistic, New Age, and Complementary and Alternative Medicine (CAM) practitioners. In contemporary transreligious and trans-medical settings—where transreligious practices blend religious, spiritual, and secular frameworks, and trans-medical practices integrate biomedical, psychosomatic, and traditional healing systems—the healer’s intermediary logic re-emerges in holistic healing, energy work, spiritual counselling, and individual or communal narratives.

These practices articulate plural vocabularies drawing on Christianity, vernacular or alternative spiritualities, psychology, and biomedicine. They illustrate how religious, spiritual, secular, and medical knowledge intersect and co-evolve to adapt to contemporary cultural dynamics. By highlighting continuities in healing trajectories, ritual efficacy, vernacular authority, and the quest for formal legitimacy, this paper positions folk healers as key carriers of vernacular knowledge in the Greek socio-cultural and historical context (Chryssou-Karatza 2012). It also argues that Folkloristics—through attention to tradition, variation, and cultural continuity—offers particularly useful methodological and epistemological tools for understanding the fluidity, hybridity, and pluralism of contemporary religiosity and therapeutic practice (Barmplexis 2020).

Ritualising Psychedelics: Spiritual Practices and Trajectories in Emerging Contexts – Findings from SPIRECTS Research Project

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In the last decade, there has been a resurgence in the use of psychedelics across various contexts and for a wide range of purposes, alongside the globalisation of distinct products, symbols, and rituals with clear spiritual meanings, accompanied by a growing body of research in different scientific fields. Anchored in the SPIRECTS research project (funded by FCT, 2023.13311.PEX), this paper focuses on the ritual use of psychedelics for spiritual purposes, emphasising their sociocultural and therapeutic implications. Our approach adopts a comprehensive and fluid conception of spirituality, considering informal and non-institutional practices with a strong individualised aspect. We examine spiritual practices involving psychedelics in what we term 'emerging ritualised contexts', which correspond to informal, transitory, or even improvised spaces—ceremonies, gatherings, parties, retreats, etc.—where distinctive collective or shared dimensions occur. Our aim is to understand how individual spiritual trajectories involving the use of psychedelic substances unfold in relation to these shared emerging contexts and how this may explain the unique outcomes and meanings experienced by different individuals and groups. Methodologically, this project employed a qualitative research strategy based on multisite observation using a 'snowball' sampling method. The findings presented at the ReSpell conference are drawn from observations conducted in several fieldwork settings, as well as in-depth interviews with both participants and facilitators. In sociocultural terms, this contribution examines how the ritualised adoption of psychedelics can challenge contrasting trajectories and processes of religious and spiritual socialisation, particularly when such spiritual orientations are implicit.

Between Faith, Healing, and Modernity: Transreligious Practices and Everyday Well-Being in Urban Bangladesh

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In recent decades, religious life in Bangladesh has increasingly moved beyond rigid institutional and doctrinal boundaries, giving rise to everyday practices that blend Islamic traditions, spiritual healing, popular religiosity, and secular notions of well-being. Drawing on qualitative ethnographic insights from urban Bangladesh, this paper explores how individuals navigate overlapping religious, spiritual, and secular worlds in their pursuit of meaning, healing, and moral balance. Rather than adhering to a single religious framework, many participants engage in practices such as visiting Islamic healers, participating in shrine-based rituals, consulting spiritual practitioners, and selectively incorporating biomedical or psychological discourses.

Using the concept of transreligiosity as an analytical lens, this paper examines how such practices challenge conventional anthropological categories of belief, ritual, and religious identity. The findings highlight how transreligious engagements are shaped by socio-economic uncertainty, urban stress, and changing aspirations, reflecting broader global shifts in religious experience. These practices do not necessarily signal religious decline but rather point to adaptive strategies through which individuals negotiate crises, well-being, and moral authority.

Methodologically, the paper reflects on the challenges of studying religious fluidity using classical anthropological tools and argues for a more flexible ethnographic approach attentive to hybridity, movement, and situational belief. By situating Bangladeshi experiences within global debates on religion in transition, this study contributes to rethinking the anthropology of religion beyond fixed traditions and toward lived, dynamic, and context-sensitive forms of religiosity.

Navigating Secular and Religious Cure: The Impact of Dogmatic Restrictions on Drug Users in Brazil's Psychosocial Network

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This paper explores the intersections between medical anthropology and psychoanalysis within the Brazilian Psychosocial Care Network (RAPS). It investigates the tension arising from the integration of religious Therapeutic Communities—predominantly Evangelical institutions—into public health policy. This creates a landscape where subjects must navigate overlapping secular and religious expectations of “cure.” Objectives: We aim to discuss the effects of religious restrictions on the subjectivity of substance users. Specifically, we analyze how these communities impose their fundamentalist religious values upon users, regardless of the individuals' own faith or creed. We argue that this “appeal to religion” functions not as a fluid spiritual experience, but as a submission to a totalizing discourse that conflicts with the singular autonomy promoted by secular psychosocial care. Method: Using a qualitative approach based on clinical case studies and institutional analysis, we examine the trajectories of patients moving between psychiatric wards and religious communities. The study focuses on how subjects articulate their suffering vis-à-vis the rigid abstinence models imposed by these religious actors. Conclusions: The findings suggest that while patients seek communities for belonging, the dogmatic discourse suppresses their singularity. Instead of “transreligiosity,” subjects encounter a rigid power structure demanding submission to a specific “Father” figure to manage addiction. This imposition challenges anthropological understandings of healing, revealing how power dynamics in religious care can hinder rather than help the subject's navigation of their social reality.

Beyond Declared Belonging: Methodological Reflections on Studying Transreligiosity in Majority and Minority Religious Contexts in Serbia

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Recent anthropological debates on transreligiosity question the usefulness of fixed religious categories for understanding contemporary religious life. Based on long-term ethnographic fieldwork among diverse religious communities in Serbia – including Orthodox Christian Serbs, Protestant groups of different denominations and ethnic backgrounds (Slovaks, Roma, and Chinese), and members of the Jewish community – this paper examines methodological challenges in studying religiosity under religious plurality, minority positioning, and strong normative expectations.

Across field sites, interlocutors often initially describe their religious identities in socially recognizable and institutionally accepted terms. Extended participant observation, however, reveals everyday practices, beliefs, and moral orientations that move across religious, spiritual, and secular domains. These include practices commonly labeled “alternative,” “folk,” or non-institutional, such as divination, selective ritual participation, embodied spiritual techniques, and individualized ethical frameworks. Rather than seeing these as contradictory, interlocutors integrate them into coherent lived worlds shaped by local histories, power relations, and experiences of marginality or normativity.

The paper argues that research relying mainly on self-identification, formal interviews, or predefined categories risks obscuring key aspects of religious life. This is evident among minority communities negotiating visibility and majority groups navigating normative Orthodox frameworks. It therefore proposes a methodological shift toward long-term engagement, close attention to everyday practices, what remains unspoken, and moments of uncertainty, alongside a more reflexive ethnographic approach. In doing so, it contributes to discussions on how the anthropology of religion can better account for religious fluidity, hybridity, and transformation.

The creation of an intermediate space of daily coexistence among Orthodox and Catholics on Syros: The practice of mixed marriages.

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The overwhelming dominance of Greek-speaking Catholics over Orthodox on the island of Syros, at least from the beginning of the 17th century until the founding of Ermoupolis in the second decade of the 19th century, led Western travellers and others to call Syros “the island of the pope”. The coexistence of members of the two communities, Catholics and Orthodox, had many fluctuations over time, which depend both on the religious composition of the population and the dominance of one or the other denomination, but also on the position that their members and their representatives had in the economic, political and public space of the island. In this paper we will attempt to shed light on this relationship through the study of the practice of mixed marriages.

From being marginal before the creation of Ermoupolis, it evolved into an undesirable, difficult and at times forbidden option, to become normal in recent decades. Furthermore, nowadays, future spouses choose to get married twice on the same day, initially in an Orthodox and then in a Catholic church. This hybrid cultural formation, which emerged upon the initiative of the laity and not the clergy, creates an intermediate space that facilitates coexistence both at the family-kinship and social levels. For the needs of the present paper, material collected in the context of field research conducted in the period 2011-2014, as well as archival material from the Archives of the Catholic Diocese of Syros, is utilized.

The miraculous graves of Bellu Catholic cemetery in Bucharest Vernacular religion, elasticity, and coping mechanisms

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Bellu Catholic cemetery in Bucharest is known for several miraculous graves. Praying at these graves and leaving written supplications nine days in a row, during a specific ritual, is believed to help in the granting of wishes. Although the cemetery is Catholic, most petitioners are Orthodox. The practice started sometimes in the first half of the 20th century, continued during communism despite the authorities' efforts to curtail it, intensified and expanded after the fall of the regime, promoted by a series of articles published in the local media.

The wish granting ritual is a patchwork of gestures, determined by deep-rooted beliefs in the connection between the dead and the living. Tolerated by the cemetery administration, the ritual transgresses the boundaries of institutionalized religious dogmas, combining Catholic and Orthodox elements with magic. It is an example of the current urban vernacular religion (Primiano 1995, Bowman and Valk 2012), stemmed from individuals' struggle to cope with everyday life problems.

Over 80% of the Romanian population declare being Orthodox. This, however, does not imply regular church attendance, nor rejects the occasional recourse to traditional magic (such as practices against the evil eye, spells, amulets, etc.), divination (Ofrim 2001, Rughiniș & Enoiu 2025), astrology or other spiritual or mindful practices (yoga, meditation). Vernacular religion in dynamic urban environments has become more and more elastic (Panagiotopoulos, Roussou and Rivadossi 2024) in the past three decades, building on the tolerance already proven by the Romanian Orthodoxy. Praying at the graves of spiritual leaders belonging to other denominations is not uncommon in Romania (Laura Jiga-Iliescu, Tünde Komaroni). The miraculous graves in Bellu cemetery are a good example of how people understand, practice, and adapt religion(s) to their needs, feelings, and emotions.

Discussing (with) the Divine Self(s): Subjectivity and Spirituality among the Bektashi-Alevi Muslims of Western Thrace.

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The Bektashis of Greece constitute a distinct religious and social group within the Muslim minority of Thrace, primarily residing in the mountainous regions of Evros and Rhodope. Historically marginalized, they are currently undergoing a phase of institutional emergence, asserting their unique identity and the autonomy of their sacred spaces. As a heterodox Sufi tariqa (often inadequately translated as "order"), Bektashism emphasizes interiority, tolerance, and gender equality. Their rituals (*Jem*), held in *tekkes* such as that of Seyyid Ali Sultan, incorporate music, collective chanting and ritual dancing, diverging significantly from Sunni orthopraxy.

In Bektashi practice, the concept of "community" is consistently foregrounded as the primary locus of encounter with the divine. This communal self-perception is so pervasive that the personal relationship with God—central to Sunni Islam—appears underrepresented in their own discourse.

Drawing on ethnographic encounters and discussions during the *kurbans* (sacrificial rites) that signal the commencement of the winter period and the ensuing cycle of communal rituals which lie at the heart of Bektashi religious life, this contribution shifts the analytical focus from the institutionalized spatio-temporality of collective rituals (*Jem*) to the personal, everyday lived experience of religion. By examining "trivial", daily internal dialogues, this paper seeks to illuminate the individual dimension of Bektashi spirituality and its concepts of Self and the Divine within.

Scrolling for Meaning: Tarot Readings, Spirituality, and Identity Formation Among Women on Social Media

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This proposal examines how women engage with New Age practices, specifically tarot readings on TikTok, as forms of identity construction, community building, and spiritual expression. Drawing on observations of TikTok content, it demonstrates how short-form media facilitates exploration of how creators and viewers co-construct communities around shared experiences and interests. Within this context, creators often assume the role of spiritual guides, offering insights into viewers' everyday lives and shaping interpretations of personal matters. Consequently, these online spaces function as sites of trust, engagement, and spiritual exploration, despite physical separation.

This phenomenon illustrates how spirituality is being reimagined in digital environments, simultaneously serving as a medium for self-expression, community formation, and entertainment. Tarot readings operate as tools for reflection and personal insight while engaging audiences through performative or playful content. These practices are situated within broader cultural frameworks, highlighting the evolution of spiritual practices in contemporary digital culture, where interactive content intersects with questions of identity, personal life, and collective experience.

By showing how these practices are co-constructed online, across spatial and social boundaries, this paper underscores the importance of studying everyday digital interactions to understand contemporary expressions of spirituality, identity, and social connection. Furthermore, these practices challenge traditional anthropological understandings of ritual and spiritual authority. In doing so, this work emphasizes the importance of studying everyday digital interactions and what they mean for how we understand spirituality today.

Mediating Ethnography through the Anthropological Lenses: Filming Religion in Portugal

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This ethnographic research focuses on "benzimentos," a type of blessing that originated in Portugal and was later developed in Brazil. The fieldwork was conducted in Serra da Lousã, a rural region and metropolitan area of Lisbon. The collaborators involved in this project are practitioners of "benzimentos" who do not hold any religious institutional roles, and the majority of them are women.

A *benzimento* ritual is a multifaceted practice involving a combination of gestures, plants, and prayers. The preservation of these rituals is typically transmitted intergenerationally within families, although adaptations are also permitted, aligning with the concept of "transreligiosity". Benzimento explores intersections with domains such as health, emotions, and popular religious practices, emphasizing adaptations across generations. It also examines how traditional healing functions as a mediator of individual and collective conflicts, helping people to express their afflictions and face problems crossing crises. As an oral tradition, they are essentially learned through practice. Consequently, the investigation employed autobiographies and autoethnography as methodological frameworks.

The objective of this paper is to explore the film entitled *Benze*, which was created using collaborative techniques. This is a component of the author's doctoral thesis, which was initiated in 2023. The thesis was developed in conjunction with the ReSpell Project (Religion, Spirituality and Wellbeing: A Comparative Approach to Transreligiosity and Crisis in Southern Europe, ref. 2022.01229.PTDC). Utilizing the framework of the relationship between filmmaker-anthropologist and the benzimento rituals, this paper delves into the religious contexts through the lens of the invisibility and visibility paradox.



The Digital Space as a Networked Field of ‘Transreligious’ Encounters: A Digital Anthropological Perspective

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This paper emerges from sustained research engagement with digital space as a networked field, where religious ideas, networked spiritual practices, affects, and symbols are encountered in ways that exceed bounded traditions and institutional affiliations. Approaching digital platforms as lived, networked environments, the paper brings into conversation the notion of digital religion as a “networked spiritual infrastructure” (Campbell, 2025) with anthropological conceptualizations of transreligiosity (Panagiotopoulos & Roussou, 2022; Roussou & Panagiotopoulos, 2023). Grounded in immersion in digital space and its cultural practices, as consumer, participant and researcher, the discussion reflects on how spiritual practices and forms circulate across platforms without conforming to stable religious boundaries or institutional frameworks. Within certain digitally mediated spaces in which Islamic references circulate, users may encounter and engage with heterogeneous religious and spiritual content alongside Islamic materials. Such engagements can be approached as transreligious insofar as they come to light relationally and situationally, without being oriented toward fixed doctrinal coherence. From within this engagement, digital space appears less as a neutral medium and more as an environment in which transreligious encounters take shape through day-to-day networked spiritual encounters, algorithmic flows, and online meditative participatory interactions. The paper treats both “digital religion” and “transreligiosity” as conceptual materials that illuminate different aspects of what becomes perceptible in the networked field. Their juxtaposition allows for reflection on how contemporary religious expressions are reconfigured through networked digital spaces' affordances that facilitate movement, translation, and selective appropriation across religious repertoires. Zooming in on “transreligiosity” and “digital religion” through the scope of digital anthropology, the paper contributes to the ongoing conversations about digital spaces as contemporary sites of networked spiritual transformations, without seeking to resolve these processes into stable categories. This conference presentation invites reflection upon the openness, fluidity, flexibility and relationality that characterize transreligious experiences as they transpire within networked digital spaces.



Ecofeminism as a Transreligious Collage of Activism and Theory, or Nature Fights Back

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Ecofeminism, understood as a collage of activist practice, political engagement, a scientific and theoretical research niche, and a worldview articulated as a way of life, emerged in the 1970s and expanded significantly during the 1980s and 1990s. Over time, it diversified in multiple directions, including the interconnection of gender and labor, the inclusion of women from the Global South, critiques of the capitalist system, a distancing from traditional institutional religions, an openness toward Marxist and socialist ideas, both affinities with and divergences from concepts of matriarchy, as well as engagements with spirituality and deep ecology.

This presentation explores the articulation of ecofeminist concepts through the film *Avatar* (dir. James Cameron), with particular emphasis on its representation of Mother Earth as embodied in the figure of *Eywa*. Within the *Avatar* universe, *Eywa* is constructed as a sentient, biotic, and spiritual force intrinsic to the planet Pandora, functioning as a form of planetary consciousness that interconnects all living entities—flora, fauna, and the Na’vi—via an extensive neural network. *Eywa* operates as a deified principle or “All-Mother,” revered by the Na’vi as the custodian of ecological equilibrium. Conceptually, she may be understood as analogous to a planet-wide cognitive system (cf. Lovelock), facilitating reciprocal connectivity between the Na’vi, non-human life forms, and the environment. Moreover, the narrative attributes to *Eywa* a capacity for material manifestation, most notably embodied through the character of Kiri.

Nevertheless, the status of Mother Nature in an essentialist sense may still be necessary when discussing the rights of nature, as exemplified by the Latin American concept of Pachamama. Such an approach does not imply an essentialist understanding of female nature; rather, it conceptualizes Nature as Earth itself—Pachamama—or, more precisely, as a principle encompassing the entire universe. In this respect, the concept aligns more closely with cosmological figures such as the Aboriginal Sun Mother or *Eywa* in *Avatar* (cf. Vičar 2022; Đurđević 2022).