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Languages of Islam and Christianity in Post-Soviet Russia: institutional discourses, community strategies and missionary rhetoric
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Propositions relating to the thesis

Languages of Islam and Christianity in Post-Soviet Russia: Institutional Discourses, Community Strategies and Missionary Rhetoric

by Gulnaz Sibgatullina

1. It is religious authorities who determine which language their constituencies are supposed to use to express the religion. Major factors that influence this decision are the symbolic power of the language and its potential to mobilize resources.
2. Religious language signals not only religious identity, but also ethnic, political and national identities, which makes it essential to analyze religious language within the socio-political context.
3. Definitions of a “good Muslim” that are endorsed by secular governments often make it difficult to be both “good” and “Muslim” at the same time.
4. If a person converts to the religion of a minority, he or she can paradoxically maintain the prejudices that are commonly held against this minority.
5. The field of digital humanities is about using new tools to answer old questions, among other things.
6. Any attempt to translate the words of the Other into another language is always ideologically biased.
7. Right-wing populists and proponents of radical Islam are not intrinsically antagonistic to each other; rather, they share the same anxieties about the process of globalization.
8. The growing practice of temporary employment coupled with a strong emphasis on excellence in research makes it difficult to combine academic life with a satisfying family life.
9. If individuals received micropayments for their contributions to commercial Big Data, this could reduce the economic inequality that Big Data tends to increase (cf. Lanier 2013).
J. Lanier, *Who Owns the Future?* (London: Allen Lane, 2013).
10. If automation and robotics are indeed to liberate humanity from “its oldest burden”, a 21st century education should prepare people for spending their leisure time in a meaningful way (cf. Bregman 2014).
R. Bregman, *Utopia for Realists* (London: Bloomsbury, 2014).
11. When made with apple sauce, the only remaining “foreign” element in *babi panggang* is the name.