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## A B S T R A C T S

Klara Hrvatin

*Taishō Period Divination as Tsuneko Kondō Kawase's Personal Item*

The article examines a Taishō period (1912–26) divination document, a personal item of Tsuneko Kondō Kawase, preserved in the archive of her collected documents at the Slovene Ethnographic Museum. It is a handwritten piece of calligraphy depicting a prophecy based on *Takashima's Judgments on the Book of Changes*, an important text based on the *Yijing* or *Book of Changes*. This document, which Marija Skušek kept until her death, is characterized by its form, calligraphic style, and red stamps. The article aims to explore the transcription and translation of the divination, the form and dating of the document, and how it relates to Tsuneko's life choices. The author raises questions about when Tsuneko acquired the document and whether it influenced her crucial life decisions, particularly before her trip to Europe, during her last visit to Japan, or before her marriage to Ivan Skušek.

*Keywords:* *Tsuneko Kondō Kawase (Marija Skušek), Slovene Ethnographic Museum, Taishō period, divination, Takashima's Judgments on the Book of Changes (Takashima ekidan), Yijing.*

Gerald Kozicz, Di Luo

*The Adamantine Terrifier on the Dresser*

From 1920 to 1963, a collection of Chinese art—mostly from the Qing Dynasty (1644–1911)—was continuously presented at the changing addresses of Ivan and his wife Tsuneko Kondō-Kawase, who finally adopted the full Slovene name of Marija Skušek after her baptism in 1927. The collection had been assembled in Beijing where Ivan Skušek had arrived in 1914 and been a prisoner of war from 1917, and it was then shipped to Ljubljana after his release in 1920. Photographs and a film document how their private rooms were turned into exhibition rooms. They had quite a spectacular arrangement of metalworks on a dresser in front of a mirror. In all locations in Ljubljana where the Skušeks lived, one wrathful figure was always in the centre of the group: Vajrabhairava, the Adamantine Terrifier.

The following article examines the significance of this Buddhist deity in the context of Buddhism in China. It inspects the function and meaning of the dresser, in particular the symbolism of the mirror in relation to the Yamāntaka group of tantric deities, among whom Vajrabhairava assumes the highest position. It further addresses Marija Skušek's possible role as the actual curator, raising the question about a possible socio-religious concept behind the configuration of the figures.

*Keywords: Skušek Collection, Qing Dynasty, Yamāntaka-Vajrabhairava, Yama, Mirror, Buddhism.*

Helena Motoh, Gašper Mithans

*Seeing Mary and Becoming Marija: Tsuneko Kondō-Kawase's Bridging Religious and Cultural Boundaries*

This article examines the extraordinary conversion story of Tsuneko Kondō-Kawase, a Japanese woman who became Marija Skušek upon her baptism and marriage in Ljubljana in 1927. Within a single hour at the Ljubljana Bishop's Palace, Kawase was baptised, confirmed, married, and her two children were baptised and confirmed. Her swift conversion and claims of Mary's apparitions captured public attention. This study situates her testimony within the broader context of religious conversion, the rise of pluralistic beliefs in a predominantly Catholic society, and the socio-political climate of the era. Central to her narrative are visions of Mary's crowned image, shaped by Chinese Catholic traditions and Slovenian Marian devotion. Tsuneko's experience underscores the complexity of non-European conversions and the adaptability required by clergy to address diverse cultural identities. Tsuneko's case highlights personal agency in navigating religious transformation, blending her Japanese and Chinese heritage with Slovenian Catholic influences. Her reinterpretation of Marian imagery illustrates how converts with their understanding of religious symbols actively engage to forge new identities. As a transitional figure, Tsuneko's story sheds light on the interplay between personal experiences and broader cultural adaptations in conversion processes. This analysis enriches the understanding of religious transformation, emphasizing the significance of individual narratives in exploring themes of faith, identity, and integration across cultural and historical boundaries.

*Keywords: religious conversion, Mary's apparitions, cross-cultural identity, Tsuneko Kondō-Kawase/Marija Skušek, interwar Yugoslavia.*

Marcus Moberg, Aleš Črnič  
*Religion, Digital Media, and the COVID-19 Pandemic*

This introductory paper to the thematic strand on religion and digital technologies during and following the COVID-19 pandemic begins with a brief outline of how primarily Christian and Islamic religious communities are grappling with rapidly developing digital technologies. A synoptic description of research developments in the relatively new field of religion and digital media follows, drawing on an overview of basic readings and research, with a particular focus on the surge in ICT use during 2020 and 2021 as a result of the global pandemic. The paper concludes with a brief presentation of the international research project Religious Communities in the Virtual Age, on which this thematic strand is based.

*Keywords: religion and digital media, COVID-19, Roman Catholic Church, Islamic community, Hare Krishna.*

Katja Koren Ošljak  
*Mediatisation of Religion and Shifts in Religious Authority: A Netnographic Study on Digitisation Within Select Slovene Religious Communities during the Epidemic*

One of the research objectives of the Recovira international project was to map the online presence of three religious communities in Slovenia: the Roman Catholic Church, the Islamic Community in the Republic of Slovenia, and the Society for Krishna Consciousness. Particular focus was placed on the lockdown period during the epidemic, when most activities of religious communities shifted from sacred buildings to the internet. Since our research interest was exploring the different aspects of digitisation within these communities, we approached data gathering using the netnographic method. The principal objective of the study was to identify the digital or digitised practices of religious communities in relation to religious authority. Against the backdrop of an audience-centred understanding of mediatisation and analysis of digital religious practices during the epidemic, we observed the changes in power relations within the religious communities and reached three key conclusions: 1. In the Catholic community, adjustments in daily religious life caused tensions related to participation in religious activities outside churches and the appropriateness of the measures imposed; 2. In the Islamic community, most religious activities were cancelled, and the community was encouraged to comply with denoted measures; 3. In the Hare Krishna community, by far the most digitally engaged, highly inclusive digitisation practices were promo-

ted and used. Additionally, we identified two cases in which alternative religious authority emerged through digital media.

*Keywords: netnography, digital ethnography, mediatization, religion, Catholic community, Islamic community, Society for Krishna Consciousness.*

Aleš Črnič, Taja Fortuna

*»We Could All See That God Works Even Through Social Networks«: The Impact of Increased Use of Digital Technologies on Select Slovene Religious Groups*

The paper presents an analysis of interviews with representatives of three Slovene religious communities: the majority Roman Catholic Church, the established minority Islamic community, and the newer and smaller International Society for Krishna Consciousness (ISKCON). The study seeks to understand how these communities adapted to the complex challenges of the COVID-19 epidemic, specifically how they were aided by digital technologies; and the short- and long-term impacts on their religious lives. We find that forced domestic worship significantly increased the use of technology, although with some notable differences among the three communities. Generally, digital technologies did not prove to be efficacious substitutes for in-person religious activities, but simply as emergency tools during an extraordinary situation. After the epidemic, hybrid worship continues mostly where digital tools complement in-person activities.

*Keywords: COVID-19 epidemic, digitization, Roman Catholic Church, Islamic community, Hare Krishna.*

Petterson Brey

*The Bible and Cinema: Artistic-Literary Convergences*

From Northrop Frye's perspective, which views the Hebrew Bible as the foundational imagination behind the literary ideologies that shaped Western thought, this discussion aims to highlight some points of convergence between biblical literature and the narrative structure found in contemporary cinema, one of the most sophisticated storytelling mediums today. The theoretical framework for this exploration draws on the works of scholars such as Robert Alter, Daniel Marguerat and Yvan Bourquin, Gary Yamasaki, and David Bordwell. As Adele Berlin points

out, the narratives of the Hebrew Bible convey their message through both the form and content of the text. Building on this idea, the focus here is to demonstrate that beyond thematic parallels, the narrative structure of the Bible aligns methodologically with the storytelling techniques of modern cinema.

*Keywords: Bible as literature, Bible and cinema, narrative analysis, synchronic exegesis, film scripts.*



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## P O V Z E T K I

Klara Hrvatin

*Vedeževalska napoved iz obdobja Taishō kot osebni predmet Tsuneko Kondō Kawase*

V članku je obravnavan divinatorični dokument iz obdobja Taishō (1912–26), osebni predmet Tsuneko Kondō, ki je ohranjen v arhivu njene zbirke dokumentov v Slovenskem etnografskem muzeju. Gre za eno od vedeževalskih napovedi – napisano z roko in v kaligrafski pisavi – na podlagi *Takashimove razlage Knjige premen*, pomembnega besedila, ki temelji na *Knjigi premen* (kit. *Yijing*). Posebnosti tega dokumenta, ki ga je Tsuneko Kondō Kawase hranila do svoje smrti, so njegova oblika, kaligrafska pisava in rdeči žigi. Avtorica v članku preučuje zapis in prevod napovedi, obliko in datacijo dokumenta ter njegovo povezavo s Tsunekinimi življenjskimi odločitvami. Pri tem poskuša odgovoriti na vprašanja, kdaj je Tsuneko pridobila ta dokument in ali je kako vplival na njene najpomembnejše življenjske odločitve, zlasti pred njenim potovanjem v Evropo, med zadnjim obiskom Japonske ali pred poroko z Ivanom Skuškom.

*Ključne besede: Tsuneko Kondō Kawase (Marija Skušek), Slovenski etnografski muzej, obdobje Taishō, vedeževanje, Takashimove razlage Knjige premen (Takashima ekidan), Yijing.*

Gerald Kozicz, Di Luo

*Diamantni strašni na komodi*

Med letoma 1920 in 1963 je bila v vseh domovanjih Ivana Skuška in njegove žene Tsuneko Kondō Kawase, ki je po krstu leta 1927 prevzela slovensko ime in priimek Marija Skušek, ves čas na ogled zbirka kitajskih predmetov, večinoma iz obdobja dinastije Qing. Zbirka je nastala v Pekingu, kamor je Ivan Skušek prispel leta 1914 in kjer je bil do leta 1917 vojni ujetnik, po izpustitvi pa jo je leta 1920 dal prepeljati v Ljubljano. Fotografije in filmski posnetki dokumentirajo, kako sta z ženo svoje zasebne sobe preuredila v razstavne prostore. Na komodi sta pred ogle dalom razstavila izjemen aranžma kovinskih predmetov. Na vseh ljubljanskih lokacijah, kjer sta bivala, je v središču tega aranžmaja vedno stala ista jezna figurica: Vajrabhairava, Diamantni strašni.

V članku preučujemo pomen tega budističnega božanstva v kontekstu budizma na Kitajskem. Analiziramo funkcijo in pomen komode, zlasti simboliko ogledala v povezavi s tantričnimi božanstvi iz skupine Yamāntaka, med katerimi Vajrabhairava zaseda najvišji položaj. Posebno pozornost namenjamo možnosti, da je bila dejanska kuratorka zbirke Marija Skušek, kar odpira vprašanje, ali je razpostavitev figuric odražala specifičen družbeno-religiozni koncept.

*Ključne besede: Skušekova zbirka, dinastija Qing, Yamāntaka-Vajrabhairava, Yama, ogledalo, budizem.*

Helena Motoh, Gašper Mithans

*Videti Marijo in postati Marija: Kako je Tsuneko Kondō Kawase preseгла verske in kulturne meje*

Članek osvetljuje izjemno zgodbo o konverziji Japonke Tsuneko Kondō Kawase, ki je po krstu in poroki v Ljubljani leta 1927 postala Marija Skušek. V eni sami uri je bila v ljubljanski škofijski palači krščena, birmana in poročena, obenem pa sta bila krščena in birmana tudi njena dva otroka. Hitra konverzija in Tsunekine trditve o Marijinih prikazovanjih so pritegnile pozornost javnosti. Članek umešča njeno pričevanje v širši kontekst verske konverzije, vzpona pluralističnih prepričanj v pretežno katoliški družbi in družbenopolitičnega ozračja tistega časa. V središču njene pripovedi so videnja Marijine kronane podobe, zaznamovana z vplivi kitajskega katoliškega izročila in slovenske marijanske pobožnosti. Njena izkušnja razkriva zapletenost konverzij posameznikov iz neevropskih okolij in prilagodljivost, ki so jo izkazovali duhovniki ob soočanju z različnimi kulturnimi identitetami. Primer poudarja Tsunekino osebno angažiranost v procesu religijske transformacije, pri čemer se njena japonska in kitajska tradicija mešata s slovenskimi katoliškimi vplivi. Njena reinterpetacija Marijinih podob ponazarja, kako konvertiti s svojim razumevanjem verskih simbolov prispevajo k oblikovanju novih identitet. Zgodba Tsuneko kot osebe v tej specifični tranziciji osvetljuje prepletanje osebnih izkušenj in širših kulturnih prilagoditev v procesih konverzije. Pričujoča analiza bogati razumevanje pojava konverzij in poudarja pomen individualnih pripovedi pri raziskovanju tem vere, identitete in integracije, ki presega kulturne in zgodovinske meje.

*Ključne besede: verska konverzija, Marijina prikazovanja, medkulturna identiteta, Tsuneko Kondō Kawase/Marija Skušek, medvojna Jugoslavija.*



Marcus Moberg in Aleš Črnič  
*Religija, digitalni mediji in epidemija covida-19*

V tem uvodnem članku v tematski sklop o religiji in digitalnih tehnologijah ob in po epidemiji covida-19 predstavljamo kratek oris soočanja predvsem krščanskih in islamskih religijskih skupnosti s hitro razvijajočimi se digitalnimi tehnologijami, potem strnjeno opišemo razvoj raziskovanja še relativno mladega področja religije in digitalnih medijev s pregledom temeljne literature in raziskav, pri čemer se posebej osredinimo na intenzivirano rabo digitalnih tehnologij, ki jo je med letoma 2020 in 2021 povzročila svetovna pandemija. Na koncu na kratko predstavimo še mednarodni raziskovalni projekt Religijske skupnosti v virtualni dobi, na katerem temelji predstavljeni tematski blok.

*Ključne besede: Religija in digitalni mediji, covid-19, Rimskokatoliška cerkev, Islamska skupnost, Hare Krišna.*

Katja Koren Ošljak  
*Mediatizacija religije in zamikanje religijskih avtoritet: netnografska raziskava digitalizacije izbranih slovenskih religijskih skupnosti med epidemijo*

V okviru mednarodnega projekta Recovira je bil eden izmed raziskovalnih ciljev v Sloveniji mapiranje spletne prisotnosti treh religijskih skupnosti – Rimskokatoliške cerkve, Islamske skupnosti v RS in Skupnosti za zavest Krišne. Posebno pozornost smo namenili obdobju zaprtja javnega življenja v času epidemije, ko se je večina dejavnosti religijskih skupnosti iz sakralnih objektov premaknila na splet. Ker je bil naš raziskovalni interes spoznati različne aspekte digitalizacije teh skupnosti, smo se zbiranja podatkov lotili s pomočjo metode netnografije. Osrednji cilj opravljene študije je identifikacija digitalnih oz. digitaliziranih praks religijskih skupnosti v odnosu do religijskih avtoritet. Na ozadju občinstvenega razumevanja mediatizacije in analize digitalnih religijskih praks smo opazovali spremembe v razmerjih moči znotraj opazovanih religijskih skupnosti in prišli do treh ključnih sklepov: 1. prilagoditve religijskega vsakdana so v katoliški skupnosti povzročile napetosti glede možnosti sodelovanja pri religijskih dejavnostih zunaj cerkva in ustreznosti ukrepov ob epidemiji; 2. islamska skupnost je v času epidemije odpovedala večino religijskih dejavnosti in pozvala k ravnanju, skladnemu z ukrepi; 3. skupnost Hare Krišna je bila v času epidemije daleč najbolj aktivna s praksami

digitalizacije, ki so bile izrazito vključujoče naravnane. Ob tem pa smo identificirali tudi primera alternativnih religijskih avtoritet, ki sta se formirali s pomočjo digitalnih medijev.

*Ključne besede: netnografija, digitalna etnografija, mediatizacija, religija, katoliška skupnost, islamska skupnost, skupnost za zavest Krišne.*

Aleš Črnič, Taja Fortuna

*»Vsi smo malo videli, da Bog tudi prek socialnih omrežij deluje«: vpliv intenzivirane rabe digitalnih tehnologij na izbrane slovenske religijske skupnosti*

Prispevek predstavlja analizo intervjujev s predstavniki treh raznovrstnih slovenskih religijskih skupnosti, večinske Rimskokatoliške cerkve, ustaljene manjšinske Islamske skupnosti ter mlajše in manjše Skupnosti za zavest Krišne. Raziskava si prizadeva spoznati in čim boljše razumeti, kako so se skupnosti prilagodile zahtevnim izzivom epidemije koronavirusa covid-19, predvsem pa koliko in kako so si pri tem pomagale z digitalnimi tehnologijami ter kakšnečasne in dolgotrajnejše vplive je to imelo na religijsko življenje. Ugotavljamo, da je prisilna domestifikacija religijskega življenja močno intenzivirala rabo digitalnih tehnologij, vendar so med proučevanimi skupnostmi pomembne razlike. V splošnem se digitalne tehnologije niso izkazale kot nadomestek religijskih dejavnosti v živo, temveč večinoma kot zasilno orodje v izjemnih razmerah. Po koncu epidemije ostaja hibridna raba predvsem tistih digitalnih orodij, ki so komplementarna dejavnostim v živo.

*Ključne besede: epidemija koronavirusa covid-19, digitalizacija, RKC, Islamska skupnost, Hare Krišna.*

Petterson Brey

*Sveto pismo in film: umetniško-literarne konvergence*

Cilj razprave je osvetliti nekatere stične točke med svetopisemsko književnostjo in narativno strukturo sodobnega filma, ki je danes eden izmed najbolj dovršenih pripovednih medijev, in sicer skozi perspektivo Northropa Frya, ki hebrejsko Sveto pismo obravnava kot temeljno imaginacijo literarnih ideologij, ki so oblikovale zahodno misel. Teoretični okvir te raziskave se naslanja na dela strokovnjakov, kot so Robert Alter, Daniel Marguerat in Yvan Bourquin, Gary Yamasaki in David Bordwell. Kot poudarja Adele Berlin, so v pripovedih hebrejskega Svetega pisma

sporočila posredovana tako skozi obliko kot skozi vsebino besedila. Na podlagi te ideje želimo pokazati, da poleg tematskih vzporednic obstaja tudi metodološko ujemanje med pripovedno strukturo Svetega pisma in pripovednimi tehnikami sodobnega filma.

*Ključne besede: Sveto pismo kot književnost, Sveto pismo in film, narativna analiza, sinhrona eksegeza, filmski scenariji.*