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).  
10. If automation and robotics are indeed to liberate humanity from “its oldest  
burden”, a 21st century education should prepare people for spending their  
11. When made with apple sauce, the only remaining “foreign” element in *babi panggang* is the name.