# International Society for the Sociology of Religion

# 36th Conference

12 July - 15 July 2021 (online)

# *Religion in Global/Local Perspective: Diffusion, Migration, Transformation*

A picture containing graphical user interface

Description automatically generated

# 36ème conférence

# Société internationale de sociologie des religions

12 juillet - 15 juillet 2021 (en ligne)

# *La religion dans une perspective globale/locale : Diffusion, migration, transformation*

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**If you notice any mistake in the program, or if you are no longer able to present in your session, please e-mail ASAP the General Secretary,**

**Véronique Altglas, to let her know:** [v.altglas@qub.ac.uk](mailto:v.altglas@qub.ac.uk)

Technical Support / Support technique

If you have technical issues, please email our webmaster, Colin, at:

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Pre-conference: 9th July; 11.30am-1.00pm (Dublin time)

Conference Day 1: 12th July; 8.00-9.30am (Dublin time)

Conference Day 2: 13th July; 11.30am-1.00pm (Dublin time)

Conference Day 3: 14th July; 8.00-9.30am (Dublin time)

Conference Day 4: 15th July; 11.30am-1.00pm (Dublin time)

Treasury and membership support / Support trésorerie et cotisation

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*Si vous avez des questions concernant votre adhésion et votre inscription à la conférence, veuillez envoyer un courriel à Bérénice à berenice.goffin@uclouvain.be. Si vous lui envoyez un courriel à ces moments précis, elle sera en ligne et pourra répondre à votre demande rapidement :*

Conference Day 1: 12th July; 1.00-2.30pm (Dublin time)

Conference Day 2: 13th July; 9.00-10.30am (Dublin time)

Conference Day 3: 14th July; 1.00-2.30pm (Dublin time)

Conference Day 4: 15th July; 9.00-10.30am (Dublin time)

**Program overview / Vue d’ensemble du programme**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| London/Dublin time | Conference Day 1  12th July | Conference Day 2  13th July | Conference Day 3  14th July | Conference Day 4  15th July | 16th July |
| 4.00-5.30am | Session  2.5.A |  | | | | |
| 7.00-8.00am |  | Linguistic groups  Japan & East Asia  Australasia & South East Asia |  |  |  |
| 8.00-9.30am | Sessions  2.1.A / 2.2.A. / 2.3.A./ 2.4.A. | Sessions  3.1.A / 3.2.A / 3.3.A / 3.4.A / 3.5.A  Authors meet critics 3 | Plenary 3  Religion, the I-zation of Society and  COVID19  by Adam Possamai | Sessions  5.1.Z / 5.2.Z / 5.3.Z / 5.5.Z |
| BREAK/SPILL OVER | | | | | | |
| 9.45-11.15am | Sessions  2.1.B / 2.2.B / 2.3.B / 2.4.B | Plenary 2  The Orisha religion in a transnational perspective  by Stefania Capone | Sessions  4.1.A / 4.2.A / 4.3.A / 4.4.A / 4.5.A | Sessions  5.1.A / 5.2.A / 5.3.A / 5.5.A |  |
| BREAK/SPILL OVER | | | | | | |
| 11.30am-1.00pm | Sessions  2.1.C./ 2.2.C./ 2.3.C./ 2.4.C./ 2.5.C.  Author meets critics 1 | Sessions  3.1.B / 3.2.B / 3.3.B / 3.4.B / 3.5.B | Sessions  4.2.B / 4.3.B / 4.4.B / 4.5.B / 4.6.B / 4.7.B  Author meets critics 5 | Sessions  5.1.B / 5.2.B / 5.3.B / 5.4.B | Council meeting 2 |
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| 2.00-3.30pm | Plenary 1  Transnational Social Protection  by Peggy Levitt | Sessions  3.1.C / 3.3.C / 3.4.C / 3.5.C / 3.7.C | Sessions  4.1.C / 4.2.C / 4.3.C / 4.4.C / 4.5.C / 4.6.C  Author meets critics 6 |  |
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| BREAK/SPILL OVER | | | |
| 3.45-5.15pm | Sessions  2.1.D / 2.3.D / 2.4.D / 2.5.D  Author meets critics 2 | Sessions  3.1.D / 3.5.D  Author meets critics 4 | Sessions  4.1.D / 4.3.D / 4.5.D |
| 4.00-5.30pm  Sessions  5.1.D / 5.2.D / 5.3.D / 5.4.D / 5.5.D / 5.6.D |
| 5.15-6.15pm |  |  | Linguistic groups  South America  Canada; USA  Mexico |
|  |

**Meetings / réunions**

Social Compass meeting

Pre-conference: 7th July

11.30am-3.00pm

Council Meetings / réunion du conseil

First meeting

Conference Day 1: 12th July

1pm-2pm

Second meeting

Post-Conference: 16th July

11.30am-1.00pm

General Assembly / Assemblée Générale

Conference Day 4: 15th July

1pm-2.30pm

**Linguistic groups / Groupes Linguistiques**

France / France – 13th July, 1.00-2.00pm

United States / Etats-Unis, 14th July, 5.15-6.15pm

Eastern Europe, Israel, Turkey (and Middle East) / Europe de l’Est, Israël, Turquie (et Moyen-Orient), 14th July, 1.00-2.00pm

Benelux / Benelux, 13th July, 1.00-2.00pm

Germany / Allemagne, 13th July, 1.00-2.00pm

Central Europe / Europe Centrale, 13th July, 1.00-2.00pm

Italy / Italie, 13th July, 13th July, 1.00-2.00pm

Japan and East Asia / Japon et l’Asie de l’Est – 13th July, 7.00-8.00am

Iberia / Ibérie, 14th July, 1.00-2.00pm

United Kingdom / Royaume-Uni, 13th July, 1.00-2.00pm

Australasia and South-East Asia / Australasie et Asie du Sud-est, 7.00-8.00am

Canada / Canada, 14th July, 5.15-6.15pm

Nordic Countries / Pays Nordiques, 13th July, 1.00-2.00pm

Mexico / Mexique, 14th July, 5.15-6.15pm

South America / Amérique du Sud, 14th July, 5.15-6.15pm

Switzerland / Suisse, 13th July, 1.00-2.00pm

**Plenary Sessions / Sessions plénières**

All plenaries will have translations within the zoom session. They will be recorded for ISSR members to access on the website at a later date.

*Toutes les plénières seront traduites dans le cadre de la session zoom. Elles seront enregistrées pour que les membres de la SISR puissent y accéder sur le site web à une date ultérieure.*

**Plenary 1 (USA)**

**Conference Day 1: 12th July**

**2.00-3.30pm (London/Dublin time)**

*‘Transnational Social Protection: The Role of Religious Institutions and Networks/ La protection sociale transnationale : le rôle des institutions et des réseaux religieux’*

By Peggy Levitt, Wellesley College.

**Plenary 2 (France)**

**Conference Day 2: 13th July**

**9.45-11.15am (London/Dublin time)**

*‘La religion des Orisha dans une perspective transnationale/ The Orisha religion in a transnational perspective’*

By Stefania Capone, École des Hautes Études en Sciences Sociales

**Plenary 3 (Australia)**

**Conference Day 3: 14th July**

**8.00-9.30am (London/Dublin time)**

*‘Religion, the I-zation of Society and COVID19/ Religion/ l’I-zation de la Société et COVID19’*

By Adam Possamai, Western Sydney University

**Sessions ‘Author meet Critics’**

**Authors meet critics 1**

**Conference Day 1: 12th July**

**11.30am-1.00pm (London/Dublin time)**

*Religion, Modernity, Globalisation. Nation‐State To Market // Religion, Modernité, Mondialisation. De L'État-nation Au Marché*

**Session Convener**

**François Gauthier**

Organisation: Université de Fribourg

Email Address: [francois.gauthier@unifr.ch](mailto:francois.gauthier@unifr.ch)

**Moderator:**

Anna Halafoff – Deakin University, Australia

**Critics:**

Mar Griera – Universitat Autònoma de Barcelona

Titus Hjelm – University of Helsinki

Tobias Köllner – Wittener Institut für Familienunternehmen, Germany

**Authors meet critics 2**

**Conference Day 1: 12th July**

**3.45-5.15pm (London/Dublin time)**

*Regulating Difference: Religious Diversity And Nationhood In The Secular West // Réglementer La Différence : Diversité Religieuse Et Nationalité Dans L'Occident Séculier*

**Marian Burchardt**

Organisation: Leipzig University

Email Address: [marian.burchardt@uni‐leipzig.de](mailto:marian.burchardt@uni‐leipzig.de)

**Moderator :**

Mar Griera (Barcelona)

**Critics :**

Ines Michalowski (Münster)

Effie Fokas (Athens)

Titus Hjelm (Helsinki)

Irene Becci (Lausanne)

Lori Beaman (Ottawa)

**Authors meet critics 3**

**Conference Day 2: 13th July**

**8.00-9.30am (London/Dublin time)**

*Religion In Italy // La Religion En Italie*

**Roberto Cipriani**

Organisation: Roma Tre University

Email Address: roberto.cipriani@tlc.uniroma3.it

**Conveners :**

Giancarlo Rovati

Organisation: Catholic University of Milan

Email Address: giancarlo.rovati@unicatt.it

Ferruccio Biolcati Rinaldi

Organisation: University of Milan

Email Address: Ferruccio.Biolcati@unimi.it

Enzo Pace

Organisation: Padua University

Email Address: vincenzo.pace44@gmail.com

Roberta Ricucci

Organisation: University of Turin

Email Address: roberta.ricucci@unito.it

**Authors meet critics 4**

**Conference Day 2: 13th July**

**3.45-5.15pm (London/Dublin time)**

*Urban Religious Events : Public Spirituality In Contested Spaces // Événements Religieux Urbains : Spiritualité Publique Dans Des Espaces Contestés*

**Conveners:**

Paul Bramadat

Organisation: University of Victoria

Email Address: bramadat@uvic.ca

Mar Griera

Organisation: Universitat Autònoma de Barcelona

Email Address: mariadelmar.griera@uab.cat

Julia Martínez‐Ariño

Organisation: University of Groningen

Email Address: j.martinez.arino@rug.nl

Marian Burchardt

Organisation: University of Leipzig

Email Address: [marian.burchardt@uni‐leipzig.de](mailto:marian.burchardt@uni‐leipzig.de)

**Critics:**

Prof. Silke Steets (Friedrich-Alexander-Universität Erlangen-Nürnberg (FAU)

Prof. Hubert Knoblauch (Technische Universität Berlin)

Dr. Kim Knibbe (University of Groningen)

**Authors meet critics 5**

**Conference Day 3: 14th July**

**11.30am-1.00pm (London/Dublin time)**

*Becoming Jewish Believing In Jesus: The Judaizing Evangelicals In Brazil*

**Manoela Carpenedo**

Organisation: University of London

Email Address: Manoela.Carpenedo@sas.ac.uk

**Critics:**

Paul Freston - Wilfrid Laurier University

Hillary Kael - McGill University

**Authors meet critics 6**

**Conference Day 3: 14th July**

**2.00-3.30pm (London/Dublin time)**

*Présentation De L’ouvrage « Mémoires Catholiques Au Québec : Dits Et Non-dits »*

**Geraldine Mossiere**

Organisation: Université de Montréal

Email Address: [geraldine.mossiere@umontreal.ca](mailto:geraldine.mossiere@umontreal.ca)

**Critic** :

Name: Jennifer Selby

Organisation: Memorial University of Newfoundland

Email Address: [jselby@mun.ca](mailto:jselby@mun.ca)

**Parallel Sessions 0 / Sessions parallèles 0**

**Conference Day 1: 12th July**

**4.00-5.30am (London/Dublin time)**

2.5.A - The Sociology Of Shari’a: Case Studies From Around The World, Revised 1 // La Sociologie De La Shari'a : Études De Cas Du Monde Entier, Révisions 1

**Session Convenor**

**Adam Possamai**

Institution: Western Sydney University

Email Address: a.possamai@westernsydney.edu.au

***Contradictions, Conflicts, Dilemmas And Temporary Resolutions: A Sociology Of Law Analysis Of Shari’a In Selected Western Countries***

**James Richardson**

Institution: University of Nevada, Reno

Email Address: jtr@unr.edu

**Abstract**

The theories of Donald Black and of William Chambliss, two prominent theorists in the Sociology of Law, are applied to examples of conflict and resolution of conflict over the use of Shari’a family law in the United States, the United Kingdom, and Canada. Chambliss dialectic processing model is applicable to instances of the formal integration of aspects of Shari’a into legal systems within those societies, as such recognition represents a significant restructuring of the legal structures when they occur in a Western society. Black’s concepts of status, cultural intimacy, and ‘third party partisanship’ also are useful in examining what happens as issues are brought into the public arena through court cases or legislative efforts to change the legal structure of a society to allow better integration of Shari’a into a society’s legal system. Implications of the use of these theories to the study of legal pluralism in comparative studies of legal pluralism are examined.

***Between The Sacred And The Secular: Living Islam In China***

**Yuting Wang**

Institution: American University of Sharjah

Email Address: [ywang@aus.edu](mailto:ywang@aus.edu)

**Abstract**

The compatibility between Islam and the Chinese civilization is a contested topic. The deeply-rooted Confucian worldview, combined with the strict control over religious affairs by the Chinese Communist Party, makes it highly problematic for Muslims in China to live in accordance with the dictates of Shari’a, or the Islamic law. In this chapter, I recount the history of Islam in China, examine the various forms of adaption among Muslim minorities in order to survive in an officially atheist state, and discuss the future of Muslim minorities in Chinese society. I argue that, while the current situation for Muslim minorities in China is grim, the Belt and Road Initiative will continue strengthening the relationships between China and Muslim majority countries. The increasing transnational ties between China’s Muslim communities and the Islamic world and the growing visibility of Muslims in China’s foreign relations may offer some hope for greater religious tolerance and opportunities for the CCP to reevaluate its policies toward Islam and its Muslims minorities.

**Parallel Session 1 / Sessions parallèles 1**

**Conference Day 1: 12th July**

**8.00-9.30am (London/Dublin time)**

2.1.A - African Christians In The Global North: Migration, Material Religion And Local‐Global Spiritual Networks // Les Chrétiens Africains Dans Le Nord Global : Migration, Religion Matérielle Et Réseaux Spirituels Locaux Et Mondiaux

**Conference Day 1: 12th July**

**8.00-9.30am**

**Convenors**:

**Kathleen Openshaw**Organisation: Western Sydney University  
Email Address: [K.Openshaw@westernsydney.edu.au](mailto:K.Openshaw@westernsydney.edu.au): 

**Cristina Rocha**Organisation: Western Sydney University

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***Middle-class Africans in Australia: Choosing Hillsong as a Global Home***

**Cristina Rocha**Organisation: Western Sydney University

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**Kathleen Openshaw**Organisation: Western Sydney University  
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**Abstract**

Scholarly literature on the African diaspora and Pentecostalism in the Global North tends to focus on how African-initiated or -majority churches are projects that support settlement, and/or spaces for ‘reverse missionization’. These discussions often begin from the assumption that these migrants as socially and economically marginalised. By contrast, this paper considers middle-class, cosmopolitan African migrants in Australia who have joined an Australian megachurch. Here, we analyse the reasons for their joining Hillsong in the Diaspora. Drawing on ethnography in Sydney and Melbourne, we argue that social class is a significant factor in their choice of church. While some of our respondents had already committed to Pentecostalism in Africa, we found that their choice of church in Australia was strategic. As a globally successful church with an increasingly middle-class congregation, Hillsong offered them several advantages over African-initiated and -majority churches. At Hillsong, they were able to network with local Australians and other middle-class migrants, making new friends and business contacts. Hillsong’s focus on excellence, leadership and love, rather than spiritual battle and deliverance, fit their middle-class and professional sensibilities, and allowed those who were not Pentecostal to join it. Indeed, many spoke of Hillsong not so much as a church, but as a ‘fellowship.’ In addition, Hillsong’s emphasis upon entertainment and excitement attracted these migrants’ children, who otherwise were not inclined to go to church. Many told us that the megachurch was a safe place devoid of racism, something which they faced on a daily basis in Australian cities. They were also happy that Hillsong downplayed intra-African difference (of country-of-origin, ethnicity, etc.) as it constituted a neutral, multicultural territory. Finally, Hillsong had often featured in their spiritual imaginations even before arrival in Australia, a reflection of the global reach of Hillsong’s music and media presence.

***Materializing The Prosperity Gospel In Italy. Aesthethic Formation And Sensational Forms Of Two Ghanaian Megachurches’ Branches In Rome***

**Dario Scozia**

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**Abstract**

The paper addresses the manifold ways by which two Ghanaian megachurches’ materialize their religious messages in Italy through the activities of their respective local branches. These globally structured organizations emphasize the transformative and creative power of Christianity by stressing the connection between becoming born again and working for the church through missionary and evangelical activities. In order to actualize and confirm this religious vision, the branches this paper deals with are involved in numerous activities aimed at cultivating both their staff – pastors and leaders – and members’ Christian identity. Notwithstanding differences that at the same time mirror and legitimize the different spiritual ranks in the two organizations, all of the people in the church undergo through some sort of educational process that involves a plethora of elements ranging from books to documentaries and recorded lessons, from meetings with international visiting and local pastors to conference and leisure travel. The description of the different training programmes and, in a broader sense, of the informal educational environment set up by the branches allows to have a closer look at the “aesthetic formations” of African religious communities in the Global North, as well as at the “sensational forms” that regulates them (Meyer 2009). In this respect, the paper analyse the dissemination of the health and wealth gospel from Ghana to Italy as it occurs through the movement of different elements (people, texts, images and sounds, material culture, tastes, bodily sensations and postures) between the nodes of two transnational charismatic networks. At the same time, following the churches’ emphasis on mission and evangelization, the paper reflects on African Christians’ enchantment of localities in the Global North by considering the practice of church planting in the discursive and operative context of “reverse mission” that frames it outside Africa. This last consideration tackles the relevance of buildings – especially of their architectural style and comforts – for the formulation and propagation of the prosperity message through different social, cultural, and geographical contexts.

2.2.A – AI And Religion // Intelligence Artificielle Et Religion

**Conference Day 1: 12th July**

**8.00-9.30am**

**Convener**

**Takeshi Kimura**

Organisation: University of Tsukuba

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***Emotion AI and Religious Affections***

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**Abstract**

Recent AI development has been remarkable in the field of emotion analysis. With the development of natural language processing and image recognition technologies, there has been a lot of research on AI that analyzes human’s affections or emotions, and also on AI itself have a mind. Thought experiments have been conducted in the field of philosophy of mind, such as philosophical zombies and the Turing test, in order to see if robots can have minds, but research has not been conducted on the aspect of religious affections so much. This paper will firstly discuss religious affections, mentioning the theory of emotions and the religious affections of American psychologist William James, and then state that religious affections are obtained through experience. Next, the paper will give an overview of recent AI-based emotion analysis. Then, it will be examined whether AI can recognize human religious affections and whether AI itself can have religious affections.

***Lutheran Perspectives On AI. Medical Ethics In The Making In The US And African***

Dominique Somda  
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**Abstract**

The paper will explore debates on medical AI within the Lutheran church –in the US and globally. The introduction of AI in healthcare brings at the same time the hope for more efficient cures and the fear of less humane care. Lutheran organizations' anxieties relate to the potential degradation of the healing ministry's moral and theological dimensions. Lutheran's answers to 4IR in hospitals align with their stances on the use of healthcare technologies. The 2003 Evangelical Lutheran Church in America's “social statement on health, healing, and health care” entitled Caring for Health: Our Shared Endeavor is a valuable exposé on the organization's vision for care. It includes a section on technology and innovation, announcing the technological progress for healthcare as wonders and blessings while warning against a mirage that could lead to the negligence of the interpersonal aspect of care and distract from a social justice orientation. Today US Lutherans, pastors, and medical professionals seem to have welcomed AI as a real promise and a source of possible theological quandaries. The Lutheran Alliance for faith, science, and technology – an organization "dedicated to expanding awareness and promoting conversation about the implications of science and technology for Christian faith and life" – inquired in 2019 if technologies such as AI or transhumanism would "make God obsolete.". Unlike any other technology so far, AI seems to present the risk of displacing God in the theater of their miracles. I will analyze the implications of this ambivalence for the future of global Lutheran medical relief.

***AI And The Other World In Performing Arts: The Significance Of Reviving The Dead***

**Junko Nagahara**

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**Abstract**

One of the applied areas of Artificial Intelligence is entertainment and performance art. The popular performance art is an interesting intersection of technological innovation and traditional/modern worldview. Rapid adaptation of AI and its related technology to the performance industry in Japan is understandable when located within the context of the traditional performing arts such as the puppet performance, the mechanical dolls, and Noh performance. However, not enough scholarly attention has been paid to examining the cultural continuation of the imagined Other World from the ghostly and monstrous worlds of the traditional performance to the virtual reality and AI-created web-world. This paper aims at examining both continuity and difference between the traditional performance art, where Buddhism and Japanese folk beliefs provided the cultural background, and the AI adopted performance art where the technological innovations open up newly imaged Other World by referring to the latest example of AI entertainment, that is, AI MISORA Hibari (the late popular singer) prepared by NHK in 2019. This singer is already deceased. The purpose of this project was to bring her figure, gestures and voice back to life as faithfully as possible. In this paper, I would like to pay particular attention to what is the significance of reviving the dead in the field of performing arts.

***Purification And Spiritual Protection With Driving An Autonomous Vehicle***

**Takeshi Kimura**

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**Abstract**

Is there anything spiritual or religious in socially accepting an autonomous vehicle (AV)? Last year, the author became involved in a multidisciplinary research group on the social acceptance of AV. An assigned topic is to study any spiritual, religious, philosophical, and socio-cultural issues with accepting or rejecting AV. This paper examines socio-spiritual issues regarding the purification and safety of cars in Japan first. It then explores any related issues regarding any spiritual and socio-cultural issues with accepting or rejecting AV with it as a background. Though this paper is not empirical but speculative and philosophical, it attempts to address interesting issues related to the sociological studies of religions. The purification ritual of a new car at the Shinto shrine is an ordinary religious scene in Japan. Related to a car’s safety concern, it is also one of the standard practices that a driver hangs an amulet in a car as protection. History tells that before World War II, a company importing cars from Europe and the USA asked Shinto shrines to have new cars' purification rituals. Then, freight companies that began to use trucks followed the emerging custom. As personal cars became more common, people also visited Shinto shrines for purification rituals of new cars. Shinto shrines also sell amulets for car safety, which many drivers hang in their cars. What kinds of changes would occur when an autonomous vehicle becomes available in the context of car-related religious practices? There are many questions to ask first: what sort of Artificial Intelligence would be installed with AV; what kind of socio-spiritual relationship take place between the AV users and AV; if ever any legal personhood would be recognized with AI, what kind of relationship emerges between the AV users and AV; whether any new folktales of driverless AV would be formed, considering that there are many automobile-related folktales; and others. This paper does not attempt to have any conclusive statements, but technological innovation enabling AV might enhance and strengthen spiritual and religious practices since AV users become more vulnerable without human interventions.

2.3.A – Current Concerns in Parish and Congregational Research 2// Préoccupations Actuelles dans la Recherche sur les Paroisses et les Congrégations 2

**Conference Day 1: 12th July**

**8.00-9.30am**

**Session Conveners**

**Robert Dixon**

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**Trudy Dantis**

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***Do Religious Attenders Have a Problem in Living alongside People of Other Religions?***

**Philip Hughes**

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**Abstract**

It is commonly believed that people of different religions cannot get on well together. They have alternative accounts of reality which are in competition with each other. Thus, it has been argued that the more certain people are of their faith, the more likely they are to view other religions as 'untrue' and have negative attitudes towards people of other religions. Several academics have argued that only if there is 'epistemic humility', can people of different faiths live together. It has also been claimed that church attendance is associated with greater negativity about other religions. The International Social Survey Program (2018) contained several questions about the acceptance of people of different faiths and about attitudes to people of various faiths. This data is examined in relation to Australians and people in other nations to test how true these claims are about attitudes to other religions among people of faith and among those who practice their faith. The paper draws conclusions about the possibilities of and importance of collaboration across different faiths and what that means for social cohesion in multi-faith societies.

***The Local Congregation as a Facilitator of Social Capital in Australian Communities; Building Bridges across Social and Cultural Divisions.***

**Fleur Creed**

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**Abstract**

Social capital has become a catchphrase in the fields of sociology, education, economics and politics for all that relates to human connection and the resources derived from those connections. While definitions and criteria for measurement may be disputed, one factor that has been noted by some theorists including Robert Putnam, is that churches are good sources of social capital. My PhD thesis examines how social capital is created by congregations in local communities in Australia’s multi-faith, multi-ethnic society, across a diverse range of social issues. The qualitative research used to inform this thesis was conducted across ten congregations of various Christian faith traditions as case studies, ranging from small to mega churches in size, in inner city to regional locations. In exploring how social capital was facilitated by Christian congregations in the community, themes of structure, motivation and context were prominent. Churches were assessed using Ernst Troeltsch and Bryan Wilson’s church-sect typology, based on the level of tension each congregation held with the views of wider society on current social issues. The findings indicated that while church-sect distinctions were important, that leadership could be a powerful influence over individual congregations in both beliefs and behaviours. Several forms of congregational engagement were found to be consistently effective in building social capital with the wider community, regardless of faith tradition, including social welfare activities, formal or informal befriending, mentoring, the presence of ‘third places’, the use of missional communities, especially convictional and incarnational communities, and the sharing of meals. One of the more interesting findings from the study related to the individual motivations of congregants. While many espoused the theological views or orthodoxy of their denomination regarding involvement with the community, particularly those in the world-affirming congregations who had belonged to that church since birth, a substantial number in the more world-indifferent congregations were motivated by beliefs held since childhood, either formed in their family or church of origin. These individuals held pro-social views and, while still maintaining other aspects of their new faith tradition, foundationally held strong views of social concern which was evidenced in their informal orthopraxy.

***Some Considerations from the Methods Utilised in Certain Consultations Undertaken by the Catholic Church in Australia***

**Trudy Dantis**

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**Abstract**

This Paper sets out the important contributions made by the Catholic Church in Australia over the past three decades to public debate concerning fundamental social issues affecting Australia and the role and place of the Church in Australian society. In making these contributions the Church in Australia immersed itself in Australian society and made “the joy and hope, the grief and the anguish” of the wider society those “of the followers of Christ as well”. And through these contributions the Church is seen as “both teaching and learning”. The Australian Catholic Bishops have a long history of action in the social justice arena dating back to Archbishop John Bede Polding in the mid nineteenth century. In the remainder of this paper the research methods, defined as the procedures used in three major national Consultations undertaken by the Catholic Church in Australia, are described and discussed. Through an analysis of the methods of these Consultations, all undertaken to address significant social issues within Australia, some possible lessons for future Consultations and research studies commissioned by the Catholic Church are derived.

2.4.A – The Globalization of Soka Gakkai: Center and Peripheries

**Conference Day 1: 12th July**

**8.00-9.30am**

**Session Convener**

**Massimo Introvigne**

Organisation: CESNUR, Center for Studies on New Religions

Email Address: maxintrovigne@gmail.com

***Buddhism and Women: Centers and Peripheries. A Case Study of Soka Gakkai***

**Toshie Kurihara**

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**Abstract**

In recent years, Buddhism has been exposed to criticism, with some arguing that it has admitted and promoted discrimination against women for a long time. In response, there have been various attempts to defend its heritage, or seek a new relationship between Buddhism and women, paying attention to gender equality which Buddhism originally had, finding out the way to emancipate women. This paper surveys some representative views of women in writings attributed to the Buddha, in the Lotus Sutra, and in Nichiren Buddhism. When Soka Gakkai developed its social campaigns for rights education, creating a culture of peace, and supporting social welfare policies, its understanding of a notion that Buddhism originally stands on gender equality supported its reinterpretation of the role of women in contemporary society. The paper explores implications through self-actualization, diversity, and global network.

***The Political Globalization of Soka Gakkai: Center or Periphery?***

**Rosita Šorytė**

Organisation: European Federation for Freedom of Belief, Vilnius, Lithuania)

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**Abstract**

Traditionally, the globalization of a religious movement is perceived as an expansion by increasing its membership worldwide. However, at the same time, there may also be another dimension of globalization—an expansion of its activities, beyond the purely religious or spiritual, into engaged political and social action nationally and internationally. Unlike other so called “traditional” Buddhist movements, Soka Gakkai, since the end of WWII, is deeply involved both in internal Japanese domestic issues and in international humanitarian, social, and political affairs. At the international stage and in particular at the United Nations, during decades of its active involvement, the movement gained considerable expertise, know-how, and authority in fighting nuclear weapons and advocating for U.N. reform and humanitarian issues. The paper draws on the author’s 25-year experience as a diplomat, including at the UN, to examine how Soka Gakkai gradually moved from the periphery to the center of the international organizations scene.

***Soka Gakkai in Italy: From Periphery to Center***

**Massimo Introvigne (CESNUR, Torino, Italy)**

Organisation: CESNUR, Center for Studies on New Religions

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**Abstract**

The growth of Soka Gakkai in Italy has been almost unique among Eastern religious movements that came to Western Europe. Soka Gakkai started operating in Italy in 1961, and was formally established there in 1963, but the first members were expatriate Japanese. The first Italian member joined in 1966. In 1993, members were 13,000, and they reached 90,000 in 2019. Soka Gakkai attracted the attention of Italian media as among those who joined were well-known soccer stars, actors, and singers. Its activities for peace and against nuclear weapons attracted an even larger audience, despite controversies generated by vocal ex-members. In 2015, Soka Gakkai entered the elite club of religious minorities that signed a Concordat with the Italian government. It was ratified by the Parliament in 2016. The paper explores the reasons of the singular growth of Soka Gakkai in Italy, based both on qualitative interviews and on a survey among a representative sample of Italian members.

**Parallel Session 2 / Sessions parallèles 2**

**Conference Day 1: 12th July**

**9.45-11.15am (London/Dublin time)**

2.1.B - Leaving Religion And Institutional Belonging Behind // Laisser La Religion Et L'appartenance Institutionnelle Derrière Soi

**Conference Day 1: 12th July**

**9.45-11.15am**

**Convenor:**

**Julia Martínez-Ariño**

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***A Sociological Investigation of The Changing Nature of The Religiosity And Spirituality Of Australian Generation X Catholics***

Christina Westmore-Peyton

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**Abstract**

This paper draws on data from in-depth interviews of 28 Australian Generation Xers (born 1965-1980) who attended Catholic schools, were raised as Catholics, and attended Mass weekly with their parents whilst growing up. The study examined the religious beliefs and practices of Gen X participants as children and adults and examined how they changed during this period. It explored the impact of globalisation, secularisation, and the Second Vatican Council on the church, its members, and subsequently on the participants. Results indicate most participants either totally disaffiliated from the church, no longer identifying as Catholic, or were cultural Catholics who attended irregularly or on special occasions. A typology was developed reflecting participants’ present religious status based on their commitment to Catholic teaching and practice. The four typologies were: Affiliated, Semi Affiliated, Disaffiliated and Switchers. The Switchers moved to a different denomination but had similar attitudes on many issues to participants in other typologies. A few participants from the first three typologies did attend church regularly even though their views on Catholic moral teaching were not congruent with that of the Catholic Church. Participants irrespective of their typology rejected all or most of the church’s moral teaching on same-sex marriage, contraception, pre-marital sex, married priests, and divorce. They generally opposed abortion and euthanasia but enthusiastically endorsed the church’s teaching on social justice, dignity of the human person, and care for the poor and vulnerable. They were not antagonistic to the church and had fond memories of social or welfare activities they undertook at school or in youth groups. Participants viewed the church hierarchy as rigid, out-of-touch with modern society and largely irrelevant. Most sent their children to Catholic schools to learn about social justice and moral values but encouraged them to choose their own religious and spiritual beliefs. Participants generally accepted the major Catholic religious doctrines but felt their spiritual needs could be addressed through individual pursuits.

***We Are Atheism: Justifying And Encouraging Atheism Through Deconversion Narratives***

Robin Isomaa

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**Abstract**

Similar to how sharing one’s conversion story is a staple of many religious traditions, the deconversion narrative is a significant part of contemporary Western atheism. As part of their efforts to normalize atheism, particularly in the religious United States, many organizations encourage atheists and other nonreligious people to “come out” and share their story of leaving religion. This paper looks at the deconversion narratives in 56 essays, published between 2011 and 2014 as part of the “We Are Atheism” campaign, which asked atheists to share their story of how they became atheists and what life as an atheist is like. These essays, solicited and written by atheists for a primarily atheist audience, are not merely a collection of autobiographical stories, but, through a combination of autobiography, argumentation, and atheist experience, serve to justify the deconversions and embrace of an atheist identity of individual essayists, as well as encourage others to do the same. The analysis reveals, in line with previous research, that these narratives largely frame the deconversion experience in terms of intellectual curiosity, honesty, and necessity – the inevitable conclusion from critically examining one’s beliefs. However, this intellectualization is complemented by emotional appeals to relief and liberation from religious dogma and oppression, as well as to the warmth of an accepting community of freethinkers.

***Apostasy As Political Protest In Argentina And Spain***

Julia Martínez-Ariño

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**Abstract**

Sociological research on apostasy has mostly focused on the individual process of leaving religion. In my research, instead, I analyse apostasy as a social movement and a form of political protest. I argue that to fully grasp the meaning, social relevance and implications of this phenomenon, we need to examine its collective and political dimension. Therefore, beyond individual narratives of “deconversion”, I study the political background, motivations and implications of apostasy. I focus on Argentina and Spain, two countries where the Catholic Church has occupied and still enjoys a predominant position in society and politics and where religious dissent is more likely to have explicit political, and not only religious, connotations. Empirically, in this presentation I analyse what activists call “feminist apostasies” —collective performances in local bishoprics where a group of people, mostly women, request to be formally removed from the Church’s registers. I draw on interviews and ethnographic and visual material collected between 2018 and 2020 and use conceptual tools from social movement studies. In particular, I examine the effects of structural, material and cultural factors to explain the emergence of this phenomenon.

2.2.B - Religion And Cultural Distinction // Religion Et Distinction Culturelle

**Conference Day 1: 12th July**

**9.45-11.15am**

**Convenors**

**Jens Köhrsen**

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**Marian Burchardt**

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***Negotiating The Distinction Between ”high” Church And ”low” Culture - The Case Of The Rock Mass***

**Andreas Häger**

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**Abstract**

It is evident that the difference between so called ”high” and ”low” church is not restricted to ecclesiology or theology but is also a matter of aesthetic preferences. In the field of music, for example, these two types of churches within Christianity - or particularly within Protestantism - differ on many parameters. These include sounding elements such genres drawn on, instruments used, preferred character of singing voice, or rhythm; as well as social categories such as race or ethnicity, geographical origin of the music, and class aspects. The paper will look at examples when this order of cultural distinctions is negotiated in the particular case of rock masses. For a few decades, mainline Protestant churches, such as the Nordic Lutheran churches or the Episcopal church in the United States, have brought popular music into their realm through designated services. The paper is based on material from both of these contexts. On the surface, these rock masses bridge the gap described above between high church and low culture. The paper however argues that even if this partly is the case, these rock masses are very much an exception to the musical rule in these churches. Thus, the rock masses rather enforce the norm of high culture as the established musical aesthetic of these churches. In the paper, this is shown through study of the discursive framing of rock masses, as well as of the practical realisations of the masses. Furthermore, it is argued that the rock masses tend to use music from the more legitimate - or legitimisable - spectrum of popular music, and thus bridging the gap between high and low to a lesser extent.

***Postdenominationalism And The Deconstructed Church In Mexico: Upper-middle Class Christianity For Millennials***

**Carlos S. Ibarra**

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**Abstract**

This paper analyzes the emergence of the "deconstructed church" in northwestern Mexico. Marti & Ganiel (2014) define the "deconstructed church" as an anti-institutional congregation, since they refuse to be called churches, preferring the term communities; they also reject traditional hierarchical structures, preferring to organize themselves in a more horizontal disposition; they transgress theological and traditionalist barriers; they favor and are managed by young pastors when compared to other Evangelical and Pentecostal churches; and they also place high value on experimentation and creativity, with the aim of creating safe and harmonic spaces, attuned to the cultural and social expectations that millennials have, making them ideal spaces for sexual and ethnic minorities that could have been intimidated by more traditional and conservative congregations. While these churches emerged in the early late 2000s and early 2010s, researchers often blurred them in with other Evangelical, Pentecostal or Neopentecostal/Charismatic churches. This paper also demonstrates that, although "deconstructed churches" were indeed founded by people who used to attend Evangelical and Pentecostal congregations, their new religious communities are postdenominational, which is in itself another phenomenon that has not been thorougly recognized in Mexico and Latin America. While the intersection of Christianity and Pop Culture is not new; even before Hillsong revolutionized worship services in the 1980s, the struggle between a Christian lifestyle and an active consumption of popular culture has been present for generations (Breen 2008). Although converse wearing-tattooed christians have started to become a staple of postdenominational churches and some middle and upper-middle class Evangelical and Pentecostal congregations throughout the world (Gomes 2020; Rocha 2017), the deconstructive processes motivated by the these kind of religious communities go beyond just stylistic and fashionable looks. The ethnographic data to support this paper was obtained through a series of in-depth interviews and several phases of direct and participant observation in four postdenominational churches: MOSAIC in Los Angeles, California; Central Church in Henderson, Nevada; Ancla in Tijuana, Baja California and Horizonte, in Ensenada, Baja California. These interviews were conducted between March and October 2018 and were an integral part of a doctoral research project.

2.3.B - Diffusions, Contextualizations And Transformations Of The Catholic World Church 1

**Conference Day 1: 12th July**

**9.45-11.15am**

**Session Conveners**

**Miriam Zimmer**

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**Veronika Eufinger**

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***The Action Field Of The Vitalization Of The Church - Vitality And Innovation As Concepts In The Mind-sets Of Church Leaders And Attributes Of Pastoral Projects***

**Miriam Zimmer**

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**Veronika Eufinger**

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**Abstract**

The Catholic Church in Germany, faces a loss of members and a growing societal disinterest, that resulted from an individual secularization pathway. The consequences of the sex abuse scandal are still very noticeable. The decrease of priests, members and reputation of the church in society is a long-lasting trend, since the mid of the 20th century. At the beginning of the 21st century the development reaches a critical point in which, because of the lack of professionals, credibility and money in some dioceses, the traditional church life cannot be maintained. The internal discourse on meaning, prospects and the ability of change in respect to the church has become highly intense in the last years. Different actors from national, diocesan and local levels try to make sense of this situation and create perspectives for a vital future church in Germany. In this talk, we reflect on the changes of Catholicism in Germany on two levels, the discourse of top leaders in the church, on the one hand, and local initiatives, on the other hand. Both levels of discourse and action are complementary parts of the same strategic action field (Fligstein/McAdam), which in some situations get in conflict and in other situations build coalitions for change. Based on qualitative interviews with church leaders we reconstruct the individual mindsets and collective discourse on the situation of the church, possible changes and their roles as leaders. The resulting discourse field is demarcated by three ideal typical mind sets as the poles in a triangle: the organizationalist, the spiritualist and the relationalist. The internal structure, the positions of the leaders in the field, is determined by their personal and professional socialization as well as their generation. As a counterpart, new initiatives on a local level, develop pastoral responses to the ongoing dissociation of church and society. A newfound positive stance on innovation, which cannot be taken-for-granted in a tradition-oriented institution, supports and funds new projects that are supposed to revitalize church communities. On the basis of a contribution model of religious vitality we conducted a trinational survey with 50 pastoral projects on their attributes, aspirations and success. The results of the project show that innovation and vitalization of religious communities is induced neither exclusively from the top nor from the bottom of the organization. The success results from an interplay of innovative initiatives on the local level and promoting top-leadership structures.

***The Catholic Church Down Under:  An Australian case study of strength and vulnerability***

**Ruth Powell**

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**Abstract**

The Australian National Church Life Survey (AU-NCLS) provides a 20-year longitudinal study of Catholic mass attenders, priests and parishes.  This paper draws on AU-NCLS datasets to review changes in parish life in the Catholic Church in a southern hemisphere context. Australia is one of the most multicultural countries in the world, with over 300 ancestries reported in the 2016 National Census and more than a quarter of the population born overseas.  The Catholic Church is a highly multicultural church, and this brings a strength and vitality to parish life.  Yet, the Church also faces some of the same challenges as other western nations, with an ageing profile and declining numbers.   With a focus on the resources found among Catholic churchgoers, leaders, and local parishes, the paper will explore how well-equipped the Church for the season ahead.

***If It Is Not A Parish, What Is It?***

**Thomas Gaunt, SJ**

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**Jonathon Wiggins**

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**Abstract**

Catholic parishes in the U.S. were fairly stable from 1920 to 1950. After WWII there was great mobility among Catholics and others moving from the urban centers to the suburbs, from the northeast and midwest to the south and west that was further accentuated by increased immigration in the 1970s on. The past four decades have transformed parish life and dioceses as the Catholic population moves along with its money and resources, but built structures and institutions stay put effectively creating two distinct Church realities in the U.S. This paper examines the vast demographic and geographic changes in the U.S. Catholic population and whether the canonical parish definition of “A parish is a definite community of the Christian faithful established on a stable basis within a particular church.” (Canon 515.1) is practical and realistic in such a mobile and culturally diverse Catholic population.

***A Catholic Lay Movements Market. Applying the Glock and Stark conceptual framework***

**Maria Forteza González**

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**Abstract**

Diversity within the Catholic Church is nothing new. In the Middle Ages, religious orders already proposed different models of Catholic religiosity, creating semi-autonomous structures that were fully integrated and legitimized by the institution (Finke and Wittberg, 2000). In Modernity, conservative and liberal sectors and organizations appeared (Poulat, 1986). Nowadays, diversity within the Church is also reflected in the plurality of Lay Movements (LMMs). LMMs emerged in the 19th century, alongside the birth of modern citizenship. The Second Vatican Council gave lay people a new place in the institution and a more active role. Nowadays, there are more than one hundred LMMs. My interest is how to analyze this diversity. Some authors (Diotallevi, 2002; Palmisano and Bonazzi, 2010) have discuss about the double structure of the Catholic Church, in which one structure is configured by a more bureaucratized logic, which would correspond to the formal framework of power and, therefore, strongly masculinized. The other structure shaped by Catholic organizations, which are governed by a more innovative and charismatic logic. LMMs are stablished in the latter type of structure. My proposal is to talk about the market of Lay Movements (Diotallevi, 2002), given that nowadays there is a differentiated offer of models of Catholic religiosity. Based on Glock and Stark (1965), I apply the religious dimensions to two cases: Cursillos de Cristiandad and Sant’Egidio. The results show that, in relation to the ideological, ritual and intellectual dimensions, the two movements reproduce the same contents as the institution. But the two movements differ in the consequential and experiential dimensions. Cursillos de Cristiandad focuses on the experiential dimension, offering its members to regulate their religiosity based on the shared experience of God’s love. Sant’Egidio focuses on the consequent dimension, offering its members the possibility of acting in solidarity with populations at risk of social exclusion. The application of the analysis model suggests that Lay Movements are a way to accommodate the Catholic Church to modernity, while maintaining tradition. Thus, the model makes it possible to identify the dimensions in which tradition is reproduced and the dimensions in which LMMs offer a variety of options from which Catholics can choose how to regulate their religiosity according to their preferences.

2.4.B – Culture Of Dying In The Context Of Religious Transformation: Knowledge, Materiality And Social Practices // La Culture De La Mort Dans Le Contexte De La Transformation Religieuse : Connaissances, Matérialité Et Pratiques Sociales

**Conference Day 1: 12th July**

**9.45-11.15am**

**Session Convener**

**Gaudenz Metzger**

Organisation: Universität Zürich

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***Outside, the birds: social photography in the process of dying***

**Gaudenz Metzger**

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**Abstract**

The Internet, digital technologies, and social media are changing the experience of dying and mourning, as well as associated funeral and memorial cultures (cf. Sade-Beck 2001; Gibson 2007; Sofka 2009; Walter 2011; Walter 2012). Social networks on the Internet can extend the private or institutional environment of dying people and offer potential for interactions and the maintenance of identity (Walter 2012: 295). Drawing on the story of a chronically ill man who photographed birds in his immediate living environment and shared them on the Internet until shortly before death, this paper explores everyday communication with pictures on social media in a setting of dying. Settings of dying describe social contexts and places where people spend their last months and days and where dying is both structured with social norms and individually shaped and managed. Modern individualization tendencies have encompassed all areas of life up to and including sepulchral culture (cf. Benkel 2020: 269-274), leading to a plurality of artes moriendi. At the same time, dying is shaped and 'made' by professionals, family and relatives along the respective situational social, institutional, economic and material conditions and guided by different social, cultural and religious notions of a 'good dying' (Schneider 2014: 62). The popular practice of photo-sharing and commenting on social media that media theorist Nathan Jurgenson describes with the term social photography is increasingly continued in dying. For example, a study of Swedish women who had terminal cancer found that it is not uncommon for a patient to take a selfie when she comes to the hospital for chemotherapy or tests and then post it immediately, eliciting brief empathetic responses (Walter 2020: 56). By providing a detailed empirical analysis of some of the chronically ill man's Facebook postings, this presentation aims to contribute to the emerging discussion of online practices of dying people. The following questions guide the paper: how does the photographic hobby help to cope with the illness? How are illness and dying addressed via Facebook posts? What is the identity-forming role of social photography in the dying process? How can this particular case be interpreted in the context of larger social developments such as individualization and mediatization?

***New Death Rituals. Pandemic, Mediatization And Social Change***

**Andreia Vicente da Silva**

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**Abstract**

In Brazil in 2020, fundamental stages of funeral rites were shortened or suppressed. The body management protocol issued by the Ministry of Health prohibited hospital visits to the infected, regulated the viewing and treatment of corpses and restricted funeral ceremonies to a minimum. Since then, death has been accompanied by the impossibility of performing conventional funerary honors, which has led survivors to create new ritualizations, among which are those that use media resources. In this communication, the case of Adalberto’s funeral, Pentecostal of the Assembléia de Deus Church in Toledo, Paraná, in the south of Brazil, will be the empirical starting point of the analysis. When debating the digitalization of this rite, my hypothesis is that the transformation of funerary rites cannot be thought only from the criterion of the extraordinary. Contemporary characteristics such as mediatization, neoliberalism and individualism that had been emerging in the historical process must be taken into account when we try to understand the new contemporary ritualizations. The empirical material for such an analysis was obtained through interviews and netnography, both carried out in 2020. The funeral rite was performed in the form of a live on facebook with condolences transmitted by whatsapp and exhibition of images of the dead person in these media. The case in question will allow some reflections to be made: 1. the mediatization of Pentecostal rites - a process underway prior to the pandemic event - was accelerated by the biosafety protocols; 2. the symbolic and community structure of the rite was maintained even if digitally mediated; 3. dead was the central character of the ceremonial being evoked in the pastoral sermon, in condolences and in the form of images.

***Transcendental Variations. The Body at the Border of (Religious) Knowledge***

**Thorsten Benkel**

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**Abstract**

There was a time in Central Europe when dying was considered a path towards a higher level of existence. The process of dying promised to lead up to an unimpaired life in a world not affected by earthly diseases and misfortunes, a world to which one could only gain access by crossing the borderline that the uninitiated call death. The religious ideology behind this interpretation of the end of life as a ‘passage’ (accompanied, as Arnold van Gennep famously wrote, by specific ‘rites’) is built upon an understanding of dying as a *performance act* – an act that achieves something (afterlife), rather than just ending something (previous life). When referring to the “culture of dying”, it has to be considered that dying has never been a purely ‘natural’ occurrence against which a cultural counterpoint had to be constructed. People have always attempted to give the oftentimes painful farewell of their loved ones a deeper meaning and have therefore transformed dying into what sociologists call a ‘finite province of meaning’. They have taken control over the uncontrollable by determining that dying is more than just a physical procedure. It needs specific insight – such as the exclusive knowledge that religion has provided for centuries – to develop an awareness for the ‘transcendency’ of physical death that the process of dying invokes.

Among the numerous disguises of the afterlife that religions offer are variations of the (hi)story of dying where transcendency is reached while the body is not left behind altogether. Telling the tale this way gives bodies a specific relevance as ‘material’ at the border between life and non-life. The cultural history of religion, and also of death, dying and bereavement, includes many references to *postmortal bodies*. It is interesting to compare that to the *premortal body*, especially to the body of a dying person. This will be attempted by taking into account the sociology of the body in general and Helmuth Plessner’s distinction between *Körper* and *Leib* in particular.

***"Mange Tes Morts !" Pratiques Funéraires Et Conversions Religieuses Des Gitans D'Espagne***

**Nathalie Manrique**

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**Abstract**

L’ensemble des études sur l’évangélisation des Tsiganes situent leur conversion massive dans les années 1970-1980 (Canton-Delgado pour l’Espagne, Williams, 1986, pour la France, Artigas pour la Belgique, Fosztó pour la Roumanie, Thurfjell pour la Finlande, etc.), à Morote (Andalousie orientale, elle n’a débuté que trente-cinq à quarante ans plus tard, m’octroyant par là le privilège d’en être témoin. Bien que la place de la mort et des morts dans les communautés dites tsiganes aient fait l’objet de travaux minutieux, dont le célèbre ouvrage de Patrick Williams « nous on n’en parle pas », aucune étude ne se concentre sur la relation entre les pratiques funéraires, la religion et la structure sociale gitane. Les changements religieux conduisent-ils à des pratiques funéraires différentes et à un classement des êtres vivants différents, à des transformations sociales des groupes gitans ? Ce projet de recherche s’inscrit donc dans une perspective socio-historique sur l’émergence d’un mouvement religieux avec ses succès et ses revers, dans un processus discontinu qui a mené progressivement une population, sinon à se convertir, du moins à l’idée de la conversion. Dans cette recherche, je m’appuie sur la crainte viscérale des morts que partagent les Gitans pour m’interroger sur la différence notable de leurs traitements rituels lors des funérailles et surtout ceux qui ont trait à la commensalité. En effet, cette crainte est mise à nue et instrumentalisée lors des conflits entre groupes ou individus où, au paroxysme de la violence verbale, les insultes irrémissibles sont celles qui engagent les morts : « Mange tes morts ! » dans le monde tsigane et/ou « je chie sur tes morts (me cago en tus muertos) » (rapport inversé de l’ingestion) chez les Gitans d’Espagne. Ainsi, elles impliquent irrémédiablement une rixe et peuvent se solder par de graves blessures parfois létales ou l’exil d’une famille. Chaque Gitan sait que par cette insulte adressée aux morts, c’est l’ensemble des relations sociales dans le groupe qui sont bouleversées. Par le truchement de la mention aux morts, la vie sociale en son sein se recompose (exil ou mise à mort de réelle ou symbolique de familles ou individus, les exemples ne manquent malheureusement pas dans les journaux). Que cela peut-il expliquer de la relation entre les morts et leurs survivants, du rapport entre la commensalité funéraire et les défunts ? Cette relation est-elle identique dans tous les groupes gitans, même de confessions distinctes ?

**Parallel Session 3 / Sessions parallèles 3**

**Conference Day 1: 12th July**

**11.30am-1.00pm (London/Dublin time)**

2.1.C - Religion And Social Theory 3// Religion Et Théorie Sociale 3

Reflecting on religion: theoretical mediations

**Conference Day 1: 12th July**

**11.30am-1.00pm**

**Convenors**

**Jim Spickard**

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**Titus Hjelm**

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**Chair: Jim Spickard**

***Religion and Its Modifiers: A Reflection on the Definition and Subtypification of a Contested Concept***

Avi Astor

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**Abstract**

Despite the many definitions of religion offered over the years, religion as a general concept remains “essentially contested” and characterized by a multiplicity of competing understandings, descriptions, and applications. This, however, has not impeded the proliferation of unconventional religious subtypes (e.g., new age religion, secular religion civil religion, and cultural religion, among others) that challenge the boundaries of religion as traditionally conceived. This article examines the logics underpinning these subtypes with the objective of enhancing reflexivity and clarifying the processes they aim to elucidate. Critically integrating the writings of Weber and Wittgenstein on definition and classification, I advance a framework based on ideal typification and family resemblance which allows for the intelligibility and analytic utility of unconventional subtypes, even when premised on root definitions of religion that lack precise boundaries and defining attributes. I show how the logics underlying these subtypes are not limited to specification, but also include looser forms of family resemblance. More generally, my analysis explores conceptual classification and innovation as analytic practices involving the identification and creative interpretation of similarities, affinities, linkages, and other kinds of relationships within the constraints of “language games” relevant not only to academic debate, but also to more basic and quotidian structures of meaning.

***Knowing, Doing, Being: A Conceptual Structuring of Religious Belonging***

**Margit Warburg**

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**Abstract**

In this presentation, I argue for a conceptual structuring of religious belonging along three dimensions, knowing, doing, and being. Inspired by sociolinguist Joshua Fishman’s theoretical discussion of ethnicity from 1980, I originally developed this structuring with a view of analysing belonging to organised religious minorities. This will briefly be exemplified by my studies of the Baha’is. The triad of knowing, doing, and being as such is not original in the study of religion, and it may be traced back to Friedrich Schleiermacher. Fishman’s suggestion was to apply the triad sociologically in order to characterise belonging to an ethnic group. My own contribution was to transfer Fishman’s approach to the study of religion, to elaborate on the characteristics of the three dimensions, and to stress that they may be manifested in both attitudes and behaviour. The three dimensions are not mutually exclusive – instead, they may supplement each other. Religious belonging may refer to the formal membership of a religious organisation (an etic perspective) or it may refer to a person’s religious identity (an emic perspective). For members of organised religious organisations these two meanings of belonging are usually congruent. However, in many Western countries the tendency is that organised religion is numerically on the decline, and that more and more people identify as having multiple religious belonging or no religious belonging at all. In the presentation, I expand the scope of my earlier use of the triad investigating if it can also be applied when structuring religious belonging in cases where belonging is not defined by membership of a particular religious community, as was the case for the Baha’is. I discuss this with an example from a large quantitative study of multi-religious belonging in the Netherlands. In this survey, the informants labelled themselves as mono- or multi-religious according to a range of criteria. I also argue that the triad of knowing, doing, and being may be useful for structuring the various expressions of non-religion.

***The Promise of Architecture: Diversity, Iconicity, and Affect in Berlin's House of One***

**Marian Burchardt**

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**Abstract**

In this contribution, I explore the ways in which processes of communicative construction and mediatization enable people’s affective relationships with iconic architectural projects. Empirically, I focus on a multi-religious building called “House of One” in Berlin, which is currently under construction and claims to become the world’s first mosque-church-synagogue and an exemplary site for the realization of peaceful interreligious coexistence. Ever since its inception, the project has attracted massive international attention as illustrated in high level international news media coverage and has turned into a major campaign for the promotion of religious diversity in Germany’s capital city. Since 2017, I have conducted ethnographic observations during the events and activities around the “House of One”, collected data on debates and commentary on the project in social media channels and conducted interviews with the architects, religious leaders and ordinary residents – Muslims, Christians, Jews and secular people – on the building. My central argument is that even before a single brick has been laid, the social life of the building has begun via the mediated circulation of its model and has produced powerful affective ties between object and people. I am intrigued by what I call the “the promise of architecture”: it is architecture’s affective force that spawns the belief in the power of the building to unite people in diversity and help producing a peaceful interreligious future. As materiality and meaning continually co-reference one another, the building-to-be-built becomes diversity-to-be-built. The paper draws on sociological theories of iconicity and affect and looks at how material artefacts such as buildings become sites in which iconic force and affective ties reinforce one another.

2.2.C - Religion And Spirituality In The Context Of Climate Change 1// Religion Et Spiritualité Dans Le Contexte Du Changement Climatique

**Conference Day 1: 12th July**

**11.30am-1.00pm**

**Session Convener**

**Fabian Huber**

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**Introduction**

**Jens Koehrsen**

Organisation: University of Basel

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***Faith In The Forest: Exploring The Role Of Faith-based Relationships In The Conservation Of The Dakatcha Woodland, Kenya***

**Peter Rowe**

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**Abstract**

In Kenya, A Rocha Kenya, a Christian environmental conservation organisation, is working to implement a forest conservation programme in the unprotected yet biologically diverse Dakatcha Woodland through explicitly faith-based relationships with local churches and Christians. Following a brief overview of the place of both Christianity and conservation in Kenya’s past and present, this paper explores three aspects of A Rocha Kenya’s effort to enact a practical religious environmentalism, demonstrating that their Christian faith not only motivates, but facilitates and shapes their efforts to protect the Dakatcha Woodland and endangered species therein. First, this paper demonstrates how A Rocha Kenya’s Christian faith facilitates the manifestation, maintenance and mobilisation of faith-based relationships for conservation in the Dakatcha Woodland. Second, through drawing on notions of Biblical covenant rather than more contractual relationship models becoming increasingly popular in nature conservation, I show how A Rocha Kenya’s Christian faith fundamentally shapes the type of relationships they pursue with churches and Christians in the Dakatcha Woodland. Third, and lastly, this paper address some limitations that A Rocha Kenya’s work in the Dakatcha Woodland faces by specifically considering the notion of conflicting expectations. While the notion of expectations has received some attention in conservation, studies have neglected the role of faith in the complex calculus of developing expectations. Conceptualising expectations as not static but temporally and spatially fluid, this paper suggests that the Christian faith that motivates and shapes A Rocha Kenya’s conservation work also serves to shape expectations among staff and potential participants of A Rocha Kenya’s conservation programmes, leading to potential challenges.

***The Mobilisation Of Religion In Extinction Rebellion UK: Collaborations And Tensions In The New Climate Activism.***

**Matthew Stemp**

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**Abstract**

Extinction Rebellion (XR) has significantly shaped the local and global discourses around climate change and activism over the last three years. Drawing on participant observation and qualitative interviews undertaken with faith-based (Christian, Buddhist) and local groups, I argue in this paper that the role of religion deserves greater attention, as one of XR’s most distinctive features when compared to previous radical environmentalist and climate movements in the UK. I explore how collaborations between faith-based, spiritual and non-religious actors bridge across the formerly rigid religious-secular divide in the British climate movement. These collaborations take visible form in street demonstrations, but also hold a prominent place in less visible modes of movement participation, especially attempts to mitigate against burnout and encourage emotional reflexivity in what XR calls its ‘regenerative culture.’ I also show how language of ‘religion,’ ‘spirituality’ and the ‘sacred’ are central to XR’s mobilisation discourse, shaped by the movement’s influential co-founders. Religion therefore plays an important role in the construction, legitimation, maintenance and contestation of XR’s identity as a movement, with wider implications for climate activism in the UK and beyond.

2.3.C - Migration And Religion (1):  Translocality And Transnationality In The Post Global World // Migration Et Religion : Translocalité Et Transnationalité Dans Le Monde Post-global

**Conference Day 1: 12th July**

**11.30am-1.00pm**

**Conveners**

**Tadaatsu Tajima**

Organisation: Institute of Moralogy

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**Hyunkyung Lee**

Organisation: Tokai University

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Organized by Tadaatsu [Tajima](mailto:vzi01671@nifty.ne.jp) , Lee Hyunkyung and Ritsu Fuyutsuki

Chaired and comments by Tadaatsu Tajima

***Ancestral Rituals At Home And/or Abroad For The Webbing Trans-local Or Transnational Network In Japan: Especially Among The Amami Islanders And Zainichi***

**Tajima Tadaatsu**

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**Abstract**

Until the end of WWII, both Amami Islanders and Korean belonged to the same nationality, however, some Korean, since then, have stayed in Japan to become Zainichi (literally, ‘being Korean in Japan’). To survive in cities in Japan, both organized secular ‘diasporas’ without any religious bodies such as Christian church or Masjid. Nonetheless, facing to the dead migrants from the same village, some sooner or later buried some of them at home; others in cemeteries of diasporas; and others in nearby unaffiliated graveyards. The first two cases functioned to be webbed the network between the origin and the settled cities through memorial ancestral rituals hereafter. These occasions sometimes caused to make them gather against the geographical distance among them. Yet, generation after generation, this trans-local and trans-national ancestral rituals are changing in accordance with religio-cultural inheritance and nationality. In this presentation, how trans-local and transnational ancestral rituals work to establish their diaspora with home village community and how they have changed in accordance with nationality and inheritance among the descendants.

***Foreign Technical Intern Trainees And Catholic Church In Japan***

**Hyunkyung Lee**

Institution: Tokai University

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**Abstract**

Today, in Hakodate, Japan, an increase is noticeable in the number of foreign technical intern trainees working in the fishing industry and the food processing industry. They form a relationship with local communities through religious activities and Japanese classes by forming communities centering around one Catholic Church in Hakodate and. Especially, the above-mentioned Catholic Church has actively done activities for supporting the technical trainees in financial difficulties after the spread of COVID-19, and second-generation Zainichi (Korean residents in Japan) are at the center of the support activities. This presentation would discuss the role of migration and religion through the case of the Catholic Church and Zainichi believers supporting foreign technical intern trainees.  
  
***Social Roles of Religious Activities In Everyday Life Of Oversea Japanese: Case Study From Protestant Churches In Gyeonggi Region, Republic Of Korea***

**Wataru Kawazoe**

Institution: Graduate student, Univ. of Tsukuba

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**Abstract**

After the end of World War II, the personal exchanges of overseas Japanese people in East Asia developed around ethnic communities, which were designated as “Nihon-jin Kai (Japanese Society).” The role of religion in these areas was limited. However, in recent years, religious facilities have been playing a social or cultural role due to changes in the constitution of overseas Japanese communities as well as their international migration process. This study focuses on overseas Japanese people in the Republic of Korea (ROK) and analyzes their international migration process as well as their everyday life in their local host society. Further, it examines their participation in the religious activities of Protestant churches in the Gyeonggi region. In addition, it discusses the role of religious facilities regarding international migrants and the characteristics of this role. Protestant churches in the ROK launched their missionary activities targeting foreign residents in the 1990s. Moreover, the number of overseas Japanese people has increased due to study abroad programs and international marriages. Consequently, the Japanese church and Japanese ministries began organizing activities, which were predominantly located in Seoul. Religious facilities conducted social activities such as fellowships or Korean language classes. In recent years, overseas Japanese communities were subdivided according to social attributes, jobs, and immigrant processes. Conversely, numerous overseas Japanese people from various backgrounds can be found in religious facilities. They migrate as a result of international marriages, as international students, and as self-initiated expatriates. In the pre- and post-migration phases, they were encouraged by their family members or acquaintances to visit each Japanese church and Japanese ministries. At the beginning of their migration process, overseas Japanese people faced numerous issues related to social, cultural, and language isolation. They attempted to solve these issues by building social relationships or adjusting their Japanese ethnic identities through their participation in church. These roles of religious facilities are similar to those of other Japanese communities. Currently, informants perceive participating in weekly religious activities as a daily habit in Korea. The participation of overseas Japanese people in religious facilities has been maintained amid the diversification of Japanese ethnic communities in Korea.

***Migrant Workers And Religious Facilities Under The COVID-19 Pandemic In Japan***

**Norihito Takahashi**

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**Abstract**

Since the 1980s, a large number of “Newcomer” migrants have come to Japan. In particular, since the 2010s, there has been a sharp increase in the number of “technical intern trainees” and international students (most of them are migrant workers in actuality). However, the global pandemic of COVID-19 has led to a sharp decline in the acceptance of migrant workers in Japan. Many of these recent migrant workers are young single people from Vietnam and other Asian countries. Because many of them have lived in Japan for a relatively short period and plan to return after several years, their ethnic communities or associations are often underdeveloped in many parts of Japan. Religious facilities, such as Christian churches, Buddhist temples, and mosques, have played important roles in meeting and helping each other from the same countries. In this paper, I will examine the social functions of such religious facilities in the context of the COVID-19 pandemic for migrant workers in need in current Japan. I will focus mainly on how such religious facilities have become places to interact with neighbourhood residents and other ethnic groups for migrant workers.

***The Shinto Priest Returned Home And The Revitalization Of Depopulated Village Communities Through The Faith Inheritance: A First Attempt Of ‘Action Research’***

**Ritsu Fuyutsuki**

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**Abstract**

In this presentation, I will examine research findings from the analysis of lives of communities and religious activities at local Shinto shrines facing to the super-aging society, where the local residents and Shinto priest returned home are working together for the regional revitalization and the faith inheritance of local shrines. Since 2017, I operated a field-research at four mountain village communities (approximately less than 20 at each) at Besshi-mura in Kochi prefecture, where most of the local residents are over 65 years old. As the result, all the four villages are becoming too old to support the religious rituals at the Shinto shrines, as well as their daily lives in the village. It is clear in near future that aged villagers will not afford supporting the traditional Shinto rituals both physically and financially. However, the environmental improvement for the villages and the maintenance of the shrine are still being carried out with the cooperation between the priest and the residents. It should be noted that the home village returnees including Shinto priest have played a crucial role in both religious and daily practices in their local village communities.

2.4.C - Nonreligion Contesting The Western Culture. Preforming Of Nonreligion Ritual Practices // Contestation De La Non-religion Vis-a-vis De La Culture Occidentale. Pratiques Rituelles Non Religieuses

**Conference Day 1: 12th July**

**11.30am-1.00pm**

**Session Conveners**

**Ida Marie Høeg**

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**Karin Jarnkvist**

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***Secular Rituals: How Nonreligious People Make Religion Less Religious***

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**Abstract**

Those who identify as spiritual-but-not-religious (SBNR) have emerged as a discernable and expanding group often characterized by rejection of organized religion and adoption of a variety of spiritual beliefs, practices, and worldviews. Several questions about this group remain unanswered. First, we know relatively little about how spirituality is manifest and self-defined among SBNR individuals. Research suggests a range of representations from amorphous feelings of connection to a transcendent force to observable behaviors such as yoga, meditation and alternative health practices. Second, we are largely unaware of intergenerational sources of SBNR orientations, for instance whether individuals in this group derive from parents who are religious or spiritual in various forms, are neither religious nor spiritual, or are SBNR themselves. We take a mixed-method approach by using survey and interview data from the Longitudinal Study of Generations, a multigenerational and multi-panel family study which began in 1971. We use the 2021 wave of the study, which collected detailed survey and interview data about religiosity and spirituality and added a new cohort of young adults in millennial and Gen-X generations. The survey sample for this analysis consists of approximately 500 young-adult children and their middle-aged parents. The interview sample consists of 150 adults derived from survey respondents as well as from community sources to enhance ethnic diversity. Using quantitative survey data, we match young-adults with their mothers and fathers in order to examine how various religious/spiritual orientations in the younger generation are predicted by the same orientations in the older generation. Qualitative interview data provide nuanced narratives of how spirituality in the absence of religion is understood by young-adults in relation to their upbringing. These two approaches complement each other by revealing systematic patterns of intergenerational SBNR transmission, and sense-making interpretations of how SBNR develops within the context of early family life.

***Using Intersectional Perspectives In The Studies Of Non-Religion Ritualization***

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**Abstract**

In the 21st century, the Church of Sweden has lost its dominant position regarding the ritualization of births, marriages, and deaths in Sweden. Above all, name giving ceremonies, civil weddings, and civil funerals have become more common. The purpose of this article is to illustrate how intersectional perspectives can improve the understanding of the construction of non-religion in life-cycle ritualization, such as name giving ceremonies and civil funerals, performed beyond religious or non-religious organizations. This article presents the intersectional analyses of two non-religion ritual narratives as examples of how intersectional analyses could be conducted. The analysis clarifies the impact of power in non-religion ritualization, and how non-religion is constructed in relation to other discursive categories, in this case gender, sexuality, social class and nationality. The conclusion is that the use of intersectional perspectives is relevant for gaining a complex understanding of the construction of non-religion as well as knowledge of ritualization beyond religious or non-religious organizations nowadays.

***The Effect Happiness Of Religious Values, Beliefs And Practice Of Non-Religious People In Japan***

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**Abstract**

It has been an established knowledge that religiosity has small but positive effect on subjective wellbeing (SWB). However, traditional measurements of religiosity, such as church “church attendance” or “religious denomination” has little effect on SWB among Japanese people. As previous study often indicates, Japanese religious landscape is characterized by their folk beliefs and customary religious practice, which are less organized and institutionalized compared to Western religions. Thus, majority of the population think they are “non-religious (not believing in religious teaching, not a member of religious organization)”, and therefore “believing without belonging” or even “practicing without belonging” are highly common in Japan. Analyzing the survey data collected from 1,200 participants in 2017, this paper examines the following question; regardless to whether one regards oneself “non-religious” or not, does customary beliefs and practice contribute SWB? If so, which aspect of beliefs/practice does? The result of analysis indicates (1). individual religious values (thinking “religious mind is important”), religious beliefs (belief in gods, buddhas or life after death), customary practice (attending new year’s ceremony at Shrine, or local festivals) has positive effect on SWB, regardless to whether one belongs to religion, (2). however, nontraditional beliefs (belief in “spiritual healing”) had rather negative effect, (3). there are certain numbers of people who belong to religious organization but having low religious values. (4). religious members with low values are unhappier than non-member with high religious values.

2.5.C - Religiosity: Analysis Of International And National Quantitative Surveys 2// Religiosité: Analyse Des Enquêtes Quantitatives Internationales Et Nationales 2

**Conference Day 1: 12th July**

**11.30am-1.00pm**

**Session Conveners**

**Pierre Bréchon**

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***Level Of Religiosity Of Young Muslims In Italy***

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**Abstract**

This paper aims to present the level of religiosity of young Muslims in Italy with a specific methodology and the results that emerged. The work, part of my Phd research on “Islam and Sport: perception of young Muslims in Italy”, in fact envisaged the need to develop a scale capable of trying to measure the level of religious practice of individual subjects. In Italy there is no data available on the religiosity of Muslims residing in the country (about 2.5 million), so starting from the work of various authors (Allport, 1967; Krauss, 2005) a scale of "Islamic religiosity” composed by seven item-indicators. Subsequently, this scale was administered with a questionnaire between October-November 2020 to 60 young Muslims, divided equally between men and women, members of the Youth Muslim association, distributed over five Italian cities. The results that emerged provided a series of indications that made possible to establish which rituals the subjects give more importance to and over time produce research results that could be used in the future for similar research in this field.

***Youth Religiosity In Catholic Europe: Characterisation And Comparison***

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**Abstract**

Though with a common heritage, Europe is a diversified religious landscape where countries have different religious majorities: Catholic, Protestant, Orthodox, Muslim, or mixed. The cradle of Protestantism with the subsequent Wars of Religion and Westphalia Peace, and the existence of European empires with different official religions help to explain the existence of this diversity in terms of religious majority. Catholicism is probably the most spread religion since Catholic majority exists in all corners of Europe, contrarily to other major religions, and in more countries. In these countries, religiosity is changing significantly and differently due to historical, social, cultural, and political reasons. One of the age groups with more interesting patterns of changing is youth. In fact, individualisation and the fall of socialisation are clearly expressive in this group. So, this paper intends to explore these Catholic countries with three goals: to characterise youth religiosity, to compare it with older population’s religiosity, and to compare youth religiosity in time. Four databases were used: European Social Survey, European Values Study, International Social Survey Programme, and Pew Research Center. Four dimensions of religiosity were used: community, belief, practice, and norm. For each dimension one indicator was chosen: Catholic belonging, belief in a personal God, weekly frequency of religious services, and rejection of homosexuality. The results show that, besides European religious diversity, already referred, Catholic Europe is also very eclectic in terms of youth religiosity.

***Contested Religious Identities In Civil Society. The Cases Of Germany And Switzerland***

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**Abstract**

The international mixed-method research project “Social Groups and Religious Identities in Civil Society (RESIC)” has investigated which configurations of social and religious identities are present in current societies and which effects on societal integration and social conflict they have in Germany and Switzerland. The aim was to analyse current configurations of religious social identities with a focus on their sources, content, and societal effects. Starting from a substantial notion of religion, the focus was on intermediate religious groups in civil society and the social identities formed by them. The quantitative project-branch “configurations of individual and collective religious identities and their potential for the civil society (KONID)” pursued by Antonius Liedhegener (Lucerne) and Gert Pickel (Leipzig) aimed to identify self and external descriptions of social and especially religious social identities and to investigate their sources as well as consequences in civil society and politics by conducting two country-specific surveys which became the KONID Survey 2019. The qualitative branch “Migrant Communities, Religious Identities and Integration in Civil Society (MIE)” of Martin Baumann (Lucerne) and Alexander K. Nagel (Göttingen) examined religious minority communities on the meso-level contrasting Muslim and Christian places of worship and their leaders and people. By triangulating its results, the DFG/SNF-funded project gives new insights into the role and consequences of religion in social identities. The paper will present results with a special focus on quantitative and triangulated findings. Further information: www.resic.info.

**Parallel Session 4 / Sessions parallèles 4**

**Conference Day 1: 12th July**

**3.45-5.15pm (London/Dublin time)**

2.1.D - Current Concerns in Parish and Congregational Research 1//

Préoccupations Actuelles dans la Recherche sur les Paroisses et les Congrégations 1

**Conference Day 1: 12th July**

**3.45-5.15pm**

**Session Conveners**

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***This Blessed Sacrament of Unity? Holy Communion, the Pandemic, and the Church of England***

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**Andrew Village**

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**Abstract**

A major consequence of the pandemic for the Church of England was the decision of the Archbishops of Canterbury and York on 24 March 2020 to prevent the use of churches for acts of worship (even including the broadcasting of services by the clergy), and the consequent sudden trajectory into online worship streamed by clergy from their homes. On Easter Sunday the Archbishop of Canterbury exemplified the challenge confronting Anglican clergy by exercising Eucharistic presidency broadcast to the nation from his kitchen table. This sudden change to online services may have highlighted differences in Eucharist practice within the Church of England, differentiating among those shaped in the Anglo-Catholic, Broad Church, and Evangelical traditions. This paper draws on data from the online Coronavirus, Church & You survey that was live between 8 May and 23 July 2020 in order to test the thesis that during the initial days of lockdown this blessed sacrament of unity also embraced rich diversity among loyal Anglicans. Data provided by 3,286 laity and by 1,353 clergy lend support to this thesis by drawing attention to how the views of both clergy and laity remained divided on the classic lines of church tradition, polarised by the Anglo-Catholic and the Evangelical wings of the Church of England. The most divisive issue concerned attitude toward people at home receiving communion from their own bread and wine as part of an online communion service.

***American Congregations’ Technological and Financial Capacities on the Eve of the COVID-19 Pandemic***

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**Abstract**

We used data from the fourth wave of the U.S. National Congregations Study, gathered on the eve of the coronavirus pandemic in 2018-19, to identify the kinds of American congregations that may have been especially vulnerable to the challenges of the COVID-19 pandemic. We examined two aspects of congregations' preparedness for the pandemic: technological infrastructure and financial stability. We found that, while many congregations were technologically and financially equipped for a time of social distancing and economic recession, there were stark inequalities in levels of preparedness among congregations on the basis of race, class, size, urban/rural location, religious tradition, and the age of congregations' parishioners. Though COVID-19’s full impact on U.S. congregations will not be known for several years, these results highlight variations in congregations’ readiness for the pandemic’s challenges, and they show that COVID-19’s impact likely has not been felt equally across the religious landscape.

***‘It’s Not Macho, is it?’ Contemporary British Christian Men’s Constructions of Masculinity and Churchgoing.***

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**Abstract**

‘It’s Not Macho, is it?’ Contemporary British Christian Men’s Constructions of Masculinity and Churchgoing. Religion is a key site for constructions of masculinity, and visions of a gender equal society must include religious men. This study examines how a group of British white, heterosexual, middle-class, lay Anglican men construct masculinities via discourses on churchgoing, worship styles, and godly submission within the broader context of feminised congregations and male-dominated hierarchies. The interviewed men express a hybrid form of masculinity, informed by religious faith, that embraces typically ‘feminine’ characteristics such as love, humility and vulnerability. At the same time, they articulate ideals of heteronormativity and essentialised gender differences that support hegemonic masculinity (Connell, 1995). The participants engage simultaneously in a selective, ‘discursive distancing’ (Bridges & Pascoe, 2014; 2018) from, and a discursive alignment with, hegemonic masculinity norms (Connell, 1995), thus demonstrating tensions between competing masculinity norms. The study raises questions about the future of men’s church-going and sense of belonging within the Church of England.

2.3.D - The Dynamics Of Ritual And Embodiment In Contemporary Religion And Spirituality // Dynamiques rituelles et corporéité dans les religiosités et spiritualités contemporaines.

**Conference Day 1: 12th July**

**3.45-5.15pm**

**Session Conveners**

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**Introduction by conveners**

***The power of sound and « the new age of new age music »***

**Maxime Papaux**

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**Abstract**

This contribution analyzes the power attributed to sound in contemporary spiritualities through the case of “new age music”. Falling into the field of the aesthetics of religions, it delivers a perspective on the relations between sound, the body and “spirituality”. Two aspects structure the paper: at first, I intend to situate new age music as a musical genre (cultural medium) that appeared in the early 1970s and has experienced a resurgence of interest since the 2010s, in particular through streaming services and tapes reissue. Since 2020, the new way of life induced by the anti-Covid-19 health measures amplified this trend and the consumption of ambient, relaxing, meditative and introspective music. The second and main part of our discussion concerns the influence of sound on the body through the concepts of “vibration”, “frequency” and “resonance”. I thus understand music in its media, mystical and therapeutic dimensions. This analysis is based both on a collection of audio and written material (scientific literature, sources written by the protagonists, press, etc.), and on interviews and field observations. New age music, at the heart of which lays a symbolic interpretation of (musical) intervals, appears at the crossroads of the new experimental and individualized spirituality marking the return of the body as a place of "authentic" experience, of the revolution of consciousness initiated by psychedelic culture and of the development of electronic music (invention of the synthesizer and sequencer).

***Les expériences de la transpiration : significations, esthétique et sensations dans les réseaux mondiaux de spiritualité alternative / The experiences of sweating: meanings, aesthetics and sensations in global networks of alternative spirituality.***

**Renee de la Torre**

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**Abstract**

The steam bath ritual with Mesoamerican roots (Mayan and Central American temazcal or Inipi linked to the tribes of North America) has been transculturalised and has become a cultural asset associated with holistic healing that currently circulates in different circuits of alternative spiritualities and in different countries around the world. This paper proposes a typology of the resignification, aesthetic-bodily sensibilities and new functional uses of the temazcal or steam bath by taking up a comparative study carried out by the authors who propose to distinguish: Red Way and neo-paganism, new age and holistic therapeutic circuits, female sacred circles and hotel-spa. The research traced the way in which temazcal is promoted or offered on the web by searching for values associated with the sensorial dimension and with the aesthetics that advertise temazcal services, in order to distinguish cartographies that show its presence by differentiating traditions, users and transnational circuits.

***« Sentir Le Feu » : Une Ethnographie Sensorielle De La Douleur Rituelle Dans La Marche Sur Le Feu à L’île De La Réunion***

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**Abstract**

Cette communication propose une ethnographie sensorielle de la douleur lors de la marche sur le feu, rituel hindou pratiqué à l’île de La Réunion, dans l’océan Indien. Loin de l’approche « médico-matérialiste », c’est-à-dire de la tendance à expliquer une expérience religieuse en termes médico-physiques, elle se propose d’explorer les façons de ressentir et de vivre la douleur par les marcheurs sur le feu. Lors du cycle rituel, les pratiquants "sentent le feu", une expression qui fait référence à des sensations douloureuses. Pourtant, dans ce milieu religieux, la douleur est un sujet qui est contourné en dehors du cercle familial immédiat, même si la douleur est nécessaire pour valider l'expérience rituelle. Le concept de "edgework" est introduit. Il fait référence à des activités de prise de risque volontaire qui naviguent entre les frontières culturelles et repoussent également les limites personnelles en raison de la mise en danger. Au cours de ce rituel qui pourrait être défini comme une conduite spirituelle à risque, et à travers la douleur, les pratiquants sculptent une nouvelle perception d'eux-mêmes et de leur monde. Il est ici montré que la douleur, lorsqu'elle est choisie et maîtrisée, comme dans la marche sur le feu, peut devenir un outil pour combattre la souffrance, se discipliner, apprendre à mieux se connaître. Lorsqu’il s’agit de douleur rituelle, elle peut même permettre à un individu de connaître le bonheur.

***Sacralising Perceptions Of ‚Sites Of Power’ In Franconia: Approaches In Writing Collaborative Guides, And Their Reception.***

**Ullrich R. Kleinhempel**

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**Abstract**

Sacralising Perceptions of ‚Sites of Power’ in Franconia: Approaches in Writing Collaborative Guides, and their Reception. By: Ullrich R. Kleinhempel (Schweinfurt / Münster) In recent years, a new type has developed in the genre of guides to sites of culture and nature, in German speaking countries: books on ‘sites of power’ (‘Kraftplätze’). They combine information on religious and cultural history of sites, with introductions to spiritual and ‘energetic’ modes of perception and aisthesis, including features of ‘nature’ in a wider sense. The concept of ‘sites of power’ revives notions of ‘genius loci’ in German Romanticism. It has objective and subjective aspects, the first refers to ‘hierophanies’ and spiritual phenomena, the second to perceived spiritual and aesthetic properties. These are attributed a ‘revelatory’ quality. In recent decades, it was revived, in ‘Geomantie’, applied to ‘energetic’ qualities of places. ‘Geomantie’ (not ‘geomantics’) comprises methods and concepts, for their perception, access, and even enhancement. The experience of such sites of ‘sites of ‘power’, of sacred sites, and sites of nature, by ‘informed aisthesis’, is related to their spiritual properties, Christian, Pagan and Esotericist. From 2014 on, I have joined in writing two books on 80 ‘sites of power’ in Franconia, a region, rich in religious heritage, of Protestants and Catholics. The editor is a professional landscape architect, and practitioner of Geomantics, with design projects for city planners, businesses, clinics, and private customers. My contributions are on history of religion, culture, and theology. The guides present these as distinct, complementary pathways of access, for readers of different religious, secular, and spiritual convictions. Körner, Wolfgang (ed.), Kraftplätze in Franken – Geomantischer Guide zu Kultstätten und energetischen Orten [vol. 1], Schesslitz, 2016 (2nd. rev. ed.: 2017): Vivita Verlag. Vol. 2: 2021]. The books present features for spiritual and ‘aisthetic’ access, integrated with history, spiritual phenomena, and natural features. Findings have been adopted for national television. By this project science of religion becomes an actor in the field of present ‘re-territorialisation’, to access the spiritual in the land in experiential ways. See my essay: “New Ways to Sites of Power. Retrieving a spiritual landscape in Franconia” in: Anczyk, Adam and Joanna Malita-Król (eds.) Walking the Old Ways in a New World. Contemporary Paganism as Lived Religion, Katowice, Poland, 2017, Wydawnictwo Sacrum

2.4.D - Religion And Health: New Directions And Classical Orientations In The Anthropology Of Healing 2// Religion Et Santé : Nouvelles Directions Et Orientations Classiques Dans L'anthropologie De La Guérison 2

**Conference Day 1: 12th July**

**3.45-5.15pm**

**Session Conveners**

**Geraldine Mossiere**

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**Marina Rougeon**

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***Subjectivités Spirituelles : L’angoisse De Disparition Dans Le Spiritisme Contemporain***

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**Abstract**

Les concepts de sujet et subjectivité seront abordés par le prisme de la religiosité et spiritualité, à partir de conceptions vernaculaires (chrétienne, médiumnique, sorcellaire) qui interrogent leur acception épistémologique dans les sciences de l’homme. A partir d’une ethnographie conduite au Portugal, dans des centres spirites, à la table des dés-obsessions, on montrera en quoi ce cadre rituel de spiritualité contemporaine témoigne d’un trait paradigmatique des sociétés post-séculière : le retour du doute à être, à exister, ou doute ontologique du self. Il s’agit moins cependant d’une remise en question du paradigme conceptuel de C.Taylor que d’une réflexion sur la manière dont il se trouve à nouveau remis au travail, ou « retravaillé » dans notre époque actuelle anxieuse.

***S’entretenir Avec Les Esprits. Ce Que Les Consultations Umbandistes Font à L’ethnographie***

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**Abstract**

Dans de nombreuses sociétés, les interfaces entre religion et guérison se jouent autour de dispositifs thérapeutiques qui reposent sur les rapports entre humains et invisibles. Or les façons d’approcher ce « vécu subjectif emportant la conviction d’un contact avec l’autre monde » (Jean-Pierre Albert, 2009 : 152) peuvent être diverses et font débat. Pendant un séjour de terrain dans des maisons de culte d’umbanda à Rio de Janeiro en 2015, j’eus l’occasion de m’entretenir avec des esprits manifestés par l’incorporation dans les corps des initiés. Les sessions rituelles d’umbanda s’organisent autour des consultations offertes par les entités spirituelles aux personnes présentes, venues leur confier leurs problèmes dans l’espoir de jours meilleurs. L’ethnographe, comme ces personnes, est conviée à consulter les esprits, à leur exposer ses soucis. S’entretenir avec les esprits, c’est d’abord se mettre dans les mêmes conditions que les consultants et accepter de demander de l’aide, notamment en ce qui a trait à la santé. Par conséquent, c’est prendre au sérieux l’expérience sensible que cela implique, tout comme la dimension discursive qui l’accompagne. Ces entretiens se sont par ailleurs révélés un moyen de connaître "histoires de vie en détails” de ces esprits, comme me l’ont suggéré également les umbandistes. Les entités étant pour eux de véritables interlocuteurs, ils m’invitaient à élargir ma pratique de l’entretien en les considérant aussi comme tels. Ainsi, à partir de cette expérience de terrain, je propose de soulever une réflexion méthodologique sur la pratique de l’entretien avec des non-humains, auxquels une agencéité est attribuée, et d’en signaler certains apports, implications, difficultés et enjeux pour la pratique ethnographique.

***Anthropologist On Fieldwork : A Healing Presence ?***

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**Abstract**

Since the postcolonial turn of the 1980s, the impact of anthropologists on fieldwork has been widely documented and acknowledged. While countless ethnographers report how they have been touched, affected or even cured by healing rituals or practices of the people they studied, the potential healing role of ethnographers on fieldwork has been less explored, except through the debate on engaged anthropology. While the issue of care seems to be defining contemporary societies, as a relational ethics (Gillian) or a concern for social justice (Tronto), even more so with the deleterious effect of sanitary crisis, this paper will discuss how the anthropological approach based on presence and listening might be compared to a care relationship. I will argue that in the ethnographic context, care is also an attitude and sometimes a disposition that both widen the scope of the anthropology of healing.

2.5.D - Religiosity: Analysis Of International And National Quantitative Surveys 1// Religiosité : Analyse Des Enquêtes Quantitatives Internationales Et Nationales 1

**Conference Day 1: 12th July**

**3.45-5.15pm**

**Session Conveners**

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***Religious And Secular Polarization Across Europe***

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**Abstract**

With the numeric and proportional growth of the nonreligious over the last half century, coexistence between religion and secularity within society is now a reality across most European nations. One potential outcome of this greater heterogeneity within populations is their polarization along the (non)religious spectrum. Using 2008 and 2017 European Values Study data and hierarchical linear modelling, this paper examines two dimensions of (non)religious polarization and the extent to which they are present across European countries: 1) a greater population split between active religious affiliates and the nonreligious, with a decline of the fuzzy middle, as a later stage in the wider process of secular transition; and 2) attitude polarization as the religious and nonreligious each form more distinct opinions on a range of socio-political values, including social conservatism, ethnic nationalism, and attitudes towards income inequality.

***Searching For Comfort In Religion: Insecurity And Religiosity During (and After?) The COVID-19 Pandemic In Italy***

**Francesco Molteni**

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**Abstract**

The impact that the COVID-19 pandemic had – and is having - on the lives of many is indisputable. Among the possible strategies to cope with the feeling of insecurity that comes with this, religion can play a significant role. This presentation aims at deepening two core issues related to this. On the one side, a core point to address is whether Italian people who reported a COVID-19 contagion in their family manifest a higher propensity to engage in religious activities during the pandemic. On the other side, it is very relevant to understand to what extent the same people tend to maintain or relax these religious practices once the peak of the pandemic is passed. Preliminary results show that, among those who had experienced COVID-19 within close social circles, those who received religious socialization during childhood show higher levels of religiosity. This evidence underlines the role of family transmission in shaping religious beliefs and behaviours and to provide individuals with religious coping strategies that can be activated in times of need. These findings suggest that under dramatic circumstances a short-term religious revival is possible, even in contexts where the process of secularization is ongoing. The analysis is based on the ResPOnsE COVID-19 project, a rolling cross-section and panel survey monitoring on a daily basis the evolution in public opinion in response to the pandemic.

***The Rise And Fall Of Fuzzy Fidelity? A Longitudinal Test Of The Secular Transition Model In 40 Countries***

**Ferruccio Biolcati**

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**Abstract**

In a seminal article, Voas (2009) has argued that all western and central European countries undergo the same form of secular transition, albeit at different starting points. A first test of the Voas model by Brauer (2018) showed that the US is not exceptional, but on the contrary it fits the model extremely well. A second test by Stolz, Pollack and De Graaf (2019) showed East Germany to be a deviant case, but confirmed the applicability of the model to other European countries. However, both the original publication and the replications were based on the first wave of the ESS (2002) including just 22 countries. There is therefore an obvious need for a replication with different surveys, more countries, and especially by adopting a longitudinal perspective. To do so, we take advantage of the CARPE dataset, which is the most comprehensive dataset on frequency of church attendance in Europe to date. It combines data on 1,784,825 individuals from 1,665 surveys (ESS, EVS, ISSP, WVS, and Eurobarometer) in 40 European countries ranging from 1973 to 2016. We combine frequency of church attendance with denominational affiliation in order to replicate the original typology defined by Voas. Our measurement captures the religious/fuzzy/secular categories with less precision than the composite construct with four indicators used by Voas; nonetheless, this limitation is compensated by the advantages in terms of extension of the observation window, number of countries, and large N offered by the CARPE dataset.

**Parallel Session 5 / Sessions parallèles 5**

**Conference Day 2: 13th July**

**8.00-9.30am (London/Dublin time)**

3.1.A - Religious Diversity In Australia: Early Findings // La Diversité Religieuse En Australie : Premiers Résultats

**Conference Day 2: 13th July**

**8.00-9.30am**

**Convenor:**

**Douglas Ezzy**

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***Religious Diversity and Victoria’s Anti-discrimination Legislation***

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**Rebecca Banham**

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**Professor Lori Beaman**

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**Abstract**

This paper examines the role of anti-discrimination legislation in the negotiation of religious difference in Victoria, Australia. Australia has anti-discrimination legislation at both federal and state/territory levels, but the laws across these jurisdictions are inconsistent. The state of Victoria has the nation’s most sophisticated legislation in the Racial and Religious Tolerance Act 2001, and the Equal Opportunity Act 1995/2010. This paper examines how this legislation has changed the way that religious conflict is negotiated and managed in Australia through the analysis of the case law of cases that have come before the Victorian Civil and Administrative Tribunal (VCAT). We argue that Victorian anti-discrimination legislation allows VCAT to ‘manage’ the relationships between the people and groups that come before it. This ‘relationship management’ happens in three ways: 1) intervention, 2) transparency, and 3) the management of difference in the public sphere. We illustrate these three themes through a detailed analysis of the case law of several cases that have come before VCAT. We argue that Victoria’s legislation offers a potential means of productive and respectful negotiation of religious diversity in Australia, highlighting the value of understanding this negotiation through a focus on how it shapes relationships as much as outcomes of particular cases.

***Diaspora Community And Religious Responses To COVID-19 In Melbourne And Hobart Australia***

**Anna Halafoff**

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**Greg Barton**

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**Abstract**

Melbourne and Hobart's culturally and religiously diverse communities have been recently impacted by successive waves of the COVID-19 virus and lockdown periods. There has been a rise in racist attacks and ‘everyday racism’ against Chinese diaspora communities, in particular, and international students, people on temporary work visas, refugees and asylum seekers, have been excluded from the many economic benefits provided to citizens and permanent residents, eroding their sense of belonging in Australia. While these communities have suffered more than most they refuse to be passive and powerless victims. A plethora of community-led responses have been mobilised to support at-risk communities, funded by cultural and religious organisations from within these communities, as well as by broader Melbourne society and state governments. This paper focuses on Chinese, Indian, and Russian diaspora community responses, offline and online, to the COVID-19 crisis in Melbourne and Hobart drawing on interviews with community members conducted as part of an Australian Research Council funded project on religious diversity. It examines persistent and systemic issues of racism and religious discrimination in Australia, and community and state strategies to address intersectional social inequalities pertaining to race, culture, and religion, in the face of both this pandemic and growing geopolitical tensions in the Asia-Pacific region.

***The Empathic and The Humble Atmospheres Of The Multifaith Movement***

**Geraldine Smith**

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**Abstract**

This presentation will apply the theory of atmospheres to understand how the multifaith movement uses public events to facilitate positive multifaith encounters, encourage greater religious literacy in the population, and motivate religiously diverse peoples to collaborate on social issues. Bringing people together through regular events can reinforce a common set of values and foster deeper relationships between diverse communities, however this is not always successful. The multifaith actor must make deliberate choices about how to run an event such as, the location, music, seating arrangement, visual material, speakers, and food. They must also manage the unpredictable and challenging activity of interreligious dialogue. Drawing on interviews with multifaith actors in Australia and fieldwork at multifaith events, this research contributes to the emerging literature on the embodied and material aspects of the multifaith movement. The framework of atmospheres provides a new language to talk about what goes on when multifaith actors facilitate encounters and relationships between religiously diverse people. I will introduce two types of multifaith atmospheres, the Humble atmosphere and the Empathic atmosphere, to describe the consequences of different types of atmospheres. This framework may move us toward a better understanding of the obscure mechanisms which dictate the successes and failures of the multifaith movement.

***Detailed Demographic Analysis Of Changes In Religious Composition Reveals The Value Of Highly Local Research***

**Gary Bouma**

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**Abstract**

Australia’s five-yearly national census includes a religious identity question providing a moving picture of the religious composition of Australia. Migration has reshaped Australia’s religious profile since at least European settlement. Australia is one of the most religiously diverse societies with six substantial religious groups (none a majority) and hundreds of smaller ones each reported the census. This paper reports on a detailed analysis of the impact of migration between 2011 and 2016 on several Australian suburbs. An index of religious dissimilarity was calculated for all suburbs and four were selected. Each suburb was religiously diverse, but in different ways depending on religions, time of migration, countries of origin, availability of housing stock and financial wellbeing. These differences pose challenges to approaches to interreligious peacebuilding and social cohesion.

3.2.A - Dynamics Of Sinicization And Globalization In The Development Of Chinese Religions // Dynamique De La Sinisation Et De La Mondialisation Dans Le Développement Des Religions Chinoises

**Conference Day 2: 13th July**

**8.00-9.30am**

**Session Conveners**

**Nanlai CAO**

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***The Politics Of Sinocization: How TSPM Organizations Response To China's New Religious Policy***

**Zhifeng Zhong**

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**Abstract**

At the National Conference on religious affairs in 2015, President Xi Jinping delivered an important speech, emphasizing that the government should actively guide religion to adapt to the socialist society. Since then, Sinicization has become the core concept of religious policy in this new era. Scholars usually focus more on the cross-removal movement, and approach the current church and state relations from a conflictual perspective. Based on information provided by Tianfeng (flagship journal of the National TSPM) and the author's interviews, this study will summarize the main patterns of the Three-self organizations' various responses to the Sinicization movement. The author will also compare the current Sinicization movement with the Three-self movement in the 1950s and the theological construction movement in the late 1990s, hoping to provide a historical reference for the current situation. This study will shed light to the church-state relations under President Xi.

***External Confucianist Yet Internal Buddhist: The Return Of Confucianism In The 21st Century From L Confucius School***

**WEI Dedong**

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**LI Zhiyu**

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**Abstract**

The return of Confucianism is an important chapter of China's ideological changes since the 21st century. China has set up more than 500 Confucius institutes abroad from 2004, and established 2,025 Confucius schools in the country from 2014. Confucianism has become the most legitimate symbol of traditional Chinese cultures from the object of criticism since the New Culture Movement in 1916. This paper takes the development of Confucius school in L city, H province as an example to show the return of Confucianism in China in the 21st century. 1) Since the second decade of the 21st century, Confucian’s teachings and practices have gradually become the most legitimate part of the revival of traditional cultures. The change of the name of L Confucius School from its predecessor as a Buddhist group to a Confucian group is good proof. 2) Confucianism is today the most acceptable form of traditional culture for the Chinese, however, the ultimate concern level in Buddhism and other religions still plays an important role. L Confucius School constructs the existence form that is external Confucianist but internal Buddhist. It exhibits to the public activities that are mainly Confucianism and related practices, while the main contents and purpose of the internal backbones are Buddhist practices. 3) After a century of negative evaluation, Confucianism has once again been recognized by young adults and even teenagers. 37% of the students of the Confucius School were born after 2000, and 35% were born from 1990 to 1999, accounting for 72% of the members under 30 years old. 4) L Confucius School students identified with the traditional Chinese value system by degree, with Filial Piety (37%), Causality (21%), Gentleman Personality(21%) and Vegetarianism (13%). The students’ thoughts reflect the distinct superiority of Chinese culture. With the rise of China, the return of Confucianism is a developing fact, and the study on the specific connotations of today’s Confucianism and its influence on Chinese ideology in the 21st century will be a long-term topic.

***The Making Of A Transnational Gospel Field In A Chinese Merchant Diaspora***

**Nanlai Cao**

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**Abstract**

This paper examines the testimonial narratives of evangelical Chinese Christians in merchant diaspora in Europe. It shows ethnographically how a transnational gospel field, bot real and imagined is formed through the working of an ethnic Chinese evangelical network linking China and Europe. Within the past few decades Christianity has become a primarily non-Western religion in terms of both numbers of adherents and local practice. While non-western forms of Christianity have gained serious attention from scholars of global Christianity, the conventionally conceived China and West binary has largely confined contemporary Chinese Christian studies within the national context of the PRC and the transnational and diasporic impulses of Chinese Christianity are relatively under-researched. The current case of Chinese evangelical networks in Europe allows us to examine the ways non-Western Christians preserve their local distinctness from modern Western culture into which they come into intimate contact, and the ways they engage Western secular modernity on their own terms.

3.3.A – Religiosity: Analysis Of International And National Quantitative Surveys 3// Religiosité : Analyse Des Enquêtes Quantitatives Internationales Et Nationales 3

**Conference Day 2: 13th July**

**8.00-9.30am**

**Convener:**

**Jörg Stolz**

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***Indifférence Religieuse Et Athéisme: évolutions Et Différences Nationales En Europe***

**Pierre Bréchon**

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**Abstract**

Cette communication porte sur l'analyse des données de la European Values Survey de 1990 à 2017, sur 22 pays pour lesquels on dispose de données sur cette période de temps. Si on peut s'attendre à observer une montée de l'indifférence religieuse, l'évolution de l'athéisme est moins claire. Surtout l'analyse ne peut rester globale, tant les différences religieuses sont fortes parmi les pays européens. La fin de la communication portera sur la question des liens entres attitudes religieuses et valeurs politiques.

***Religious And Anti-Religious Radicalization? Significances Of Religion For Extremism, Radicalism And Populism***

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**Abstract**

Debates about extremism have been increasingly shaped by religious characteristics in recent decades. If, for example, in the reports of the Office for the Protection of the Constitution, Islamist extremism moved next to the division into left-wing and right-wing extremism, the rejection of Muslim immigration was increasingly focused on for mobilization on the extreme right of the political spectrum. It was precisely against religiously identified groups that nationalism could be positioned. The existence of anti-Muslim prejudices in society gave right-wing extremist and right-wing populist groups the opportunity to mobilize further sections of society for their basic concerns. Particularly among fundamentalist or exclusivist-dogmatic Christians, they have achieved not inconsiderable success. These prejudices and resentments play a weighty role as a bridge to extreme right-wing positions and radical right-wing or right-wing populist groups. Our question is: Does religion contribute to the radicalization of society and to increasing extremism? This article is part of the BMBF-funded project "Radical Islam versus Radical Anti-Islam" and seeks to empirically explore the dynamics of radicalization and co-radicalization in this field. Drawing on data from the Leipzig Authoritarianism Study 2020, the German-Swiss project "Configurations of Religious and Social Identities in Germany and Switzerland," and the European Values Survey 2017, the paper analyzes the effects of religion and religiosity on extremism and radicalization in Germany. Initial findings point to a considerable impact of religious affiliation as an attributional characteristic as well as a diverging influence of different religious understandings for the formation of extremist attitudes.

***Mergers And Innovations. Changes In Religious Diversity In Switzerland In The Light Of Two National Congregations Censuses (2009 - 2021)***

**Jeremy Senn**

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**Abstract**

This paper shows the first results of the second wave of NCCS (National Congregations Census Switzerland). In 2009, the first such census was undertaken; in 2020/21 the second took place. Both censuses used the definition of congregation coined by Chaves (2004). The comparison of the two censuses allows an analysis of the changes of religious diversity on the level of a whole country. Among the first results are (1) there is a relatively important decline in the number of congregations of "established" congregations, which is almost exclusively due to mergers; (2) mergers are very unequally distributed among regions (“cantons”); (3) we find an important number of new, non-christian congregations, especially in urban settings.

***Why Is Religious Transmission Failing In Western Societies? Evidence From Three Panel Studies***

**Jörg Stolz**

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**David Voas**

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**Abstract**

In recent decades, it has increasingly become clear that secularization in the sense of declining individual religiosity in western societies is caused by the replacement of birth cohorts. Every new cohort is slightly less religious than the previous one. This leads to the question of why religious transmission from parents to children is failing. The current paper uses three panel datasets from Switzerland (SHP), Germany (SOEP), and the UK (BHPS/Understanding society) to systematically investigate (1) the size of the "transmission gap"; (2) the form of the transmission gap for different types of religiosity; and the influence of various contextual factors on the success or failure of transmission. Three key findings are that religious transmission follows different logics for affiliation and attendance; that majority-minority relations may play an important role in the transmission; and that almost all other contextual factors have an only negligible effect on transmission. This is strong support for a model of secular transition that sees whole countries on roughly similar secularizing trajectories in the long term.

3.4.A - Religious Rituals and Symbols in the Public Space 1// - Rituels et symboles religieux dans l'espace public 1

**Conference Day 2: 13th July**

**8.00-9.30am**

**Convenor:**

**Carlo Nardella**Organisation: Università degli Studi di Milano  
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***Breaking Down the Walls: The Visibility of Religious Minorities in the Urban Public Space in Italy***

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**Roberta Ricucci**

Institution: University of Turin

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**Abstract**

In Italian cities, the visibility of minority places of worship in public space is limited. Political oppositions, urban planning obstacles, and inequalities in the access to public funds hinder recognition and symbolic dialogue with the public space. From another point of view, visibility is achieved through symbolic events that go beyond the insufficient spaces of places of worship and spill over into urban space. Open-air collective prayers, processions and religious festivals invest the material space of the city; while the digital space hosts projects, online events, and educational initiatives addressed to all residents, with the aim of representing and diffusing the presence of religious minorities in the territory. This paper focuses on these two dimensions of public expression of minority religions through some initiatives taking place in the city of Turin, assumed as an explanatory case study in the Italian context. From a material point of view, we focus on the Orthodox Easter and the Eid al-Fitr, organized by Orthodox and Islamic organizations in public parks, and the "Open mosque" day with collective iftar, celebrated in the city’s streets and squares. From the digital point of view, we discuss the peculiar case of a project on family mediation and training on Islam ("Umma project") carried out by an Islamic association of the city, in partnership with the University of Turin, involving religious and secular actors of the territory.

***How Religious Rituals Shape the Informal Living Spaces: The Case of Senegalese Workers Living in the Ghetto of Campobello di Mazara, Sicily***

**Giuliana Sanò**

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**Abstract**

Starting from the observation of a religious ceremony performed by a group of Senegalese Murid in a ghetto for seasonal agricultural workers, this presentation will discuss the relationship between living spaces and the religious dimension. The Italian agricultural sector is characterised by the massive presence of foreign workers, to whom asylum seekers and holders of international protection have been added in recent years. Another characteristic of the national agricultural sector is the housing condition of foreign workers, who very often live in informal settlements, such as ghettos, abandoned cottages, former factories or in workplaces used as accommodation. Each of these spaces has very different housing dynamics and characteristics. In this presentation, we will focus on the case of labourers living in the ghetto of Campobello di Mazara, within which different national groups coexist, although the most consistent one is composed of Senegalese belonging to the Islamic brotherhood of the Murid. Drawing on ethnographic data from an ongoing empirical study conducted on a religious celebration (Magal Festival), we will try, in an exploratory way, to outline a possible analytical framework on the role of religious ceremonies within informal living spaces. The case study will allow us to observe more closely how religious rituals can act as practices of "domestication" of spaces marked by informality and marginality of living. More generally, it will allow us to investigate the relationship between institutional strategies of exclusion and invisibilization (social, housing and labour) of migrant people and the tactics of domestication and re-appropriation of space put in motion by labourers through religious practices.

***Une rupture du jeûne au centre-ville: tension entre visibilité et invisibilité de l’islam dans l’espace public suisse***

**Federico Biasca**

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**Guillaume Chatagny**

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**Abstract**

La présence et la visibilité de l’islam dans l’espace public suisse font l’objet de multiples débats. La régulation politique de la présence des signes religieux musulmans est au fondement du programme de la droite populiste, qu’on se souvienne des débats autour des minarets (en 2009) et cette année sur la burka.Ces débats dépassent le contexte helvétique et se retrouvent au niveau européen. À cet égard, il devient pertinent d’interroger les formes revêtues par les pratiques religieuses, notamment islamiques, lorsque celles-ci sont transposées dans l’espace public. Faisant passer leurs pratiques d’un cadre privé à un cadre public, les acteurs s’adaptent en repensant leurs rituels. Nous nous demandons ainsi : comment est effectuée une rupture du jeûne dans l’espace public ? Notre décrirons et analyserons une rupture du jeûne organisée par une association musulmane au centre d’une ville de Suisse romande pendant le ramadan. Dans un premier temps, nous décrirons le réaménagement de la place. Celle-ci a été transformée de manière à en démarquer et hiérarchiser différentes portions et les activités s’y déroulant. Une scène a représenté l’installation principale de la portion. La rupture du jeûne, à proprement parler, s’est tenue sous des tentes constituant la portion centrale. Enfin, c’est dans les coulisses que la nourriture a été préparée puis distribuée. Alors que le président de l’association déclarait dans son discours, en ouverture d’événement, une volonté de visibilisation de l’appartenance confessionnelle, notre analyse tend à montrer qu’au contraire, les signes d’appartenance religieuse ont été relégués au second plan. Certes inscrit dans la portion centrale de la place, le rituel perdit de son importance, certaines de ses étapes ayant été rendues discrètes voire invisibles. Quand la rupture du jeûne devient publique, différents rituels, pourtant centraux dans les iftars organisés en milieu associatif, comme par exemple la pratique de la prière et la bénédiction de la nourriture, semblent perdre en importance. Les discours prononcés par les organisateurs de l’événement, en mettant l’accent sur la figure du musulman comme relevant d’un « individu parmi d’autres », confirment la relative invisibilisation des traits religieux propres à la rupture du jeûne. Lorsqu’ils ont inscrit leurs pratiques dans l’espace public, en transformant leur environnement, les acteurs ont repensé les formes et la structure de la rupture du jeûne pour la rendre davantage compatible aux normes et attentes propres à ce cadre particulier qu’est l’espace public.

***Sacred Spaces and Ritualization of Daily Life in Nicaraguan Pentecostalism***

**Álvaro Augusto Espinoza Rizo**

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**Abstract**

The city of Managua, Nicaragua, is currently undergoing two processes of transformation: the first process is the socio-religious change manifested in the growth of Evangelical Pentecostal groups to 40% of the population; the second process is the urban transformation of a city that does not have a clearly defined center and is undergoing processes of gentrification and ghettoization. In this context of a city without a clear center, where there are segregated areas and others that have been gentrified, the (Neo) Pentecostals groups that have grown seek to make themselves visible and to mark in some way specific spaces that are relevant in the city, especially the new subcenters generated by the process of expansion of the city. Pentecostalism is a branch of Protestantism characterized by the belief in the Holy Spirit's gifts, spiritual healing, and glossolalia, among others. The most recent branch, the Neo-Pentecostals, differs from classical Pentecostalism by its belief in the Theology of prosperity and Spiritual warfare. The set of beliefs that Spiritual warfare includes among others the idea of territories that somehow are possessed by demons, it is manifested in poverty, violence, segregation, etc. In this Spiritual warfare, possessed places must be blessed; this is carried out through different rituals that are performed in centers and public places or caravans around the city. Furthermore, this spiritual warfare context has also disrupted the idea of time and place of classical Pentecostalism. The belief of spiritual warfare in neo-Pentecostalism allows the performance of rituals at any place and moment of the day. It is not a separate space/time in terms of Durkheim's understanding of “sacred” as something “separate” but is dedicated to performing rituals. It is a permanent condition, which produces a ritualization of everyday life organizing and programming the whole life of members, including the places that can visit, to meet up and making differentiation between the home, the public spaces, and the daily living spaces. In this context, performing rituals among the city is also an opportunity for going out from segregated spaces to valuable and visible spaces among the city. This presentation is based on the first analysis of the results of fieldwork of my dissertation made in Nicaragua in 2020. The main goal of this presentation is to show the process of sacralization of public spaces through performing rituals and the process of ritualization of daily life in Nicaraguan (Neo) Pentecostalism.

3.5.A - Migration And Muslim Population: Muslims In The West And Religious Minorities In The Islamic Societies // Migration Et Population Musulmane : Les Musulmans En Occident Et Les Minorités Religieuses Dans Les Sociétés Islamiques

**Conference Day 2: 13th July**

**8.00-9.30am**

**Convenor:**

**Franziska Sandkühler**

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***Contested Muslimness” – Polish-Tatar Identities And The Adaption Of Transnational Knowledge***

**Franziska Sandkühler**

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**Abstract**

During the past decades, the interest of scholars of religions in migration, transnationality and identity has been rising. (Lauser, Weißköppel 2008) While a networks perspective has often been adapted to shed light on the social capital of migrants or their multiple belongings, more research still needs to be done with a focus on the actual conditions under which transnational networks emerge. This would show how knowledge transferred through those linkages is not only transmitted, but also transformed when applied to new social and geographical contexts. This paper aims to contribute to those questions based on the case of Polish Tatars. The (religious) identity and practices of this autochthonous Muslim community have been challenged by the arrival of non-Tatar Muslims in Poland as well as facilitated access to religious knowledge through the internet and mobile religious specialists. Since Tatar traditions are sometimes dismissed as un-Islamic by other Muslims, many Polish Tatar actors turn to Tatars in Eastern European countries, seeking to enhance a Tatar cultural revival. It is interesting to observe that in the process cultural practices and elements of material culture are adopted that never existed among Polish Tatars before. One can therefore speak of invented (or ‘borrowed’) traditions in the sense of Hobsbawm. (Łyszczarz, Górak-Sosnowska 2013) However, the paradox that the Tatar-Muslim religious association Muzułmański Związek Religijny (MZR) still hires imams and receives financial support from Muslim countries also leads to conflicts within the Tatar community. In addition, Islamic renewal efforts, which go hand in hand with a rejection of Tatar practices, are observed among some - albeit probably few - Tatars. (Radłowska 2017 : 118) The first aim of my presentation will be to describe ongoing changes of Tatar identity and to analyze how these processes can be attributed to an intra-religious pluralization of Islam in Poland triggered by migration. In a next step I ask how belonging to a local community determines access to certain translocal networks as well as knowledge and vice versa. Doing so, I refer to data collected for my master's thesis and my recently started Phd project, that have mostly been conducted through qualitative interviews.

**Parallel Session 6 / Sessions parallèles 6**

**Conference Day 2: 13th July**

**11.30am-1.00pm (London/Dublin time)**

3.1.B - Religion And Social Theory 2// Religion Et Théorie Sociale 2

Religion and Politics: theoretical approaches

**Conference Day 2: 13th July**

**11.30am-1.00pm**

**Convenors**

**Jim Spickard**

Institution: University of Redlands

Email Address: jim\_spickard@redlands.edu

**Titus Hjelm**

Institution: University of Helsinki

Email Address: [titus.hjelm@helsinki.fi](mailto:titus.hjelm@helsinki.fi)

**Chair:**

**François Gauthier**Institution: Université de Fribourg  
Email Address: [francois.gauthier@unifr.ch](mailto:francois.gauthier@unifr.ch)

***The Effects of Religious Discourse on Politics: An Epistemological Problem and an Attempt at a Methodological Solution***

**Titus Hjelm**

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**Abstract**

European Parliaments are overwhelmingly secular spaces. While religion is discussed—perhaps even increasingly—in legislative arenas, religious justifications of policies are rare. Nevertheless, the cases when such language does appear are often used to argue against the secularity of parliamentary politics. Presence does not, however, equal impact or influence. But how do we know if religious discourse is effective? We cannot surmise the effects of discourse from the discourse itself. John B. Thompson calls this the Fallacy of Internalism. Do discursive researchers then have to admit that their methods don’t allow explanation in the sense of discourse effects, unless some sort of reception research is conducted? This paper argues that flipping the way we think about analysis of political discourse enables us to analyse what the boundaries of appropriate language—the matrix of intelligibility, as Judith Butler calls it—in parliamentary contexts are. Using data from the Religious Legitimation of Politics and the Political Legitimation of Religion in Finland (LegitRel) project, I will demonstrate how switching from a focus on instances of discourse to a sequential approach is at least a partial solution the problems of the Fallacy of Internalism.

***La politique comme religion : métaphore heuristique, réalités pratiques, perspectives nouvelles***

Julien Allavena, Université

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**Abstract**

L’analyse des régimes dit totalitaires comme complexes religieux ayant en commun avec des formes ecclésiastiques a connu un second souffle depuis les travaux initiaux de Raymond Aron ou d’Eric Voegelin (Gentile 2005). On pourrait, avec Hannah Arendt, n’y voir encore une fois qu’une métaphore abusive, confondant religion et idéologie (Arendt 2018). Mais aussi, en passant par les travaux de Roger Bastide, légitimer ce rapprochement au nom d’une interprétation de la sécularisation comme fin du monopole du religieux sur les opérations de sacralisation, et processus de développement de nouvelles formes de sacrés, notamment politiques (Bastide 1997). C’est cette perspective que je me propose d’articuler dans ma communication, d’abord en établissant les conditions épistémologiques d’un usage des outils de la sociologie des religions sur des objets jusque-là définis comme strictement politiques. Sur cette base, je voudrais ensuite discuter une démarche restée au second plan des débats sur les religions civiles et politiques, à savoir l’étude des mouvements contestataires et révolutionnaires comme espaces connaissant également des opérations de sacralisation à part entière. En évoquant des travaux reconnus sur le rôle du recours à la « prophétie marxienne » originelle dans la constitution de nouvelles « autorités sacerdotales » dès les années 1960 (Bourdieu 2001), et mon propre terrain de recherche sur les revues de la « nouvelle gauche » italienne (Bechelloni 1973), il s’agira d’explorer la piste heuristique consistant à relire le champ politique radical (Gottraux 2002) où a évolué le marxisme hétérodoxe comme une « hérésie » cherchant à développer des formes de sacré et de charisme concurrentes de celles alors mises en œuvre par les partis communistes kominterniens. Arendt Hannah, 2018, « Religion et politique » dans La nature du totalitarisme, Paris, Payot, p. 87128. Bastide Roger, 1997, Le sacre sauvage et autres essais, Paris, Stock. Bechelloni Giovanni, 1973, Cultura e ideologia nella nuova sinistra., Milano, Ed. di Comunità. Bourdieu Pierre, 2001, « Le discours d’importance. Quelques remarques critiques sur “Quelques remarques critiques” à propos de “Lire Le Capital” » dans Langage et pouvoir symbolique, Paris, Fayard : Éditions du Seuil, p. 379396. Gentile Emilio, 2005, Les religions de la politique: entre démocraties et totalitarismes, Paris, Seuil. Gottraux Philippe, 2002, « Socialisme ou Barbarie »: un engagement politique et intellectuel dans la France de l’après-guerre, Lausanne, Payot.

***Religion and Politics in Contemporary Russia: Beyond the Binary of Power And Authority***

**Tobias Koellner**

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**Abstract**

Based on ethnographic research at the local level, I explore the relationship between Eastern Christianity and politics in contemporary Russia. After the end of socialism, post-Soviet Russia simultaneously underwent significant political changes and witnessed a religious revival. Russian Orthodoxy, once persecuted and marginalized, again plays a crucial role and established new relationships to politics. Despite these changes, many authors and the media both inside and outside the region have contributed to a picture of countries with an Orthodox majority as stagnant states. The so-perceived evidence for this is a particularly close relationship between politics and religion which is used to render countries with a dominant Orthodox religion as politically ‘backwards’ in contrast to Western Europe and the Anglo-Saxon world. Here, my research has identified a strong bias that focuses on the higher echelons of power and emphasizes harmonic cooperation (called symphonia). Such views, however, draw on notions from previous centuries and fail to recognize the diversity of political and social associations that do exist. In addition, Weber’s dichotomous juxtaposition of power and authority is a crucial one and tends to form our understanding until today. Weber’s dichotomous thinking prompts us to assume that Russian Orthodoxy must primarily provide or challenge the legitimacy of the Russian state. But this is not the case. Instead, I aim to show that the interaction of Russian Orthodoxy and politics is characterized sometimes by mutually beneficial cooperation, at other times by competition for scarce resources and yet at other times by fierce conflict. Thus, I have described the relationship between politics and Orthodox religion in contemporary Russia as the interplay of two ‘entangled authorities’. An understanding of entangled authorities includes the close cooperation between the two centers of power but without neglecting the existing conflicts. Although an entanglement might look very much the same as the outcome of a close cooperation, the processes involved are complex, not straightforward, and include a great number of unintended results. Entanglements, thus, are not the glorious implementation of a well-thought-out plan but the result of social interactions, which might have had completely different goals and intentions. For this, my research has taken a wide view of what constitutes the political domain and has considered phenomena such as religious education in state schools, property restitution to religious organizations and nation building.

3.2.B - Religion And Spirituality In The Context Of Climate Change 2// Religion Et Spiritualité Dans Le Contexte Du Changement Climatique 2

**Conference Day 2: 13th July**

**11.30am-1.00pm**

**Convener:**

**Christophe Monnot**

Organisation: University of Strasbourg

Email Address: cmonnot@unistra.fr

**Conclusion:**

**Irene Becci**

Organisation: University of Lausanne

Email Address: Irene.BecciTerrier@unil.ch

***Exploring Notions Of Justice Among Religious, Nonreligious And Indigenous Protestors Opposed To The Trans Mountain Expansion Project***

**Lauren Strumos**

Institution: University of Ottawa

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**Abstract**

The climate crisis marks an era of heightened global awareness for human beings’ impact on the environment. In Canada, this awareness has manifested in public protests and demonstrations that demand progressive environmental action across all levels of government and society. Intimately connected with this environmental movement are increased efforts to recognize and affirm the land rights of Indigenous peoples. Climate change and pollution uniquely impact the relationship Indigenous communities have with their local ecologies. Accordingly, threats to the wellbeing of Indigenous lands can simultaneously engage broader concerns of environmental protection with Indigenous legal rights. Such is the case with the Trans Mountain Expansion Project (Project), which entails the construction and operation of an interprovincial oil pipeline that runs through Indigenous treaty and non-treaty lands. Protests have erupted in opposition to the Project, bringing together Indigenous peoples and their settler allies in efforts to stop the Project. These protestors have a range of worldviews and beliefs, including religious, spiritual and nonreligious. Drawing on virtual interviews conducted with protestors, this paper addresses the diversity of protestors by exploring how individuals, whether Indigenous or non-Indigenous, and religious or nonreligious, conceptualize their protest activities against the Project. It argues that notions of environmental and ecological justice form a conceptual foundation of unity for Indigenous and non-Indigenous protestors, both religious and nonreligious, as shaped by their subjective worldviews and cosmologies.

***Green Religion And Eco-Spirituality - Empirical Insights On Religious Engagement Against Climate Change***

**Fabian Huber**

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**Jens Köhrsen**

Institution: University of Basel

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**Abstract**

Scientific debates increasingly emphasize the potentials of religion to address climate change. Despite continuing secularization tendencies in many European countries, religious institutions (still) have economic and material resources, a large number of members (worldwide), a moral role model function, and political and public influence. For this reason, they can become an important player in the fight against climate change. Religious groups can influence public political discourse, initiate sustainability projects (e.g., installation of photovoltaics) or disseminate climate-friendly values within their communities (e.g., through sermons or religious instruction). In addition, various forms of (eco-)spirituality come into play, ranging from ideas of co-creation, belief in the sacredness of everything (animism) to concepts of the connectedness of every form of life (pantheism). Against this backdrop, several questions arise. How do the religious institutions engage on climate change? How do they meet possible challenges of such an engagement (e.g. due to limited resources in time, money, and staff)? Are there differences between different religions (e.g. Christianism and Islam) when it comes to their engagement? To what extent does eco-spirituality play a role in addressing climate change? Based on empirical data from the research project “Urban Green Religions” we will discuss these questions. In order to examine religious commitment against climate change, we conducted interviews with representatives of religious communities from various faith traditions as well as with environmentalists, city officials and climate activists in Germany and Switzerland.

3.3.B - Migration And Religion (2):  Translocality And Transnationality In The Post Global World // Migration Et Religion : Translocalit? Et Transnationalit? Dans Le Monde Post-global

**Conference Day 2: 13th July**

**11.30am-1.00pm**

**Conveners**

**Tajima Tadaatsu**

Organisation: Institute of Moralogy

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**Hyunkyung Lee**

Organisation: Tokai University

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Organized by [Tajima](mailto:vzi01671@nifty.ne.jp) Tadaatsu, Yu-shuang Yao, Lee Hyunkyung and Ritsu Fuyutsuki

Chaired and comments by Tajima Tadaatsu

***Equality, Liberation, And/or Enlightenment: Envisioning Ambedkar Buddhism Beyond India***

**Jon Keune**

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**Abstract**

This paper considers ongoing developments among highly educated Ambedkarite Buddhists as they migrate increasingly beyond India and resettle in places like Japan, the USA, and the Middle East, where they re-envision what Buddhism means for them in societies that are not structured by caste and untouchability. How do they recalculate social, personal, and spiritual aspirations transnationally? In 1956, Dr. B. R. Ambedkar along with over 400,000 Dalits (so-called Untouchables) in India very publicly converted to Buddhism, as part of their struggle against caste oppression and to envision new futures. In Ambedkar\'s view Buddhism was a religion that uniquely promoted social equality and reason, in sharp contrast to Hindu caste hierarchy that had marginalized Dalits for millennia. Ambedkar\'s followers have carried on this socially active and sometimes activist vision of Buddhism. Partially due to the success of the affirmative action program that Ambedkar embedded within the Indian constitution when he directed its drafting, in the past twenty years, Dalits have increasingly leveraged education and technical training to migrate for work outside India, especially to Japan, the USA, and the Middle East. This migration raises a new challenge for Ambedkarite Buddhists. How can they inherit Ambedkar’s socially conscious legacy and formulate their Buddhist identities while communicating its relevance to new neighbors who rarely know about caste and untouchability, which were so crucial to Ambedkar\'s thought? How do they reckon Ambedkar Buddhism with preexisting Buddhist traditions in Japan or North America, which have very different histories and socio-economic contexts? And how do Dalits respond in new lands, where they find their minority status registered not in terms of caste but ethnicity? In other words, how is Ambedkar Buddhism transforming as it becomes increasingly transnational and navigates the diverse and not always overlapping goals of social equality, psychological liberation, and spiritual enlightenment? This paper presents current findings in this ongoing transnational research project, based on virtual interviews with Ambedkar Buddhists in Japan, the US, India, and the Middle East, as well as on recent publications by Ambedkar Buddhist authors in Marathi and English. One of my goals in presenting at SISR-ISSR is to come into greater contact with scholars in Japan and Taiwan, where I will continue researching Ambedkar and transnational Buddhism more deeply in the decade ahead.

***Religion And Migration: Borders Of Meaning***

**Suzana Ramos Coutinho**

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**Abstract**

This paper considers ongoing developments among highly educated Ambedkarite Buddhists as they migrate increasingly beyond India and resettle in places like Japan, the USA, and the Middle East, where they re-envision what Buddhism means for them in societies that are not structured by caste and untouchability. How do they recalculate social, personal, and spiritual aspirations transnationally? In 1956, Dr. B. R. Ambedkar along with over 400,000 Dalits (so-called Untouchables) in India very publicly converted to Buddhism, as part of their struggle against caste oppression and to envision new futures. In Ambedkar's view Buddhism was a religion that uniquely promoted social equality and reason, in sharp contrast to Hindu caste hierarchy that had marginalized Dalits for millennia. Ambedkar's followers have carried on this socially active and sometimes activist vision of Buddhism. Partially due to the success of the affirmative action program that Ambedkar embedded within the Indian constitution when he directed its drafting, in the past twenty years, Dalits have increasingly leveraged education and technical training to migrate for work outside India, especially to Japan, the USA, and the Middle East. This migration raises a new challenge for Ambedkarite Buddhists. How can they inherit Ambedkar’s socially conscious legacy and formulate their Buddhist identities while communicating its relevance to new neighbors who rarely know about caste and untouchability, which were so crucial to Ambedkar's thought? How do they reckon Ambedkar Buddhism with preexisting Buddhist traditions in Japan or North America, which have very different histories and socio-economic contexts? And how do Dalits respond in new lands, where they find their minority status registered not in terms of caste but ethnicity? In other words, how is Ambedkar Buddhism transforming as it becomes increasingly transnational and navigates the diverse and not always overlapping goals of social equality, psychological liberation, and spiritual enlightenment? This paper presents current findings in this ongoing transnational research project, based on virtual interviews with Ambedkar Buddhists in Japan, the US, India, and the Middle East, as well as on recent publications by Ambedkar Buddhist authors in Marathi and English. One of my goals in presenting at SISR-ISSR is to come into greater contact with scholars in Japan and Taiwan, where I will continue researching Ambedkar and transnational Buddhism more deeply in the decade ahead.

***Religion In Integration Processes: An Overview Of Mexican Migration In Germany***

**Carlos Nazario Mora Duro**

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**Abstract**

What happens to migrants’ religion in the integration processes in host countries? In this paper, I analyse this question based on qualitative research on the experience of Mexican men and women living in intermarriage in the city of Berlin. My observations seek to prove that, beyond a model of cultural imposition, migrants adapt their religious expressions during the integration processes using an adaptive agency that must deal with the different weights of their culture and the social imagery of migrants in the host nation. I would argue in this manner that religious expressions involve a compendium of cultural and symbolic resources that are malleable according to the interests and agency of those involved in a migration integration process. Thus, results of the religion adjustments contribute to lessening the structural, social, cultural and emotional burden of the long integration process.

***Freedom: The Influence Of Russian Orthodox Immigrants On The Finnish Orthodox Church In The Eyes Of Priests***

**Heta Hurskainen**

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**Abstract**

The presentation studies the views of priests of the Orthodox Church of Finland on freedom and how they see the impact of Russian immigration on the discussion of freedom within the Orthodox Church of Finland. The qualitative research examines the views of priests of the Orthodox Church of Finland because they have a wide theological ability and view of the parishes and so are good subjects to examine any theological changes. The hypothesis is that Russian Orthodox immigration’s influence on the discussion of freedom within the Finnish Orthodox context has the potential to overcome the controversies faced by orthodoxy in ongoing inter-orthodox debates and debates with society. The encounter and coexistence of orthodoxy and democracy as well as Russian and Finnish Orthodoxy are exceptional cases in worldwide orthodox immigration. Thus, the context and coexistence that take place in the transnational encounters of Russian Orthodox immigration in the Orthodox Church of Finland are an excellent case to study Orthodox concept of freedom, which can be said to connect the local community but dividing the Orthodox community globally. The exceptional context of Finnish Orthodoxy is its state church status and minority position in a democratic country. The Orthodox Church of Finland has a long history of participating in the life of a democratic country and appreciates the concept of democratic freedom, which guarantees individual and minority rights. On the contrary, the Moscow Patriarchate has consistently argued against this interpretation of freedom. It emphasises the communal aspect of freedom and sees Christianity as aiming for the general good in opposition to individual rights. The Moscow Patriarchate also tries to influence Russian Orthodox emigrants to support its views in new locations. In Finland, the condition of exceptional coexistence is characterised by Russian immigrants, who are the biggest minority in the country. Unlike elsewhere, Russian Orthodox immigrants have been mainly integrated with the local Orthodox Church of Finland, although it is under the Ecumenical patriarchate. This has not changed after the one-sided break of the Moscow Patriarchate with the Ecumenical patriarchate, which was caused by the developments of the orthodoxy in Ukraine.

3.4.B - Governing Religion And Its Contestations 1// Gouverner La Religion Et Ses Contestations 1

**Conference Day 2: 13th July**

**11.30am-1.00pm**

**Conveners**

**Nadia Fadil**

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Email Address: nadia.fadil@kuleuven.be

**Mar Griera**

Organisation: Universita Autonoma de Barcelone

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**Marian Burchardt**

Organisation: Leipzig University

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***Where Secular Politics And Immigration Policy Meet: On Marriage Partner Preferences Among Women Of Algerian Origin In France And Québec***

**Jennifer A. Selby**

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**Abstract**

This paper looks comparatively at the contemporary laïque contexts of France and Québec to consider how, despite their recently similar legal curtailments against visible religious signs and concurrent heightened vigilance against transnational marriage sponsorship, in general, women of Algerian origin articulate their marriage partner preferences and marry differently in both contexts (whether sponsoring an Algerian groom, marrying a local Algerian, marrying non-Muslim and/or non-racialized men, or in eschewing marriage altogether). My cis-gendered male participants are not as disparate in their choices. These women’s “private” decisions impact their post-marriage transnationalism, their religious and intimate lives, and their engagement with the state. Secular laws on religious signs, namely in 2004, 2011 and 2016 in France, and in 2019 in Québec, have had significant impacts on Algerian women’s lives, regardless of whether they are visibly religious and/or practicing (see Scott 2007, 2018; Fernando 2014; Selby 2014; Jouili 2015; Jahangeer 2019; Burchardt 2020). Based on 127 interviews with cis-gendered heterosexual women of Algerian origin in a Parisian suburb and in Montréal, Québec, I consider how immigration policy and secular grammars and governance meet in women’s intimate lives, namely in their marriage partner preferences. The confluence of secular politics and immigration policy in the intimate lives of racialized and religionized women reveal the continuing transnational and colonial machinations of these 'grammaire laïque', which my interlocutors engage differently in France and Québec.

***The Dominant Church, The State, And The Religious Minority: The Case Of Seventh-Day Adventists In Poland***

**Marta Kołodziejska**Institution: Polish Academy of Sciences, Institute of Philosophy and Sociology  
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What does it mean to be a religious minority in Poland? This paper will present the results of analysis of the Seventh-Day Adventist Church (SDAC) media and interviews with media producers concerning the issue of minority/majority relations in the context of state regulations. On the basis of a Sociology of Knowledge Approach to Discourse analysis, I will argue that the seemingly ideologically neutral state regulations – the 2018 Sunday trade ban, and the Covid-19 restrictions on religious gatherings (from Spring and Autumn 2020) – are in fact favourable to the dominant Roman Catholic Church (RCC) and reinforce the state-RCC alliance. In fact, being a religious minority in Poland, especially a protestant one, entails being a minority against the RCC. Some of the key responses to the RCC-state alliance include 1) seeking alliances with other religious minorities in an effort to address the lawmakers, contest the regulations, and fight for the freedom of belief, and 2) using minority Church media as a way to maintain independence from the governing powers. Since the religious media landscape in Poland is dominated by the RCC, and representatives of the RCC are regularly present in mainstream secular media, minority voices are marginalized – hence, relying on their own media is a necessity, but also an opportunity to defy the status quo. The results also indicate that the secular state regulations of religion may sustain the power relations and ideological constructs, such as the figure of “a Catholic Pole”, in attempts to maintain control in the face of crisis.

***Politics Of Charismatic Dissent Amid The Pandemic In Contemporary South Korea***

**Myung-Sahm Suh**

Institution: Ewha Womans University

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**Abstract**

From 2019 and to the spring of 2020, hundreds and thousands — or, some say, millions — of right-wing protesters gathered at Kwanghwamun Plaza in Seoul, South Korea, to participate in a series of rallies against the liberal-leaning, incumbent government. At the center of this faith-based social movement was a reactionary evangelical firebrand, named Chŏn Kwang-hun, who fancies himself as a prophet leading a crusade against the evils of today’s world such as homosexuality, Islam, and North Korea. However, when it became clear that South Korea was exposed to the first wave of the COVID-19 pandemic in January & February 2020, the public authorities tried to disband these massive politico-religious rallies by putting the resisting leader into prison. But when he was released on bail, this modern-day prophet unhesitatingly returned to the streets and continued his fights against the government even after he and many of his followers turned out to be infected with the corona virus. What is interesting to note here is that Chŏn Kwang-hun’s moves, I argue, largely drew inspiration from the surprising political success of Donald Trump and his charismatic-evangelical supporters in his bid for the presidency in 2016 and thereafter in the U.S.A. Taking a closer look at these politico-religious dramas, this paper seeks to explore the conflicting interaction between the South Korean government and the evangelical dissenters in the midst of the global pandemic, as well as the formation of the transnational coalition of conservative evangelicals across the Pacific.

3.5.B - Religiosity: Analysis Of International And National Quantitative Surveys 4// Religiosité : Analyse Des Enquêtes Quantitatives Internationales Et Nationales 4

**Conference Day 2: 13th July**

**11.30am-1.00pm**

**Convener:**

**Jörg Stolz**

Organisation: Université de Lausanne (Suisse)

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***The Dynamics Of Religiosity In Russia In The Context Of The COVID-19 Pandemic***

**Elena Prutskova**

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**Abstract**

The proposed paper discusses the dynamics of religiosity in Russia based on the data of a national representative survey “Religion and Church” conducted in December 2020 (1549 respondents). A multi-stage stratified random sample represents the Russian adult (18+) urban and rural population. Religiosity is measured via the Centrality of Religiosity Scale (CRS) developed by S. Huber (Huber and Huber 2012; Huber 2009). Huber proposed a model of religiosity, which includes five core dimensions: (1) intellectual dimension; (2) ideological dimension; (3) public practice; (4) private practice; (5) religious experience. Based on the distinction of individual and social components of religiosity, a modification of the CRS (CRS-SOC7) was used in the current study (Prutskova 2021). The social component of religiosity includes the social connections with the clergy and lay church community members. To assess the dynamics of religiosity the results are compared with two other national representative surveys. The first one is the international Religionsmonitor project conducted in Russia in July-August 2007 (1002 respondents). The second is the Orthodox Monitor survey (http://socrel.pstgu.ru/en/grants/orthodoxmonitor) conducted in December 2011 (1500 respondents). The findings suggest a significant increase in individual religiosity on all core dimensions except for the public practice. The growth of personal religiosity can be explained by a high level of anxiety, caused by the COVID-19 pandemic, fear of illness and death, concern for the health of relatives and friends. In the current study, some additional items were included to measure the public practice dimension of religiosity. This allows discussing several methodological issues raised by the pandemic situation. Traditionally this dimension is measured by the frequency of attendance at religious services. The results of our survey reveal no dynamics on this item. However, as participation in religious services was restricted to protect people from getting infected, the absence of the decrease .is rather counterintuitive. Two additional items – the frequency of church attendance and the frequency of taking Communion – have significant positive dynamics. The motivation of church attendance has also changed. As compared to 2011, in 2020 much fewer people come to church with no particular purpose (“So it should be”), and much more come to conduct a concrete ritual (“To light a candle”, “To write a note asking for prayer for health”, etc.).

***Deconstructing Religion In Peruvian Censuses: Understanding Methodological And Other Variances, 1862-2017***

**E. Eduardo Romero**

Institution: Pontificia Universidad Católica del Perú

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**Abstract**

Measuring religion in Latin America through census data has been largely limited to well documented studies from Brazil and Mexico. Until now there has been no study dedicated to Peru even though a question on religion has been included in all known national censuses since independence save for one. Drawing on census data from the last nine cycles (from 1862 to 2017) this paper highlights three inter-related discoveries for the Peruvian case: a) methodological variances in the classification of religion in censuses including the use of open and closed questions; and the offering of different pre-selected answers for closed questions; b). the appearance of three chronological 'waves' in distinct understandings of religion in the censuses (1862-1940; 1961-1981; 1993-2017); c). the State had an interest in diversity of religion for a much longer time than previously understood, even as there were opposing interest in civil registries and laws regulating the observance of minority religions. The Peruvian case seems to be longest set of data on diversity on religion in Latin America. But changes in methodology and the tools used for the question on religion demand certain precision when exploring both intra-census comparisons as well as the anticipated contrasts with Brazil and Mexico. (I am a doctoral student studying under Prof. Catalina Romero at the Pontificia Universidad Católica del Perú.)

***Secularization And Women’s Employment: Longitudinal Models Of Religious Decline***

**Isabella Kasselstrand**

Institution: University of Aberdeen

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**Abstract**

The role of women, and in particular women’s participation in the labor force, is an understudied factor in explaining religious decline in the modern world. As a contribution to this research agenda, this project explores such a relationship with cross-national data. This study uses aggregated data from the World Values Survey and the European Values Study, which are further supplemented with country level statistics from other sources (e.g. the World Bank), to model the effects of women’s employment on religious beliefs and participation over time. Using longitudinal fixed-effects models, preliminary findings show that not only across countries, but also within countries over time, an increase in women’s employment is associated with a decrease in both men’s and women’s religiosity, a finding that holds after controlling for other factors, such as GDP per capita. Conversely, changes in men’s employment do not have the same effect. The relationship between women’s employment and secularization follows the assertion that economic security is associated with weaker religious commitment and that women hold the primary responsibility for religious socialization and for religion in the family sphere. This study thus argues that gender, and the structural position of women, are of high significance in understanding religious decline.

**Parallel Session 7 / Sessions parallèles 7**

**Conference Day 2: 13th July**

**2.00-3.30pm (London/Dublin time)**

3.1.C - Nonreligion In A Complex Future 1 // La Non-religion Dans Un Avenir Complexe 1

**Conference Day 2: 13th July**

**2.00-3.30pm**

**Convenor:**

**Ryan Cragun**

Institution: University of Tampa

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***Struggle Against Assigned Identity – Secular Muslims In Norway/Lutte Contre L'assignation D'une Identité - Les Musulmans Laïques En Norvège*Inger Furseth**

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**Abstract**

The number of people who identify as having no religious affiliation is increasing across the world. In spite of this fact, immigrants or minorities of immigrant descent in many Western countries, including Norway, are often framed and assumed to be religious. This is particularly true for minorities with a background from Muslim majority countries. This paper asks: 1. Who contests such framings? Are specific groups formed to contest these framings? 2. How do they frame their own nonreligious identities? Is there diversity and internal disagreements among those who identify as secular Muslims? Data consist of newspaper articles, websites and published literature. The findings show that in Norway, organizations have been formed to struggle against an assumed religious identity and there is a group of activists who are engaged in debates on this issue. Among those who identify as secular Muslims, their framing of a nonreligious identity varies from atheists, secularists, spiritual to Progressive Muslims.

***A Measure Of Nonreligion: Preliminary Results From A New Survey*Peter Beyer**

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**Abstract**

In the context of the Nonreligion in a Complex Future project, one of the major objectives is to develop new research tools to measure and describe nonreligion, a goal that very much includes the more effective and useful conceptualization of nonreligion for research purposes. Over the course of 2020, team members developed a new survey questionnaire to contribute to this objective. As part of the testing and validation of this questionnaire, we launched an on-line pilot study in 2021 using the questionnaire in Canada with the aim of collecting at least 500 responses, analyzing them to see how well the questionnaire succeeds in these tasks of conceptualizing/operationalizing and measuring nonreligion. The paper reports the results of this pilot study, discussing both strengths and weaknesses of the survey, and comparing the results with analogous research on similar or cognate categories like ‘religious nones’ or the ‘spiritual but not/more than religious’, as well as research on ‘religious diversity’, above all in Western countries.

***What We Find In Nature: Comparing The Religious And Nonreligious***

**Ryan Cragun**

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**Abstract**

Prior research suggests both similarities and differences between the religious and nonreligious in their attitudes toward the environment. Both groups value the environment but there are some differences in how religious and nonreligious individuals conceptualize nature. We examine these differences drawing on a convenience sample of individuals 18+ in the US. We find that religious individuals are more likely to believe humans are stewards of nature while nonreligious individuals are more likely to see humans as part of nature or that nature is in control. We find very few differences between the religious and nonreligious when examining what they obtain from the time they spend in nature walking, hiking, or trekking. There are no differences in obtaining peace of mind, connection, escaping from normal life, or socializing with others. There are minor differences in desiring to protect the environment, finding time to reflect, and feeling a sense of enchantment.

3.3.C – Religion And Social Theory 1// Religion Et Théorie Sociale 1

Rethinking the past and present: Old/New Theory in the Sociology of Religion

**Conference Day 2: 13th July**

**2.00-3.30pm**

**Convenors**

**Jim Spickard**

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**Titus Hjelm**

Institution: University of Helsinki

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***Marcel Mauss: A New Founding Father for The Sociology of Religion***

**François Gauthier**

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**Abstract**

Marcel Mauss, Emile Durkheim's nephew, is something like an unknown celebrity. He was put in charge of the theme "religion" amongst the Durkheimian School because this area of study was, after Durkheim's 1895 "revelation", the most important of all in the project of a general social theory and a sociological method. While most scholars know his name and might have read the Essay on the Gift and his works with Henri Hubert on sacrifice and magic, he rarely if ever appears in the ritual list of the Founding Fathers of the discipline. This paper reflects on what the sociology of religion would be like if it was Maussian and argues that it would be very, very different. To hint at a few elements, Mauss refused to separate sociology and anthropology. He also insisted on how sociology needed to report social facts to the whole of society rather than keep them isolated within well cut-out differentiated social spheres. He proposed to work from a very large definition of religion that started from archaic societies and was perhaps the least evolutionist and ethnocentric of all. In the midst of today's theoretical disarray, as secularisation's failures become more and more apparent, a Mauss-inspired sociology of religion provides a much needed and thorough alternative and a heuristic avenue for thinking religion today. Or so is what this paper wishes to convince its audience.

***Lincoln, Bellah, and the Alt-Right: The Secular Power of Religious Imaginations***

**Jim Spickard**

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**Abstract**

Sociologists too often write as if religions only exist within religious organizations, services, holy spaces, and in the hearts of their adherents. They treat religion as something 'set apart' from ordinary life, assigning it to the sacred half of the secular/sacred binary that Durkheim made famous. Yet Durkheim was cleverer than this: he saw that there were sacred aspects to apparently secular activities. Imaginations do not need to be labeled 'religious' to partake of the sacred. They can appear secular while stirring sacred emotions and leading people to see transcendent powers at work in ordinary life. This essay explores three examples from American history. One is President Abraham Lincoln’s use of America’s religious heritage to frame and reframe the nation’s destiny through our Civil War. Himself unchurched, he spoke of that struggle not as a righteous war desired by God but as a tragedy that called for a combination of perseverance for justice and a wish for forgiveness and reconciliation. This vision drew on the main themes of 19th century American Christianity, without overt religious identification. The second example is Robert Bellah’s work on American civil religion. Sociologists are familiar with this theory, but too many of us forget that his examination of the religious themes in the core texts of American civic life emphasized civil religion’s prophetic side more than its priestly one. In his view, civil religion does not just celebrate a nation; it calls that nation to account for its many sins. He wrote his original article at the time of the Vietnam War, and he deliberately focused it on the accounting he thought was needed at that point in American history. His was a religious imagination in secular guise. We are in the midst of the third example: the growth of the Alt-Right in American politics and the emerging power of White Christian nationalist thinking. These involve more than just the growing alliance between White Evangelicals and the right wing of the Republican party. They involve a new framing of civic life as an apocalyptic holy war and the fervid interpretation of secular events as signs of supernatural destiny. This religious imagination now generates secular power uncontrolled by religious authorities and organizations. And it carries it in a direction quite different from the ones for which Lincoln and Bellah hoped.

***Institutions and Social Transformation: Studying Religious Organizations in a Time of Crisis***

**Dustin D. Benac**

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**Abstract**

The interlocking crises of a pandemic, political unrest, and racial injustice invite renewed attention to the role of institutions in times of crisis. To this end, this paper engages Mary Douglas’s and Hugh Heclo’s work on institutions to introduce two metaphors for institutions’ role in times of crisis: cross and catalyst. When employed to study religious organizations during crisis, a third option complements the antinomy Douglas and Heclo present: institutions as a container for the collaboration crisis requires. Part 1 engages Mary Douglas’s argument in \*How Institutions Think\* to consider how institutions structure individuals’ imaginative horizons. Institutions represent a form of social thinking writ large, especially in times of crisis. As Douglas writes: “[I]ndividuals in crisis do not make life and death decisions on their own. Who shall be saved and who shall die is settled by institutions” (4). To constructively extend Douglas’s account, institutions are a cross to bear, providing the social scripts that direct individual and collective responses to crisis. Part 2 considers how individuals may think within institutions. As Heclo notes in \*On Thinking Institutionally\*, individuals think institutionally by seeing them from within, receiving meaning from the past, and preserving values for those who follow. Institutions, as Heclo notes, are “often created in response to some crisis [and] preserve stability by adapting to changing circumstances of their social setting” (54). Heclo accents the agency individuals retain to build institutions, even amid life and death decisions. To extend Heclo’s logic, institutions are a catalyst for change. Douglas and Heclo present two accounts if institutions’ role in times of crisis, but a third metaphor, institutions as container, complements their work. Accordingly, Part 3 deploys this conceptual framework to study how leaders of religious organizations in the Pacific Northwest (e.g., Washington, Oregon, Idaho, USA) innovated in response to crisis. As illustrated by original empirical research completed during the pandemic, institutions provide a container to navigate the disruptive uncertainty crisis presents. When examined as a container for collaborative activity, institutions become sites of inquiry that invite interdisciplinary perspectives.

3.4.C – The Power Of Sound: A Comparative Outlook On Sound Production In Indigenous Cosmologies 2 // Le Pouvoir Des Sons : Regard Comparatif Sur La Production Sonore Dans Les Cosmologies Autochtones 2

Musiques et chants rituels / Ritual Music and Songs

**Conference Day 2: 13th July**

**2.00-3.30pm**

**Session Convener 1**

**Jérôme Laurent**

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**Robert Crépeau**

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***Les Fonctions Sociales Et Politiques Du Joïk Saami Contemporain / Social And Political Functions Of Contemporary Sami Yoik***

**Léopold Beyaert**

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**Abstract**

Le chant traditionnel des Saamis, ou joïk, a accompagné l´histoire de ce peuple depuis ses débuts jusqu´à nos jours. Des rituels chamaniques aux playlists de Spotify en passant par l´élevage du renne et les chants protestataires, la pratique du joïk n´a cessé de peindre les histoires des Saamis à travers ses rythmes et ses mélodies. Ces chants picturaux ne doivent pas être entendus comme une description ou une image du monde. En effet, ces sons visent moins à représenter des expériences de vie qu´à les présenter musicalement. Joïker est un verbe, une action directe où le joïkeur tient plus de l´acteur de théâtre que du souffleur. You don´t yoik about something, you yoik something est une phrase que j´ai entendue plusieurs fois à Jokkmokk à ce sujet. Si le joïk est pratiqué par le Noajdi, le chaman saami, s´aidant de son tambour pour visiter les autres mondes, il fait surtout partie de la tradition orale saamie. Joïker permet de transmettre des histoires dans lesquelles des connaissances, valeurs et sentiments se laissent entendre. Ces sons de gorges sont porteurs d´informations et d´imaginaires qui se communiquent de génération en génération à Sápmi, dans le pays saami. Ainsi, se mettre à l´écoute du joïk c´est avoir la possibilité d´entendre des formes singulières d´existences humaines et animales, des couleurs et bruits typiques de Sápmi, des rythmes de douleurs et de combats ainsi que des exclamations de joie. The traditional song of Sami, or yoik, has followed the history of this people since its beginnings until today. From shamanistic rituals to Spotify playlists but also reindeer herding and protest songs, the practice of yoik has always painted Sami stories through its rhythms and melodies. These pictural songs must not be understood as a description or an image of the world. Indeed, these sounds tend not so much to represent experiences of life than to present them musically. To yoik is a verb, a direct action where the yoïkeur stands closer to the actor on the theater stage than to the prompter and the spectator. You don´t yoik about something, you yoik something is a phrase that I have heard many times in Jokkmokk about this matter. If the yoïk is practiced by the Noaidi, the Sami shaman, using his drum to visit the other worlds, it mainly takes part of the Sami oral tradition. To yoïk is a way to tell and transmit stories in which knowledge, values and feelings are heard. These sounds of throat carry informations and imaginaries which are communicated generations after generations in Sápmi, the Sami land.

***Les Hymnes Filmés***

**JF de Hasque**

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**Abstract**

Cette contribution présentera divers extraits de chants : hymnes nationaux, hymnes locaux repris en chœur par les membres du Lions Club en différents points du continent Africain. Il s’agira de comparer ce qui est chanté au Bénin (plusieurs villes), au Congo Brazzaville, à Johannesburg, Lusaka, Windhoeck par des membres d’une même association. 1/Les chants ne sont pas les leurs, ce sont généralement des hymnes nationaux, sauf l’un d’entre eux qui a été créé en Afrique de l’ouest à la gloire du District qui regroupait 6 pays. 2/Le chant est un exercice corporel, il offre et oblige parfois chaque participant à s’engager physiquement. Il arrive que les membres soient pris d’une relative ferveur. C’est une dynamique semblable à celle des supporters dans un stade de hockey (Chanson 2015). Entonné par un maître de cérémonie, le chant est ensuite repris par une, deux, trois, quatre personnes, jusqu’à ce que toute la salle reprenne la main sur le cœur avec une voix empreinte d’émotion. Lors des grands rassemblement c’est une bande sonore qui lance le chant, et il arrive que peu de monde n’embraye, soit par peur et gêne, soit par méconnaissance des paroles. Nous comparerons donc aussi quelques couacs, lorsque la musique est diffusée et que l’hymne n’est pas le bon, ou que le volume est beaucoup trop faible voire inaudible. 3/La prière : Lorsqu’il n’y a pas d’hymne un élément d’union qui sera présent essentiellement en Afrique du sud, et remarqué une fois à Brazzaville sera la prière. La prière ou la « minute de méditation » (AF Ouest) sont deux moments l’un en plein , l’autre en creux qui créent une rupture dans la cérémonie. 4/Vous profiterez de ces chants parce qu’ils ont été filmés et enregistrés, ce sont des éléments d’anthropologie visuelle. Nous nous intéresserons au travail de remixage, de mise en exergue de certains sons, voire de leur recréation, ou amplification (voir le travail de Ernst Karel, anthropologue, ingénieur du son et ex Lab Manager du Sensory Ethnography Lab). Le point de départ sera un mini extrait du film « Le camp », une roue de charrette en gros plan (de Hasque 2009), pour lequel les bruitages ont été entièrement refaits afin de se rapprocher de la réalité. Et, de l’opposer à la bande son que nous avons commandée pour le film « Les Lions » (de Hasque 2017) qui a pour origine un son émique, mais qui en est une exacerbation complète. Le but de ces 4 éléments traitant du son et de son enregistrement sera de discuter de la fabrication du récit au départ des captations de terrains.

***Des Sons Cardinaux Dans Le Sanctuaire De Qoyllurit'i (Cusco, Pérou)***

**Enrique Pilco**

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**Abstract**

Le pèlerinage au sanctuaire du Seigneur de Qoylluriti, articulé autour d'une image de Christ gravée dans la roche à 4000 mètres d'altitude, est un évènement religieux de première importance dans le Sud du Pérou. Les nombreuses ethnographies qui lui ont été dédiées en font un sujet classique de l'anthropologie andiniste. Différentes dimensions ont été explorées, mais l’aspect musical associé au pèlerinage reste peu pris en compte. Pourtant, la musique et la danse structurent la ritualisation dans laquelle sont mobilisés les milliers de pèlerins qui se rendent dans le sanctuaire. Tout le long du parcours d’une quarantaine de kilomètres dans une zone qui délimite le passage de la cordillère des Andes à la plaine amazonienne, la grande majorité des fidèles exécute en musique le chakiri wayri, que ce soit pour se déplacer ou pour souligner les points importants du parcours dans lesquels ils vénèrent des apachitas (des monticules de pierre) ainsi que des abris et autres lieux sacrés. La mélodie correspondante, connue comme musique chunchu, est interprétée simultanément par plus d’une centaine de groupes musicaux de différentes régions. L’hétérophonie, ou confusion sonore, qui résulte de ces interprétations multiples et simultanées résonne dans tous les coins du sanctuaire, induisant une tension psychologique. Cette tension est notamment palpable lors des rassemblements collectifs appelés Kaukistasqa ou danse triomphale à laquelle se livrent tous les groupes dans les sanctuaires du Sinaqara, Yanacancha et Intilluqsina. Dans cette présentation, je vais montrer que le chakiri wayri, geste essentiel du culte, permet aux groupes de pèlerins parcourant l’espace naturel du sanctuaire de prendre acte de la présence des entités qui y demeurent et d'actualiser le lien qui les unissent à elles.

3.5.C - Religious Rituals and Symbols in the Public Space 2// - Rituels et symboles religieux dans l'espace public 2

**Conference Day 2: 13th July**

**2.00-3.30pm**

**Convenor:**

**Carlo Nardella**Organisation: Università degli Studi di Milano  
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***Stage Fright and Romanticism in Il Giro Del Mondo (Asiago, Northeastern Italy)***

**Francesco Cerchiaro**

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**Dick Houtman**

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**Abstract**

It is virtually uncontested that longings for authenticity are key drivers of cultural tourism and that this invites “staged authenticity”, but less agreement exists about the consequences this has for host communities. Whereas some argue that cultural tourism leads local culture to lose its authenticity from a local point of view, others hold that accommodating authenticity-seeking tourists does precisely facilitate cultural sustenance. This paper addresses the local cultural consequences of the tourist quest for authenticity through an ethnographic study of an ancient Christianized pagan spring ritual known as Il Giro del Mondo [“The Tour of the World”], which takes place every year on the Saturday before the Ascension Day on the Asiago Plateau in Veneto, Northeastern Italy. Rather than embracing its Christian features, tourists and local inhabitants alike define its meaning in romanticist terms. This informs “stage fright” at both ends, i.e., concerns that it may degenerate into a staged folklore show. Defining the event as celebrating their community and its ancient ties to the land, local inhabitants even dismiss tourist attendance altogether. Contradicting theories of culture loss, cultural tourism here moreover strengthens rather than weakens local culture and identity, albeit not by accommodating the tourist quest for authenticity, as theories of cultural sustenance suggest, but in opposition to it.

***The Many Facets of the Saint: St. Anthony in Sri Lanka***

**Carlo Nardella**Institution: Università degli Studi di Milano  
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**Abstract**

The paper examines the pilgrimage that every year on May 1st thousands of Sri Lankans, living in Italy and abroad, make at St. Anthony’s church in Padua, Italy, by giving life the most crowded rally of Sri Lankan citizens in Europe. The analysis of the structure and dynamics of this pilgrimage, conducted through a variety of methods that include participant observation and in-depth interviews, reveals the construction of a national, religious and ethnic unity under the symbol of St. Anthony, proposed and controlled by the highest members of the Sri Lankan Catholic clergy through a wise combination of religious and political elements within the celebrated rituals.

***Neutralizing the Sacred: Graveyards as Space-Markers in Post-War Kosovo***

**Michele Martini**

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**Abstract**

In the aftermath of the Kosovo War (1999), several graveyards and funeral monuments in the region were destroyed. Perceived as landmarks of the enemy’s political claims, sacred burial grounds were systematically attacked and razed to the ground. To understand the role graves play in the (de)construction of national spaces, this paper discusses the set of practices employed by belligerent groups to desecrate graveyards in the contested region of Kosovo. The paper will take as a case study the Christian Orthodox cemetery of Peja/Peć, a large burial ground that, due to its proximity to a major NATO military base, was systematically vandalized but not demolished. The paper will argue that the practices employed to desecrate the cemetery aims at dismantling the enemy’s communal identity by locally hampering the symbolic functioning of its spatial marks. From this perspective, graveyards are approached as topological objects locally connecting the worldly to the otherworldly through the very body of community members. Accordingly, practices of desecration can be seen as strategic performances aimed at severing such sacred link, thus attempting to disrupt both the symbolic network and the subjectivities it constructs.

***Beats, Beats and Penitents: From Protagonism to Invisibility in the Construction of Popular Religiosity in Cariri Cearense***

**Furtado Ribeiro De Souza**

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**Abstract**

The Brazilian Northeast, especially Cariri Cearense, has a fertile ground for the emergence and development of a range of religious events. It is necessary to evaluate the history of the Cariri region, its economy, politics and culture linked to religion. In this territory, figures such as the Blessed, the Blessed and the Penitents of the region, at the beginning of the 19th century had a great participation and why not say protagonism with regard to important and significant facts for the unfolding of religious movements in this region. To understand this Popular Religiosity, it is necessary to penetrate the imagination of these men and women, seeking to understand how these characters understand life, death, reality, illusion, past, present, future. It is an adoration of the most diverse saints, in the living room, with their oratories, pilgrimages, novenas, chants of litanies, rosaries, processions, promises, blessings and ex-votos. These actions “cut the way” for God, bring the most humble and illiterate closer to the divine, shorten the distance for making requests, without having to ask permission from Holy Mother Church.Durkheim understands that "... the true function of religion is not to make us think, to enrich our knowledge, [...] but to make us act, help us to live"; from then on we started to legitimize the actions of our protagonists. Thus, our objective is to understand why the Catholic Church, which initially benefited from various forms of these actors, subsequently demonstrates a discomfort with such protagonism and acts to stifle such prominence, even leading such characters to become ostracized and invisible and why not say marginality. Raising questions about the real motivation behind actions, which we believe, were not occasional and involuntary, but coordinated and designed with a specific purpose. C ompreender context, analyzing Penance in history, which came about and how it developed and spread, as well as social and mysticism condition; focusing on the Penitentes of Juazeiro do Norte and Barbalha, in Ceará, in addition to assessing how poverty and social exclusion served as an impetus for the outbreak of these agents, as a response from heaven to the earth crisis. Also assess where the Blessed and the Blessed appeared and how they spread; where its mystical and threatening strength to the powerful come from and how the loss of the Catholic Church's faithful becomes motivation for a reevaluation of this institution's stance.

3.7.C - On The Intersection Of Science And Religion: Theoretical And Empirical Approaches 1// À L'intersection De La Science Et De La Religion : Approches Théoriques Et Empiriques 1

**Conference Day 2: 13th July**

**2.00-3.30pm**

**Session Conveners**

**Gabriela Irrazabal**

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***Science, Religion and Health: The Case Of Catholic Bioethics In Argentina And Spain***

**Gabriela Irrazábal**

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**Abstract**

This paper focuses on the intersection of science and religion in bioethics. As a discipline, bioethics deals with ethics´ dilemmas in life sciences, medicine, biotechnology and the patients` rights. As it was established, religious actors had a major role in the origins of bioethics. Thus, many catholic schools and centres of bioethics were founded in the 1970s. We present the case of Spain because it is the country where the first centre of bioethics in Europe was founded in Catalonia by an obstetrician-priest. Argentina, together with Spain, is one of the countries with a major influence of personalistic bioethics, a perspective founded by a priest in Rome in the 1980s. The circuits of dialogue between these countries and bioethics perspectives will be explored. The data presented in this paper comes from a doctoral and postdoctoral research (2008-2013 and 2014-2018) and the current project Science & Catholicism: Perspectives and Circuits of Dialogue between Contemporary Europe and Argentina in Six Scientific Areas (Epistemology, Bioethics, Genetics, Reproductive Medicine, Embryology, Psychiatry and Neuroscience) financed by The International Scientific Network for the Study of Science and Belief in Society- Templeton Foundation.

***Psychologists And Psychiatrists In The Fields Of Healing And Exorcism***

**Verónica Giménez Béliveau**

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**Abstract**

The practices related with healing, liberation and exorcism have grown in the demands of the faithful and the concerns of eclesiastical agents (bishops and consecrated laymen) within Catholicism in the XXI century. These groups hold and spread holistic conceptions of health characterized by a worldview where the physical, the psychological, the emotional, the spiritual and the moral are intertwined. These practices also establish continuous dialogues with the biomedical world. Religious agents articulate their discourses with medicine in terms of complementarity and cooperation. Looking into family history to identify repetitive patterns, highlighting emotional traumas developed during childhood as the cause of the diagnosis reflect the psychological and religious interpretations of the origins of discomfort as well as the subjective constitution of the person. This paper addresses the bonds between therapeutic discourses and practices about mental health in the intersection between biomedicine and religion. By means of studying the trajectories of psychologists and psychiatrists that work in Catholic groups focused on healing, liberation and exorcism, I will analyze the convergence and the limits of dialogue between practices related with mental, emotional and spiritual health. This research is based on qualitative methods (semi-structured interviews, ethnography) developed between 2014 and 2020 in Argentina and France, re-worked for the current project Science & Catholicism: Perspectives and Circuits of Dialogue between Contemporary Europe and Argentina in Six Scientific Areas (Epistemology, Bioethics, Genetics, Reproductive Medicine, Embryology, Psychiatry and Neuroscience) financed by The International Scientific Network for the Study of Science and Belief in Society- Templeton Foundation.

***Gangajal And Bacteriophages: The Ganges At The Intersection Of Science And Religion***

**Victor Secco**

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**Abstract**

In the beginning of the COVID-19 pandemic in India, a few articles were published in the Indian media making an unusual request to the Indian Council of Medical Research (ICMR). They were individuals, NGO’s and even the Water Ministry of India (Jal Shakti) calling for research to be carried out on gangajal—holy Ganges water—as potential cure for COVID-19. The articles cite the presence of “ninja viruses” (bacteriophages) in the water that could potentially be used as treatment for the corona virus causing the current pandemic. In this paper I propose to unpick such claims exploring a particular intersection between religious and scientific understandings to think about the complex way knowledge comes together and shape discourses and practices inside and outside laboratories and temples. This paper is based on my doctoral fieldwork research in the city of Varanasi with microbiology laboratories and Hindu temples by the Ganges River, half of which happened during the pandemic. I propose to look at the intersection between microbiology and Hinduism through an exploration of bacteriophage research and its historical connections to the Ganges as well as the claim of curative powers of gangajal against COVID-19. I follow the “conversations” between microbiological and Hindu expertise stimulated by the Ganges River that challenge any simple division of secular and religious forms of knowledge exploring how ideas move back and forth shaping a particular take on the relation of science and religion in India. Lastly, I place this in relation to current political scenario in India, to think about the powerful combination of knowledge and belief in the public sphere.

**Parallel Session 8 / Sessions parallèles 8**

**Conference Day 2: 13th July**

**3.45-5.15pm (London/Dublin time)**

3.1.D - Sociology Of Religion In Conflict 1// Sociologie De La Religion En Conflits 1

**Conference Day 2: 13th July**

**3.45-5.15pm**

**Session Conveners**

**Véronique Altglas**

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***Sociologie De La Religion En Irlande Du Nord***

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**Abstract**

Cette communication a pour point de départ la sociologie critique des religions dont on a posé les bases dans *Bringing back the Social into the Sociology of Religion* (2018). En explorant la manière dont les sociologues ont pu traiter de la religion dans le contexte du conflit Nord Irlandais, on mettra en lumière un certain nombre de problèmes épistémologiques, notamment dans les travaux qui ont fait de la religion la cause première des divisions sociales, conflits et violences dans cette région. On notera notamment un déterminisme historique, une subjectivisation de la religion comprise comme croyances et discours mais isolée de ses expressions pratiques et institutionnelles, et enfin les ‘doubles jeux’ du chercheur en référence à Bourdieu (« Sociologues de la croyances et croyances des sociologues »). Nous montrerons comment le positionnement socio-politique des chercheurs a pu les conduire à analyser le rôle de la religion de manière particulière (et sélective), comment ce savoir reflète mais aussi participe du conflit politique qui a déchiré cette région pendant près de quarante ans. Au-delà de ce contexte spécifique, et toujours dans la perspective d’une sociologie critique de la religion, nous posons la question de comment travailler dans le cadre de conflits religieux et politiques.

***Légitimité Religieuse Et Légitimité Politique En Situation D****’****après-guerre. Entre Chevauchements Et Négociations, L****’****exemple Angolais***

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**Abstract**

L’influence du religieux dans une situation de guerre civile a été analysée soit en termes d’exacerbation du conflit soit de contribution à la sortie du conflit, à la transition à la paix et à la réconciliation nationale. Peu d’analyses ont mis l’accent sur les racines historiques et sociales de l’interconnexion du champ politique et religieux et sur la façon dont leur combinatoire véhicule un nouvel imaginaire et bouscule la légitimité politique. Je propose la question suivante : Comment dans et par le rapport au conflit s’articule l’imbrication entre le champ religieux et le champ politique et se renégocie leur légitimité ? Pour la développer, je mènerai une réflexion à partir du cas d’étude de l’Angola, où le rapport à la guerre constitue la matrice de formation des champs politique et religieux, en m’appuyant sur deux facteurs historiques : 1) La guerre civile suivant l’indépendance du pays (1975-2002) a été marquée par de fortes divisions entre les églises chrétiennes, dues à la proximité et aux liens sociologiques qu’elles nouaient historiquement avec les différents camps en conflit (le MPLA, le FNLA et l’UNITA). Ces divisions perdureront, sans que l’on puisse pour autant parler de conflit religieux, et elles empêcheront les Églises d’œuvrer en faveur d’une solution négociée au conflit. Elles seront phagocytées par les logiques partisanes et n’auront qu’un rôle très marginal dans le processus de sortie de guerre et de transition à la paix au début des années 2000. Dès lors, leur légitimité politique et sociale en sera ainsi fortement conditionnée. 2) Dans cet échiquier, fait exception l’Eglise Tokoïste, une église prophétique qui a eu un rôle neutre dans le conflit et acquiert un poids sociopolitique important dès la fin de la guerre, grâce à son engagement dans la réconciliation à côté du gouvernement et grâce à son nouveau leader, Afonso Nunes, qui déclare être la personnification du défunt prophète fondateur Simão Toko, bien que cette opération de personnification ne soit pas reconnue à l'unanimité par les Tokoïstes. Depuis 2002 le gouvernement MPLA (vainqueur de la guerre) s’est engagé dans un processus de reconversion autoritaire, passant par l’oubli de ses responsabilités et une manipulation de la mémoire de la guerre et par le récit dominant d’une réconciliation, dans lequel le leader de l’Eglise joue un rôle de catalyseur dans la promotion d’un nouvel imaginaire de la Nation et d’un nouveau rapport à l’Etat. Par ces dynamiques se chevauchent et se renégocient la légitimité du gouvernement et celle d'Afonso Nunes, autrefois contestées.

***Le Jihad Dans Le Caucase Du Nord: Une Qualification Religieuse D****’****un Conflit Séparatiste***

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**Abstract**

Dans le cadre de la session sur la religion en conflit, je propose une étude du cas du jihadisme dans le Caucase du Nord en Russie que je développe dans ma recherche postdoctorale en cours (ANR RedGold). La résistance des musulmans contre l’état russe est régulièrement désignée comme « jihad » en Russie (Empire russe, URSS, Fédération de Russie). Je propose d’analyser le cas du conflit civil dans le Caucase du Nord pendant la période postsoviétique qui est conceptualisé en plusieurs niveaux par ses acteurs. Commencé comme un mouvement séparatiste tchétchène, le conflit a été islamisé entre les deux guerres civiles en Tchétchénie à partir du milieu des années 1990. Cette réinterprétation religieuse a également permis son élargissement sur d’autres régions du Caucase et la contestation de son contenu national tchétchène. Depuis la fin des années 1990, le conflit est essentiellement qualifié comme « jihad » par les musulmans qui y participent et comme « opération anti-terroriste » par les autorités russes. Cependant, si on analyse les interactions entre les acteurs à l’échelle locale, on observe que ces termes convenus des deux côtés sont nuancés suite à la sollicitation des spécialistes académiques des religions. Ainsi, les chercheurs.es intervenant aux tribunaux en qualité d’experts peuvent contribuer à re-qualifier des participant.es du conflit comme « extrémistes » ou pas, selon leur interprétation de l’appartenance de ces musulman.es à des groupes religieux considérés comme extrémistes par la législation russe (e.g. Hizb ut-Tahrir). Inversement, les observateurs musulman.es du conflit se réfèrent à la recherche-action des sociologues travaillant pour des ONG afin de requalifier le conflit en termes du respect des droits des musulmans dans le cas où ces derniers ne participent pas dans la lutte armée.

3.5.D - Religious Rituals and Symbols in the Public Space 3// - Rituels et symboles religieux dans l'espace public 3

**Conference Day 2: 13th July**

**3.45-5.15pm**

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***Sudden Death Memorials In The Public Space: Contributing Factors To Their Proliferation In Bucharest***

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**Abstract**

Since 1990, Bucharest has witnessed a significant increase in the number of memorials erected in public places where people unexpectedly lost their lives. This presentation deals will the particular set of circumstances, related to the fall of communism and the reclaimed freedom of religious expression that followed, mainly in the urban public space, and lead to the proliferation of memorials. It highlights the particular cultural context in which Orthodox traditions intermingle with a complex pre-Christian practice and belief system related to sudden death. It is in connection with this aspect that the paper argues substituting ‘sudden death memorial’ to the established term ‘roadside memorial’ is a more appropriate nomenclature, in the Romanian context, as sudden and unexpected death is the determinant factor for the erection of memorials. This paper is based on the study of over 290 memorials identified in Bucharest since 2000, representing 313 individuals.

***Research Network in Religious Tourism in Northeast Brazil: Experience Reports***

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**Abstract**

This article consists of an experience report from the Research Network in Religious Tourism in Northeast Brazil (REPETUR), in order to contextualize the creation, organization, performance and perspectives of the research network during the pandemic period caused by COVID-19. The main objective of REPETUR is to analyze the impacts that the confrontation of the coronavirus pandemic has caused in pilgrimages sites that act as a tourist attraction pole in Northeastern Brazil in order to understand how the main religious festivals in the nine states were (re)organized. of the region, namely: Bahia, Sergipe, Alagoas, Pernambuco, Paraíba, Rio Grande do Norte, Ceará, Piauí and Maranhão. As for the methodology, it is a participatory research of network members, with the help of netnography (kozinets, 2014; Christine Hine, 2000), once the data collected came from the experiences lived by the authors in the activities carried out by the network since its creation until now. So we rely on the use of written sources (minutes of meetings, publications and documents creating the network) and oral sources (recordings of meetings, recordings of lectures and events of the network). Finally, before the pandemic, many pilgrimage and pilgrimage sites already carried out some activities remotely, such as transmissions of daily activities (masses, novenas, rosaries), via AM radio, dissemination of news and events through digital media such as Facebook, Instagram and Youtube, however, these activities did not have a great intensity of dissemination, because the priority of contact with the faithful, pilgrims and pilgrims was physical contact, in person. With the pandemic, new dynamics emerged, such as social isolation, and digital media became the main means of holding masses, events and some ceremonies of the sanctuary's liturgical rituals. Keywords REPETUR, experience reports, Pandemia, Covid-19, digital media.

***Recreating Sacred Spaces: Gardens, Public Parks and Spiritual Connections in Contemporary Cities***

**Helena Vilaça**

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**Abstract**

In a context of increasing secularization and pluralization, Portugal is one of the European countries with a solid Christian majority (80% of the population declares itself to be Catholic). Like other European historical churches, the Catholic one has, throughout history, celebrated religious rituals within temples and buildings that sacralise the territory and cities. However, traditional religions are being challenged by non-Christian spiritual rituals and meditation practices outside the walls of official religious buildings. This mainly happens due to a western fascination with oriental religions and their beliefs and rituals, which have practices that value the outdoors and contact with nature, such as yoga, Tai-chi and other forms of meditation. The popularization of Eastern religions, which is consistent with the New Age, and contemporary spiritualities based on the inner self as Paul Heelas states, acquires special adherence with the urban middle class. Actually, the current centrality of environmental issues as well as the resurgence of Neopaganism in the context of the New Age, have contributed to the sacredness of nature. The Cultural Ecosystem Services (CES) provided by Gardens and Public Parks (GPP), namely those from public access, can contribute to experiences that benefits the relationship between humans and nature, and on the other hand provides spaces for meditation and spiritual practices within nature. In a survey conducted in the city of Porto, Portugal, only 1% of GPP users reported using these spaces for meditation purposes and a study carried out recently in the Metropolitan Area of Lisbon revealed that, in what concerns praying practices, oriental type contemplation and meditation do not reach 7% of the population. Regarding the opportunity to perform meditation and spiritual activities in GPP, 77.1% of the users recognize its importance but this was the CES, among many others, which have the lowest median, revealing the indifference of GPP users' to this dimension. Current evidence pointed out some reasons that can explain it, for example, the need to designated specific and quiet areas in GPP for spiritual and religious purposes. However, we believe that further research must be conducted to provide more accurate explanations regarding this issue.

**Parallel Session 9 / Sessions parallèles 9**

**Conference Day 3: 14th July**

**9.45-11.15am (London/Dublin time)**

4.1.A - The Public Role Of Religion At The Time Of The Pandemic // Le Rôle Public De La Religion Au Moment De La Pandémie

**Conference Day 3: 14th July**

**9.45-11.15am**

**Session Conveners**

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***Communicating Encounter In The Age Of COVID-19: How Does The Catholic Church Articulate Charity, Solidarity And Subsidiarity In Canada, The United States And Mexico?***

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**Abstract**

The Roman Catholic Church launched itself into modernity with the Second Vatican Council, charged to be attentive and responsive to 'the signs of the times.' Since then, Catholic social teaching (CST) has intentionally engaged with social, humanitarian, economic, and ecological issues that landmark the configuration of modern society and, as a result, it continues to act as the Church's conscience in the public sphere. Today, more than a year has passed since the World Health Organization declared COVID-19 a global pandemic and the crisis has emphasized the Catholic Church's role not only in global relief but as a source of solace, hope, and comfort for its believers. Moreover, critical concepts within Catholic social teaching such as charity, solidarity and subsidiarity have gained renewed meanings, which may themselves vary by region and context. This paper explores how the concept of fraternity, developed within Pope Francis’ encyclical, Fratelli Tutti, attends to the profound encounter between the global human family and the social, economic, environmental events exacerbated by COVID-19. Although Catholic social teaching has long maintained the centrality of relationship, the pandemic has again highlighted the interconnectedness of humans with their social and environmental systems, for example, through ongoing debates around access to food and economic resources, disruption of cycles of violence, and building of social cohesion. Hence, the position that society can overcome this pandemic through fraternity and social friendship accentuates the presence (for Casanova) and encounter (for Francis) of religious institutions with the public sphere through charity, solidarity, and subsidiarity. Specifically, this paper examines recent discourses of the Vatican COVID-19 Commission, Caritas and Fratelli Tutti, and their resonance and reception within the three largest dioceses in Canada, the United States, and Mexico. To do so, it will analyze and compare how those pandemic discourses are re-articulated by diocesan websites, social media, and regional Catholic newspapers. Applying Casanova’s theory can help reveal similarities and differences in the ways that Catholic communities participate in the public sphere by examining their particular regional responses in the midst of a global crisis.

4.2.A - The Spiritual Turn: Consolidating The Sociology Of Spirituality // Le Tournant Spirituel : Consolider La Sociologie De La Spiritualité

**Conference Day 3: 14th July**

**9.45-11.15am**

**Session Convener**

**Galen Watts**

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***Beyond The Religious-spiritual Boundary: A Structural Analysis***

**Irene Becci**

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**Abstract**

Against the backdrop of the current changes of the global socio-religious landscapes transforming the meanings and cultural appropriations of the notion of spirituality (Fedele & Knibbe 2020), this article explores more closely what differences and similarities are actually to be traced between spiritual and religious. Analyzing the answers of persons who state: "I follow a religion, I am not a spiritual person", and "I don't follow a religion, I am a spiritual person" in the 2009 and 2018 edition of the cross-sectional survey MOSAiCH, focusing on the Swiss population’s values and attitudes toward a wide range of social issues those, this presentation follows the claim to bring the “social back” (Altglas, Wood 2018) into the study of religion. The contextual social dimension of the distinctions between these identifications are questioned in structural terms, with the help in particular of offering a demographic profiling of the groups. The authors conclude on the necessity to situate and embed the use of the current category of “spirituality” (Huss 2014) into its actual social context.

***Spirituality, Subjectivity And Individuality Among Yoga And Meditation Practitioners***

**Cecilia Bastos**

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**Abstract**

In analysing yoga and meditation practitioners from the middle classes of Rio de Janeiro, I seek to understand how they experience and give meaning to the processes of reflexivity and subjectivity inherent in these practices. I investigate the context of the incorporation of a yoga lifestyle, which is seen by researchers, on the one hand, as consisting of an individual, private and introspective variety, and by practitioners, on the other hand, as a spiritual means that may enable a notion of cosmic communion. It is in trying to understand the contradictions involved in their perceptions of their 'self' that I've come to observe a shared existential field that involves the intensification of subjectivity that simultaneously transcends individuality. If these practices can be seen as dissolving individuality through conformity with an external model (like the 'yoga tradition' or the relationship with a guru), they seem effective because of the type of subjectivity that can be cultivated in the appropriation that the adept makes of tradition. In trying to pay attention to their thoughts, emotions and desires as they learn to become aware of unconscious roles, destructive patterns and old, tired and habitual behaviours, I argue that the techniques, strategies and technologies of the self via yoga and meditation are based on speaking, listening, witnessing, reacting and responding, creating new ways of interacting firmly grounded in the relationship with others.

***Conspirituality Revisited***

**David Voas**

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**Abstract**

An article published ten years ago introduced the term ‘conspirituality’ to describe the synthesis of conspiracy theory and the holistic milieu (Ward & Voas 2011). This hybrid system of belief had already been noticed but received little attention from scholars or the general public. The relative neglect continued until recently, when discussion of the phenomenon took off in the mainstream media. At first glance it is surprising that there should be an overlap between conspiracy theory (male-dominated, often conservative, generally pessimistic, and typically concerned with current affairs) and alternative spirituality (predominantly female, progressive, self-consciously optimistic, and largely focused on the self and personal relationships). We argued that the principles underlying most conspiracy theories – a) nothing happens by accident, b) nothing is as it seems, and c) everything is connected (Barkun 2006) – can also be found in much New Age thought. These worldviews make public and personal life respectively seem less subject to random forces, and therein lies part of their appeal. Conspirituality is a rapidly growing web movement expressing an ideology fuelled by disillusionment and a widening of the window of discourse on wellness and current affairs. Proponents believe that the best strategy for dealing with the threat of a totalitarian ‘deep state’ or ‘new world order’ is to act in accordance with an awakened ‘new paradigm’ worldview. What were formerly seen as fringe ideas have moved into general awareness, in part because of the polarisation of American politics and in part because of the drama of a global pandemic and the vaccination programmes now underway. This phenomenon has at least three implications for the sociology of spirituality. One relates to the content of the worldviews: disappointed expectations in the coming of a New Age and the need to explain why mainstream views on wellness are mistaken encourage conspiracism. The second relates to the composition of the clientele: people who are accorded little respect because they do not possess the expert knowledge or occupational standing recognised as conferring authority in the rational, technocratic order are drawn to these ideas. Frustrated by their limited agency, they kick back against the elitist drive to maintain control. Finally, the rise of conspirituality reveals the dark side of the holistic milieu. Scepticism about the dominance of rationality can become an intolerant attack on evidence, expertise and generalised trust.

4.3.A - Religion And Well ‐ being In The Age Of COVID ‐ 19 // Religion Et Bien- être à  l'è re De La COVID-19

**Conference Day 3: 14th July**

**9.45-11.15am**

**Session Conveners**

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***The New Coronavirus And Cult-Fundamentalist Religions In Japan: A Case Study Of JMS and Fuji Taisekiji Kenshokai***

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**Abstract**

In 2020, traditional and new religions in Japan followed the government's social distance policy. In particular, under the declaration of a state of emergency in April and May, they cancelled or postponed services, gatherings, community festivals, and funeral and memorial services, and refrained from conducting gatherings and rituals later in the year. Door-to-door visits and street proselytizing were also suspended, and in general, religious activities in Japan stagnated. However, there are two types of religions that are taking this period of stagnation in the mainstream denominations in Japan as an opportunity to revitalize their activities. One type is the Christian Evangelical Mission Society (JMS Jesus Morning Star), which uses social networking sites to recruit university freshmen who could not gather on campus for their online classes. The other type is a fundamental new religion like Fuji Taisekiji Kenshokai. Kenshokai is a sect of Nichiren Shoshu, which was founded by Nikko, a disciple of Nichiren. Nichiren was born 800 years ago and built Nichiren shu, one of Japanese traditional Buddhist sects . Kenshokai’s leader, Shoei Asai, acknowledges the religious implications of the spread of the new coronavirus and argues that it is the result of the persecution of Nichiren by the Japanese people almost 750 years ago and the punishment of the Japanese people as a whole for not accepting the teachings of Nichiren. He also uses the Japan-China confrontation and tensions in East Asia as an example of Japan's xenophobic ideologies. In this way, they are taking advantage of the critical domestic situation caused by the pandemic to tighten up their cultic organization and revitalize their missionary activities.

***Conspiracy Beliefs In Times Of Covid: The Case Of Spain***

**Rafael Cazarin**

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**Abstract**

The covid-19 pandemic has suddenly altered our everyday lives in many ways. While science has become the main epistemological and practical framework to address the uncertainty derived from this context, alternative framings have also emerged to deal with the fears and anxieties resulting from this health crisis. Religion has traditionally played the role of providing meaning to unexpected life circumstances. However, our empirical research on social responses to the coronavirus pandemic in Spain also illustrates that beyond traditional forms of religion, other worldviews have risen to cope with the critical circumstances derived from the covid-19. This paper focuses on the growth of conspiracy beliefs and discusses to what extent they can be considered a secular form of religion. Drawing on qualitative empirical research, we analyze the conspiracy culture in Barcelona by looking at the public expression of the narratives that have questioned the legitimacy of mainstream scientific knowledge related to Covid19 in Spain. Specifically, we examine the virtual and physical spaces where these alternative worldviews are disseminated. The paper thus aims to obtain an understanding of which beliefs are mobilized to make sense of the current health crisis and its causes as well as explore their political implications.

***Preaching The Pandemic: The Coronavirus In Sermons Delivered In Persian-Speaking Churches In The Diaspora***

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**Abstract**

This paper investigates into how religious actors have responded to the ongoing Covid 19 pandemic by assessing 14 sermons delivered in Persian-speaking churches in the global Iranian diaspora. While other religious communities have struggled with the “forced digitalisation” suddenly necessitated by the pandemic, Persian-speaking churches because of their exilic status have been active on the internet for years and were thus comparatively well prepared for the unexpected circumstances. Since there has been little research on Persian-speaking Christianities, whether inside Iran or in the diaspora, a brief initial introduction into the research milieu will be appropriate. Using video recordings of services convened physically or on Zoom, the paper will then analyse (1) how pastors have made sense of the advent of the virus and its destructive consequences by offering Covid-specific theodicies as well as (2) how they have suggested a “true Christian” ought to deal with the situation. More broadly, it will consider the Biblical images the sermons draw on to theologically contextualise the pandemic. It is hoped that the paper can contribute to emerging comparative perspectives on the manifold ways religious actors have engaged with the Coronavirus.

***Religious Practices In The Age Of COVID-19***

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**Abstract**

Religious services are also highly affected by the pandemic. Long-standing practices had to be rethought, taking into account health considerations and the need for the church community to continue to provide support to its members in this crisis situation. According to the results of the Pew Research Center (2020) 12% of U.S. adults said they attended religious services in person during the last month, and 33% said they have watched religious services online or on television. In Hungary, the churches reacted uncertainly during the first wave of the COVID-19 pandemic, but mostly adhered to the precautions, while during the second wave they took more decisive action to adhere to the precautions. We conducted an online nationwide representative survey of 1,000 people between the first and second waves of the pandemic, in August 2020. One of the focuses of the research was how the religious practices changed during the COVID-19 period, what role did the online space play in this, and whether e.g. the frequency of prayer or Bible reading was influenced in some way by the pandemic. In addition, we also examined how the strength of faith is affected by the pandemic. The presentation will address, among others, whether church members kept in touch with other members during the pandemic, and whether online religious services were available to them and wether they participated in them.

***The Role Of Faith-based Community During The COVID-19 Pandemic: A Case Study Of Hong Kong***

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**Abstract**

Hong Kong has been regarded as a successful example in the fight against COVID-19 along with Taiwan and Singapore. Overseas media have attributed the success of Hong Kong to the quick and decisive measures taken by government in the early stage of the outbreak, including imposing strict social distancing and quarantine measures, enforcing travel restrictions, border closure, and the like. While these government measures are largely effective, the role faith-based community in fighting the outbreak cannot be ignored. Especially when the government was reluctant to solve the mask shortage problem initially, religious groups promptly responded by distributing free marks to the public. Many religious groups have also provided spiritual and material support to members who are affected by the pandemic. These examples show that various religious communities in Hong Kong have shown strong resilience in the face of virus when government’s response to the crisis was not sufficient. This paper explores the role of faith-based organization in the battle with COVID-19 in Hong Kong. For example, how religious organizations, leaders, and lay members responded to the mask shortage problem? How religion has helped people affected by the pandemic? Analysis will be conducted mainly based on textual materials, such as news articles as well as activity reports issued by NGOs, as well as online interview.

4.4.A - Religion and Spirituality in Hospital Care 1[[1]](#footnote-1)

**Conference Day 3: 14th July**

**9.45-11.15am**

**Session Conveners**

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***Health As a Social And Religious Imaginary: An Empirical Study In South-West Piedmont.***

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**Abstract**

Health as a Social and Religious Imaginary An Empirical Study in South-West Piedmont This presentation aims at introducing the first results of interdisciplinary research run within the framework of the project SALINTER. La salute come immaginario sociale e religioso. Un approccio interculturale [Health as a social and religious imaginary. An intercultural approach]. This project – that involved philosophers, anthropologists, sociologists and education scientists – is based on the assumption that, nowadays, the concept of «health» is at the core of several different debates and public controversies, which seem to be grounded on a plurality of definition and representation of the notion. Scientific concepts, apparently presented as “neutral”, turn out to be the object of cultural representation and part of the system of values of individuals and social groups, in deep a connection to the meaning they attribute to the world and human life, including religious beliefs. The difficult to define «health» and the complexity of social, cultural and religious representations connected to this concept increase in those social contexts marked by the presence of many different cultures, religions and ethical approaches. SALINTER identifies the model of «social imaginaries», intended as a complex set of values, representations and symbols common to a defined group of subjects, as a way to read the problem of health: the research aimed at observing how the health workers (with special reference to nurses in hospital contexts) reflect on the intercultural and interreligious features of caring and care relationships. The empirical investigation consisted of a series of in-depth interviews, addressing nurses at different points in their career (university freshmen, students near graduation, professionals). The research has been realised in South-West Piedmont. The interviews aimed at investigating how nurses represent their role in the care relationship. What emerges is a complex scenario in which cultural and religious diversity is scarcely considered and in which cultural stereotypes and misrepresentations are not uncommon.

***De La Valorisation Des « cosmovisions Indigènes » à La Valorisation Des Savoirs Thérapeutiques Locaux. Rôle Des Acteurs Catholiques Et Usages Des « Spiritualités » à L****’****Hôpital Alternatif Du Chimborazo (Andes Centrales D’Équateur).***

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**Abstract**

Depuis les années 1980, les savoirs et pratiques thérapeutiques «indigènes» ont connu en Équateur diverses valorisations. Que cette valorisation ait été portée par des acteurs catholiques investis par la Théologie de la Libération ou des leaders politiques indigènes, ces savoirs et pratiques ont été reconnus comme étant une spécificité culturelle à défendre, préserver, transmettre et promouvoir. Certains ont notamment connu une volonté d’institutionnalisation, notamment au sein de certaines structures de santé publique. Dans le cadre de la construction d’une société «plurinationale» et « interculturelle », vont émerger des « modèles de santé alternatifs ». Ma communication permettra d’appréhender la mise en place de ces modèles de santé alternatifs à partir d’un exemple concret : celui de l’hôpital Andin Alternatif du Chimborazo, institution dont j’ai fait l’ethnographie de 2004 à 2015. C’est en suivant certains guérisseurs et patients sur la voie de leurs pratiques et itinéraires thérapeutiques que j’ai pu tout particulièrement prendre connaissance de cette structure, située entre la ville de Riobamba et les communautés rurales de la paroisse de Calpi. Construit à l’initiative d’un prêtre et géré par des instances catholiques, cet hôpital comprend trois aires thérapeutiques : celle de la « médecine allopathique », de la « médecine alternative » et de la « médecine andine ». Ma communication s’articulera en 3 parties. Dans un premier temps, je restituerai les contextes, internationaux et nationaux, ayant favorisé la valorisation des savoirs thérapeutiques locaux. Je montrerai ici quel rôle ont particulièrement joué les acteurs catholiques locaux. J’envisagerai ensuite la manière dont les « médecines andines » prennent place dans l’Hôpital Alternatif du Chimborazo et me demanderai si la religiosité indigène, sous-tendue par les pratiques curatives, peut s’exprimer dans les mêmes termes dans une dans une structure hospitalière que dans l’antre des guérisseurs. Je questionnerai pour finir le sens commun qui imprègne et lie les différents champs thérapeutiques proposés à l’hôpital, tout particulièrement à partir de la construction d’une certaine spiritualité commune, qui s’articule autour de la notion d’énergie. L’ethnographie de ce lieu thérapeutique en partage me permettra ainsi d’interroger non seulement les modalités et les implications d’une telle cohabitation, mais également l’usage des religions et « spiritualités » au sein d’une telle structure de soins.

***Integrating Care And Spirituality. The Experience Of The Turin Project*** *“****Religions In Hospital”.***

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**Abstract**

This contribution presents the preliminary findings of the research project “Religions in Hospital. Integrating spirituality and medicine in care practices” which was carried out in the Turin, Italy’s Città della Salute (City of Health). The aim of the research is to initiate a pilot training project for health workers in hospital-patient spirituality needs. In the light of the growing spiritual pluralism in the Turin area, our specific reference will be to the province’s hospital complex City of Health. The project has two objectives: 1. To analyze the relation between religious/spiritual needs expressed by patients and the service which is offered by hospital administrators – to both those who are affiliated to different religions and lay people – through spiritual assistance. It is to be hoped that, in the context of church-state relations and their evolution in response to new challenges presented by civil cohabitation, the research may indicate policies for the governance of religious diversity in hospital; 2. By means of narrative medicine research techniques – based on a selected sample of Hospital patients in two wards, Onco-Haematology and Kidney Transplants - to discover patients’ religious and spiritual needs. The objective is to create a parallel medical chart, a narrative-medicine tool gathering information about patients’ biographical and religious backgrounds and integrating the information contained in the medical chart. Under this point it is hoped that the parallel-chart tool, when presented discussed and researched in collaboration with health staff, will continue as best practice even after the end of the project, providing guidelines for nurses and that it can be extended to other sections of the City of Health.

4.5.A – Providence: A New Religious Movement in the News Between Taiwan and South Korea

**Conference Day 3: 14th July**

**9.45-11.15am**

**Presiding and introducing: Massimo Introvigne**

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**Respondent: Tsai Yuan-Lin**

Institution: Graduate Institute of Religious Studies, National Chengchi University, Taipei

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***Feminist Theology and Sexual Abuse Scandals of Christian Gospel Mission (Providence) Church in Taiwan***

**Tsai Chi-Che**

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**Abstract**

The research paper focuses on the development of the Christian Gospel Mission (Providence) Church in Taiwan, which originated from South Korea and was founded in 1978 by Pastor Jung Myung-seok. This paper aims to explore the interrelationship between Pastor Jung Myung-seok’s feminist theology and how the Providence church appeals to a considerable number of female followers by virtue of the church’s values and practices that ensure respect for the women’s rights. The Providence church offers an alternative interpretation of the Holy Trinity, and removes the gendered nature of the spirit. In the Providence church, the importance of women is fully recognized, and many women actually serve vital roles in the ministry. Compared to other religious groups, the Providence church has acknowledged women in religious leadership positions ever since it was introduced to Taiwan. The paper will also discuss the negative media portrayal of female followers of the Providence church, and the issues of infantilization and stigmatization against women who seek out their subjectivity by participating in a new religious movement.

***Korean New Religious Movements in Taiwan Facing the COVID-19 Pandemic: Christian Gospel Mission (Providence) Church’s Response and Action***

**Xu Rui-Fu**

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**Abstract**

The Shincheonji Church of Jesus, a new religious movement founded in South Korea, was blamed for the country’s first coronavirus outbreak in the first half of 2020. Consequently, its members had to face a barrage of criticism and lawsuits. Shincheonji’s founder, Lee Man Hee, was declared not guilty of COVID-related offenses on January 13, 2021. The actions taken against Shincheonji could be seen almost as a witch-hunt. Other new religious movements also fell prey to such public hostility, and were scapegoated for the coronavirus outbreak in South Korea. In fact, according to numerous studies, most new religious movements neither disobeyed the emergency measures nor hampered disease control efforts. One of the most controversial groups, Christian Gospel Mission (CGM), also known as Providence, actually implemented exemplary measures to reduce congestion and contact. Pastor Jung Myung-seok, the founder and president of CGM, asked members to follow epidemic prevention measures and show respect for the medical profession. The paper shows that these measures were implemented. Since February 2020, CGM asked all its members worldwide to totally replace physical gatherings with online worship. Results were apparent, with almost zero confirmed cases of COVID-19 within the movement. The paper argues that this was based on Providence’s general attitude, which favors reason and science, and that, contrary to media prejudices, new religious movements did not react to COVID-19 in a worse way than mainline religions.

***Providence in Taiwan: A Short History***

**Su Re-Hwa**

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**Abstract**

The paper presents thirty-three years of history and development of the Providence church in Taiwan. The first Taiwanese member was baptized in South Korea in 1988. Shortly thereafter, a small group of female followers rented an apartment in Jishua Street in Taipei. In 1990, they moved to a larger church in Taishun Street, and received the first Korean missionary who came to Taiwan. In 1991, the founder of the Providence church, Pastor Jung Myung-seok, visited Taiwan for the first time. At that time, there were about 50 members. By 1994, the number of members had grown to 500 and to nearly a thousand by 2001. Today, the Providence church in Taiwan has 5,000 members, thanks to the progress of missions in the universities and in cities other than Taipei. This paper explores the dynamics of and reasons for such growth, which does not slow down despite media slander, particularly after Pastor Jung Myung-seok was accused and convicted of sexual abuse in South Korea, where he spent ten years in jail. Respondent: Tsai Yuan-Lin (Chair of the Graduate Institute of Religious Studies, National Chengchi University, Taipei) yltsai@nccu.edu.tw

**Parallel Session 10 / Sessions parallèles 10**

**Conference Day 3: 14th July**

**11.30am-1.00pm (London/Dublin time)**

4.2.B – Dynamics Of Sinicization And Globalization In The Development Of Chinese Religions // Dynamique De La Sinisation Et De La Mondialisation Dans Le Développement Des Religions Chinoises

**Conference Day 3: 14th July**

**11.30am-1.00pm**

**Session Conveners**

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***Sinicized Catholicism As Chinese Immigrant Religion: The Case Study Of The Chinese Catholic Community In Italy***

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**Abstract**

The religious landscape of Western Europe is characterized by an increasing religious diversification, which is linked to development of migratory flows. In this European region, it is also traceable a pluralization of the Christian religion, as well as a growing ethnic diversity within the Catholic Church. In this situation, during the last two decades Chinese Catholic communities settled in the main Western European countries. Thus, sociologists of religion should pay attention to the crucial perspective on the sinicization of Catholic diasporas. The notion of sinicization embodies a discursive space for exploring both how the Catholic religion can be experienced as indigenous by Chinese immigrants, and more generally the development of original and distinct characters by an ethnic minority within a majority religion. In this presentation, I examine the case of Chinese Catholic Community in Italy. First, my aim is to offer a sociological overview of Chinese Catholic communities in Italy. I map their presences in the Italian peninsula, outline their historical development, provide data on Chinese Catholic clergy and believers, as well as on their main religious activities and practices. Secondly, I analyze some in-depth interviews with Chinese Catholic priests. Their visions on the sinicization of Catholicism shape a discursive and imaginative ground, which aims to mark an otherness and an identity boundary between Chinese and Italian Catholicism. In this respect, it appears to cope with the marginalization experienced by Chinese communities within Italian Catholic dioceses, and their weak engagements with the Italian socio-cultural environment.

***Religion, Family, And Feminism: A Case Of Chinese Christian Women In Italy***

**Lijun Lin**

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**Abstract**

Religion and family are often the sites of women’s oppression from a feminist perspective. Most literature on religion and feminism discusses either how religion strengthens patriarchy and disempowers women, or how women and LGBTQ communities in modern society challenge patriarchal religion traditions. Women’s oppression is also considered as a consequence of industrialization that separates family and work, reproduction and production. Men are in control because women’s unwaged labor in the domestic sphere, compared with men’s waged work outside family, is less likely to be seen and publicly acknowledged. Based on an ethnographic study of Chinese Christian women in Italy, this paper argues against the dichotomies, tradition/modern, sacred/secular, and public/ private, since they tend to use a unidimensional way of thinking that simply victimizes women but neglects the specific transnational social context under which women construct and negotiate their gender identity and roles. Also, the dualism generates a hostile attitude and makes the conversation hard between religion studies, family studies, and gender/feminist studies. This paper will follow the everyday approach that pays close attention to Chinese Christian women’s individual lived experiences in Italy, examine gendered division of labor in the settings of family and church, and explore these women’s roles in making family-run businesses and Chinese Christian churches thrive in a historically Catholic country. In addition to the analysis at the individual level, this paper focuses on meso-level and macro-level factors, finding that under the specific transnational setting, neither family is fully private, nor church is fully public. Work and family are highly overlapped, and family is the basic unit of church attendance and church management. Work, family, and religion are intertwined to shape a specific local space. Therefore, Chinese Christian women’s roles, as well as the localized forms of family and religion in Italy, cannot be simply classified into any existing categories and should be reexamined.

***Religious Networks And Chinese Transnationalism: Migrant Mobilities Of Chinese Christians In And Beyond The Asia-Pacific Region***

**Jifeng Liu**

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**Abstract**

Religion has received relatively little attention in the growing body of literature on Chinese transnationalism. Accordingly, the roles of religious networks in motivating and (re)shaping patterns of Chinese migrant mobilities have been underrepresented. Based on ethnographic research on a Chinese Christian community in East Malaysia, this article analyzes the trajectories of the transnational mobilities of this group, specifically from South China to Southeast Asia and then to Australia or elsewhere, since the beginning of the twentieth century. By asking how diasporic Chinese achieve migrant mobilities with the institutional support of religious networks, this article aims to reveal a religious dimension of Chinese transnationalism and the related mechanisms derived from the migrant experiences.

4.3.B - Gender & Sexuality: Discourses And Debates In The Religion And Science Spectrum // Genre Et Sexualité : Discours Et Débats Dans La Gamme De La Religion Et De La Science

**Conference Day 3: 14th July**

**11.30am-1.00pm**

**Session Conveners**

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***Conservatism In New Populist Clothes? The Anti-gender Discourse As Anti-modernist Critique***

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**Abstract**

Our paper strives to map out the complex intellectual cartography of a phenomenon that developed at the crossroads of religious conservatism and anti-establishment populism, reworking them into an innovative and often radical ideological formula that is, at its core, a rebuttal of the modern ethos of the ontological self-definition and self-construction of the individual. The anti-gender discourse focuses on a wide range of issue, ranging from gay and transgender rights to sexual education in schools and the salience of non-heteronormative sexual behaviors in popular culture. As the burgeoning literature on the topic highlights, it is very much a global phenomenon; therefore, we opted for a comparative approach that would take into account the transnational and trans-confessional fluidity of the main anti-gender tropes. The first part of our paper sets out to trace the intellectual genesis of this discourse, while in a second part we narrow the focus on two groups born out of the backlash against gay marriage: the French “Manif pour Tous” and the Romanian “Coaliția pentru Familie”. We consider the comparison between the catholic France and orthodox Romania to be viable, as they share a common political framework in the liberal democratic regime within the EU bloc. However, other variables, notably religion and the particular morphology of their national partisan landscape, might strongly individualize the formula of the anti-gender discourse. Drawing on the constant interplay of the national and the international dimension, our aim is to highlight the way the anti-gender narrative weaves both national myths and archetypal anti-modern tropes into a new cultural and political grammar of conservatism.

***When Religion Meets Science: Battlefields Of Gender & Sexuality In Spain***

**Cecilia Delgado-Molina**

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**Rafael Cazarin**

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**Abstract**

From a review framing the ways in which religious and scientific arguments or counter-arguments are used in parliamentary and media debates over the last 16 years (2004-2020) in Spain, we found that one of the most contentious battlegrounds referred to the legislations and educational policies around gender, sexual diversity, and reproductive health. In this paper, we outline these battlegrounds exploring the discursive strategies, tensions, and negotiations among individuals and groups engaging in this debate and examining the ways in which actors portray the notion of `gender ideology´. We are particularly interested in this notion due to its popularization among politicians and religious actors over the past 20 years and brought to the spotlight by the extreme right and conservative groups in Spain, such as the political party Vox and “anti-gender” organization Hazteoír, whose campaign is the clearest debate on gender-related issues involving both scientific and religious arguments. Our analysis shows that actors engage with the notion of ‘gender ideology’ and other gender-related matters through a discursive process marked by symbolic negotiations and inductive reasoning. This process is unfolded in two ways: by relating political and social standpoints from left-wing parties, feminist and LGBTIQ movements as part of one ideological project; and taking for granted a quasi-scientific medical and biological consensus around sex assignation that does not allow room for gender and sexual diversity. Ultimately, these arguments are framed as threats to the ontological security of the status quo. Overall, we concluded that such debates are encapsulated by what actors consider legitimately scientific and non-ideological arguments around gender, sexuality and reproductive health.

4.4.B - Religion and Spirituality in Hospital Care 2[[2]](#footnote-2)

**Conference Day 3: 14th July**

**11.30am-1.00pm**

**Session Conveners**

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***Accompagnement Spirituel Et Pratiques Religieuses Islamiques Dans L’espace Des Institutions De Soins. Une étude Ethnographique Dans Des Hôpitaux Marocains.***

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**Abstract**

La présentation a pour objet d'exposer les résultats d'une recherche empirique conduite au Maroc relative à l'intervention religieuse dans des institutions de soins. En se basant en particulier sur des études ethnographiques menées au Maroc (entre le 2019 et le 2021 pour un total de 3 mois) par le biais de l'observation, d'une part, des espaces des hôpitaux de Rabat et Fès et, de l'autre part, des réunions des opérateurs religieux du Conseil Territorial du Ministère des Habous et des Affaires Islamiques à Rabat qui interviennent dans les espaces des institutions étatiques. Un focusgroup avec un groupe de Mourshidat (guides religieuses féminines ; Dirèche 2010 ; Rhazzali 2015, 2018) et des entretiens avec des Wo'ad (prédicateurs) - Mourchidoun (guides religieux masculins) et des dirigeants du Ministère des Habous et des Affaires Islamiques ont également été analysés. L’observation des hôpitaux nous permet de mettre en évidence comment, contrairement à ce que un certain imaginaire commun prévoit vis-à-vis des pays musulmans, les espaces des institutions publiques marocaines se présentent généralement comme «sécularisés», c'est-à-dire dépouillés de signes et symboles religieux évidents, ainsi que les modalités et les horaires du traitement et de l'assistance sanitaire ne sont pas marqués par les besoins et les temps de la pratique religieuse (par exemple la prière). La présence de figures d'intervenants religieux dans le contexte hospitalier (ainsi que dans d'autres institutions de l’espace public) apparaît davantage comme le résultat d'un profond processus de transformation du champ religieux mis en œuvre par l'état il n'y a pas longtemps en réaction aux attentats de Casablanca de 2003 qui ont miné l'image fièrement affichée de la « singularité marocaine » parmi les pays musulmans (Bruce, 2018). La présentation se focalise aussi sur l'élaboration du rôle des intervenants religieux dans la sphère publique et en particulier dans les lieux de soins, en explorant comme les protagonistes eux-mêmes définissent les particularités de leur propre figure dans l'articulation entre la sphère religieuse et la sphère publique (Frégosi, 2004). Il sera également analysé comme ils décrivent les domaines et les modalités de leurs interventions et les relations non seulement avec les principaux bénéficiaires de leurs interventions (les malades), mais aussi avec leurs familles, le personnel et d'autres figures professionnelles opérants dans les établissements sanitaires, l'institution religieuse qui les a désignés et la société en générale.

***L’intégration De La Spiritualité Dans Les Maisons De Soins Psychologiques Réservées Aux Clercs : L’exemple De Notre-Dame Des Ondes Et De Montjay (1948-1990).***

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**Abstract**

Cette contribution vise à éclairer l’intégration de la spiritualité dans les soins psychologiques à travers l’étude de deux maisons de soins fondées par l’Église catholique. Dans les deux cas, ces cliniques sont réservées aux clercs souffrant de troubles mentaux d’ordre psychique ou psychologique. La prise en charge proposée par ces cliniques associe un parcours de soin strictement médical à un accompagnement spirituel. Ces cliniques apportent ainsi une aide spirituelle aux patients, dans le cadre d’un fonctionnement communautaire, afin de guérir comme d’un seul ensemble l’âme et le corps. Le personnel des cliniques associe des laïcs, employés en qualité de personnels de santé, et des religieux, chargés plus particulièrement de prononcer les sacrements et d’assister spirituellement les malades. L’étude du parcours de soin des malades montre que ces derniers peuvent progressivement être associés à des activités sacerdotales. Il s’agit, lorsque les patients sont jugés curables, de préparer leur réinsertion dans leur diocèse ou leur congrégation. La clinique de Notre-Dame des Ondes est créée en 1948 à Lyon par l’abbé Jean Turrel. D’une capacité modeste, elle permet d’accueillir une dizaine de clercs. Les archives permettent de penser qu’elle a inspiré, au moins dans son mode de fonctionnement, d’autres cliniques réservées aux prêtres et aux frères dans les années 1950. Son étude se révèle dès lors déterminante pour la compréhension de la genèse de ces maisons de soin. La clinique de Montjay est fondée dans le diocèse de Meaux en 1970 par l’Épiscopat français et l’Union des Supérieurs majeurs. Elle marque le souhait de centraliser les soins prodigués dans différentes cliniques en France au sein d’une unique maison, directement gérée par l’Église de France, et traduit ainsi un phénomène de concentration. La capacité d’accueil de Montjay est nettement plus importante que celle de Notre-Dame des Ondes et atteste le succès du projet d’allier les soins médicaux à l’assistance spirituelle. Notre étude se fonde sur l’analyse des archives de Notre-Dame des Ondes, conservées à l’archevêché de Lyon et au Foyer de Charité de Châteauneuf-de-Galaure et sur les archives de Montjay, situées principalement au Centre national des archives de l’Église de France (CNAEF).

***Spirituality as Care Oneself******- Epiméleia Heautoû***

**Andrezza Lima de Medeiros**

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**Abstract**

The etymological analysis from the french thinker Michel Foucault (2010), about the expression epiméleia heautoû, enable to observe that some expressions refers to knowledge acts focused on the gaze attention, the perception that one can have in relation to oneself. Reflected on the way of being oneself attentive (prosekhein tón noûn); to direct the see at oneself, examine yourself (skepteon sauton). The subject must rediscover himself and also work on oneself is what attributes spirituality. It also needs to have the oneself work and zeal notions as fundamental instruments to have access to the truth. It is in the oneself conversion, when he understands his inclinations, that the subject achieves to transform the situation in which finds himself while facing a new oneself vision, making him see himself in a critical perspective. Once he becomes aware of himself and his truths, this subject guides his actions differently from his previous condition; therefore, ascending to the truth requires a long work from the subject, an oneself elaboration towards himself with objective of its progressive transformation. In turn, spirituality is configured in a set of attitudes that the subject performs on himself to have access to the truth. At this point, the truth differs from the modernity cartesian precept, as it demands from the subject a careful look at himself, an examination of attitudes and of the way he placed himself in the world. Therefore, to achieve the truth it is necessary to develop a change in the existence way, in the self purify intention, in other words, renounce what compromises the subject charact. In the path to reach the truth it is necessary to take care of your own existence with the purpose to improve it, that is why the purifying action represents a hierarchical movement from the lowest to the highest existence, it is necessary to exalt life by getting rid of everything that makes it degenerate. In other words, spirituality postulates the need that the subject change, transform and move himself, so that he becomes, in a certain measure and until a certain point, other than himself; the subject only achieve the truth at a price that puts the subject's own being at stake. Key-words: Spirituality, care oneself, subjectivation.

4.5.B - Sociology Of Religion In Conflict 2// Sociologie De La Religion En Conflits 2

**Conference Day 3: 14th July**

**11.30am-1.00pm**

**Session Conveners**

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***Conflit à Carnoët (Centre Bretagne) : Les Saints, Les Marchands Du Temple Et « L’âme » Bretonne***

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**Abstract**

La vallée des saints est un parc de statues monumentales figurant les saints bretons à Carnoët en centre Bretagne. Ce projet dont l’objectif à terme est l’édification de 1000 statues a été initié en 2009 par Philippe Abjean, professeur de philosophie à Saint Pol de Léon, à l’origine de la relance du Tro Breiz, un pèlerinage circulaire reliant les villes des 7 saints fondateurs de Bretagne. En d’autres termes, l’église catholique n’est pas à l’initiative de la vallée des saints, sans pour autant totalement se désintéresser de ce projet qui aborde la thématique de la sainteté et l’histoire de la christianisation en Bretagne et qui a accueilli, en 2019, 450 000 visiteurs. Cette communication retracera dans un premier temps la genèse et les multiples compréhensions de ce site qui peut s’appréhender à partir de plusieurs perspectives : artistique, culturelle touristique et religieuse. Dans un second temps il s’agira de montrer comment la cristallisation du conflit entre deux conceptions différentes du développement du site se joue désormais autour de la revendication (ou non) de la dimension religieuse –c’est à dire catholique– de la vallée des saints et de la place qu’il convient d’accorder à l’institution catholique et aux pratiques rituelles de bénédiction des statues. La revendication de la dimension catholique s’accompagne d’une délégitimation du développement économique du site qui lui ferait perdre son « âme ». Ce faisant, ce registre argumentatif construit une stricte séparation entre sphères religieuse et économique qui passe sous silence la forte emprise foncière et économique qu’a exercé historiquement l’église catholique en centre Bretagne et qui a nourri l’anticléricalisme particulièrement implanté dans la région.

***Le Difficile Partage D****’****un Saint Entre Orthodoxes. Tensions Autour De La Figure De St. Herman D****’****Alaska***

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**Abstract**

Lorsque nous avons commencé nos recherches sur un pèlerinage dédié à un saint orthodoxe alaskien particulièrement vénéré par les autochtones, nous n’avions pas anticipé que notre étude nous ferait découvrir une grande diversité d’acteurs orthodoxes relevant d’une variété de juridictions, ni que nous serions confrontées à de multiples débats voire scandales au sein de ces juridictions et entre elles. Saint Herman d’Alaska constitue une figure majeure du christianisme orthodoxe alaskien et plus largement américain. Il est aujourd’hui vénéré comme le fondateur de l’orthodoxie sur le continent américain où existent de nombreuses églises et monastères qui lui sont dédiés. Le moine Herman faisait partie de la mission orthodoxe envoyée par l’impératrice Catherine II de Russie en 1794. Saint au cœur de multiples enjeux de légitimation, la figure d’Herman réunit et divise les divers acteurs orthodoxes qui vénèrent et revendiquent son héritage. Révélatrices de la situation complexe de l’orthodoxie sur notre terrain alaskien (et par certains aspects, en Amérique du nord), ces tensions n’en sont pas moins problématiques à aborder. L’objectif de cette présentation est de montrer à la fois ce que ces tensions donnent à comprendre mais aussi les interrogations qu’elles génèrent sur le terrain et dans l’analyse.

4.6.B – We Are Rich In Stones: Negotiating The Place And Use Of Religious Buildings In Europe 1// Nous Sommes Riches En Pierres : Négocier La Place Et L'utilisation Des édifices Religieux En Europe 1

**Conference Day 3: 14th July**

**11.30am-1.00pm**

**Conveners**

**Agnieszka Halemba**

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**Barbora Spalová**

Institution: Charles University Prague

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**Carlo Nardella**

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***Changing Churches, Between Religion, Art And Commerce***

**Nardella Carlo**

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**Abstract**

In churches housing famous religious works of art, multiple factors intervene in determining whether their function is mostly religious or artistic. One is the conduct of the church visitors, connected to different practices depending on being faithful (like praying and lighting a candle) or tourist (such as consulting a guidebook and taking photographs). Another one consists of the objects surrounding the artworks, which indicate to their users what the “appropriate” use has to be (e.g., kneelers and offering boxes on one hand, museum-like displays and captions on the other). A new indicator coincides with a recent innovation: the introduction of tickets to enter the churches. This is no small change, which has raised issues that have been the subject of considerable discussion and debate. In this paper, a selection of cases will be analyzed to identify the points around which this transformation occurs, oppositions are expressed, and instable compromises emerge.

*“****Fix The Roof And Hold On For Better Times”: Rescue And Reuse Of Sacred Places In Former Sudetenland***

**Barbora Spalová**

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**Barbora Benešovská**

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**Abstract**

Our fieldwork has been carried out in an extremely secularized region of the former Sudetenland in the west of the Czech republic. The Catholic church in this region is weak in the number of priests and believers, but the material heritage (churches, chapels etc.) is immeasurably rich. Expulsion of the German inhabitants after World War II and the strict antitheism of the communist regime have caused an essential rupture in the use of these sacred places. After 1989, the Diocese of Pilsen adopted a strategy to concentrate its energy in liturgically alive places and to transfer unused sacred places to other actors. Those actors include municipalities or NGOs, which may be partly or not at all connected to the Church. We analyze the functioning of networks which enable the new actors to restore and revive the sacred places. We are interested in the ways these actors work with the temporality and functionality of these places: spiritual, economic, cultural… And especially we are curious if and how these places are able to attract people and build new communities. Through the analysis of the negotiation around appropriate or inappropriate activities in the sacred places, we aim to understand modes of interpretation of sacrality, religiousness, and transcendence in post-atheistic society. The variety of interpretations ranges from responsibility to predecessors and next generations, preservation of cultural landscape, building of civic society, to the use of former sacred places as a shelter for having fun with neighbours.

***Rich in Money? Rich in Stones? Sterotyping of Brazilian Neo-Pentecostal Churches in Berlin***

**Stefan van der Hoek**

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**Abstract**

The Universal Church of the Kingdom of God is the largest neo-pentecostal Church in South America. The congregation is mushrooming globally during the past decades. In Brazil the Church builds cathedrals and even salomonian temples. In contrast, the cathedral of the UCKG in Berlin is quite small and insignificant, but for the local believers the building represents an important source for their faith. In the theology of spiritual mapping, clerical localities and holy places symbolize an important reference. The 'Altar of the Lord' in the church building, the golden letters of the name of Jesus, and the wall behind the altar are seen as especially effective locals for prayer. Several times per week the adherents would come here to pray, to be close to God and to bring their concerns before him. However, the community in Germany is confronted with allegations of charlatanism, power fetishism and fraud. Journalists and politicians are critical and suspicious about the neo-pentecostal congregation in Berlin and raise allegations about spiritual abuse and money laundry. The mayor of the city even said, that he would prefer to buy the church building in order to oust the suspicious congregation out of the town. These statements stand in sharp contrast to tolerance and mutual understanding. In a lecture on SISR/ISST I would like to work on this conflict and some of the use the results of my current PHD thesis.

4.7.B - Governing Religion And Its Contestations 2// Gouverner La Religion Et Ses Contestations 2

**Conference Day 3: 14th July**

**11.30am – 1.00pm**

**Session Conveners**

**Nadia Fadil**

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***Struggling With And Against The Governance Of Islam In Spain***

**Ana I. Planet Contreras**

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**Abstract**

Struggling with and against the governance of Islam in Spain The governance of Islam in contemporary Spain started with the 1978 Constitution guaranteeing freedom of ideology, religion and worship, the equality of all individuals while obliging public authorities to provide the means and measures needed for this freedom and equality. Developed within the framework of a secular state in which Catholicism had possessed the “monopoly of souls”, the State’s mandate to cooperate with all religious confessions gave birth to a particular partnership model, widely inspired by the State’s relationship with the Catholic Church. Regarding Islam, the process included, firstly, a symbolic recognition of Islam as a “deeply rooted” faith in the country; secondly, the creation of the Islamic Commission of Spain (CIE) as representative of all Muslims living in Spain and, thirdly, the signing in 1992 of the socalled Agreement of Cooperation between the State and the CIE, a law with a broad set of provisions allowing Muslims to practice their faith, e.g. halal food and Islamic education in publicly funded schools, and cemetery space for Islamic burials. As this process took place prior to the arrival of migrant workers and their families from North Africa, the men who negotiated the Agreement were Muslims born in MENA countries or part of a Spanish-Muslim elite (Planet 2018). Despite symbolic and material advantages that may derive from this governance, nowadays, a large part of Muslims in Spain does not identify with this model. The shtadlan (Topolski 2018) chosen by the Spanish State, does not appear to be an effective support to a large part of Muslims in their struggles against the different racializing mechanisms they suffer (Lems 2020). However, various initiatives are undertaken, mainly by young Muslim women and new Muslims, that refuse and question the contents and authority of different marginalizing practices, including the fight for space for Islamic burial. The aim of this communication is to analyze three initiatives which contest the governance of religion in Spain from outside the institutionalized structure of interlocution with the State. Based on the materials obtained with discussion groups, participant observation and semi-structured interviews with men and women actively participating in these initiatives in different regions, our objective is to understand their claims and ways of responding to specific practices of governance, as well as the spaces in which this claims-making takes place.

***Facing A Strict Secular Religion Governance? Fly Solo!***

**Frederic Strack**

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**Abstract**

This paper is related to practices of governance met with resistance and contestation in France. It shows how laïcité used as a governing tool has an impact on orthodox Jews and Muslims minorities without them agreeing any alliance. From the prohibition for people working in the civil service to wear religious signs to exams on holy days and debates on banning circumcision or ritual slaughtering, orthodox Jews and Muslims may feel specifically targeted by some policy measures. Two points deserve specific attention. First, the main reason put forward by the administration is the notion of laïcité, which is not just a philosophical concept anymore, nor only a principle to organize the relation between religions and the State nowadays. Indeed, laïcité has evolved into a rhetoric tool at hand for the administration, which uses it to skip any claim about those issues. Why and how has this notion evolved this way? Second, if these two groups are - to a certain extent - affected the same way and can originate it from the very notion of laïcité, it is quite striking that instead of setting a common platform up, they don’t ally in. Why is it so? Why does any inter-faith solidarity come up? This presentation is based on an ongoing PhD project. It encompasses around 80 semi-structured interviews with orthodox Jews in France, both participant and non-participant observations during classes and community events, and the in-depth analysis of French orthodox Jewish and Muslim newspapers and websites.

**Parallel Session 11 / Sessions parallèles 11**

**Conference Day 3: 14th July**

**2.00-3.30pm** **(London/Dublin time)**

4.1.C - Nonreligion In A Complex Future 2 // La Non-religion Dans Un Avenir Complexe 2

**Conference Day 3: 14th July**

**2.00-3.30pm**

**Convenor:**

**Ryan Cragun**

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***The Devil's Game: The Satanic Temple's Activism In The US***

**Mathieu Colin**

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**Abstract**

This paper aims to demonstrate how the Satanic Temple represents a new form of religious expression. They claim to be a Satanist group that belongs to the rationalist branch of contemporary Satanism (Petersen 2009); they are political activists who advocate secularism and separation of church-state; and they consider the Satanic Temple as a religious group that promotes an “atheistic religion” (Greaves 2013). Their purpose is to propose a religious alternative that fights for pluralism and religious freedom with a secularist approach, by challenging the power of organized religions in the public sphere. The provocative and religious approach of the Temple intends to challenge and to balance the power of Christianity in the US. Therefore, this paper will argue that the Satanic Temple is a unique example of the recent politicization of the non-religious minority (Cimino and Smith 2014), in order to counterbalance the presence of religion in the public sphere and its influence on public policies. It is also an original way to explore the link between secularism and power through the negotiation of tensions between the Temple and other religious groups. Moreover, it is an opportunity to study religion as a political expression, since the Satanic Temple states that their political activism is their religion. This paper will examine some of their actions as well as their views on religious freedom and pluralism that result from them.

***Mapping The Contours Of Religion****’****s Other In Argentina: The Case Of*** *‘****adversative Believers****’*

**Hugo H. Rabbia**

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**Abstract**

The growth of people without a religious identification in surveys has sparked interest in the study of nonreligious in general. In Argentina, the number of people without religious affiliation have doubled in the last decade, according to studies with national probabilistic samples, although the unbelief has not grown in the same proportion. This dynamic has also been accompanied by a growing criticism of the political and social interference of the Catholic Church, and some Pentecostal churches, in public debates regarding issues of education, family and sexuality. The present work explores how non-religious identifications are presented in Argentina from a critical reflection on the categories of responses available in questionnaires, and the content of open answers to questions of religious identification and beliefs in another 3 online surveys, and in 2 in-depth interviews’ local studies. In addition to the frequent nonreligious identifications in other contexts, some of them with particular local meanings, we focus on those believers who may or may not identify with a religious tradition (usually Christian) at a certain moment, but who in their own identification resort to several adversarial markers (‘but’, ‘however’, ‘although’, etc.) to indicate a personal challenge and distinction towards religious institutions in general or their former religious affiliation in particular. We have called them ‘adversative believers.’ These people, even when they may not meet the operative parameter established by Smith and Cragun (2019) for the ‘Religion's Other’, play a central role in the Argentine case, where the historical predominance of the Catholic Church, and the recent Pentecostal advance, seek to prevail not only religion as cultural identification, but also an alignment with religion's moral and political positions. Adversative believers sometimes float between being ‘within’ and ‘outside’ of a religious tradition in their self-identifications, but they are always marking their distances as ‘Other’ with respect to religious leaders and communities. For this reason, they also seem to stress and dispute the ways in which the Religious-Non-religious continuum is configured in contemporary Argentine society.

***Les « Nones », Source De Renouveau Axiologique Des Sociétés ? Le Programme Laïque D****’****un Mouvement Associatif Français***

**Anne Lancien**

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**Abstract**

Cette contribution porte sur l’un des principaux mouvements laïques de France, la Ligue de l’enseignement, et sur les propositions qu’il avance pour repenser les fondements axiologiques de la société. La Ligue de l’enseignement intègre le champ des « nones » en ce qu’elle souhaite appréhender le fonctionnement politique et social indépendamment du religieux. Elle dénonce l’influence de toute hétéronomie, au premier rang desquels figure la religion, pour défendre l’émancipation de citoyens éclairés. Son étude nous paraît particulièrement intéressante dans le cadre de cette session, selon deux axes principaux : - Pour l’analyse même du mouvement des « nones », la Ligue constitue un exemple éclairant de la difficulté de certains mouvements de s’extraire véritablement du religieux pour se définir. En effet, si l’organisation conteste l’influence de la religion, principalement catholique, au sein de la société politique, elle ne cesse pour autant de se développer en miroir de celle-ci : son identité-même s’est largement construite en opposition au cléricalisme catholique, antagonisme qui s’incarne principalement dans le conflit scolaire entre établissements confessionnels privés et enseignement public (de sa fondation à la fin du XIXe siècle, aux années 1980) - La Ligue tend à s’extraire de ce cadre d’analyse et de ce champ d’action la liant au religieux en proposant, particulièrement depuis les années 1980, un programme axiologique laïque, fondé une redéfinition, modérée, de ce fondement de la République française. Il nous semble en ce sens que les « nones » peuvent être appréhendés tels des laboratoires de réflexion innovantes dont la société a tout intérêt à s’inspirer pour répondre aux aspirations nouvelles de ses composantes. Cette contribution se fonde sur des recherches menées sur la Ligue de l’enseignement à partir des archives du centre confédéral de celle-ci et d’une série d’entretiens semi-directifs menés auprès des responsables de l’organisation.

4.2.C - Christian Conservatism And The State Of Israel: Comparative Perspectives 1// Le Conservatisme Chrétien Et L'État D'Israël : Perspectives Comparatives 1

**Conference Day 3: 14th July**

**2.00-3.30pm**

**Session Conveners**

**Paul Freston**

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***Christian Zionisms: an overview of the phenomenon in historical and contemporary global perspectives***

**Paul Freston**

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**Abstract**

To set the scene for the thematic sessions on “Christian Conservatism and the State of Israel: comparative perspectives”, this paper attempts to put the current predominance of conservatism, charismatic Pentecostalism and the United States within Christian Zionism in the perspective of the long history of the phenomenon, above all in Europe but even somewhat in parts of the global South (especially Latin America), within diverse forms of Christianity, and involving various points on the ideological spectrum. It gives a brief overview of recent developments in Christian Zionism outside the developed West, and makes suggestions for a typology of Christian Zionisms historically and globally: of motivations for being “pro-Israel”; of foci of efforts and of non-negotiable stances; of national backgrounds. It finishes with some methodological reflections on the academic approach to Christian Zionism, above all when found in Latin America and sub-Saharan Africa.

***Christian Zionist Religiouscapes In Brazil: Judaizing Practices And Zionist Inclinations In Brazilian Charismatic Evangelicalism***

**Manoela Carpenedo**

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**Abstract**

The increasing appropriation by Charismatic Evangelicals of Jewish narratives, rituals, and even Zionist anxieties is now evident in many parts of the globe. This paper aims to explore the multifaceted aspects of emerging 'Christian Zionist Religiouscapes’ in Brazil. Drawing on a comparative socio-historical revision between Anglo-American Christian Zionism and two cases studies, one based on a Brazilian Neo-Pentecostal Church (Universal Church of the Kingdom of God) and another one based on an ethnography of a ‘Judaizing Evangelical’ community in Brazil, this paper interrogates to what extend we can comprehend this emerging tendency within Brazilian Charismatic Evangelicalism as a result of the spread of Anglo-American Christian Zionism. The paper contends that while there are significant overlaps between Anglo-American Christian Zionism and the Zionist and Judaizing tendencies within Brazilian Charismatic Evangelicalism, it is reductionist to comprehend the Brazilian case exclusively through Anglo-American frameworks. My findings suggest that rather than mimicking the theological, political and social characteristics of Anglo-American Christian Zionism; the Brazilian case presents distinct characteristics which have to be understood in light of the particularities of the Brazilian Charismatic Evangelical field.

*“****The Heart Of Biblical Israel”: An Assessment Of The Christian Friends Of Israeli Communities Heartland***

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**Abstract**

Established in 1995 as a Christian response to the Oslo Accords, Christian Friends of Israeli Communities Heartland (CFOIC Heartland) is a non-governmental organization aimed at supporting the settlement of Jews in the West Bank, a territory understood by them as the biblical lands of Judea and Samaria. Anchored in the idea that the Land of Israel was given by God to the Jewish people, the organization works “building bridges” between the Jews settled in that territory and Christians worldwide who share their biblical values and who are willing to actively stand by them through symbolic and material means. By exploring the abundant material available on CFOIC Heartland’s webpage (text entries, testimonials, maps, videos, virtual tours, etc.), the objective of this communication is to provide a two-level assessment. Firstly, to approach the meaning of “building bridges” in this context, by examining the organization’s work and its targeted public: what are the projects they develop? How do they engage with Christians? Is there an intent to promote pro-Israel activism? Who are the individuals and groups drawn to their work? Where do these individuals and groups come from? Secondly, to consider CFOIC Heartland’s connection to political power and other Christian Zionist organizations. Are they supported by the Israeli state? Do they interact with any other form of political power? Posing those questions to the organization’s online material can provide a venue of understanding on partnered international efforts to encourage Christian Zionism globally. Keywords: Christians; Jews; Israel; Christian Zionism.

4.3.C - Diffusions, Contextualizations And Transformations Of The Catholic World Church 2

**Conference Day 3: 14th July**

**2.00-3.30pm**

**Session Conveners**

**Miriam Zimmer**

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**Veronika Eufinger**

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***Sitting On The Fence - Keeping Organizational Legitimacy And Longevity - A Case Of The Croatian Catholic Church In Germany And Switzerland.***

**Rebekka Rieser**

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**Abstract**

The Croatian Roman Catholic parishes belong to the five biggest foreign language parishes in Switzerland and Germany. These organizations have to handle the expectations of the residence country's environment and the Roman Catholic field. However, they face additional challenges to grappling with their members' expectations and their country of origin. The presentation argues with a neo-institutional and organizational sociological approach to explain how religious communities handle their institutional environment in front of social and generational changes and challenges. With its theoretical origins in the Stanford School neo-institutionalists Meyer & Rowan 1977, legal, normative, cultural, and sociostructurally institutions and institutional myths influence organizations' structures, offerings, norms, and eventually their identity. Analogously, handling those institutions in the right way ensures resilience and legitimacy in the internal and external organizational environment. For example, the Croatian parishes face institutional expectations embodied by powerful institutional myths of a 'good' or 'appropriate' religion creates pressure for these organizations to conform to ideas of transparency, gender mainstreaming, and liberalization of religious norms. Furthermore, the parishes must adapt to institutions as ecclesiastical law and hierarchy, which are essential for all Catholic organizations. Besides, the members as mirrors of different environments, identities, and socialization processes have their imaginations of a prosperous religious community. On the one hand, the first-generation members expect the organization to cater to their religious, social, and cultural needs in rebuilding a 'home away from home.' On the other hand, with the growing up of successive generations, expectations change given the preferred language use, the offer's activities, and growth in individualizations on the religious view and habits. In conclusion, only satisfying both members and the societal environment's expectations serves to establish and strengthen their organization's legitimacy. However, are the Croatian Catholic parishes capable of managing this? In these terms, the paper proposes analyzing the Croatian Catholic parishes in Germany and Switzerland, their endeavor to balance the multifarious expectations to secure legitimacy within a particular focus on the second-generation young Croatians.

***Pope Francis, Gender Ideology And The Brazilian Christian Right***

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**Abstract**

In recent decades, the Catholic Church has been losing faithful in Brazil and other countries in Latin America. However, researches indicate that, despite losing its central role in shaping the idea of nation, the Church has strengthened itself as an institution in Brazilian society, with the increase in the number of priests and parishes. The profile of the new priests has also changed, and since the 1990s the media has been the stage for the projection of priests less focused on grassroots work, mainly focused on the spirituality, the behavior of the faithful and the defense of the heteronormative family . Within the heterogeneity of the Catholic field, the rise of ultraconservative movements has among its main agendas the diffusion of the so-called gender ideology. This communication focuses on the critical analysis of the construction process of gender as an ideology in Pope Francis' pronouncements and documents and on the appropriation of this construction by ultra-conservative Catholic groups, focusing on a priest of great influence in this group, with influence also in the Executive and the National Congress. From the sociological analysis of the discourse, pontifical documents and netnographic material, some questions are formulated. How do the passages of theological criticism of the gender category take place for ideological construction and anti-gender political activism? What is the role of Catholicism to make gender ideology the agenda of the Brazilian State? Is it possible to say that Catholics and Evangelicals in anti-gender activism, consolidate a Brazilian Christian right? Some responses are partial results of ongoing research. Keywords: Pope Francis, gender ideology, Christian rights, ultraconservatism, Latin America.

***Transforming the Catholic Diaconate: Gender, Power, and Leadership Roles***

**Tricia C. Bruce**

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**Abstract**

In 1975, Marie Augusta Neal wrote in Sociological Inquiry of a “second transformation going on right now…it is a reformation that is calling the sister out of the cloister and the wife out of the nuclear family…it is a reformation by and for women in religion” (1975:33). The social forces that compel and repel women in religious leadership, Neal asserted, required sociologists’ attention. That the field of sociology of religion was itself overwhelmingly male then limited this possibility and perspective. Some heeded the call, such as Wallace (e.g. 2000) with her trailblazing data on women in new leadership roles in the Catholic Church and beyond. But as Wallace wrote in 1992 (3): “In general, women were virtually invisible and entirely silent when decisions were made regarding important structural changes affecting all members of the church.” Much has changed, and yet, contemporary studies have relegated questions regarding women, leadership, and power largely to the sidelines, often under the auspices of normative advocacy and doctrinal debate. Many fall under the realm of theology, Canon law, or Catholic practice; few sociologists of religion today engage these questions no matter their own positionality. Those scholars and religious leaders who do enter this realm tend to consider normative and historical questions as to how women once did or eventually should occupy expanded roles in ministry. Others look at women’s underrepresentation (Min 2008); sources of religious authority (Agadjanian 2015); or styles of leadership (Chan 2015). Absent from these accounts and their corresponding circles of commentary is an in-depth sociological consideration of Catholic women whose paths move along trajectories that would predict ordination and greater influence were it not for sustained, differential access to leadership within Catholic organizations. This study narrows in on ‘would-be female deacons’ who remain in Catholicism: who they are, how they envision and articulate their vocation, discernment, and contributions, and what patterns in their backgrounds and positionalities say about organizational enablers and inhibitors in Catholicism. Findings depict new and changing roles for women in global Catholicism and for the Catholic organizations they belong to.

4.4.C - The Power Of Sound: A Comparative Outlook On Sound Production In Indigenous Cosmologies 3// Le Pouvoir Des Sons : Regard Comparatif Sur La Production Sonore Dans Les Cosmologies Autochtones 3

Communications rituelles et agentivités sonores / Ritual communications and Sound Agency

**Conference Day 3: 14th July**

**2.00-3.30pm**

**Session Conveners**

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« Comprendre Les Bruits Du Monde ». Ethnographie Sonore D’un Rituel De Guérison

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**Abstract**

Certains rituels, comme la sweat lodge (suerie), occupent une place centrale dans les processus actuels de guérison, de reconnaissance politique et d’affirmation territoriale en milieux autochtones au Québec. Nous proposons dans cette communication une relecture de cette pratique rituelle qui a fait l’objet de nombreuses descriptions dans la littérature classique et contemporaine portant sur les cosmologies autochtones. Cette relecture s’appuiera sur une ethnographie sonore du rituel réalisée en contexte atikamekw (Haute-Mauricie, Québec). Nous documenterons et analyserons la place qu’occupent les bruits, les chants, la musique, les cris mais aussi les silences dans l’efficacité de la guérison rituelle et de la transmission des savoirs véhiculés dans cette pratique. Des comportements liés à la chasse à la communication avec les défunts, en passant par la relation avec les entités non-humaines habitant le territoire, les savoirs transmis dans le contexte rituel sont aussi des savoirs sonores qu’il est nécessaire de comprendre et de reproduire pour vivre mieux (miromatisiwin).

Sonner Comme Un Autre. Autorat, Autorité Et Altérité Dans La Production Sonore Chicham

**Raphaël Preux**

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**Abstract**

Cette présentation se fonde sur une étude comparée de la production sonore rituelle dans les sociétés Chicham de l’Amazonie équatorienne et péruvienne. Elle vise à poser de nouveau la question de l’efficacité des anent, que la littérature anthropologique a inadéquatement catégorisé comme « chants magiques » : selon ce modèle, les anent sont des techniques magiques permettant à celui ou celle qui les maitrise d’agir sur son environnement. Quittant le schème d’analyse magico-religieux, cette présentation proposera une étude pragmatique de l’agentivité des sons dans la communication rituelle. Le pivot central de cette analyse sera la construction des positions d’auteur et d’autorité dans les contextes de la transmission, de la performance et de la conservation des anent. D’une part, nous verrons qu’il existe une certaine « biographie » des anent, qui de corps en corps acquièrent une profondeur historique, remontant à la fois au passé mythique et témoignant des histoires de vies passées. D’autre part, étant d’origine non-humaine, reposant sur l’incorporation de sons-substances, et la maîtrise de sonorités identifiées comme étrangères, un anent ne peut pas être réduit à la performance d’un individu monadique. Leur efficacité n’est donc jamais imputable à une seule performance isolée, et mérite d’être comparée, à des fins de contraste, à deux caractéristiques identifiées par Menezes de Bastos (2013) dans la musique rituelle des Basses Terres de l’Amazonie : sa fonction intégrative dans la chaine intersémiotique du rituel, et sa séquentialité, historique et/ou structurelle. En conclusion, j’essaierai de répondre à la question suivante : comment l’efficacité des anent est-elle articulée aux notions de l’autorat, de l’autorité et de l’altérité ?

4.5.C Panel: The Transmission of Religion and Non‐religion across Generations 1// La Transmission De La Religion Et De La Non-religion à Travers Les Générations 1

**Conference Day 3: 14th July**

**2.00-3.30pm**

**Convenor:**

**Christel Gärtner**

Institution: University of Münster

Email Address: cgaertner@uni-muenster.de

**Chair:**

Peter Beyer

The Transmission of Religion Across Generations: A Comparative International Study of Continuities and Discontinuities in Family Socialization (Torag): An Introduction

**Christel Gärtner**

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**Olaf Müller**

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**Abstract**

The Torag project, which is funded by the John Templeton Foundation since 2019, aims to understand the transmission of religiosity and non-religiosity across generations in four European countries and Canada. In our introduction, we will present the theoretical and methodological approach, research instruments, and guiding questions of the project. Furthermore, we will provide an overview of data collection and analysis and present preliminary comparative findings.

Continuities and Discontinuities in Religious Transmission – The Case of Finland

**Laura Kallatsa**

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**Jenni Spännäri**

Institution: University of Eastern Finland

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**Abstract**

Empirical findings show that institutional religiosity and religious practice have been steadily declining in most Western countries. While there is a large body of evidence to suggest that the decline in religion is due mainly to intergenerational change (with one generation being less religious than the previous), there is also a general lack of detailed knowledge about how this change actually happens. This paper presents the findings of the Finnish sub-project of the international five-country research project “The transmission of religion across generations” (funded by Templeton Foundation). The paper focuses both on three-generation interviews and family portrayals done in Finnish families and the preliminary results of a representative quantitative survey. This paper focuses on factors related to continuities and discontinuities in transmission of religion and other convictions. What are the key circumstances and aspects in families surrounding either continuities or discontinuities? In which practices and lived contexts is the process of transmission and transformation embedded in? The findings illustrate the complexity and contextuality of transmission processes. They also pave the way for further detailed examination of certain key elements in transmission and transformation – also practical implications for their research in different cultural contexts.

Context Matters: The Transmission of Religion Across Generations in Canada

**Alyshea Cummins**

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**Abstract**

In this paper, we investigate how evolving social contexts affect the influence of socializing agents, and how this impacts the transmission of religion across generations. Further, we also examine how the religion that each generation is transmitting evolves with the changing social context. The analysis is based on nine interviews with three-generation families from Catholic and Protestant backgrounds, conducted by the Canadian team of the Transmission of Religion Across Generations project. We examine the impact that the evolving Canadian context has on the transmission and transformation of religion across generations in these select families. The analysis of families from Catholic background (from Quebec and Saskatchewan) will show how the progressive dissociation of religion from society has produced a religious individualization wary of exclusivist institutional norms and power structures, which has manifested in unique transmission dynamics of parents across generations. In families from Protestant backgrounds, primarily from the rest of Canada, illustrate that congregational forms of religious life have created a different form of individualized religiosity, where involvement with a religious collective continues to be a significant component of religious life and identity. The analysis of transmission dynamics across generations shows an emphasis on high levels of engagement in select religious groups and a desire for acceptance and inclusion by the general population. Although only a small, select sample, these results support the idea that success or failure of (non)religious transmission must be evaluated according to the particular social context in which it takes place. Since transmission of religion is influenced by context, these findings cannot be generalized, but should instead be used to compare across other countries and local settings.

4.6.C- On The Intersection Of Science And Religion: Theoretical And Empirical Approaches 2// À L'intersection De La Science Et De La Religion : Approches Théoriques Et Empiriques 2

**Conference Day 3: 14th July**

**2.00 – 3.30pm**

**Session Conveners**

**Gabriela Irrazabal**

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Reproductive Medicine and Catholicism In Argentina: Expert And Users Trajectories And Perspectives.

**Ana Lucía Olmos Alvarez**

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**María Cecilia Johnson**

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**Abstract**

In this paper, we focus on the articulations between Reproductive Medicine and Catholicism in contemporary Argentina. The Catholic Church is a main actor that has been critical of the advance of reproductive medicine, as reported in various encyclicals, and has a community of experts who advise the Vatican on the subject. Likewise, Assisted Reproductive Techniques (ART’s) are widely used in Argentina, even in Catholic believers, the country's majority denomination (62.9 % according to 2019 CEIL-CONICET’s data). This article proposes to recover these actors' perspectives on science in general and reproductive medicine, taking into account the processes of dispute, negotiations, and articulation of meanings and practices with their religious cosmology. To carry out the proposed objectives, the article reconstructs and analyzes ART's social, legal, and religious Argentinian context and the trajectories of actors (both experts and catholic users). Through a qualitative research approach, the work combines the analysis of comparative cases based on documentary analysis for Catholic experts’ view and in-depth interviews of ART’s users. The data presented integrate three theses, an undergraduate and two doctoral research’s, focused on the experiences of assisted reproduction users (2014-2019), and preliminary results of the ongoing project Science and Catholicism: Perspectives and Circuits of Dialogue between Contemporary Europe and Argentina in Six Scientific Areas (Epistemology, Bioethics, Genetics, Reproductive Medicine, Embryology, Psychiatry, and Neuroscience) financed by The International Scientific Network for the Study of Science and Belief in Society- Templeton Foundation.

Saint Nektarios: The Intersection Of Medical Science And Religious Healing – An Empirical Approach

**Irina Stahl**

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**Abstract**

Cancer rates in Romania continue to grow, while the country has the least financed medical system in the EU, and suffers a chronic lack of medical staff. As the health system increasingly fails to meet the basic needs of the people, they turn towards traditional practices, including religious healing. This return to the belief in religious healing gives witness to an increased disillusion with the scientific approach to medical practice. The growth of the cult of Saint Nektarios, revered as a miracle worker, best known for healing people suffering from cancer, is an example of this return. The Saint has quickly gained great popularity among Romanians because people feel close to a modern saint (canonized by the Greek Church only in 1961), who faced life difficulties similar to their own. Today the Saint’s relics are widespread over Romania, churches, and religious palliative care centres have him as a patron saint, while hundreds of children are baptized annually with his name. This presentation traces the spread of Saint Nektarios’ cult in Romania and its remarkable growth. The focus is on the manner and the reasons why it spread. Attention is granted to pilgrimage attendance data in addition to healing rituals and their presumed efficacy, all based on my fieldwork at ”Radu Vodă” Monastery, since 2010, interviews with the faithful and clergy, and written and online sources (including published and unpublished testimonies of miracles).

***Not In My Body: Spirituality And Biomedical Technologies***

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**Abstract**

This paper explores the emergence, transmission and circulation of discourses and practices of reluctance and rejection of two types of biomedical technologies: vaccines and chemotherapy by particularly focusing on the role of spirituality when such rejection occurs. The contemporary relevance of new religious subjectivities crystallizes in an especially visible way at the intersection of science, spirituality and biomedical technologies. This intersection condenses and articulates moral visions, ethical norms, political-ideological constellations, and particular conceptions of the body, and of the healed body. Methodologically, the paper is based on an analysis of the circulation, and configuration, of such discourses in social networks (twitter, Instagram), and on the analysis of biographical narratives.

**Parallel Session 12 / Sessions parallèles 12**

**Conference Day 3: 14th July**

**3.45-5.15pm (London/Dublin time)**

4.1.D – The Power Of Sound: A Comparative Outlook On Sound Production In Indigenous Cosmologies 4// Le Pouvoir Des Sons : Regard Comparatif Sur La Production Sonore Dans Les Cosmologies Autochtones 4

Cosmologies et symbolismes sonores / Cosmologies and Sound Symbolisms

**Conference Day 3: 14th July**

**3.45-5.15pm**

**Session Conveners**

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De Silences, De Cris Et De Mots : Récits De L’expertise De Chasseurs Arapyuns (Para, Brésil)

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Abstract

Les relations entre humains et non-humains s’inscrivent dans des cosmologies qui reflètent la complexité des dynamiques religieuses et ontologiques contemporaines. Si le thème des relations entre humains et non-humains est un sujet plus largement étudié en anthropologie dans les dernières années, la place des sons dans ces relations reste relativement peu abordée. Bien que ne s’y limitant pas, l’une des scènes de ces relations est celle de la chasse. Pour ce qui est de l’Amazonie, les différents terrains ethnographiques relatent bien souvent les histoires de chasse pour expliciter les cosmologies de différents peuples autochtones et la place ontologique des non-humains. Dans l’optique d’aborder ces thèmes, ma communication portera sur une expérience de chasse Arapyuns dans la région du bas Tapajos en Amazonie brésilienne. Ma communication propose d’analyser la phonétique d’un récit de chasse pour sonder la perception qu’ont les chasseurs de la forêt. En me basant sur l’expérience d’une chasse au pécari, je partirai des sons émis par les chasseurs pour démontrer leur connaissance de la forêt et de la chasse, ainsi que les relations qu’ils entretiennent avec les participants présents. Plus précisément, par l’analyse des sons et des silences, je relèverai l’expertise des chasseurs dans leurs relations avec les chiens (qui collaboraient activement à la chasse), le pécari (qui était chassé) et moi-même, l’étudiant québécois en anthropologie (qui apprenais et ralentissais les chasseurs).

L’imaginaire Du Sonore Comme Mode De Subjectivation Chez Les Éwé

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Abstract

L’imaginaire du sonore comme mode de subjectivation chez les Éwé Chez les Éwé du Sud-Togo, les différents couvents religieux ont constitué durant l’ère précoloniale de véritables écoles de socialisation et de subjectivation (Koudolo 1991). Les curricula de ces lieux d’apprentissage qui ont fini par traverser le temps insistent sur la maîtrise des éléments du cosmos, en particulier des plantes dont les vertus sont nécessaires tant dans la construction du sacré que du lien social (Gilli 2016). Pour atteindre un tel niveau de symbiose une transformation de l’imaginaire de l’individu est requise et c’est dans cette perspective qu’est convoquée la culture éwé du sonore. Les chants et les différents sons qu’émettent les instruments de musique, notamment les tamtams, en diverses circonstances contribuent à rendre viable l’existence parfois trop éprouvée par les épreuves initiatique. La réalité symbolique exprimée à travers ces sons permet à chaque individu de développer des transactions avec un monde rassurant (Fleury 2006). Le sonore est central à la culture immatérielle et à la construction de l’imaginaire social chez les Éwé (Agblemagnon 1984). Cette réflexion se propose d’explorer cet univers du sonore en lien avec la construction du sujet éwé.

Modes De Communication Et Organisation Du Cosmos Chez Les Innus

**Émile Duchesne**

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Abstract

Cette communication se veut une exploration interprétative des modes de communication avec les non-humains chez les Innus du nord-est du Québec-Labrador. Je souhaite explorer l’hypothèse selon laquelle ces différents modes de communications évoquent une organisation du cosmos conçue comme une hiérarchie de puissance. Quatre cas de figures seront rapidement examinés : le mimétisme animal, la parole/prière (i.e. aiamieun), le chant (i.e. nikamun) et les sons des esprits-maîtres. Le premier cas, le mimétisme animal, évoque le paradigme de la prédation – on communique pour tromper - et la prise d’une perspective animale par le chasseur. Dans un deuxième temps, on remarque que le paradigme de la parole/prière et du chant se distingue par son caractère unidirectionnel. En effet, ces médiums servent à envoyer des messages de sollicitation à des entités qui détiennent un pouvoir : il n’y a donc pas établissement d’un dialogue à proprement parler. Les chants chamaniques innus se distinguent toutefois de la parole/prière par leur caractère ésotérique (leur signification demeure obscure pour les « non-initié »). Cette particularité semble évoquer le changement du statut de celui qui les performe, le rapprochant du monde des « esprits », au dépend de celui des humains. Quant aux sons des esprits-maîtres – qui prennent souvent la forme de craquement de glace, du tonnerre, etc. -, ils représentent des signes non-symboliques, qui indique la présence et la puissance de l’entité. En somme, ces différentes modalités de la communication avec les non-humains nous permettent de mieux cerner la place qu’occupent les êtres humains dans la conception innue du cosmos.

4.3.D - Mapping The Limits Of (Ir)religious Tolerance 1

**Conference Day 3: 14th July**

**3.45-5.15pm**

**Session Convener**

**Nadia Beider**

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Building Tension And Prejudice: The Ongoing Friction Between The Media And The Universal Church Of The Kingdom Of God In Portugal

**Ana Maria Gonçalves dos Santos**

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Abstract

The global emergence of Neo-pentecostal and Neo-Charismatic churches in the last few decades proved their remarkable capacity to adapt to globalization and showed how well adjusted they are to the dynamics of late capitalism (Possamai, 2018). My analysis will befall on the Universal Church of the Kingdom of God (UCKG), a Brazilian-found Neo-pentecostal church. The notion of 'marketization' of religion (Martikainen & Gauthier, 2013) proves quite useful when studying this religious phenomenon. During the 1990s the UCKG was frequently put in the spotlight by the Portuguese media, which mostly highlighted the alleged illegal activities involving church bishops and pastors in Brazil. In the 1990s there was significant growth but also popular reactions against the UCKG in Portugal (Freston, 1999; Ruuth & Rodrigues, 1999; Gracino Junior, 2016; Swatowiski, 2020), some of which had xenophobic tones (Gracino Junior, 2011). Should we consider this reaction against a “foreign” church within a wider reaction against immigrants in the context of globalization? Are tensions between global and local forces sufficient to explain this phenomenon? The UCKG undertook strategic changes during the 2000s to (re)gain a favourable public opinion (Mafra, 2002; Swatowiski, 2020), but despite its efforts to build a more reputable image within the Portuguese society, there has been renewed friction between the UCKG and the Portuguese media. In 2017 the media outlet TVI broadcasted a 10-episode reportage, the longest one in Portuguese television history (Baptista, 2018), claiming to expose an illegal children adoption network run by the church in Portugal. It caused a national public outcry that led to an official judiciary inquiry and also helped to reinforce pre-existing prejudice and intolerance against this church. Although in 2019 the Public Prosecutor's Office deemed the accusations unfounded, the UCKG had to face renewed suspicions and negative perception from the public opinion. It appears that within the religious minorities present in Portugal, the UCKG has been the preferred target of the media, often depicted as the bad example of a “cult” and religious practice. Why do other religious groups escape to this extensive media scrutiny? Why is that other religious groups which have similar ritual practices, are not targeted as frequently and as aggressively as the UCKG is by the secular media? These are some of the topics I aim to address in my paper. Keywords: Globalization; Media; Migration; Prejudice; Religious Minorities; Universal Church of the Kingdom of God (UCKG).

Conservatism And Tolerance In Psychological Treatment Of Religious Homosexuals In Israel

**Einat Bar** **Dror**

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Abstract

The conundrum of the integration of homosexuals into religious communities poses a challenge to Judaism, as it does for Christianity. The prohibitions on homosexuality in Jewish law on one hand and the acceptance of homosexuality as a legitimate identity in Western culture and the therapeutic world from the other side, puts religious therapists at a moral crossroads in which they must formulate a position. Jewish educators and psychologists and their religious clients, seek to navigate their two clashing identities and decide on the characteristics of homosexual treatment. This paper based on twenty semi-structured interviews with religious professionals, four of whom also serve as rabbis, who treat religious homosexuals seeks to establish the limits of religious tolerance in the clinical setting. We analyze the methods employed by a range of counsellors that aim to find creative solutions to solve the tension between religion and homosexuality. Three main approaches therapists employ are the reproduction of social norms, to allow homosexuality to be acknowledged privately while advocating its concealment from the public eye, and to find religious distinctions that allow for two men to openly live together while abstaining from sexual intercourse. Navigating between religious and western-professional values, we argue that these strategies suggest that moral choices express at times partial breakdowns, resulting in fine-tuning and playing down both religious and professional moral commitments.

Limitations With Combating Antisemitism: Exploring How The Intersectional Nature Of Contemporary Antisemitism Creates Challenges For Combating It

**Megan Hollinger**

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Abstract

Hatred against Jews and other minority groups has been a persistent social problem that continues today, even in a diverse and multicultural Western democracy such as Canada. Contemporary antisemitism is a form of hate that is both religious and nonreligious in motivation and manifestation. Jewish people can be targeted in complex ways that blend the religious and nonreligious, therefore moving beyond traditional classifications of hate that depend on the religious/secular dichotomy. In other words, antisemitism is an intersectional form of hate. Over the last decade and a half, Canadian Jews have consistently been named the most targeted religious group in terms of hate crimes (Statistics Canada police-reported hate crimes reports 2008-10, 2012-13, and 2015-18). Often, different forms of hate are separated based on monolithic motivations such as religion, race, and ethnicity amongst others. Statistics Canada categorizes anti-Jewish hate crimes as “religiously-motivated,” despite its religious and nonreligious characteristics. First, this paper explores the interaction of religion and nonreligion in the production and perpetuation of anti-Jewish hate. It asks the following questions: 1) How does antisemitism manifest on the ground? 2) How is it conceptualized legally and socially (in courts and statistics for example)? 3) What contributes to broader, more monolithic conceptualizations of antisemitism (for example, legal method as well as a lack of understanding about Jewish identity)? 4) Which legal and social limitations exist with regards to combating antisemitism? To answer these questions, this paper analyzes several examples drawn mainly from legal cases and social media in order to better understand the intersectionality of this form of hate. The examples are drawn mainly from Canada, with some originating outside of Canadian context. I argue that combating a multifaceted form of hate such as antisemitism has methodical limitations which arise from the tension between common conceptions of antisemitism versus how it manifests. This paper concludes with a discussion about the issues and limitations of combating an intersectional form of hate, both online and offline, with a particular focus on legal efforts. Some of these limitations also include data management issues and classifications, specifically with regards to classifying anti-Jewish hate crimes as motivated by religion and not ethnicity, politics, or nationality.

The New Limits Of Religious Tolerance In Portugal

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Abstract

Portugal is a mainly Catholic country and was a European religious monopoly, with no division between the State and the Church until 1910. One of the singularities of Europe was that it tended to divide society into two opposing fields: on the one hand, the national Church (identified with the pre-existing authority system) and, on the other, secularism and its elites. In Portuguese society, the religious minorities that emerged in the 19th century, in particular Protestants, joined the anti-religious and anti-clerical sectors. This was the rule not only in Portugal, but also in other countries in Catholic Europe, where the ideals of the French revolution and the Enlightenment contributed to the formation of strong clerical and anti-clerical blocs. Not always valued, this is one of the most relevant explanatory factors, in Western Europe, of the increase in individuals without religion and the absence of a competitive religious market, such as the one that was at the origin of the USA and developed in the second half of the 20th century in the Brazil. Today, the rights of these groups are safeguarded both by the new constitution of the republic and by the religious freedom law of 2001, and some of them even have a symbolic appreciation that goes beyond their numerical presence. However, this does not mean the absence of prejudice or stigma and can include both religious minorities and the Catholic majority. A 2018 study in the Lisbon Metropolitan Area reveals that 42% of Jehovah's witnesses, 30% of evangelicals and up to 5% of Catholics feel they are discriminated against. School, university, work, friends and family are indicated as the areas of greatest discrimination. This communication aims to reflect, based on a documentary analysis, new forms of discrimination underway in Portuguese society and more generally in the broader context of Western democracies.

4.5.D - Panel: The Transmission of Religion and Non‐religion across Generations 2// La Transmission De La Religion Et De La Non-religion à Travers Les Générations 2

**Conference Day 3: 14th July**

**3.45-5.15pm**

**Chair:**

**Christel Gärtner**

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Continuity and Discontinuity of Religion, Beliefs and Values across three Generations of German Families with close emotional Bonds

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Abstract

As Vern Bengtson’s theory of intergenerational religious momentum states, the success of religious transmission and religious change depend on both societal and inner familiar conditions. Our paper is based on the analysis of four family interviews in which three generations participated and the analysis of the corresponding genograms. All families share an open and attentive communication structure which constitutes a key condition for the successful transmission of values and worldviews. They differ in their religious affiliation (Lutheran/humanist, Catholic, none, Evangelical). Across the families the respective generations face similar societal conditions, as the first generation is born between 1933 and 1951, the second generation between 1965 and 1975 and the third generation between 1996 and 2010. Whereas a religious and church socialization is quite common in the first and second generation. A clear change takes place, when the second generation is in the phase of adolescence. They experience an increasing plural and secular society in which they have to position themselves. The third generation already grows up in this societal context, in which they decide individually if they are participating at religious rites of passage. In our paper we will highlight that the transmission of religion from the second to the third generation is rather the exception and requires specific conditions. In our presentation we will shed light on the topic of continuity and discontinuity in the transmission of religion across generations by emphasizing three main issues: 1) conditions for the continuation of religion in the second generation, 2) conditions for the passing on of religion to the third generation, 3) transformations of religion and beliefs across three generations.

Transmission of Religion in the Family: Characteristics of Transitive Narratives in Fami-ly Interviews in Hungary

**Zsuzsanna Szvetelszky**

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Abstract

Within the framework of the project “Religion across generations: a comparative international study of continuities and discontinuities in family socialization”, several interviews have been conducted with representatives of three generations of families in Hungary about the role of religion within the family. In the transcriptions of the completed family interviews, a number of passages can be identified that are directly or indirectly related to the transmission of religion and values within the family. These passages can be either just a few words or several lines or sentences long. The text fragments themselves are identified based on the methodology of objective hermeneutics. Thus we create a list of sequences with transitive characteristics. Our main research questions are: (1) What are the peculiarities of the transitive narratives of each generation, with a special attention to the period between 1945 and 1990, during which the rule of the communist-socialist regime had a significant negative impact on the institutionalized and informal processes of religious transfer? (2) In addition to the generational specificities, what other characteristics, and the effects of which other socio-demographic factors (e.g. age, denomination, region, settlement type) can be observed in the transitive narratives? Our goal is to get a more accurate picture of the process of religious transmission in Hungary by seeking answers to these questions through the categorization and interdisciplinary analysis of the selected passages.

Religious Transmission: Comparing and Contrasting Parents’ Role. The Italian Case

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Abstract

When it comes to studying and interpreting the profound changes in religiosity currently taking place in the modern world, there is a high consensus that the transmission of religious values, beliefs and behaviour among generations plays a crucial role. In an attempt to investigate why religious socialization is becoming less effective, many contributions have focused on a series of aspects, among which gender differences have been barely explored. By putting together the first results coming from both the qualitative and quantitative streams of the project “Religion across generations: a comparative international study of continuities and discontinuities in family socialization”, this presentation aims at shedding light on the topic by considering three main points. First, it will focus on the reverberations of religious coherence among partners on the effectiveness of religious socialization. Second, it will investigate which partner has the strongest role in transmitting religiosity to the children in families where religious differences exist. Third, it will investigate whether or not some patterns exist between the gender of the parents and that of the children when it comes to transmit religiosity. This last point is particularly crucial in light of the recent evolutions in the gender roles, which question the traditional idea that mothers can serve as a model mainly for daughters but not for sons, and that the same may apply also to fathers. These relationships will be investigated in the context of a traditionally Catholic country such as Italy.

An Intergenerational Perspective on the Spiritual-But-Not-Religious

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**Dusty Hoesly**

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Abstract

Those who identify as spiritual-but-not-religious (SBNR) have emerged as a discernable and expanding group often characterized by rejection of organized religion and adoption of a variety of spiritual beliefs, practices, and worldviews. Several questions about this group remain unanswered. First, we know relatively little about how spirituality is manifest and self-defined among SBNR individuals. Research suggests a range of representations from amorphous feelings of connection to a transcendent force to observable behaviors such as yoga, meditation and alternative health practices. Second, we are largely unaware of intergenerational sources of SBNR orientations, for instance whether individuals in this group derive from parents who are religious or spiritual in various forms, are neither religious nor spiritual, or are SBNR themselves. We take a mixed-method approach by using survey and interview data from the Longitudinal Study of Generations, a multigenerational and multi-panel family study which began in 1971. We use the 2021 wave of the study, which collected detailed survey and interview data about religiosity and spirituality and added a new cohort of young adults in millennial and Gen-X generations. The survey sample for this analysis consists of approximately 500 young-adult children and their middle-aged parents. The interview sample consists of 150 adults derived from survey respondents as well as from community sources to enhance ethnic diversity. Using quantitative survey data, we match young-adults with their mothers and fathers in order to examine how various religious/spiritual orientations in the younger generation are predicted by the same orientations in the older generation. Qualitative interview data provide nuanced narratives of how spirituality in the absence of religion is understood by young-adults in relation to their upbringing. These two approaches complement each other by revealing systematic patterns of intergenerational SBNR transmission, and sense-making interpretations of how SBNR develops within the context of early family life.

**Parallel Session 13 / Sessions parallèles 13**

**Conference Day 4: 15th July**

**8.00-9.30am (London/Dublin time)**

5.1.Z – Current Concerns in Parish and Congregational Research 3//

Préoccupations Actuelles dans la Recherche sur les Paroisses et les Congrégations 3

**Conference Day 4: 15th July**

**8.00-9.30am**

**Session Conveners**

**Robert Dixon**

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A Marked Change: Catholic Mass Attenders In Australia

**Stephen Reid**

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**Trudy Dantis**

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Abstract

In recent decades, the Catholic community attending Sunday Mass in Australia has seen dramatic demographic shifts, particularly in the age and ethnicity of attenders. This paper presents a snapshot of the Catholic Mass attenders in Australia using data from the 2016 Australian Census, 2016 National Church Life Survey and the 2016 ACBC National Count of Attendance. It examines the trends over the last 20 years and discusses the impact these changes have on beliefs and attitudes of Mass attenders particularly in areas of faith, participation in parish life and engagement with the wider community.

Australian Catholics and the Sacrament of Penance

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Abstract

The Sacrament of Penance, also called Reconciliation or Confession, is one of the seven sacraments of the Catholic Church and one which Church law says that Catholics have an obligation to receive at least once a year. Using data from five waves of 5-yearly church life surveys from 1996 to 2016, this paper will examine what proportion of Australian Catholics actually participate in the sacrament, how often they do so, and what reasons they give for participating. Variation in participation according to age, sex, level of education and birthplace will also be examined, as will possible links between participation levels and degree of dissatisfaction with the Church’s handling of the clergy sexual abuse crisis. Is there a future for the sacrament in Australia, or is it destined to become a relic of a past age?

Are Australian Parishes Ready, Willing and Able to Welcome People who wish to Become Catholic?

**Sharon Brewer**

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Abstract

This paper presents research on the Rite of Christian Initiation of Adults (RCIA), the normal process by which adult enquirers become Catholics, in Australian Catholic parishes during the period 2017–19. The project was driven by a suspicion that support for the RCIA process was waning, a suspicion generated by accounts of people enquiring about becoming Catholic being told that the RCIA was not being offered in their local parish. The research included an electronic survey which was distributed to all parish priests in Australia. The survey collected quantitative data, such as the number of participants in the RCIA process, as well as seeking feedback on how the process was conducted. While the less than 6% response rate was disappointing, much was learnt from the information provided by the 64 who responded via the electronic survey as well as a further 33 participants (3%) who made direct contact with the researcher. The research raises more questions than it answers! However, it seems clear that the demand is high in many Australian parishes to receive encouragement and formation in order that the RCIA process is revitalised.

5.3.Z - Reassessing The Validity Of The Religious-Secular Dichotomy In Modern And Contemporary Japan // Réévaluation de la validité de la dichotomie entre religion et laïcité dans le Japon moderne et contemporain

**Conference Day 4: 15th July**

**8.00-9.30am**

**Session Conveners**

**Date Kiyonobu**

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Electoral Campaigns as Religious Practice: Soka Gakkai's Support for Komeito Party in Postwar Japan

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Abstract

This paper will examine how a religious organization Soka Gakkai, which immediately expanded in postwar Japan, is concerned with politics. After the war in Japan, religious organizations and political parties have created a variety of relationships. The 'politically-involving' way of Soka Gakkai and/or a political party Komeito have promoted electioneering by fielding candidates within the organization, is not a typical example of the relationship between religion and politics. On the other hand, their long-term involvement and the fact that Komeito became a member of the ruling government coalitions have given a significant impact in society. While most Japanese researchers have focused on Soka Gakkai's doctorial aspects in terms of the unity of church and state, their approaches have failed to explain the reason for Komeito's coalition to the predominant party Jiminto (Liberal Democratic Party), which is ideologically distant from it. However, as Levi McLaughlin mentioned, this flexibility of Komeito is being more discussed from a new perspective that identifies electoral campaigns as religious practice. In light of these research trends, this paper will further demonstrate how Soka Gakkai members' practice of electioneering is inseparable from their religiosity at a grassroots level. By examining the 1966 publication of the members' experiences, I will clarify their holistic worldviews that relate human acts to natural phenomena comprehensively, though unrelated to each other from a secular perspective, within the Soka Gakkai's doctrinal framework. The analysis will show how the members' engagement in electoral politics share characteristics in common with Nichirenism movements in pre-war Japan.

“Sankyo kaido” (the meeting of three religions) in 1912 and the relationship between the religious and the secular in modern Japan.

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Abstract

In this paper, I will reconsider the event called “*Sankyo kaido*” in 1912. The event literally means the “meeting of three religions,” where influential Christians, Buddhists, and Shintoists were called together by Tokonami Takejiro, Vice-Minister of Home Affairs of the time. The government expected religions to become a bulwark against socialist ideas that became influential among young intellectuals; Tokonami thought that religions could keep Japanese youth away from radical socialism by providing moral guidance to them. As the meeting showed the Japanese government’s intention to solicit religious organizations to contribute to the nation, it has been conventionally described as a symbolic step toward a (forced) cooperative relationship between the state and religions during war-time Japan. However, did such an expectation that religion could be a bulwark against socialism exist only in Japan? Before organizing this meeting, Tokonami visited England in 1909 and was impressed by Christians’ activities and public presence. He observed that Christianity somehow helped to keep society stable. At the meeting, he delivered a remark to the participants, citing a speech by an English politician, Loyd George. He stressed the social role of religion, explaining that religion could, for example, harmonize the feud between the capitalists and the laborers. Of course, the meeting had its own Japanese context. Still, it was also a contemporaneous event in such a society facing modernity and seeking to settle the relationship between the religious and the secular. Through examining this “*Sankyo kaido*,” I will reconsider the validity and invalidity of the religious-secular dichotomy in modern Japan.

National Body of Modern Japan between the Religious and the Secular: From a Viewpoint of the Study on French Secularism (laïcité)

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Abstract

The politico-religious system established in Meiji Japan placed the emperor at the center of the nation-state building. This system, called "kokutai," was retrospectively summarized as the "State Shinto" immediately after the defeat of the World War II, while the term was rarely used before 1945. While Japanese scholars still discuss using the term “State Shinto,” English literatures tend to approach this issue with the term "Shinto secular" (Josephson, 2012). And recent studies refer to Confucianism as an ideological resource in the construction of the imperial state. Anyway this all means that the dichotomy between secular and religious derived from Western Christianity cannot be applied as it is to Japan. In this paper, I will discuss how Japanese politico-religious system at the beginning of the 20th century was perceived in France. In the period of the Russo-Japanese War, France was preparing a new low of Separation of the Church and State, while being an ally of Russia and holding a discriminatory view on Japan. In this context, there existed arguments that viewed Japanese regime as a secular one and using it as a model for promoting the Separation in France. Focusing on this aspect, I will analyze representations of Japanese politico-religious system at that time.

From Memory to Mythology: Sociological Analysis on Presence of Ise Jingu in Contemporary Japan

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Abstract

The purpose of this paper is to clarify the sociopolitical presence of Ise Jingu in contemporary Japan from perspective of laicite studies. Stipulated in Articles 20 and 89 of the Constitution, the separation of church and state has been a major political issue after the World War II. Although Yasukuni shrine used to attract much attention as a symbolic place of the problem, Ise Jingu has drawn little interest neither in social nor academic manner. The main argument of this paper is that a transmutation of social reference could be observed through the current presence of Ise Jingu. After a brief review of pioneering research conducted by John Breen, this paper explores printed media conserved in Religious Information Research Center and online archives of leading newspapers in Japan. Picking up some representative examples, this study reveals that Ise Jingu has conserved its privileged status even after the enforcement of the Constitution and recently exudes its sociopolitical presence in both a national and local context. However, at the same moment, Yasukuni seems to lose its sociopolitical presence in recent years. In conclusion, this paper will suggest a hypothesis that this simultaneity reflects a displacement of social reference from memory to mythology: as fades away the memory of the WWII, on which the national imaginary of “postwar” depended, Japanese society finds its new social reference in the mythology of national foundation, seeking the “break away from the postwar regime”.

5.5.Z - Miscellaneous Session 1

**Conference Day 4: 15th July**

**8.00-9.30am**

**Chair: Gergely Rosta**

The Outcomes Of Diffused Religion

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Abstract

The world diffusion of a specific religion has diverse consequences, in terms of organization, belief, practice, values, political orientations. Therefore the Catholic church presents multiple scenarios, namely when it is dominant in a particular context. This situation creates new challenges for universal religious governance, and for relations with other religions.

***La Gauche Catholique En France Aujourd’hui: Le Rôle De La Fédération « Réseaux Du Parvis »***

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Abstract

La thématique de cette communication concerne la réalité sociale du catholicisme contemporain. Nous cherchons à présent à comprendre le catholicisme en France, et notamment la situation actuelle du catholicisme d’ouverture et de gauche, en ciblant notre étude sur la Fédération « Réseaux du Parvis », une expérience de rassemblement des groupes dispersés de la gauche chrétienne, car elle est considérée comme une importante organisation des catholiques d’ouverture et de gauche dans le contexte actuel de l’Église catholique en France. Il s’agit d’une organisation qui mène des actions notamment intra-ecclésiales, fondée sur une critique de gauche de l’institution catholique, et concentrée sur la hiérarchie de l’Église. Les points de départ de cette étude sont la notion d’ « exculturation » proposée par Danièle Hervieu-Léger, autrement dit la déliaison de l’affinité élective entre la culture commune des Français et la culture catholique ; la catégorie de « catholicisme d’ouverture » amenée par Philippe Portier pour désigner le pôle catholique plus attaché à la modernité; ainsi que la perspective de Denis Pelletier et ses développements au sujet des « chrétiens de gauche » en France. Ainsi, il est entendu que le processus de sécularisation et de laïcisation a entraîné une diminution du nombre de catholiques, accompagné d’une décatholicisation, c’est-à-dire la baisse des observances. En conséquence, dans le cas de la France, il y a un retrait politique et culturel du catholicisme, une sortie du catholicisme de la culture française. Les catholiques d’ouverture sont considérés comme les « mal-aimés du lien de foi ». Il s’agit de catholiques avec des positions dans la société civile favorables au débat sur le divorce, la contraception et l’avortement. Autrement dit, ils sont favorables à l’expansion de la liberté humaine, de la pensée de l’autonomie et de la pensée de la solidarité. Leurs positions à l’intérieur de l’Église sont critiques de la hiérarchie, contre le fonctionnement de l’institution considérée comme saturée de tridentisme. Les catholiques de gauche sont considérés dans cette recherche comme une partie des catholiques d’ouverture. Il s’agit d’un style catholique inspiré de la théologie de P. Teilhard de Chardin, de la philosophie d’Emmanuel Mounier, et en dialogue avec la théorie marxiste, plus présente dans les années 1960 qu’aujourd’hui. Cette formation religieuse a comme référence fondamentale les résolutions du Concile Vatican II. Nous tenterons de tirer un bilan permettant de saisir qui sont les catholiques de gauche en France aujourd’hui.

Catholic Church In The Time Of Epochal Changes Of Western Culture

**Igor Bahovec**

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Abstract

Recently, Western civilization has been undergoing a period of rapid change. Changes are apparent throughout culture, society, and religion. In this paper, we show that various authors from different fields of science understood epochal changes in the same direction: all of them point out the birth of new type of culture and a new social form of religion. We have included contemporary authors and those from the previous decades. The finding of Thomas Luckmann on the appearance of new forms of social religion is an integral part of this picture of major change. With respect to religious responses to major cultural change, we have focussed on the Catholic Church. We are interested in two aspects. Many Christians seek inspiration for the creative response to the crisis in the Christian culture of the first centuries. On the other hand, Pope Francis opens the Church to changes that seem epochal. Are these two aspects related or even complementary? Are they an expression of the same epochal change within the Christian religion - in other words, is it an expression of the new social forms of the Christian religion.

**Parallel Session 14 / Sessions parallèles 14**

**Conference Day 4: 15th July**

**9.45-11.15am (London/Dublin time)**

5.1.A - The Refiguration Of Religion 1 // Refiguration De La Religion 1

**Conference Day 4: 15th July**

**9.45-11.15am**

**Session Conveners:**

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Refiguration Of Religion – Concepts For The Religious Transformation Of The Social Change In Contemporary Societies

**Hubert Knoblauch**

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Abstract

Refiguration of religion – concepts for the religious transformation of the social change in contemporary societies For a long time a unilinear conception prevailed in both academic and public discussion, which, somewhat simplified, asserted two contradictory lines. One line started from the assumption of a continuing secularisation resulting from the structure of modern societies and the cultures that shape them. This theory was usually linked to various conceptions of modern culture and modernisation, for example as rationalisation or as functional differentiation. On the other hand, a return to religion, a resacralisation and an associated desecularisation was claimed. According to this, religion does not stand in contradiction to contemporary society, but returns or takes on a new meaning. Here, too, a line is drawn between the continuation of the religious and the replacement of the secular. It is the goal of this paper to help to understand that this opposition is not logical but empirical It argues for the co-presence of both figurations and, more importantly, the resulting refigurations they help to explain. In the paper, which will also serve as an introduction to the session, I want to outline this concept in general sociological terms as it has been used so far in the study of spatial tranformations and apply it to the field of religion. Therefore, I will first offer some reflections on how we can apply reconfiguration to religion.

Dissolution Without Disenchantment: The Sannyas Movement And The Refiguration Of Religion

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Abstract

In the 1970s and 80s, the Indian guru Bhagwan Shree Rajneesh (later called Osho) attracted a global following of spiritual seekers to his ashram in Pune and his utopian commune in the Oregon desert. At the same time, his red-clad “neo-sannyasins” established a network of communes, meditation centers and businesses around the world, frowned upon by anti-cult organizations and mainstream society alike. What has become of the movement in the changeful 30 years after Osho’s death in 1990? In this paper, I will explore contemporary social forms – meditation classes, retreats, festivals, neo-communities – that have developed out of the Sannyas movement. The fragmentation and diversification of the post-Osho landscape does not only reflect varying stances toward institutionalization but also the broader social changes that the concept of refiguration points toward. As the modern distinction between religion and secularized society becomes blurry, the tensions between mainstream society and formerly defamed groups like the Osho movement ¬¬dissolve. Meditation, therapeutic body work and mindfulness, which the movement popularized, have become part of mainstream culture but without necessarily losing their charisma. I will explore how actors in the field negotiate their position between the Sannyas movement’s dissolution into popular culture and the re-marking of Osho’s specific religious heritage. Particular attention will be paid to mediatization as a driving force of refiguration: How do today’s sannyasins digitalize and disseminate their communicative forms while at the same time safeguarding the primacy of physical proximity and bodily experience?

Spiritual Care At Home How Parish Ministry Is Rebuilt In A Public-private Partnership

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Abstract

In The Liquidation of the Church (2018) I argued that, instead of institutional religion coming to an end in Western societies, its assets and properties are redistributed. From a broader perspective this process may be aptly called re-institutionalization (Beyer) or refiguration (Knoblauch). This paper presents a case study that relates this thesis to shifts in the relation between state, market, and civil society. Even when it comes to help in times of spiritual distress, it is not the case that the psychologist has driven out the priest. However, a pattern is emerging in the Netherlands in which state-sponsored collective arrangements of the care of souls lead to a change in perspective, i.e., from a religious worldview to a worldview guided by the notion of ’positive health’. Against the background of reducing admission to homes for the elderly on one hand and backed by continuing financial support for chaplains on the other, chaplaincy is exported to settings outside institutions. What started as chaplaincy for the sick and elderly, is developing into subsidized care for problems of meaning. Since 2019, this can also be provided at home by freelancers, connected to so-called Centers for Life Questions. Interestingly, the government expects this spiritual care to make an effective contribution to empowerment and resilience. Thus, both in comparison with many other contemporary societies, and in historical perspective, dealing with spiritual distress in the Netherlands has come to stand at a relatively large distance from civil society, including lived religion and irreligion. Spiritual care, barely emancipated from religious pastoral care and humanistic council work, is being put into the perspective of improving individual functioning.

Deep Institutional Innovation In Religion And Spirituality In The Context Of Climate Change

**Ian Hughes**

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Abstract

The present historical moment is one of cascading crises and deep transition (Kanger & Schot, 2019). A diverse range of global challenges including climate change, environmental degradation and biodiversity loss are forcing the refiguration of many social institutions upon which society depends for stability and direction. In fact, the simultaneous refiguration of multiple social institutions, including religion, but also politics, economics, technology, and gender is the hallmark of the present time. We propose to think of contemporary social forms of religion in terms of an historical cycle of long-term processes whereby religions undergo schisms, reformations, refigurations and paradigm shifts, such as the civilizational watersheds associated with the Axial Age, the monotheisms of Moses, Jesus, and Muhammad, the Renaissance, Reformation, Enlightenment, and Modernity’s secular ‘religions’ of scientism and materialism. The paper will explore the refiguration of religion in the context of climate change, and the contemporary proliferation of religious schisms and effervescent spiritualisms that may indicate we are on the cusp of such an epochal paradigm shift. It will draw upon a model for deep institutional innovation for sustainability and human development (DIIS) which the authors have developed. This DIIS model has four elements 1) that addressing global challenges, including climate change, requires deep institutional change across multiple social institutions 2) that such institutional changes are occurring within the context of multiple global crises 3) that such transformations must be constrained within ethical boundaries that protect the public good and 4) that transformation in one institutional arena (e.g. religion) is occurring in deeply coupled interactions with other institutions (e.g. politics, economy, technology, gender, class). Following Eisler and Fry (2019) the paper will argue that the refiguration of religion and spirituality needs to be based on a shift in underpinning values from dominance values towards partnership values. We will then explore whether the refiguration of religion, resulting from the tensional overlap of multiple and divergent contemporary social trends, can be wilfully directed for the public good. Eisler, R., & Fry, D. P. (2019). Nurturing our humanity: How domination and partnership shape our brains, lives, & future. Oxford University Press. Kanger, L., & Schot, J. (2019). Deep transitions: Theorizing the long-term patterns of socio-technical change. Environmental Innovation & Societal Transitions, 32, 7-21.

5.2.A - Religious Change In Communist And Post‐communist Contexts And Beyond (joint ISSR‐ISORECEA Session) 1// Changement Religieux Dans Les Contextes Communistes, Post-communistes Et Au-delà (session Conjointe ISSR-ISORECEA) 1

**Conference Day 4: 15th July**

**9.45-11.15am**

**Chair:**

**Gergely Rosta**

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Is Secularization A Pervasive Trend In Europe? The Effects Of The Recent Political Blocs And The Historic Denominational Divides In Europe 2002 – 2016

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**Alexander W. Schmidt-Catran**

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Abstract

In all countries of the European Social Survey between 2002 and 2016 taken together, church attendance and self-attributed religiosity decline linearly. But in multilevel models for persons, countries and within country time, these tendencies of secularization disappeared and were not consistently explained by the macro variables offered by secularization theory. The following analysis of the same data with the same analytical technique differentiates within Europe be-tween two recent political blocs and three historic denominational divides, that is, altogether in six country groups. Hypotheses about possible deviations from the linear secularization tendency – catch-up, lag, linear revival, accelerating revival, and decelerating revival – are justified and two questions are examined. First, is secularization pervasive across country groups? As for blocs, secularization proceeds mostly linearly in both. As for denominational traditions within blocs, church attendance declines linearly in all but in Eastern Orthodox countries, where an in-crease has probably been triggered off by a coalition of national churches and political elites; self-attributed religiosity declines linearly in all six. Second, how pervasive does secularization remain as a macro-level trend when cohort membership, denomination and further individual level quali-ties are controlled for? Most of the variance is on the person level. Linear time trends disappear in each of the six country groups; for, negative cohort succession explains secularization where it holds, and works as a suppressor variable where a revival is observed.

Wounded Collective Identity And Religion In Central And Eastern Europe

**András Máté-Tóth**

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**Bernadett Balassa**

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Abstract

International and comparative surveys demonstrate a clear difference between religiosity in Western Europe and Central and Eastern Europe. Parallelly many research results in Central and Eastern Europe highlight the high presence of nationalist, fundamentalist, and xenophobic tendencies. Our paper argues that the main characteristic of the region Central and Eastern Europe is the wounded collective identity (WCI). We use it as a common root and a standard interpretative variable to understand both the region’s unique features and social attitudes: 1) We refer to the scholarly literature about the regional characteristic of religiosity and social perspectives. 2) We demonstrate the validity of the variable WCI. 3) We show and explain the power of WCI in the interpretation of the mentioned regional characteristics. Besides theoretical works and secondary analysis of research results, we use our own data sets collected in 2020.

The Orthodox Church In The Socio-political Transformations Of The Socialist Countries - Triptyh Bulgaria, Yugoslavia, Romania

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Abstract

After the Second World War, Romania and Bulgaria remained in the so-called Eastern bloc, while Yugoslavia left the Soviet track. With Stalin's death, the Bulgarian Orthodox Church (BOC) entered the third and final phase of relations with the state during communism. The church, subordinate to the state government, and the state have developed a balance in their relations. One of the main questions was how the BOC should perform its propaganda functions for the state. The Directorate for Religious Affairs has defined these functions: full support for the state - for priests to be members of the Communist Party, for the Church to support the nationalization of industry, to preach in churches, ie to recognize that the state is above the church; to oppose anti-communist propaganda. And finally, to place portraits of state officials in the Church. Also, a significant period was the socialist intensive interpretation of history in the late 1970s and early 1980s. The Bulgarian-Muslim population suffered a campaign - assimilation that focused on changing the name from Turkish to Bulgarian. Todor Zhivkov, the president of the Communist Party, opted for a policy of forced renaming. The authorities thus tried to erase every trace of Ottoman rule in Bulgaria. During this period, the Orthodox Church promoted its role as the custodian of Bulgaria's national and cultural heritage. The Romanian Orthodox Church (ROC) underwent unexpected social transformations with a sudden change in 1989, when the communist government led by Nicolae Ceausecu was overthrown. The church did not "immediately" recognize or react in accordance with the new currents. The Serbian Orthodox Church (SOC), after Tito's death in 1980, led by a rising hieromonk, launched a media campaign to regain its voice and presence in society. During the period of the Ceausescu regime, the Romanian Church used the nationalist experience of the Romanian nation, which maintained the pulse of the mood of the Romanian people. This mood was used for church-political purposes in the case of the geopolitical status of the RPC in Bessarabia. The Securitatea used the clergy with its methods to control the obedience of the citizens. The Bulgarian Orthodox Church followed the party line, advocating the goal of Bulgarian nationalism. The paper uses a comparative method to show the BOC, ROC and SOC transitions, from the status of a church in communist society, to the center of political change, and after in the period of the post-communism, the strengthening of nationalist ideology and of the political leadership.

5.3.A – Current Concerns in Parish and Congregational Research 4//

Préoccupations Actuelles dans la Recherche sur les Paroisses et les Congrégations 4

**Conference Day 4: 15th July**

**9.45-11.15am**

**Session Conveners**

**Robert Dixon**

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Changes in Religious Practices and Congregational Life - A South African Perspective

Kobus Schoeman

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Abstract

Religious experiences and practices are changing and redefined in the everyday lives of people. The South African population is characterized by diversity in terms of inequalities, cultures, and religious affiliation. The impact of these diverse factors may lead to a transformation in the lived religion of the membership of congregations. Attender and congregational data (2014 and 2018 NCLS-SA and congregational surveys) will be used to map changes in congregants' religious behaviour over time. The focus will be on the personal religious practices and inward core qualities of the congregational membership. What changes could be expected from congregations to adapt to a new and changing environment and context? The reflection may identify certain markers for the transformation of congregational ministry in pandemic context.

The Impact of the Pandemic on Funeral Rituals and Services in Ireland

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Abstract

This paper focuses on the immediate effect of the pandemic on funeral rituals and services, the consequences for support of bereaved persons, and long-term impact on funeral culture and practices in Ireland. It examines how local communities have adapted funeral practices due to government restrictions on funeral attendance. Rituals such as ‘waking’ the deceased, removals, sympathising, funeral processions, funeral services, grave-digging and burials have traditionally held a place of profound importance in Irish society. The government expressed concern over the significant numbers of people continuing to congregate in homes of bereaved persons and in funeral homes, or at churches and graveyards before or after funeral services. The National Public Health Emergency Team (NPHET) reported increased outbreaks associated with funerals. Using congregation-level data, the paper outlines how people in local faith communities have endeavoured to accompany deceased and bereaved persons during the pandemic. This paper will consider how resilient funeral culture will be and what care for the bereaved within local faith communities will look like in the future.

Community Wellbeing during a Time of Pandemic: Insights from Personal Intercessory Prayer Requests Gathered by an English Cathedral

**Tania ap Sion**

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Abstract

The pandemic has created both challenges and opportunities for churches and cathedrals as they explore ways of engaging with their congregations and wider communities in response to frequently changing restrictions, which affect ministries often closely related to church buildings. In England, during the pandemic, Government regulations have taken into account the importance of opening churches and cathedrals for private prayer, which is identified as being distinct from other kinds of ‘service’ provision. This study examines how an English cathedral, with a pre-existing practice of offering visitors the opportunity to leave personal intercessory prayer requests, continued to provide for those wishing to access this very particular kind of ministry. Focussing on prayer request content and mode of provision, the main research questions include: Are the prayers requests left during the pandemic different to those left prior to the pandemic, and if so, in what ways? What kinds of community relationships are being revealed through the prayer requests? In what ways may prayer requests support community wellbeing during an extreme global event, such as a pandemic? The results and discussion are informed by and build on the insights gained from the many prayer request studies that have been conducted in England and Wales over the past two decades.

Churches and Faith: Attitude Towards Church Buildings during the 2020 Covid-19 Lockdown among Churchgoers in England

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**Leslie J. Francis**

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Abstract

Attitude toward church buildings was assessed among a sample of 6,476 churchgoers in England during the first Covid-19 pandemic lockdown in 2020. The six item Scale of Attitude toward Church Buildings (SACB) assessed a range of aspects of attitude that included the importance of buildings for Christian faith generally, buildings as witness to the faith, buildings as a motivation for faith, buildings as part of Christian identity, and buildings as central to the expression of Christian faith. The scale showed good internal reliability (Cronbach’s alpha = .77). Anglo-Catholics and Roman Catholics showed similar positive attitude towards buildings, Anglican Evangelicals showed a less positive attitude on average that was similar to those from Free-Churches, while Broad-Church Anglican attitude lay between these two extremes. Among Anglo-Catholics and Roman Catholics, younger people had a more positive attitude than older people, but this was not evident in other traditions, where the trend was if anything reversed. On average, men had more a positive attitude than women, and lay people a more positive attitude than clergy, though both trends were small in magnitude. These findings suggest that the significance of buildings varies among traditions in ways that may still reflect historical issues of the Reformation, but more detailed and nuanced work would be needed to explain some of the trends evident in this study.

5.5.A - Sociology Of Religion In Conflict 3// Sociologie De La Religion En Conflits 3

**Conference Day 4: 15th July**

**9.45-11.15am**

**Session Conveners**

**Véronique Altglas**

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**Discussant**:

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Religious Pluralism And Urban Space In Conflict. The Case Of Gentrified Neighborhoods.

Víctor Albert Blanco

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Abstract

This presentation aims to examine the place and form of religious minorities in European gentrified neighborhoods. Gentrification has been defined by urban sociologists as a process of appropriation of neighborhoods by middle and upper classes, provoking the displacement of poorer inhabitants. This socio-demographic change also implies a reconfiguration of urban landscapes due to the opening of new shops, services, and activities according to the tastes of the new neighborhood inhabitants. Gentrification, therefore, can be understood as a dispute on the access to housing and the uses of public places, producing a new spatial regime that determines what and who is acceptable in urban space. The literature on gentrification has underlined the power dynamics surrounding this process and identifies the importance of class and race conflict relations in urban appropriation and resistance. However, the role of religion in this process of disputing the public space remains almost untouched. Based on empirical qualitative research conducted in two gentrified neighborhoods in Paris and Barcelona, I claim the ambivalent and contradictory use of religious expressions in these conflictual urban contexts and processes. Drawing on the spatial turn in the study of religion, I examine the construction of these ambivalent discourses by different local actors and their implications for expressions of religious minorities in conflictual urban spaces. On the one hand, I show that the public presence of some religious minorities is rejected by dominant social groups who consider it as a source of urban degradation and as an incompatible element with the supposed secular uses of public space. On the other hand, I illustrate how religious pluralism is strategically used by these same actors labeling the neighborhood as a “multicultural” and “cosmopolitan” site.

Qui Est Prophète ? Conflits Et Enjeux D’autorité Au Sein Des Petits Groupes Charismatiques De Moorea (Polynésie Française)

**Yannick Fer**

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Abstract

En lien avec l’essor d’une économie mondiale des « ministères » charismatiques centrée sur des figures d’apôtre ou de prophète revendiquant une autorité de type personnel, des petits groupes se sont formés sur l’île de Moorea, en Polynésie française, à partir des années 2000. À l’écart des églises, ces groupes se réunissent sur des terrasses de maison. Ils accueillent périodiquement les tournées de prophètes charismatiques, venus de France ou d’ailleurs, pour des soirées ou des séminaires « prophétiques ». Imprégnés des discours d’inspiration théocratique diffusés par les réseaux charismatiques du « combat spirituel » ou de la « Nouvelle réforme apostolique », ces groupes sont pourtant régis par des modes d’autorité informels et peu structurants. L’autorité y est fragile, souvent questionnée ou remise en cause, les scissions sont fréquentes. À partir d’une ethnographie de ces petits groupes, je m’intéresserai plus particulièrement à deux moments de tension, de conflit autour d’enjeux d’autorité survenus entre 2013 et 2016. Dans le premier cas, l’incertitude concernant le mode légitime de désignation d’un « leader », conjugué à des enjeux d’orthodoxie, aboutit à la scission du groupe. Dans le second cas, la visite puis l’installation d’un prophète venu de France suscite une série de dysfonctionnements et d’interrogations, jusqu’à la désintégration du groupe. Ces moments de crise éclairent à la fois la manière dont l’autorité fait débat au sein de ces petits groupes ; et les conditions dans lesquelles les revendications d’autorité qu’expriment les prophètes de l’économie mondiale des « ministères » charismatiques peuvent être reçues, interprétées localement. Incidemment, on se demandera aussi en quoi la présence du sociologue est susceptible d’interférer dans ces conflits locaux.

**Parallel Sessions 15 / Sessions parallèles 15**

**Conference Day 4: 15th July**

**11.30am-1.00pm (London/Dublin time)**

5.1.B - The Refiguration of Religion // Refiguration De La Religion 2

**Conference Day 4: 15th July**

**11.30am-1.00pm**

**Session Conveners**

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**Silke Steets**

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Waco Reborn: Refiguring Evangelical Religiosity In Texas

**Steets, Silke**

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Abstract

Waco is located in the heart of Texas on Interstate Highway 35, about halfway between Dallas and Austin. In the imaginary geography of the United States, Waco has long been associated with the 1993 FBI’s siege and storming of a compound that belonged to the Branch Davidian sect, in which over eighty people died. For several years, however, the city has been undergoing a symbolic and spatial “rebirth”. This transformation was triggered by the TV series Fixer Upper, a very successful house renovation show set in Waco, which sparked a tourism boom that radically changed the spatial fabric and image of the city. The paper aims to examine the complexity of this urban transformation as a refiguration of religion, economics, and space. I will show that the economic network of local artisan businesses, home furnishing stores, AirBnBs, restaurants and sightseeing tours that emerged with the Fixer Upper hype centers around a dynamic and young evangelical church in Waco. As a result, the city’s transformation is told (and sold as pop culture) in the format of a religious conversion story – which, as such, also represents the growing self-confidence of evangelical Christianity in the United States. Empirically based on two field trips to Waco and a detailed document analysis, the paper will show how multiple figurations overlap in a tense way and how something new emerges from this: In terms of religion, conservative religiosity overlaps with late-modern pop culture. Spatially, it is the evangelical fixer-upper urbanity with its small-scale stores and food trucks that celebrates the authentic small town as much as the “cool” places of urban metropolises. Here, Waco becomes avant-garde – and common notions of center and periphery are irritated.

Religionization and Alevism in Turkey : An exploratory study on Al-Levi (Alevi) Spiritual Leaders

**Nuran EROL IŞIK**

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Abstract

Since the 1980’s, with the rise of identity politics worldwide, Alevi people in Turkey have become an important and much-discussed focus, due to their position in a contested space of epistemological approaches. Complicated historical, political, and cultural markers have led to very different interpretations of Alevi identity, including: Heterodox/mystical Islamic Alevism, a new Shia-inclined Alevism, and a version of Liberation Theology. The Alevi culture and its well-established historical traditional structure requires a detailed and a critical understanding of the ways in which ambivalences of ordinary religious belonging are transformed through formal structures such as the European Courts of Human Rights (ECtHR), as well as political agencies at meso level. These political and legal processes are positioned in relation to supra-national agencies, as well as various forms of newly emerging institutions. The ways in which Alevism is mediated through different agencies can be considered as part of the process of “refiguration”, which derives from the tension between secular and sacralized worlds in different spheres. This paper, thus, contextualizes the characterization of two opposing process in relation to Alevism in the process of ‘religio-secularization,’ as proposed by Dressler (2019) through exploring the reception of macro/meso transformations by the spiritual leaders. Such an approach has the potential to significantly increase understanding of a world created by the intertwining of state-led institutionalization projects and their reception by Alevi people. Efforts to define modern Alevism in such a context require a focus on different understandings of the legal processes, mediated and negotiated by a diverse group of mystical/spiritual leaders (dedes). Thus, this paper attempts to interrogate the ways in which dedes, who represent a wide range of opinion within the Alevi community, position themselves with regards to such a process, known as the ‘religionization of Alevism.’ Institutional arrangements have been implemented at different levels for various initiatives, including education programs for dedes; the formation of dede councils; the negotiations and establishing Alevi schools. These practices are part of a socio-political process, in which religious freedoms are debated in relation to social transformations. The paper, therefore, draws implications from findings obtained from in depth interviews with 8 dedes in Turkey. In addition, the data presented in this paper are assumed to have symbolic power to explicate the constrain

Repacking Traditional Religions, An Aspect Of The South Korean Cultural Industry

**Hairan Woo**

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Abstract

The South Korean constitution declares the separation of religion and politics/state. Despite this, the principle does not work in practice. One example is the so-called "sacralization"(聖域化) projects, which aim to (re)construct places or areas with religious or historical significance. Since S. Korean (local and central) government supports much of the funding for "sacralization" projects in the name of heritage resource development, Korean religious groups are competing with each other to secure government grants for the project. But the fact is that the government agency favors Buddhist Orders as project partners based on the rich cultural heritage. It results in the strong protest of Korean Protestant churches against the government's cultural policy on religion. Furthermore, it stimulates open critics of the subsidy for religion disguised as cultural policy programs and discussion on resource allocation efficiency. This paper explores how the interests of the Korean government and organized religions meet as regards cultural industry.

5.2.B - Religious Change In Communist And Post‐communist Contexts And Beyond (joint ISSR‐ISORECEA Session) 2 // Changement Religieux Dans Les Contextes Communistes, Post-communistes Et Au-delà (session Conjointe ISSR-ISORECEA) 2

**Conference Day 4: 15th July**

**11.30am-1.00pm**

**Session Conveners**

**Gergely Rosta**

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**Dorota Hall**

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**Chair: Dorota Hall**

The Orthodox Ethic After The Fall Of Communism: A Story Of Continuity And Change

**Maria Hämmerli**

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Abstract

After the fall of communism in 1990, Easter European countries have experienced tectonic shifts in their political, economic and social organization. This paper will focus on the case of Orthodox countries (Romania and Russia) and will address the relationship between systemic rupture and the religious ethic in these lands. The paper is based on an ongoing research seeking to define the Orthodox ethic, a particular - though not homogeneous - Orthodox Christian worldview, by combining a Weberian approach to religious ethics, a Maussian gift-centred understanding of society and Orthodox theology. The paper will briefly present the main elements of the Orthodox ethic and its particular situation during communism, in order to show how the new unprecedented post-communist context, allowing for openness to the world and freedom (of religion, of expression, of economic and political agency, etc.), has generated mechanisms of resistance on the one hand, and of recomposition/adaptation, on the other hand, with regard to this religious ethic. In other words, the present paper will present the continuities (with communism and pre-communism) and changes the Orthodox ethic underwent in the new conditions, i.e. transition from communism to capitalism and democracy, from state-planned economy to market economy and finally from nationalist nation-state to increasingly global networks of people, ideas, consumer styles, etc. The paper will illustrate these arguments with examples from both the religious institution and the more individual lived religion level.

Shifting From One Monopoly To Another? Members Of Minority Religions Reflecting About The Field Of Religion In Communist And Post-communist Lithuania

Milda Ališauskienė

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Abstract

Based on the narratives of members of minority religions in Lithuania (n=15) this paper will discuss the relations between minority religions, society and state during communist and post-communist period. The main argument of this paper is that communist regime attempts to create homogenous society and state marginalising and labelling minority religions has been taken over by the post-communist society and state of Lithuania applying the similar pattern in relations with minority religions. Narratives of members of minority religions (Jehovah Witnesses, Evangelical Baptists, Evangelical Pentecostals and Seventh Day Adventists) from Lithuania show the features and patterns of religious life during communist period on the individual, organizational and societal levels as well as their transmission into the post-communist period.

Citizen Diplomacy And Spiritual Privilege: Esalen, Russia, And A New Age Geopolitics

**Dusty Hoesly**

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Abstract

In the early 1970s, Americans involved with the Esalen Institute visited the U.S.S.R. to explore esoteric practices including clairvoyance, telepathy, precognition, and parapsychology. Since then, there have been several dozen Esalen-led mutual exchanges and conferences scheduled with the support of the U.S., Soviet, and Russian Federation governments. The focus of these contacts has shifted over the years from esoteric practices to humanistic psychology, sports, literature, and citizen diplomacy. Organizers of Esalen’s current Russian-American programs, under the rubric of Track II Diplomacy, view their projects as essential to international relations and see their efforts as a way to use their personal spiritual powers to further world peace. Based on archival research and interviews, we argue that Esalen’s citizen diplomats leverage American material and spiritual privilege to rebrand the Institute as the center of a New Age geopolitics built on international peace-building and religious perennialism.

5.3.B - Mapping The Limits Of (Ir)religious Tolerance 2

**Conference Day 4: 15th July**

**11.30am-1.00pm**

**Session Convener**

**Nadia Beider**

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Irreligious Rights: The Case Of Atheists In Kenya (AIK) And The Question Of Freedom From Religion

**Yonatan N. Gez**

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Abstract

As affirmed by the 2010 constitution, the Republic of Kenya is a secular country that promises both freedom of faith and freedom from faith. In practice, however, religion in Kenya is highly normative. The 2010s have seen the rise of a group seeking to challenge this status quo: Atheists In Kenya (AIK). The group met with fierce resistance, and its attempt to register as a legal society ended before the country’s High Court. Moreover, while the movement’s emergence was supposedly inspired by a growing presence of secularism in Kenya, the group struggled to win public favor. These legal and social hurdles demonstrate the deep entrenchment of religion within Kenyans’ national self-conception. In my presentation, I will explore this case study in the context of contestations over religion and state and the strong normative grip of religion in Kenya—and Pentecostal/ized Christianity in particular. At the same time, I will position the case of AIK within the context of Kenyan civil society and social movements more broadly, thereby shedding light on core questions pertaining to the vibrancy and resilience of Kenyan democracy.

The Jewish Question And A Masonic Answer: Secrecy As Solution To The Problems Of Liberal Separation

**Graham Hill**

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Abstract

Liberalism’s basic pluralism-managing premise entails separating engagements of the conscience from affairs of citizenship, such that the former can be freely and privately pursued while the latter can be commonly undertaken independent of all kinds of differences in conscientious belief, commitment and practice. The separation of private conscience from public citizenship, as a pragmatic strategy for managing ethical pluralism, comes with accompanying risks of cloistering the conscience and hollowing out citizenship, an oft-levelled communitarian critique of liberalism perhaps most famously and classically formulated in Marx’s “On the Jewish Question.” In this paper, I draw on Lessing’s (1778-80) Ernst and Falk: Dialogues for Freemasons in addition to contemporary fieldwork and interviews to argue that the secrecy that animates Freemasonry is best understood a response to these inherent problems of liberal separation. The secrecy of the Masonic engagement shields the private conscience from public exposure, but it also leaves unspecified, unknowable and therefore eminently imaginable, who, how, when, how much the effects of the in-lodge conscience work radiates out into engagements and undertakings of a more public sort. Furthermore, secrecy animates a sense of mystery and unknowability in the Masonic engagement that minimizes particular differences in belief and conviction. While Masonic secrecy has always been a response to problems of liberal separation, the nature, stakes and consequences of separation in contemporary Europe are of course very different from those of Lessing or Marx’s time; and the paper concludes with some reflections on the contemporary vocation of Masonic secrecy in the context of growing popular mistrust of the institutions of religion and liberal democracy.

Disaffiliation And Attitudes Towards Minority Groups

**Nadia Beider**

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Abstract

Nonreligion is associated with greater liberalism and tolerance towards minority groups. However, as nones increase in size, in group variations becomes more apparent. This paper examines the impact of disaffiliation on tolerance by comparing the attitudes of disaffiliates with those of both lifelong nones and lifelong Christians. Analysis of data from the Pew survey of Western European countries demonstrates that disaffiliates are the most tolerant group, despite the fact that on measures of traditional religiosity there is evidence of a residual of their prior religiosity, as they stand between lifelong Christians and lifelong nones. High levels of tolerance among disaffiliates may be due to increased sympathy to minority groups as a result of difficulties associated with their experience of disaffiliation. Alternatively, it may be that their liberalism is what drove them from religion in the first place, suggesting a realignment of affiliation that has more to do with social attitudes than religion.

The Limits Of Multicultural Recognition

**Thomas Sealy**

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Abstract

Multiculturalism has emerged in Western Europe as a normative and policy response to a contemporary context characterized by religious diversity. Multicultural theorising with regard to religious diversity has perhaps been most fully developed in Britain, as found in the work of thinkers such as Bhikhu Parekh and Tariq Modood. This body of work has been concerned particularly with religious minorities and critiques secular liberalism’s notion of tolerance in arguing for the recognition of ethno-religious identities, the active support of a public role for religion, and for state-religion connections. In these ways, multiculturalism is very much a ‘religion-friendly’ position, especially in contrast to the forms of liberalism it critiques. Nevertheless, looking more closely and carefully at multiculturalism’s core concepts we see that multiculturalism continues to reproduce limiting effects for understanding religious identities and for religion in the public sphere. This paper seeks to elucidate how and why this is the case in reference to multiculturalism’s notions of ethno-religious and recognition. There are three aspects to how the paper addresses this concern: it interrogates these concepts and the assumptions that lie behind them; it brings them into critical discussion with insights derived from political theology, putting the notion of hospitality alongside that of recognition; and it also discusses findings from recent reports on religion in public life and research findings that have focussed on questions religious identity and belonging. Multiculturalism’s ‘social imaginary’, it turns out, is surprisingly limited and lacking in resources in ways that bear upon how we think about how it functions as a response to a context characterised by religious diversity. The paper therefore concludes by suggesting considerations and silences where multiculturalism would need to develop in order address the short-comings identified.

5.4.B - Global And Local Transformations Of Christian Monasticism: Diffusion, Redfinition, Transformations // Transformations Globales Et Locales Du Monachisme Chrétien: Diffusion, Redéfinition, Transformations.

**Conference Day 4: 15th July**

**11.30am-1.00pm**

**Session Conveners**

**Marcin Jewdokimow**

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**Isabelle Jonveaux**

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D'un Monachisme Européen En Afrique à Un Monachisme Africain. Transformations Et

**Isabelle Jonveaux**

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Abstract

La majorité des monastères catholiques en Afrique ont été fondés au XXe siècle par des communautés venues d’Europe qui ont apporté avec elles leur propre tradition monastique nationale, héritée de l’histoire politique, religieuse et sociale de leur pays et leur mode de vie. Les Européens ont essayé pendant les années de fondation d’adapter la vie monastique à la culture africaine locale, selon leur propre vision de cette culture. Actuellement, ces communautés se trouvent à un tournant de leur histoire avec l’africanisation presque totale de leurs membres du fait du départ ou du décès des derniers membres européens. Il s’observe alors des tendances à abandonner les adaptions faites par les Européens pour adopter des formes considérées par les acteurs comme traditionnellement monastiques. Ainsi les trappistines de l’Etoile au Bénin sont revenues récemment à l’habit traditionnel avec scapulaire noir. Parallèlement, des transferts culturels s’observent à l’intérieur de l’Afrique, notamment avec la diffusion de modèles liturgiques et d’un instrument qui leur sont associé, la kora, venus de Keur Moussa au Sénégal. Quelles sont donc ces transformations ? Comment s’opèrent les transferts culturels entre l’Europe et l’Afrique et à l’intérieur même de l’Afrique ? En quoi ces transformations influencent-elles le monachisme européen ? Cette intervention se base sur des enquêtes de terrain au Togo, Sénégal, Kenya et Bénin et dans différents pays européens dans des monastères de règle bénédictine.

Les Bénédictins De Keur Moussa Et Les Musulmans Sénégalais

**Benoit Petit**

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Abstract

Le Sénégal est une société « laïque » par sa constitution, mais à majorité musulmane : la société laisse une liberté d’action et d’expression aux divers courants chrétiens minoritaires. Les moines bénédictins du monastère de Keur Moussa reflètent la diversité des représentations et des pratiques qui traverse les communautés chrétiennes, tout comme celle qui partage les diverses confréries religieuses musulmanes. L’approche part d’entretiens et de mises en perspective : le concept de proportionnalité (M. Younes) et la thèse de Jean-Claude Angoula (L’interconnexion du dialogue intra-ecclésial au dialogue interreligieux, mise en perspective de la proportionnalité à partir de l’expérience sénégalaise )ICL. Une typologie des positions évaluant les relations entre les responsables des diocèses et les khalifes généraux montre la diversité des positions et l’écart entre les pratiques des croyants de base. Seront privilégiés les échanges spirituels et intellectuels, la non/participation à des fêtes religieuses, (Gamou, pèlerinage au « Magal de Touba », Popenguine...), ou les positions à propos des couples mixtes ou des pratiques sanitaires comme envers les enfants mendiants. L’étude sociologique permet de sortir de schémas simplistes sur les relations entre les divers courants et appartenances religieuses : rapports tendus, face à face conflictuels, ignorance ou échanges sans raideur ni volonté de prosélytisme. Enquête en cours L’analyse part des échanges institutionnels ou individuels, spirituels, intellectuels ou pragmatiques et les divers contacts – (où, quand et comment) ; le monastère n’est pas un lieu clos. Les moines sortent du monastère pour plusieurs raisons et des hôtes viennent au monastère. Diversité des échanges par téléphone ou par mails, les personnes qui viennent pour la prière ou pour une retraite (hébergement) ou pour acheter des fruits lyophilisés ou des disques, livres ou des confitures. Une comparaison internationale.

A Renewed Monastery Vineyard In Sandomierz As A Monastic Anti-Utopia

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Abstract

Some sociological reflections on monasticism concern about a specific form of utopia (Séguy 1971) or even total institutions (Goffman 1961) with their practical applications (Hillery 1969; Sayers 1990; Jezierski 2010) and theoretical improvements in a form of greedy institutions (Coser 1974) or reformative institutions (Scott 2011). Others refer to dualism as “dual ethic” principle (Weber, Troeltsch): the simple one for the ordinary believers, and the sophisticated one for the perfect elite or as confrontation between religion/modernity, sacred/secular, internal/external, conversion/ascription (Hervieu-Léger 2014). Notwithstanding this, the paper reflects on the nexus between the variety of dimensions in monastery life and their non-dualistic understanding that opposes utopia or institutional totalism. In this respect monasticism can serve as a laboratory for the clash between religion and post-modernity. The study case is a renewed vineyard of St James’ Monastery in Sandomierz (Poland), founded in 1226, run by the Dominican order. The entire convent, with a church, campanile tower, vineyard and winery is mainly a sacred place but partially is also a local landmark, touristic site, home for a small religious community, place of religious cult and as symbolic and aesthetic space and backgrounds of “unofficial” sacred (Goh Ze Song 2020). The reintroduced functions of vine cultivation and wine production are both symbolic (cultural) and mercantile (economic). The St James’ Vineyard plays a role of trade mark, small business, enotourism destination, picturesque landmark (Voyé 2012) and an instrument of monastery’s economy (Jonveaux 2011, 2014). In regard to these functions the monastic life is clearly seen as an anti-utopia whilst the religious community practices not only a regular monastic life or offers religious apostolate (mission) but also is an active social agent and entrepreneur. On the other hand, a development of wine business can be understood as a compromise to secularization tendency (Jewdokimow 2017) and a factor of infrasecular (della Dora 2018) transformation of religious institution.

La transformation monastique au prisme de ses réussites économiques en Afrique : le cas de l’Abbaye de Keur Moussa.

**Muhammad Bâ**

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Abstract

Le monachisme chrétien a suscité très tôt, dans l’histoire de la sociologie des religions, l’intérêt des pères fondateurs (Weber 1920 ; Francis 1950 ; Moulin ; 1963 et Séguy ; 1984). Cependant, cette littérature se base plus sur le contexte des monastères implantés en Europe, principalement. Le monachisme chrétien en Afrique reste encore insuffisamment documenté, malgré la présence de ses premières fondations depuis les années 50 et 60 (Langewiesche, 2015). Cet article cherche à combler ce gap de connaissances sur les monastères en Afrique. A ce titre, l’intérêt est porté sur l’économie monastique comme facteur de transformation de l’environnement monastique (Jonveaux, 2011 ; Langewiesche, 2015), mais également en tant que déterminant de l’accomplissement de l’utopie monastique et de son rayonnement. Cette dernière dimension est rarement prise en compte dans les études. En effet, nous partons de l’hypothèse que le contexte de pauvreté et de précarité dans lequel se trouvent les monastères africains, fait que leur rayonnement ne dépend pas de leur capital historique ou symbolique, mais de leur réussite économique.

Dans une perspective un peu similaire à celle de Hayleyesus (2019), l’objectif ultime de cet article est d’examiner comment les activités économiques participent à la transformation de la vie monastique dans sa dimension religieuse, son rayonnement externe et au sentiment de l’accomplissement de la vie monastique chez les moines. L’abbaye de Keur Moussa au Sénégal nous servira comme terrain d’étude.

Sexuality Beyond Chastity: Living out Sexuality in Religious Communities in Poland

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Abstract

In this presentation we present findings from our research on the topic of living out sexuality by sisters and brothers in Catholic monasteries in Poland. The findings are based on the mixed-method transformative connection between qualitative (two workshops with male and female participants, n = 92) and representative sample quantitative research (n = 1 543) conducted in 2020. The research objective was to scrutinise communication on gender, intimacy and sexuality within the context of institutionalised religious life. We studied sexual attitudes within Catholic religious communities in Poland in order to understand how religious experience is lived within institutionalised ‘chastity’. We explore to what extent religious experience is linked with sexuality and the institutional aspect of religious life. Our study demonstrates that ‘chastity’ is highly institutionalised and sexuality is a deeply private aspect of religious community life. We show that consecrated persons in Poland live out religion in chastity rather than live out sexuality in religion. Religious persons in institutions eradicate sexuality from their lived experience and they are institutionally conditioned to be sexless.

**Parallel Session 16 / Sessions parallèles 16**

**Conference Day 4: 15th July**

**2.30-4.00pm (London/Dublin time)**

5.1.C - Religion And Spirituality In Comics, Graphic Novels And Manga // Religion Et Spiritualité Dans Les Bandes Dessinées, Romans Graphiques Et Manga

**Conference Day 4: 15th July**

**2.30-4.00pm**

**Session Convener**

**Kees de Groot**

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How To Be A Cartoonist After The Muhammad Cartoons?

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Abstract

In recent years, the relationship between religion and visual satiric expressions has been a topic of public discourse, sparked initially when Danish and Norwegian newspapers in 2005 published cartoons depicting the Islamic prophet Muhammad. The publications led to heated debate and riots. The 2015 attack on the French satirical magazine Charlie Hebdo brought the topic back into the public eye. In 2019 New York Times stopped publishing cartoons when a drawing of the Israeli prime minister as a guide dog wearing a Star of David collar and leading a blind US President Donald Trump, led to protests. The controversy over boundaries for joking about religion is part of a larger debate about satire, freedom of expression and the rights of vulnerable religious minorities. In this paper I will focus on newspaper cartoonists. I have interviewed seven cartoonists in Norway about religious cartoons. I want to know how the public controversies have influenced their work. What kind of drawings will they not make, and are they reflecting on majority vs minority issues when they use religious satire? Does their own religious background have anything to say in this respect? Furthermore, I will investigate what discourses the newspaper cartoonists go into and how they view their own role in society. Do they look upon themselves as freedom fighters?

Narrating The (future) Past, Preaching To The Present. Considering Political Theologies, Socio-historical Context, And Transnational Impact Of Trauma Graphic Novels: The Cases Of Watchmen And Maus

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Abstract

The paper will focus on the representations of religious themes in two early examples of the graphic novel genre, Maus by Art Spiegelman, published in two consolidated volumes in 1986 and 1991, and Watchemn by Alan Moore and Dave Gibbson, published in 1986-87. Considering together these two texts is interesting for a few reasons. They are two of the first examples in the specific graphic novel genre; they were published in the same years; they are considered revolutionary works in their field. Moreover, they both are examples of trauma graphic novels, that is literary, graphic texts dealing with trauma, in these cases not only personal, but also historical and cultural. Finally, both Maus and Watchmen present, in very different ways, narratives strongly imbued with religious themes, allegories and symbolism, mainly attached to a ‘traditional’ view of the religious realm, as bearing identity and meaning, but placing them in unconventional contexts. The paper will analyse Maus and Watchmen as complex narratives, embracing a methodological approach that brings together content, production, and dissemination. They will be thus considered both in respect to their storylines and in their production and reception processes, grounding them in the socio-historical context in which they were wrote and published and in their distribution and reception as a transnational products. Indeed, this is quite interesting also considering the religious aspects of the two narratives in terms both of representation and of socio-historical (and political) references and impact. These two examples, in fact, will allow to frame the analysis of production, diffusion and reception as well as of the content in a transnational frame, overcoming national boundaries often associated with the study of such cultural products. Watchmen and Maus are relevant in this sense not so much for the great success that they reached all over the world, but because they treat themes with a transnational resonance at the time of the publishing, but also later, fact witnessed by the ongoing attention the two have continued to gained both in the critical realm and among the audience, not least with the recent tv adaptation of Watchmen. Building on a critical approach to the representation of religion in media and popular culture, the paper will highlight how they manage to be both strongly grounded in and speaking to specific social context, but at the same time narrate stories with a more broad aspiration. The paper will focus on how the religious representations function in this context.

A contract with God or a social contract?/Un pacte avec Dieu ou un pacte social ?

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Abstract

The story of a contract between a Jewish man and God is narrated by the American comic book author Will Eisner. This contribution aims to take a sociological approach to this graphic novel of 1978, generally regarded as the first of this kind. Eisner's short but complex story allows an analysis on three complementary levels. The treatment of "biblical" Judaism, i.e. the people of the covenant; that of the Jewish people in the diaspora which has a tradition to perpetuate and that of the difficult bargaining for immigrants between the culture of origin and the culture of the host society. These three levels enable Eisner to draw up a portrait of a Jew arriving in the United States who first takes refuge in the Hasidic community, then rejects it and becomes a powerful New York real estate agent. Around this religious trajectory Eisner raises fundamental sociological questions: a human's trajectory is also dependent on a social context and that of first-generation immigrant is particularly ambivalent because it is made up of loyalty to one's origins and loyalty to a society that has allowed one to make a new beginning.

5.2.C - The Power Of Sound: A Comparative Outlook On Sound Production In Indigenous Cosmologies 1 // Le Pouvoir Des Sons : Regard Comparatif Sur La Production Sonore Dans Les Cosmologies Autochtones 1

Sonorités animals /Animals Sounds

**Conference Day 4: 15th July**

**2.30-4.00pm**

**Session Conveners**

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When The Fishers Listen To The Fish: The Importance Of Sounds In Human/non-human Interactions

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Abstract

Large marine mammals have long been known for their abilities to produce sounds, such as the whale and dolphin vocalizations. Only recently have biologists discovered that even small fish emit sounds/noises too. Using low frequency echoing techniques to communicate, to hunt, to mate or to protect themselves from predators, they participate in the creation of an underwater cacophony that is barely audible to the human ear. In the southwest of France, fishers listen to the “growling” of the Meagre to locate the schools of fish. In Palau, Melanesia, some Indigenous communities have long-known experiences of underwater hunting/fishing practices, using the sounds produced by the fish when they eat to catch them. Living in an “alien” space, fish have long been ignored by the social science literature. It is, therefore, not surprising that very few writings take the sensory/sensitive relationships between humans and underwater non-humans into consideration. In this presentation, I would like to focus on the soundscape of the non-airy space where interact fishers, marine animals and other non-human beings. How do indigenous communities of underwater hunters/fishers use their senses, especially the hearing, in their interaction with the marine space and the non-human beings? How can recent ethnography integrate these marine sensory experiences in its practices? What could be learned from this bodily engagement regarding the local concept of sustainable environmental management?

Watching And Listening To Small Creepy Beings And Insects In Ibaloy Cosmology (Philippines)

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Abstract

If ethno-ornithology has contributed extensively to the anthropology of sounds, insects and creepy beings have not yet received the attention they deserve. In a recent paper published in Anthropologica (2018), the authors explored Alangan cosmology by following an ethno-entomological perspective that would take into accounts the sounds of these small animals to understand the relationships the humans weave with their surroundings and its manifold inhabitants. In this paper, we will explore the case of the Ibaloy of the Philippines cordillera who have a long tradition in observing and listening to ‘insects’. We will show that many of these small agents play the role of messengers, structuring Ibaloy life and seasons for gardening as well as mining. Many of them remain ambiguous. They can be eaten but they can also destroy crops. They are well-known for their capacities to anticipate and predict death and disasters. Ibaloy Elders are knowledgeable about their behavior, their look, and to the sounds they produce. They share many stories about them and say they constitute an important part of their daily life as well their cosmology.

Le Foumilier à Collier Et L'origine Des Instruments De Musique Et Des Chants Chez Les Kaingang Du Brésil Méridional

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Abstract

Un récit recueilli par Telemaco Borba au début du 20e siècle raconte, qu’au début des temps, les Kaingang ne savaient ni chanter, ni danser et que, par conséquent, ils buvaient le kiki, leur bière de miel, sans aucune joie ni allégresse. Un jour en forêt, un chasseur trouva une petite calebasse ainsi que plusieurs petites branches qui se mirent à danser au son de la musique et de chants. Le Kakrékin, le fourmilier à collier (Tamandua tridactyla), est à l'origine de cette transmission musicale. Les Kaingang imitèrent ces chants et ces danses et ils en vinrent à composer de nouveaux chants et à inventer de nouvelles danses qui sont à l'origine du Kikikoi. Ce grand rite de secondes funérailles met en scène le système de réciprocité entre les moitiés constitutives de la société et donne à voir les règles du Kaingang Jykré, une expression qui peut se traduire par système, culture ou droit kaingang. Lors de cette communication, je me demanderai en quoi les chants et les danses rituels du Kikikoi contribuent à l'actualisation périodique des règles et des valeurs fondamentales du Kaingang Jykre. De plus, je tenterai de vérifier, de façon préliminaire, en quoi le motif du fourmilier et des instruments de musique et de danse qui agissent seuls forment système avec d'autres récits sud-américains.

5.3.C - Digital Religious Practices: The Question Of Organizing Glocality // Pratiques Religieuses Numériques : La Question De L'organisation De La Glocalité

**Conference Day 4: 15th July**

**2.30-4.00pm**

**Session Conveners**

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God Has Joined The Meeting: Covid-19 And Displacement Of Religiosity To The Digital Environment Among Mexican Women

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Abstract

The period of lockdown imposed by the Covid-19 pandemic broke into the world population’s daily life, suddenly bringing a multiplicity of activities, including spiritual and religious practices, to the private sphere and digital environments. However, while their respective institutional authorities reorganized diverse activities, like work and education through online platforms, in the religious sphere the adaptation of practices remained, to a greater extent, in the hands, creativity and self-management of believers. To understand the transformations of religious practices in Mexico during the first period of lockdown, we carried out the Coronavirus, Well-being and Religiosity Survey (COBIRE 2020), applied online through a Google Forms questionnaire, between April 24th and May 31st 2020 (N = 3,093). COBIRE 2020 made it possible to identify the displacement of diverse religious practices towards digital environments, and the strengthening of practices that were already carried out remotely. The data obtained was particularly significant to account for the religious, spiritual and well-being practices carried out by Mexican women with higher education (N = 1941). It is a population subgroup whose religious practices have been scarcely studied until now, although they present an important dynamism. Following up on the quantitative results, we conducted short interviews to inquire about the experience of these women in the displacement of their religious practices to the digital environment, emphasizing on: 1) transformations in the meaning of their practice, 2) transformations in their bodily experience, 3) the sense of belonging and togetherness developed through on-line religious practices 4) the configuration of new social networks (and the local sphere’s replacement by multisite networks). Finally, through the interviews, we explored the possibility that digital practices will prevail and produce new meaning frameworks (ritual, bodily, sacred), even after face-to-face activities will be eventually re-established.

Digital Purim, Digitalization Of Jewish Communities And Problematic Status Of Intermediaries In Orthodox Jewish Practices: The Case Study Of Lithuanian Jewish Situation In COVID-19 Pandemic

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Abstract

When the COVID-19 pandemic broke out in 2020, Orthodox Jews faced the issue of virtual broadcasting synagogue services during the Purim celebration. Halacha requires to listen the reading of the Scroll of Ester. However, the question is whether it is allowed to use the intermediary devices? Halachic authorities had not yet an answer at that time. Just before the Purim in 2021, Beth Din in London has formulated a decision that only this year, in the absence of any opportunity to hear the reading in direct, it is allowed to listen broadcasting via Zoom or any similar platform in live. In Lithuania, these recommendations were followed by a small community of orthodox Jews, who were given such an opportunity by their unofficial mithnagedic rabbi from Moscow. (Meanwhile, the Lithuanian Jewish community offered to its members only possibility to listen the pre-recorded reading of the Megillath Ester on www.youtube.com in addition to other disregard of requirements of the Halacha). The situation of this community is such, that it has lost its synagogue in Vilnius at the close of 2017, after secular leader of Lithuanian Jewish community terminated the contract with two mithnagedic rabis, and has appointed a rabbi from Chabad Liubavitch community instead as the rabbi of the only functioning synagogue in Vilnius since the Soviet period. During 2018 and 2019 the only regular meeting place of the community was a digital platform on Viber, with possibility to always be in touch with the dismissed rabbis, while searching possibilities to organize live Torah learning groups and to keep at least some festivals in live together in any available place in Lithuania. The year 2020 was exceptional for this de facto virtual community, as the rabbi, who could physically come to Lithuania and teach in individual cities irregularly, sometimes with quite long breaks, now began to teach Torah lessons through Zoom to all members of the community every week. In addition to many other interesting questions concerning the unusual actual situation of the Lithuanian Jewish mithnagedic community, in my paper I am going to present my answers to at least 2 questions (based on the 5 years of anthropological observations, analysis of halachic discussions and ritual theories, by using the method of Social Network Analysis): a) is this digitalisation a new model of religious Jewish community? in what extent? and b) how could the function of a digital mediator of a ritual action be defined in Judaism, keeping in mind privileged status of situation, not space in Jewish "ritual" practices?

5.4.C - Religion And Health: New Directions And Classical Orientations In The Anthropology Of Healing 3// Religion Et Santé : Nouvelles Directions Et Orientations Classiques Dans L'anthropologie De La Guérison 3

**Conference Day 4: 15th July**

**2.30-4.00pm**

**Session Conveners**

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Keeping The Faith In God: Emotional Distress, Coping And Healing Experiences Among Migrants Stranded In The US-Mexico Border.

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Abstract

This paper discusses the preliminary results of ethnographic research conducted in migrants' shelters in Tijuana, México. Following a qualitative methodology, it analyzes the migrants' subjective experience of being stranded in the US-Mexico Border due to the enforcement of migration policies in both countries. Given the circumstances that migrants stranded in mobility experience, we can identify a constant sense of uncertainty lived by this population. Not only while in the border region but along their mobility trajectory. Those experiences often relate to the feeling of lack of control over different situations they go through, including being forced to leave their places of origin due to violence, risk of being deported or harmed during the journey, or granted asylum. Migrants' conditions of uncertainty are often related to experiences affecting their mental and emotional wellbeing. This paper analyzes the strategies developed by this population to handle emotional and mental distress, whether apprehending, replacing, or combining available religious and therapeutic resources along their migratory journey. While some find social support from other migrants, humanitarian networks, or their families, believing in God and carrying out particular religious practices, collectively or on their own, appear as constant sources of help along their migratory journey. When there are no possibilities to solve the problems, as happens with different situations faced by migrants, transforming the meaning of the stressful experience through religious or spiritual interpretations is understood as a coping strategy (Park and Folkman, 1997). But we also argue that the embodied meaning-making process lived through religious practices could turn into a healing experience in some cases. Since "the object of healing is not elimination of a thing (an illness, a problem, a symptom, a disorder) but transformation of a person, a self that is a bodily being" (Csordas, 2002:3). Turning to personal resources based on their religious orientation for meaning-making of their conditions, migrants experience a process of interpretation and re-orientation where understandings about the self, life, and the world become relevant. In this work, we will address the embodied process of meaning-making, considering religious practices as the source of migrants' coping and healing experiences to overcome emotional and mental hardships and, whenever possible, keeping the faith in a promissory future amidst its critical and vulnerable condition.

Thinking About Islamic Healing : From Healers To Clinics

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Abstract

This paper draws on ongoing ethnographic research in Côte d'Ivoire on Islamic esoteric practices and knowledge as well as intercultural mediation practices in Western psychiatric settings. Despite the lack of attention in the literature to contemporary Islamic healing practices, they are part of the everyday lives of Muslims on a global scale. In the context of the international push towards the recognition of health pluralism, and the need to legitimize indigenous and/or local healing knowledge, the institutionalization of healing practices has marked global health trends in the past two decades or so. However, practices and knowledge associated to Islam have been at the margin of scientific and social debates regarding the impacts of the dynamics leading to the legitimization and institutionalization of healing practices. While they may take on different names or statuses, Islamic healers have been part of Muslim societies and communities, on the one hand. On the other hand, while the history and knowledge of Islamic medicine and its contribution to Western medicine is well-documented, especially regarding anatomy and common medical disorders, very little is known about Islamic healing and its institutionalization. In this paper, I will use the case of Roqya healing to fill this gap and to raise the possibility of a fruitful dialogue between biomedicine, especially psychiatry, and Islamic healing. The Roqya refers to the principles of Islamic prophetic medicine based largely on Islamic prayers and the conversion of jinns (spirits) to Islam. While, over the centuries, Roqya has been part of Islamic practices, in a number of places including the Maghreb, Middle East, West Africa and Asia (Ben Alima, 2001; Azaizeh et al 2010; Dieste, 2015; Cherak 2019), Roqya has been revitalized. Over the past 20 years, Roqya medicine has undergone significant structural changes; for instance, in West Africa, formal Roqya clinics ran by organizations recognized by the state have opened (LeBlanc and Koenig). As such, Roqya healing penetrates the field of public health. In some countries with a Muslim majority, especially in Asia, Roqya healing is integrated within medical institutions. Further, it is already documented that migrants of Muslim origin in European and Western settings tend to engage in pluplural healing trajectories, including the Roqya (Cherak 2019; Sicot, F., & Touhami, 2018; AlRawi et al 2012). In the Canadian context, for instance, many patients believe their mental health problems to derive from non-psychiatric causes and categories (Jarvis 2017).

Miracles Of Healing

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Abstract

In a study of contemporary religion and spirituality in Quebec, a team I directed found many examples of miraculous healing that people of faith, albeit of different faiths, attribute to healing rituals, sacred substances, prayer, and other resources. Some of these are from the tradition of their primary socialization, others have appeared through social contacts or religious resources discovered later in life. All these resources are seen as mechanisms by which God (or the Holy Spirit or a Supreme Being) has brought about remission of symptoms for bodily ills, transformed relationships or unexpected improvement in personal well-being. What is it about their experience that brings those most affected to speak of it as “miraculous”? I propose to examine a few of these cases in the hopes of bringing out their common elements and develop the conceptual basis of a future research project. I will conclude with some reflections about the importance of miracles in contemporary spirituality and religion.

5.5.C - Training the trainers. Religious diversity, migrations and the religious education of ministries in contemporary diasporas

**Conference Day 4: 15th July**

**2.30-4.00pm**

**Session Conveners**

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Developing policies for a better integration: comparing and contrasting actions of public cultural-awareness raising

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Abstract

In the current Southern-European context, characterized by strong demographic, social and cultural changes, it is necessary to develop public awareness-raising actions that allow to improve the relationship with the foreign population. The widespread climate of mistrust towards foreigners, fueled by the media and by the deep-rooted presence of stereotypes aimed in particular at the Muslim population, entails a serious obstacle for the integration of foreign citizens. The recent experience of some projects in terms of raising awareness of citizens about cultural diversity and the migratory phenomenon, allows us to provide some ideas for the establishment of real awareness paths. In 2018 with the initiative “Beyond numbers and sensationalism” (AMIF), the University was able to train citizens, stakeholders and practitioners with a multidisciplinary approach to the migratory phenomenon - sociology, psychology, anthropology and jurisprudence have intertwined. In 2019 and 2021, as part of the "Primed - Prevention and Interaction in the Trans-Mediterranean Space" project, the course "Mobility, religions and inclusion" aimed at university students and open to the public, allowed to deepen the question of managing the relationship with the Muslim population, always with a multidisciplinary approach. Taking into account both experiences, the paper will discuss tools and strategies for developing cultural awareness, explaining strengths and weaknesses in a perspective of policy- and training- transferability.

The Training Of Ministers As A Christian Diaspora Minority In A Christian Majority Context - The Case Of The Syriac Orthodox Church In Sweden

**Magdalena Nordin**

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Abstract

The Syriac Orthodox Church was established in Sweden in the late 1960s, and has today more than 50 000 adherents and about 50 congregations, meaning that it is one of the most important Syriac Orthodox diaspora groups in the world. Fifty years in Sweden have, however in many ways challenged the church and not the least the leadership of the church. In this presentation, we will give examples of how training of priests and deacons, but also of the choir and church board members, are handle in the Syriac Orthodox church in Sweden. We will contextualise this, by showing how religious training of ministers from other religious organisations both the majority church and other religious minorities, is managed in Sweden, a country that has, due to immigration, changed from being majority Lutheran protestant to being more and more multireligious.

5.2.Z - Religion, Environmental Movements, and ‘Laudato Si' //Religion, Mouvements Environnementaux, et 'Laudato Si'

**Conference Day 4: 15th July**

**2.30pm-4pm**

**Session Conveners**

**Patria Gwen M.L. Borcena**

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Sociological Snapshots Of Laudato Si’ And Green Filipino Bishops

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Abstract

The papal encyclical, Laudato Si’ On the Care for Our Common Home was published in 2015. This trailblazing papal document from Pope Francis cited the Catholic Bishops Conference of the Philippines’ (CBCP) Pastoral Letter on Ecology entitled, “What is Happening to Our Beautiful Land?” (1988). CBCP surmised that since this first letter, they have “sustained this concern about ecology that runs through our subsequent pastoral teachings.” Despite these strides from the CBCP and other environment related initiatives by some religious groups, a few Philippine based social scientists who are members of religious organizations and who have been actively engaged in work for the environment and indigenous peoples criticized the church for being slow in recognizing the urgency of the ecological crisis. On the 5th Year Anniversary and Special Year Anniversary of Laudato Si,’ this sociological paper identifies the ways in which Pope Francis’ environmental and social justice encyclical has been relevant to the CBCP and has influenced them. In addition, this paper highlights selected green Filipino bishops who have been inspired by the encyclical in promoting “ecological citizenship” by integrating care for creation with their pastoral duties and/or supporting environmental social movements. This sociography summarizes empirical evidence of Laudato Si’s concrete effects in the CBCP and selected bishops, whether through frame realignment/paradigm shifts, resource mobilization, emerging cultural shifts, or otherwise unanticipated consequences. Data for this paper were culled from Laudato Si’ Multi-Society Comparative Engagement Assessment, a collaborative study involving the Philippines and four countries led by Jesuit Dr. Michael Agliardo.

**Parallel Session 17 / Sessions parallèles 17**

**Conference Day 4: 15th July**

**4pm-5.30pm (London/Dublin time)**

5.1.D - Visitors from the outer space. Assessing the impact of migrants on native religious communities (and back)

**Conference Day 4: 15th July**

**4pm-5.30pm**

**Session Conveners**

**Luca Bossi**

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Parenting and the Transmission of Values in Immigrant Muslim Families

**Dalia El Brashy & Anna Miglietta**

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Abstract

For Muslim immigrant families the transmission of traditional values and a strong sense of ethnic and religious identity is a priority aspect of the educational process. Acculturation, however, is a complex and dynamic process that involves significant difficulties and challenges especially with regard to the education of children. In fact, in Muslim families, the educational role of parents is challenged by the difficulty to find consistency between different educational models, the heritage and the mainstream ones. This is in addition to the difficulty of reconciling different needs, from one side the need to preserve and transmit religious and cultural values to their children and on the other side the need to adapt to the values that they and their children learn interacting with the wider society. The paper will present the main findings of a research which addresses the process of cultural negotiation carried out by immigrant Muslim parents and analyses how it impacts the education of children and their parenting practices. 12 Muslim immigrant adults with children (F = 10; mean age = 48) participated to a semi-structured interview about their experiences of parenting in relation to heritage and Italian cultures. Qcamap, a qualitative data analysis software, was used for thematic analysis. The results showed relevant differences in the distribution of educational roles among parents as well as the centrality of religion in the parental process of cultural negotiation. Overall, it emerged that the perceived discrepancy between cultural values threatens Muslim immigrant parents’ educational expectations. It also emerged that Muslim parents tend to identify the social integration of their children in the Italian context with the achievement of employment and academic success while maintaining a strong ethnic/religious identity.

“Născuti din nou”. Pentecostalism in Italy as a way of non ethnic incorporation

**Pietro Cingolani**

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Abstract

Pentecostalism is one of the most vital religious movements, expanding worldwide in a context of increasing globalization. A number of studies analyze the relationship between migration and Pentecostalism, focusing on the migration of African people to Western Europe (Adogame 2010; Martin 2010) and to Italy (Butticci 2016). Although Pentecostalism has an increasing importance in many Eastern European countries there are still few studies on migrants coming from this area. This paper traces the role of this religion in the lives of Romanian migrants in Italy. Pentecostalism has been able to respond to their specific needs at various phases of migration, at the beginning, at a later stage and in the return phase and in different geographical contexts, rural and urban. These results were reached thanks to the flexibility of the church organizational structure and doctrine. Furthermore Pentecostalism helped Roma Romanian migrants, strongy stigmatized at home, to be accepted by their compatriots in Italy. Religious affiliation it is a way of non ethnic incorporation in the majority communities and, at the same time, it allows overcoming intergroup differences because new affiliations are created that are not based on ethnic belonging and go beyond established divisions.

5.2.D - The Transmission of Religion and Non‐religion across Generations 3 // La Transmission De La Religion Et De La Non-religion à Travers Les Générations 3

**Conference Day 4: 15th July**

**4pm-5.30pm**

**Session Convener**

**Christel Gärtner**

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**Chair: Roberta Ricucci**

The Question of Disaffiliation in Quebec Evangelical Community

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Abstract

Evangelicalism is characterized by a strong activism that is embodied in its desire to bring new adherents through conversion (Bebbington 1989). Despite this activism, in general in Canada since 2011, there has been a general trend toward moderate growth if not stability in evangelical groups, with the exception of Pentecostals (Clarke 2017). Underlying this moderate growth is the phenomenon of religious disaffiliation. Coming from this background, the researcher therefore attempts to understand the disaffiliation among second-generation evangelicals in Quebec and this in their own terms. The objective is to analyze the causes, processes and complex trajectories in the context of generational non-transmission. The methodology is qualitative in nature, as it is relevant to study the routes of disaffiliation in depth. The project will use the autobiographical approach, the life history (Bertaux 2010), for the first sequence of interviews. This approach makes it possible to determine the categories of analysis that will guide the semi-structured interview stage and will make it possible to shape part of the content of the questionnaire. It also includes a political vocation that "gives a voice to the voiceless. "(Gauthier and Bourgeois 2016, 376) Finally, the project will also examine certain forums on Facebook, a platform used by some disaffiliates to debate their motivations, based on a thematic analysis (Kozinets 2015) that will complement the interviews.

Continuity and Change of generational relations in the religious and moral sphere (in the perspective of comparative studies of young Poles 2009-2020)

**Maria Sroczyńska**

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Abstract

The presented issues cover various aspects of the relationship between young people and their parents in the religious and moral sphere. It includes, among others issues related to: generational similarities and differences, parents' requirements towards adolescents, significant people, participation in religious life, family rituals, an attitude towards adulthood. It reveals interesting trends in the orientation of young Poles in the phase of emerging adulthood at the beginning of the first and second decades of the 21st century. The text uses the results of quantitative panel research, which was carried out after a decade on a representative sample of Matura students (629) in Kielce (the largest city in the Świętokrzyskie region) and additionally among 523 respondents from the Warsaw metropolis. Just as in 2009, the study was based on auditorium survey, which in the era of pandemic was associated with many difficulties. An author's monograph, entitled "Rituals in the world of the youth. Sociological study ”(2013), was published on the basis of primary research. The results of the research confirm the transformations of generational relations in the area of religion and, in part, in the area of morals. Young people surveyed in 2009-2020 are increasingly distancing themselves from faith and practices related to institutional religion, while family rites are gaining an integrative, cultural and ludic importance. Morals related to the intimate sphere are becoming increasingly invalidated in the context of generational transmission, which is connected with the expansion of the "tolerant solidarity" (T. Szlendak). On the other hand, parents are still very important significant people, and relationships with them are based on emotional intimacy. I think, that the conducted research is an important contribution to the considerations on the condition and course of socialization of the young generation of Poles and Europeans.

Religion and Gender Preferences for Children across Generations/La Religion Et Les Préférences Relatives Au Sexe Des Enfants Au Fil Des Générations

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Abstract

Substantial research has investigated the persistence of gender preferences for offspring in Eastern and Western societies and among immigrant communities in the latter. Such research persistently highlights causal mechanism such as parental education, occupation and area of residence but largely ignores the role of religion. The few studies that exist have shown that religion plays a role in both immigrant and non-immigrant societies but the nature of the role differs: followers of Abrahamic religions tend to have larger families to ensure the birth of a child of the desired gender whereas followers of non-Abrahamic religions adopt sex selection technology to achieve this (Almond,Edlund and Millig 2009; Visaria 2015). The existing analysis does not provide cross-national or intra-generational comparison of the role of religion in determining gender preferences. Given the diversity of the French migrant population in terms of both country of origin and the religion of the people, and its long history of migration, we use the Trajectories and Origins Survey to address two main questions: 1) Is there a relationship between religion and gender preference (i.e. do followers of different religions have different gender preferences)? 2)Does the role of religion in determining gender preference vary across: (a)country of origin? or (b)different generations of immigrants?

5.3.D - We Are Rich In Stones: Negotiating The Place And Use Of Religious Buildings In Europe 2 // Nous Sommes Riches En Pierres : Négocier La Place Et L'utilisation Des édifices Religieux En Europe 2

**Conference Day 4: 15th July**

**4pm-5.30pm**

**Session Conveners**

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To Be Truly Shi’a In The Absence Of Mosque: Shi’as In Italy And The Making Of The Space

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Abstract

The purpose of this first study on Shi’as gathering places in Italy is to demonstrate how Twelvers sacralise these places in a country where they cannot have mosques. It will show how the meaning of the venues exploited for religious gatherings is changed under the Italian secular state. A by-product of the Italian model of secularism is that Islamic communities are not considered religious entities and hence are not allowed to build mosque. The absence of mosques has generated two main changes in the sense of the sacred space. First, the creation of the space of gathering does not maintain the standards established by senior Shi’a authorities based in Iran and Iraq, but has developed its own mechanism. Second, online communities have emerged to compensate for the absence of mosque. Therefore, in this peninsula we witness a significant change in the form of the Shi’a religious gathering places comparing to what we see in the Shi’a heartlands. This paper is the fruit of three years of fieldwork undertaken in 13 Italian cities between 2016 and 2019, when 98 Shi’as where interviewed in semi-structured manner and their places of worship were visited. Ethnography and participant observation were other empirical methods of data collection, while the existing literature on Islam in Italy and the Shi’a religious manuals has made the theoretical backdrop to the core analysis. The Durkheimian dichotomy between sacred and profane is called into play for the definition of ten strategies that are adopted by Shi’as in Italy to consecrate their places of gathering both within online and offline spheres. We will see how the Shi’a places of gathering in diaspora have become unprecedented sacred entities that do not correspond to any of the conventional categories of the Shi’a sacred places such as mausoleum, mosque and husseiniya, yet are endowed with a certain sacredness. Aside from the arbitrary standards established in an informal manner, Shi’as in Italy appeal to new communication channels, namely the applications of smart phones to fill the lacuna of their conventional places of gathering. It is interesting to notice that within the online communities the same system of division between sacred and profane, which is in place at the offline communities, is observed.

The Last Communal Space In Our Village. Maintenance Of Church Buildings In Brandenburg

**Agnieszka Halemba**

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Abstract

There are many churches in the area managed by Evangelical Church in Berlin, Brandenburg and Silesian Upper Lusatia – almost every village has one. This is despite the fact that only c. 18 % of people living in Brandenburg belong either to the Catholic of the Protestant churches. Many church buildings are historical monuments, dating even from the 12th century. At present most of them are renovated and cared for – many of them were in formidable condition after the end of the GDR. However, the main supporter and a driving force behind these renovations was not the Church as an organization; neither were this the local religious communities. Most churches were restored on the initiative of local groups and associations, which include people, who neither belong to the church nor consider themselves religious. Interestingly, these non-religious associations insist that the restored churches should maintain their religious function, along with other uses. Based on interviews with representatives of several associations, pastors and village inhabitants, as well as research visits in several communities, in my presentation I will analyze negotiations concerning the presence, shape and use of religious materiality in secularized public space beyond the big cities.

5.4.D - Miscellaneous Session 2

**Conference Day 4: 15th July**

**4pm-5.30pm**

**Chair: Irene Becci**

Change In Aboriginal/Indigenous Religious Identity

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Abstract

Taiwan contains 16 officially recognized aboriginal groups with varying degrees of distinctions in their languages, which are all related to the Malayo-Polynesian or Austronesian language family. A Christian movement arose among them in which a large majority changed their religious identity to be Christian. This movement began secretly in the 1930s under the Japanese and came into the open after World War II. Aboriginals make up only approximately 2 percent of the total Island population, but are now approximately 40 percent of the Presbyterian Church of Taiwan, the major Protestant church on the Island. Many aboriginals also became Roman Catholics and some became members of the True Jesus Church. Using social identity theory, this essay discusses a major cause for the religious change movement based on the positive impact of the change in religious identity on ethnic identity, both part of social identity. Broader applications are made of the theory across the world and in history.

Tout Moun Se Moun? Regards Sur Les Relations Plurireligieuses En Martinique

**Victoria Vilo**

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Abstract

La Martinique partage le fond culturel chrétien commun à la Caraïbe : le catholicisme est en effet intimement lié à l’histoire coloniale de l’île, cette dernière étant historiquement considérée comme une « terre plus catholique que Rome » (Delisle & Prudhomme, 2009 : 40). A l’instar du bassin caribéen pourtant, la Martinique a connu une diversification de son paysage religieux : hindous, musulmans, juifs et chrétiens orthodoxes marquent progressivement leur présence au cours du XXème siècle. Parallèlement, plusieurs Églises protestantes sont introduites, l’Église adventiste du septième jour envoyant un missionnaire dès 1919. A sa suite, de nombreuses dénominations évangéliques et pentecôtistes provenant de France, d’Amérique du Nord, et plus récemment d’Afrique et du bassin caribéen, essaime sur le territoire. Toujours à la faveur des circulations dans la région, le mouvement rastafari apparaît en Martinique au cours des années 1960. Cette récente pluralisation du paysage religieux tient alors d’une part, d’immigrations successives, et d’autre part, des circulations religieuses de membres du groupe majoritaire afro-descendant : outre l’aspect spécifiquement numérique, le rapport majoritaire-minoritaire est engagé par les conditions d’ « autochtonie » et d’ « allochtonie » (Jacobs & Rea, 2005) des membres de ces cultes. Cette seconde catégorie, issue de la statistique ethnique néerlandaise, présente l’avantage de se concentrer sur l’extranéité : en la réajustant dans une dualité allochtonie-autochtonie, nous proposons de penser les relations plurireligieuses contemporaines, dans les discours et les rencontres, en tenant comptes des conditions d’implantation de ces communautés. Il s’agira d’une part d’analyser les modalités de relation à l’Autrement croyant dans un rapport majoritaire-minoritaire – concurrence pour les « autochtones », indifférence pour les « allochtones » – et d’autre part, de s’intéresser à la lutte pour la reconnaissance menée par deux groupes minoritaires, à savoir l’église adventiste et le mouvement rastafari. Cette proposition, portant sur le cas Martiniquais, basée sur un corpus de vingt entretiens ainsi qu’une enquête ethnographique, permettra d’envisager la perspective entre local et global en pensant à la fois les ruptures et continuités avec l’espace caribéen, ainsi que les enjeux que revêt le statut de département d’outre-mer, tant dans la définition d’une « identité régionale » que dans l’encadrement juridique du fait religieux.

Measuring Mindfulness Grounded in Buddha’s Discourses on Meditation Practice

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Abstract

Background: The concept of mindfulness has been widely applied in the fields of health and mental health. Mindfulness has been defined as “being in the present moment,” “paying attention on purpose,” and “being non-judgmental” by John Kabat-Zinn, the pioneer of mindfulness-based intervention for stress reduction. Despite the popularity of mindfulness among Western health researchers, however, there is no consensus on how to define and measure it. Existing mindfulness scales have uncertain content validity. Differing from the historical Western understanding of meditation as the exercise of ordered conceptual contemplation, Eastern philosophy focuses on gathering of the mind and placing the mind onto an object. This process is referred to as one-pointedness of mind – especially in Buddhist understanding of meditation (called samadhi in Sanskrit and Pali) To address this research gap, we developed a new Buddhist Trait Mindfulness Scale (BTMS) with two subscales: Body-Mind-Senses Awareness Subscale (BMSAS) and Greed-Distress Non-clinging Subscale (GDNCS) based on the Buddha’s original instructions for meditation practice. This endeavor was a response to a long-standing call for an understanding of mindfulness from its Buddhist roots. Method: The study sample included Chinese adults with varied experiences in meditative practices. In validating these scales, we adopted multimodal assessment methods using self-report questionnaires, a semi-structured interview (assessing “rater-rated mindfulness”) and experience sampling (assessing “momentary mindfulness”). Results: our findings revealed satisfactory psychometric properties of both the BMSAS and GDNCS. BMSAS was significantly correlated with momentary mindfulness but was unrelated to rater-rated mindfulness, while the opposite held true of the GDNCS. Non-clinging, but not awareness, distinguished meditators from nonmeditators. Conclusion: The BTMS offer simple, concise, self-report tools to measure the trait mindfulness among Chinese (Hong Kong) participants. Further cross-cultural studies are needed to validate the scales cross-culturally.

5.5.D - Christian Conservatism And The State Of Israel: Comparative Perspectives 2// Le Conservatisme Chrétien Et L'État D'Israël : Perspectives Comparatives 2

**Conference Day 4: 15th July**

**4pm-5.30pm**

**Session Conveners**

**Paul Freston**

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Genealogy Of Christian Zionism In Brazil

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Abstract

Unlike what has happened in the USA, where evangelical leaders and churches have been defending policies to support the State of Israel since the 1960s, especially after the Six Day War, in Brazil Christian Zionist activism can only be observed in national political debate from the 21st century on. Although related to a greater evangelical presence in Brazilian politics, this activism cannot be only explained by it since evangelicals have been active in Brazilian politics since the late 1980s. Based on data from different web sources and on bibliography review, this paper analyzes how this discourse develops in this country and why it became strong in the 2000s. For that, the paper analyses the rare Christian Zionist associations created in the 1960s and the few national publications of this kind from the 1970s, comparing their actors and speeches with those of the current Brazilian most active Christian Zionist leaders. The article identifies the importance of "Dominion Theology”, “Theology of Prosperity" in the speeches of contemporary Brazilian Christian Zionist leaders. It also calls attention to the role of religious touristic trips to Israel by evangelical groups.

"Israel Is The Promised Land And Brazil Is The Land Of Promise”: Christian Zionism And The New Right In Brazil

**Alana Sá Leitão Souza**

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Abstract

Evangelical support for the State of Israel is known as Christian Zionism (CZ), a subject in which Brazilian evangelical institutions and members have developed a particular interest during the past few years. During the 2018 presidential campaign, the Assembly of God weekly periodical published a chart showing “the position of each candidate on subjects important to Christians”. Among these themes was “move the embassy to Jerusalem.” Only Jair Bolsonaro was listed in favor. The United States had just moved their embassy, and Bolsonaro’s vocal support of the potential Brazilian move brought Israeli prime minister, Binyamin Netanyahu, to his presidential inauguration. During the visit, Netanyahu had a meeting with Christian leaders and during a televised meeting with Bolsonaro, he affirmed: “Israel is the Promised Land and Brazil is the land of promise.” For Christian Zionists in Brazil, as elsewhere, support for the State of Israel comes from the biblical idea that God blesses those who bless Israel and from the centrality of Israel in Evangelical eschatology. CZ here also goes along with philo-semitism, the love or admiration for Jews and Jewish elements. In Brazil, the most prominent example is the Universal Church’s Temple of Solomon, but also includes the incorporation of practices and elements understood as Jewish by this and other denominations. In this sense, Bolsonaro and Edir Macedo’s proximity, and the consecration of the first by the second at the Temple of Solomon, are part of a political and religious aesthetic formation. Furthermore, born-again Christians perceive temporal progression, and the knowledge of past and future through the Bible, as marked by events in Israel. As Harding (1990) affirms, these beliefs are always political because they are part of a believer’s understanding of world. Nevertheless, in terms of institutional politics, CZ became more prominent in Brazil by its association with the so-called ‘new right’. In this sense, Gherman and Klein (2019) observe that the Brazilian new right considers Israel, together with U.S., an ideal symbol of conservative politics and capitalist economy. In this article, I discuss the consolidation of Christian Zionism in Brazil through the development of philo-semitic material signs, as well as CZ association with recent political events. I argue that these articulations are part of a discourse of Brazil as a chosen Christian nation.

Conservative wave and Evangelical-Pentecostal political Zionism in Brazil: populism and foreign policy implications

**Joanildo Burity**

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Abstract

The recent conservative wave that brought religion and politics closely together once again in many parts of the world has generated a curious rise in Zionist attachments. In Latin America, where the growth of evangelical minorities projected religious politics onto new levels of visibility and influence, traditional symbolic links to Israel as a theological notion have led a growing Zionist political discourse. Zionism, far-right politics, populism, and transnational networking became intertwined. This paper will explore how, in the Brazilian case, a winning political coalition has managed to articulate a populist rupture that provided space for conservative Evangelicals, Catholics and other religious groups as well as legitimised the rise of far-right political and cultural discourses that have seriously impacted traditional Brazilian standing in the international arena. This became particularly clear in a strong alignment with American and Israeli foreign policies. The study will explore media coverage and theoretical discussions on this emerging form of Latin American Zionism.

5.6.D - Miscellaneous Session 3

**Conference Day 4: 15th July**

**4pm-5.30pm**

**Chair: Helena Vilaça**

Narratives Of The Self And Emotions On Muslim Online Platforms

**Rosa Lütge**

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Abstract

Even though Muslims are a minority in Europe and islamophobia is widespread, there are numerous young Muslims who demand social and political participation and speak out for themselves. They show their religion openly and self-confidently, e.g. through clothing, or following religious rules in their everyday life. However, these actors do not submit to the opposition between islamic tradition and the modern west proclaimed by orientalist discourses. This is also reflected online, where nowadays self-representation and self-reflection take place to a large extent. This happens in social media, but also on numerous other platforms, such as blogs or "lifestyle" sites. The authors present everyday actions, share their thoughts and give tips on sports, nutrition, beauty, etc. but also on dealing with racism and personal suffering, friendship and so on. These platforms offer low-threshold opportunities for participation because (almost) everyone can publish articles and the choice of topics appeals to self-identification. Moreover, modern societies are characterized by self-help cultures. This is even more successful in online environments, which are full of articles with e.g., the 3 must-read-books or 5 most-beautiful-places, but also 10 tips for finding ones authentic self. In muslim online spaces these narratives intersect with religiosity, muslim identity and religious lifestyle as a minority. In my paper, I focus on the entanglement of religion and psychology on Muslim online platforms and on the communication and handling of emotions in this environment. My work is based on the sociological concept of feeling rules from Arlie Hochschild (1990) as well as sociological analyses of emotions and narratives of the self as in Eva Illouz's (2007) work on therapeutic narratives in popular culture. In doing so, I examine the normative negotiations of emotions and Muslim subject positions in the tension between marginalization, self-empowerment, and the demands of modern societies. This allows a deeper understanding of Muslim self-presentations and narratives about the self outside of institutionalized contexts. In addition, transformation processes that express themselves in individualization tendencies of current societies, but at the same time also the communitization of marginalized subject positions, are examined more closely.

Miraculous Phenomena in Poland And Forms of Their Communication. From Local to Global Phenomena

**Maciej Krzywosz**

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Abstract

The paper presents the transformation of religious communication related to the use of media (speech, print, Internet) by Polish miracular communities. The analysis covers the period from the end of the Second World War to contemporary times. The media coverage of miraculous phenomena created by journalists has been completely omitted in the speech, as they cannot be recognised into these communities. In the first part of the presentation, the type of Polish miracular religiosity, which is directed towards miraculous events, is characterised. Next, the most important post-war miracles and revelations (Lublin 1949, Zabłudów 1965 and Oława 1983-2002) and the use of media to promote religious content are described. The analysis shows that initially, direct verbal communication dominated, sometimes enriched by writing, usually in the form of letters. Only the apparitions of Oława in the 1980s began to be propagated on a mass scale using the printed word, on occasion supported by audio cassettes. In the third part, the contemporary use of the Internet is analysed. It follows that the Internet is used mainly by the miraculous communities for informational rather than participatory purposes, resulting from computer-mediated communication disadvantages.

Reconfiguring Sacred Worship Space: A Comparative Study Between Pentecostal And Afro Religions In Brazil

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Abstract

This work is part of the research “Covid-19 Humanities Network”, in progress, which seeks to understand the impact of the Covid-19 pandemic on the lives of people in social isolation. More specifically, this paper seeks to discuss how religious everyday life has been impacted by the measures taken to control the spread of the virus covid-19 and how Pentecostal and Batuque religions have recreated and reconfigured their worship following social isolation and social distance rules. We intend to that by comparing these two religious which are different in their believes, but rely on social gathering as powerful tool to access the sacred. Due to the pandemia, those two religious were forced to seek other ways of worshiping and maintaining ritual practices. Thus, we seek to describe analytically convergences and divergences in relation to the care and policies implemented by them. This is study has been taken place following members of a Pentecostal church called BRASA in the city of Porto Alegre, and member from four Afro-religious houses also in Porto Alegre.

Assessing religion/spirituality in a globally diverse perspective: New tools and findings.

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Abstract

There has been an emergence of a culturally diversified and increasingly complex religious/spiritual (R/S) landscape across the globe, alongside economic globalization and migration, over past decades. The growing trend has brought about the encounter and transfiguration of worldviews, social relationships, and ways of human behaviors. As noted, the difference between religion, spirituality, culture, and nonreligion become themselves diffuse and even blurred. As social scientists begin to tackle increasingly diversified religious systems around the globe, new challenges lie in reflecting R/S concepts across different beliefs and cultures. It is imperative for social scientists to redress the gap of assessing the ever more complex spiritual landscape, including non-Western religious traditions and increasing secular or non-religious worldviews. At present, hundreds of instruments on R/S factors focus on the mainstream Western religion. An immediate task is to establish instruments assessing R/S concepts across diverse beliefs. This session will introduce four instruments manifesting diverse spiritual/religious worldviews. Study I, using the scale of Spiritual Jihad Mindset, demonstrates the growth aspect of spiritual struggles prominent within Islam and how Muslims engage in struggles in face of adversities and cultural conflicts. In Study II, authors develop a novel Buddhist Trait Mindfulness Scale with two subscales: *Body-Mind-Senses Awareness Subscale* and *Greed-Distress Non-clinging Subscale* based on the Buddha’s original instructions for meditation practice. In Study III, to assess diverse beliefs in afterlife**,** a new instrument is established using German and U.S. samples, the three-dimension *Connection of Soul* with a transcendental world in an afterlife (Secular, God-centered, and Cosmic-spiritual). Study IV, using the U.S. and Canadian samples, indicates that the two dimension of a self-reported scale, sense of *Reverence in Religious and Secular Context,* can be used in research on different types of psychological well-being as well as in areas of aging, death anxiety, and physical health.

1. The present panel was inspired by the European project Erasmus KA226 for which we won the call for proposals for the project "From cure to care - Digital Education and Spiritual Assistance in Hospital Healthcare" led by the University of Turin and which involves four more universities all around Europe (Ireland University College Dublin, Spain University of Extremadura and UNIR: Universidad Internacional de la Rioja and Poland Cardinal Stefan Wyszynski University in Warsaw). [↑](#footnote-ref-1)
2. The present panel was inspired by the European project Erasmus KA226 for which we won the call for proposals for the project "From cure to care - Digital Education and Spiritual Assistance in Hospital Healthcare" led by the University of Turin and which involves four more universities all around Europe (Ireland University College Dublin, Spain University of Extremadura and UNIR: Universidad Internacional de la Rioja and Poland Cardinal Stefan Wyszynski University in Warsaw). [↑](#footnote-ref-2)