



RELIGIONS IN DIALOGUE:

Transformations, Diversity,
and Materiality

37th BIENNIAL ISSR CONFERENCE







CONTENT

CONTENU

PROGRAMME OVERVIEW	2
<i>PROGRAMME SIMPLIFIÉ</i>	

MAP	4
<i>CARTE</i>	

INFORMATION	13
<i>INFORMATIONS</i>	

PLENARY SESSIONS	15
<i>SESSIONS PLÉNIÈRES</i>	

LINGUISTIC GROUPS	20
<i>GROUPE LINGUISTIQUES</i>	

OTHER ACTIVITIES	21
<i>AUTRES ACTIVITÉS</i>	

THEMATIC SESSIONS (TS)	23
<i>SESSIONS THÉMATIQUES</i>	

Thematic Sessions 1	23
Thematic Sessions 2	47
Thematic Sessions 3	71
Thematic Sessions 4	94
Thematic Sessions 5	116
Thematic Sessions 6	144
Thematic Sessions 7	163
Thematic Sessions 8	178

ONLINE WORKSHOPS	206
<i>ATELIERS EN LIGNE</i>	

PARTICIPANT INDEX	224
<i>INDEX DES PARTICIPANTS</i>	



PROGRAMME OVERVIEW

PROGRAMME SIMPLIFIÉ

<i>Times</i>	<i>Monday 3</i>	<i>Tuesday 4</i>
09:30-11:00		Sessions 1
<i>11:00-11:30</i>		
11:30-13:00		Sessions 2
<i>13:00-14:00</i>		
14:00-15:30		Opening Ceremony + Opening Panel 1
<i>15:30-16:00</i>		
16:00-17:30	Council Meeting 1	Opening Panel 2 <i>followed by</i> Opening Dance Performance "Tao Can Dance" <i>18:00-18:45</i> Buffet Dinner <i>19:00-</i>

Wednesday 5

Thursday 6

Friday 7

Plenary 1

Presidential Address

Plenary 2

BREAK

Sessions 3

Sessions 6

Linguistic Groups

LUNCH

Sessions 4

General Assembly
(International Conference Hall)

Sessions 8

BREAK

Sessions 5

Sessions 7

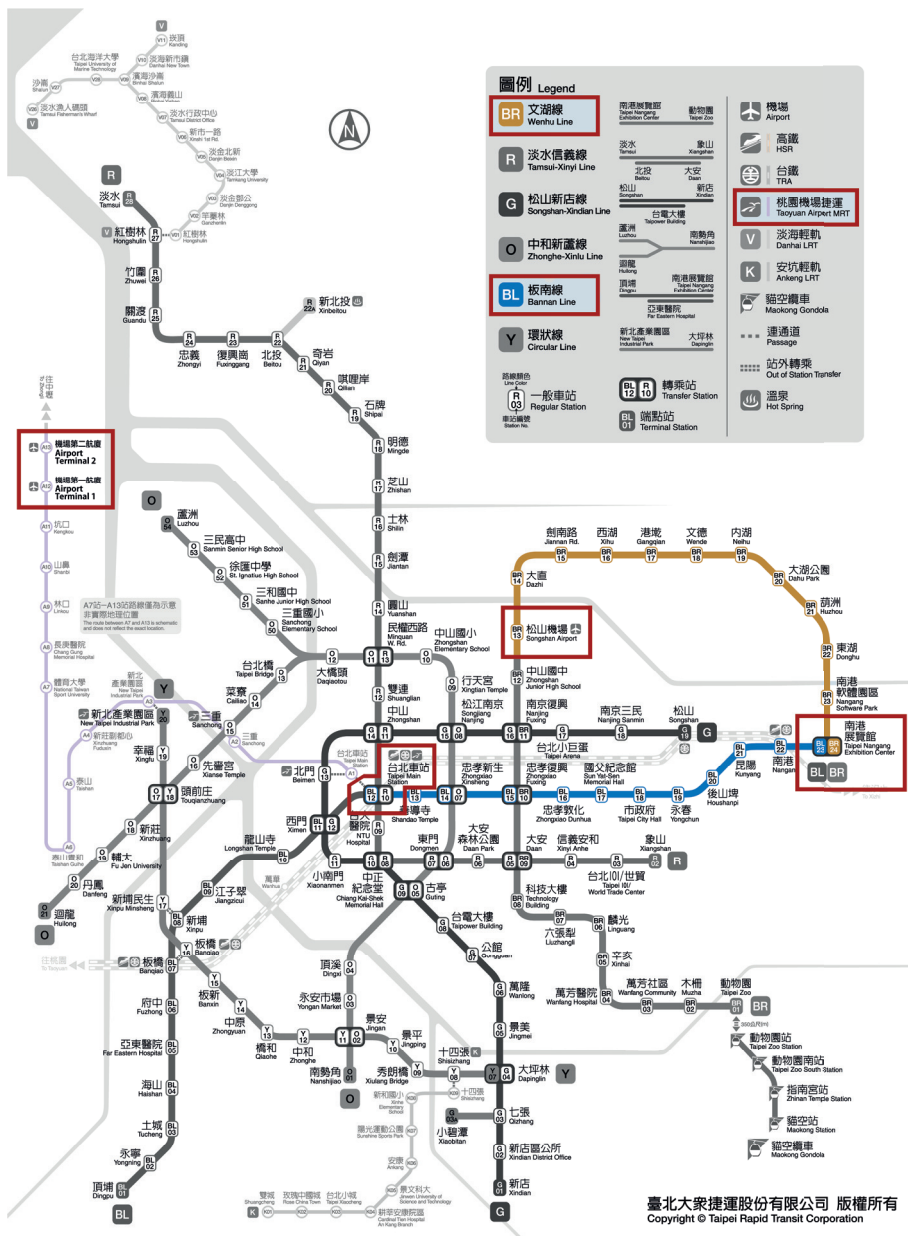
Council Meeting 2
+
Social Compass
Meeting

followed by

Dinner
Tour Bus from Venue
17:45

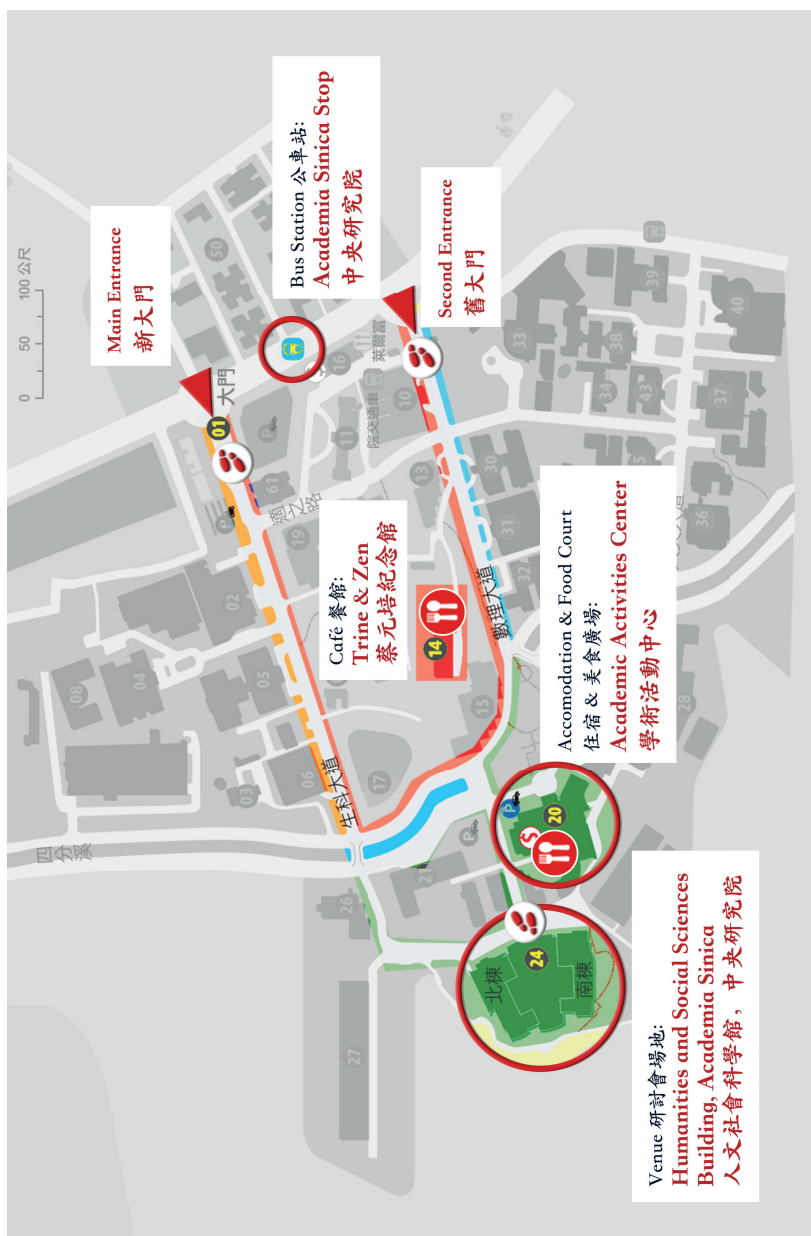
METRO TAIPEI

MÉTRO TAIPEI



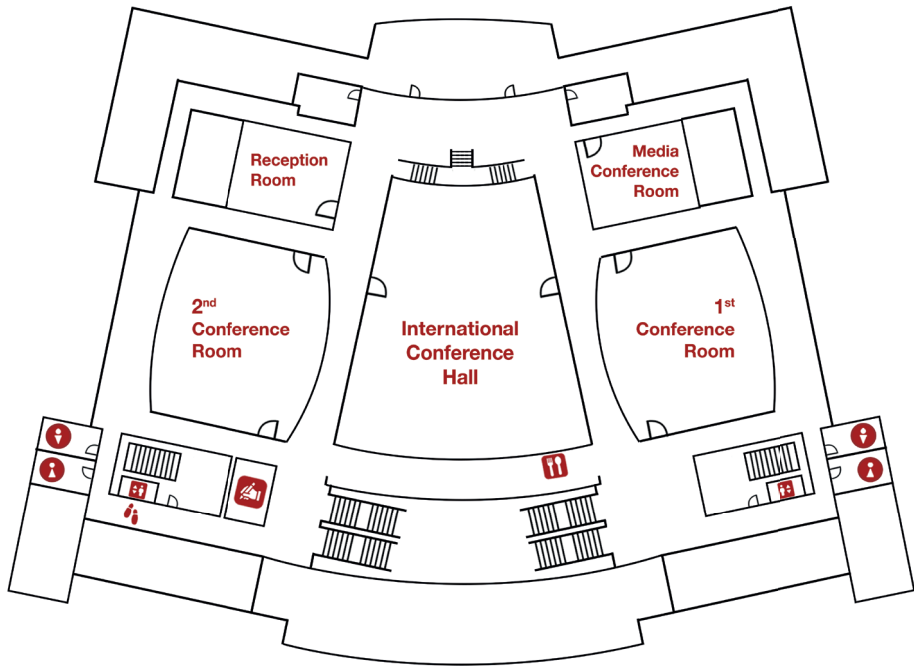
ACADEMIA SINICA CAMPUS

CAMPUS DE L'ACADEMIA SINICA



3F

THIRD FLOOR
TROISIÈME ÉTAGE



Toilet
Toilettes



Elevator
Ascenseur



Exit Elevator
Sortie Ascenseur



Registration Desk
Bureau d'inscription
09:00-18:00

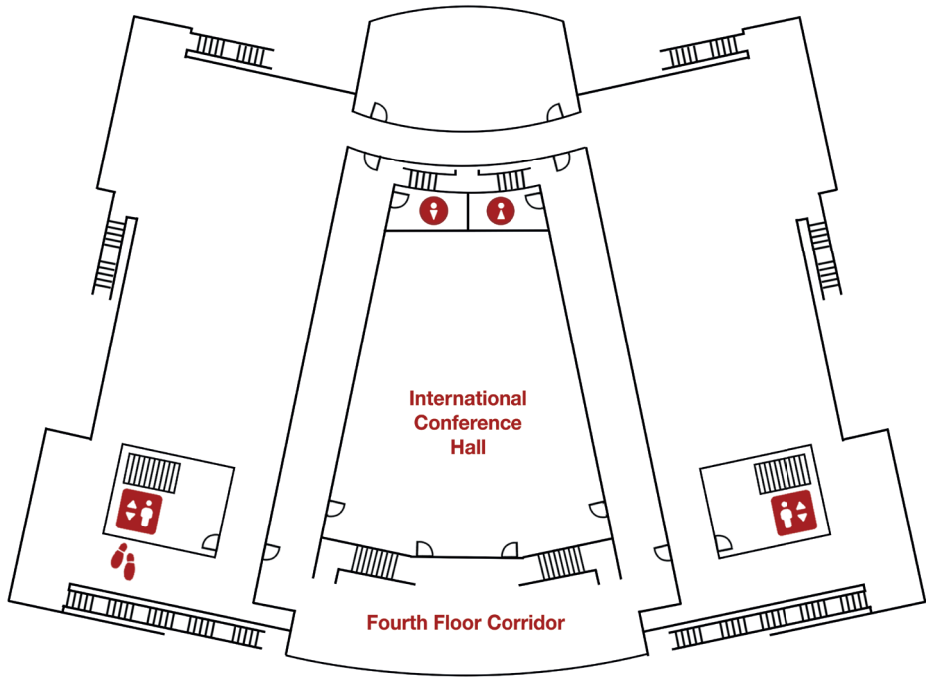


Lunch Booth
Stand de Déjeuner



4F

FOURTH FLOOR
QUATRIÈME ÉTAGE



Toilet
Toilettes



Elevator
Ascenseur

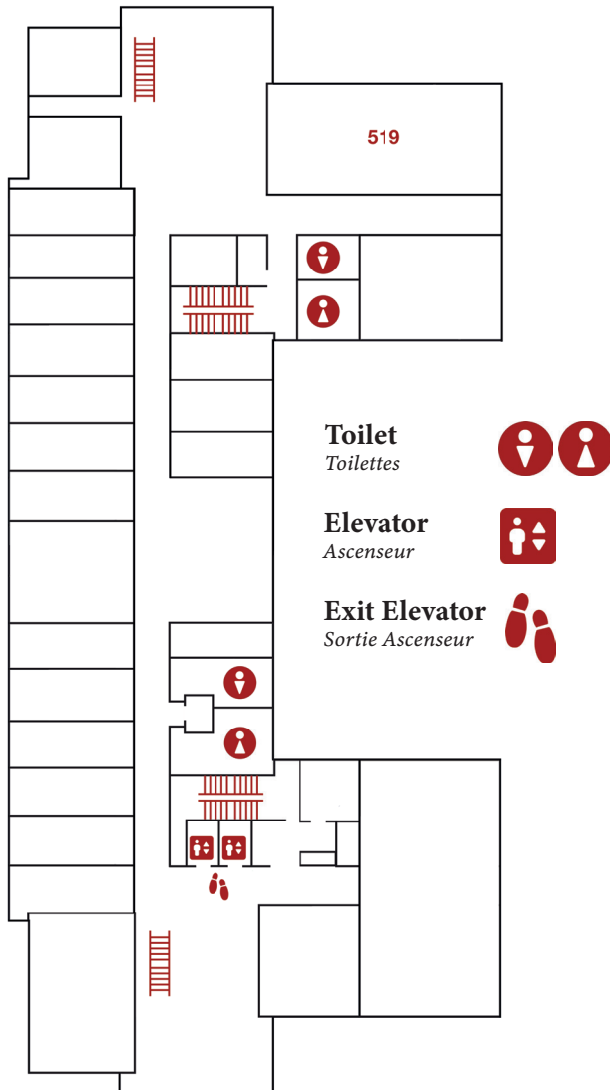


Exit Elevator
Sortie Ascenseur



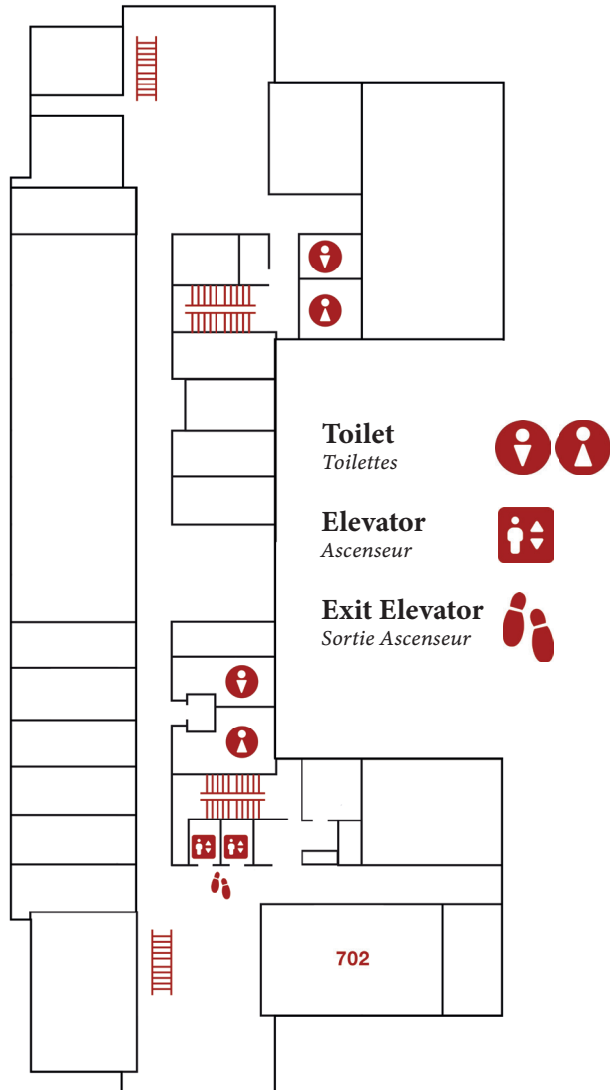
5F

FIFTH FLOOR
CINQUIÈME ÉTAGE





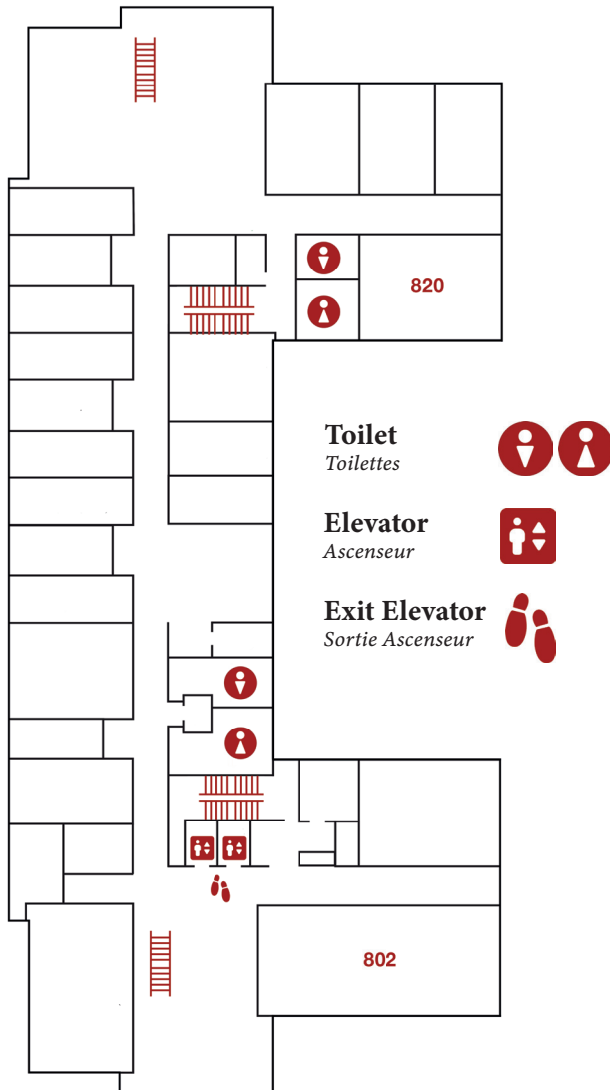
SEVENTH FLOOR SEPTIÈME ÉTAGE



8F

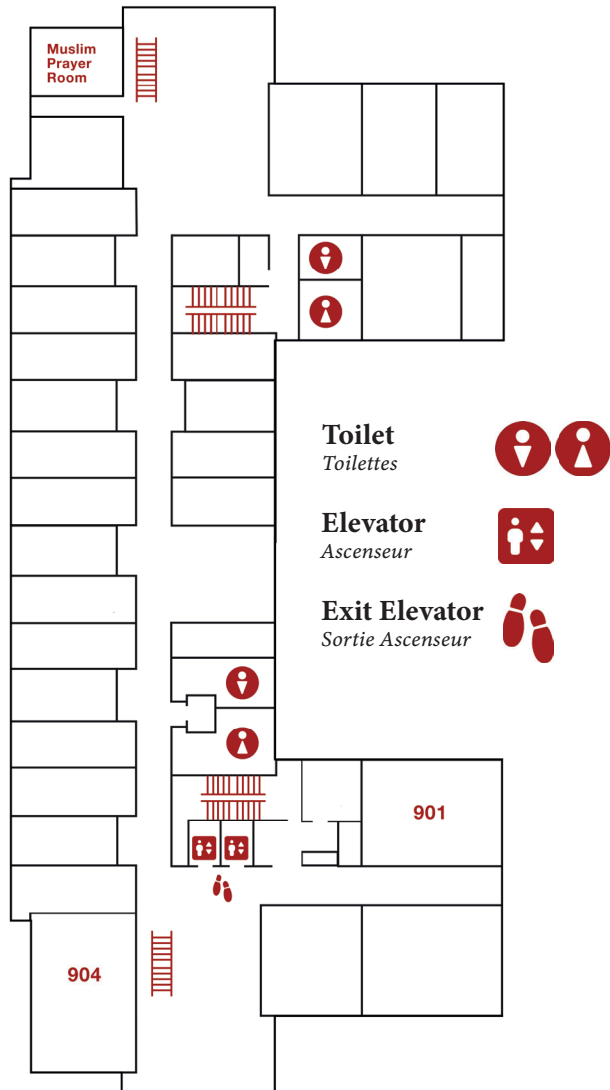
EIGHTH FLOOR

HUITIÈME ÉTAGE



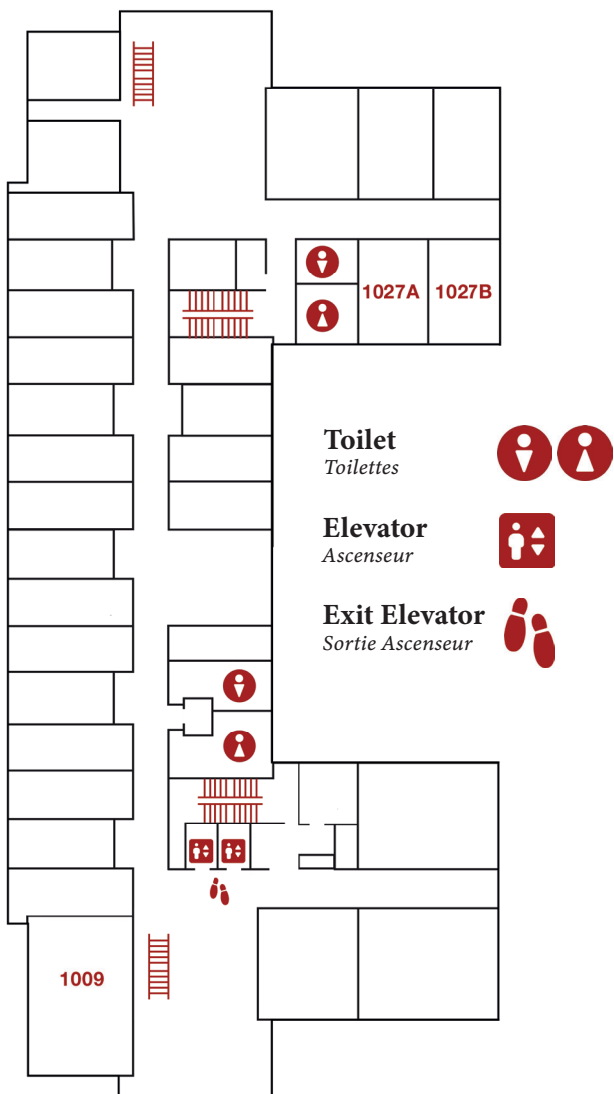
9F

NINTH FLOOR
NEUVIÈME ÉTAGE



10F

TENTH FLOOR
DIXIÈME ÉTAGE



INFORMATION

INFORMATION

WIFI

WIFI

Conference WIFI

SSID: **ISSR2023**

Password: **sinica2023**

EMERGENCY NUMBERS

NUMÉROS
D'URGENCE

Local Police

Police locale

110

Ambulance

Ambulance

119

Travel Information (24h)

Information de voyage (24h)

0800 011 765

INTRODUCTION WEBSITE

SITE DE PRÉSENTATION

37th ISSR Conference

37ème SISR Conférence



Opening Dance Performance

Ouverture De La
Performance De Danse



Tree Art

Art De L'arbre







PLENARY SESSIONS

SESSIONS PLÉNIÈRES

Opening Ceremony and Opening Panel 1

Religious Landscape in Taiwan

Paysage religieux à Taïwan

Tue. July 4 | 14:00-15:30

Opening Panel 2

Religion in the Folded City: The Boundaries of the Chronotope in China

La religion dans la ville repliée : les frontières de la chronogéographie en Chine

Tue. July 4 | 16:00-17:30

Plenary 1

Practicing Belonging, Vicarious Spirituality and Gendered Fetishism: The Transformation of the Non-religious/Religious in Contemporary Japanese Youth Culture

Wed. July 5 | 9:30-11:00

Presidential Address

What Can Women in Classical Sociology Teach Us about Current Sociology of Religion?

Thu. July 6 | 9:30-11:00

Plenary 2

2030, Apocalypse Aujourd'hui et le rôle de la sociologie des religions

2030, Apocalypse Today and the Role of Sociology of Religions

Fri. July 7 | 9:30-11:00

Opening Ceremony and Opening Panel 1
Spectacle de Danse d'Ouverture et Panel d'Ouverture 1

Religious Landscape in Taiwan

Paysage religieux à Taïwan

Tue. July 4 | 14:00-15:30

Room Salle **International Conference Hall** (3rd floor)

Convener(s) Organisateurs de la session

Chang, Hsun

Institute of Ethnology, Academia Sinica

Ritual-based Religious Dissemination in Taiwan: The Ambiguous Boundary between the Religious and Non-religious

La diffusion religieuse basée sur le rituel à Taïwan : la frontière ambiguë entre le religieux et le non-religieux

Chi, Wei-Hsian | *Institute of Sociology, Academia Sinica*

Les bouddhistes et la démocratie taïwanaise

Buddhists and Taiwan's Democracy

Laliberté, André | *Faculty of Social Sciences, University of Ottawa*

Contextualizing New Religious Movements in Contemporary Taiwan: The Crossroad of Post-colonial Situations and the Emerging Popular Humanism

Contextualisation des nouveaux mouvements religieux à Taïwan : à la croisée entre situations post-coloniales et humanisme populaire émergent

Ting, Jen-Chieh | *Institute of Ethnology, Academia Sinica*

The Diversity of Taiwan's Indigenous Religions

La diversité des religions autochtones de Taïwan

Liu, Pi-Chen | *Institute of Ethnology, Academia Sinica*

Opening Panel 2

Panel d'ouverture 2

Religion in the Folded City: The Boundaries of the Chronotope in China

La religion dans la ville repliée : les frontières de la chronogéo en Chine

Tue. July 4 | 16:00-17:30

Room *Salle* **International Conference Hall (3rd floor)**

Weller, Robert P.

Department of Anthropology, Boston University

Plenary 1

Plénière 1

Practicing Belonging, Vicarious Spirituality and Gendered Fetishism: The Transformation of the Non-religious/Religious in Contemporary Japanese Youth Culture

Wed. July 5 | 9:30-11:00

Room *Salle* **International Conference Hall (3rd floor)**

Fujiwara, Satoko

Department of Religious Studies, University of Tokyo

Presidential Address
Communication de la Présidente

What Can Women in Classical Sociology Teach Us about Current Sociology of Religion?

Thu. July 6 | 9:30-11:00

Room Salle **International Conference Hall (3rd floor)**

Furseth, Inger

Department of Sociology and Human Geography, University of Oslo

Plenary 2
Plénière 2

2030, Apocalypse Aujourd'hui et le rôle de la sociologie des religions

2030, Apocalypse Today and the Role of Sociology of Religions

Fri. July 7 | 9:30-11:00

Room Salle **International Conference Hall (3rd floor)**

Blancarte, Roberto

Centro de Estudios Sociológicos, El Colegio de México





LINGUISTIC GROUPS

GROUPES LINGUISTIQUES

Fri. July 7 | 11:30-13:00

Group <i>Groupe</i>	Room <i>Salle</i>
<i>G01</i> Germany	702 (7 th floor)
<i>G02</i> Mexico, Iberic Peninsula, Brazil and South America	901 (9 th floor)
<i>G03</i> United Kingdom	904 (9 th floor)
<i>G04</i> France	2nd Conference Room (3 rd floor)
<i>G05</i> Switzerland	Media Conference Room (3 rd floor)
<i>G06</i> Central and Eastern Europe	802 (8 th floor)
<i>G07</i> East Asia and Japan	1st Conference Room (3 rd floor)
<i>G08</i> Canada	1009 (10 th floor)
<i>G09</i> Italy	1027B (10 th floor)
<i>G10</i> Australasia	820 (8 th floor)
<i>G11</i> Nordic Countries	519 (5 th floor)
<i>G12</i> USA	1027A (10 th floor)



OTHER ACTIVITIES

AUTRES ACTIVITÉS

Council Meeting 1

Réunion du Conseil 1

Mon. July 3 | 16:00-

Room Salle Reception Room (3rd floor)

Buffet Dinner

Réunion du Conseil 2 + Réunion de Social Compass

Tue. July 4 | 19:00-

Room Salle Fourth Floor Corridor (4th floor)

General Assembly

Assemblée Générale

Thu. July 6 | 14:00-15:30

Room Salle International Conference Hall (3rd floor)

Gala Dinner

Réunion du Conseil 2

Thu. July 6 | 18:30-

Bus from Venue | 17:45

Restaurant Taipei Grand Hotel (3rd floor)

Council Meeting 2

Réunion du Conseil 2

Fri. July 7 | 16:00-

Room Salle Reception Room (3rd floor)

Social Compass Meeting

Réunion de Social Compass

Fri. July 7 | 16:00-

Room Salle 802 (8th floor)



THEMATIC SESSIONS 1

SESSIONS THÉMATIQUES 1

Tue. July 4 | 9:30-11:00

TS	TITLE	ROOM
1-1 <i>P.24</i>	Sacred Body: Religious, Profane <i>Le Corps Sacralisé : Religieux, Profane</i>	1st Conf. (3 rd floor)
1-2 <i>P.30</i>	Space, Place, and Spiritualities in Contemporary Societies 1 <i>Espace, Lieu et Spiritualités dans Les Sociétés Contemporaines 1</i>	2nd Conf. (3 rd floor)
1-3 <i>P.34</i>	An Uncertain Faith. A Multi-methods Research <i>Une Foi Incertaine. Une Recherche Multi-méthodes</i>	802 (8 th floor)
1-4 <i>P.35</i>	Being a Transnational Muslim in an Era of Hyper-Security 1 <i>Être un Musulman Transnational à L'ère de L'hyper-sécurité 1</i>	702 (7 th floor)
1-5 <i>P.40</i>	Institutionalization Processes in Greater China: Buddhist Developments and Perspectives in the 21st Century <i>Processus D'institutionnalisation dans La Grande Chine : Développement et Perspectives Bouddhistes au 21^{ème} Siècle</i>	901 (9 th floor)
1-6 <i>P.44</i>	Miscellaneous Papers Session 1: Religion in Europe and Beyond: Contemporary Issues <i>Miscellanées 1 : La Religion en Europe et Au-delà : Questions Contemporaines</i>	Media Conf. (3 rd floor)

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

TS1-1

Sacred Body: Religious, Profane

Le Corps Sacralisé : Religieux, Profane

Tue. July 4 | 9:30-11:00

Room *Salle* **1st Conference Room** (3rd floor)

Convener(s) *Organisateurs de la session*

Valasik, Corinne

GSRL (UMR 8582), CNRS/EPHE-PSL

Campergue, Cécile

Université Catholique de Lyon

The Sacred Body as a Source of Meaning: Anna Lesznai's Difference Feminism in 20th Century Hungary

Rethelyi, Maria | *Department of Philosophy & Religious Studies,
Louisiana State University*

Taoïsme et sexualité : d'est en ouest

Lebranchu, Marc | *GSRL (UMR 8582), CNRS/EPHE-PSL*

Les hôpitaux italiens entre sacralisation et sécularisation : le cas de l'islam et l'intervention des imams et médiateurs interculturels musulmans

Rhazzali, Mohammed Khalid | *FISPPA, Università degli Studi di Padova*
Schiavinato, Valentina | *FISPPA, Università degli Studi di Padova*

Les momies de maîtres bouddhiques à Taiwan : corps ou statue ?

Fabienne, Jagou | *École française d'Extrême-Orient*

Nice to Eat You ! amours, corps, technologies, spiritualités

Bellio, Alfonsina | *GSRL (UMR 8582), CNRS/EPHE-PSL*

The Sacred Body as a Source of Meaning: Anna Lesznai's Difference Feminism in 20th Century Hungary

Rethelyi, Maria

The paper examines how the religious sacred constituted a fundamental reservoir of meaning during 20th century Hungary. For this end, I investigated the work of Anna Lesznai (1895-1966), a Hungarian artist and writer of Jewish descent. During the 20th century acculturation process borrowing from Jewish religious tradition, she created a contrasting view to the Christian influenced and socially accepted norms via her representation of the ideal body. For her, not all bodies were equal as she located the sacred in the female body. She did so in the midst of changing social context since the cultural view of economizing bodies gave no meaning to her. She constructed her ideas of the body via a conjunction of Jewish religious and popular esoteric traditions. She countered the modern disjunction of body and mind, fusing the two and reconstituting their relationship while utilizing established religious concepts in order to give the body-mind link a deeper meaning where the body is not a commodity but a person, a site of spiritual experience. She assigns the ultimate spiritual experience to the female body, based on its difference from the male body.

Taoïsme et sexualité : d'est en ouest

Lebranchu, Marc

A la fin des années 1960 les milieux occidentaux de la contreculture découvrent les traditions religieuses asiatiques et les pratiques du corps qui leur sont plus ou moins associées : yoga indien, méditation bouddhiste zen, taijiquan pour le taoïsme, ouvrant de nouvelles perspectives de rapport au corps et à sa sacralité en contrepoint au modèle chrétien dominant. Porté par cette vague et le mouvement de libération des mœurs apparaît progressivement une littérature grand public consacrée à des pratiques liées à une sexualité sacrée : tantra indien, puis Tao du sexe, sujet de notre communication. Alors que la sexologie chinoise, dont les premiers textes datent du 2^e s. av. n.-e, s'inscrit d'abord dans une approche de pédagogie hygiénique et médicale, le discours occidental sur le Tao du sexe en présente le plus souvent les techniques comme spirituelles, en particulier taoïste. Quel rôle joue alors la spiritualisation de ces techniques sexuelles dans leur succès sur le marché concurrentiel des technologies du bien-être et du développement personnel en pleine croissance ? En sacralisant le corps comme élément central de la culture de soi au travers d'approches exotiques, cette spiritualisation répond à la fois à un besoin de redécouverte du corps, de désinhibition de la sexualité et de réalisation individuelle. Ce faisant, elle véhicule, comme nous le verrons, une vision occidentale postmoderne orientaliste, idéalisée et genrée de la sexologie chinoise et du taoïsme, assez éloignée des réalités chinoises.

Les hôpitaux italiens entre sacralisation et sécularisation : le cas de l'islam et l'intervention des imams et médiateurs interculturels musulmans

Rhazzali, Mohammed Khalid

Schiavinato, Valentina

Dans le cadre de la recherche internationale en sciences sociales consacrée aux défis posés par la pluralité culturelle et religieuse dans le contexte hospitalier, un nombre relativement limité de contributions se sont concentrées spécifiquement sur l'islam. Certaines recherches se sont concentrées sur le rôle de l'« aumônerie musulmane » (Abu-Ras 2011) et sur les soins religieux et spirituels offerts aux patients musulmans (Abu-Ras, Laird 2011), tandis que d'autres ont analysé les défis posés par les exigences musulmanes sur la pratique médicale et infirmière, en particulier dans les domaines de la fin de vie et des soins palliatifs. De rares études ont été menées dans le contexte italien (Rhazzali 2014, Caserta 2020, Aluffi 2020, Vargas 2020), qui se présente toutefois comme un cas particulièrement intéressant. Les établissements de soins privés, mais aussi les hôpitaux publics, conservent en effet, dans les aspects plus ou moins visibles de leur image, les signes de la tradition religieuse catholique qui constitue le patrimoine culturel de leurs racines historiques. En même temps, ils sont actuellement construits autour d'une conception universaliste et sécularisée, de l'affirmation d'un modèle fondé sur l'évidence des sciences biomédicales et conditionné par de fortes contraintes économiques, de « productivité » et de contrôle des dépenses associées à un processus de corporatisation des structures de soins. La présence de personnes qui se reconnaissent dans des horizons culturels et religieux différents de ceux qui dominent et, en particulier, de patients et de proches de religion musulmane, dont la « radicalité » de la diversité est souvent soulignée, rend plus évidents les paradoxes et les frictions qui se manifestent dans le concret de la rencontre entre différents cadres symboliques, comme ceux de la sécularisation, d'une part, et de la sacralisation, d'autre part, des espaces, des temps, des relations et des « objets » de soins. Cette contribution présente un travail de recherche mené sur le territoire italien, à partir de deux points d'observation différents : celui de l'institution hospitalière, d'une part, et celui des acteurs institutionnels religieux et, en particulier, des intervenants religieux musulmans, d'autre part. Une attention particulière sera accordée aux imaginaires qui construisent des significations différentes et parfois conflictuelles ou contradictoires attribuées au corps, qu'il soit sain, malade ou privé de vie.

Les momies de maîtres bouddhiques à Taiwan : corps ou statue ?

Fabienne, Jagou

A Taïwan, une dizaine de corps de maîtres bouddhiques sont préservés. La majorité d'entre eux subit un traitement traditionnel de conservation des corps par enchâssement dans une chape de béton scellée. Les corps révélés après trois ans de confinement sont ensuite traités par des artisans ou des artistes avant d'être exposés dans leurs monastères d'appartenance. Parmi ces corps bouddhiques préservés, deux appartiennent à des maîtres ayant enseigné le bouddhisme tibétain, dont l'un était d'origine mongol. Il s'agit du Kanjurwa Qutuqtu (1914-1978). Son cas est exceptionnel pour plusieurs raisons : résistance de son corps à la crémation, choix de la sculpture plutôt que de la momification et absence d'exposition aujourd'hui. À travers l'exemple de la préservation du corps de Kanjurwa Qutuqtu, cette communication entend questionner la valeur spirituelle du corps préservé tant du point de vue de l'artisan que de celui du disciple. Il s'agit, par conséquent, de comprendre les liens entre production et réception de la momie ou de la statue et de s'interroger sur l'analogie entre image culturelle et corps.

Nice to Eat You ! amours, corps, technologies, spiritualités

Bellio, Alfonsina

Que l'amour représente un élément mythopoïétique de portée transculturelle c'est un fait : ses langages multiples s'inscrivent dans la longue durée et selon des perspectives très différentes. Le plus sublime et le plus banalisé des sentiments, célébré par les artistes et analysé par toute sorte de spécialistes, devient « fait social » inscrit dans la corporalité et dans la matière, par négation ou par incorporation. Ses déclinaisons sont poussées jusqu'à évoquer des formes d'anthropophagie symbolique ou des pulsions et pratiques cannibaliques tout court. À partir d'images cinématographiques, et de méthodes d'analyse anthropologiques, cette communication vise à susciter une réflexion sur l'incarnation contemporaine du sentiment amoureux dans les corps, entre technologies (chirurgie plastique par exemple), pratiques, interdictions et formes de spiritualités.

TS1-2

Space, Place, and Spiritualities in Contemporary Societies

Espace, Lieu et Spiritualités dans Les Sociétés Contemporaines 1

Tue. July 4 | 9:30-11:00

Room *Salle* **2nd Conference Room (3rd floor)**

Convener(s) *Organisateurs de la session*

Bramadat, Paul

Centre for Studies in Religion and Society, University of Victoria

Griera, Mar

ISOR, Universitat Autònoma de Barcelona

Transformations of Perceptions of ‘Sacred Sites’ as ‘Sites of Power’ in the Context of Re-spiritualisation of Perceptions of Nature and Environment in Germany

Kleinhempel, Ullrich

From the Body to the Planet: Toxicity and Healing in Female Spiritual Communities in Uruguay and Catalonia

Griera, Mar | *ISOR, Universitat Autònoma de Barcelona*

Heritage and Continuity in the Bazaar: The Case of the Religious Association of the Drapers’ Guild of the Tehran Bazaar

Mirzai Sarraf, Ali Haj Khan | *Institut für Soziologie, Universität Leipzig*

Transformations of Perceptions of 'Sacred Sites' as 'Sites of Power' in the Context of Re-spiritualisation of Perceptions of Nature and Environment in Germany

Kleinhempel, Ullrich

Sacred sites are receiving new interest in the changing contexts of post-secular spiritualisation of society in German speaking countries. Thus, interest in Christian sites becomes connected to their pre-Christian origins, where discernible, and to phenomena of nature, that comprise 'energetic' aspects, perceptible aesthetically. They are reconceptualised as 'sites of power'. This perspective was developed here in 'Geomantie' – in response to knowledge about Chinese Feng Shui – from 1995 on. It is practiced by architects, landscape architects, nature therapists, and in settings of 'pilgrimages' to such sites in esotericist and therapeutic settings. In this context I collaborated in two books on some 80 'sites of power' in Franconia, a culturally rich area in northern Bavaria. Writing these guides, with geomantic practitioners, revealed the changing perceptions and sensitivities, that motivate the readers to visit such sites. It became clear that natural features of the sites are important in many mediaeval churches and pre-Christian sacred sites. In a changing religious and spiritual environment this finds interest. The semiotics of such sites and churches are read accordingly, with interest in elder, mediaeval layers of meaning among the authors of this new genre of books, but also among the custodians of churches and the readers. This new interest in perceiving old churches and shrines as 'mystagogic' sites, that include nature and 'energetic' features, is presently relevant to counter moves by Churches, to instal rooms for secular functions in them, damaging this character. The controversy about an intended de-construction' of Nuernberg's St-Lorenz Cathedral may exemplify it.

From the Body to the Planet: Toxicity and Healing in Female Spiritual Communities in Uruguay and Catalonia

Griera, Mar

This paper emerges out of an interest for exploring perceptions towards COVID-19 vaccines among women participating in spiritual communities in Uruguay and Catalonia. The fieldwork has consisted on biographical interviews to five women in each country, and observations in meetings and events. Most of the women interviewed showed hesitancy and/or rejection towards COVID-19 vaccines, and framed these attitudes through a narrative mixing spirituality, health and politics. Interestingly, in both contexts, the idea of toxicity, and of contamination, appears as the crucial to explain the perceived dangers of the COVID-19 vaccine. Interviews have shown that attitudes towards COVID-19 vaccine are anchored in a broader narrative about the corruption of modernity, and about the need to fight, or counteract, instances of toxicity that are seen as invading the human body and the planet. Both, the body, and the planet, are considered as being in peril, and the pandemics is read in terms of a critical juncture for the future. These spiritual women do not only develop a narrative aimed to develop a contemporary spiritual meaning framework about the pandemics but also carry out practices, and rituals, aimed at preventing, and healing, the impact of toxicity. Despite the similarities among both groups, it is also important to acknowledge that there are important differences. In this regard, particular (and distinct) local spiritual genealogies are mobilized to explain, and frame, attitudes towards the pandemic, as well as the imaginaries of toxicity are anchored in local cosmovision's and spiritual/natural landscapes.

Heritage and Continuity in the Bazaar: The Case of the Religious Association of the Drapers' Guild of the Tehran Bazaar

Mirzai Sarraf, Ali Haj Khan

Tehran Bazaar has been a core of social life in Iranian capital since the 19th century. Bazaaris as a social group, have created a unique collective identity, and have produced an intangible heritage for themselves — one which attaches them to the tangible heritage of the Bazaar's structure. Nevertheless, the unstable situation of 20th century Iran — which, experienced two revolutions, one each in 1905 and 1979 —, has posed a significant obstacle for bazaaris, seeking to persevere their heritage in the Bazaar. One example is the case of the Drapers' Guild of Tehran Bazaar. From the 19th century, the Drapers left a significant social imprint on the Bazaar; the guild even came to be associated with a prominent mosque there: Mirza Mousa Mosque, Formerly Drapers' Mosque. After the Islamic Revolution of 1979, however, the Drapers were forcibly dislocated from the Mosque due to their quietism during the Revolution and their ownership over the Mosque was ignored by the new establishment. This study shows how the Drapers responded to this incident by building a new mosque outside the Bazaar based on the architecture of the former Drapers' Mosque. The decision has helped them to get through the collective trauma of displacement they experienced.

TS1-3

An Uncertain Faith: A Multi-methods Research

Une Foi Incertaine : Une Recherche Multi-méthodes

Tue. July 4 | 9:30-11:00

Room *Salle* **802** (8th floor)

Convener(s) *Organisateurs de la session*

Cipriani, Roberto

Dipartimento di Scienze della Formazione, Università degli Studi
Roma Tre

Critics *Critiques*

Ricucci, Roberta

Dipartimento di Culture, Politica e Società, Università di Torino

Stolz, Jörg

Institut de sciences sociales des religions, Université de Lausanne

TS1-4

Being a Transnational Muslim in an Era of Hyper-Security 1

Être un Musulman Transnational à L'ère de L'hyper-sécurité 1

Tue. July 4 | 9:30-11:00

Room Salle **702** (7th floor)

Convener(s) Organisateurs de la session

Possamai, Adam

School of Social Sciences, Western Sydney University

Fadil, Nadia

Department of Social and Cultural Anthropology, KU Leuven

Being a Transnational Muslim in Australia in an Era of Hyper-security

Possamai, Adam | *School of Social Sciences, Western Sydney University*

“Tolerant Islam” as a Way for Counter-terrorism

Kenichiro, Takao | *Middle East Institute of Japan*

Involving the Salafi-Jihadist in Indonesia’s Democratic System

Riduan, Imam | *Fahmina Institute*

Possamai, Adam | *School of Social Sciences, Western Sydney University*

Zakat Collection and Distribution by Nahdlatul Ulama (NU) and Human Imitative in Taiwan

Chiou, Syuan-Yuan | *National Chengchi University*

Being a Transnational Muslim in Australia in an Era of Hyper-security

Possamai, Adam

The general response to the threat of terrorism has been to institute Countering Violent Extremism (CVE) policies and legislation that facilitates powerful regimes of surveillance. Whilst such legislation may be neutral in its construction, it implicitly and disproportionately targets and impacts upon Muslim communities. Concomitant with this turn towards hyper-securitisation has been a retreat from multiculturalism, where in Australia the Muslim immigrant 'other' has again been the main catalyst. Some Muslims have begun to self-censor for fear of unwanted attention from the authorities and have formed their own ethno-religious groups online, as 'safe spaces' to avoid 'microaggressions' from a hostile public that questions their national identity. This fight against violent extremism has often been invoked as a platform to curtail and silence political opponents. Cutting across this climate of securitisation, suspicion, and rejection there has been an increase in 'umma consciousness' amongst young Muslim thinkers. This has been greatly facilitated by globalisation and the rapid development of technology, particularly of the internet which has allowed for the formation of a 'virtual umma' that functions as a post-national community wherein members who have never met each other can engage in collective identity construction and create a sense of belonging that subverts their lived reality. Based on the data collected from an Australian Discovery Grant (DP220101722) this chapter details the off and online lived experience of four ethnic groups in Australia under these conditions. These are the Lebanese in Sydney, the Turks in Melbourne, the Indonesians in Perth and the Rohingyas in Brisbane. The results will not only provide comparison and contrast between these groups but will also reveal some specificities across four main cities in Australia.

“Tolerant Islam” as a Way for Counter-terrorism

Kenichiro, Takao

As a way to response to the threat of terrorism, most Muslim countries adopt the ideological strategy, alongside of military one. The most popular way for that is promoting discourse of “tolerant Islam.” Simply put, it is a challenge to form the government-led discourse of Islam to isolate extremism. The important point here is that why “tolerance” has been adopted as a banner of counter-terrorism, rather than inquiring what is “tolerant Islam” itself. The reason for it would be that tolerance is one of the most undeniable values in the modern world, that can bridge the West and the East. However, what tolerance means is not the same in all situations, especially when it is raised as a banner in the political context. Therefore, how it was raised, formed and spread need to be studied through multiple cases. This paper focuses on the trend that tolerance has become overworked words in contemporary Middle East, in the context of real politics. In particular, this political word has been raised as a way to confront some Islamic movements and interpretations, so-called “extremism” aiming to topple the regime with violent or military actions in the name of Islam. This paper takes up the cases of Islamic leading figures in Syria, Uzbekistan, Saudi Arabia and Egypt, in order to examine how the characteristic tolerance has played a role of guidance for containing extremism, represented by violent Islamism. Besides, such a role of tolerance is seen not only in Middle Eastern countries, but also in Europe. For example, in France, the government is working towards creating a “tolerant Islam,” as a counterplan against extremism threatening the national security and trying to acquire centripetal force toward the Muslim citizens. Thus, this paper discusses the aspect of a corridor of tolerance linking the Middle East and the West.

Involving the Salafi-Jihadist in Indonesia's Democratic System

Riduan, Imam

Possamai, Adam

Salafism is a Sunni sect practicing a pious and pure form of Islam and advocating for a return to the traditions of the first generations of Muslims. These views are sometimes regarded as anti-democratic as they can be in tension with modern politics and the increasing recognition of diversity. In contrast to many scholars and social observers who perceive the Salafi community to be against democratic values, this article proposes that Indonesian Salafist can be open to contributing to democratic discourses on anti-terror policies. Based on interviews with 12 dis-engaged extremists and 10 policymakers in Indonesia, and official document analysis, this article reveals that Salafists in this sample accept democracy and its processes. However, for Salafists, Sharia Islam is the preferred model of state governance when democracy fails to form a fair and prosperous society. Their rejection of democracy is thus usually based on specific political contexts such as anti-terrorist laws, rather than simply on ideology and universal values, especially when dealing with Islam as a religion. This research explores the potential of cooperating with Salafists to develop more inclusive and democratic anti-terror policies in Indonesia.

Zakat Collection and Distribution by Nahdlatul Ulama (NU) and Human Imitative in Taiwan

Chiou, Syuan-Yuan

Nahdlatul Ulama (NU) is one of the largest Muslim organizations in Indonesia. This organization has a significant role in various sectors, such as education, health, and the economy. Considering the large number of Indonesian citizens living abroad – both as migrant worker and student – NU then established its branches in various countries, one of which is Taiwan. Branches of the organization known as special branch are still managed by Indonesian Muslim in each of these countries. The presence of NU in Taiwan is beneficial for Indonesian Muslim or Muslim from other countries who live in Taiwan to perform various worships and obligations of a Muslim. As an Islamic movement, NU also established an institution in charge of managing zakat and charity, both in Indonesia and in Taiwan, namely NU-Care LazisNU. The other case, Human Initiative (HI) is an Indonesian non-governmental organization that was found in 1999. Initially, this NGO was aimed to organize humanitarian aid in Maluku where horizontal conflict took place. Although the organization was designated as a national institution which manages philanthropic activities such as zakat and charity, hitherto Human Initiative focuses on broader humanitarian programs worldwide. Furthermore, in order to conduct its various programs, Human Initiative collaborates with other international organizations such as the United Nations bodies and European Union. The organization itself has established overseas branches such as in Australia, United Kingdom, South Korea and several representatives in the United States, Saudi Arabia, Germany, Japan, Malaysia, Singapore, Qatar, Turkey, Taiwan, and United Arab Emirates. Unlike NU which actively organizes various Islamic da'wah activities including zakat collection and distribution, Human Initiative's programs are more focused on charity and humanitarian assistance. This paper will compare the similarity and difference about how the two organizations collecting and disturbing zakat in Indonesia and Taiwan.

TS1-5

Institutionalization Processes in Greater China: Buddhist Developments and Perspectives in the 21st Century

Processus D'institutionnalisation dans La Grande Chine : Développements et Perspectives Bouddhistes au 21^{ème} Siècle

Tue. July 4 | 9:30-11:00

Room Salle **901** (9th floor)

Convener(s) Organiseurs de la session

Yao, Yu-Shuang

Graduate Institute of Religious Studies, Fo Guang University

Institutionalization and Schism in Contemporary Chinese Buddhism: Buddhist Developments and Perspectives in the 21st Century

Yao, Yu-Shuang | *Graduate Institute of Religious Studies, Fo Guang University*

Kalyāṇa-mitra : The Faith and Religious Life of the Blisswisdom Laity in Taiwan

Yu, Ming-Jen | *Department of Buddhist Studies, Fo Guang University*

The Investigation of Chan Practice in Everyday Life: Sheng-Yen and the Renewal of Chinese Buddhism

Liu, Yi-Ning | *Dharma Drum Institute of Liberal Arts*

Institutionalization and Schism in Contemporary Chinese Buddhism: Buddhist Developments and Perspectives in the 21st Century

Yao, Yu-Shuang

Mahāyāna Buddhism has been in China for nearly two thousand years. In terms of both area and population, China is a huge country, and for much of its history it has been politically divided. It is therefore not surprising that its Buddhism has varied enormously both in ideology and in the practices of both institutions and individuals. Maybe the only common feature of Chinese Buddhism – and there are limits even to this – has been the institution of the Saṅgha, who have functioned to preserve and cultivate both texts and ritual traditions. In traditional Buddhism, schism is very carefully defined. It is an event which takes place within the Saṅgha and has no formal effect on the laity – and this remains true of the FGS. There is no official record of when a monk or nun leaves the FGS. In some years more have left than have been ordained, but it is impossible to find out how many have left, let alone their names. This paper investigates the dynamic institutional developments and inventions over the past decades up to the present. This ranges from organizational questions in the area of ordination rituals and monastic life to doctrinal issues in the field of Buddhist thought and historiography. Further, it questions to what extent recent institutionalization processes involve changes of Buddhist schism in Global China and require further academic research.

Kalyāṇa-mitra : The Faith and Religious Life of the Blisswisdom Laity in Taiwan

Yu, Ming-Jen

The Blisswisdom (福智), a Tibetan Buddhist organization founded 30 years ago, has become an important religious movement in Taiwan society and deeply influences it. And, his promoting concept of “Kalyāṇa-mitra (善知識)” has become the most distinct and important characteristic of the organization. The founder, Venerable Ri-Chang (日常法師), was a high-educational intellect who had devoted himself to the propagation of the Tibetan Buddhist scriptures, “pu ti dao ci di guang lun”(菩提道次第廣論, The Great Treatise On The Stages Of The Path To Enlightenment) and the organization itself has owned a strong intellectual orientation. Whether in the form of the missionary model, or in the daily operation of the sub-organization, he appealed to the same high intellectual like himself. As an intellectual, Venerable Ri-Chang criticized the ethical and food safety problems of contemporary society, and proposed moral education integrating Confucian ethics, as well as non-toxic, organic agricultural development strategies, which subtly embedded such solutions to social problems within the Buddhist “Ten Good Karmas”. He employed a large number of lay followers to participate in the establishment of organizations within the Church, transforming these sub-organizations into a testing ground for “pu ti dao ci di guang lun” in a modern way of managing knowledge. Several years ago, the issue of succession suddenly erupted in the television media, creating a focus of controversy both inside and outside the Church, with some monks and followers splitting up and leaving. The “laity”, “female”, and “Mainland Chinese” status of the successor, Supreme Master Zhen Ru, together with the lack of a clear statement of succession before the death of Ri-Chang, clouded the entire succession with many conspiracy theories. By moving the power center to Prince Edward Island, Canada, the problem of “Mainland Chinese” status not being able to come and preach in Taiwan was resolved. Then a visit to Prince Edward Island becomes a pilgrimage.

The Investigation of Chan Practice in Everyday Life: Sheng-Yen and the Renewal of Chinese Buddhism

Liu, Yi-Ning

In recent years, the field of sociology of religion has undergone a shift towards exploring the concept of Everyday Religion, revealing that religion continues to hold a crucial role in people's everyday lives and has maintained its influence despite the process of modernization. In the case study of Dharam Drum Mountain in Taiwan, as mentioned in Venerable Sheng Yen's autobiography, "Footsteps in the Snow," his primary focus in teaching Buddhism is to promote modern Buddhism and instruct the public on integrating Buddhist principles into their daily lives. Through his teachings on meditation, he guides individuals to incorporate Chan practice into their daily routines and utilize it as a means to achieve a state of happiness and tranquility, irrespective of their surroundings, mental state, or physical condition. The integration of meditation into daily life serves as a fundamental aspect of Venerable Sheng Yen's work, known as the Renewal of Chinese Chan Buddhism. By engaging in regular meditation practice, individuals are able to observe themselves, engage in self-reflection, and undergo daily self-transformation, parallel to the transformative effects discussed by Foucault regarding technologies of the self. This study aims to capture the characteristics of Everyday Religion by examining Venerable Sheng Yen's teachings on meditation, and by conducting in-depth interviews with meditators. It seeks to explore the practical application of meditation in daily life, encompassing various aspects such as managing family and interpersonal relationships, navigating life transitions, establishing stability in work and career development, and establishing connections between meditation and other social domains. Ultimately, the study aims to elucidate the implications of meditation as an everyday religious practice of self-transformation in modern society.

TS1-6

Miscellaneous Papers Session 1: Religion in Europe and Beyond: Contemporary Issues

Miscellanées 1 : La Religion en Europe et Au-delà : Questions Contemporaines

Tue. July 4 | 9:30-11:00

Room *Salle* **Media Conference Room** (3rd floor)

Convener(s) *Organisateurs de la session*

Nowicki, Joanna

Département de Lettres Modernes, CY Cergy Paris Université

**« La fidélité critique » ou « la fin de la chrétienté » :
deux visions de l'église catholique en Europe face à sa crise**

Nowicki, Joanna | *Département de Lettres Modernes, CY Paris Cergy Université*

**The Multiple Worldview(s) Framing European Practices of
Native American Ceremonies**

Delmas, Virgile | *Institut d'histoire et anthropologie des religions,
Université de Lausanne*

**Between Research And Revival. Emerging Trends Among Young
Catholic Generations In Italy** (*Abstract see p.222*)

Bossi, Luca | *Dipartimento di Culture, Politica e Società, Università di Torino*

« La fidélité critique » ou « la fin de la chrétienté » : deux visions de l'église catholique en Europe face à sa crise

Nowicki, Joanna

La philosophe française Chantal Delsol a publié en 2021 un livre qui a surpris ces lecteurs habituels : « La fin de la chrétienté, l'inversion normative et le nouvel âge ». Elle y défend la thèse d'une transition brutale à laquelle nous assistons – celle de la fin de seize siècle de la chrétienté qu'elle appelle une métamorphose, tout en distinguant la chrétienté du christianisme, qui lui, pour survivre, doit trouver un autre mode d'existence. Face au même constat d'une crise majeur au sein de l'église catholique, le rédacteur en chef de la revue polonaise « Wiesz »(Lien) Zbigniew Nosowski propose une vision de la fidélité critique en s'interrogeant sur les transformations majeurs que doit accepter l'Eglise polonaise pour répondre aux défis actuels. Je souhaite dans cette communication faire dialoguer ces deux visions en apparence contradictoires tout en m'appuyant également sur la réflexion de penseurs centre européens tels que Karol Tarnowski ou Ewa Bienkowska – deux philosophes polonais francophones qui réfléchissent depuis longtemps sur la place de la religion dans la société contemporaine ainsi sur les récentes déclarations du théologien tchèque Tomas Halik qui s'interroge sur le rôle de la chrétienté en Europe face à la guerre en Ukraine en souhaitant qu'elle devienne « une source d'inspiration morale pour une culture de liberté et de démocratie ». Bibliographie : Chantal Delsol, La fin de la chrétienté Karol Tarnowski, Pragnienia metafizyczne (Désirs métaphysiques) Zbigniew Nosowski, Krytyczna wiernosc (Fidélité critique) Ewa Bienkowska, Po co filozofowi religia (à quoi bon une religion pour un philosophe) Tomas Halik, Tribune publiée le 1/06/2022 : Guerre en Ukraine : La guérison du monde présuppose une force spirituelle inspirante

The Multiple Worldview(s) Framing European Practices of Native American Ceremonies

Delmas, Virgile

Native American spirituality is characterized by important ceremonial practices such as the Sweatlodge, the Vision Quest and the Sundance. The decimation of indigenous populations, their forced acculturation as well as the banishing of their religious expression have been so important that those practices seemed destined to disappear. Their de-penalization thanks to the American Indian Religious Freedom Act, has however brought a strong revivalism. Since the 1980's, native ceremonies have become so popular that part of them have been circulating in Europe. The intercultural dialogue that emerges from the diffusion of those practices is presenting remarkable stakes. Native American spirituality is indeed characterized by a worldview that includes very specific ontological, cosmological and epistemological beliefs. In what way do contemporary Europeans who practice native American rituals relate to this? How do they integrate a worldview that is rather distant from their modern western everyday life, and what kind of changes, adaptations or transformations do they bring to it? How can animistic beliefs be actualized in a modern European context? I would like to tackle these questions with ethnographic data that I have been collecting for several years among three different groups practicing Native American ceremonies in Europe, showing how Sweatlodges, Sundances and Vision Quests can have a profound impact on the way that practitioners consider themselves in relation to nature and to other-than-human beings.

THEMATIC SESSIONS 2

SESSIONS THÉMATIQUES 2

Tue. July 4 | 11.30-13.00

TS	TITLE	ROOM
2-1 <i>P.48</i>	Religion and Social Theory 1 <i>Religion et Théorie Sociale 1</i>	1st Conf. (3 rd floor)
2-2 <i>P.53</i>	Secularisms under Pressure: Comparative Perspectives 1 <i>Laïcités sous Pression : Regards Comparés 1</i>	802 (8 th floor)
2-3 <i>P.58</i>	Space, Place, and Spiritualities in Contemporary Societies <i>Espace, Lieu et Spiritualités dans Les Sociétés Contemporaines</i>	2nd Conf. (3 rd floor)
2-4 <i>P.62</i>	Being a Transnational Muslim in an Era of Hyper-security 2 <i>Être un Musulman Transnational à L'ère de L'hyper-sécurité 2</i>	901 (9 th floor)
2-5 <i>P.66</i>	Miscellaneous Papers Session 2: Religious Commitment: Causes, Effects and Contexts <i>Miscellanées 2 : L'engagement Religieux : Causes, Effets et Contextes</i>	Media Conf. (3 rd floor)
2-6 <i>P.70</i>	Religion and Conflict in Northern Ireland: What does Religion Do? <i>Religion et Conflit en Irlande du Nord : Que Fait La Religion ?</i>	702 (7 th floor)

TS2-1

Religion and Social Theory 1

Religion et Théorie Sociale 1

Tue. July 4 | 11:30-13:00

Room *Salle* **1st Conference Room** (3rd floor)

Convener(s) *Organisateurs de la session*

Hjelm, Titus

Department of Cultures, University of Helsinki

Why are Jews Forbidden to Eat Meat and Milk Together? The Sociological Function of Eating Restrictions in Human Societies

Viezel, Eran | *Department of Bible Studies, Archeology and the Ancient Near East, Ben-Gurion University of the Negev*

Researching Lived Institutions

Jacobsen, Brian Arly | *Department of Cross-Cultural and Regional Studies, University of Copenhagen*

Objectivizing Belief: Dead End or Sociological Challenge?

Ducloux, Thibault | *Triangle laboratory, Université Lumière Lyon 2*
Esmili, Hamza | *Department of Social and Cultural Anthropology, KU Leuven*

A Fresh Regard to the Dynamics of Multiple Modernities: Its Relevance for Understanding Religious Diversity

Parker Gumucio, Cristian | *Instituto de Estudios Avanzados, Universidad de Santiago de Chile*

Why are Jews Forbidden to Eat Meat and Milk Together? The Sociological Function of Eating Restrictions in Human Societies

Viezel, Eran

The prohibition against eating meat and milk together is among the most widely known legal requirements in Judaism. This prohibition is not mentioned explicitly in the Bible (the Biblical commandment not to boil a kid in its mother's milk does not necessarily imply its post-Biblical interpretation), and it apparently was not known even at the end of the Second Temple period. However, in the first centuries of the common era it was firmly established, and to this day it is a practice that distinguishes religiously observant Jews from the non-observant. Over the course of Jewish history the prohibition against eating meat and milk together was at the center of many lively discussions. The sages sought to justify and explain the prohibition in a variety of ways, and the considerations they raised show the complexity that arises from the encounter of daily eating practices with the dictates of faith. In this paper, I will examine the different explanations proposed, and I will propose a new sociological solution to the question of the explanation for this restriction, along with other dietary restrictions recognized in world religions.

Researching Lived Institutions

Jacobsen, Brian Arly

Individual religious practices have received great attention in recent years as the past decades have seen a tendency in research in religion to abandon official religion studies to instead focus on practical forms of religion following “everyday religion” beyond officially religious institutions. In this paper I turn the focus on the institutional level of the religious field, mosques to be specific. I will argue that the institutions are made up of individuals, while at the same time they are much more than a group of individuals. Institutions in society have striking similarities. But how can it be that these similarities arise across institutions, organizations and spread to religious institutions? And how can we account not just for stability but also change and dynamism that we find within these institutions for instance in attaining a high degree of resilience? I suggest that the answer to these questions is to be found by approaching the field from the concept of what could be called lived institutions. Following recent discussions on ‘lived religion’ and the neglect of the significance of institutional practice, I argue that turning the focus back on the institutional level can rebalance the structure/agency scale back toward the former without losing important insights about the actors. With the concept of lived institution, focus is on the dynamic interplay between institutions’ official discourses and values and practices of individuals. The term shows how peoples express their identity and belonging and how individuals and social groups interact with each other. A theory of lived institution is also a theory of practice: the notion of practice is a central point that makes ‘interparadigmatic conversations possible’ between the concept of ‘lived religion’ and the theory of ‘New Institutionalism’.

Objectivizing Belief: Dead End or Sociological Challenge?

Ducloux, Thibault

Esmili, Hamza

Aiming at clarifying and strengthening the articulation of religious studies with the more general social sciences' project, this proposal for a two-voice paper invites to put the classic and usual concept of "belief" to work - or even to the workbench. The intention is first to outline the religious (Asad 1993) and scientific history (Michel 1993) of an institution that has become a concept, but also to underline the uses and the indeterminacy that characterize belief on a transdisciplinary scale. Then, the proposal will question the heuristic added value of the concept of belief considering the deep and recurrent difficulties that researchers encounter as soon as they try to objectify it with the help of methods and tools specific to social sciences. Belief remains an enigma, especially if we understand it as an act, a representation, or a relationship. How can we scientifically prove that one truly believes without questioning the degree of conviction? How can we prove the existence of a mental representation without falling into a strict hermeneutic of discourse (Geertz 1973)? How can we prove the existence of a feeling of communion between the individual and a supernatural entity or power (Durkheim 2008 [1912])? Perhaps it is by convention that the concept of belief occupies a central place in the study of religious facts. Does this mean that the social sciences need it to think about them? Our paper will argue that this is not the case by proposing to distinguish several orders of facts that are often brought together under the heading of belief. The paper will be based on the empirical data of the authors. The first is conducting a long comparative survey on contemporary reinvestments of the Islamic discursive tradition in the proletarian classes of the Parisian and Brussels metropolis. The second will present a case of demonic possession affecting a previously non-religious prisoner. In the wake of the sociology of knowledge (Mannheim 1936 [1929]), we would like to explore the avenues and research opportunities opened by a general sociology of intellection applied to religious phenomena. Indeed, such a perspective makes it possible to reintegrate reflexivity, fears, attachments, and so-called religious sensitivities into processes of socialization, i.e., into a relationship of continuity between social structures and mental structures (Elias 1987 [1983]).

A Fresh Regard to the Dynamics of Multiple Modernities: Its Relevance for Understanding Religious Diversity

Parker Gumucio, Cristian

Eisenstadt's theory of multiple modernities tries to take distance from the classical functionalist approach and from the theories of modernization as a single, evolutionary and global model. His framework relocates the role of the elites in cultural and religious dynamics. This allows him to find the decisive role of culture and action (agency), as well as to accept the dynamics of conflict and consensus in the macrohistorical process. But the privilege of the elites and their role in social change, and especially in the passage from pre-axial societies to axial civilizations, leaves aside central dynamics in the configuration of religious diversity. The dialectic elite/ popular religions; institutionalized / lived religions, must be considered by the sociological analysis if we want to understand the current complexity of religious diversity. This paper is a critical view about the theoretical debate of the hegemonic visions of the sociology of religion, deepening a reflection that comes from the experiences of non-western peripheral religions. It is an attempt to offer a new paradigmatic approach to improve our understanding of the religious diversities observed in current multiple modernities.

TS2-2

Secularisms under Pressure: Comparative Perspectives 1

Laïcités sous Pression : Regards Comparés 1

Tue. July 4 | 11:30-13:00

Room Salle **802** (8th floor)

Convener(s) Organisateurs de la session

Koussens, David

Faculté de droit, Université de Sherbrooke

Blancarte, Roberto

Centro de Estudios Sociológicos, El Colegio de México

Date, Kiyonobu

Graduate School of Arts and Sciences, University of Tokyo

« Droitisation » de la laïcité japonaise ? le cas du procès du temple de Confucius de Naha

Tanaka, Hiroki | *Department of Religious Studies and Religious History, University of Tokyo*

Laïcités nationalistes et affaiblissement des droits fondamentaux en France

Koussens, David | *Faculté de droit, Université de Sherbrooke*

La laïcité face au populisme

Blancarte, Roberto | *Centro de Estudios Sociológicos, El Colegio de México*

Le Japon : « laïcité de séparation » sur la scène, « laïcité de collaboration » en coulisse ?

Date, Kiyonobu | *Graduate School of Arts and Sciences, University of Tokyo*

« Droitisation » de la laïcité japonaise ? le cas du procès du temple de Confucius de Naha

Tanaka, Hiroki

Le 24 février 2021, la Cour suprême du Japon a confirmé que la location gratuite du terrain public, par la municipalité de Naha (Okinawa), à un temple de Confucius est inconstitutionnelle. Troisième jurisprudence condamnant l'Administration pour la transgression du principe de laïcité (*seikyō-bunri*), et première concernant la religiosité du confucianisme, ce procès a fait couler beaucoup d'encre. Cependant, il a été peu évoqué le fait que ce procès constitue le premier cas dont la partie plaignante était une personne de droite. Pourquoi dans ce procès au XXI^e siècle la laïcité est-elle évoquée par une activiste nationaliste, alors qu'elle a été, dans le Japon d'après-guerre, une oriflamme de la gauche ? Ma communication portera sur l'analyse socio-historique de cette « droitisation » de la laïcité au Japon. En comparaison avec le cas de la France où la laïcité est parfois « falsifiée » par la droite (Baubérot 2012: rééd. 2014), au-delà de cette similitude morphologique, il y a une originalité axiologique dans la « droitisation » de la laïcité au Japon : le procès du temple de Confucius de Naha illustre que le Japon connaît, plus que 70 ans après la fin de la guerre d'Asie-Pacifique, une dissociation entre la laïcité et la mémoire de la guerre qui lui avait donné le sens. Ma communication analysera ce phénomène suite à l'amnésie sociale en employant le concept wébérien de la « cage d'acier ».

Laïcités nationalistes et affaiblissement des droits fondamentaux en France

Koussens, David

Dans cette communication, je propose de montrer que dans la période contemporaine, on observe en France une nationalisation de la laïcité qui se déploie dans une dialectique a priori paradoxale entre deux pôles. Il s'agit d'abord une laïcité nationaliste républicaine. Elle emprunte au rationalisme des Lumières et véhicule de nombreuses valeurs séculières – humanisme, liberté, émancipation, progrès – inhérentes à la construction de la République française. Conditionnant l'association politique à une suspension préalable des appartenances particulières, au risque de fragiliser certaines libertés et tout particulièrement l'expression des droits religieux, cette laïcité renvoie à l'idée d'universalité des citoyens français. Elle est profondément assimilationniste. Dans le même temps, la laïcité française contemporaine est aussi nationaliste civilisationnelle. Elle réinsère le religieux dans l'imaginaire national français et ancre le citoyen dans une identité judéo-chrétienne communément héritée. Il s'agit d'une laïcité qui apparaît être à rebours de l'idéal universaliste républicain car elle tend à particulariser l'identité nationale française. Elle est profondément différentialiste. Je soutiendrai alors que désormais, ces conceptions nationalistes de la laïcité deviennent le principal cadre interprétatif des enjeux laïques contemporains français, au risque d'une réduction de la notion même de laïcité.

La laïcité face au populisme

Blancarte, Roberto

Si on assume que la laïcité est liée à la démocratie, à la diversité et à l'égalité (en plus de la liberté de conscience), on doit reconnaître que, tout comme la démocratie, elle puisse être perçue de manière différente par les mouvements et régimes populistes récents. Ceux-ci ont une tendance à se rapprocher des organisations religieuses, pour des raisons tant politiques comme idéologiques. Tel état de fait permet de questionner, dans la pratique plus que dans la théorie, le fonctionnement des institutions laïques. Nous voulons explorer les différentes raisons qui poussent les populismes dans le monde à remettre en question (et dans ce sens faire pression) un modèle classique de la laïcité où celle-ci est liée à la démocratie et au libéralisme, ainsi qu'interroger les ambiguïtés et les limites du rapprochement entre populisme et religion, particulièrement religiosité populaire. Cela pose la question des complexités de la gestion publique du religieux et des libertés dans un monde où le séculaire et la magie se croisent régulièrement sans trop des difficultés.

Le Japon : « laïcité de séparation » sur la scène, « laïcité de collaboration » en coulisse ?

Date, Kiyonobu

Au cours des années 2010, sous le gouvernement de Shinzo Abe, ont été mis au jour les rapports entre le parti libéral démocratique (PLD) d'une part, et la Ligue politique de shinto et la Conférence du Japon d'autre part. Ces dernières sont composées principalement des groupes religieux de la droite même si, tout comme pour le PLD, elles tendent à ne pas s'en revendiquer, ayant sans doute à l'esprit le principe constitutionnel de séparation de la politique et de la religion. Par ailleurs, l'assassinat de Shinzo Abe en juillet 2022 a rendu visible les relations étroites entre le PLD et la secte Moon ou l'Église de l'Unification, ce qui était jusque-là passé plutôt inaperçu. Pourquoi les partis politiques et les groupes religieux s'accordent-ils pour ne pas faire voir leurs liens au public ? Et pourquoi les médias jouent-ils souvent un rôle de complices ? Quelles en sont les raisons historiques et sociales ? Et depuis quand la laïcité de séparation au Japon se glisse-t-elle, en coulisse, vers une laïcité de collaboration ? Cette communication a pour but de tenter de répondre à ces questions.

TS2-3

Space, Place, and Spiritualities in Contemporary Societies

Espace, Lieu et Spiritualités dans Les Sociétés Contemporaines

Tue. July 4 | 11:30-13:00

Room *Salle* **2nd Conference Room** (3rd floor)

Convener(s) *Organisateurs de la session*

Bramadat, Paul

Centre for Studies in Religion and Society, University of Victoria

Griera, Mar

ISOR, Universitat Autònoma de Barcelona

Pluralization as the New Paradigm in Mexican Religious Context: The Sacred Places as a Tool to Apprehend Religious Plurality

Garcia Chiang, Armando | *Departamento de Sociología, Universidad Autónoma Metropolitana Iztapalapa México*

Spirituality and Space in the Land of Tomorrow: New Tools for Thinking about Regionalism

Bramadat, Paul | *Centre for Studies in Religion and Society, University of Victoria*

Enchanting Trees in Urban Contexts: Practices, Imaginaries and Discourses

Becci, Irene | *Institut de sciences sociales des religions, Université de Lausanne*

Pluralization as the New Paradigm in Mexican Religious Context: The Sacred Places as a Tool to Apprehend Religious Plurality

Garcia Chiang, Armando

The political situation of the world and the complicated relation of the West with Islamic countries have provided evidence that the most significant mistake in the theories of secularization is the conviction that modernization inevitably leads to the loss of the importance of religion. In Mexico secularization exists in the sense that it is a nonconfessional society differentiated in the structures concerning the religious institution and demonstrating an internalized acceptance of laicism. On the other hand, a syncretic and racially mixed religiousness persists among the population. In this context, pluralism has been taking place gradually, conversions to new religious movements have augmented, and it is possible to maintain that diversification is becoming the new paradigm in the study of religion. This work aims to approach the pluralization of religion through an analysis of the proliferation of sacred places in the area of Mexico City, based on the thought that the process of sacralization of the space provides a new meaning to ordinary elements in the urban landscape and that that meaning depends on the religious belief to which it is ascribed.

Spirituality and Space in the Land of Tomorrow: New Tools for Thinking About Regionalism

Bramadat, Paul

The so-called Cascadia bio-region of North America (British Columbia, Washington, Oregon) is currently at the forefront of cultural shifts occurring throughout North America. Many scholars in a project I led on the region (*Religion at the Edge: Nature, Spirituality, and Secularity in the Pacific Northwest*, UBC Press, 2022) observe that in this region we see both the rapid decline of Christian denominations that always had relatively shallow roots, and the presence of sometimes counter-intuitive examples of spiritual and religious innovation that occur in cosmopolitan urban spaces. In addition, I argue that the culture and geography of the region seem to produce or be correlated with a pervasive default orientation I call “reverential naturalism” (as opposed to “nature religion,” “religious naturalism,” “dark green religion,” or “eco-spirituality”). In this presentation I address: a) the ways the rather peculiar religious landscape of the region is related to neoliberal political and economic dynamics; b) the impact on the region of distinctive national norms evident in the different ways Canadian and US societies manage health care, political discourse, and racial politics; c) the place of burgeoning Indigenous, enduring New Age/spiritual, and waning Christian sensibilities on the ways the natural and built environments are imagined. While previous work suggested that Cascadia is an outlier in North America, *Religion at the Edge* suggests that the region may help us understand more clearly the complex interactions between space, place, and spiritualities in other modern liberal democracies.

Enchanting Trees in Urban Contexts: Practices, Imaginaries and Discourses

Becci, Irene

Inspired by the debates around the ontological turn in anthropology, this presentation will present some first and second-hand results from research focusing on enchantment practices of trees in three European cities (probably Geneva, London and Paris). Trees often come to symbolize the wild remains of a “lost nature” for individuals as well as for institutions. Hugging trees, meditating while leaning against them, climbing, taking care of through watering them, playing music with them, sensing the spirits that inhabit them, these are all observed experiences that people increasingly talk about as the climate urgency assaults societies. The contribution shall present these observations with a parallel attention on the human and natural actors implied to reflect on how worldviews are changing with regard to the environmental conditions. Recent studies show that urban nature is actually produced by local civic action as well as by institutional actors that implement certain economic models and governmental plans. The tensions arising from such actions are often overcome by enchanted relation to urban nature and based on imagined community sharing a global destiny. The focus of this presentation shall be put on understanding how the enchanted visions and practices of urban nature are linked to the concrete environmental issues affecting urban dwellers (waste, air pollution, water, biodiversity and nutrition).

TS2-4

Being a Transnational Muslim in an Era of Hyper-security 2

Être un Musulman Transnational à L'ère de L'hyper-sécurité 2

Tue. July 4 | 11:30-13:00

Room Salle **901** (9th floor)

Convener(s) Organisateurs de la session

Possamai, Adam

School of Social Sciences, Western Sydney University

Fadil, Nadia

Department of Social and Cultural Anthropology, KU Leuven

Muslim Converts in Aotearoa New Zealand: Citizenship, Identity and Belonging in the Post-Christchurch Context

Arkilic, Ayca | *School of History, Philosophy, Political Science and International Relations, Victoria University of Wellington*

Faith Information Control among Muslims Racialised as White in Norway

Iversen, Lars Laird | *MF Norwegian School of Theology, Religion and Society*

Securitized Secularization: Practices of Self-surveillance and Policing among Belgian Muslims

Fadil, Nadia | *Department of Social and Cultural Anthropology, KU Leuven*

Muslim Converts in Aotearoa New Zealand: Citizenship, Identity and Belonging in the Post-Christchurch Context

Arkilic, Ayca

As the 2018 census indicates, despite a national trend towards non-religion, Islam is one of the fastest growing religions in New Zealand. According to the International Muslim Association of New Zealand, after the 2019 Christchurch terrorist attacks, three to five people a day were converting at a Wellington mosque. The existing scholarship on Islam in the country has investigated the Muslim community's demographics, integration, media portrayal, perceived discrimination and well-being, and trauma following the Christchurch attacks. Yet Islamic conversion in New Zealand remains theoretically and empirically understudied. The main goal of this paper is to examine the causes, processes, and consequences of conversion to Islam in New Zealand and to contextualise this phenomenon within the broader literature on Islamic and Indigenous conversion. The findings draw from 25 interviews conducted with a diverse group of converts across the country in 2021. This research has so far identified that: (1) New Zealand's colonial past has largely determined Māori and Pasifika individuals' conversion decisions; (2) there are no convert support networks in the country; (3) most converts feel excluded by their families as well as by born Muslims, (4) young and female converts wearing a hijab feel particularly discriminated against; (5) the pandemic and the country's post-Christchurch security context have created new challenges for converts; and (6) there is a perceived hierarchy within the convert community, with white converts enjoying a superior position in the eyes of policymakers and born Muslims.

Faith Information Control among Muslims Racialised as White in Norway

Iversen, Lars Laird

This paper explores the complex intertwinement of religious discrimination and racism, by exploring the lived experience of Norwegian Muslims racialized as white. Norway is a highly secularized country with a religious history dominated by Christianity. Previous research in Norway (Anderson & Vassenden 2011, Iversen 2012, Gilsvik 2018, Synnes & Trysnes 2022) and Sweden (Thurfjell 2011, 2019) indicates that secularity is considered the social default, and that people racialized as white are assumed to be non-religious until the opposite is indicated. White Christians consequently engage in what Anderson and Vassenden call “Faith Information Control”, where they spend mental and emotional energy on considering when, how and to whom they share information about their religious identity. Anderson and Vassenden further finds that Norwegian Muslims are assumed to be Muslim based on racialized appearance. A minority of Norwegian Muslims are racialized as white. They are not necessarily assumed to be Muslim based on their appearance. Using in-depth qualitative interviews, this paper draws out how these Muslims reflect upon when, to whom and how they share their religious identity. Included in these reflections over faith information control are their negotiations and risk assessments of others’ assumed reaction to a largely stigmatized identity in the Norwegian context. Often embedded in these everyday considerations are experiences of racism and islamophobia. The study also sheds light on their considerations of how these forms of group-based enmity are mostly intertwined but also occasionally disentangled. The data are analysed in light of theories about the racialization of religion in general and Muslims in particular (Meer & Modood 2009, 2012, 2019, Meer 2015, Moosavi 2015a, 2015b) as well as Anderson & Vassenden’s (2011) updated use of Goffman’s concepts of latent and manifest stigma. The informants are recruited through snowball sampling in Eastern and Central Norway. I aim at including around 15 informants.

Securitized Secularization: Practices of Self-surveillance and Policing among Belgian Muslims

Fadil, Nadia

This paper examines the ways in which practices of policing and surveillance impact on the practices of self-making among Muslims in Belgium. Scholarship on Islam in the West has increasingly examined the securitization of the Islamic field, attending largely to how Muslim practices and institutions have become the target of policies of surveillance and prevention on radicalization and terrorism. Lesser attention has, however, been given to how these policies impact and refashion the ways in which Muslims relate to their everyday religious practices and practices of community making and building. Building on qualitative interviews with twenty three Belgian muslims who suspect that they form the target of state surveillance on the basis of certain events (such as job-loss, deportation, asset freezing), we seek to document how these experience of being surveilled refashions Muslims' daily experiences at two levels: firstly at the level of the presentation of the religious self in everyday life, and secondly at the level of the community engagement and involvement. We theorize these insights further through the concept of securitized secularization and individualization.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

TS2-5

Miscellaneous Papers Session 2: Religious Commitment: Causes, Effects and Contexts

*Miscellanées 2 : L'engagement Religieux :
Causes, Effets et Contextes*

Tue. July 4 | 11:30-13:00

Room *Salle* **Media Conference Room (3rd floor)**

Convener(s) *Organisateurs de la session*

Storm, Ingrid

Department for Social Policy, Sociology and Criminology, University of Birmingham

**The Association between Religious Involvement and Well-Being:
The Comparison between Taiwan and the U.S.**

Fan, Gang-Hua | *Department of Sociology, Soochow University*

The Effect of Experienced Harassment on Religious Identity

Storm, Ingrid | *Department for Social Policy, Sociology and Criminology,
University of Birmingham*

**Heaven and Earth: The Causal Effect of Religion on Volunteering
in the United States, 2006-2007**

Chan, Yung-Chieh | *Department of Sociology, Soochow University*

The Association between Religious Involvement and Well-Being: The Comparison between Taiwan and the U.S.

Fan, Gang-Hua

The composition and distribution of religions in Taiwan is quite different than that in the U.S. While the religious affiliates, mostly Christians, in the U.S. is relatively homogeneous, the religious composition diversity in Taiwan is much higher in Taiwan. In addition to traditional Eastern religions such as Buddhism and Taoism, many Taiwanese affiliate to religions introduced from the West, such as Protestantism and Catholicism. Hence, the mechanism between religious involvement and well-being in Taiwan may not be the same as that found in the U.S. This research intends to use the Taiwanese and the U.S. samples drawn from the Religion IV- ISSP 2018 survey to examine whether the links among frequency of prayer, religious attendance, and happiness are similar in these two societies. This research also would like to explore whether religious beliefs and attitudes mediate the association between religious behaviors and happiness in Taiwan and in the U.S. Preliminary analyses of this research show four findings. First, the mechanism between religious involvement and happiness exhibit different patterns between Taiwan and the U.S. Second, in both societies, religious attendance has strong positive relationship with happiness, and the link between frequency of pray and happiness is insignificant. Third, the positive association between religious attendance and happiness in the U.S. appears to be mediated by belief of God and self-evaluated religiosity. Four, the positive association between religious attendance and happiness in Taiwan is only partially mediated by self-rated religiosity.

The Effect of Experienced Harassment on Religious Identity

Storm, Ingrid

A large literature discusses the role of insecurity and threat in forming group identities generally, and religion specifically, and proposes this as an explanation for the decline of religion in more materially secure conditions. Possible mechanisms include that religious group identities buffer the experience of insecurity, either by community social support or by the psychological amelioration of stress through belief in divine authority and comfort, or a combination of the two. However, group identities may also make one more vulnerable to certain forms of threat and insecurity, specifically anti-religious or religiously motivated harassment and hate crime. People whose religious identity is salient to them may also be more likely to interpret experienced harassment as (anti-)religiously motivated. If the insecurity hypothesis is correct such experiences should solidify people's religious identities and make religion more important in their lives. Using panel data from individuals in the UK Household Longitudinal Survey (Understanding Society), this study tests the hypothesis that people who have experienced harassment, insults and attacks due to their religious identity would subsequently be more likely than before to think of religion as important to their life. Conversely, we also hypothesise that people who express a strong prior identification with their religion are more likely to subsequently experience religiously motivated harassment.

Heaven and Earth: The Causal Effect of Religion on Volunteering in the United States, 2006-2007

Chan, Yung-Chieh

Religious attendance and volunteering are well documented in sociology. However, previous studies ignored three other possible mechanisms than recruitment, including (1) modeling, (2) pyramidal impact, and (3) glimpse. In addition, relying on a novel methodological framework, previous studies lack discussing estimand and assumptions clearly. Thus, previous studies suffered from different limitations in making a causal argument, including (1) reverse causality, (2) omitted variable bias, and (3) endogenous selection bias. Although some studies aim to address omitted variable bias by fixed effect, it is not suitable for uncovering the causal effect of religious attendance on volunteering since it violates the strict exogeneity problem. As a result, the present study leverage the instrumental variable approach to address these problems and propose per-unit Local Average Treatment Effect (LATE) of religious attendance on volunteering as the theoretical estimand. The target population in the present study would be U.S. adults who would increase at least a particular unit of religious attendance if they were at a particular level of religious attendance and living in a region affected by Hurricane Katrina. Also, they would take less than a particular level of religious attendance if they were at a particular level of religious attendance and living in a region not affected by Hurricane Katrina. The analysis in the present study utilizes the Faith Matters survey, a nationally represented panel data in the United States. If assumptions of IV are held, primary results generated from Two-Stage Least Squares (2SLS) suggest that religious attendance has no causal effect on volunteering.

TS2-6

Religion and Conflict in Northern Ireland: What does Religion Do?

Religion et Conflit en Irlande du Nord : Que Fait La Religion ?

Tue. July 4 | 11:30-13:00

Room Salle **702** (7th floor)

Respondent Répondante

Altglas, Véronique

School of Social Sciences, Education and Social Work,
Queen's University Belfast

Critics / Discussants Critiques / Discutants

Shterin, Marat

Department of Theology & Religious Studies, King's College London

Servais, Olivier

Institut de Recherche Religions, Spiritualités, Cultures, Sociétés,
UCLouvain

Flanagan, Ruth

Queen's Management School, Queen's University Belfast

This session will be centred around the book:

V. Altglas (2022) Religion and Conflict in Northern Ireland: What Does Religion Do? Basingstoke: Palgrave.

Cette session se concentre sur le livre:

V. Altglas (2022) Religion et conflit en Irlande du Nord : que fait la religion ? Basingstoke : Palgrave.

THEMATIC SESSIONS 3

SESSIONS THÉMATIQUES 3

Wed. July 5 | 11:30-13:00

TS	TITLE	ROOM
3-1 <i>P.72</i>	Religion and Social Theory 2 <i>Religion et Théorie Sociale 2</i>	1st Conf. (3 rd floor)
3-2 <i>P.76</i>	Secularisms under Pressure: Comparative Perspectives 2 <i>Laïcités sous Pression : Regards Comparés 2</i>	Media Conf. (3 rd floor)
3-3 <i>P.79</i>	A Decentered Look at Soka Gakkai: Center, Peripheries, Dialogues <i>Un Regard Décentré sur La Soka Gakkai : Centre, Périphéries, Dialogues</i>	702 (7 th floor)
3-4 <i>P.84</i>	The Interface of Religion and Nonreligion: New Research, Theories and Concepts <i>L'interface Entre La Religion et La Non-religion : Nouvelles Recherches, Théories et Concepts</i>	2nd Conf. (3 rd floor)
3-5 <i>P.89</i>	The Transmission and Transformation of Religion in Family Socialization across Generations 1 <i>La Transmission et La Transformation de La Religion dans La Socialisation Familiale à Travers Les Générations 1</i>	802 (8 th floor)

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

TS3-1

Religion and Social Theory 2

Religion et Théorie Sociale 2

Wed. July 5 | 11:30-13:00

Room *Salle* **1st Conference Room** (3rd floor)

Convener(s) Organisateurs de la session

Hjelm, Titus

Department of Cultures, University of Helsinki

Le catholicisme contemporain au prisme de la “déviance”

Bizeul, Loic | *Centre d'études du religieux contemporain, Université de Sherbrooke*

God, Marketing and Megachurches in the Global South

Yip, Jeaney | *Business School, University of Sydney*

The Church as a Competitor in a Market Economy

Rasmussen, Jes Heise | *Department of Teacher Education,
NTNU Norwegian University of Science and Technology*

Le catholicisme contemporain au prisme de la “déviance”

Bizeul, Loïc

Il pourrait sembler paradoxal de penser le catholicisme contemporain en termes de déviance. Pourtant, dans un contexte d'exculturation du catholicisme dans nos sociétés contemporaines (Hervieu-Léger, 2003), se réclamer d'une religion dont les normes sont perçues comme dissonantes du reste d'une société sécularisée comme celle du Québec, peut être perçu comme en marge. L'étude des marges, les chercheurs issus de la tradition interactionnistes en ont précisément fait leur objet de recherche. Si l'interactionnisme a renouvelé l'étude des acteurs sociaux laissés en dehors de l'ordre dominant, les chercheurs en sociologie des religions, et notamment en sociologie du catholicisme contemporain, ont délaissé ses méthodes. Pourtant, les personnes continuant de se réclamer du catholicisme constituent désormais des choix de vie atypiques voire étranges aux yeux d'un nombre grandissant de personnes. Le croyant catholique serait-il désormais le “déviant” des interactionnistes ? Comment la sociologie interactionniste de la “déviance” peut venir renouveler l'étude sociologique du catholicisme contemporain ? Telles seront les questions que nous nous poserons dans cette communication. Elle sera l'occasion de faire un état des lieux du catholicisme contemporain, s'appuyant sur un contexte national bien précis, celui du Québec. Cette communication s'appuiera également sur les éléments issus d'une recherche doctorale sur le parcours de prêtres catholiques, s'inscrivant dans un paradigme interactionniste.

God, Marketing and Megachurches in the Global South

Yip, Jeaney

Using marketing as a form of discourse, this research analyse and critique the ways in which it structures, organises and shapes megachurches. The megachurch phenomenon has become an unrivalled hegemonic form emblematic of American religion (Sanders 2016) which has undoubtedly spread globally and continue to grow especially in the Global South (James 2015), exerting significant influence through the flow of ideas, resources and theology reinforcing their significance to understanding the study of contemporary religion. Congruent with its large congregation and size, the megachurch certainly epitomises a market growth-oriented model of church. From a discourse perspective, the market is a concept constructed by human actors who draw upon familiar ideologies and discourses. This is a social process based on relationships and constructions that embrace market logic. When this logic gets transferred to a context not previously involved with the market, the result is marketised discourse (Mautner 2010) which lends megachurches to be analysed as operating in an increasingly marketized environment as a whole (Gauthier & Martikainen 2020). Using case studies from megachurches in the Global South with varied economic developments, cultural and class orientations, this research explores how marketisation repackages megachurch practices, produces a consumerist subject position and tailor religious messages to particular audiences which competes with lifestyle, mindsets and choices.

The Church as a Competitor in a Market Economy

Rasmussen, Jes Heise

The interplay between religion and the market has been a recurrent theme in the sociology of religion since Max Weber's groundbreaking work on Protestant ethics and the birth of capitalism. Peter Berger revitalized the theme when he described religious traditions as being in a new situation where economic logic played a defining role: "the pluralistic situation is, above all, a market situation". Religion was now a product that had to be sold to religious consumers. In this paper, I examine how a market situation expresses itself in Denmark where the Danish Folk Church has constitutional status as the state Church and is by far the largest religious community in the country. By focusing on the case of "Babysalmesang" Baby Hymn Singing, an activity for babies, toddlers, and parents, I find that the Church by providing this product is having an impact on secular music schools. The Church is financed by a Church tax on its members, which allows it to provide this activity all over the country and at a reduced cost compared to the secular competition. Baby Hymn Singing is a low-threshold offer in a strategy to secure future members for the Church, but the case also highlights the paradoxical dynamics between the religious and secular spheres. Baby Hymn singing is not marketed as a religious activity but as a cultural activity, which creates a situation where the Church is outcompeting secular institutions by undercutting them on the price of a seemingly comparable product.

TS3-2

Secularisms under Pressure:

Comparative Perspectives 2

Laïcités sous Pression : Regards Comparés 2

Wed. July 5 | 11:30-13:00

Room Salle **Media Conference Room (3rd floor)**

Convener(s) Organisateurs de la session

Koussens, David

Faculté de droit, Université de Sherbrooke

Blancarte, Roberto

Centro de Estudios Sociológicos, El Colegio de México

Date, Kiyonobu

Graduate School of Arts and Sciences, University of Tokyo

States, Religions and Modernities for One Nation: Historicizing a Converging Secularization in Twentieth Century Vietnam

Bourdeaux, Pascal | *GSRL (UMR 8582), CNRS/EPHE-PSL*

Is Secularization of the Tibetan Government in Exile Possible?

Richard, Frédéric | *Institut d'Histoire et d'Anthropologie des Religions,
Université de Lausanne*

States, Religions and Modernities for One Nation: Historicizing a Converging Secularization in Twentieth Century Vietnam

Bourdeaux, Pascal

On January 1, 2018, Vietnam's first Law on Belief and Religions came into effect. Before this law was drafted, a former Ordinance (2004) and decrees defined religious policy and practices with the same aims: first, strengthening national unification and, second, international integration. This process started in 1986 with the proclamation of the *Đổi mới* policy, in other words, the acceptance of a socialist-oriented market economy. Five years later, religious policy was updated to regulate a so-called religious revival, or desecularization as theorized by some sociologists. From this period, state secularism came under pressure from churches and, even more so, from diffuse spiritual dynamics expressed within the society. To present the religious situation of Vietnam on the eve of this new era, I propose to historicize the concept and process of secularization in Vietnam by expanding the time-frame and considering overlapping political spaces (multiple states and regions in one nation). I then form the hypothesis that present-day Vietnam is characterized by an ongoing converging secularization which has to deal simultaneously with different models of religious pluralism, modernity and secularity. This confirms the genealogy of secularization in its dual legacy, as a political project and as a sociological process.

Is Secularization of the Tibetan Government in Exile Possible?

Richard, Frédéric

In Tibet, Buddhism, or more precisely Vajrayana Buddhism, deeply permeated the society at different levels, including politics and the State. The Tibetan political regime founded by the fifth Dalai Lama in 1642 was generally characterised by the principle of ‘union of politics and religion’, or *chos srid zung ‘brel*, where religion, or *chos*, refer mainly to Buddhism. This regime remained in Tibet until 1959, having undergone some modifications under the Manchu protectorate from the beginning of XVIIIth century to the beginning of XXth century. Since its establishment in exile in Dharamsala, the Tibetan government has undertaken a secularisation process which is considered to have been finalized in March 2011, with the Dalai Lama’s retirement from political duties, and the election of a president (*srid skyong*) of what is now called the Central Tibetan Administration (CTA). However, the principle of ‘union of politics and religion’ is still written in the Charter of the Tibetans in Exile, which is the supreme law governing the function of the CTA. On the institutional level, Buddhist institutions are not completely separated from the CTA, since two members of the Tibetan Assembly are elected by each of the five religious traditions recognized by the CTA. Even if Buddhism is almost unanimously considered as an essential element of Tibetan cultural, or even national identity, the CTA is subject to criticism by different groups and individuals among exile society, who consider Buddhist institutions or Buddhist ethical principles as having too much influence within the politics of the CTA. After having sketched the series of secularization reforms undertaken by the CTA since 1960, I will show how the Dalai Lama, through some of his speeches, has redefined the principle of the ‘union of politics and religion’ in a modern perspective, legitimizing the role of Buddhism in modern Tibetan society and politics. I will then present the main criticisms emanating from the Tibetan exile society in relation to the lack of secularization of the CTA. I shall argue that these lines of criticism are correlated with specific issues of Tibetan politics that go beyond mere theoretical debate on secularization. This will lead me to show that there are different underlying conceptions of secularization among the Tibetan exile society, and to open some reflections about the possibility of secularization in the Tibetan cultural context.

TS3-3

A Decentered Look at Soka Gakkai:

Center, Peripheries, Dialogues

Un Regard Décentré sur La Soka Gakkai :

Centre, Périphéries, Dialogues

Wed. July 5 | 11:30-13:00

Room Salle 702 (7th floor)

Convener(s) *Organisateurs de la session*

Introvigne, Massimo

CESNUR (Center for Studies on New Religions)

Soka Gakkai in Italy before and after COVID-19:

From Periphery to Center

Introvigne, Massimo | CESNUR (Center for Studies on New Religions)

The Design and Application of Activity Value Management (AVM):

A Case Study of Taiwan Soka Association

Wu, Anne | Department of Accounting, National Chengchi University

Political Globalization of Soka Gakkai: Center or Periphery?

Šorytė, Rosita | European Federation for Freedom of Belief (FOB)

The Power of Literature in Daisaku Ikeda's Peace Project:

What Role for *La Maison Littéraire de Victor Hugo*

Rigal-Cellard, Bernadette | European Federation for Freedom of Belief (FOB)

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Soka Gakkai in Italy before and after COVID-19: From Periphery to Center

Massimo Introvigne

Introvigne, Massimo

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 (“Intesa”) 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, and how it tried to manage the problems connected with COVID-19 and the long prohibition of public meetings in the country.

The Design and Application of Activity Value Management (AVM): A Case Study of Taiwan Soka Association

Wu, Anne

This study explores the essence, the Buddhist roots, and seven major theoretical features of Activity Value Management (AVM), which aims to assist organizations of diverse fields in effectively utilizing their resources to the greatest extent, in order to optimize the value of organizations. AVM has been applied in the manufacturing industry, service industry, healthcare industry, and even the non-profit sector. The study then proceeds to examine the design and application of the AVM system in 17 service centers of the business management section under Taiwan Soka Association's department of general affairs. Cette étude explore l'essence, les racines dans le Bouddhisme, et les sept principales caractéristiques théoriques de la « Gestion de la valeur des activités » (GVA), qui vise à aider des organisations de divers domaines à utiliser efficacement leurs ressources dans la plus grande mesure possible, afin d'optimiser la valeur des organisations. La GVA a été appliquée dans l'industrie manufacturière, l'industrie des services, l'industrie des soins de santé et même le secteur à but non lucratif. L'étude procède ensuite à examiner la conception et l'application du système GVA dans 17 centres de services de la section de gestion des affaires du département des affaires générales de l'Association Soka de Taiwan.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Political Globalization of Soka Gakkai: Center or Periphery?

Šorytė, Rosita

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.

The Power of Literature in Daisaku Ikeda's Peace Project: What Role for *La Maison Littéraire de Victor Hugo*

Rigal-Cellard, Bernadette

Soka Gakkai leader Daisaku Ikeda has worked unrelentingly to promote peace worldwide. He has offered many suggestions to achieve here and now on earth such a seemingly utopian pursuit. One of them is the promotion of grand universal literature that can lift the spiritual quest towards a better understanding of the proper path to follow in life. Because his literary, social and political achievements sprang from his great humanism and universalism, French poet and novelist Victor Hugo (1802-1885) is one of President Ikeda's favorite authors. This led him to purchase a château near Paris and turn it into a rich museum to display and preserve the famous writer's works, la Maison littéraire de Victor Hugo. How can a literary museum bring its visitors to understand they must contribute to the harmony of the world? I will present the reasons why Victor Hugo was chosen as an example to educate people and the positive impact that, despite some controversies, the museum has been having in the region and beyond.

TS3-4

The Interface of Religion and Nonreligion: New Research, Theories and Concepts

*L'interface Entre La Religion et La Non-religion :
Nouvelles Recherches, Théories et Concepts*

Wed. July 5 | 11:30-13:00

Room Salle **2nd Conference Room** (3rd floor)

Convener(s) *Organisateurs de la session*

Cragun, Ryan

Department of History, Sociology, Geography and Legal Studies,
University of Tampa

Non-religion in Norwegian Refugee Receiving Institutions

Furseth, Inger | *Department of Sociology and Human Geography, University of Oslo*

Forest Burials in Denmark: Nonreligion, Spirituality and Christian Burial Traditions

Warburg, Margit | *Department of Cross-Cultural and Regional Studies,
University of Copenhagen*

Phantoms of Faith: Experiences of Rupture and Residue of Amputated Religiosity

Gilsvik, Espen | *MF Norwegian School of Theology, Religion and Society*

Digging for Worldviews in Community Gardens

Cragun, Ryan | *Department of History, Sociology, Geography and Legal Studies,
University of Tampa*

Non-religion in Norwegian Refugee Receiving Institutions

Furseth, Inger

This paper presents tentative findings from a research project that examines religion and nonreligion in Norwegian refugee receiving institutions. Forced migration is growing across the world and, simultaneously, there is an increase of people who identify as having no religion. We ask: To what extent is religion used to shape and obscure nonreligion and nonreligious identities in refugee receiving institutions? Data consist of interviews with administrative staff at different levels in five Norwegian refugee receiving institutions in 2022-2023. The findings suggest that the general policy in these institutions is to be neutral when it comes to religious and nonreligious life-stances. The institutions prohibit religious services on site and they have a neutral prayer room for all residents. Yet, the practices are more ambiguous, as local religious leaders often work part-time in these institutions, and the institutions arrange bus trips to religious institutions to celebrate religious holidays, as for example Eid. The informants also describe peer pressure among the residents to attend religious services, taboos regarding nonreligion, and loss of social status for nonreligious residents. The findings suggest an ambiguous role of nonreligion as formally acknowledged by the institutional leadership and informally contested and silenced by many residents and some mid-level staff. This project is part of a larger Social Sciences and Humanities Research Council (SSHRC) Partnership Grant in Canada, entitled Nonreligion in a Complex Future.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Forest Burials in Denmark: Nonreligion, Spirituality and Christian Burial Traditions

Warburg, Margit

Burial of urns in the forest is a recent, state-approved, non-confessional alternative to the established cemeteries owned and run by the Evangelical Lutheran Church in Denmark. The majority of forest burial sites are located in privately owned mature beech or oak woods. The non-consecrated ground, the lack of any religious symbols on the forest site, and the prohibition of any decorations on the grave plots clearly place forest burials in the category of nonreligion. However, I have found that forest burials attract a wider segment of Danes than the religiously non-affiliated, and quite a few wish to combine a forest burial with a Christian ritual in the church before cremation. My studies of Danish forest burial practice includes site visits, interviews, and participation in a forest burial ceremony. In this ceremony, the deceased belonged to the nonreligious/atheistic user group of forest burials. The burial ceremony followed a recognisable pattern of a traditional Christian funeral, and the songs spanned from *The Internationale*, over nature lyrics to a popular, Christian elegy from Danish Romanticism. Overall, I see the forest burial institution as a nonreligious, nationalistic vessel, which the participants may fill with their individual thoughts and acts, be they religious, spiritual or nonreligious.

Phantoms of Faith: Experiences of Rupture and Residue of Amputated Religiosity

Gilsvik, Espen

This paper is part of an ongoing PhD-Project exploring disaffiliation experiences in a casestudy of Norwegian ex-charismatics who are members of the Facebook community «Reisen» (Eng: Journey). With a qualitative approach (informed by digital ethnography and survey) I use lifestory interviews to look at the disaffiliates' understandings of their non/religious self, social identity, non/religious embodied experience and the translation work they engage in to negotiate and manage all these domains. This particular paper focuses on the disaffiliates' negotiations between current and past emotions and experiences. Some of these I call "phantom experiences"; they are embodied religious residues which I analyze inspired by the conceptual framework of Pagis and Winchester's somatic inversions (2021). I show how phantom experiences create ruptures, dissonance, and ambivalence in the disaffiliates' everyday lives and thus create interpretative demands. I further explore the disaffiliates' various interpretations and the strategies they apply to manage these in the process of constructing new non-religious selves.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Digging for Worldviews in Community Gardens

Cragun, Ryan

As the number of people around the world who are nonreligious increases, trying to discern how they think about their place in the universe requires a shift in both how we think about worldviews, relationality, and morality but also a shift in methodology. One location that can provide insights on this question is community gardens, where individuals collaborate or work in conjunction with other individuals to grow plants for a variety of reasons. Drawing on interviews with fifteen community gardeners, we examine how people's reflections on their experiences gardening provide insights into their worldviews, their understanding of how they relate to other humans and non-human living things, and how they conceptualize morality. Initial findings suggest this is a fruitful methodology for investigating the ways that nonreligious people construct their worldviews, morality, and relationships with living things.

TS3-5

The Transmission and Transformation of Religion in Family Socialization across Generations 1

La Transmission et La Transformation de La Religion dans La Socialisation Familiale à Travers Les Générations 1

Wed. July 5 | 11:30-13:00

Room Salle **802** (8th floor)

Convener(s) Organisateurs de la session

Gärtner, Christel

Center for Religion and Modernity, University of Münster

Rosta, Gergely

Institute of Sociology, Pázmány Péter Catholic University

Transmission of Religion and Nonreligion across Generations in Canada: The Roles of Religiosity, Religious Identity, and Secular Context

Beyer, Peter | *Department of Classics and Religious Studies, University of Ottawa*

Transformation of Religious Practise and Belief in Transmission in Germany

Hennig, Linda | *Center for Religion and Modernity, University of Münster*

Gärtner, Christel | *Center for Religion and Modernity, University of Münster*

Family Transmission of Religion and Secularization: Are There Patterns of Religious Transmission That Can Inform Our Understanding of The Stages of Secularization?

Legault-Leclair, Jacob | *Department of Sociology and Legal Studies, University of Waterloo*

Gender Roles and Family Practices among Religious Women in the Baltic States: A Generational Approach

Ališauskienė, Milda | *Department of Sociology, Vytautas Magnus University*

Transmission of Religion and Nonreligion across Generations in Canada: The Roles of Religiosity, Religious Identity, and Secular Context

Beyer, Peter

A significant question in the debates on religious maintenance/growth and decline in Western countries over the last few decades has centred on what kind of religion shows more resilience in the face of general religious decline or more potential for vitality and growth. Terms such as ‘strictness’ and ‘competitiveness’, among others, have been put into service to try to explain why some religious identities are faring better than others. In general, those identified as most successful in the Americas as in other places are conservative/Evangelical/Pentecostal Christians and Islam, while mainline Christians and Roman Catholics have been identified as less so and bearing the brunt of a decades long, primarily intergenerational decline in religiosity and religious identification/involvement. In this paper, results from the international Transmission of Religion across Generations project are used to try to contribute to this debate. On the basis of both quantitative and qualitative data from this project, and using Canada as the particular and concrete focus point, it is argued that, while the former group of religious identities has indeed been significantly more successful/resilient than the latter group, received explanations for this outcome fail for a variety of reasons, including that they cannot account for the very much greater success in nonreligious transmission, are difficult to demonstrate through the data, and are largely tautological. While not being able to offer convincing alternative explanations, the paper does explore three factors that appear to be involved. These have to do with the minority/sectarian nature of the more successful religions, their greater and continued association with certain national/cultural identities, their ‘starting points’ at higher intensity of religiosity in the general time period that is usually examined (post 1960s), and their possible role as centres of cultural backlash in the face of the progressive liberalization of Western societies.

Transformation of Religious Practise and Belief in Transmission in Germany

Hennig, Linda
Gärtner, Christel

In all Western countries we observe a decline in traditional religious practices such as praying and church attendance. Our paper addresses these issues, and, based on case studies with three-generation families, explores the role of family and societal conditions, but also religious institutions in such transformation processes. Our data are drawn from the qualitative part of the research project “The Transmission of Religion Across Generations: A Comparative International Study of Continuities and Discontinuities in Family Socialization”. We conducted 16 in-depth interviews with families and analyzed the interviews as well as the corresponding genograms (socio-demographic data of five generations). We will look at both the conditions of continuity in the family and the transformative moment in the phase of adolescence of the second as well as the third generation. In the 1980s, the parent generation (born 1965-1975) has to position itself as adolescents in a liberalising and secularising social context. We will show that the continuation of religion is easier when religious institutions provide opportunities that address the needs of youth. The third generation (born 1996-2010) is already growing up in a largely secular social context and faces the great challenge of justifying their own religious beliefs and practices. We will show that positioning on the question of faith in particular can be a lengthy and conflictual process in which religious institutions can play an ambiguous role.

Family Transmission of Religion and Secularization: Are There Patterns of Religious Transmission That Can Inform Our Understanding of The Stages of Secularization?

Legault-Leclair, Jacob

This presentation is part of the results of a research project carried out over the last two years as part of the research group The transmission of religion across generations: a comparative international study of continuities and discontinuities in family socialization. Our objective will be to present an analysis of the links between patterns of religious transmission in the family and the different stages of decline stemming from the secularization theory. To account for religious decline in European and North American societies, researchers have used indicators such as religious affiliation, individual and collective practice, the importance given to religion, and different types of beliefs. While we recognize the importance of these indicators, we suggest that religious transmission within the family – through its different types – is a precursor indicator of secularization. Since this indicator can be observed preceding the adoption or non-adoption of a certain level of religiosity, we believe that it can be an early indicator of the different stages of decline. By drawing on a perspective inspired by certain authors on secularization such as Voas (2009), Stolz (2020), Bruce (2011), Meunier and Wilkins-Laflamme (2011), Wilkins-Laflamme (2014) and Martin (1966), I analyze religious transmission within the family and the various stages of decline such as cultural religion (Lemieux 1990; Demerath 2000; Hervieu-Léger 2003), the “large middle ground” (Davie 2010) and the “fuzzy middle” (Voas 2009). In order to do so, I have conducted an international comparison between five countries with different religious landscapes and different secularization trends (Canada, Germany, Italy, Hungary, Finland). I will conduct a series of quantitative analyses using an international telephone survey of 8,408 respondents. I will then perform a historical comparison using age cohorts to measure the prevalence of transmission types across different time periods across the different countries. I will conclude this presentation by showing the elective affinity that exists between the prevalence of certain transmission patterns within the family and certain historical moments in which different secularization trends are dominant.

Gender Roles and Family Practices among Religious Women in the Baltic States: A Generational Approach

Ališauskienė, Milda

Lithuania, Latvia, and Estonia are among the EU countries that still have to put a lot of effort into reaching at least the average position within the EU Gender Equality Index (EIGE 2022). Religion is usually considered an obstacle to reaching the ideal of gender equality and thus contributing to sustainable development. This paper will discuss the way gender roles are perceived and lived by religious women and (if) how they are (non)transmitted to future generations in three Baltic States. The discussion is grounded on the analysis of 120 interviews with women from diverse religious traditions in Lithuania, Latvia, and Estonia, revealing generational differences between the retrieved empirical data rather than religious differences. Communism experience created resistance towards gender equality ideals among interviewed women. In contrast, the informants who experienced sociopolitical transformations from communist to the neoliberal socioeconomic regime had a more relaxed and tolerant view toward gender equality. The youngest cohort of informants born and raised in the independent Baltic States supported the gender complementarity idea expressed in their religious traditions but applied gender equality principles in childcare and housework daily.

THEMATIC SESSIONS 4

SESSIONS THÉMATIQUES 4

Wed. July 5 | 14:00-15:30

TS	TITLE	ROOM
4-1 <i>P.95</i>	Religion and Morality 1 <i>Religion et Moralité 1</i>	2nd Conf. (3 rd floor)
4-2 <i>P.99</i>	The Transmission and Transformation of Religion in Family Socialization Across Generations 2 <i>La Transmission et La Transformation de La Religion dans La Socialisation Familiale à Travers Les Générations 2</i>	1st Conf. (3 rd floor)
4-3 <i>P.103</i>	The Twisted Relationship between Politics and Religion: Can Democracy Survive? <i>La Relation Ambiguë Entre Politique et Religion : La Démocratie Peut-elle Survivre ?</i>	702 (7 th floor)
4-4 <i>P.108</i>	The Intellectual Legacy of Jim Beckford (1942-2022) <i>L'héritage Intellectuel de Jim Beckford (1942-2022)</i>	802 (8 th floor)
4-5 <i>P.111</i>	Epidemic-illness, Environment and Ritual Healing 1 <i>Epidémie-maladie, Environnement et Rites De Guérison 1</i>	Media Conf. (3 rd floor)
4-6 <i>P.115</i>	Author Meets Critics 1 Beyond Doubt: The Secularization of Society <i>Beyond Doubt : La Sécularisation de La Société</i>	901 (9 th floor)

TS4-1

Religion and Morality 1

Religion et Moralité 1

Wed. July 5 | 14:00-15:30

Room *Salle* **2nd Conference Room (3rd floor)**

Convener(s) Organisateurs de la session

Godazgar, Hossein

Department of Sociology, University of Warwick

Griera, Mar

ISOR, Universitat Autònoma de Barcelona

Religion and Morality: A Theoretical Perspective

Godazgar, Hossein | *Department of Sociology, University of Warwick*

Between God and the State:

How Catholics Make Ethical Evaluations in Authoritarian China

Mok, Chit Wai John | *Department of Sociology, University of California, Irvine*

Why Japan Lies So Behind in LGBTI Rights?

Religious and Ethical Constraints in the Japanese Morality Politics

Bolzonnar, Fabio | *Faculty of Political Science and Economics, Waseda University*

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Religion and Morality: A Theoretical Perspective

Godazgar, Hossein

It is tempting to imagine and theorise a so-called 'secular' society, where no power plays a role apart from that of human beings. However, as modern social theory implies, this dream of classical social theorists is far from reality. That is, 'religion' is still playing a central role in the twenty-first century. The centrality of its role is evident from various aspects of everyday life, one of which is its intersectionality with 'morality' in various social settings, such as hospitals, biological laboratories, financial institutions, universities, schools, prisons, and garrisons. Without wishing to deny the significance and usefulness of aspects of the dominant philosophical methodologies, such as principlism, reflective equilibrium, and casuistical methods, inspired by Beckford, this paper aims to introduce a new framework, within the social scientific study of religion, for studying 'morality' and its relationship with 'religion' with the intention of improving our capacity for making sensitive and discriminating moral judgments: social constructionism. Disappointed by the struggle to find a homogeneous and coherent approach, social constructionism takes difference and diversity as the core of its approach, which intends to discover the ways in which individuals and groups create and institutionalise their perceived reality. Distinguished from the classical understanding of intersectionality between religion and morality, this paper also argues that the modern theory of social constructionism is consistent with post-modernism and American pragmatism and generally compatible with neo-Kantianism (as practised by Max Weber), and with some aspects of Alfred Schutz's phenomenology.

Between God and the State: How Catholics Make Ethical Evaluations in Authoritarian China

Mok, Chit Wai John

Making ethical evaluations (i.e., judgments, justifications, and decisions) in an authoritarian situation often leads to serious challenges. Combining the sociologist Ann Swidler's framework of culture as a "tool kit" and the anthropology of ordinary ethics, this paper develops an ethical approach to examine how Catholics in authoritarian China make do in a situation that is often characterized by uncertainties and conflicting ethical demands. Based on 47 in-depth interviews with mainland Catholics and Catholics in Hong Kong who had repeatedly visited the Church in China, as well as archival research in the Church's documents and newspapers, this paper argues that when facing the need to make ethical evaluations, Catholics in China were mostly practitioners of "situational ethics": Instead of following codified rules of the Church categorically, they often made judgments depending on the situations and the contexts. Instead of solely backing their reasoning with the Church's teachings, they employed a wide spectrum of cultural resources as ethical affordances, ranging from their interpretations of Chinese culture to the loving grace of the transcendental God. Most agreed that some compromises were justifiable as long as they were made for "greater good of the Church." The paper makes two contributions. First, the ethical approach offers a nuanced theorization of how people make ethical evaluations by relying selectively, and often inconsistently, on available ethical affordances. It rejects oversimplified theories that either see people as cultural dopes or complete rational actors. Second, it updates the scholarly inquiry into the lives of Roman Catholics in China, and challenges studies that portray the relationship between religious groups and the Chinese government as that of either resistance or compromise.

Why Japan Lies So Behind in LGBTI Rights? Religious and Ethical Constraints in the Japanese Morality Politics

Bolzonnar, Fabio

Among the most economically advanced countries, Japan figures prominently as a laggard in recognizing LGBTI rights. Lesbian and gay couples do not have the right to marry, adopt a child, or access assisted reproductive technologies. No national law protects LGBTI people from discrimination at the workplace and in education, health care, and social security matters. This outcome is more surprising in light of the fact that the highly modern Japanese society is characterized by a low level of religious affiliation and the absence of a religious cleavage in the national party system. Drawing on supply-side theories of policy-making, morality politics, and postsecularity, this paper contends that traditional family norms, based on a resilient conservative family ethos rather than religious values, played a crucial role in explaining the moral conservatism of Japanese gender policies. The limited politicization of value-laden issues by religious organizations coincides with the staunch opposition to LGBTI rights by strong political constituencies and influential political elites, which recur to the symbolic resources provided by traditionalist interpretations of religious norms to sustain their conservative positions. The paper presents an alternative explanation to those offered by the Western academic literature on the influence of religious values on value-laden issues and highlights the nuanced role of religion in shaping morality politics.

TS4-2

The Transmission and Transformation of Religion in Family Socialization Across Generations 2

La Transmission et La Transformation de La Religion dans La Socialisation Familiale à Travers Les Générations 2

Wed. July 5 | 14:00-15:30

Room *Salle* **1st Conference Room (3rd floor)**

Convener(s) *Organisateurs de la session*

Gärtner, Christel

Center for Religion and Modernity, University of Münster

Rosta, Gergely

Institute of Sociology, Pázmány Péter Catholic University

Novelties and Continuities in Religious Socialization in Italy

Ricucci, Roberta | *Dipartimento di Culture, Politica e Società, Università di Torino*

Religion as a Taboo in Family Communication

Szvetelszky, Zsuzsanna | *Research Center for Educational and Network Studies (RECENS), Pázmány Péter Catholic University*

Rosta, Gergely | *Institute of Sociology, Pázmány Péter Catholic University*

Intergenerational Traumas and Religious Transmission in Finnish Families

Spännäri, Jenni | *CoHumans, University of Eastern Finland*

Novelties and Continuities in Religious Socialization in Italy

Ricucci, Roberta

As in other Western (and non-Western) countries, religiosity seems to follow a declining trend in Italy. Although the relationship between secularization and religiosity is a key topic in the sociology of religions in Italy, there is a lack of research on the concrete dynamics of religious socialization and on the pragmatic role of the main agencies traditionally involved. Is the family still the space par excellence of religious transmission? What role do religious communities and organizations play today? Over the decades, various sets of indicators of religiosity have been proposed and affirmed: which ones are still relevant, which ones should be abandoned, and which ones should be rethought? The aim of this paper is to present and debate some findings that have emerged from a mixed-method study involved families with representative of three generations (grandparents, parents, children) in the Italian context. Using quantitative (surveys) and qualitative (focus groups, individual interviews) techniques, we will discuss the key variables and topics emerging in religious transmission (and non-transmission). Alongside the use of classic indicators (e.g. the attendance at places of worship and collective ceremonies, the frequency of prayer), a number of dimensions that have so far been little considered in research will be presented and discussed (e.g. the role of grandparents, gender dynamics, the relationship with other societal environments and the role played by social media in the youngest generation).

Religion as a Taboo in Family Communication

Szvetelszky, Zsuzsanna

Rosta, Gergely

In addition to common rituals, another important element in the transmission of religion within the family is communication about religion. Several studies have shown that communication about religion has an important influence on religiosity at later age (Myers 1996, Flor & Knapp 2001, Baumbach et al 2006, Fife et al 2014). There are several reasons why religion as a topic may disappear from family communication. Perhaps the most obvious of these is the decline in the importance of religion itself, the weakening and disappearance of religion within the parental or grandparental generation. Another possible reason is fear of the possible consequences of talking about religion. In our paper, we examine the lack of religious communication and its impact on religiosity in Hungary on the basis of survey data, on the one hand, and on the other hand, through the examples of two family cases where, for different but similar reasons, fear played an important role in making religion a taboo in family communication. In one family this was triggered by the Shoah, in the other by the prevailing communist-atheist ideology. Our analysis is based on survey data and family interviews with members of three generations conducted within the international research project “The transmission of religion across generations: a comparative international study of continuities and discontinuities in family socialization“, funded by the John Templeton Foundation.

Intergenerational Traumas and Religious Transmission in Finnish Families

Spännäri, Jenni

Intergenerational traumas – where a traumatic experience has an impact to subsequent generations in a family – can be linked to religious experiences. When this is the case, they often have an effect on the religious transmission in the family: a traumatic experience can either bind tightly to a religious conviction or push a family away from it. But how do different family members make sense of the intergenerational traumas in the context of religious transmission? We examined narratives of 62 Finnish persons, from 17 interviewed families, focusing on narratives from those four families where intergenerational trauma was present. Our key finding was that family members could have quite differing narratives of the trauma as well as the healing process. Another key discovery was that religion and other convictions could appear both in traumatizing and in healing roles – even in the same narratives. Also the relationship between religious transmission and the intergenerational trauma was different in each family. Our findings highlight the multifaceted role of intergenerational trauma in religious transmission. They also emphasize the significance of religion or other convictions in healing intergenerational trauma – not only through religious coping but also supporting genuine personal and interpersonal growth.

TS4-3

The Twisted Relationship between Politics and Religion: Can Democracy Survive?

*La Relation Ambiguë Entre Politique et Religion :
La Démocratie Peut-elle Survivre ?*

Wed. July 5 | 14:00-15:30

Room Salle **702** (7th floor)

Convener(s) Organisateurs de la session

Sakurai, Yoshihide

Department of Sociology, Hokkaido University

Ng, Ka-Shing

Department of Sociology, Hokkaido University

Religions and Politics in Japan: After the Murder of Former Prime Minister Shinzo Abe and the Unification Church's Issues

Sakurai, Yoshihide | *Department of Sociology, Hokkaido University*

The Maronite Patriarch in Contemporary Lebanon: Religious Leadership and Political Implications

González Fernández, Borja Wladimiro | *Department of Political Science and International Relations, Necmettin Erbakan University*

Christianity and Democracy under the National Security Law in Hong Kong

Ng, Ka-Shing | *Department of Sociology, Hokkaido University*

Discussion on the Possible Development of Christian Communities Under China's Constitutional System from the Perspective of CCP's Religious Administrative Behaviors of Dismantling Church Crosses in Wenzhou

Chiou, Jyi-Shii

Religions and Politics in Japan: After the Murder of Former Prime Minister Shinzo Abe and the Unification Church's Issues

Sakurai, Yoshihide

Former Prime Minister Shinzo Abe was shot dead on July 8, 2022 in Nara Prefecture while giving a campaign speech in support of his party candidate in the House of Councilors election to be held two days later. After the incident, the suspect said to the police, “ Mr. Abe is not my original enemy,” “he is just one of the most influential Unification Church sympathizers,” and “I cannot afford to think about the political meaning or consequences of Abe’s death.” The trial of the suspect has only just begun. The Unification Church, founded in Korea in 1954 by Sun-Myung Moon, began missionary work in Japan in 1959. The Unification Church’s development strategy is based on resentment over Japanese colonial rule and a strong belief in seeking redemption by the Japanese for their aggression and war crimes. As a result, Japan has undertaken the role of financing of the entire Unification Church by delivering a large amount of funds to the headquarters in South Korea. This presentation analyses the process of building a new relationship between politics and religion in Japan from a social constructivist perspective, reflecting on the media coverage of the Unification Church over the past year, the government’s response and trends in public opinion. In conclusion, significant constraints have been formed in social consciousness regarding religious political participation and politicians’ use of religious organizations.

The Maronite Patriarch in Contemporary Lebanon: Religious Leadership and Political Implications

González Fernández, Borja Wladimiro

Across centuries, the Maronite patriarchs exercised both spiritual and temporal power over their flock, well within a tradition common to the wider Islamicate world. However, the establishment of the modern Lebanese state, in 1920, and the concomitant rise of an educated middle class pushed the patriarch into relative obscurity, while laymen —with the president of the Republic at their forefront— took the reins of communal leadership. Thus, throughout the years of the First Republic (1943-1975), lay Maronite politicians managed the Lebanese power-sharing mechanisms alongside their Muslim counterparts, much to the chagrin of increasingly powerless patriarchs. However, the collapse of the Lebanese polity as a consequence of the protracted civil war (1975-1990) suffered by the country and the disheveled path followed by the Second Republic (1989-...) brought about the discredit of the traditional political élites and a renewed prominence to the patriarch's position. This paper, in analyzing the role played by the two post-war patriarchs (Nasrallah Butrus Sfeir, 1986-2011; Bishara Butrus al-Ra'i, 2011-...), will try to shed light on how the active involvement of the religious establishment in day-to-day politics has transformed Lebanese democracy in a context marked by economic, political, and social crises. Furthermore, in approaching the social media persona of Patriarch al-Ra'i, it will also be argued that the renewed political role of the patriarchal chair has transformed his self-presentation in national, rather than strictly religious, terms, his messages, sermons, and allocutions being directed to all Lebanese and not only to the sole Maronite community.

Christianity and Democracy under the National Security Law in Hong Kong

Ng, Ka-Shing

On July 1, 1997, China resumed the sovereignty over Hong Kong, marking the end of the 156-year British Colonial rule. Under the Basic Law, Hong Kong's so-called mini-constitution, Hong Kong shall enjoy a high level of autonomy under the principle of "one country, two systems" and maintain its own governmental, legal, economic systems. Nevertheless, two decades since the handover, Hong Kong has witnessed increasingly strong economic, social, cultural, and political influences from Mainland China. Borrowing the title of a commentary published by Professor Kawashima Shin from the University of Tokyo on Japan Times (August 12, 2020), Hong Kong is "on the road to Red". Moreover, after Beijing passed a controversial national security law for Hong Kong in June 2020, some media pessimistically announced the end of "one country, two systems" (e.g. Financial Times, July 2, 2020) or even "the end of Hong Kong" (Newsweek, June 16-26, 2020). Amid growing "mainlandization" of Hong Kong, there is rising backlash sentiments and counter-movements advocating for local interests and identity. Some critics and scholars coin such rising "anti-mainland localism" as "the making of nationalism" (So 2016), "a growing separatist tendency" (Pang and Jiang, 2019), or "the myth of Hong Kong Nationalism" (Loo, 2020), relating the growing "Hong Kong identity" to a kind of nationalism which is "work in progress", "growing" or just a "myth". No matter how this phenomenon shall be called, a strong sense of localism had emerged in Hong Kong that is characterized by an emphasis on Hong Kong-first and anti-mainland, as well as a strong orientation to values like democracy and freedom. However, the national security law passed in 2020 is a watershed moment in Hong Kong history. Under the law, which is criticized as "dangerously vague and broad" (Amnesty International, 2020), any form of pro-democracy movements may be accused of attempting to subvert the rule of the Chinese government, and therefore, some argue the law has de facto announced the end of democracy in Hong Kong (Human Rights Watch, 2022). This preliminary study attempts to find out how Christianity (including churches, leaders, rank-and-file members), which has been actively engaged in democratic movement in Hong Kong, view and respond to the security law, and whether and how it has affected their thoughts on democracy. How are such thoughts, whether faith in democracy or disappointment, related to their Christian faith? This research may shed light on Christians' thoughts on democracy in nowadays Hong Kong.

Discussion on the Possible Development of Christian Communities Under China's Constitutional System from the Perspective of CCP's Religious Administrative Behaviors of Dismantling Church Crosses in Wenzhou

Chiou, Jyi-Shii

Article 36 of China's Constitution stipulates that citizens 'enjoy freedom of religious belief' and prohibits discrimination based on religion, prohibiting state organs, social groups or individuals from forcing citizens to believe or disbelieve in any particular belief. The State Council, the executive arm of the government, passed the 'Regulations on Religious Affairs,' which, when effective in 2018, allow state-registered religious organizations to own property, publish literature, train and approve clergy, and collect donations. However, there are accusations that these rights are not true religious equality and peaceful treatment, but the government's intensified control, and even persecution that clearly violates basic human rights and religious freedom. Since Xi Jinping came to power in 2012, according to multifaceted academic resources, the Chinese authorities continuously strengthened the control over local religious beliefs, even identifying them as so-called 'evil cults.' Judging from the CCP's administrative actions, the CCP seems to have violated the Constitution's provisions on the protection of religious freedom. Or, is it just 'state-led sporadic demolition campaigns targeting unauthorized church structures and sites in order to contain massive Christian growth,' as Cao Nanlai once stated?

TS4-4

The Intellectual Legacy of Jim Beckford (1942-2022)

L'héritage Intellectuel de Jim Beckford (1942-2022)

Wed. July 5 | 14:00-15:30

Room Salle **802** (8th floor)

Convener(s) Organisateurs de la session

Altglas, Véronique

School of Social Sciences, Education and Social Work,
Queen's University Belfast

Becci, Irene

Institut de Sciences Sociales des Religions, Université de Lausanne

Furseth, Inger

Department of Sociology and Human Geography, University of Oslo

Pastorelli, Sabrina

GSRL (UMR 8582), CNRS/EPHE-PSL

Engaging the Sociology of Religion with Postcolonial Perspectives

Shterin, Marat | *Department of Theology & Religious Studies, King's College London*

**Jim Beckford and Critical Constructionist Sociology of Religion:
A Personal and Theoretical Account**

Hjelm, Titus | *Department of Cultures, University of Helsinki*

Engaging the Sociology of Religion with Postcolonial Perspectives

Shterin, Marat

The most significant aspect of Jim Beckford's legacy is his outstanding contribution to connecting the developments in social theory to research in the sociology of religion, or how sociology illuminates our thinking about religion and how religion helps us think sociologically. This paper draws inspiration from this approach and asks two main questions: how engagement with postcolonial perspectives can help us reevaluate the approaches and concepts that we apply in the sociological study of religion, and, vice versa, how the sociology of religion can help us to critically revisit ideas and conclusions associated with postcolonial perspectives. The paper addresses these questions from three different angles by considering three case studies: changes in Islam in the post-soviet space, religion and Russia's invasion of Ukraine, and societal reactions to new religious movements in Russia. Although different in their angle and main problems, these cases highlight the need to recognise the postcolonial characteristics of the 'post-soviet' space. Therefore, we need to tackle the ethical and conceptual issues related to the inequalities in our knowledge of different parts of this space and the unequal distribution of resources we devote to studying them.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Jim Beckford and Critical Constructionist Sociology of Religion: A Personal and Theoretical Account

Hjelm, Titus

Entering a full-time researcher career in a ‘provincial’ university, I found unofficial ‘mentors’ in the form of key authors and their works. One of these people was Jim Beckford, who first showed me why the study of new religious movements was sociologically significant (Cult Controversies) and then encouraged me to continue developing a constructionist outlook for the study of religion (Social Theory and Religion). While veering increasingly towards a critical approach to the sociology of religion, I discovered that Jim had already covered that in his earlier work (Religion and Advanced Industrial Society) too. In many ways, then, what I have come to call critical constructionist or critical discursive sociology of religion (CDSR) is really an amalgam of Jim’s thinking through the decades. I was very lucky, when later working at UCL for over a decade, to have him as an actual mentor and friend. This paper is a reflection of my scholarly journey in light of Jim’s theoretical contributions to the discipline and an invitation to continue Jim’s legacy of critical constructionist sociology of religion.

TS4-5

Epidemic-illness, Environment and Ritual Healing 1

Epidémie-maladie, Environnement et Rites De Guérison 1

Wed. July 5 | 14:00-15:30

Room Salle **Media Conference Room (3rd floor)**

Convener(s) Organisateurs de la session

Liu, Pi-Chen

Institute of Ethnology, Academia Sinica

The 1948-49 Polio Epidemic: Shamanism, Life Force and Self-sacrifice among The Kivalliq Inuit

Laugrand, Frédéric | *Institut des Civilisations, Arts et Lettres, UCLouvain*

How to Not Become a Shaman? The Options of Shamanic Practices and the “Spacialization” of Ritual Healing

Lee, Yi-Tze | *Department of Ethnic Relations and Cultures, National Dong Hwa University*

Perception of Environment and Wandering Spirits in Kavalan Shamanic Healing (Taiwan)

Liu, Pi-Chen | *Institute of Ethnology, Academia Sinica*

The 1948-49 Polio Epidemic: Shamanism, Life Force and Self-sacrifice among the Kivalliq Inuit

Laugrand, Frédéric

In the fall of 1948, a “strange disease” appeared in Igluligaarjuk (Chesterfield Inlet), a small village on Hudson Bay. The Grey Nuns in charge of the hospital are the first to sound the alarm. In the camps, the number of deaths multiplied and burials were carried out in a hurry. Doctors were rushed in by plane, such as Dr. Moody who decreed a vast confinement zone at the beginning of the winter of 1949, one of the largest in Canadian history. On the Inuit side, the wave of deaths continued. Evacuations were carried out by plane and many Inuit died in the south of Canada, far from their families. In the summer of 1949, many sick people refused to be evacuated. Others looked to the shamans for solutions. Oral tradition has kept in mind the case of Nagjuk who ended up offering himself as a sacrifice, having previously told his companions that only his death could stop the disease. Based on several testimonies collected from Inuit of the region and from the Grey Nuns who described the epidemic day after day, a double analysis is proposed. The first, historical, looks at the chronology of events as reported by the sisters. The second, of anthropological scope, questions the shaman’s gestures in taking his own life. The polio epidemic reveals the importance of the life force and the practice of self-giving within Inuit shamanism.

How to Not Become a Shaman?

The Options of Shamanic Practices and the “Spacialization” of Ritual Healing

Lee, Yi-Tze

This paper is based on the ethnographic observation and discussion about Amis shamans, the “Sikawayay,” as the Amis is the most populous group in Taiwanese indigenous peoples. Traditionally, there are three major paths of becoming Amis Shaman: those who long-term illness that cannot be cured by medicine, the heir whose ancestors were shamans, and the devoted pupils who are willing to learn. However, in contemporary settings, there are less and less shamanic participants, and consequentially people who have received above-mentioned messages but decided not to become a shaman. In this paper, my aim is to discuss the reasons and considerations of these “escaped” candidate of shamans. By doing so, I want to explore the meaning of being an Amis shaman in contemporary indigenous community, and discuss the situation of various conflicts and considerations regarding new obligations and challenges. Furthermore, based on ethnographic anecdotes about pandemic-illness and changes of environment, this paper also aims to search for connections between traditional shamanic missions and contemporary needs within urbanized indigenous communities. Contemporary situations require the Amis shamans to perform more activities that relate to space cleansing and purification rather than individual healing. As pandemic illness lessens the opportunities and willingness of personal contact in individual ritual healing, the Amis shaman perform and engage extensively to the purification of public spaces and private house sectors. Such change of practice also resonates with the transition of the personal choices and the meaning of obligation of the Amis shamans. With these discussions and case studies explained, I aim to ask the old question in a new way, “what means to be a shaman in the contemporary and pandemic era?”

Perception of Environment and Wandering Spirits in Kavalan Shamanic Healing (Taiwan)

Liu, Pi-Chen

This paper examines how a “sick body” connected to shamanic healing can be a way of perception of environment and instrument of the (re)construction of individual subjectivity, local identity, historical memory and village spatial organization. I will use the ethnographies of the Kavalan People in Taiwan as a field study. When the individual feels they face a body-crisis/life-crisis a shaman (mtiu) has to be sought. The mtiu uses certain techniques to carry out divination subli, then diagnoses the “cause of illness”. On this basis, the shaman decides the corresponding people, time, place, things and reactions needed to heal the “patient”. During this process, the ancient places of headhunting and enemy’s dwellings become the cause of the illness. According to my interviews, the Kavalan believe that these places still have dead spirits wandering around. If people pass by, they will easily get sick, therefore all these sites have become dangerous forbidden areas. These places have special geographical landmarks, such as century-old bread-fruit trees, bamboo groves, stream lowlands and precipitous sea cliffs. People associate these geographical environments with soul belief. An individual then carefully establishes symbolic exchange relationships with the spirits through the healing ritual, trying to alleviate antagonism and conflict. Shamanic healing (paspi) creates opportunity and a mechanism for contemporary Kavalan to come back to their conflict history and environment of settlement and, at the same time, gives the body different cultural meaning to its meaning in Western medicine, becoming a means of constructing self, group and environmental identity.

TS4-6

Author Meets Critics 1

Beyond Doubt: The Secularization of Society

Beyond Doubt : La Sécularisation de La Société

Wed. July 5 | 14:00-15:30

Room Salle **901** (9th floor)

Respondent Répondante

Cragun, Ryan

Department of History, Sociology, Geography and Legal Studies,
University of Tampa

Critics / Discussants Critiques / Discutants

Voas, David

Institutional Research Information Service,
University College London

Storm, Ingrid

Department for Social Policy, Sociology and Criminology,
University of Birmingham

Stolz, Jörg

Institut de Sciences Sociales des Religions, Université de Lausanne

This is an author-meets-critics session for a book co-authored by Isabella Kasselstrand, Phil Zuckerman, and Ryan T. Cragun titled **Beyond Doubt: The Secularization of Society**.

*Il s'agit d'une session auteur-rencontre-critique pour un livre co-écrit par Isabella Kasselstrand, Phil Zuckerman et Ryan T. Cragun intitulé **Beyond Doubt: The Secularization of Society**. David Voas, Ingrid Storm et Jörg Stolz seront les critiques et Ryan Cragun sera le répondant.*

THEMATIC SESSIONS 5

SESSIONS THÉMATIQUES 5

Wed. July 5 | 16:00-17:30

TS	TITLE	ROOM
5-1 <i>P.117</i>	Miscellaneous Papers Session 3: Religion, Gender and Power <i>Miscellanées 3 : Religion, Genre et Pouvoir</i>	702 (7 th floor)
5-2 <i>P.123</i>	Religion and Morality 2 <i>Religion et Moralité 2</i>	2nd Conf. (3 rd floor)
5-3 <i>P.127</i>	New Religious Movements and Politics in Taiwan <i>Nouveaux Mouvements Religieux et Politiques à Taiwan</i>	901 (9 th floor)
5-4 <i>P.132</i>	Religion, Status, and Civic Engagement <i>Religion, Statut et Engagement Civique</i>	1st Conf. (3 rd floor)
5-5 <i>P.136</i>	Global Yiguandao: Interpretative Flexibility of Doctrines, Rituals and Materials <i>Yiguandao Mondial : Flexibilité Interprétative des Doctrines, des Rituels et des Matériaux</i>	802 (8 th floor)
5-6 <i>P.140</i>	Epidemic-illness, Environment and Ritual Healing 2 <i>Epidémie-maladie, Environnement et Rites de Guérison 2</i>	Media Conf. (3 rd floor)

TS5-1

Miscellaneous Papers Session 3: Religion, Gender and Power

*Miscellanées 3 :
Religion, Genre et Pouvoir*

Wed. July 5 | 16:00-17:30

Room Salle **702** (7th floor)

Convener(s) Organisateurs de la session

Flanagan, Ruth

Queen's Management School, Queen's University Belfast

Pereira, Elsa Correia

Instituto de Sociologia, Universidade do Porto

Methodological and Ethical Challenges in the Social Scientific Study of Religion and Trauma

Thwaites, Elle | *Centre for Religion and Public Life, University of Leeds*

The Role of Women in Evangelical Churches in Europe

Pereira, Elsa Correia | *Instituto de Sociologia, Universidade do Porto*

Navigating Gender (In)securities through Religion and Spirituality

Cazarin De Brito, Rafael Costa | *ISOR, Universitat Autònoma de Barcelona*

The Role of Religion in Determining Gender Preferences for Offspring: A Comparison between French Native and Migrant Populations across Generations

Pastorelli, Sabrina | *GSRL (UMR 8582), CNRS/EPHE-PSL*

Scripting Sexual Illiteracy: The Production of a Christian Cultural Script in Northern Ireland

Flanagan, Ruth | *Queen's Management School, Queen's University Belfast*

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Methodological and Ethical Challenges in the Social Scientific Study of Religion and Trauma

Thwaites, Elle

This paper will set out some of the methodological and ethical challenges posed by studying religion and trauma. Taking my own PhD research in sociology of religion as a case study, I will consider these challenges more broadly within current trends in scholarship. My PhD uses qualitative methods (semi-structured interviews and an open questionnaire survey) to examine the impact of Christian purity culture on women in Great Britain. During data collection many participants disclosed negative (including traumatic and abusive) experiences. A significant number of participants described these as originating from, or being justified and/or exacerbated by, Christian purity culture. The disclosure of these experiences presented various challenges, including: how to balance the need to protect the identity and privacy of participants alongside the move towards open access; which methods are appropriate for gathering data on sensitive topics; how and whether the researcher should remain objective; the impact of emotionally demanding research on the researcher and, by extension, the project itself. In this paper I will reflect on these questions and consider possible solutions. I will advocate for trauma-informed research, consider the value of researcher reflexivity, and emphasise the importance of a survivor-centred approach to sensitive research topics in religious studies.

The Role of Women in Evangelical Churches in Europe

Pereira, Elsa Correia

The church has been understood as a reproducing institution of the established order. However, as a result of the use of the lens of gender studies crossed with the sociology of religion, we can see that the religious field, especially in evangelical Christianity is lavish in gender struggles, claims and awareness of women's ability to perform the same religious roles as men, reinforcing social change within this millenary institution, never free from divergences, differentiations and power dynamics. It is precisely within these power dynamics that transformations have occurred in the conceptions of what is the role of women and their position in the ecclesiastical hierarchy. As evidenced by the most recent sociological studies of religion, we have moved from gender blindness to the awareness that churches are differentiated and differentiating from symbolic gender struggles. There are several positions of the churches of this Christian group in the face of the gender mainstream that may range from the consolidation and reproduction of the traditional gender design of male domination, to the challenge to that same position, but even this position that somehow confronts the traditional role attributed to women, happens in different ways, as is also characteristic in other doctrinal aspects, ecclesiastical and liturgical of evangelicals. For us, the interesting thing will be to discover the variables that guide this differentiation in the type of roles and functions assigned to women in these churches in the geography of Europe.

Navigating Gender (In)securities through Religion and Spirituality

Cazarin De Brito, Rafael Costa

An extended literature in the social and health sciences has addressed the (de-)pathologization of gender dysphoria both from psychosocial and physiological dimensions. Scholars of queer and transgender studies as well as trans-rights movements and activists stress that this literature overlooks healthcare institutions and systems lacking focus on the experience of transgender and gender nonconforming people (TGNC) medical treatment. Yet, fewer studies look at the role of religious, spirituality and nonreligious beliefs shape health related decisions of TGNC people. Exceptions are found in research focusing on religion and spirituality related to the mental health or psychological support of people going through gender reassignment procedures in hospitals. This paper examines the ways transgender and gender nonconforming people cope and reflect about medical treatments or bodily interventions along with their religious and spiritual lives. Based on the life stories of individuals living in Spain, I explore how they negotiate religious, spiritual, and nonreligious beliefs to deal with medical uncertainty as well as socio-political insecurities while gender transitioning. Their experiences evoke intersectional dimension of health-related decisions which involve family members, health professionals, close friends, trans rights organizations, lifestyle and professional changes, and migration. In such context, religion or spiritual allegiance or dissidence is either an extra obstacle and cause of distress or a safe space to develop new forms to relate with transcendental matters.

The Role of Religion in Determining Gender Preferences for Offspring: A Comparison between French Native and Migrant Populations across Generations

Pastorelli, Sabrina

In Western and Eastern societies gender preferences for offspring are still persistent also in the context of international migration. Several causes influence gender preferences: education, occupation, residence, etc. but also religion? Our research aims at addressing two main questions: Does religion affect gender preferences for children in the native French population and among migrants in France? Does this effect of gender preferences for offspring vary by generation of migrant, strength of religious transmission or religiosity? Using data from Trajectories and Origins Survey, we want to analyze the relationships between religion and gender preferences for offspring. This survey is unique in its availability of in-depth information on religion and intergenerational affairs for the migrant and French population alike. Through a cross-national and intra-generational comparison we will analyze the role of religion in determining gender preferences. We will compare native and migrant population across generations.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Scripting Sexual Illiteracy: The Production of a Christian Cultural Script in Northern Ireland

Flanagan, Ruth

This paper will use sexual scripting theory to elaborate on how Christianity has gained sociogenic and ontogenic significance in Northern Ireland's cultural scenarios. Cultural scenarios are part of the sexual scripting theory (SST) framework. Cultural scenarios generate individuals' cultural and sexual scripts and are informed by the social, historical, and cultural environment in which they exist. The significance of Christianity within Northern Ireland's cultural scenarios has impacted Northern Irish women's levels of sexual literacy. To be sexually literate means acquiring the critical knowledge and skills to become sexually autonomous. The data informing this paper was collected in 2020. I conducted interviews with 18 women in Northern Ireland using a novel method of data collection (combining traditional interviews and hairdressing) that I developed to aid in researching the sensitive topics of religion and sex. Sexual scripting theory uses the concept of cultural scenarios to describe how the social can become inscribed upon the body and enacted within the interpersonal and intrapsychic levels of sexual life. Sexual scripts are how humans learn to be sexual, become sexual and interpret the sexual. I will use SST to illustrate how Christianity has gained supremacy in Northern Irish cultural scenarios, thereby producing a Christian cultural script. The Northern Irish Christian cultural script includes a lack of sexual agency and the promotion and legitimization of traditional patriarchal, gender essentialist, and heteronormative sexual roles. Part of this Christian-informed sexual script delimits learning about sex, the body, and sexual communication, including exploring sexual experiences and interactions outside of marriage. A consequence of this cultural script is that many Northern Irish women embark on sexual life without the knowledge and skills associated with sexual literacy.

TS5-2

Religion and Morality 2

Religion et Moralité 2

Wed. July 5 | 16:00-17:30

Room *Salle* **2nd Conference Room** (3rd floor)

Convener(s) Organisateurs de la session

Godazgar, Hossein

Department of Sociology, University of Warwick

Griera, Mar

ISOR, Universitat Autònoma de Barcelona

How Religion Shapes Social Trust: Theoretical Insights and Empirical Evidence

Odermatt, Anastas | *Center for Religion, Economy and Politics, University of Lucerne*

Totem: The Ethics of a Material Term in the Study of Religion

Strijdom, Johan | *Department of Religious Studies and Arabic,
University of South Africa*

Market and Morality: To Certify Halal in Kazakhstan

Guy, Agathe | *GSRL (UMR 8582), CNRS/EPHE-PSL /Institut für Ethnologie in LMU*

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

How Religion Shapes Social Trust: Theoretical Insights and Empirical Evidence

Odermatt, Anastas

Religion promotes solidarity according to Durkheim and has a positive effect on social trust and social cohesion, as Tocqueville and more recently Putnam have formulated. The complex interactions between religion and social trust as a moral attitude have been explored in recent decades mainly within social capital research according to Coleman and Putnam, i.e. in sociology, political sciences, and economics. The findings in these fields are surprisingly unclear and even contradictory. One reason for this is the lack of conceptual clarity of social trust and, above all, religion. Another reason is the fact that the explanatory mechanisms were based on economics, psychology, and sociology. The specific religious aspects of explanatory mechanisms were mostly not investigated. The paper fills these gaps, outlines a perspective on these questions from the sociology of religion, and conceptually explores what is uniquely religious in the interaction between religion and social trust. In addition, based on data from the KONID survey 2019 for Switzerland (n=3019), the question of how religion shapes social trust is addressed empirically.

Totem: The Ethics of a Material Term in the Study of Religion

Strijdom, Johan

Although the term “totem” constituted a key term in classical theories of religion, it has not played a notable role in the recent material turn in the study of religion. The purpose of this paper will be to offer a critical reconsideration of the term by comparing its function in Durkheim’s sociology of religion and David Chidester’s postcolonial analysis of its function in religion and Religious Studies from a South African location. The comparison should not only highlight problematic uses of the term in its history, but also shed light on the question whether the term might be rehabilitated for use in the material study of religion. In assessing the term’s genealogy as well as its possible use in the material study of religion, the ethical question will be of paramount importance: informed by critical theories of race, class and gender, which values may serve in our assessment?

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Market and Morality: To Certify Halal in Kazakhstan

Guy, Agathe

One could translate halal as lawful. This term, a priori neutral, is regularly used in opposition to haram, i.e. the sacred and the forbidden according to the Sharia laws in Islam. In Kazakhstan, halal is a tool to define authorised practices and beliefs, and from there, to define “good” and “bad” Islam. Over the past twenty years, entrepreneurs have become involved in religious management (Turaeva, 2020; Botoeva, 2018), aside from the state and the muftiyyat, the official religious institution inherited from the Soviet Union (Tasar, 2017). This communication is based on ongoing fieldwork in Kazakhstan. It aims to analyse the reading grids spread among and adopted by Kazakh Muslim certifiers and entrepreneurs to shape the definition of “good” Islam. I will more specifically focus on the halal network in Astana, the new capital city, and on the discourses around moral entrepreneurship among certification centres. My first results showed a rhetorical opposition between “morality” and “immorality indeed”, drawing multiple religious lines between those involved in halal. While, at first, the muftiyyat seems to have established a monopoly over the halal definition, the geographic and generational divisions in the country led to a growing contestation of the religious establishment based on its “incompetence” and “immorality”. In this framework, strategies of disqualification of competitors develop while halal and haram play a role in selecting the moral value systems disseminated. Through the definition of a “good” halal entrepreneur, certification centres aim to define the “good” Muslim and to protect its “morality”.

TS5-3

New Religious Movements and Politics in Taiwan

Nouveaux Mouvements Religieux et Politiques à Taiwan

Wed. July 5 | 16:00-17:30

Room Salle **901** (9th floor)

Convener(s) Organisateurs de la session

Introvigne, Massimo

CESNUR (Center for Studies on New Religions)

“Cults”: A Dubious Category and Its Global Return—Taiwan and Elsewhere

Folk, Holly | *College of Humanities and Social Sciences,
Western Washington University*

“Xie Jiao” in China and Taiwan

Introvigne, Massimo | *CESNUR (Center for Studies on New Religions)*

The Tai Ji Men Case in Taiwan: Legal, Tax, and Anti-corruption Perspectives

Tsai, Cheng-An | *Department of Business Administration, Shih Chien University*

Comments on the Papers by Folk, Introvigne and Tsai by Bernadette Rigal-Cellard

Rigal-Cellard, Bernadette | *European Federation for Freedom of Belief (FOB)*

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

“Cults”: A Dubious Category and Its Global Return—Taiwan and Elsewhere

Folk, Holly

This paper discusses the resurgence of cult language in public discourse and the media. Over the past decade, news stories about “cults” have spiked; some scholars have argued for revisiting the concept; and the term is increasingly applied to groups that are not religions. The paper deconstructs the prominent ideas that comprise the cult stereotype, and considers their accuracy with regard to new religious movements. It argues that “cult” is a framework, not a typology. As a perspective, “cult” is inherently prejudicial. The discussion addresses an international set of legal cases, including in Taiwan, where “cult framing” has been used against religious minorities. While not denying the lived experience of individuals who have suffered harm from religions, theological differences are the wrong point of focus to address malfeasance in either religious or secular settings.

“Xie Jiao” in China and Taiwan

Introvigne, Massimo

“Xie Jiao” in China and Taiwan In China, since the Middle Ages, “xie jiao” (heterodox teachings) is used to indicate religious movements that conspire against the government and should be eradicated. In the last thirty years, official Chinese documents in English have consistently translated “xie jiao” as “cults” or “evil cults,” although even some Chinese scholars have objected that the translation, which supports claims that the problem of “cults” is the same in China and the West, is wrong and ignores the peculiar Chinese tradition of repressing the “xie jiao.” While a significant body of literature exist about the fight against the “xie jiao” in China, much less studied are the campaigns against the “xie jiao” conducted by governments in Taiwan both during the Martial Law and the post-authoritarian period. The anti-xie-jiao rhetoric still continues to have effects in Taiwan in how the bureaucracy looks at certain new religious or spiritual movements, particularly when it comes to taxes.

The Tai Ji Men Case in Taiwan: Legal, Tax, and Anti-corruption Perspectives

Tsai, Cheng-An

Tai Ji Men is a Taiwan-based menpai (similar to a school) of self-cultivation, martial arts, and qigong, rooted in esoteric Taoism but open to disciples (dizi) of all religions. It was a victim of the 1996 political crackdown against new religious movements, but continued to expand. While it won all its court cases where it was accused of fraud and tax evasion, the National Taxation Bureau continued to issue tax bills based on accusations Tai Ji Men had been found innocent of, generating a case that it has not been solved to this very day and widespread street protests. The paper examines the freedom of religion, tax law, and anti-corruption dimensions of the Tai Ji Men case.

Comments on the Papers by Folk, Introvigne and Tsai by Bernadette Rigal-Cellard

Rigal-Cellard, Bernadette

Based on her repeated visits to Taiwan and her exploration of new religious movements there, the respondent will comment on the papers by Folk, Introvigne and Tsai.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

TS5-4

Religion, Status, and Civic Engagement

Religion, Statut et Engagement Civique

Wed. July 5 | 16:00-17:30

Room *Salle* **1st Conference Room** (3rd floor)

Convener(s) *Organisateurs de la session*

Astor, Avi

ISOR, Universitat Autònoma de Barcelona

Can Secular Social Movements Succeed in Islamic Countries? A Case of Malaysia

Yee, Sin-Seng | *Department of Political Science, National Taiwan University*

Secularism, Nationalism and Specters of Race

Burchardt, Marian | *Max Planck Institute, Leipzig University*

Religion and (Anti-)gender Digital Activism in Spain

Cazarin De Brito, Rafael Costa | *ISOR, Universitat Autònoma de Barcelona*

Can Secular Social Movements Succeed in Islamic Countries? A Case of Malaysia

Yee, Sin-Seng

Apart from the literature of the democratization framework of political opportunity structure, recent studies lack the discussion of how religion-state relations frame contentious politics. This article explores how the structural patterns of secular and religious states affect the political opportunities of contentious politics. In the case of Malaysia, despite the social movement's initial demands for institutional reforms and distance from religious issues, they eventually incorporate Islamic elements. It raises the question why contentious politics in Malaysia rely on mobilization support from Islamic groups. This article concerns how the legitimate discourse of contentious politics is framed in Muslim-majority countries. The hypothesis is that religion-state relations will construct the legitimate basis of contentious politics, which shows that social movements regarding non-Islamic issues or having non-Islamic groups as mobilizers will face the limited possibility of success in contentious politics compared to Islamic issues. Even though the initial demands are unconnected to Islamic issues, the mobilization process will include Islamic groups or emphasize Islamic elements as campaign branding to survive. Otherwise, the movement will disperse quickly. The theoretical implication in this article is that democratization will not necessarily lead to a more open political opportunity structure. However, in the framework of state and religion structure, the political opportunity will be affected by the degree of integration of religion and state, which leads to the Islamic penetration and exclusivity in contentious politics, even in democratic countries.

Secularism, Nationalism and Specters of Race

Burchardt, Marian

While for a long time, sociologists of religion imagined secularization as more or less anonymous process, recent approaches are more actor-centered and view secularization as conflict. In my paper, I contribute to this research by focusing on the civic engagement of secularist activist towards reshaping the relationships between religion and the state. Drawing on empirical research in Quebec and Catalonia, I show that, while understanding their activism as aiming to democratize the governance of religion, secularists often find themselves in caught up between conservatives who seek to preserve the status quo which privileges Christian majority institutions on the one hand, and actors from the ‘multicultural left’ who blame secularists of undermining the struggle of religious minorities, especially Muslims, and racism. My paper explores this increasingly explosive conjuncture and examines in a comparative fashion the ways in which different institutional arrangements incentivize, curb, or potentially absorb such conflicts.

Religion and (Anti-)gender Digital Activism in Spain

Cazarin De Brito, Rafael Costa

Within the fragmentation of spaces for the construction of meaning and the growing mobilization of religious identities in the public sphere, the COVID-19 pandemic context caused an explosion of digital activism. The creation and circulation of content in which the mixture of different fields of knowledge and symbolic universes proliferated on social media and the internet as a while. This paper presents the results of a research project conducted for a year to identify and examine the key scientific and religious arguments on the body related to gender and sexuality debates mobilized by religious-oriented activists on social media and online platforms. We identify the circulation of content between activists in Spain linked to religious groups and the increasingly important use of scientific arguments within debates around the body and gender. In this paper, we share a typology of online profiles and narratives in which religious and non-religious beliefs intersect with life sciences and biomedical knowledge within digital activists -advocates and organizations- in the Spanish context. Methodologically, the project is based on a digital ethnography in social networks and the analysis of discourses, images, and audiovisual content produced by religious and non-religious Spanish advocates and organizations that deploy digital activism linked to moral visions, ethical regulations, and visions on gender and sexuality.

TS5-5

Global Yiguandao: Interpretative Flexibility of Doctrines, Rituals and Materials

Yiguandao Mondial : Flexibilité Interprétative des doctrines, des Rituels et des Matériaux

Wed. July 5 | 16:00-17:30

Room Salle **802** (8th floor)

Convener(s) Organisateurs de la session

Yang, Hung-Jen

Institute of Sociology, Academia Sinica

Yiguandao in the UK: A Comparison of Different Religious Assemblages for Overseas Chinese and for Westerner Followers

Yang, Hung-Jen | *Institute of Sociology, Academia Sinica*

Beyond the Dichotomy of Chinese and Local: Multiple Semiotic Process of Members of Yiguan Dao in Thailand

Lin, Yu-Sheng | *Research Center for Humanities and Social Sciences, Academia Sinica*

Religious Syncretism, Cultural Communication and Reassembling: Comparison of Transnational Transmission of Yiguandao and Caodaism

Lin, Ching-Chih | *Graduate Institute of Religious Studies, National Chengchi University*

Yiguandao in the UK: A Comparison of Different Religious Assemblages for Overseas Chinese and for Westerner Followers

Yang, Hung-Jen

This study will deal with the topic of “the mutable vs. the immutable,” as well as what is the meaning of “religious conversion” under the context of Yiguandao, Chinese religious syncretism. No matter whether Yiguandao encounters Asian religions or Abrahamic religions in the UK, it will rearrange its doctrines, rituals, sacred space and time, and the related material settings as well. In a word, the interpretative flexibility emerges in the confrontation of Yiguandao with other religions. The first kind of Yiguandao assemblage were established for the diasporic Chinese in London in the 1990s, including overseas Chinese from Hong Kong running Cantonese restaurants and a group of refugees from Vietnam in the 1970s. With the creation of Yiguandao prayer halls, these diasporic Chinese reclaimed the traditional Chinese folk religion, with a set of familiar symbols, beliefs, and practices located in the migrant enclaves. The second kind of Yiguandao assemblage were built up for the westerner followers in the 2000s, including a prayer hall in north-eastern London and another one in suburban Manchester. People of different ethnicities and of different religions started to gather in the western-style Yiguandao prayer halls and these westerner followers focused on the topic of self-cultivation. Gradually, the interpretive flexibility of Dao emerged. Through the teaching that “Dao is not a religion” and the relevant ritual practices in the Yiguandao prayer halls, the followers from Anglican, Christian, Catholicism, Judaism, Islam and Hinduism grasped the specific meaning of “the encompassing of the contrary” in Dao.

Beyond the Dichotomy of Chinese and Local: Multiple Semiotic Process of Members of Yiguan Dao in Thailand

Lin, Yu-Sheng

This study aims at reflecting the issue of Yiguan Dao in the multi-cultural environments. Early studies on overseas Chinese in Southeast Asia focus on the issues of identity, assimilation, or localization, which are based on the logic of dichotomy between Chinese culture and local cultures. However, what Chinese culture and local cultures are remains to be discussed. This study uses semiotics to analyze those discussions on cultures, and indicates that the distinction of symbols is contextualized, and these symbols are not necessarily related with the dichotomy because of the multifunctionality of the symbols themselves. Taking Yiguan Dao in Thailand for example, this study indicates that, although Yiguan Dao elites or Chinese missionaries in Thailand have the same 'Chinese ideology' as Yiguan Dao members in China or Taiwan, they have different signifiers for the 'Chinese culture'. On the other hand, Thai members have different semiotic process toward those signifiers. Because of multiple contexts of members or multifunctionality of symbols, Thai members appropriate, resist, or even have creative meanings of those symbols. Those multiple semiotic process are different from the dichotomy of Chinese and local, and help us to understand Yiguan Dao in the multi-cultural environments.

Religious Syncretism, Cultural Communication and Reassembling: Comparison of Transnational Transmission of Yiguandao and Caodaism

Lin, Ching-Chih

This article uses concepts from Levi-Strauss's "bricolage," Bruno Latour's Actor-Network Theory and Thomas A. Tweed's "religious confluence" to analyze the differences in doctrine, ceremony, symbol, and space between the Yiguandao branch in Vienna and the Vietnam Cao Dai Sect's branch in Zhongli, Taiwan. The religious syncretism and reassemblage of materials, ritual objects, ritual elements, scriptures, symbols, and spatial aspects significantly matter in the process of the "glocalization" of the two religions. With various localized variations, comprehensive integration, and mixed adjustments, Yiguandao and Vietnamese Caodaism still have their own core, uncompromised principles, theologies, and cosmological structures, from the seemingly chaotic teachings, rituals, symbols, spatial configuration through the material cultures. This essay endeavors to scrutinize their core elements, patterns and structures, and analyze the internal logics and principles of their entangled reassembling and the cross-cultural translation. These two ontologically similar religions appropriate elements from the classics, rituals, gods, symbols, ritual objects, and doctrines from various religious traditions such as Confucianism, Buddhism, Daoism, and Shamanism, and thus creatively reinterpret and translate them for their needs, resulting in carrying out the process of reassembling and networking. By utilizing the metaphors of patchwork quilt and Chinese "cut-and-paste" Jiannian art 剪黏 (similar to Pique Assiette Mosaic Art), the author will also explore how the two religions adapt to local needs and compare their transmission strategies in terms of glocalization

TS5-6

Epidemic-illness, Environment and Ritual Healing 2

Epidémie-maladie, Environnement et Rites de Guérison 2

Wed. July 5 | 16:00-17:30

Room *Salle* **Media Conference Room (3rd floor)**

Convener(s) Organisateurs de la session

Liu, Pi-Chen

Institute of Ethnology, Academia Sinica

Pigs, Rice, and Gin for the Ancestors. Exchanging Health with the Dead among the Ibaloy of Benguet (Philippines)

Laugrand, Antoine | *Institut d'Analyse du Changement dans l'Histoire et les Sociétés Contemporaines, UCLouvain*

**Transformation of Taoist Rituals in Modern Society:
A Case Study of Taoist Rituals against Plague in Taiwan**

Liu, Wei-Ying | *Department of Sociology, Tunghai University*

**Illness, Landscape, and Other-than-human Persons
in the Himalayas**

Torri, Davide | *Dipartimento di Storia, Antropologia, Religioni, Arte, Spettacolo, Università degli Studi "La Sapienza" di Roma*

Pigs, Rice, and Gin for the Ancestors. Exchanging Health with the Dead among the Ibaloy of Benguet (Philippines)

Laugrand, Antoine

At the beginning of the Covid-19 pandemic, almost everywhere on the Planet, governments' actions were as sudden as they were harsh, often ignoring local dynamics in the name of global health. In the Philippines, as governments advised people to stay at home and socially isolate themselves from others, social gatherings such as rituals and the consumption of alcohol were all forbidden to minimize the risk of getting sick and transferring the virus to others. For the Ibaloy of Benguet the so-called lockdown and restrictions brought in another issue for their community: how could they carry on performing rituals and giving pigs, rice, and gin, as well as money and clothes, to the ancestors who need it in the afterlife? Without these gifts, the deceased cannot attend to their daily needs and are in danger of losing their *diteng* (well-being, healthiness), consequently putting the living at risk of getting sick as well since, by analogy, the latter experience the same state of "well-being" or "ill-being" as the former. If the dead are well and happy, thanks to the efforts of the living who take care of their remains and make offerings to them, then luck, prosperity, and health can be expected from them. If their needs are not attended to, sickness and death will occur. For the Ibaloy, it is by performing rituals, eating and drinking with their dead, that they may live a good life, and become healthy and immune to viruses such as Covid-19.

Transformation of Taoist Rituals in Modern Society: A Case Study of Taoist Rituals against Plague in Taiwan

Liu, Wei-Ying

Religion and medical care play an important role in the development of human civilization. On the one hand, religion provides the motivation for survival, and on the other hand, medical treatment solves the pain of illness. From the past to the present, the plague has brought death and fear to people. Taoism in China provides a way to relieve the plague. Through repentance, reformation, and chanting, it tries to expel the plague through reconciliation, rather than completely eradicating the plague. This is the heart of compassion advocated by Taoism. Because the environment is destroyed and human morality is degraded, how can modern society use the power of rituals to restore order to normal? This article takes Taoist rituals against the plague as an example to provide religious sociology for Taoist rituals Interpretation of treatment.

Illness, Landscape, and Other-than-human Persons in the Himalayas

Torri, Davide

This paper takes into account the relation between illness, landscape and non-human agents as seen according to shamanic religious specialists belonging to indigenous minorities of the Himalayan regions. Among several indigenous groups, in fact, the notion of illness appears to be related to unbalanced relations between diverse agents (i.e. humans and non-humans), pollution, dynamics of retribution and retaliations, and so on. In such a context, the shaman is called to divine to ascertain the cause of the disturbances, and amend, mediate, fight back, or appease the involved entities through proper rituals. This paper, in particular, focuses on indigenous groups of Nepal and Sikkim (India), where it is common to find a composite religious field integrating Buddhist influences and animistic ontologies. Through the analysis of several myths embedded in ritual songs currently employed in the region, it will be possible to highlight indigenous perspectives on illness and disasters, the perceived role of territorial non-human agents, and possible way to viable solutions.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

THEMATIC SESSIONS 6

SESSIONS THÉMATIQUES 6

Thu. July 6 | 11:30-13:00

TS	TITLE	ROOM
6-1 <i>P.145</i>	Author Meets Critics 2: Modern Sociologists on Society and Religion <i>Sociologues Modernes sur La Société et La Religion</i>	802 (8 th floor)
6-2 <i>P.146</i>	Religiosity: Analysis of International and National Quantitative Surveys <i>Religiosité : Analyse D'enquêtes Quantitatives Internationales et Nationales</i>	2nd Conf. (3 rd floor)
6-3 <i>P.152</i>	Rethinking the Ritual: Modernity of Ritualization and the Materiality of the Ritual 1 <i>Repenser Le Rituel : Modernité de La Ritualisation et Matérialité du Rituel 1</i>	Media Conf. (3 rd floor)
6-4 <i>P.156</i>	Indigenous and Creole Peoples in the Face of Disasters: Resilience and Transformative Continuities 1 <i>Les Peuples Autochtones et Créoles Face aux Catastrophes : Résilience et Continuités Transformatives 1</i>	702 (7 th floor)
6-5 <i>P.160</i>	The Transformation of Religion in the Diaspora <i>La Transformation du Religieux dans la Diaspora</i>	1st Conf. (3 rd floor)

TS6-1

Author Meets Critics 2:

Modern Sociologists on Society and Religion

Sociologues Modernes sur La Société et La Religion

Thu. July 6 | 11.30-13.00

Room Salle **802** (8th floor)

Respondent Répondante

Furseth, Inger

Department of Sociology and Human Geography, University of Oslo

Critics / Discussants Critiques / Discutants

Burchardt, Marian

Max Planck Institute, Leipzig University

Possamai, Adam

School of Social Sciences, Western Sydney University

Hjelm, Titus

Department of Cultures, University of Helsinki

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

TS6-2

Religiosity: Analysis of International and National Quantitative Surveys

Religiosité : Analyse D'enquêtes Quantitatives Internationales et Nationales

Thu. July 6 | 11:30-13:00

Room Salle **2nd Conference Room** (3rd floor)

Convener(s) Organisateurs de la session

Stolz, Jörg

Institut de Sciences Sociales des Religions, Université de Lausanne

Voas, David

Institutional Research Information Service, University College London

Bréchon, Pierre

Sciences Po Grenoble, L'Université Grenoble Alpes

Is the Secular Transition a Worldwide Phenomenon?

Evidence from Cohort Analysis in 106 Countries

Stolz, Jörg | *Institut de Sciences Sociales des Religions, Université de Lausanne*

Hackett, Conrad | *Pew Research Center*

Who Are the “Spiritual but Not Religious” in the Nordic Countries?

Ketola, Kimmo | *Church Institute for Research and Advanced Training*

Religious Commitment, Value Systems and Political Orientation in Europe Today

Dargent, Claude | *Département de Sociologie & d'Anthropologie, Université Paris 8*

Visible and Invisible Secularity in the United States

Voas, David | *Institutional Research Information Service, University College London*

Pratique des arts chinois du corps et religiosité, une enquête pluridisciplinaire

Lebranchu, Marc | *GSRL (UMR 8582), CNRS/EPHE-PSL*

Is the Secular Transition a Worldwide Phenomenon? Evidence from Cohort Analysis in 106 Countries

Stolz, Jörg
Hackett, Conrad

Secularization typically takes the form of cohort differences, with younger cohorts being less religious than older ones. In many countries, such cohort differences have been observed, but findings are curiously inconsistent. Different countries show strong, weak, or no cohort-differences, and some even reversed effects (with younger cohorts being more religious). Furthermore, different religiosity indicators show very different effect sizes for a given country. This paper explains these findings in the framework of a simple secular transition model. The model predicts a rise and fall of cohort differences during the secular transition. Furthermore, it states that cohort differences should show up first in attendance, then personal religiosity, and finally affiliation (A-P-A sequence). We use data from PEW surveys from 2013 to 2018 and all waves of a combined European and world value survey dataset (EVS/WVS, 1981 - 2020) to test the within- and between-effect predictions of the model in 106 countries. We discuss to what extent these findings suggest a worldwide secular transition process.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Who Are the “Spiritual but Not Religious” in the Nordic Countries?

Ketola, Kimmo

In recent decades there has emerged a popular way of describing one's relationship to religion by saying that one is “spiritual, but not religious” (SBNR) (Parsons 2018). Various empirical studies have also found that “spirituality” in various varieties is an increasingly salient orientation towards religiosity (Stolz et al. 2016; Nynäs et al. 2022). Also in the Nordic countries increasing numbers of people want to distance themselves from “religion”, while at the same time showing openness to “spirituality” in some sense. This presentation examines those with the SBNR orientation through the analysis of ISSP 2018 surveys from five Nordic countries (Denmark, Finland, Iceland, Norway and Sweden) (N=7,099). The data shows that SBNR identities are increasingly prevalent in the younger generations, while at the same time those who identify with “cultural religion” (religious, but not spiritual) are decreasing in number. Through logistic regression analysis (LRA) it was further possible to identify patterns of attitudinal factors that impact on the likelihood of a person identifying as SBNR. The multivariate analysis shows that such people are characterized by stronger than average religiosity while at the same time lower than average likelihood of frequent participation in church services. They are also likely to have liberal attitudes toward sexual morality and more than average skepticism toward key societal institutions.

Religious Commitment, Value Systems and Political Orientation in Europe Today

Dargent, Claude

The existence of distinct cultural systems according to the religious position in Europe is now well known. Several attitude scales built on the relationship to the family, to gender inequalities and to the liberalism of morals clearly establish the existence of deep differences between Protestants, Catholics, Orthodox, Muslims and those without religion on the continent. This communication aims to identify the impact of the degree of commitment in these different religious positions on these cultural attitudes. Is it the same, from one denomination or religion to another? In some of them, are the differences limited whether you are (very) practicing or not? Or on the contrary, are they considerable in others? Is the effect of adhering to a particular religious' belief the same, denomination by denomination? The purpose of these questions is also to compare practice and beliefs as index of the religious commitment. On the other hand, we know how much the electoral effects of moral choices occupy the public arena today. This communication will then focus on the link between inter and intra denominational differences in cultural matters with the political orientation of the different religious positions studied. This communication will use data from the European Values Survey 2017-2020. Dargent Claude, 2021, "Religions, frontières nationales et clivages culturels en Europe", *Revue européenne des sciences sociales*, 59(2), p. 39-68. Dargent Claude, 2023, « Valeurs des religieux, valeurs des irréligieux », dans Pierre Bréchon dir., *Les valeurs des Européens entre individualisme et individualisation*, Grenoble, PUG.

Visible and Invisible Secularity in the United States

Voas, David

The United States is following religious trends seen in the rest of the Western world. The evidence most often cited is the explosive growth of the nones. Their degree of secularity is often disputed, however, which is one of the issues addressed here. The US General Social Survey suggests that despite the enormous expansion of the ‘no religion’ population, average levels of belief and practice in this group have not increased. But the rise of the nones is only part of the story. Secularization involves religious people becoming gradually less religious. Three new concepts will be introduced: invisible secularity, crypto-nones, and lived secularity. Few people in highly developed countries are capable of perceiving the world as enchanted, populated by active spiritual forces. Even a society that looks relatively religious (like the US) has been overtaken by invisible secularity. We should start paying more attention to how little difference religion makes in daily life rather than hunting for residual signs of religiosity. Most work using large scale surveys tends to focus on affiliation and attendance. Belief is relatively understudied, and the Baylor Religion Survey (six waves, 2005-2021) helps to fill that gap. To explain secularization, we should try to understand some key features of supernatural beliefs: their substance, strength, stability and salience. Some Americans have come to doubt that God is involved in human affairs, or even cares about individuals. These shifts in the concept of God lead to an erosion of religiosity generally (frequency of prayer, worship, affiliation).

Pratique des arts chinois du corps et religiosité, une enquête pluridisciplinaire

Lebranchu, Marc

Cette communication présentera une enquête en cours auprès des pratiquants des arts chinois du corps (arts martiaux, taijiquan, qigong, ...) relative à leurs pratiques, leurs imaginaires et leurs représentations en lien avec les dimensions spirituelles et religieuses auxquelles elles sont largement associées. Née d'une rencontre interdisciplinaire entre sinologie, anthropologie du religieux, sociologie, sciences de l'éducation et histoire, cette étude vise à explorer un angle mort de l'étude des pratiques corporelles chinoises, de leur transmission et du rôle qu'elles jouent dans la diffusion des religions chinoises en Occident, ainsi qu'à saisir les facteurs sociologiques qui sous-tendent ce développement en France. Elle devrait permettre, à terme, une comparaison avec des études nationales et/ou internationales sur la mondialisation de pratiques corporelles asiatiques, comme le yoga déjà largement étudié, et celles liées au bouddhisme ou au taoïsme. Ce travail pluridisciplinaire collectif, combinant une phase quantitative avec un questionnaire en ligne, puis une phase qualitative à partir d'entretiens biographiques de répondants, a déjà impliqué un travail important d'élaboration méthodologique pour croiser et préciser les concepts et les méthodes d'enquête auprès d'une population large, hétérogène et dispersée, et peu directement accessible. La phase de test a révélé certaines problématiques au regard des particularités du terrain enquêté (enjeux institutionnels internes, limite dans la mesure des effets de parcours, importance du local vs global, ...) permettant d'affiner les outils d'analyse (croisements de variable possibles, ...). Outre les questions méthodologiques soulevées par les spécificités du terrain et notre approche pluridisciplinaire, cette communication présentera les premiers résultats obtenus.

TS6-3

**Rethinking the Ritual:
Modernity of Ritualization and the
Materiality of the Ritual 1**

*Repenser Le Rituel : Modernité de La Ritualisation
et Matérialité du Rituel 1*

Thu. July 6 | 11:30-13:00

Room *Salle* **Media Conference Room (3rd floor)**

Convener(s) Organisateurs de la session

Chi, Wei-Hsian

Institute of Sociology, Academia Sinica

**‘Yadeya’ and the Coup: Making Materiality Public as an
Effective Means of Ritual Action in the Burma/Myanmar’s
Ongoing Revolution**

Baills, Chloé | *Centre Asie du Sud-Est, École Pratique des Hautes Études*

Rites de délégitimation chez les « Gilets jaunes »

Peyron, Bruno | *French Literature Department, Sophia University*

**Religion or Just a Custom? The Determinants of Religious
Recognitions among Japanese Individuals**

Shimizu, Koki | *Department of Sociology, Hokkaido University*

‘Yadeya’ and the Coup: Making Materiality Public as an Effective Means of Ritual Action in the Burma/Myanmar’s Ongoing Revolution

Baills, Chloé

In the months following the coup of 1st February 2021 in Burma/Myanmar, ritual modes of collective action were publicized by resistance to counter the preventive magic rituals (yadeya) allegedly performed by the military. In the streets and on social media, especially Facebook, those who resisted the coup used elements of Burmese and Buddhist culture, especially astrology, to wage psychological warfare, real or symbolic, against the military. This paper aims to move away from questions of belief and look at the materiality of this astrological ritual (yadeya) which is integrated into Buddhist society, carried out by astrologers or secretly by monks, and plays a central role in staging. The effectiveness of the ritual (yadeya) for people who want to act depends on their ability to carry out a set of astrologically prescribed actions that translate into the intention they will put into the meaningful staging of material objects (at home, on an altar, in a pagoda, etc.). The (re)use of this ritual in a political setting by the resistance shows how much materiality is crucial to symbolic effectiveness. I will show how some resistance fighters or artists in exile have conceptualized their own ‘yadeya’, without astrological prescription, as a technique of action, which takes shape through the articulation of publicized material objects that make sense in a Buddhist semiotics of Burmese society.

Rites de délégitimation chez les « Gilets jaunes »

Peyron, Bruno

Dans *Philosophie des expériences radicales* (2022), Stéphane Madelrieux dit en préambule que « [...] nous faisons tous l'expérience d'une différence entre ce qui est ordinaire et habituel [...] ». Les sociologues et les anthropologues s'accordent pour dire que les religions allèrent jusqu'à les institutionnaliser en identifiant l'ordre régulier de nos activités au profane, et les moments exceptionnels au sacré. Nous aborderons le mouvement des « Gilets jaunes » relevant d'une singularité temporelle inhabituelle. Cette mobilisation paradoxale à bien des égards, se répandit sur l'ensemble de la France sans chef charismatique, ni organisation tant syndicale que partisane ou associative, ni assemblée générale, ni mot d'ordre. La seule concession est l'utilisation du réseau social Facebook. Pourtant, du samedi 17 novembre au mardi 4 décembre 2018, ils obtinrent le retrait de la taxe sur les carburants. Derrière l'apparente désorganisation de ce mouvement, nous montrerons comment une ritualité en émergea spontanément et fut à l'origine de cette victoire et de sa résonance en France. Alors que nous associons la ritualité à des événements préétablis et prévisibles, ce mouvement revêtit naturellement les habits d'une ritualité au cœur de l'inattendu. Dans cette communication, nous montrerons ce sur quoi se fonda cette ritualité apparemment spontanée. Après avoir défini le mot ritualité, nous caractériserons la manière dont les « Gilets jaunes » occupèrent l'espace et déroulèrent leur mouvement dans le temps. Nous montrerons comment ils ont fait du code routier un rituel minimal de délégitimation du pouvoir.

Religion or Just a Custom? The Determinants of Religious Recognitions among Japanese Individuals

Shimizu, Koki

In Japan, the population consists of a relatively small number of people who belong to a religious denomination, or recognize himself/herself as religious/spiritual. On the other hand, the number of people who somewhat agree with that they believe in God(s) or the life after death, and they think “religious mind is important” is large. Scholars have often argued that this is because the term “religion” is unfamiliar to the Japanese. In Japan, there are many popular customary annual events/rituals that take place at shrines, temples, or home. Scholars on religion usually consider those activities to be religious rituals, at least in a broad sense, and argue that there exists religiosity that is highly “embedded” in daily life in Japan. It seems that it is a widely shared view among scholars on Japanese religion. However, empirical illustrations and examinations have long been lacking. In this paper, I introduce the results of a cross-sectional survey conducted in mid-December 2022, with 4,000 randomly sampled Japanese residents aged 18-45. The survey includes questions about participations in various customary annual events/rituals, and also in rituals come with life events, that could be considered religious in the broad sense. Questions about regular religious behaviors are also asked. In addition, we also asked about respondents’ subjective recognition, whether they think these (possibly religious) activities are “religious” or “just customary”. In the presentation, the descriptive findings will be presented first. Accordingly, results of statistical analysis exploring the determinants of the “recognition of customary activities” will be reported.

TS6-4

Indigenous and Creole Peoples in the Face of Disasters: Resilience and Transformative Continuities 1

Les Peuples Autochtones et Créoles Face aux Catastrophes : Résilience et Continuïtés Transformatives 1

Thu. July 6 | 11:30-13:00

Room Salle **702** (7th floor)

Convener(s) *Organisateurs de la session*

Laugrand, Frédéric

Institut des Civilisations, Arts et Lettres, UCLouvain

Between Christianity and Typhoons: When Tao/Yami People (Re)negotiate Their “Being-in-the-world”

Laporte, Julien | *Institut d'Analyse du Changement dans l'Histoire et les Sociétés Contemporaines, UC Louvain / Department of Ethnic Relations and Cultures, National Dong Hwa University*

Scars of Country? From a Tasmanian Rainforest to an Aboriginal Ceremony in Central Queensland : How to Listen and Learn from “the Land”

Cappe, Aiko | *Département des sciences politiques et sociales, UCLouvain*

A Volcano and Several Modes of Existence: The Case of the Pico De Fogo (Cape Verde)

Laugrand, Frédéric | *Institut des Civilisations, Arts et Lettres, UCLouvain*

Between Christianity and Typhoons: When Tao/Yami People (Re)negotiate Their “Being-in-the-world”

Laporte, Julien

Located 60km off the southeast part of Taiwan, there is an island called Irala, or Orchid Island in English. Inhabited by the Indigenous Peoples, the Tao/Yami, this archipelago has been the witness of many disasters, including typhoons, landslides, but also Western and Eastern colonisation episodes with bomb testing, illegal nuclear waste storage, mass tourism and missionary activities. To exemplify how the concept of “transformative continuities” could be applied to Tao/Yami people, I will consider Tao people’s improvising and negotiating abilities to actualize their onto-cosmologies following the upheaval caused by missionary activities in the 1950s. If we consider that such catastrophes unconditionally shaped Tao people’s way of “being-in-the-world”, how the sudden absence of such disasters reshapes indigenous societies. To continue the discussion on “transformative continuities”, I will use the absence of typhoons hitting the island for nearly 5 years now as an example to observe how the community members are trying to redefine their relation to the land and the sea.

Scars of Country? From a Tasmanian Rainforest to an Aboriginal Ceremony in Central Queensland: How to Listen and Learn From “the Land”

Cappe, Aiko

Who am I learning from when after months spent immersed in the Tarkine rainforest/takayna Country, I now feel like I can understand so much more than when I first arrived in 2019 ? Who has been teaching me the rules of the place? How entangled is everything ? How to behave or listen in that environment? How do Wangan and Jagalingou people reconnect with their Country after being relocated for over a century, away from them? In both places, the land and nature are threatened. In Tasmania, we are talking about a very ancient rainforest, an ecosystem so old and powerful. Raw and roar. The memories held by that forest are so complex and go so far that it is hard to even call it a forest. For Wangan and Jagalingou people, we are talking about nations dislocated over 150 years ago who are now back on their land, learning back from Country that knowledge they couldn't access or practice for the past century. The reason for their return? A coal mine who started digging in their Country few years ago. In a place where humans and non-humans are so entangled that there is no point distinguishing natural catastrophes (as deforestation, forest fires, floods, mining, etc.) to human ones (colonization, dislocation), through those two fieldworks I will try to share how they affect one another to enlighten the importance to consider those continuity in our approaches of catastrophes through times.

A Volcano and Several Modes of Existence: The Case of the Pico De Fogo (Cape Verde)

Laugrand, Frédéric

In many parts of the world, volcanic eruptions wreak havoc, destroying homes and landscapes, humans, plants and animals. In the archipelago of Cape Verde located in the central Atlantic Ocean, on the island of Fogo, multiple small volcanoes have erupted continuously over the last few centuries, shaping the island with mounds, visible lava flows, and many uninhabitable and uncultivable areas. However, such an observation seems incomplete, as the island also boasts green spaces, real gardens where agriculture thrives, partly due to the presence of water and heat. The Creole populations who live in contact with Pico de Fogo have an ambivalent relationship with their volcano. Many fear the eruptions and prefer to stay away. Others note that the volcano opens up exceptional opportunities for agricultural activities, especially in an archipelago where access to water remains the greatest challenge. Even though the last eruption in 2015 destroyed their homes, some families have decided to return to live at the foot of the volcano, also taking advantage of the financial resources that the volcano provides, which attracts many tourists. In this paper, which is the result of a collective ethnographic work, we propose to show how Creole populations live in close contact with the volcano and how the volcano, in and around Fogo, is understood according to several modes of existence, to use a theoretical framework first developed by Etienne Souriau and later by Bruno Latour.

TS6-5

The Transformation of Religion in the Diaspora

La Transformation du Religieux dans La Diaspora

Thu. July 6 | 11:30-13:00

Room *Salle* **1st Conference Room (3rd floor)**

Convener(s) *Organisateurs de la session*

Vahabi, Nader

LISST, Université de Toulouse

La gauche mondiale et l'islam radical : de l'hostilité au silence stratégique en diaspora ?

Youssefi, Karkhaneh | *EHESS*

Islam in Exile and Double Minority:

The North Caucasus Muslim Diaspora in France

Kovalskaya, Kristina | *GSRL (UMR 8582), CNRS/EPHE-PSL*

Guy, Agathe | *GSRL (UMR 8582), CNRS/EPHE-PSL / Institut für Ethnologie in LMU*

La gauche mondiale et l'islam radical : de l'hostilité au silence stratégique en diaspora ?

Youssefi, Karkhaneh

Aujourd'hui, plus de quatre décennies se sont écoulées depuis la révolution iranienne, un mouvement extrêmement rapide qui a fini par la chute de l'une des monarchies les plus stables du Moyen-Orient à la suite d'une alliance intellectuelle et stratégique entre les courants de la gauche et islamiste. La révolution de 1979 qui était considérée par de nombreux penseurs européens comme l'incarnation de la spiritualité dans la sphère politique et même la première révolution postmoderne a montré que l'hypothèse de la victoire inévitable de la laïcité en tant que caractéristique la plus importante de la modernité n'est rien de plus qu'un mythe. Après quarante ans de cet événement, nous constatons que les religions abandonnent tour à tour leur rôle spirituel en faveur d'une intervention décisive dans les changements politiques. Surtout au cours des deux dernières décennies, on ne peut plus ignorer l'importance du fait religieux dans l'échiquier socio-politique du monde musulman. Aujourd'hui, de l'Iran à l'Afghanistan et au Nigeria, et dans certaines parties de l'Europe et de l'Amérique, l'islam inspire un grand nombre d'hommes et de femmes qui sont prêts à se sacrifier pour leur foi. En France, Jean-Michel Blanquer, le ministre de l'Éducation nationale, a qualifié au Sénat les universités de lieux où sévirait « l'islamo-gauchisme ». Il a souligné l'alignement intellectuel de ce courant au terrorisme islamique. Ses mots ont été immédiatement condamnés par les figures universitaires. Le Centre National de la Recherche Scientifique (CNRS) a également réagi à ces critiques en déclarant que le terme « islamo-gauchisme » est un fait non-scientifique. Auparavant, certains penseurs comme François Burgat et Slavoj Žižek considéraient également les mouvements de l'islam politique, que ce soit le modèle de Khomeiny ou les modèles des Frères musulmans et des Salafistes, comme la véritable voix des nations opprimées du Moyen-Orient et du monde arabe, qui s'opposent aux importations occidentales, tels que la démocratie, les droits de l'homme, l'individualisme, etc. Judith Butler va au-delà et souligne que « Comprendre le Hamas, le Hezbollah comme des mouvements sociaux progressistes, de gauche, et qui font partie d'une gauche globale, est extrêmement important. » Cependant, de nombreux courants de gauche, quoi que soit leur point de vue par rapport à la religion, ne cessent de critiquer les nationalistes hindous, les moines bouddhistes fanatiques et les sionistes israéliens, et en revanche, ne prennent jamais de position claire contre les mesures des islamistes extrême.

Islam in Exile and Double Minority: The North Caucasus Muslim Diaspora in France

Kovalskaya, Kristina

Guy, Agathe

The post-Soviet Muslim diaspora from Russian North Caucasus differs from its co-religionist. The older generation lived in the USSR, a country with atheist ideology (Dudoignon and Noak 2013) and the younger ones grew up in the context of post-Soviet secularism with the predominance of the Russian Orthodox Church in the public space (Papkova 2011; Rousselet 2013). Both generations have gone through the civil war and political/religious exile (Le Huérou et al. 2014). While the European institutions consider them as “Russian”, they reject this definition and prefer to identify themselves as Chechen, Avar, etc. Based on an on-going fieldwork, our communication examines the strategies that North Caucasus Muslims have employed to adapt in France where they are asked to make private use of their religious references. Our first results showed significant differences in the way representation of Islam is shaped depending on ethnicity and place of installation. In cities where the Chechen diaspora dominates, the North Caucasus Muslims seem to transform their national identity into the religious, while in mixed communities, national references prevail. Dagestani minorities tend to stress the cultural aspects of their religious practices, perceiving their identity as threatened by both the public perception of Muslim North Caucasus and links with the global Umma. In this contexts discourses on memory and exile are often linked with a perception of the land of origin as a religious lost paradise shaping both the representation of the diaspora from within and the everyday religious practices.

THEMATIC SESSIONS 7

SESSIONS THÉMATIQUES 7

Thu. July 6 | 16:00-17:30

TS	TITLE	ROOM
7-1 <i>P.164</i>	Rethinking the Ritual: Modernity of Ritualization and the Materiality of the Ritual 2 <i>Repenser Le Rituel : Modernité de La Ritualisation et Matérialité du Rituel 2</i>	1st Conf. (3 rd floor)
7-2 <i>P.168</i>	Indigenous and Creole Peoples in the Face of Disasters: Resilience and Transformative Continuities 2 <i>Les Peuples Autochtones et Créoles Face aux Catastrophes : Résilience et Continuités Transformatives 2</i>	702 (7 th floor)
7-3 <i>P.171</i>	Secularisms under Pressure: Comparative Perspectives 3 <i>Laïcités sous Pression : Regards Comparés 3</i>	2nd Conf. (3 th floor)
7-4 <i>P.175</i>	Religious Change in China and Implications for the Global Religious Landscape	802 (8 rd floor)

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

TS7-1

Rethinking the Ritual: Modernity of Ritualization and the Materiality of the Ritual

Repenser Le Rituel : Modernité de La Ritualisation et Matérialité du Rituel 2

Thu. July 6 | 16:00-17:30

Room *Salle* **1st Conference Room** (3rd floor)

Convener(s) Organisateurs de la session

Kao, Chen-Yang

Institute of Ethnology, Academia Sinica

Chi, Wei-Hsian

Institute of Sociology, Academia Sinica

Inter-rituality as Modern Ritualization in a Religiously Pluralistic Context

Wu, Kijin James | *School of Theology, Chang Jung Christian University*

The Secrets to Prosperity: The Commitment-generating Mechanism of a Megachurch in Taiwan

Tsai, En-Ya | *Department of Sociology, National Taiwan University*

The Globalization of Protestant Semiotic Ideology: Material Mediation in Practicing Christianity during China's Cultural Revolution

Kao, Chen-Yang | *Institute of Ethnology, Academia Sinica*

Inter-rituality as Modern Ritualization in a Religiously Pluralistic Context

Wu, Kijin James

Religious ritual often provides a cohesive function to the adherent of religious tradition, indicating the common social heritage of a religious tradition and the fundamental socializing experience of a religious group. In a religiously pluralistic social context, religious ritual may be so diverse that it mixes its idiosyncratic religious elements with the cultural elements embedded in its larger cultural matrix. Under the circumstances, religious ritual may be religious by nature and cultural by form, portraying a reconstructed worldview regarded as authentic in terms of spiritual formation and contextual in terms of cultural transformation. By taking this given social context into the discussion of the theme “Rethinking the Ritual,” this paper argues that inter-rituality may be regarded as the modernity of ritualization in a religiously pluralistic context and its material effects may remain authentic to religious beliefs and contextual to the transformative action that meets the modernity of ritualization. To substantiate this argument in a Christian-Confucian dialogical context, this paper employs a comparative approach through textual analysis to study the conceptual category “rituality” and develop its socio/religio implications for inter-rituality. Therefore, this paper first examines the conceptual categories of sacrifice in both traditions, explaining what they mean by sacrifice as a ritual in their respective traditions. Second, this paper explores the conceptual category of rituality in reference to that of sacrifice, interpreting its socio/religio implications for inter-rituality. Finally, this paper concludes with an argument that appeals to the contemporary eco-friendly project to meet the criteria of modern ritualization: modernity and materiality.

The Secrets to Prosperity: The Commitment-generating Mechanism of a Megachurch in Taiwan

Tsai, En-Ya

This study is puzzled by how Prosperity Church, as a Christian megachurch in Taiwan where Christians are the minority, managed to gather thousands of people weekly and demonstrate a strong ability to mobilize numbers in the Pro-Family Movement in the past decade. Therefore, the study asks, “How could Prosperity Church generate commitments in congregants through Pentecostal-Charismatic services?” By carrying out participant observations on Prosperity Church’s online and in-person services for nine months, communicating with megachurch studies and megachurch expansion analyses, the study disentangles Prosperity Church’s expansion mechanisms by proposing a micro-level approach. The study argues that Prosperity Church generates commitment in believers by creating interaction rituals composed of highly-embodied spiritual practices, technologies, and binary struggle narratives. The mechanism enables Prosperity Church to create not only transcendent experiences but also make it easier for local people to connect with familiar religious teachings, allowing churches to further mobilize congregants to transform the secular realm. Thus, the study contributes to the currently limited discussion on Asian megachurches, illustrating a micro perspective from a non-White megachurch scenario. The new approach finds a way out from the previous dominant Westernized explanation, proposing expansion mechanisms from an Asian case.

The Globalization of Protestant Semiotic Ideology: Material Mediation in Practicing Christianity during China's Cultural Revolution

Kao, Chen-Yang

Evidences show that the remarkable Protestant growth in China since 1980 can be traced back to the late period of the Cultural Revolution (1966-1976). When churches were closed down, pastors and ministers were arrested or kept under tight surveillance, it was the lay people who organized Christian secret meetings and were major agents of local evangelism. Taking as a starting point the dilemma that Protestant converts were deprived of religious authorities, but proclaimed to be able to perceive the difference between their old and new faiths, this paper proceeds to examine the role of material mediation in Chinese religious field in general and Protestant religious practices in particular. I propose that the non-essentiality of material mediation characterized Protestant religiosity. Moreover, the anti-superstition discourse of the Cultural Revolution had been justified by modernist paradigm of religion that accentuated individual inwardness and discredited external material and social world, a paradigm that had its roots in Protestant Christianity. The Cultural Revolution activists and Protestants shared a similar view regarding to how different forms of sign functioned and were evaluated, giving Protestantism an edge over its rivals in local religious arena under the sweeping destruction of religious sites and objects. Presenting and analyzing stories about a spirit medium and his Protestant exorcist in Pingtan Island, Fujian, I show that Protestant semiotic ideology that prioritizes words over things has played a prominent role in this extreme period.

TS7-2

Indigenous and Creole Peoples in the Face of Disasters: Resilience and Transformative Continuities 2

Les Peuples Autochtones et Créoles Face aux Catastrophes : Résilience et Continuités Transformatives 2

Thu. July 6 | 16:00-17:30

Room Salle **702** (7th floor)

Convener(s) Organisateurs de la session

Laugrand, Frédéric

Institut des Civilisations, Arts et Lettres, UCLouvain

L'imaginaire des catastrophes et résiliences autochtones dans les mondes digitaux : le cas des imaginaires de jeux video

Servais, Olivier | *Faculté de philosophie, arts et lettres, UCLouvain*

Résilience, résurgence et continuités transformatives alors que la mer se lève

Thomassin, Annick | *College of Arts and Social Sciences, Australian National University*

L'imaginaire des catastrophes et résiliences autochtones dans les mondes digitaux : le cas des imaginaires de jeux video

Servais, Olivier

Aujourd'hui le digital est devenu un vecteur majeur d'imaginaire. Jeux videos, réseaux sociaux ou autres supports numériques diffusent largement des imaginaires renouvelés ou amplifiés de l'humain en contexte de crise. Les peuples indigènes y ont une place importante, et les catastrophes, et les manières d'y faire face y sont très présents. Dans cette communication, on décryptera la manière dont les jeux les plus sociaux, les MMORPG configurent la catastrophe, et la manière dont chaque peuple au sein de ces univers est amené à y réagir. A partir notamment, du très connus World of Warcraft, mais aussi d'autres univers video-ludique, on tentera d'appréhender les modes de résilience à ces catastrophes. Il sera question tant des catastrophes et résilience narrées par l'histoire de ces jeux, que les catastrophes vécues par les joueurs en dehors de ces univers, mais partagées et portées au sein des communautés de joueurs. On y verra que, dans un cas comme dans l'autre, les rituels collectifs comme individuels y jouent un rôle central. La résilience personnelle, comme communautaire, passe par la ritualisation.

Résilience, résurgence et continuités transformatives alors que la mer se lève

Thomassin, Annick

Depuis les vingt dernières années, les insulaires du Détroit de Torres, gardiens des eaux unissant l'Australie et la Papouasie Nouvelle Guinée, subissent les impacts de l'inertie politique substantiellement responsable de la crise climatique qui menace de plus en plus l'intégrité physique et spirituelle de leurs territoires, leur économie et leur société. Le philosophe Potawatomi Kyle Whyte parle de déjà vu colonial. Il présente la colonisation comme une catastrophe de proportion apocalyptique ayant, dans une certaine mesure, bien outillée les peuples autochtones pour faire face à la crise climatique et défis sociaux et politiques contemporains. Dans le Détroit de Torres, les insulaires ont dû, dès le début des incursions coloniales au sein de leur territoire, adapter leur économie, pratiques et façons d'être aux nouvelles réalités qui s'imposèrent à eux. Les systèmes dynamiques qu'ils mirent en place, notamment le développement d'une économie hybride fondée sur une ontologie relationnelle et le maintien de leur régime de cadastre marin traditionnel, leur permirent à la fois de faire face aux défis coloniaux et d'adapter certains aspects de cette nouvelle réalité à leur pratique. Aujourd'hui, ces continuités transformatives s'expriment au quotidien à travers les relations et responsabilités que les insulaires partagent avec leur territoire, les humains et les non-humains qui le constituent ainsi que dans leurs projets de vie et la performance de leur souveraineté dans un contexte où les impacts du changement climatique se font de plus en plus ressentir. Est-ce que les systèmes et outils progressivement développés par les Insulaires au cours des 150 dernières années peuvent leur permettre d'absorber les chocs associés à cette crise climatique et continuer à vivre sur leur territoire? S'il devient impossible de vivre sur leurs îles, comment ces systèmes et outils peuvent être déployés par les insulaires et soutenus par leurs alliés afin d'éviter une autre vague de colonisation forcée? Ces systèmes peuvent-ils soutenir l'émergence de synergies entre différentes conceptions et relations au territoire nous permettant d'envisager un futur différent pour tous?

TS7-3

Secularisms under Pressure: Comparative Perspectives 3

Laïcités sous Pression : Regards Comparés 3

Thu. July 6 | 16:00-17:30

Room Salle **2nd Conference Room** (3rd floor)

Convener(s) Organisateurs de la session

Koussens, David

Faculté de Droit, Université de Sherbrooke

Blancarte, Roberto

Centro de Estudios Sociológicos, El Colegio de México

Date, Kiyonobu

Graduate School of Arts and Sciences, University of Tokyo

Surviving Secularism in China: A Case Study of Islamic Practices by Hui Muslims

Nara, Masashi | *Department of Cross-Field Research, National Museum of Ethnology*

La laïcité taïwanaise sous tension

Laliberté, André | *Faculty of Social Sciences, University of Ottawa*

The “Return of Religion” vs the “Return of Laïcité”

Strack, Frédéric | *GSRL (UMR 8582), CNRS/EPHE-PSL*

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Surviving Secularism in China: A Case Study of Islamic Practices by Hui Muslims

Nara, Masashi

This paper examines the characteristics of secularism in China, focusing on religious policy by the Chinese government and Islamic practices by Hui Muslims. First, this paper locates religious policy in contemporary China in the context of state-religion relations since late imperial China, in order to identify the features of secularist policy in China. In the People's Republic of China (PRC), freedom of religion and separation of politics and religion have been upheld to varying degrees at different times. However, the party-state has made a distinction between religion and superstition, granting religious freedom only to the former, and suppressing the latter. There is a continuity with late imperial China, where the state standardized religious practices and excluded practices that were not included in them. Second, this paper focuses on the Islamic practices of Hui Muslims in order to clarify how secularism has been experienced by the people in the PRC. For Hui Muslims, the secularist policies of the party-state are ambivalent in the sense that they both allow religious freedom and impose administrative control. However, as seen in a series of political campaigns in the PRC, the secularist policies tend to work oppressively against religion. Under these circumstances, Hui Muslims have left room for religious activities by avoiding the politicization of religion through subtle everyday practices, rather than asserting their constitutional freedom of religion. Thus, identifying the characteristics of secularism in China could provide an opportunity to relativize the debate over secularism, which has been weighted toward Western societies.

La laïcité taïwanaise sous tension

Laliberté, André

Ma communication présentera les paramètres de la laïcité à Taïwan, laquelle a émergé dans un contexte original, différent de celui de ses voisins immédiats, malgré la similitude des référents culturels et des préoccupations stratégiques partagées. Le premier de ces paramètres est l'héritage historique : le legs du demi-siècle de colonialisme nippon; les conséquences de l'imposition d'une gouverne autoritaire des affaires religieuses qu'a subi Taïwan avec l'arrivée du parti nationaliste de Chine, et enfin la transition démocratique qui a profondément ébranlé ces arrangements et vu émerger une laïcité de facto. Le deuxième paramètre est celui d'une très grande diversité religieuse et l'absence d'autorité spirituelle pouvant faire consensus autour d'elle. Il en résulte une situation où la présence du religieux dans la sphère du politique est éclatée et n'est pas en mesure de remettre en cause l'autorité de l'État laïc. Le troisième paramètre est celui du système de partis ou le principal facteur structurant est la question nationale. En conséquence, Taiwan représente un rare cas de société où les droits fondamentaux en termes de liberté de conscience font consensus malgré les différences politiques. J'évoquerai les défis auxquels fait face la laïcité à la taïwanaise: la remise en cause des droits des minorités sexuelles que dirigent des mouvements d'obédience protestante et les incertitudes qui entourent la présence de plus en plus importante d'une force de travail d'obédience musulmane susceptible à terme d'altérer le paysage religieux du pays. La communication s'appuiera sur les travaux de sociologues taïwanais qui ont réfléchi sur les questions de laïcisation dans ce pays.

The “Return of Religion” vs the “Return of Laïcité”

Strack, Frédéric

This paper is part of the first axis of the panel. It highlights the hardening of the notion of secularism in France, based on the case of Orthodox Jews, since the 1980s. It shows that laïcité has become a strict principle of public regulation of religion, meant to contain some religious expressions. In the wake of the controversial “Return of Religion”, religion may be seen as a total social fact. For some, religion is so central that it shapes the way they see public institutions. This is happening in France with certain religious Muslims, but also, in a less studied way, with orthodox Jews. Facing more visible and more demanding practices, public institutions are reworking the notion of laïcité. From a constitutional principle of dialogue between believers and secular public institutions, secularism is becoming an instrument of public policy, used to refuse certain arrangements. This evolution has been even clearer since the turn of the millennium: practices that were previously authorized (such as postponed exams and separate schedules in public swimming pools), have gradually come to an end. Firstly social and political, this stiffening is beginning to show up in courts. This paper is based on doctoral research. It encompasses 89 interviews with political and administrative officials and Orthodox Jews, 71 participant and non-participant observations with Orthodox Jews, and the study of 289 issues of the Orthodox newspapers. It also makes use of the analysis of court decisions; municipal council minutes and soft law documents produced by public institutions.

TS7-4

Religious Change in China and Implications for the Global Religious Landscape

Thu. July 6 | 16:00-17:30

Room *Salle* **802** (8rd floor)

Convener(s) Organisateurs de la session

Hackett, Conrad

Pew Research Center

Discussants Débatteurs

Rogers, Megan

Duke Kunshan University

Voas, David

Institutional Research Information Service,
University College London

How Pew Research Center is Measuring Change in Religious Composition in Every Country between 2010 and 2020

Hackett, Conrad | *Pew Research Center*

Religions' Sudden Decline in Contemporary China: Causes, Trajectories and Implications

Zhong, Zhifeng | *Institute of Studies of Buddhism and Religious Theory, Renmin University of China*

How Pew Research Center is Measuring Change in Religious Composition in Every Country between 2010 and 2020

Hackett, Conrad

This presentation will provide an overview of how Pew Research Center is adjusting its methods for estimating religious composition in order to have comparable estimates of religious composition in every country in 2010 and 2020.

Religions' Sudden Decline in Contemporary China: Causes, Trajectories and Implications

Zhong, Zhifeng

Even though China is usually used as a case to illustrate that modernization will not necessary lead to secularization, and religions can still flourish in (ex) communist states. Some people (e.g. David Aikman and Fenggang Yang) even argue that China will become the world's most populous Christian nation in the near future. However various sources have indicated that religions are also declining in current China. I will use the World Values Survey, the Chinese General Social Survey and my multiple-site filed works to demonstrate that religions have declined since 2008. New religious regulation, the covid-19 pandemic and a new model of doing religions all contribute to this sudden decline. Nowaday, religions are in a cross road. Several scenarios will be examined to figure out which trajectory is most likely. In the end of this paper the author will also examine the theoretical and practical implications of this sudden decline.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

THEMATIC SESSIONS 8

SESSIONS THÉMATIQUES 8

Fri. July 7 | 14:00-15:30

TS	TITLE	ROOM
8-1 <i>P.179</i>	Current Concerns in Parish and Congregational Research <i>Étude des Paroisses et Congrégations Face aux Défis Actuels</i>	702 (7 th floor)
8-2 <i>P.184</i>	Being Migrant and Believer in a Current Turbulent Time: Lesson Learnt from the Perspective of Local Policies <i>Être Migrant et Croyant dans Une Période de Turbulences : Leçons Tirées du Point de Vue des Politiques Locales</i>	901 (9 th floor)
8-3 <i>P.187</i>	Migrants and Religion in Ageing East Asia <i>Migrants et Religion dans Une Asie Orientale Vieillissante</i>	1st Conf. (3 rd floor)
8-4 <i>P.192</i>	Miscellaneous Papers Session 4: Responses and Resistances to Religious Diversity <i>Miscellanées 4: Réponses et Résistances à La Diversité Religieuse</i>	Media Conf. (3 rd floor)
8-5 <i>P.198</i>	Religious Dialogue through Transnationalism and Trans-localism in Post-global World <i>Le Dialogue Religieux à Travers Le Transnationalisme et Le Trans-localisme dans Le Monde Post-mondialisation</i>	2nd Conf. (3 rd floor)
8-6 <i>P.203</i>	Multiple Crises and Religion <i>Crises Multiples et Religion</i>	802 (8 th floor)

TS8-1

Current Concerns in Parish and Congregational Research

Étude des Paroisses et Congrégations Face aux Défis Actuels

Fri. July 7 | 14:00-15:30

Room Salle **702** (7th floor)

Convener(s) Organisateurs de la session

Dantis, Trudy

ACBC, National Centre for Pastoral Research

The Future of Religious Communities in an Individualised World

Hughes, Philip | *The School of Health and Human Sciences, Alphacrucis University College*

Catholic Mass Attendance in Australia and the Impact of COVID-19

Dantis, Trudy | *ACBC, National Centre for Pastoral Research*

Congregational Transformation and a Pandemic: An Empirical Reflection on the Impact on South African Congregations

Schoeman, Kobus | *Department of Practical Theology, University of the Free State*

How Asian Migration Is Shaping the Australian Church: Insights on How Asian-Australians Participate in Congregational Life

Powell, Ruth | *Charles Sturt University*

The Future of Religious Communities in an Individualised World

Hughes, Philip

The 2021 Australian Census showed a marked increase in the numbers of people giving responses to the question on religion which were not associated with religious institutions. These responses included 'Christian' (as distinct from aligning with a denomination) and 'my own beliefs'. The huge increase in those ticking the 'no religion' box is also indicative of people disassociating themselves from religious institutions. In other surveys, a similar message has been given as people have described themselves as 'spiritual but not religious'.

Drawing on the Australian Survey of Social Attitudes (2018) and the Contributing to Australian Society Survey (2016), this paper will examine what the individualisation of faith means for faith communities. Does it simply mean that people no longer associate with religious communities? If so, does it mean that people no longer need plausibility structures to maintain their worlds of meaning? Or can it mean that people associate with communities in different ways, exploring with others their ways of thinking and acting in the world, rather than expecting beliefs and practices to be defined by the religious institution? What are the implications for the future of religious communities?

Catholic Mass Attendance in Australia and the Impact of COVID-19

Dantis, Trudy

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 Catholic Mass attenders in Australia using data from the 2021 Australian Census and the 2021 Australian Catholic Bishops Conference National Count of Attendance. Using data from these 5-yearly surveys, collected over the last 25 years, it examines the demographic trends over time. The paper also explores the disruptions to the normal procedures of the National Count during COVID-19 and discusses the effect of the pandemic restrictions on the way Mass was offered (in-person or online) in Catholic dioceses and parishes during 2021, and the impact these changes had on participation patterns. Using learnings from this experience, the paper will consider the possibilities that exist for future scenarios when the celebration of Masses is restricted or when people are prevented from physically attending Masses in their local parishes and discuss the long-term implications for the Catholic community in Australia.

Congregational Transformation and a Pandemic: An Empirical Reflection on the Impact on South African Congregations

Schoeman, Kobus

The impact of the COVID-19 pandemic on congregational life cannot be underestimated, but the South African context and society placed more on the table of congregations than only illness and isolation. The diversity and inequalities between individuals, groups and communities in South African society were highlighted because of the pandemic. Two congregational or operational surveys were done in 2018 and again in 2022 among the Dutch Reformed Church congregations. The two surveys will be used as an empirical lens to reflect on the changes and transformations that have taken place in congregational life using the two surveys as reference points. The focus will be, on the one side, on the internal ministry of the congregation; for example, how was the ministry digitalised and what changes occurred in the worship practices? The focus will also be on the external interaction of the congregation with the local community; for example, what transformation happened in terms of the service ministry of the congregation in the community? A critical dialogue is needed to reflect on the pandemic's impact on congregational life.

How Asian Migration Is Shaping the Australian Church: Insights on How Asian-Australians Participate in Congregational Life

Powell, Ruth

Australia is one of the most multicultural nations in the world. Asian neighbours are regular visitors and migrants. How do church attenders and leaders from an Asian background participate in Australian congregations? This paper draws from Australian National Church Life Survey. In 2021 and 2022, the seventh wave of this 30+-year project was conducted. Over 140,000 surveys were completed by church attenders and leaders in 9 languages including English, Mandarin, Vietnamese and Korean. This extensive dataset allows for rich insights into the migrant experience as well as second generation attenders in church life.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

TS8-2

Being Migrant and Believer in a Current Turbulent Time: Lesson Learnt from the Perspective of Local Policies

Être Migrant et Croyant dans Une Période de Turbulences : Leçons Tirées du Point de Vue des Politiques Locales

Fri. July 7 | 14:00-15:30

Room Salle **901** (9th floor)

Convener(s) Organisateurs de la session

Ricucci, Roberta

Dipartimento di Culture, Politica e Società, Università di Torino

The Mid-term Effects of Local Inclusion Policies on Young Italian Muslims: A Comparative Analysis between Milan and Turin

Bossi, Luca | *Dipartimento di Culture, Politica e Società, Università di Torino*

Religious-social Tensions among African Asylum Seekers in Israel on the Issue of Teaching a Biblical Text in Elementary School

Ganz-Meishar, Michal | *School of Education, Levinsky College of Education*

The Mid-term Effects of Local Inclusion Policies on Young Italian Muslims: A Comparative Analysis between Milan and Turin

Bossi, Luca

In Italy, some forty years have passed since the first inaugurations of Islamic places of worship born out of migrations. The first generation of immigrant Muslims who founded and structured those places have been joined or succeeded by the second generation of people born or raised in Italy since childhood, while the third generations are now entering school age. In four decades, the characteristics of the Islamic population have changed and, with them, the needs, aspirations and resources of individuals and families. How have the activities and objectives of the associations changed, and what new needs do they express? Which services do they provide? What relations do they have with the urban social fabric, what is today the role of second generations and what impact have different local inclusion policies had? Based on archive and field research, a comparative study between Lombardy and Piedmont territories is trying to answer these questions. The investigation compares two of the most representative contexts of Islam in Italy, both in terms of history and demography, where two different approaches to inclusion policies have emerged over time. The aim is to reconstruct the changes that have taken place - and are still taking place - in the Islamic third sector and the influence exerted over the mid-term on individual and associative careers.

Religious-social Tensions among African Asylum Seekers in Israel on the Issue of Teaching a Biblical Text in Elementary School

Ganz-Meishar, Michal

Bible teachers in elementary school face tensions and conflicts between the religious perceptions and beliefs of Christian or Muslim African asylum seekers and the religious, pedagogical, and social perceptions accepted among the dominant Jewish majority in Israel. Teachers in multicultural educational settings are at the center of the conflict. They try to respond on a practical level to differences and take a concrete pedagogical approach while referring to a cultural minority, adapt teaching methods, cognitive abilities, and language mediators, and create a connection between biblical teaching and values education (Reed, 2016; Bruner & Biseth, 2016). Examining the state education law proves that one of its main goals is education for humanistic, universal values of tolerance and love of humanity. In practice, in the educational field, the teaching of the Bible, a sacred religious text, pushes them and promotes Jewish, religious, religious, and national aspects overemphasizing the cultural particularity we would like to identify with in the Hebrew culture. Teachers in educational settings that include students from families of African Christian or Muslim asylum seekers hold a religious worldview that prioritizes the Jewish, religious, religious, and national aspects. They struggle with secular worldviews, bridging socio-cultural gaps, and promoting universal value education. The study is a qualitative-phenomenological study examining the coping of students from African asylum-seeker families with teaching-learning processes of the biblical text in two multicultural and multinational elementary schools (Zur & Eisikovits, 2015). Interviews were conducted with 12 students from asylum-seeker families and five teachers. The research findings reveal gaps and tensions in the student's attitudes to teaching the biblical text. These tensions reflect the social, political, military, and religious tensions in Israel between Jews and Muslim Arabs or Christians in Israel. These tensions are also reflected in the relationship between the school and parents regarding religious issues and are shrouded in silence, objections, and opacity. This study turns the spotlight and makes the children's and teachers' voices heard in the routine of life at school and in the family. In this way, we can strengthen the religious understanding between the families and the school and help integrate the children as future citizens of Israel.

TS8-3

Migrants and Religion in Ageing East Asia

Migrants et Religion dans Une Asie Orientale Vieillissante

Fri. July 7 | 14:00-15:30

Room *Salle* **1st Conference Room (3rd floor)**

Convener(s) *Organisateurs de la session*

Okai, Hirofumi

Department of Sociology, Kyoto Sangyo University

Takahashi, Norihito

Department of Global Diversity Studies, Toyo University

Care and Funeral Rites for Japanese Wives by Japanese-Language Christian Facilities in Taiwan

Fujino, Yohei | *Hokkaido University*

Increase in Migrants and Diversification of Burial in Contemporary Japan

Takahashi, Norihito | *Department of Global Diversity Studies, Toyo University*

Coping with Ageing and Death: A Study on Japanese Islamic Organizations' Response to the Death and Burial of Muslims

Okai, Hirofumi | *Department of Sociology, Kyoto Sangyo University*

Plural Composition of Muslim Communities in Post-disaster Area in Tohoku, Japan

Nishikawa, Kei | *Department of Global Diversity Studies, Toyo University*

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

Care and Funeral Rites for Japanese Wives by Japanese-Language Christian Facilities in Taiwan

Fujino, Yohei

The collapse of Imperial Japan in 1945 brought about the re-migration of people in many places as well as a large number of Japanese people who remained behind in Japan. Many Japanese women who married Taiwanese or Chinese men remained in Taiwan after the war. Over time, these women faced health, cultural, linguistic, and other problems. The aging women were cared for by Christian churches and Christian Japanese-language day care centers that used Japanese in Taiwan. This report covers two such facilities: the International Japanese Language Church of the Christian Presbyterian Church in Taiwan and a Japanese-language day care center called Gyokulansou that has been operating in Japanese. The International Japanese Language Church holds Sunday services and several other activities on weekdays. Gyokulansou also has activities on Mondays and Fridays. In addition, these two facilities provide home visits and care in Japanese to those older adults who have mobility disadvantages. In addition to discussing this Christian care in Japanese, I will also report on the status of funeral services. I would like to consider the significance of providing visitation and funeral services, which are types of spiritual care in the final days for these women, who have weak ties with local religious institutions, in Japanese. Through an analysis of these cases, I will discuss the relationship between post-colonialism, Christianity, and the Japanese wives who gathered at these places.

Increase in Migrants and Diversification of Burial in Contemporary Japan

Takahashi, Norihito

Since the 1980s, Japan has seen a rapid increase in the number of migrants, mainly from Asia and South America, known as “newcomers.” Currently, the first generation of those migrants who came to Japan in the earlier years is ageing. Their funerals and graves are therefore becoming a critical social issue. Most of the Japanese majority mourn over death with Buddhist-style funeral rites, after which the bodies are cremated and buried in cemeteries. Therefore, migrants with religions and practices different from the Japanese majority are likely to face many difficulties in holding funeral rites. This presentation focuses on the differences between the Japanese majority and migrants, who are social minorities, regarding funeral rites and graves. The case of Catholics from the Philippines, Brazil, and Vietnam, who are living in large numbers in Japan, will be discussed. Moreover, the presentation of public cemeteries where people with diverse religions and values are buried will reveal the reality of coexistence and multiculturalisation in cemetery spaces in contemporary Japan. In general, the personalisation and liberalisation of funerals and graves in Japan, partly influenced by the market economy, has led to their diversification. The relationship between these recent trends and the growing number of the “newcomers” will be examined.

Coping with Ageing and Death: A Study on Japanese Islamic Organizations' Response to the Death and Burial of Muslims

Okai, Hirofumi

This paper addresses issues related to ageing and death within Islamic societies in Japan. The Muslim population in Japan increased rapidly from the 1980s onwards, and in the 1990s, mosques began being established around the country. These mosques have functioned as places to meet Muslims' religious and living needs across Japan. After almost 40 years since the arrival of the Newcomers, the gradual ageing of the Muslim population has become more noticeable. Some mosques see the need to cope urgently with ageing and death among their attendees. However, the many issues related to this phenomenon have yet to be sufficiently studied, with the exception of a few activities, such as the acquisition of burial cemeteries for Muslims. How are Japanese mosques dealing with this issue? Using data from interviews conducted with representatives of Islamic organizations that operate mosques, the paper looks at how mosques in Japan are dealing with the ageing and death of Muslims, paying particular attention to (i) funerals in mosques and (ii) decisions made on the burial place of the deceased as well as its determining factors, in order to clarify the current situation and challenges they face. The results revealed that in Japan, which has a cremation rate of 99.99%, mosques play an essential role in dealing with the risk of Muslims being cremated and in negotiating with the former families of converts on how funerals and burials should be conducted.

Plural Composition of Muslim Communities in Post-disaster Area in Tohoku, Japan

Nishikawa, Kei

In this paper, I will describe the process in which the Muslim communities is built and operated in the disaster area in Tohoku, Japan, and discuss how Muslims who have different background cooperate in this process. The coastal area in Tohoku, even before Great East Japan Earthquake, had suffered from an aging population, lower birth rates, and labor shortage. After the Earthquake and tsunami attacked this area, the situation got worse because young people tend to leave their hometowns to find new jobs. Corresponding to the labor shortage, local governments and companies started accepting more Technical Intern Trainees (work training programs providing employment opportunities for foreign nationals in Japan, even though sometimes the program is criticized because of labor right violation) from Southeast Asia, including Indonesian Muslims. Local government also started Muslim friendly promotion policy to attract tourists to the Trainees from Islamic countries. These policies increased the Muslim population. As the number of Muslims in the coastal area increased, they started to build mosques, prayer rooms, and halal food shops. In this process, however, sometimes there were different opinions on who and how maintenance and operate the community because members of the Muslim community in Tohoku had different backgrounds such as university students from Islamic countries, South Asian entrepreneurs, Indonesian Technical Intern Trainees, and non-Muslim Japanese including local government. For example, the Indonesian Muslim community had split into the student group and the Technical Intern Trainee group because of different backgrounds. There is also politics among the Muslim communities based on religious attitudes and nationality. In this paper, based on a case study on Muslims in Miyagi Prefecture, I will analyze how these differences are negotiated, reconciled, and remained to build and operate Muslim communities in the disaster area, and how the differences sometimes separate the members of Muslim communities. Through this analysis, I will discuss how “being a Muslim in Tohoku” connect and separate Muslims among the communities. At the end of the paper, by describing the reaction from the Japanese in the post-disaster area to Muslim communities, I will also reveal the effect of the emergence of the Muslim community on the post-disaster Tohoku area.

TS8-4

Miscellaneous Papers Session 4: Responses and Resistances to Religious Diversity

Miscellanées 4 :

Réponses et Résistances à La Diversité Religieuse

Fri. July 7 | 14:00-15:30

Room *Salle* **Media Conference Room (3rd floor)**

Convener(s) Organisateurs de la session

Astor, Avi

ISOR, Universitat Autònoma de Barcelona

**La religion au secours de la dérive autoritaire :
l'expérience de la « nouvelle Turquie » d'erdogan**

Yazmaci, Umit | *Centre Européen de Sociologie et de Science Politique,
Paris I Panthéon-Sorbonne*

Islam Belge, culte reconnu : régulation entre laïcité et neutralité

Mahi, Yacob | *Research Center for Islamic Legislation and Ethics*

**Purifying Public Space: A Neo-Durkheimian Analysis of
the Aesthetic Transformation and Cultural Resignification
of Barcelona's Municipal Crèche (1961-2021)**

Astor, Avi | *ISOR, Universitat Autònoma de Barcelona*

**De-mystifying Religion: Chinese Educated Professionals'
Efforts at Making Religion Rational and Scientific**

Rogers, Megan | *Duke Kunshan University*

**Conservative Catholicism versus Social Catholicism?
Contrasting Patterns in the Political Engagement of
Highly Religious Young Catholics in France and Italy**

Bolzonnar, Fabio | *Faculty of Political Science and Economics, Waseda University*

La religion au secours de la dérive autoritaire : l'expérience de la « nouvelle Turquie » d'erdogan

Yazmaci, Umit

Depuis l'adoption du système présidentiel à la turca au référendum du 16 avril 2017, la démocratie turque est désormais caractérisée dans la littérature récente de la science politique par le qualificatif « illibérale ». Conquiert le pouvoir politique avec un agenda des réformes de démocratisation en novembre 2002, l'AKP (Parti de la justice et du développement) est graduellement devenu le champion politique d'une dérive autoritaire dans le pays sous la présidence de Recep Tayyip Erdoğan. Dans ce nouveau régime de tutelle personnelle qui consiste en une imposition simple de la volonté de la majorité sur le reste de la société, le président entreprend de légiférer un certain style de vie et utilise arbitrairement l'appareil étatique pour pouvoir imposer son propre choix de la moralité, son style de vie et également son propre système de valeurs. Dans les débats publics, plus particulièrement pour la justification des politiques culturelles et sociales, le leader du parti préfère de s'étayer davantage sur des valeurs en usant, voire en abusant l'adjectif possessif de la première personne au pluriel. Dans la consolidation de ce nouveau régime politique, le religion occupe une place primordiale pour pouvoir encadrer politiquement imaginaire sociale du peuple. Comme un politologue écrit avec beaucoup de perspicacité que la démocratie et l'autoritarisme vont de pair dans le modèle turc, car le kéalisme moult le modèle turc se caractérisait par une certaine ambiguïté : réformisme autoritaire et aspiration à la démocratie de type occidental. Cependant dans le nouveau système présidentiel turc, ces deux derniers aspects ne sont plus à la mode et un certain type de dérive autoritaire va en pair avec un discours populiste de la haine contre l'Occident. Pour la consolidation d'un tel système, la religion forme la référence essentielle du répertoire discursif du pouvoir politique pour la mobilisation des électeurs en vue d'obtenir d'une légitimité populaire. En partant de cette perspective analytique, cette proposition de communication vise dans un premier temps à élargir les pistes de recherche sur l'usage de la religion lors de la dérive autoritaire d'un régime politique et dans un deuxième temps en focalisant sur l'expérience de l'AKP elle tentera de fournir des résultats depuis la Turquie pour des études comparatives ultérieures.

Islam Belge, culte reconnu : régulation entre laïcité et neutralité

Mahi, Yacob

Le défi démocratique est une perspective contemporaine de régulation des sphères, où la sécularisation n'étouffe pas l'engagement civique, influençant l'expression religieuse engendrant des dynamiques au mécanisme d'interconnexion sociétal. Cela impacte l'approche socio-juridico-éthique définissant des paradigmes entre religion et Etat. La laïcité, confondue avec des conceptions philosophico-socio-culturelles, nécessite une introspection garantissant les libertés fondamentales, face aux imaginaires publics à influence religieuse. Une culture dominante s'approprie naturellement les critères de son univers référentiel. Elle y fait face selon son type de mécanisme régulateur où la validation du croire, ancrée en la législation, porte une charge culturelle de ses formulations. Cela implique des principes universels d'une vision séculière des accommodements possibles, sans déritualiser le champ public. Réguler Etat/religion est proie à une mutation de modes alternatifs de résolution à aspiration d'objectivité. L'approche texte/contexte animera la pensée et le droit, aux principes universels, actualisant les modalités de leur application, d'une laïcité qui n'est pas l'effacement de Dieu, mais une plénitude où se déploie l'élargissement de l'autonomie, en fonction de la vertu de la distance. C'est un repérage spatial, une incorporation à l'ordre sociétal, établissant une échelle de valeurs sous l'encadrement hiérarchique de l'Etat, sauvegardant l'intérêt général/particulier, entre activité sociale, valeurs universelles et normes de justice, d'une pluralité de référence identificatoire liée au contexte. Cette construction d'une raison collective instaure la recevabilité impactée des sphères, et assure l'égalité des chances 'désaccord raisonnable' 'consensus par recomposition' des convictions soumises à l'applicabilité collective de validation institutionnelle.

Purifying Public Space: A Neo-Durkheimian Analysis of the Aesthetic Transformation and Cultural Resignification of Barcelona's Municipal Crèche (1961-2021)

Astor, Avi

This article builds upon Durkheim's theorization of the "ambiguity" of the sacred to analyze dynamics surrounding once exalted cultural forms that subsequently become subject to scrutiny and reappraisal. My analysis centers on tension over religious symbols in the public square. Focusing on a public crèche displayed annually in front of Barcelona's City Hall, I examine a particularly creative solution to this tension entailing the crèche's aesthetic transformation into a more abstract and ambiguous display. I explain how this transformation has diminished the crèche's confessional symbolism and realigned it with the assemblage of principles constitutive of Barcelona's "sacred center." The changes in the crèche's form and meaning exemplify what I call "sacral realignment," a transformative process triggered by shifting understandings of the sacred. I identify several modes of sacral realignment, including elimination, relocation, neutralization, and resignification, and elucidate why resignification has emerged as the principal mode vis-à-vis the crèche. My findings are based on a review of media coverage, visual analysis of the crèche's aesthetic evolution, and interviews with key actors involved in its management and design. The framework I develop adds dynamism to neo-Durkheimian approaches by providing a conceptual apparatus for analyzing the instability and transformative potential of the sacred.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

De-mystifying Religion: Chinese Educated Professionals' Efforts at Making Religion Rational and Scientific

Rogers, Megan

Religious individuals in China face long-standing prejudices about the nature of religion, such the idea that it is superstitious, unscientific, irrational, or backwards. Drawing on ethnography at Buddhist and Protestant organizations and in-depth interviews with Buddhist, Protestant, and non-religious educated professionals in a wealthy coastal city in China, this paper shows that as Chinese educated professionals convert to religion, they navigate the stigma surrounding religion by “de-mystifying” it. Although they may privately admit to experiences that might popularly be regarded as superstitious and that scholars might put under the category of mysticism, their public narrative emphasizes the rational and scientific nature of their chosen religion and its this-worldly impact on their everyday lives. In this way, they make their religious engagement legible for a skeptical public and work to retain their status as modern, cultured, high-quality members of society. However, in doing so they are also reflecting and reinforcing the state’s rhetoric on the appropriate forms and location of religion.

Conservative Catholicism versus Social Catholicism? Contrasting Patterns in the Political Engagement of Highly Religious Young Catholics in France and Italy

Bolzonar, Fabio

The current academic literature has proposed contrasting interpretations of the developments of youth religiosity. While some scholars have claimed the increasing secularization of younger generations, others have noted the growing importance of religious values in youth's lives. To go beyond this debate, this article explores the restructuring of youth religiosity in our post-secular countries, characterized by the resilience of religion in highly secularized societies. With this purpose in mind, the article investigates the under-researched topic of the political engagement of highly religious young Catholics and compares two recently established youth organizations: Sens Commun (SC) (rebranded Mouvement Conservateur, MC) in France and the Comunita' di Connessioni (CdC) in Italy. Although SC and CdC were founded by young Catholics, their activism have followed diverging trajectories. This article claims that the diverging trajectories of SC/MC and CdC are influenced by the socio-historical factors that regulated the relationships between religion, politics and civil society and the post-secular reconfiguration of youth political engagement. In this sense, the current developments of the political activism of Catholic youth show the influence of long-lasting historical patterns and the signs of an emerging post-secular synthesis that can open the way for a renewal of the forms of political participation.

TS8-5

Religious Dialogue through Transnationalism and Trans-localism in Post-global World

Le Dialogue Religieux à Travers Le Transnationalisme et Le Trans-localisme dans Le Monde Post-mondialisation

Fri. July 7 | 14:00-15:30

Room Salle **2nd Conference Room** (3rd floor)

Convener(s) Organisateurs de la session

Tadaatsu, Tajima

Institute of Moral Science, Tenshi College

Yao, Yu-Shuang

Graduate Institute of Religious Studies, Fo Guang University

Fuyutsuki, Ritsu

Institute of Moral Science, Tenshi College

‘Religious Dialogue’? Among the Ancestors of the Amami Islanders and the Jeju Saramu (Jeju Islanders) from South Korea in Japan

Tadaatsu, Tajima | *Institute of Moral Science, Tenshi College*

Identité(s) et transnationalisation des églises évangéliques brésiliennes au Portugal: études de cas des églises Catedral Mundial Da Esperança et Vitória Em Cristo

Júnior, Jonas | *Instituto de Sociologia, Universidade do Porto*

Transformation and Translocality at Local Communities Caused by the Returnees and Migrants Focusing on Community Revitalization and Faith Inheritance

Fuyutsuki, Ritsu | *Institute of Moral Science, Tenshi College*

The Transboundary Mission of Chinese Buddhist Organization Fo Guang Shan from Taiwan to Germany

Chen, Teng-Hsiang | *Institute of Sociology, Academia Sinica*

‘Religious Dialogue’? Among the Ancestors of the Amami Islanders and the Jeju Saramu (Jeju Islanders) from South Korea in Japan

Tadaatsu, Tajima

Religious Dialogue generally means the verbal communication between more than two specific religious bodies. However, the east Asian countries usually have been the ‘Non-Church based society’, which religious affiliation is not clear in a society, it is difficult to figure out visible religious dialogue. However, a kind of religious dialogue appears after international or internal migration occurred. The migrants should adapt themselves to religious cultures of the destined society. In this presentation, I would like to analyze how the Amami Islanders and Jeju Islanders from South Korea transferred their ancestral rituals in Japan from trans-local and trans-national point of view. Through this analysis we could understand the non-verbal religious dialogues and the concept of trans-localism in comparison with trans-nationalism.

Identité(s) et transnationalisation des églises évangéliques brésiliennes au Portugal: études de cas des églises Catedral Mundial Da Esperança et Vitória Em Cristo

Júnior, Jonas

L'expansion des évangéliques au Brésil a attiré l'attention de plusieurs chercheurs en raison de sa croissance au cours des trois dernières décennies, ainsi que de son expansion en Europe. Cette croissance est particulièrement favorisée par les églises pentecôtistes. En ce sens, cette recherche vise à décrire et analyser les questions sur les identités et l'appartenance des églises évangéliques brésiliennes (Catedral Mundial da Esperança-ICME et Assembly of God Vitória em Cristo-ADVEC), leurs actions, comme leurs modèles de transnationalisation, leurs activités missionnaires au Portugal et leurs adaptations, de 2000 à 2020. En raison du processus de sécularisation, elles ont gagné plus d'espace que les églises évangéliques historiques et réformées en Europe, suscitant l'intérêt des églises évangéliques pentecôtistes qui se fondent sur l'idée que l'Europe a perdu sa puissance spirituelle chrétienne et a besoin d'être rechristianisée; « mission inversée » (Freston, 2010). Berger (1985), traite de la question du processus de sécularisation, après avoir commencé, plus récemment, à donner des conférences sur le phénomène de désécularisation. C'est ce rôle que s'attribuent certaines Églises brésiliennes, se transnationalisant notamment au Portugal. Enfin, malgré les différents développements transnationaux réalisés par les Églises brésiliennes en Europe, elles coïncident dans leur souci d'adaptation aux cultures locales, contribuant ainsi à corroborer et à élargir. L'importance du Brésil est soulignée dans la nouvelle cartographie religieuse mondiale - certains concepts déjà développés, tels que: « mission inversée » (Freston, 2010). Devant cette brève image présente, nous demandons: Quelle(s) est(nt) l'identité(s) des églises évangéliques brésiliennes au Portugal? Quels sont vos modèles de transnationalisation? Il s'agit d'une recherche qualitative-descriptive réalisée à travers une recherche de terrain entre le Portugal et le Brésil. Le choix de ces deux églises évangéliques brésiliennes est dû à leur croissance relative au Portugal en peu de temps. Il cherche également à identifier les enjeux d'identité(s) de ces églises et de leurs activités sur le territoire portugais. En bref, on s'attend à ce que la recherche permette d'élargir la compréhension des questions liées à l'identité et à l'appartenance des principales églises évangéliques brésiliennes au Portugal et de leurs modèles de transnationalisation, de leurs activités missionnaires et évangéliques. sur le territoire portugais, en plus de comprendre leurs adaptations à la culture locale.

Transformation and Translocality at Local Communities Caused by the Returnees and Migrants Focusing on Community Revitalization and Faith Inheritance

Fuyutsuki, Ritsu

This presentation explain why and how returners and migrants revitalize various religious and cultural local activities and what and how their local faiths has been succeeded at super-aged communities. Specifically, based on the results of my survey research conducted among village communities in Besshi district in Kochi Prefecture. This presentation firstly, overviews the current status of the super-aged community and the various activities of returnees and migrants in the community, and secondly, I consider the relationship between Shinto shrines (Shintoism) and their activities for aiming at sustainable society. The results of the survey clarify that more than 90% of Besshi communities are aged more than 65, which has created difficulties in maintaining communities themselves and religious activities, and also clarify that the existence of settlements may disappear if this situation will be changed. However, we find that the activities for community revitalization that returnees and migrants have been developing with shrines and religious leaders in recent years have contributed to the possibility of the survival of new settlements in the Besshi communities. It should be noted that the local activities of returnees and migrants are in cooperation with Shinto priest and utilize their own skills, and the effects of these activities extend not only to communities maintenance and revitalization but also to faith and cultural activities. We may conclude that translocal activities caused by returnees and migrants functioned the reformation of local communities at Besshi district in Kochi.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI

The Transboundary Mission of Chinese Buddhist Organization Fo Guang Shan from Taiwan to Germany

Chen, Teng-Hsiang

The spread of religion to new converts, especially across geographical boundaries usually relies on missionary activities and/or indigenous supporters going on a pilgrimage for new religious scriptures. By contrast, Chinese Buddhist organization Fo Guang Shan (FGS), originally based in Taiwan, reacts to wishes of local believers to preach overseas and then sends monastics to the workspaces pre-organized. These monasteries along with local participants further form Buddha's Light International Association (BLIA) in order to achieve Buddhist propagation. Interestingly, in a few places, such as in Germany, BLIA in Frankfurt was established prior to a Temple. This study aims to investigate the process of establishment of FGS in Germany and the role of BLIA members in it. Using qualitative analysis, case studies of local participants and observations in FGS organized events in Frankfurt were thoroughly examined. The preliminary data revealed that, unlike the conventional missionary activities that new converts often need guidance to understand religious text, the participants (including non BLIA members) in FGS Frankfurt are familiar with basic knowledge of Chinese Buddhism. FGS is a place to experience worship, chanting sutra and ritual ceremonies. The globalization strategy of FGS is to respond to the expectations of overseas Chinese cultural supporters and Buddhism believers; they dock into pre-selected locations, likely driven by cultural transmission, and then recruit potential participants from surrounding regions.

TS8-6

Multiple Crises and Religion

Crises Multiples et Religion

Fri. July 7 | 14:00-15:30

Room Salle **802** (8th floor)

Convener(s) Organisateurs de la session

Tănase, Laurentiu

ICCV, Romanian Academy

Multiple Crises, Religion, Secularization: Causal Relationships and Specific Strategies

Tănase, Laurentiu | ICCV, Romanian Academy

Climate Change, One Vital World Challenge, Achieves an

Open Common Action between Religions and Administration

Hernandez-Serret, Joan | Faculty of Communication Sciences, UIC Barcelona

Multiple Crises, Religion, Secularization: Causal Relationships and Specific Strategies

Tănase, Laurentiu

Social crises, of whatever nature, generate social unpredictability and the uncertainty of tomorrow. The crisis is closely related to an immediate social effect expressed through suffering, hopelessness, frustration, anger, and revolt. Religion, through its potential for social optimism, accompanies periods of crisis, offering hope and confidence in overcoming the difficulties generated by crises. That is why we could consider those periods of crisis to dynamize the option for religious beliefs. At the same time, they diminish the effect of social marginalisation of the spiritual fact caused by the process of secularisation. We wonder if the process of secularisation can provide an indicator of a causal relationship between the intensity of the crisis and the contemporary expression of religious fact. Can we identify new markers of analysis of religious secularisation and implicitly of the dynamics of the spiritual fact in times of crisis? The Covid-19 crisis seems to be over, at least in its Pandemic dimension, and it can provide exciting study material regarding the relationship between a crisis phenomenon and religious fact. A series of stimulating studies have already been published in this regard. In our analysis, we will carefully research the contemporary realities currently dominated by multiple crises, studying Romania's European Orthodox Christian majority social context. We will use media analysis, qualitative research and selective bibliography specific to the subject.

Climate Change, One Vital World Challenge, Achieves an Open Common Action between Religions and Administration

Hernandez-Serret, Joan

The consequences of climate change are a current reality with social and environmental affectation. The cities where, in 2030, 60% of the world's population will live, will be where to suffer these conditions. In this complex situation, the religions of the world agree to an Interreligious, multisectoral, and intergenerational world pact, are leading by Religions for Peace International and the Manresa City Council, to try to balance these global impacts affecting the cities. The Manresa 2022 pact, multisectoral and intergenerational, is the result of a transversal process establishing a new social paradigm of community action guided by the religions themselves with the contribution of other social actors, like politicians and governments.

TUESDAY / MARDI

WEDNESDAY / MERCREDI

THURSDAY / JEUDI

FRIDAY / VENDREDI



ONLINE WORKSHOPS

ATELIERS EN LIGNE

- 1 From Soviet Past to Facebook Present: Actual Issues of Religiosity in Central and Eastern Europe**
Du Passé Soviétique au Présent sur Facebook : Les Enjeux Actuels de La Religiosité en Europe Centrale et Orientale
Wed. July 5 | 10:00-12.00 (CEST)

- 2 The (De)sacralized Use of Trance in Our Contemporary Western Societies**
L'utilisation (Dé)sacralisée de La Transe dans Nos Sociétés Contemporaines Occidentales
Tue. June 27 | 13:00-15:00 (GMT+2:00 Brussels)

- 3 Routes to Religions: Circulation of Imaginaries and Reconfigurations of Communities on the Roads of Eurasia**
Routes des Religions : Circulation des Imaginaires et Reconfigurations des Communautés sur Les Routes d'Eurasie
Wed. July 3 | 15:00 (Amsterdam, Berlin, Rome, Stockholm, Vienna)

Online Workshops 1

From Soviet Past to Facebook Present: Actual Issues of Religiosity in Central and Eastern Europe

*Du Passé Soviétique au Présent sur Facebook : Les Enjeux
Actuels de La Religiosité en Europe Centrale et Orientale*

Wed. July 5 | 10:00-12:00 (CEST)

Convener(s) Organisateurs de la session

Rosta, Gergely

Pázmány Péter Catholic University, Budapest, Hungary

Isorecea, the association of sociologists of religion in Central and Eastern Europe (CEE), usually has a separate session at ISSR conferences on specific issues of religiosity in the region. As only a small number of colleagues are likely to be able to attend the 2023 conference in Taiwan for funding reasons, we are submitting an online working group proposal this time. We received three paper proposals for our internal call, but we are hopeful that more of our members will join us at the conference. The topics of the proposed papers will cover a wide range from gender roles to scientific atheism to the presence of Occultist communities on Facebook. The three papers are linked by the post-communist region and the qualitative approach. Two of the three papers are also put a special emphasis on the Soviet past. We are planning an open working group with hopefully many participants from CEE and outside the region. Our online working group will cover the following topics:

Gender Roles and Family Practices among Pagan Women in Lithuania and Estonia: Between Reconstruction of Tradition and Memories from Soviet Past?

Ališauskienė, Milda | *Vytautas Magnus University*

Kilemit, Liina | *University of Tartu*

The Relationship of Different Forms of Religiosity to Volunteerism, with Particular Regard to the Aid Provided to War Refugees from Ukraine

Csanády, Márton | *Károli Gáspár University of the Reformed Church in Hungary*

Dominant Religions in Dialog with Scientific Atheism: The Case of Lithuanian and Ukrainian Scientists Born in the USSR

Rogińska, Maria | *Pedagogical University of Cracow, Poland*

From “Secret” Gatherings to Facebook Groups: A Study Case from an Occultist Community in Serbia

Pinal Villanueva, María | *University of Belgrade*

Gender Roles and Family Practices among Pagan Women in Lithuania and Estonia: Between Reconstruction of Tradition and Memories from Soviet Past?

Ališauskienė, Milda
Kilemit, Liina

The paper discusses the perception of gender roles among pagan women in Lithuania and Estonia, focusing on two case studies. The first case study is the ancient Baltic religious organization Romuva and its teaching and everyday practices among its female members in contemporary Lithuania. The second is the Estonian native faith organization Maausk. This paper aims to analyze the gender roles presented in the teachings of the groups and the way women in both organizations live them. Reconstructive pagan religious groups usually represent a traditionalist worldview, while the impact of feminist ideas is mainly observed within goddess-oriented pagan traditions like witchcraft. The cases discussed in this chapter represent a mixture of the two religious traditions about the perception of gender roles and their lived practices by female members. The paper is based on participant observation and interviews with women members in both organizations, conducted in 2021–2022.

The Relationship of Different Forms of Religiosity to Volunteerism, with Particular Regard to the Aid Provided to War Refugees from Ukraine

Csanády, Márton

After the Second World War, the Soviet occupation and the communist power destroyed the voluntary organizations in Hungary. (Bibó 1986) Voluntary organizations and active volunteering revived in the 1970s and 1980s. (Hankiss 1982) The regime change of 1990 resulted in another serious crisis in the operation of voluntary organizations. After Hungary became a member of the European Union (2004), the level of participation in the work of voluntary organizations began to increase again (Marinova 2011). In recent decades, members of churches and religious communities have played an important role in the work of voluntary organizations (Csanády 2022). In the past few years, there has been a fierce political struggle regarding the evaluation of the operation of voluntary organizations. This is especially true for helping refugees since the 2015 refugee crisis.

In the course of our presentation, we will try to find answers to the following research questions: (1) Who are the people (in a sociological sense) who voluntarily help the refugees from Ukraine. (2) What is the relationship between different forms of religiosity, belonging to different denominations and the willingness to help refugees?

Our analysis is based on data from a two-part research conducted in August 2022 by the Sociology of Religion Research Team of the Károli Gáspár University. We recorded 250 interviews in the qualitative part, while in the quantitative part, we carried out a nationwide online representative survey in Hungary with 1,200 respondents.

Dominant Religions in Dialog with Scientific Atheism: The Case of Lithuanian and Ukrainian Scientists Born in the USSR

Rogińska, Maria

The paper concerns the complex interaction of the diverse religious and irreligious contexts in the two CEE countries with different dominant religions –Catholic Lithuania and Orthodox Ukraine –and its influence on the religious imaginary of the natural scientists. This interaction is placed in a context that complicates the picture even more -the common post-Soviet past of both countries. I will explore prerequisites of the Soviet atheistic regime that contributed to the formation of this religiosity, based on interviews with the scientists born in 1930-1960s. After the collapse of the Soviet Union, most of them did not accept Orthodox, Catholic or other institutional religions, but instead created their own privatized religious patterns, using science-related elements in their imaginary. This distinguished them from the other national groups participating in the study. In the paper I propose an interpretation for this phenomenon. I analyze 29 in-depth interviews of a larger sample and focus on the biographies of the older cohort of natural scientists from Lithuania and Ukraine to show how the Soviet political and normative context helped to shape this kind of imaginary.

From “Secret” Gatherings to Facebook Groups: A Study Case from an Occultist Community in Serbia

Pinal Villanueva, María

The religious field and its practices, like any other social aspect of reality, have always been subject to change due to political and historical circumstances, among others. In the case of the former Yugoslavia (and present-day Serbia) one of those important changes was the introduction of Occultist ideas in the 1970s, in the context of a communist regime. This regime brought with it, among other phenomena, the displacement of religious practices from the public sphere to the strictly private one. It is in this context that some pioneers, among them the psychologist Zivorad Mihajlović Slavinski, began to “import” these Occult ideas for the first time to the region, and spread them publicly. The groups led by Slavinski (Ecclesia Gnostica Alba, Spiritual Technologies) have also changed over time in their practices and activities from their beginnings to the present, without ceasing to have a common thread with their origins and their past. This work examines, through the analytical tools of digital anthropology, the dynamics of these groups in contemporary times, particularly in the field of “digital communities” on the social network Facebook. Understanding the virtual world as an integral part of contemporary life, we will discuss the changes and continuities regarding the notions of community, belonging and religious practices.

Online workshops 2

The (De)sacralized Use of Trance in Our Contemporary Western Societies

L'utilisation (Dé)sacralisée de La Transe dans Nos Sociétés Contemporaines Occidentales

Tue. June 27 | 13:00-15:00 (GMT+2:00 Brussels)

Convener(s) Organisateurs de la session

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UC Louvain, Belgium

Approche anthropologique de la transe comme pratique de soin (dé)sacralisée

Giovine, Aurélie | *Laboratoire Anthropologie Prospective*

« Zoographier » les entités : le rôle des animaux totémiques dans le néo-chamanisme européen

Lombardi, Denise

« Travailler avec les plantes » : pratiques traditionnelles et modernité auprès des Shipibo de l'Amazonie Péruvienne

Mesturini, Silvia | *Laboratoire Anthropologie Prospective*

This panel will focus on the use that is made today, in our contemporary societies, of trance practices and more precisely of their “secularized” and “rationalized” uses in an ecological context of daily life. In fact, trance phenomena, which are bodily practices with multiple forms, are “commonly” inscribed in religious contexts associated in particular with possession rites or shamanic logics that question the relationship to the invisible. Today, under the effect of globalization, the practice of trance is invited in our western societies which tend to make it a (de)sacralized tool at the service of the person himself. Having become a place of personal experimentation, trances are used by “trancers” with very individualized objectives: to “discover oneself” through an “other” otherness, to respond to curative needs, to improve one’s social relations, to “disconnect” from the reality of daily life...If the trance experience remains subjective and singular to each experience, it is generally characterized by a dissolution of the body and a loss of spatio-temporal reference points. Trances thus open a liminal space (and at the same time connecting) between the person and his material environment, between his body and his spirit, between his person and the “others” through an “other” materiality, that of the sensory, of the body. The purpose of this panel will be to open a space for discussion around this “westernized” use of trance and the questions it raises, particularly the individual logics underlying its voluntary and daily use: What transformations can the use of trance bring about concerning the corporeality of the person and his or her relationship to others? What impact can it have on the way we think about ourselves, our being-in-the-world, our identity? What about the very concept of otherness? Can we speak of a questioning of our “traditionally” accepted Western ontologies?

Approche anthropologique de la transe comme pratique de soin (dé)sacralisée

Giovine, Aurélie

Dans nos sociétés occidentales contemporaines, les pratiques corporelles de transe s'inscrivent dans un contexte du quotidien comme lieu d'expérimentation personnelle. Ces pratiques sont alors utilisées par les « transeurs » avec des objectifs individualisés : se découvrir soi à travers une altérité « autre », répondre à des besoins curatifs, améliorer ses relations sociales, se déconnecter de la réalité du quotidien... Si l'expérience de la transe reste singulière à chaque vécu, les transes ouvrent alors un espace liminal (et à la fois reliant) entre la personne et son environnement matériel, entre son corps et son esprit, entre sa personne et les « autres » à travers une « autre » matérialité, celle du sensoriel, du corporel. Cette présentation proposera des résultats préliminaires de cette recherche quant à l'intérêt que suscitent les pratiques de transe aujourd'hui, dans nos sociétés occidentales contemporaines. Elle s'appuiera sur un terrain réalisé en Belgique et en France sur base d'une part, de récits de transe rédigés par des transeurs eux-mêmes ainsi que sur les premiers entretiens réalisés auprès de ces personnes. Cette analyse préliminaire permettra de questionner les enjeux qui soutiennent cette pratique corporelle mais également les impacts possibles sur la personne concernant sa présence au monde, avec les autres et avec soi-même.

« Zoographier » les entités : le rôle des animaux totémiques dans le néo-chamanisme européen

Lombardi, Denise

Les séminaires néo-chamaniques sont à considérer comme des pratiques spirituelles à visée thérapeutique qui mettent en œuvre des savoirs dits « indigènes », et se sont diffusées rapidement partout dans le monde à partir des années 1980-1990, indépendamment de toutes références historiques et culturelles locales. Les participants aux séances de néo-chamanisme en France sont le plus souvent accoutumés à ce type de pratiques et recherchent des parcours individuels au sein de ces nouveaux systèmes de sens. Ceux-ci permettent un cheminement qui vise à retrouver un bien-être personnel essentiellement psychique et physique. (Lombardi, 2018, 2021, 2022 ; Ghasarian, 2006). Les pratiquants manifestent ainsi une intentionnalité individuelle importante, avec une adhésion variable envers ces pratiques, modulée sur la base des différentes étapes de leur vie et construite grâce à une modalité cumulative avec d'autres expériences similaires. C'est grâce à cette accumulation expérientielle que les passionnés de nouvelles spiritualités construisent leur croyance envers des pratiques non historicisées et délocalisées. Cette croyance demeure toujours en devenir et elle participe d'une construction de soi nécessaire aux individus afin de faire face, de manière singulière, aux moments de crise existentielle typiques de la vie intérieure de chacun. Comme dans tout rituel, c'est seulement à travers l'engagement de la pratique corporelle que les participants peuvent avoir une expérience directe de l'action rituelle (Houseman 2012). C'est alors que le corps devient le territoire ; c'est dans le corps que les participants peuvent sentir, percevoir, voir, toucher et interagir de manière sensorielle avec l'animal guide. C'est à l'intérieur de soi-même qu'ont lieu l'exploration et la recherche des infra-mondes habités par d'innombrables entités. À travers son propre corps le sujet entre dans un panthéon hanté d'images, de souvenirs, de figures qui appartiennent autant au vécu du pratiquant qu'à ses capacités imaginatives guidées par le néo-chamane ; l'ensemble de ces entités, dans la mesure où celles-ci peuvent être expérimentées physiquement, sont censées avoir une place dans la vie ordinaire de l'individu. À travers cette territorialisation du corps, les pratiquants peuvent réussir à intégrer dans leur vie quotidienne le panthéon imaginatif peuplé par les animaux-totémiques ou animaux-guide, construit au moment des séminaires néo-chamaniques. L'incorporation de l'animal-guide, permet aux participantes de faire l'expérience de la présence d'un être non humain ou spirituel ou immatériel qui s'installe dans leur vie, et plus précisément encore dans leur corps. Cette communication sera l'occasion pour démontrer comment on peut considérer les animaux totémiques en tant que entités qui contribuent à construire une ontologie de la liminalité en étant en même temps à l'intérieur de chaque un, car c'est dans sa propre intériorité qu'ils faut les rechercher, mais en même temps ces êtres peuvent être imaginés car existants dans un monde réel, ou on considère en tant que réel un univers féérique peuplé par des licorne par exemple ou de chimères, car l'imagination est partie entière de la réalité des sujets, et il y a peu de choses autant réelles que l'imagination.

« Travailler avec les plantes » : pratiques traditionnelles et modernité auprès des Shipibo de l'Amazonie Péruvienne

Mesturini, Silvia

Les Onanya sont compris et traduits, selon les contextes, comme étant des guérisseurs ou des charlatans, des sorciers diaboliques ou des sages indigènes. Ils se définissent eux-mêmes comme « ceux qui savent travailler avec les plantes », les Rao, qu'ils reconnaissent comme curatives et enseignantes. La compétence des Onanya traditionnels est issue de dizaines d'années d'apprentissage pendant lesquels ils comprennent comment établir, entretenir et transmettre des relations de collaboration complexes avec au moins une centaine de Rao et d'autres êtres qui habitent la forêt. L'ontologie, l'éthique et l'intégrité qui accompagnent ces relations sont porteuses d'une écologie et d'une cosmopolitique particulières (I. Stengers) qui décrivent et prescrivent s'inscription dans un milieu donné et la bonne entente avec d'autres êtres, humains et non-humains. Parmi les préparations faites avec les Rao, une décoction particulière à base d'au moins deux plantes, est absorbée afin de pouvoir visionner et ainsi diagnostiquer les causes d'infortunes et maladies de personnes, familles et communautés. Cette substance, qui est connue et utilisée parmi de nombreuses ethnies Amazoniennes, connaît aujourd'hui, sous le nom d'ayahuasca, un essor international, commercial, spirituel et thérapeutique croissant. Dans le cadre de cette communication, nous allons montrer comment les exigences d'une nouvelle clientèle globalisée et l'ontologie « moderne » qu'ils véhiculent (B. Latour) réduit la complexité des savoirs et pratiques Shipibo à l'ingestion d'une seule substance (désormais qualifiée de psychédélique) et aux expériences "d'altération de la conscience" individuelles qui lui sont associées tout en évacuant, progressivement, le savoir autochtone traditionnel et ses experts.

Online Workshops 3

Routes to Religions: Circulation of Imaginaries and Reconfigurations of Communities on the Roads of Eurasia

Routes des Religions :

Circulation des Imaginaires et Reconfigurations des Communautés sur Les Routes d'Eurasie

Wed. July 3 | 15:00pm (Amsterdam, Berlin, Rome, Stockholm, Vienna)

Convener(s) Organisateurs de la session

Fontanari, Thibault

UCLouvain University

Maertens, Carolin

LMU München

Transport and Miscommunication:

Road Construction and Sikh Militant Separatism

Singh, Davindar Salus | *Harvard University*

Routes to Roots: Ceremonial Walking and Bioregionalism in Kodagu, India

De, Subarna | *University of Groningen*

Walking Along “the Road to China”: Routine Circulations and Their Imaginary Distinctions in Eastern Afghanistan

Marschall, Tobias | *Geneva Graduate Institute*

On the Road, from Evils to Heaven:

Souls' Journeys of the Kulung Rai from the Nepalese Himalayas

Schlemmer, Grégoire

Transport and Miscommunication: Road Construction and Sikh Militant Separatism

Singh, Davindar Salus

A long history of aspirational developmental literature from the colonial era to the present — and an equally long history of academic publication — argues that the expansion of South Asian transportation infrastructure entails the expansion of conceptual and national unity. A common belief in the power of shared transportation to unify once disparate publics unites the disparate literatures of colonial administrative documents, technocratic developmental speculation, pioneering historical scholarship on South Asian rail, and romantic paeans to bus-borne and truck-borne life on Indian highways. This paper proposes contemporary Sikh militancy and the economic regionalism fueling it as counterpoints to the aforementioned writings, lay and scholarly, on infrastructurally-mediated unity. Evidence from the last 140 years suggests the sociotechnical engineering that expanded road transport and market relations both continues today and compels contemporary Sikh political unrest. Linking colonial documents to ethnographic work conducted with Punjabi commercial drivers, infrastructure-focused bankers and investors, and upper-echelon administrators, I show that contemporary expansion of Indian road infrastructure is but one financialized instantiation of a long history of attempts to concurrently expand supply chains, expand credit relations, and “expand” the minds of the peasants underpinning both. I then use this material to contextualize ethnographic evidence gathered with Sikh militants working in commercial transport, indicating that new roads and their decay provide militants an easy site to discursively link transnational logistical politics, regionalized agrarian unrest, “corruption” within India’s federalized administrative apparatus, and contemporary Sikh militant separatism. This separatism is the opposite of the social connections roads ostensibly compel.

Routes to Roots: Ceremonial Walking and Bioregionalism in Kodagu, India

De, Subarna

John Muir, the Scottish-American naturalist, reminds us of the potentiality of walking trails and its relationship with the wilderness. Rebecca Solnit, an American writer and an environmentalist, argues that walking as a metaphor evokes cross-disciplinary discussions, particularly from anthropology, geography, literature, anatomy, cultural history and many more. Theorising walking trails, roads and pathways, collectively known as routes, within the domain of bioregional studies increasingly means looking at how routes engage with roots, that is, history, nature, and culture of place and community to 'live-in-place' and 'reinhabit' the bioregion. Living-in-place and reinhabitation are bioregional concepts that take on a place-based approach to consider the specificities of place and aim towards restoring the land for long-term survival. This paper aims to theorise Kodagu's routes within the domain of bioregionalism. In doing so, this paper studies the two traditional Kodava rituals of Kailpodh, the hunting festival, and Puthari, the harvest festival, to argue how the ceremonial walking practices of the indigenous Kodava people in the Kodagu coffee district situated in the Western Ghats in the Indian subcontinent engage with the historical memory of the place to contribute to contemporary community building and reinhabiting the Kodagu bioregion.

Walking Along “the Road to China”: Routine Circulations and Their Imaginary Distinctions in Eastern Afghanistan

Marschall, Tobias

At the edge of Central and South Asia, the Afghan Pamirs appear on the map as an extraordinarily difficult-to-reach borderland. The Afghan Pamirs resemble colonial “anomalies;” they are the leftovers from the original designs of a buffer zone between Tsarist and British empires. More than a century of military and scientific exploration, adventure, scholarship, documentary – and tourism more recently – shaped the form and concrete contours of their imaginary constitution. The mobilisation of remoteness, radical difference or alterity – grounded in static distinctions between a “here and there,” “us and them,” often resumed in national, ethnic, and religious labels – is constantly perplexed in everyday interactions, alliances, transversal ties, migration and in routine circulation patterns. Categories, images, and boundaries of solidarity appear thus rather contingent to the everyday concerns and patterns of circulation that make the principal substance of inhabitants’ lives. Latest construction of a road stretch to upland pastures revived aspirations to connectivity and integration to China echoing Silk Road imaginaries. However, the road turned out to be more of an internal project of national interest and stakes. Because of their important experiential variety, circulations in the Afghan Pamirs convey an uneven but pervasive sense of remoteness and radical alterity that rather translates the dynamics of a power relation. Hence the stickiness of a nomadic disposition in speech and practice where migration stands as an always open and substantial option. Spectacular and expansive feasts or the state legal sanction by mid twentieth century of the office of the Khan, are not exemplars of the stickiness of traditions in a place out of time. They are part of a different political aspiration, where a particular form of staged autonomy appears as a deliberate choice. The demonstrated capacity to stand or opt out is representative, pace appearances, of an ambiguous defiance to state spatial or territorial confinement. Conceiving the inquiry as a walked ethnography, this paper considers the spatial and material ways routine and established forms of circulation, their distinctions and imaginaries carved the way to and merge with global interventions. Seen from upland, the dominant view of a place bypassed by global trends materialising along heightened circulation and exchange conduits poorly reflects the effective centrality and extent of movements within and across the Afghan Pamirs’ boundaries.

On the Road, from Evils to Heaven: Souls' Journeys of the Kulung Rai from the Nepalese Himalayas

Schlemmer, Grégoire

Among the Kulung Rai of eastern Nepal, as elsewhere, paths facilitate the movement of humans, but also of the spirits and gods that often accompany them. This fact is reflected in the importance of ritual journeys. They consist in bringing back harmful spirits to their place of origin, by mentioning each stage of their journey. These journeys, as well as the location and type of settlement of their destination, inform us about the ancient geo-politics of this population. The importance of the paths in the diffusion of religious phenomena is also illustrated by the emergence of a singular practice: at the beginning of the 20th century, the Kulung rai began to build resting places along the paths. These places, flanked by a commemorative stone, are made in the name of the dead, in order to facilitate their access to another road: that of paradise. This practice is singular in that it is both specific to the ethnic group to which they belong, and at the same time clearly built on borrowings from the great Buddhist and Hindu traditions. We will then put forward the idea that religion, in the sense of dharma, was introduced to the Kulung with the development of the roads.

Between Research and Revival: Emerging Trends among Young Catholic Generations in Italy

Bossi, Luca

Roberta Ricucci

Research shows that Italians' religiosity is in constant decline. Religious literacy, individual and collective practice, participation in rituals, faith's transmission and symbols' sharing seem to be following a slow but inexorable downward trend. Catholic communities are being depopulated and churches are emptying out. These phenomena, already emerging in the generations born between the economic boom, seem to involve the younger generations with greater impact: the decline of Catholicism as a socio-cultural phenomenon seems to mark our era. Nevertheless, young generations are not just abandoning their faith altogether: having lost its social function, they often cultivate it on an individual level, between the autonomous search for their own spiritual path and the reproduction of forms of high religiosity derived from the family. In some cases, the younger generations show a renewed religiosity, stronger and more secure than that of their parents, which may sometimes involve them in a path of Catholicism's rediscovery. Based on the results of an empirical research on intergenerational religious transmission in Italian families, conducted through in-depth interviews and focus groups, this article presents and discusses the main factors behind unexpected cases of high religiosity among young Italian Catholics.



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PARTICIPANT INDEX

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Tanaka, Hiroki hiroki.tanaka1027@gmail.com	53,54	González Fernández, Borja Wladimiro borjawgf@gmail.com	103,105
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Warburg, Margit warburg@hum.ku.dk	84,86		



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