**International Society for the Sociology of Religion 37th Conference**

**Religions in dialogue: Transformations, Diversity, and Materiality**

4 July - 7 July 2023
Taipei (Taiwan)

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# Monday 3rd July

## 16.00 Council meeting 1

# Tues 4th July

##  9.30-11.00am Thematic Session 1

#### 1.1 Religion And Social Theory / Religion Et Théorie Sociale 1

##### Scripting Sexual Illiteracy: The Production of A Christian Cultural Script In Northern Ireland

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This paper will use Durkheim and Bourdieu 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. However, SST does not fully elaborate on how certain aspects of society (such as religion) become significant within cultural scenarios. Therefore, I use Durkheim and Bourdieu to expand upon cultural script development in 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 religious and 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.

##### Doctor Who And Doctor Of The West: Reflections Of (un)Ethical Culture In Doctor Who And Christian Narratives

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Ethical concepts of just war and just peace are often reserved for disciplines such as philosophy, theology, and international relations as they address methods of resolving and preventing conflict while providing ethical considerations for such processes. The ethics of waging war have arguably been present since wars have been waged and ultimately reflect the cultural norms of those in conflict. Fighting justified wars and reinstating peace after injustice relies on social contracts. Therefore, those who formulate practices of ethically conducting war or brokering peace use a social process that draws from the cultural wells of a people. Using perspectives from the social sciences of sociology and anthropology, I engage with the ethical narratives of just war and just peace found in Christian works and the British television series Doctor Who. I compare and analyze these narratives focusing on myths of transformation, righteousness, and the hero's journey. I also provide analyses on othering and ethnocentrism. This paper shows that representations of ethical behavior reflect Westernized thought found in the works of early church philosophers and those that built upon them. Furthermore, liminality and polytemporality provide context for the various formulations of just war and just peace concepts when conflicting ethical narratives are present.

##### Journeys Of Protestant Full-time Church Workers In The Northern Philippines

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Religion is a vital social institution. It functions to integrate people into society and even for social mobility. In the Northern Philippines, full-time workers of a Protestant church have significantly altered people's lives in the province. However, there is a dearth of studies to unravel their essential role in their church and community's transformation integrating social theories. The phenomenological method was used to unravel the lived experiences of the ten (10) protestant church full-time workers. An in-depth interview was conducted. Their narratives were transcribed verbatim. Moustakas' phenomenological analysis was employed to deduce the themes and to elicit the essence of their lived- experiences. The role of structure and agency that influenced them have been explored. Further, Weber's theory was used to explain their narratives deeply. Results showed that their life of poverty, the church's doctrine, the spiritual guidance of the missionaries, and spiritual formation have both constraining and enabling power that shaped them to become effective church workers, which are products of structure. They also experienced many challenges in serving their local church. However, they exercise their agency to go beyond constraints. Rather than looking for secular jobs to have more material resources, they voluntarily work for their church in passionately preaching the gospel, serving their communities through relief giving and medical missions for spiritual and social transformation. Is this not a Filipinization of Weber's Protestant Ethic and Spirit of Capitalism? Keywords: lived experiences, phenomenological method, structure, agency

#### 1.2 Sacred Body: Religious, Profane / Le Corps Sacralisé : Religieux, Profane

##### The Sacred Body As A Source Of Meaning: Anna Lesznai’s Difference Feminism In 20th Century Hungary

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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

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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 apparait 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 2e 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

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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

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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 cultuelle et corps.

The mummies of Buddhist masters in Taiwan: Body or Statue?

In Taiwan, about ten bodies of Buddhist masters are preserved. The majority of them undergo a traditional treatment of preservation of the bodies by embedding them in a sealed concrete layer. The bodies revealed after three years of confinement are then treated by craftsmen or artists before being exhibited in the monasteries to which they belong. Among these preserved Buddhist bodies, two belong to masters who taught Tibetan Buddhism, one of whom was of Mongolian origin. He is named Kanjurwa Qutuqtu (1914-1978). His case is exceptional for several reasons: the resistance of his body to cremation, the choice of sculpture rather than mummification and the absence of an exhibition today.

Through the example of the preservation of Kanjurwa Qutuqtu's body, this paper will question the spiritual value of the preserved body from the point of view of both the craftsman and the disciple. It is a question, therefore, of understanding the links between production and reception of the mummy or statue and of questioning the analogy between cult image and body.

##### Nice To Eat You ! Amours, Corps, Technologies, Spiritualités

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Que l’amour représente un élément mythopoïetique 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.

#### 1.3 Space, Place, And Spiritualities In Contemporary Societies / Espace, Lieu Et Spiritualités Dans Les Sociétés Contemporaines 1

##### Transformations Of Perceptions Of ‚sacred Sites’ As ‘sites Of Power’ In The Context Of Re-spiritualisation Of Perceptions Of Nature And Environment In Germany

Ullrich Kleinhempel

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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.

##### Spirituality And Planetary Wellbeing In Australia

Anna Halafoff

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The wellness industry, previously described as the ‘spiritual marketplace’, is typically categorised as neoliberal and individualised, yet recent research on contemporary spirituality and wellness movements stress their social and activist dimensions. This paper draws on the findings of two pilot studies, on contemporary 'Spirituality in Australia’ and on ‘(Con)spirituality, Science and COVID-19’, that have informed one another. Insights on wellness and wellbeing, shared in interviews with and public media appearances of, wellness influencers and spiritual practitioners in the Australian context also indicate that wellbeing is not simply a personal pursuit but one that is deeply entwined with planetary wellbeing. Concurrently, these narratives have at times been framed as a conspiratorial clash between those emancipating the New Earth from the New World Order (Ward and Voas 2011). I argue that spirituality in the Australian context, is triangulated and includes First Nations spirituality, holistic spirituality and religious spirituality. While it certainly shares qualities with, what Paul Bramadat (2022) calls, a ‘reverential naturalism’, the Australian context reveals a more down-to-earth, irreverent, 'relational naturalism', informed very much by First Nations knowledges.

##### From The Body To The Planet: Toxicity And Healing In Female Spiritual Communities In Uruguay And Catalonia

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"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.

#### 1.4 An Uncertain Faith. A Multi-methods Research / Une Foi Incertaine. Une Recherche Multi-méthodes

#####  Session Conveners Roberto Cipriani/ Enzo Pace/ Roberta Ricucci/ Joerg Stolz

##### Critics:

#### 1.5 Being A Transnational Muslim In An Era Of Hyper-Security / Être Un Musulman Transnational à L'ère De L'hyper-sécurité 1

#####  Being A Transnational Muslim In Australia In An Era Of Hyper-Security "Paper Author 1

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"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

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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

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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. Key word: Islam, Democracy, Terrorism

#### 1.6 Epidemic-illness, Environment And Ritual Healing / Epidémie-maladie, Environnement Et Rites De Guérison 1

##### The 1948-49 Polio Epidemic: Shamanism, Life Force And Self-sacrifice Among The Kivalliq Inuit

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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

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This paper is based on the ethnographic observation and discussion about Amis shamans, the “Sikawasay,” 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?”

##### Viruses, Shamans And Scientists; Beyond Good And Evil In Aerial Anthropology

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Early March 2020, the WHO declared a global pandemic with COVID-19 as an ‘enemy against humanity’. Biomedical interventions hence unfolded at different speeds and slowness, with most attention set on ways to block the viral spread. Upon being asked if “a shaman could help in the present crisis”, Taussig (2020) responds that shamanism is no substitute for science as regards virology, yet as performance art sparking the imagination, it can do a lot. I want to explore this possibility in what I call aerial anthropology, tending to suspension, as done in the ‘shamanic’ practices of Bantu healer I collaborate with, attuning energetic perception to latent vibrations, interrupting them by sudden bursts or surprise, enabling something new to emerge (heal?) in ways akin to what the virus (un)does. A virus exists in a liminal space between life and nonlife, self-propagating by switching between 2 modes of replication: a slow, silent lysogenic one and a lytic mode of speed and sabotage. On that threshold, it is evocative of life, and able to give birth. It does not breathe, yet it is animated, thriving through respiration, which is a metabolic process of energy transduction that we might also call prana, qi, or even basic biochemistry (Gupta and Bolin 2021). As such, a virus is ambivalent, “neither good, nor bad, at the same time indispensable and potentially dangerous” (Brives &amp; Zimmer 2021) and it seems opportune to propel our attention laterally in a pre-objective phenomenal stance to tap into, and perhaps unleash, vital enchantment.

##### Perception Of Environment And Wandering Spirits In Kavalan Shamanic Healing (Taiwan)

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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.

#### 1.7 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 21ème Siècle

##### Doing Blessing: A Sociological Study On Beijing Yonghegong

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After the reform and opening-up, mainland China witnessed a rising emergence of religious practices. As being well known, Yonghegong, a Beijing Lama Temple, is the largest and best-preserved Tibetan Buddhist temple in Beijing. Since it reopened in 1981, Yonghegong undoubtedly outshines other Buddhist temples as the people’s first choice to doing blessing in Beijing. In this speech, I will illustrate what are the characteristics of Yonghegong as being a blessing place and why people would like to choose Yonghegong. (1) From the perspective of historical development, I present the cultural background of Yonghegong as a unique blessing place, emphasizing the traditional thinking of dragon（龙） and emperor （皇帝）. (2) I focus on the Buddhist statues and ritual activities, which not only represents the Buddhist culture, but also provide the blessing meanings for both Woolongong's lamas and visitors. (3) I examine the organizational system of Yonghegong, creating a unique and pure public image in society. I engage in the management system, lamas daily practices and Charisma type of religious leaders. (4) I present a survey of Woolongong's lamas and visitors, attempting to explore the recognition of Yonghegong of lamas and visitors and examine why people choose the Yonghegong as their first blessing place. My conclusion is: Doing blessing is not a a purely secular secular practice but has religiosity. In contemporary China, doing blessing is widely accepted by ordinary people, gradually becoming a cultural practice with religious characteristics. Although it is a Buddhist temple, Yonghegong indeed represents a religious space of secular expression and the trend of Chinese religion. Après la réforme et l'ouverture, la Chine continentale a connu une émergence croissante des pratiques religieuses. Comme il est bien connu, Yonghegong, un temple des lamas de Pékin, est le temple bouddhiste tibétain le plus grand et le mieux conservé de Pékin. Depuis sa réouverture en 1981, Yonghegong surpasse sans aucun doute les autres temples bouddhistes en tant que premier choix du peuple pour bénir Pékin. Dans ce discours, j'illustrerai quelles sont les caractéristiques de Yonghegong en tant que lieu de bénédiction et pourquoi les gens aimeraient choisir Yonghegong. (1) Du point de vue du développement historique, je présente le contexte culturel de Yonghegong comme un lieu de bénédiction unique, en mettant l'accent sur la pensée traditionnelle du dragon （龙） et de l'empereur （皇帝）.

##### The Research On The Development Of “Mindfulness Therapy” In Mainland China From The Perspective Of Sociology Of Religion

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 Since the 21st century, “Mindfulness Therapy”, founded by the American doctor Jon Kabat-Zinn, has been introduced into China and widely used in hospitals, schools, the military and other fields. From the perspective of sociology of religion, this paper discusses the religious resources and main contents of the mindfulness therapy movement and its development in mainland China, especially analyzes the role of the Mindfulness Professional Committee in China Life Care Association on the organization, training and promotion of mindfulness therapy. This paper believes that the mindfulness therapy originated from the Buddhist tradition expresses the modern value of the eastern religions in the world. The development of mindfulness therapy in mainland China implies the return of religious spiritual capital in social life. The growth of mindfulness therapy in mainland China contains a possibility that the ideological resources of Mahayana Buddhism, especially the profound Samatha and Vipassana practice system, will gradually enrich the connotation of mindfulness therapy. Abstract: Depuis le 21e siècle, la « thérapie de la pleine conscience », fondée par le médecin américain Jon Kabat-Zinn, a été introduite en Chine et largement utilisée dans les hôpitaux, les écoles, l’armée et d’autres domaines. Du point de vue de la sociologie de la religion, cet article discute des ressources religieuses et des principaux contenus du mouvement de la thérapie de pleine conscience et de son développement en Chine continentale, en particulier analyse le rôle du Comité professionnel de la pleine conscience dans la China Life Care Association sur l’organisation, la formation et la promotion. de la thérapie de pleine conscience. Cet article estime que la thérapie de pleine conscience issue de la tradition bouddhiste exprime la valeur moderne des religions orientales dans le monde. Le développement de la thérapie de pleine conscience en Chine continentale implique le retour du capital spirituel religieux dans la vie sociale. La croissance de la thérapie de pleine conscience en Chine continentale laisse entrevoir la possibilité que les ressources idéologiques du bouddhisme Mahayana, en particulier le profond système de pratique Samatha et Vipassana, enrichissent progressivement la connotation de la thérapie de pleine conscience.

##### Institutionalization And Schism In Contemporary Chinese Buddhism: Buddhist Developments And Perspectives In The 21st Century”

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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. Abstract Le bouddhisme Mahāyāna est présent en Chine depuis près de deux mille ans. En termes de superficie et de population, la Chine est un pays immense et, pendant une grande partie de son histoire, elle a été politiquement divisée. Il n'est donc pas surprenant que son bouddhisme ait énormément varié tant dans l'idéologie que dans les pratiques des institutions et des individus. Peut-être que la seule caractéristique commune du bouddhisme chinois - et il y a même des limites à cela - a été l'institution du Saṅgha, qui a fonctionné pour préserver et cultiver à la fois les textes et les traditions rituelles. Dans le bouddhisme traditionnel, le schisme est très soigneusement défini. C'est un événement qui se déroule au sein du Saṅgha et n'a aucun effet formel sur les laïcs – et cela reste vrai pour la FGS. Il n'y a aucune trace officielle du moment où un moine ou une nonne quitte le FGS. Certaines années, plus de personnes sont parties qu'elles n'ont été ordonnées, mais il est impossible de savoir combien sont parties, sans parler de leurs noms. Cet article étudie les développements institutionnels dynamiques et les inventions au cours des dernières décennies jusqu'à aujourd'hui. Cela va des questions

#### 1.8 Miscellaneous papers 4

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

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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.

##### The “Secular Age” Myth

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Charles Taylor’s 2007 opus A Secular Age has received a wide and enthusiastic reception. As with Jürgen Habermas’ idea of a “post-secular” society and Marcel Gauchet’s idea of “disenchantment”, it rapidly shed its normative and philosophical attire and became used by social scientists as a shortcut for a sociological diagnosis. In this paper, I examine and critique Taylor’s argument that we now live, in the West, in a secular age, understood as an age of implicit non-belief. The crux of my argument lies in showing how Taylor unreflexively forwards a Christian dualist ontology in which transcendence and immanence appear as exclusive opposites. In so doing, Taylor falls short of seeing that the vast majority of the religions of mankind have been of the immanent-transcendent type - that is, within a monist ontology. I argue in conclusion that Taylor’s analysis is essentially theological, and that considering our societies as renewing with immanent types of transcendence is by far a more fruitful option for social sciences. The West has not exited a transcendent frame as much as it has collectively exited Christianity. The West is therefore not an exception or at the spearhead of History, but a collection of societies like everywhere else, including Asia.

##### Climate Change, One Vital World Challenge, Achieves An Open Common Action Between Religions And Administration.

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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.

## 11.00-11.30 Break

## 11.30-13.00 Thematic Session 2

#### 2.1 Religion And Social Theory / Religion Et Théorie Sociale 2

##### Why Are Jews Forbidden To Eat Meat And Milk Together? The Sociological Function Of Eating Restrictions In Human Societies

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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

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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?

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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.

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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.

#### 2.2 Secularisms Under Pressure. Comparative Perspectives / Laïcités Sous Pression. Regards Comparés 2

##### Surviving Secularism In China: A Case Study Of Islamic Practices By Hui Muslims

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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

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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”

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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.

##### The Impact Of Holy Time On The Expressions Of Religious Pluralism In Israel

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Formally speaking, Saturday is the official day of rest for Jews in Israel, and one cannot emphasize enough its significance in the Jewish religion and culture. Religious Jewish sectors embrace the practices dictated by Jewish Halacha (observance laws), and are expected to adhere to them in a relatively homogenous fashion. However, those who define themselves as secular have a wider room for personal interpretation when it comes to the subject matter and practices that fill up their weekend. Despite the wider range for interpretation, my research shows that many Jews who call themselves secular nevertheless choose to fill up their Shabbat and weekend with similar activities - whilst creating common regular rituals. As part of my PhD study, which is based on 66 in-depth interviews with young people of various religious sectors in Israel, I argue that despite it may seem on the face of it that every secular Jew in Israel may do as he or she pleases, since they are not subject to observance laws that restrict them, in reality many secular Jews voluntarily choose activities and practices that are common to other secular Jews. just as religious families hold a kiddush and festive dinner on Shabbat eve (Friday night) and sit down for a festive meal the following day, so do many secular families hold a festive meal together over the weekend – not necessarily on Friday evening but perhaps lunch (Hummus ritual). Furthermore, just as religious Jews endeavor to observe the command whereby one shall “refrain from any work”, so do secular Jews told me of their endeavors to reserve time on the weekend for reading and rest. In some cases, the rituals and worship activities performed by secular Jews coincide with traditional Jewish rituals, and in other cases they replace them. These rituals demonstrate that contrary to the fears expressed by religious groups of the loss of the unique value of Shabbat due to increased secularism of the society – in reality the shabbat is also observed by secular people, in their own way, through alternative rituals that they adhere to on the weekend.

#### 2.3 Space, Place, And Spiritualities In Contemporary Societies / Espace, Lieu Et Spiritualités Dans Les Sociétés Contemporaines 2

##### How Do Localities Shape Spiritual Coaching ? A Regional Comparison Between Quebec And British Columbia In Canada

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Spiritual coaching is one of the many ways the global discourse of spirituality now unfolds. While offers and demands for spiritual coaching have spread widely across many countries, coaches and their customers do not face the same legitimacy in terms of legal framework and articulation with biomedicine. The role and status given to spiritual coaching stem from specific relationships to authority and representations regarding nonconventional worldviews related to beliefs. Yet, the recognition and use of these resources also hinge on local religious and human landscapes. In Quebec (Canada), French heritage of laic ideas, recent rejection of historical hegemonical Catholic clergy as well as the traditional prestige of physicians offer little tolerance for alternative healing resources and their practitioners. This compares to the Canadian province of British Columbia where the loose relationship to religious institutions as well as the recent abandonment of the professional exclusivity of medical specialists allow non regulated professions (including spiritual coaches) to offer healing services openly. This communication draws on exploratory fieldwork to dig deeper on the way spiritual coaching unfolds in both settings by taking into consideration the role of place, including relationships to spiritualities related to nature. While in BC Bramadat (2022) identified a widespread approach to the natural world ("reverential naturalism"), approaches to nature seems more distant or «sterilized» in Quebec. By presenting ethnographic cases, I will discuss how these observations stem from the specific colonial relationships with First nations in both settings as well as sensitivity to interspecies issues.

##### Spirituality And Space In The Land Of Tomorrow: New Tools For Thinking About Regionalism

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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

Irene Becci

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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).

#### 2.4 Being A Transnational Muslim In An Era Of Hyper-Security / Être Un Musulman Transnational à L'ère De L'hyper-sécurité 2

##### Muslim Converts In Aotearoa New Zealand: Citizenship, Identity And Belonging In The Post-Christchurch Context

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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 "Paper Author 1

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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 &amp; Vassenden 2011, Iversen 2012, Gilsvik 2018, Synnes &amp; 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 &amp; Modood 2009, 2012, 2019, Meer 2015, Moosavi 2015a, 2015b) as well as Anderson &amp; 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

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Securitized secularization: practices of self-surveillance and policing among Belgian Muslims 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.

#### 2.5 Epidemic-illness, Environment And Ritual Healing / Epidémie-maladie, Environnement Et Rites De Guérison 2

##### Pigs, Rice, And Gin For The Ancestors. Exchanging Health With The Dead Among The Ibaloy Of Benguet (Philippines)

Paper Author 1

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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

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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

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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.

#### 2.6 Miscellaneous Papers 2

##### Saints, Martyrs And The Hieropolitics Of Orthodox Christianity In Russia And Romania

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“Hieropolitics” (from Greek ἱερός, 'sacred, holy') might be one terminological alternative to overcome mutually exclusive understanding of religion and the secular. From a strictly power-oriented perspective, it describes the manipulation of theological tools and concepts to gain authority and reaffirm one’s prominence vis-à-vis political, ethnic, and religious competitors. Hieropolitical – for instance – is the institution of canonization, a theologically informed tool that Christian churches have adopted throughout the centuries to establish behavioural attitudes, capitalise on charismatic figures, but also place themselves on the right side of history. In this sense, the canonization of martyrs and saints can be compared to the erection of statues – this time not in a concrete form in an anthropic landscape, but in the social imagery itself. Canonization is one further fashion humans trace boundaries and create bonds with, a form of fictive kinship that constitutes ancestors on the macro level of national and denominational identity. Tracing historical trajectories of canonization casts light on the instrumental usage religious elites have made of it and bespeaks of the “plasticity” of this institution. If post-reformation Western Christianity restricted the legitimation of saints and purged animistic elements from it (Schneider 1991: 202), contemporary trends in Eastern Christianity seem to be looser. The church-building frenzy affecting Russian cities goes hand in hand with the vast canonization programs promoted in the last three decades: eight hundred new martyrs have been canonized in post-Soviet Russia – most of them being victims of the Stalinist purges (Caridi 2016: 86, Kormina 2013). Likewise, to compensate for the fact that all the most venerated saints in Romania hail either from modern Turkey or the Balkans, used decking boardsan increasing number of freshly-canonized Romanian-born saints have been promoted both in liturgical hymns and prayers and in the iconographic layouts after 1990 – one further instance of the nationalist orientation of the Romanian Orthodox Church.

##### New Rituals Out Of An Old: The Slava Among Serbian Immigrants In Sweden

Paper Author 1

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Slava or krsna slava is the Serbian Orthodox celebration of a family’s Patron Saint on a given day of the year. During the decades of Socialist Yugoslavia (1943-1992), it was confined to the private sphere only. Since the 1960s, there is a sizeable group of Yugoslav or Serbian immigrants in Sweden, and the Serbian Orthodox Church in Sweden claims 40 000 members. The article is based on 11 semi-structured interviews with immigrants who have started celebrating the Slava in Sweden. We identified four frames of interpretation used in order to provide the ritual with meaning: Orthodoxy, family, ethnicity and local community. A closer discussion of three cases illustrates different ways of finding a balance between Slava's possible meanings. The ways of celebrating display individual variation and varying influence of the culture and values of the host society.

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

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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.

##### Purifying Public Space: A Neo-Durkheimian Analysis Of The Aesthetic Transformation And Cultural Resignification Of Barcelona’s Municipal Crèche (1961-2021)

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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.

##### Heaven And Earth: The Causal Effect Of Religion On Volunteering In The United States, 2006-2007

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"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 esimand. 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.

#### 2.7 Religious Trends In East Asian Societies / Tendances Religieuses Dans Les Sociétés D'Asie De L'Est

##### The Association Between Religious Involvement And Well-Being: The Comparison Between Taiwan And The U.S.

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" 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.

##### Socially Engaged Buddhism And The Environmental Crisis - A Case Study From Sri Lanka

Name: Assoc. Prof. Dr. Anja Zalta

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In the time of environmental challenges and the ecological crisis, relevant questions are, how religious and/or philosophical-ethical systems respond to these challenges, how they question their social roles and what alternative models and paradigms they offer in resolving the environmental crisis. In this paper, we will first present the understanding of the attitude of the Theravāda Buddhist tradition(s) towards nature and elaborate on the understanding the individual and his/her role in (co)-creating the environmental crisis. In terms of the relational line nature - individual - society, we will highlight two theses: (1) environmental crisis is arising from an individual’s unwholesome states of mind, and (2) environmental crisis is arising from unsatisfactory social and environmental conditions, caused by the unwholesome states of mind (of others). Old Theravādic understanding of unwholesome states of mind will be complement by modern approaches of socially engaged Buddhism, which use different methods both for the individual as well as social transformation. A number of engaged Buddhists, among others A.T. Ariyaratne in Sri Lanka, support the ideal that social and spiritual transformations are not separate. In the continuation of the presentation, we will present good practices or models offered by socially engaged Buddhism in Sri Lanka (especially the Sarvodaya movement). Based on the results of field research, we will analyze two key concepts, paticca-samuppāda (dependent co-existence) and anattā (non-self), in relation to good practices and (alternative) models for resolving environmental crises, and consider possibilities of their applications in other socio-cultural contexts.

##### De-Mystifying Religion: Chinese Educated Professionals’ Efforts At Making Religion Rational And Scientific

Megan Rogers

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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.

***4. New Uses, Old Places*: *The Transformations of Religious Buildings in Contemporary Europe***

**Conveners:**

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**Workshop Theme**

*New Uses, Old Place* is an international workshop that aims to discuss and advance the understanding of a broad range of topics concerning the change, reuse and adaptation of religious buildings in contemporary Europe from social science perspectives.

 The New Uses, Old Places workshop aims to:

* Share, explore and develop methodologies and theories that can be used to analyse phenomena pertaining to the social and spatial transformation of religious architecture and heritage.
* Facilitate conversations across disciplines, research projects and countries, while trying to establish some degree of comparability.
* Lead to collaboration on a future application for international research funding.

**Call for Papers**

In contemporary European life, religion is viewed and experienced in many different ways. In some regions, it remains a key aspect of society and an important resource engaged in debates about the future and the past, while in others it appears as a forgotten dimension and an issue barely present in public life. Yet, religious architecture is still highly visible almost everywhere. Cathedrals and churches, monasteries and convents, as we as non-Christian religious places, are as much part of the European landscape as government, cultural and commercial buildings. While persisting in their symbolic materiality across Europe, numerous religious buildings in recent decades have undergone a deep redefinition, sometimes a complete transformation in function and meaning due to a combination of factors. One of them is the limited liturgical use that many churches find today in speonse to dwindling religious membership, declining participation rates and loosening ties to religious and spiritual services. High maintenance and renovation costs, declining levels of volunteering, charitable giving and public financial support are other intervening variables. As a result of these changes, complex entanglements of social, cultural, political and economic forces have emerged. An example is when churches, although still functioning as places of worship, are used mainly as tourist attractions or heritage sites. In other cases, religious buildings that have lost their liturgical functions are still employed as places to express a sense of belonging and objects of community concern. At the same time, the transformation of former churches into mosques and other non-Christian worship sites, as well as their conversion to purely commercial and residential uses, create the potential for conflict and tensions amongst church members and the larger society in general. The conversion of existing buildings from secular to religious use and the creation of modern facilities that allow different religions to share the same space for their ritual and the worship practices are other cases in point.

 What marks these and other shifts in use and meaning is not so much the mere transfer of the ownership or management of an edifice between various religious and secular actors, but rather the reciprocal social and power relationships that the involved actors, whether religious or not, exert on one another. This leads to compromises, negotiations and conflicts. The redefinition of a religious building´s use in this sense understood not as a neutral practice but as a powerful process through which various social actors contest, collaborate and/or reimagine the relationship between the religious and the secular. Does all this constitute a new phenomenon or a continuation, in different modes and conditions, of long-standing trends? What forms did these transformations take in the past, and what can we expect in the future? What macro-social process lay at the basis of those changes, and what are their broader social and political consequences? What are the roles for buildings still socially recognized as religious in a secularized public space?

We welcome papers that discuss research guided by either qualitative or quantitative approaches on how religious buildings are adapted, adopted or converted to a variety of different uses across Europe – an beyond. As it is not the first time in history that religious buildings have been subjected to modifications, we also welcome historical analyses. The following is an open list of presentation topics:

* Mix of religious and secular uses
* Innovative changes in worship-related use
* Complete replacement of the religious use with a secular one
* Transfer of ownership and its consequences
* Preservation of religious buildings as heritage
* Multi- or shared religious sites
* Legal regulations affecting the reuse of former religious buildings
* Social memory and religious architecture
* The affective force of religious buildings
* Ethnographic approaches to religious materiality repurposed to serve new functions
* Immersive technologies for remote access to religious sites

## 13.00-14.00 Lunch Break

## 14.00-15.30 Opening Panel 1

## 15.30-16.00 Break

## 16.00- 17.30 Opening Panel 2

## 17.45-18.45 *Welcome Performance*

## 19.00 Buffet

# Wednesday 5th July

## 9.30-11.00 Plenary 1

## 11.00-11.30 Break

## 11.30-13.00 Thematic session 3

#### 3.1 Religion And Social Theory / Religion Et Théorie Sociale 3

##### Le Catholicisme Contemporain Au Prisme De La "déviance"

Loic Bizeul

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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

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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 &amp; 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

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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.

#### 3.2 Secularisms Under Pressure. Comparative Perspectives / Laïcités Sous Pression. Regards Comparés 3

##### Does Islam Put Secularism Under Pressure?: İlhami Güler And Abdolkarim Soroush On Political Secularism

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In the Muslim World, a lack of consensus on secularism’s meaning is closely tied to entrenched ideological, cultural, and political contests. Among conservative masses, ‘[t]he cultural and political expectations about religion and politics’ are not in favour of secularism, at least not its dominant version (Cesari, 2014: 118). The anti-secular discourses are often justified by conservative Islamic doctrines. They perceive secularism as an alien philosophy, ‘heretical from Islam’s point of view’, that oppresses, controls, and excludes religious lifestyles (Yavuz, 2007: 482). Abdolkarim Soroush and İlhami Güler stand out as proponents of an alternative intellectual trend that has aimed to contextualise secularism to accentuate its political significance for a just and democratic society against religious autocracy, in the respective countries of Iran and Turkey. As Islamic philosophers, Soroush and Güler exemplify the common awareness that the Shari’ah is a product of human agency in history and hence social morality is constructed rather than divinely prescribed. At the expense of theological justifications on politics, Soroush and Güler’s political reasoning revolve around the principles of human sovereignty and human rights. According to these two thinkers, the state ought to practise a principled distance from all ideological and religious groups according to the notion of political neutrality. Güler’s theory of ‘the politics of mercy’ (rahmani siyaset) and Soroush’s distinction between ‘religioun’ and ‘religious knowledge’ clear the space for the exposition political secularism situated within Muslim majority states.

##### States, Religions And Modernities For One Nation: Historicizing A Converging Secularization In Twentieth Century Vietnam

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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.

##### Practices Of Secularisms In 20 Countries

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Countries are renowned for their differences regarding the implementation of secularisms. The project studies the current state of secularisms in some 20 countries world-wide. The countries have been selected because they are democratic, show a certain minimum of religious pluralism and fall into different categories of state-religion relationship as identified by Jonathan Fox. In each country, the project collects data on religious accommodation for a religious majority and an (immigrant) religious minority. It focuses on five types of public organizations (school, military, prison, hospital, police) and six indicators of religious accommodation (religious apparel, dietary restrictions, religious holidays, time for prayer, space for prayer, chaplaincy). The project’s main research interest lies in the sociology of organizations, since it is trying to understand whether and if so why there are similarities in religious accommodation in certain types of organizations across different national regimes of state-religion relationship. A previous study on the military in five European countries and the US namely showed astonishing deviations from principles of secularism held high in other organizations. The most noticeable case has been the French military that hosts the largest Muslim military chaplaincy within NATO and offers military pilgrimages to Mecca. An analysis of the data-base to be completed in spring 2023 could contribute to the envisaged debate about secularisms under pressure by delivering very recent empirical cross-national data on differences in the implementation of secularisms.

##### Is Secularization Of The Tibetan Government In Exile Possible?

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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.

#### 3.3 Space, Place, And Spiritualities In Contemporary Societies / Espace, Lieu Et Spiritualités Dans Les Sociétés Contemporaines 3 (religious Diversity And Place)

##### Pluralization As The New Paradigm In Mexican Religious Context: The Sacred Places As A Tool To Apprehend Religious Plurality.

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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

##### Religion, Migration And Race In A Suburb Of Johannesburg

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St Patrick’s Parish is located in La Rochelle, a suburb of Johannesburg, South Africa. It is one of the oldest parishes of the Catholic Church around the metropolitan area of Johannesburg. Traditionally, the parish was established to serve the Irish catholic migrants, even a school runed by Irish sisters was established beside the church to attend the children of the Irish families. It was the first wave of catholic in La Rochelle. A second wave started with the arrival of the Portuguese migrants, and they started to organize a strong Portuguese community in the parish. They became the majority in the parish, and were able to build a new church. It was the symbol of their presence in the place, considering that La Rochelle was a suburb with Portuguese families living there. La Rochelle was considered “A pequena Portugal” (The small Portugal). A third wave started in La Rochelle with the arrival of migrants from African countries. With the end of Apartheid regime, the massive migration towards South Africa, particularly in the metropolitan areas like Johannesburg, created a new geographical reorganization in La Rochelle. These migrants started to make residences in the areas of La Rochelle, and the Portuguese people started to leave the area. It creates a tension in the parish. The church built by the Portuguese people, became a place for the migrants from different countries of Africa. It was the time that religion, migration and race became an issue in the church. This paper will look at this transitional time between the second and third waves, particularly by the impact of post-Apartheid for the religious services in South Africa.

##### REGROUNDING PROTESTANTISM IN BRAZIL

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Individual Christians and their churches of protestant matrix are quite more open to modernization rather than to some ecological commitment. This third great Christian family is much more connected with modernity than Catholicism and the orthodox branch. It turns the way “Down to Earth” or “Regrounding the Commons” (Latour) into the present New Climactic Regime much more difficult. Protestantism starts at the beginnings of modernity in the reformation movement, and this links its “elective affinity” with the principles and values of modernity that are in direct opposition to the Ambiental priority. Disjunction between spirit and matter was already very well stablished in Christian tradition and find resonance in the cartesian modern basic disjunction between Subject and Object. Those roots present themselves in everyday practices of evangelical churches researched in an urban Brazilian suburb, even when they directly suffer the impact of this New Climatic Regime. We looked for sights that indicate if those churches, before the problems they face and the ecological propaganda, are open to rethink their theological groundwork.

##### Heritage And Continuity In The Bazaar. The Case Of The Religious Association Of The Drapers’ Guild Of The Tehran Bazaar.

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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.

##### Tourism In Regional Integration: The Experience Of Thematic Diversity In The Northeast Brazilian Religious Tourism Research Network (REPETUR)

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Thinking about the thematic field around what is considered religious tourism cannot ignore the socioeconomic factors of a certain regional culture, in its different integrations. Pilgrimages, rituals, festivities, sanctuaries on old and new devotional routes, which depart from faith for multiple interests, give rise to tourist, heritage and identity attractions in the development strategy. The proposed study articulates the diverse work experiences of the Northeast Brazilian Religious Tourism Research Network (REPETUR), taking advantage of its location - Northeast Brazil - to discuss the plural perspective of devotional identities, on visiting religious events. To what extent does such a plurality of motivations and collective arrangements go beyond the commercial and ecclesiastical limitations of sacred spaces? Operating with studies originating from none states of this Brazilian region, the present work uses a qualitative and interpretative perspective, with secondary data to design a synoptic (panoramic) and cognitive (associative) mapping of the sociopolitical and cultural interrelationships that feed back the flow of material and symbolic goods, in the multiform scenario of the Northeast region; especially in the year 2022, with the resumption of flows of religious tourism in the post-Covid-19 pandemic period.

#### 3.4 Author Meets Critics - Beyond Doubt: The Secularization Of Society / Beyond Doubt : La Sécularisation De La Société

##### Respondent

Ryan Cragun

##### Critics

David Voas

Ingrid Storm,

Jörg Stolz

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. N/A

#### 3.5 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 1

##### Non-religion In Norwegian Refugee Receiving Institutions

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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.

##### Forest Burials In Denmark: Nonreligion, Spirituality And Christian Burial Traditions

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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.

##### Religion And Non Religions In The Canadian School System

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School is an interesting observation point to analyze religion and non-religion (primary and secondary level especially). Religious diversity, including non-religion, has influenced the way religion is taught in public schools, as well as private schools in Canada. Among the research questions investigating this social trend, the team developed some of the following research questions: Which images of a good citizen/student are represented in diverse productions of schools (websites, mission statements, school policy)? What is acceptable as non-religion, or religion/spirituality ? The Canadian team conducted the research on private and public secondary schools websites, in four provinces out of 9 provinces and 3 territories. Ontario and Quebec are the largest provinces in the center of Canada; Alberta is located in the West part of Canada, and New Brunswick is part of the Maritimes (East part of Canada). It turns out that the study of websites is a very pragmatic way of doing research on the complex school system in Canada, as the access to school’s life and internal debates is very difficult for researchers. The team I lead, including researcher Mathieu Colin and doctoral student Joseph Mikhael, lists the values ​​promoted by the schools, their relationship to diversity, spirituality and religion. Provincial particularities emerge which will be presented as well as the tendency to subsume differences by the evocation of common values. This project is part of the Non Religion in a Complex Future Project, based at the University of Ottawa (Lori. G. Beaman dir.).

#### 3.6 The Transmission And Transformation Of Religion In Family Socialization Across Generations / La Transmission Et La Transformation De La Religion Dans La Socialisation Familiale à Travers Les Générations 1

##### Transmission Of Religion And Nonreligion Across Generations In Canada: The Roles Of Religiosity, Religious Identity, And Secular Context

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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

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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?

Jacob Legault-Leclair

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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. Jacob Legault-Leclair (with the help of Peter Beyer), University of Ottawa

##### Gender Roles And Family Practices Among Religious Women In The Baltic States: A Generational Approach

Milda Ališauskienė

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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.

#### 3.7 A Decentered Look At Soka Gakkai: Center, Peripheries, Dialogues / Un Regard Décentré Sur La Soka Gakkai : Centre, Périphéries, Dialogues

#####  Soka Gakkai In Italy Before And After COVID-19: From Periphery To Center

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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

Anne Wu

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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.

#####  Political Globalization Of Soka Gakkai: Center Or Periphery?

Rosita Šorytė

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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

Bernadette Rigal-Cellard

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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.

## 13.00-14.00 - Lunch

## 14.00- 15.30 - Thematic session 4

#### 4.1 Religion And Morality / Religion Et Moralité 2

##### Between God And The State: How Catholics Make Ethical Evaluations In Authoritarian China

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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.

##### Religion, Spirituality, And Morality In Japanese Public School Education

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This report aims to clarify the relationships among religion, spirituality, and morality in Japanese public education. Specifically, I examine Japanese moral education policies, teaching materials, and discussions by leading researchers. The following three types of religious education exist in Japan: denominational education, religious knowledge and cultural education, and education on religious sentiments. After World War II, religion and education were thoroughly separated and religious education was not conducted in public schools. Since the end of the last century, Japan's education ministry developed moral education supplementary booklets, which could be considered as spiritual education, and distributed them to all primary and middle school students in 2002. However, these trends were heavily criticized. Moreover, the ministry has revised moral education despite the diverse opinions on the importance of religious sentiments to restore morality among children. The textbooks on moral education were first published in 2019. Spiritual content was not included in these books. Furthermore, after the Great East Japan Earthquake, practical disaster prevention and safety education became the focus of attention instead of controversial moral education. At this stage, Japanese moral education can be regarded as secular education devoid of religion and spirituality. Thus, in this report, I would like to summarize the evolution of moral education and its background.

##### Market And Morality: To Certify Halal In Kazakhstan

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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”.

##### Why Japan Lies So Behind In LGBTI Rights? Religious And Ethical Constraints In The Japanese Morality Politics

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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-laded 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.

#### 4.2 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 2

##### Being Moral: Nonreligious And Religious Ethics

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Commitment to abstract belief systems and ethical principles are often considered the foundation of individual morality. In contrast, relational moral imperatives derive from the encounters with ‘others’. This paper argues that Christian and other other-worldly religions have resulted in a privileging of abstract belief systems as the source of morality. Nonreligious morality does not only reject the metaphysical otherworldliness of religious ethics. Nonreligious morality is also often primarily relational, whether ethical obligations derive from lived experiences and relationships, rather than abstract systems of thought and principles, although these may also be significant. The argument is developed drawing on data from the Nonreligion in a Complex Future project subprojects on Community Gardens and Trekking.

##### From The Ground Up: Nonreligion And Ecology In An Era Of Planetary Crisis

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This paper explores the positive content of nonreligion in relation to ecology. The ecological and climate crises are often framed in and beyond scholarship as a moral crisis. Sociologists of religion have noted that there is also a sentiment that morality is intertwined with religion. Scholarship that adopts these views, either implicitly or explicitly, often ignores or excludes the nonreligious. There is relatively minimal work that investigates how the nonreligious interact with and relate to their local ecologies, as well as nature or the earth more broadly. This paper analyses data from qualitative, semi-structured interviews with (non)religious individuals engaged in climate and environmental activism in Metro Vancouver, British Columbia, Canada. This paper will not focus on activism as a practice or social movement. Instead, it uses activism as an entry point to explore how the nonreligious understand and relate to nature during an era of planetary crisis. The analysis will identify nonreligious understandings of and orientations towards nature, including nonhuman animals. The complexity of nonreligious participants’ identities will be considered, as well as points of overlap and divergence between religious and nonreligious participants.

##### “Phantoms Of Faith– Experiences Of Rupture And Residue Of Amputated Religiosity”

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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 Winchesters 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.

#### 4.3 The Transmission And Transformation Of Religion In Family Socialization Across Generations / La Transmission Et La Transformation De La Religion Dans La Socialisation Familiale à Travers Les Générations 2

##### Novelties And Continuities In Religious Socialization In Italy

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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).

##### LESSONS AND RECOMMENDATIONS FROM A QUANTITATIVE STUDY ON RELIGIOUS SOCIALIZATION AND FILIPINO CATHOLIC ADULT RELIGIOSITY

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My masteral thesis about religious socialization and Filipino Catholic adult religiosity can serve as a valuable contribution to the ISSR Conference 2023 session, “The Transmission and Transformation of Religion in Family Socialization Across Generations.” Using data drawn from the SWS national survey, my study examined the relationship between family factors and the religiosity of Filipino Catholic adults. Adult religiosity was conceptualized on two dimensions --- an objective level based on religious participation and a subjective level based on a person’s perceived relationship with God. In turn, religious socialization was indicated by a set of family and non-family factors. The family factors were parents’ religion and religious socialization within the family (parental religiosity and religion one was raised), while the non-family factors were childhood religiosity, main source of education, and spouse’s religious affiliation. The relationships of adult religiosity with family and non-family factors were assessed in bivariate and multivariate measures. The basic methodological strategy was correlational analysis. Findings illustrated three lessons in analyzing the relationship between religious socialization and adult religiosity. These are: • the usefulness of the economic model of religious human capital in providing some understanding of Filipino Catholic adult religiosity; • the importance of considering social location in understanding better the varying sources of religious capital on adult religiosity; and • the significance of using a multi-dimensional definition of adult religiosity, specifically the subjective and objective measures of religiosity, in studies of this kind. Future researches can explore the changes in the relationships between religious socialization and adult religiosity over time.

##### Religion As A Taboo In Family Communication

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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 &amp; 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.

#### 4.4 The Twisted Relationship Between Politics And Religion: Can Democracy Survive? / La Relation Ambiguë Entre Politique Et Religion : La Démocratie Peut-elle Survivre ? 1

##### Religions And Politics In Japan: After The Murder Of Former Prime Minister Shinzo Abe And The Unification Church’s Issues

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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

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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.

##### Far-Right Political And Catholic Populism In Portugal

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In the last few years, the growth of the far-right, no only in Portugal but worldwide, has had an openly religious expression. The most famous cases of this type of expression are present in the US, with Donald Trump and the Republican Party, but also in Brazil in the case of Jair Bolsonaro and his allies, both relating to Christian evangelical and pentecostal religious expressions. In Portugal, since 1974, when it left fascism behind and became a democracy, this type of religious discourse is not common even among parties which assume their religious position openly, as is the case of the center-right Christian Democrats (CDS). However, with the recent appearance of the far-right CHEGA part and its leader André Ventura, this appeal to religious and political populism has assumed a central position in the rhetoric used and as a way to appeal to its followers. Initially attempting to appeal both to Catholic and Evangelical voters, it has since recentred on right-wing catholic populism. In this paper I seek to chart the history of the political antecedents which might help to explain this tactical move as well as analyse the way in which André Ventura uses catholic religious expressions as a way to self-promote, which is is target audience and which political parallels can be found with other European politicians in the same political quadrant.

#### 4.5 The Intellectual Legacy Of Jim Beckford (1942-2022) / L'héritage Intellectuel De Jim Beckford (1942-2022)

##### Cult Controversies: Beckford’s Multi-faceted Approach To A Universal Conundrum

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James A Beckford started his post-graduate career with a PhD on the Jehovah’s Witnesses, arguably one of the most controversial new religions to have emerged over the past two centuries. However, unlike most other literature on the Witnesses, Beckford’s analysis, informed by sociological theory, was grounded in meticulous empirical research. Then, as a result of one of his students having been for a short period in the Unification Church, Beckford found himself studying those who were opposing not only ‘the Moonies’ but other new religious movements that were being targeted by the so-called anti-cult movement in England, France and West Germany. He not only compared the ways in which the different states attempted to control the new religions, but also examined the wider social contexts within which each country reacted to them, illuminating the different cultural traits of the respective societies. This paper will aim to summarise the theoretical and empirical contributions that Beckford made to the study of new religions, and the practical role he played, both as Vice Chair of INFORM’s Board of Governors and as Chair of its Management Committee, in trying to alleviate the cult controversies he and other scholars throughout the world had been studying.

##### Engaging The Sociology Of Religion With Postcolonial Perspectives

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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.

##### Jim Beckford And Critical Constructionist Sociology Of Religion: A Personal And Theoretical Account

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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.

#### 4.6 Christian Youth And The (post)modernity / La Jeunesse Chrétienne Et La (post)modernité

##### Religiosity And Morality Among Urban Christian Youth In Post-war Angola

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A largely Christian country, marked after independence by a Marxist-Leninist regime, Angola has experienced a religious boom since the 1990s and particularly since the end of the civil war (1975-2002), characterized by the multiplication of Christian churches (Pentecostal, charismatic and prophetic), accompanied by many young people and a visibility in the public space. But who are these young people? How does their religious activity modify their relation to society and the State in an ambiguous context of reconciliation but also of political authoritarianism? Based on an ethnographic fieldwork carried out in Luanda, the capital of the country, between 2021 and 2022 among young members of the Tokoist Church, a prophetic Christian church born during the colonial period and become the second national church after the end of the war, this paper aims to trace the forms of religiosity and morality that characterize the daily life of young Tokoists, and which reveal the ambiguities of the relations between religion and politics in contemporary Angola. The paper will be structured in three parts. 1. In the first part, after a brief presentation of the Tokoist Church and its historical trajectory, the concept of youth as it is mobilized by the Church will be discussed, insofar as its use reflects contradicting theological and socio-political implications, according to the different currents in the Church. Indeed, the notion of youth in the Church is associated either with the “generation” of those who did not meet the prophet Simão Toko, who died in 1984, or with the “post-war generation”, which did not experience the damage and divisions of the war and is strongly anchored in the urban society of Luanda. 2. Secondly, I propose to analyze the paths of religious socialization observed in the Church, marked by the implementation of strict moral codes and life conduct, which are supposed to contribute to a moral regeneration of individuals and society. 3. Finally, I would like to highlight youth’s ambiguous relation to authority, whether religious, parental, or political, as a marker of a dynamic of depoliticization that contrasts profoundly with the growing involvement of urban youth in demonstrations and contestation of the political regime.

##### Catholic Youth Movements In Portugal

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In a secularised Europe, where young people are the most secularised, there are many young people who go against the grain. In Portugal, Catholic youth movements have played an important role in the process of religious revitalisation. There are dozens of movements, which bring together large thousands of young people in all Portuguese regions. Even so, these movements and their members have been little or not studied at all by the Portuguese sociology and anthropology of religion. Thus, to fill this gap, an ongoing project is studying all these movements in Portugal at an organizational and individual level. The goal of this article is to present the main results of this project.

##### Conservative Catholicism Versus Social Catholicism? Contrasting Patterns In The Political Engagement Of Highly Religious Young Catholics In France And Italy

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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 activisms 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.

##### Between Research And Revival. Emerging Trends Among Young Catholic Generations In Italy

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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.

#### 4.7 Insecurity And Religious Identity / Insécurité Et Identité Religieuse

##### The Effect Of Experienced Harassment On Religious Identity

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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.

##### Where, When And Why: On The Relevance Of Insecurity Theory For Secularization Processes

Francesco Molteni

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Among the theories focusing on processes of secularization currently unfolding in the (western) world, the so-called insecurity theory has gained much consensus after the publication of Norris and Inglehart’s “Sacred and Secular”. While the general idea that religious decline can be explained in the light of increased personal and societal security seems reasonable, a rigorous test of the mechanisms behind it and a more precise theoretical development are still lacking. Aim of this contribution is to “put under stress” the insecurity theory by listing all the different ways in which it has been tested and by highlighting all the critiques posed to it together with its main weaknesses. Among the latter, issues of scope condition, potential reverse causation, and only-apparent bidirectionality will be discussed. Particular attention will be also devoted at showing why the role of religious belonging and rituals as coping strategies is not enough to consider security (and changes thereof) as the main driver of secularization processes. Final aim of this contribution is to try advancing a more refined version of the theory that fits better with the idea of secular transition and the relevance of socialization processes in shaping religious identities, practices and beliefs.

##### Navigating Gender (in)securities Through Religion And Spirituality

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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.

##### Does Religion Matter? Religious Diversity In The Context Of Migration And Intimacy

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With the arrival of large numbers of refugees in Europe, research has predominantly focused on the process of asylum as well as integration into the labour market, public discourse as well as racism. So far, there is very little research on the dimension of Love, intimacy and romantic relationships after the arrival in the country of asylum. Drawing on biographical narrative interviews with refugees as well as their partners, this paper illustrates interreligious encounters in intimate relationships. With a particular focus of individuals subjectivities of religious heritage, and belonging, it looks at the construction of boundaries and negotiations in (super-)diverse romantic relationships and thereby discusses the significance of religion in migration processes and biographies and how it affects intimate relationships that face major inequalities and differences, in terms of constructions of gender, citizenship, race and class. By doing so, it sets out to discuss and shed light on religious minorities in interaction with the dominant cultural and religious (and secular) discourse of their new environments. This will enable to highlight questions of power and hierarchies and how they are negotiated in relationships.

## 15.30-15.30 Break

## 16.00-17.30 - Thematic Session 5

#### 5.1 Religion And Conflict In Northern Ireland. What Does Religion Do?

##### Respondent

Veronique Atglas

##### Critics / Discussants

Marat Shterin, King's College London

Olivier Servais, Université Catholique de Louvain

 Ruth Flanagan, 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. Discussants:.

Cette session se concentre sur le livre : V. Altglas (2022) Religion et conflit en Irlande du Nord. Que fait la religion ? Basingstoke : Palgrave. Discutants: Marat Shterin, King's College London. Olivier Servais, Université Catholique de Louvain. Ruth Flanagan, Queen's University Belfast. N/A

#### 5.2 Miscellaneous Papers 1

##### From Stigma To Stigmata: Meaning Making And Worldview Transformation In The Experience Of Caring For People With Disabilities.

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Could the care experience be a spiritually transformative practice, even turning the stigma of the disabled into the stigmata of the suffering Jesus? Analyzing Father Henri Nouwen’s diaries and spiritual writings by the narrative research method, this article attempts to observe the process of meaning making, worldview change and spiritual transformation through his experience in caring for the disabled in the L’Arche community. Following Thomas Luckmann’s discussion of worldview in《The Invisible Religion》, the worldview is defined as a hierarchical structure of internal meanings. The making and changing of subjective meanings reflect the priority adjustment of the internal value system in personal worldview. Through the analysis of narrative forms such as progression, regression and stagnation, we can observe the change process of subjective meaning. Second, the emergence of a sense of meaning is closely related to the goal-oriented behavior, so changes of the sense of meaning are also related to changes of personal life goals. The psychological impact of caring for the disabled is like a boundary experience, which will prompt the caregivers to examine life goals deeply, and then reflect on their own ultimate concern. Third, the change of goals also accounts for conscious or unconscious revaluation, and such revaluation, in the experience of caring for the disabled, is from language to body, from independence to interdependence, and is also a journey from self to Incarnation. To sum up, this study defines worldview as a hierarchical structure composed of value priorities and examines the process of value evaluation from the perspective of personal goal-directed behavior and meaning-making process. The emergence of ultimate concern in value conflicts can indicate the representation of the sacred world that performs religious functions in personal worldview. Based on such a theoretical framework, we will be able to make religious assessments and interpretations of daily behavior or secular worldviews.

##### Religion And Artificial Intelligence

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Artificial intelligence, in the new forms in which it is developing thanks to the novel architecture of neural networks, is increasingly entering the daily lives of individuals, groups, communities, and institutions, conditioning them, offering new opportunities for human activities to flourish, but at the same time presenting new risks for the generation of asymmetries, inequalities, and injustices. Religion, which permeates the social life of most individuals currently living on the planet, is no exception. Not only in the industrialized and digitally advanced world, but also in all contexts reached by telematic communication, artificial intelligence is changing the way religion is experienced by human beings, triggering new modalities for spirituality, prayer, liturgy, worship, interpretation, and memory. There is no aspect of contemporary religious life that is not at least partially and at least remotely touched by the development of artificial intelligence. This, however, despite the fact that it is often presented or proposed as a sort of new neutral transcendence, is instead a product of human ingenuity, and as such absorbs, often in general unawareness, prejudices and preconceptions. The Bruno Kessler Foundation’s Centre for Religious Sciences, based in Trento, Italy, is ideally placed to reflect on these new threats to religious freedom. It is in fact an interdisciplinary center for the study of religion that operates within a technological foundation, recognized as one of the largest producers of artificial intelligence in Europe. Thanks to this synergy, the Centre’s Director, Massimo Leone, is promoting a reflection on the ways in which the new technologies linked to artificial intelligence often reproduce ancient prejudices in religious matters. The aim of this research is not to limit technological development, but to influence it so that it contributes to the free development of human religious sensitivities. To date, indeed, religious freedoms have had to be defended against hostile attacks by individuals, organizations, or even entire communities or state entities; increasingly, however, these attacks on religious freedoms are not only launched by human agents, but also by machines, which claim to act neutrally when in fact they often absorb human prejudices and intentions. Considering the role of artificial intelligence in the defense of human rights is crucial today, both to prevent new injustices against religious freedom from creeping into societies under the veil of the machinic production of social relations, and to take advantage.

##### Religion And Social Impacts Of AI

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Technological developments in the field of Artificial Intelligence have broad impacts on various areas of human activities. 　Accordingly, ethical examinations of AI have been done variously (Coeckelbergh 2020). However, the technological development of AI has contributed to blurring borders between what human is and what human is not. As AI technologies have made advancement, new technologies have proven to achieve what was once secured as only human capacity; such as playing the Go game (even Alpha-Go beaten the best human player) and creating artworks such as stories and music. While human intellectual creativities remain crucial in society, mechanical intellectual contributions need to be evaluated and interpreted accordingly so that social employment of AI technologies would not negatively influence socially disadvantaged strata. Religious organizations might consider how to utilize the latest technological advancements for the sake of promoting their agendas. Anticipating that such negative influence would spread, religious organizations and religious persons need to prepare themselves to grasp what AI can and cannot do now and what AI will be able to do soon. Core groups protected in religious organizations could avoid any negative impacts. However, new and quick technological developments might influence ordinary faithful and followers who work and live in social and economic areas. This paper attempts to construct a theoretical framework for analyzing and interpreting AI's social and religious impacts on religious organizations by referring to some concrete cases.

##### Christianity, Womanhood And The Pandemic: Online Responses To Covid-19

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During the lockdown period of the global Covid-19 pandemic, social media became the primary sources of communication and information for many individuals and communities. In view of the social distancing protocols implemented during the Covid-19 pandemic, the popularity and predominance of social media as communication sites rapidly increased. In particular, health-related posts from news sources as well as fellow social media users became vital during the Covid-19 lockdown, as this was how many people accessed information on health. Furthermore, the pandemic led to an increase in the use of social media to connect with family, friends, and even to congregate with religious communities. Digital spaces became spaces for individuals and communities to reflect on the pandemic and what it meant for their religious beliefs and practices. In this paper, I focus on the YouTube videos by Christian YouTuber Palesa Mbuga, who, during the initial 21-day national lockdown in South Africa, posted videos reflecting on the pandemic as a Christian. The paper follows a social semiotic approach to online communication and examines the semiotic resources, such as language use, stylisation of voice, gestures and clothing, used in the online identity performances of Mbuga, especially those of Christianity and womanhood. In this paper, I define womanhood as the traditional gender roles assigned to women through various social structures such as religion. As a virtual ethnography, the paper examines how Mbuga expresses her religiosity in the videos and how other users interact with her content.

#### 5.3 Religion And Morality / Religion Et Moralité 1

##### Totem: The Ethics Of A Material Term In The Study Of Religion

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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?

##### Religion, Ethics And Rationalization: The Pertinence Of Weberian Reflexivity In The Current Modernity

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The relationship established between worldly life and the transcendent can motivate individual action. It is based on this assumption that Weber presents his concept of beruf and calling, thus expressing the existence of different types of rationality and underlying that the rationalization of religion assumed an important role in the emergence of modernity. For the German sociologist, religion is fundamentally concerned with earthly things and behaviors, motivated by religious factors. That means that, according to Protestant morality, individuals aimed to achieve happiness in this world. For this reason, Weber does not identify religion with irrationality, arguing that religion contributes to the rationalization process. It began in prophetic Judaism, which inaugurated monotheism and presented an ethical God and was reinforced by the heralds of Protestant sects. Understanding that religious behavior and actions were oriented towards the earthly world, Weber sees in Puritan and intramundane asceticism a maximum exponent of rational action oriented towards the world. The ascetic seeks perfection. This is quite clear both in the Arminian doctrine of sanctification proclaimed by the Methodist movement of John Wesley, which defended the realization of religious virtue, and in the Calvinist sects. Regarding his purpose, Weber says that "the God of Calvinism demands from his faithful not isolated good deeds, but a lifetime of good deeds built into a system". That is why, as a general rule, the ascetic does not conform to a mass religion, which operates under the effect of the routinization of charisma. Oppositely, prophetic movements challenge the status quo and therefore cause social change. Also revisiting more contemporary authors such as Bryan Wilson, Peter Berger, and Jürgen Habermas, this paper aims to reflect on the current theoretical and methodological operative relevance of religious ethics related to rationalization and modernity.

##### How Religion Shapes Social Trust – Theoretical Insights And Empirical Evidence

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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. -----

 Selon Durkheim, la religion promeut la solidarité et exerce un effet positif sur la confiance sociale et donc sur la cohésion sociale, comme l'ont précisé Tocqueville et, plus tard, Putnam. Les interactions complexes entre la religion et la confiance sociale en tant qu'attitude morale ont été étudiées, au cours des dernières décennies, principalement dans le contexte de la recherche sur le capital social selon Coleman et Putnam, c'est-à-dire en sociologie, en sciences politiques et en économie. Les constatations et conclusions dans ces domaines sont, et c'est un fait surprenant, peu claires et parfois même contradictoires. L'une des raisons en est le manque de clarté conceptuelle au sujet de la confiance sociale et de la religion en particulier. Une autre raison en est le recours à l'économie, à la psychologie et à la sociologie en général pour élucider les mécanismes explicatifs appliqués. Les aspects spécifiquement religieux n'ont généralement pas été mis en lumière. Cette contribution vise à combler ces lacunes. Elle présente une perspective sur ces problèmes du point de vue de la sociologie des religions et examine, d'un point de vue conceptuel, ce qui est spécifiquement religieux dans l'interaction entre la religion et la confiance sociale. En outre, sur la base des données du KONID Survey 2019 pour la Suisse, elle répond empiriquement à la question de savoir comment la religion façonne la confiance sociale.

#### 5.4 The Twisted Relationship Between Politics And Religion: Can Democracy Survive? / La Relation Ambiguë Entre Politique Et Religion : La Démocratie Peut-elle Survivre ? 2

##### Religion Across Regimes: Does Faith Truly Thrive In Democracy?

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Although democracies have long been viewed as affording the greatest protections to all religions as well as their adherents, practices and institutions, recent decades have presented several notable counterexamples to this theory. Hunter-Henin (2020) outlined restrictions on certain practices or institutions of religious minorities in France and the United Kingdom; Osuri (2013) analyzed Hindu nationalism and discrimination against religious minorities in India; Kumar (2021) explored the treatment of Muslims in the post-9/11 United States, and the list goes on. This paper undertakes a large-N study using data from the Pew Research Centre and the Economist Intelligence Unit to analyze the relationship between regime type and two key indicators of religious freedom: (1) government restrictions towards religion; and (2) social hostility towards religion. Plotted into scatter graphs, this data shows a clear inverse correlation between the level of democracy and the level of government restrictions against religion, but no clear correlation with the level of social hostility towards religion. The paper then explores some notable case countries in greater detail to identify some other key factors that should be considered in order to predict the level of government restriction and social hostility directed at religion. This research ultimately concludes that factors such as the level of religious diversity, which is the predominant religion, and the relationship between the governing power and religious organizations are equally important in assessing the overall religious freedom in any given country.

##### Christianity And Democracy Under The National Security Law In Hong Kong

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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#

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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?

#### 5.5 New Religious Movements And Politics In Taiwan / Nouveaux Mouvements Religieux Et Politiques à Taiwan

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

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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

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“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 ibn 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

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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. L’affaire Tai Ji Men à Taiwan : Perspectives juridiques, fiscales et anti-corruption Le mouvement taiwanais Tai Ji Men est un « menpai » (semblable à une école) d’auto-cultivation, d’arts martiaux et de qi gong, enraciné dans le taoïsme ésotérique mais ouvert à des disciples (dizi) de toutes les religions. Il a été parmi les victimes de la répression politique de 1996 contre les nouveaux mouvements religieux, mais a continué à se développer. Alors qu’il a gagné tous les procès où il était accusé de fraude et d’évasion fiscale, le Bureau national des impôts a continué à émettre des factures d’impôts sur la base des accusations dont Tai Ji Men avait été reconnu innocent par les tribunaux, générant une affaire qui n’a toujours pas été résolue à ce jour et des protestations de rue importantes. Le document examine les dimensions de liberté de religion, droit fiscal et anti-corruption de l’affaire Tai Ji Men.

##### Comments On The Papers By Folk, Introvigne And Tsai By Bernadette RIGAL-CELLARD

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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. Sur la base de ses visites répétées à Taiwan et de son exploration des nouveaux mouvements religieux dans ce pays, la répondante commentera les communications de Folk, Introvigne et Tsai.

#### 5.6 Religion, Status, And Civic Engagement / Religion, Statut Et Engagement Civique 1

##### Can Secular Social Movements Succeed In Islamic Countries? A Case Of Malaysia

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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

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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, Social Movements And Politics In Brazil. From Liberation Theology To Bolsonaro

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The move from a progressive Brazil to a country led by a far-right President in just a few years is also the outcome of another, two-fold major shift which occurred in the 1980s: the conservative turn in the Catholic Church and its attacks on liberation theology and practices, and the concomitant rise of conservative neo-Pentecostal churches. The impact of this shift was little visible in the Brazilian political arena in the following decades, as activists trained in the BECs kept their progressive commitments in lay organizations, parties and movements. On the long run however, its impact has been devastating. Liberation Christianity, and in particular its base ecclesial communities, have acted as popular and political education groups from which a new militant culture and thousands of activists have emerged, contributing to the deep transformation political, social and cultural of Brazil between 1980 and 2016. Simultaneously, it left a vacuum, soon filled by the conservative Neo-Pentecostal churches, whom have acted as major incubator of militants and voters for Jair Bolsonaro.

#### 5.7 Global Yiguandao: Interpretative Flexibility Of Doctrines, Rituals And Materials / Yiguandao Mondial : Flexibilité Interprétative Des Doctrines, Des Rituels Et Des Matériaux

##### Yiguandao In The UK: A Comparison Of Different Religious Assemblages For Overseas Chinese And For Westerner Followers

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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

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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.

##### A Thread That Runs Through Them All? Modes Of Transculturation In The Global Spread Of Yiguandao

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This paper explores the ways of how non-Chinese Yiguandao practitioners negotiate and adapt its religious and cultural heritage to varying political, religious, and cultural environments. It has been argued that Yiguandao, similarly to other Chinese religious organizations, plays a vital role in global Chinese lives as important providers of ethnical, cultural, and religious identities, but relatively little attention has been paid to transcultural encounters with non-Chinese practitioners. Yet, as early as the late 1940s, but particularly since the 1970s, global Yiguandao activists began to transmit their teachings beyond the Chinese diasporas, to the extent that by now we can observe several examples of local adaptation and transcultural evolution. Ranging from a corporate identity model with a strong sense of Chinese cultural belonging on the one hand, to creative appropriations and synthetizations of selected elements of Yiguandao’s symbols, teachings, and practices, and even to profound local adaptations, on the other, there is a vast spectrum of how local non-Chinese practitioners attune this Chinese religious tradition to their often very different interests and perspectives. By discussing distinct modes of transculturation, this paper seeks to identify the parameters and elements that shape these processes. Drawing on ethnographic fieldwork conducted by the author in South Africa, California, and Japan in 2017 and 2018, published Yiguandao sources, online material, as well as studies by other scholars, I develop a sociological framework that helps us conceptualize the global spread of Yiguandao beyond the Chinese diaspora.

##### Religious Syncretism, Cultural Communication And Reassembling: Comparison Of Transnational Transmission Of Yiguandao And Caodaism

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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 reassebmling 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 guilt 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.

# Thursday 6th July

## 9.30-11.00 - Presidential Address

## 11.00-11.30 Break

## 11.30-13.00- Thematic Session 6

#### 6.1 *Authors Meet Critics Session* Modern Sociologists On Society And Religion / Sociologues Modernes Sur La Société Et La Religion

##### Respondent

##### Critics/ discussants

Inger Furseth Organization: University of Oslo, Norway Inger.furseth@sosgeo.uio.no

Moderator: Critics Marian Burchardt (University of Leipzig, Germany) Email: marian.burchardt@uni-leipzig.de Mia Lövheim (Uppsala University, Sweden) Email: mia.lovheim@teol.uu.se

Adam Possamai (University of Western Sydney, Australia) Email: A.Possamai@uws.edu.au

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 Modern Sociologists on Society and Religion// Sociologues modernes sur la société et la religion

Proposition de session "Authors Meet Critics Modern Sociologists on Society and Religion// Sociologues modernes sur la société et la religion Inger Furseth Organisation : Université d'Oslo, Norvège Adresse électronique : Inger.furseth@sosgeo.uio.no Modérateur : Critiques Marian Burchardt (Université de Leipzig, Allemagne) Adresse électronique : marian.burchardt@uni-leipzig.de Mia Lövheim (Université d'Uppsala, Suède) Courriel : mia.lovheim@teol.uu.se Adam Possamai (Université de Western Sydney, Australie) Courriel : A.Possamai@uws.edu.au Titus Hjelm (Université d'Helsinki, Finlande) Courriel : titus.hjelm@helsinki.fi N/A

#### 6.2 Religiosity: Analysis Of International And National Quantitative Surveys / Religiosité : Analyse D'enquêtes Quantitatives Internationales Et Nationales 1

##### Is The Secular Transition A Worldwide Phenomenon? Evidence From Cohort Analysis In 106 Countries

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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.

##### Who Are The “spiritual But Not Religious” In The Nordic Countries?

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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, Island, 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

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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

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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).

#### 6.3 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 1

##### Transformation And Translocality At Local Communities Caused By The Returnees And Migrants Focusing On Community Revitalization And Faith Inheritance

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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.

##### ‘Religious Dialogue’? Among The Ancestors Of The Amami Islanders And The Jeju Saramu (Jeju Islanders) From South Korea In Japan

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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.

##### Transnational Religious Professionals In Global Age: Special Reference To Foreign Missionaries In Japan

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Nowadays, at the de-populational district in Japan, religious facilitations functions nodes among social networking, at the same time, religious professionals there play great role for them. Highlighting on Christian Churches in local depopulating area, foreign missionaries rear up against Japanese pastors and priests. To solve the problem of increasing itinerant churches and no appointment churches as well as decreasing Japanese pastors and priests, Japanese Christendom invites pastors and priests from Asian countries such as South Korea, Vietnam, Philippine, India, and Indonesia, and sends them to the depopulating local district. In this presentation, based on the interview data of foreign missionaries migrated to depopulating local district in Japan, I would like to analyze the transformation of local Christian churches from transnational and trans-local point of view.

#### 6.4 Rethinking The Ritual: Modernity Of Ritualization And The Materiality Of The Ritual / Repenser Le Rituel : Modernité De La Ritualisation Et Matérialité Du Rituel 1

##### Religious Adaptation And Re-formation In Modernity: Ritual-based Religion As A Framework

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The order of religious life in Taiwan's local society is maintained through ritual operation rather than "faith". How do ritual-based forms of religion sustain themselves in modern society? We find that in modern Taiwan, local ritual systems represent a variety of adaptive technologies that have developed from ritual-based forces. Among other things, the materiality of ritual has played an important role in the new development. Ritual-led development is constructing a new way of rhizomatic expansion that sustains elements of faith through the ritual practices of local societies. This rhizomatic expansion accompanies the modernization of society and creates the modernization of religion. The purpose of this paper is to show an overview of ritual-based rhizomatic expansion, using popular religion as an example. Today, popular religions in Taiwan must face the social environment of modern governance. The materiality of ritual in popular religion has gained resources to legitimize it in the cultural-political sphere as part of Taiwan's cultural identities. With its ritual-based character, popular religion, a traditional form of religion in Taiwan, is gradually developing a modernity of its own, distinct from modern rationality.

##### ‘Yadeya’ And The Coup: Making Materiality Public As An Effective Means Of Ritual Action In The Burma/Myanmar’s Ongoing Revolution

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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 »

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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 résonnance 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

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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.

#### 6.5 Indigenous And Creole Peoples In The Face Of Disasters: Resilience And Transformative Continuities / Les Peuples Autochtones Et Créoles Face Aux Catastrophes : Résilience Et Continuités Transformatives 1

##### Between Christianity And Typhoons: When Tao/Yami People (re)negotiate Their “Being-In-The-World”

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Located 60km off the southeast part of Taiwan, there is in 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”.

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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)

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"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.

#### 6.6 Methodological Challenges Innovations and demography

##### Prospects And Potential For The Study Of Religion And Digital Media In (South) Africa

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Abstract As the popularity and ubiquity of digital technology have increased in the past decade social media platforms have deviated from their original and limited ‘networking’ mandate to fulfil a number of more complex and complicated functions in society. Religion has featured on digital media since the earliest days of the Internet and continues to present prominently and diversely within the gamut of the digital landscape. According to the leading scholar of religion and media, Heidi Campbell (2017) , digital religion is a “framework for articulating the evolution of religious practices online which are linked to online and offline contexts simultaneously”. Digital Religion Studies signifies an exciting and daunting focus in religious studies in general and the study of material religion in particular, however, most studies on this topic derive from the Global North and Africans scholars have to a large extent been excluded from the epistemological labor of the field. Exploratory in its orientation, this chapter maps a few of the potential and possibilities of digital religion studies for the African context by referring to scholarly studies on religion and digital media that are focused on South African contexts to highlight how scholars in the region have already responded to the possibilities that a focus on digitality and religiosity might yield. I also offer empirical examples which emphasize the scope of research topics that are available to scholars interested in pursuing the possibilities that digital media may yield for the study of religion in South Africa

##### Methodological And Ethical Challenges In The Social Scientific Study Of Religion And Trauma

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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 Religion In Determining Gender Preferences For Offspring: A Comparison Between French Native And Migrant Populations Across Generations

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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.

 Le rôle de la religion dans les préférences relatives au sexe des enfants : une comparaison entre la populations française et migrantes à travers les générations Dans les sociétés d’Europe occidentales et orientales, les préférences relatives au sexe des enfants peuvent exercer une influence sur la fécondité des couples et persistent également dans le contexte des migrations internationales. Plusieurs causes influencent ces préférences : les études, la profession, le lieu de résidence, etc. mais aussi la religion ? Notre recherche vise à répondre à deux questions principales : La religion affecte-t-elle les préférences de genre relatives au sexe des enfants dans la population française et parmi les migrants en France ? Cet effet des préférences de genre pour la progéniture varie-t-il selon les générations de migrants, la transmission de la religion ou la religiosité ? En utilisant les données de l'enquête Trajectoires et Origines, nous voulons analyser les relations entre la religion et les préférences les préférences relatives au sexe des enfants. Cette enquête est unique dans la mesure où elle permet de disposer d'informations approfondies sur la religion et les questions intergénérationnelles, tant pour la population migrante que pour la population française. Grâce à une comparaison transnationale et intragénérationnelle, nous analyserons le rôle de la religion dans la détermination des préférences relatives au sexe des enfants. Nous comparerons les populations française et migrante au fil des générations successives.

#### 6.7 The Transformation Of Religion In The Diaspora / La Transformation Du Religieux Dans La Diaspora

##### La Gauche Mondiale Et L'islam Radical : De L'hostilité Au Silence Stratégique En Diaspora ?

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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

##### Le Mythe Du Retour, Le Retour Du Mythe

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"Le sociologue A. Sayad a montré comment les immigrés issus des terres maghrébines s’étaient construit autour du mythe de leur retour sur la terre des origines. Cette illusion du retour a été une expérience partagée individuellement et collectivement et confortée par la distance ressentie comme plus ou moins grande entre ce qui sépare objectivement le style de vie des sociétés d’émigrations de la société d’accueil. C’est ainsi tout l’être social, c'est-à-dire les structures subjectives qui définissent un rapport au monde et au temps, qui se voit désajusté, du monde objectif, c'est-à-dire des structures économiques et sociales qui définissent tout un style de vie (Weber) et auquel il faut se conformer pour vivre. Car il est important de bien garder à l’esprit que les structures sociales d’où sont issues la majorité des musulmans en France ne disparaissent pas par l’effet du processus migratoire, mais continuent d’agir en eux à l’état de conscience bien qu’elles soient abolies dans la réalité. Mais si le provisoire dure, et modifie partiellement, par un processus d’acculturation (R. Bastide), les catégories de perceptions et de représentations du monde, c’est surtout avec les générations suivantes – acculturés de fait à la « culture dominante » - que le mythe du retour prendra la forme d’un retour d’un mythe, c’est à dire d’un mythe des origines. Car même s'il convient de rappeler que toutes les manières de penser et d’agir continuent de se transmettre, à des degrés variables, à l’ensemble de ceux qui ont des parents issus du Maghreb, nous faisons progressivement face à un « désenchainement des générations » (Attias-Donfut, Wolff, 2009),c'est à dire à une forme de discontinuité opérée dans pratiquement tous les domaines de la vie sociale (langue, la mémoire, valeurs familiales, etc.). C'est par conséquent au moment même ou s'opère cette distanciation vis-à-vis de son groupe originel que se pose la question de sa filiation aux origines. C'est à l'intérieur de cette configuration générale, et à partir de mes enquêtes, que je souhaiterais interroger la réappropriation du religieux par une partie de ces enfants de l'immigration. Car le religieux c'est tout ce qui reste quand tout est parti, c'est-à-dire ce qu’il y a d’inaltérable quand tout est altéré. Autrement dit, le religieux est investi comme un lieu symbolique ou se constitue la marque d’une fidélité à des origines qui ne peut se signaler objectivement et subjectivement qu’à travers une forme de résistance explicite ou implicite à la culture dominante, alors même qu’elle en est le produit spécifique.

##### Negotiating Arabic-Islamic Identity Of Tablighi Jamaat In A Javanese Community

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Abstract Tablighi Jamaat is a transnational Islamic movement that is keen on returning to the Islamic tradition as practised by the Prophet Muhammad and his companions and on promoting Arabic Islamic culture. Pesantren Temboro, a traditional Islamic education institution located in Magetan, East Java, is an interesting model to see how the negotiation of Arab Islamic identity created by Tablighi Jamaat has been working in an Indonesian setting since the 1990s. The analysis in this study is based on Bourdieu's habitus and capital theories which are used to see how the internalisation and negotiation of the Arab Islamic identity takes place in this Javanese community. This study shows a change of identity that takes place mainly through the process of internalisation of Arabic-Islamic values and knowledge in both the education system and daily life patterns in the pesantren community. Symbolic and social capital play an important role in the process and allow the negotiation to run smoothly. This paper argues that the Tablighi Education system, i.e. both the curriculum and the pattern of communal life that takes place in Pesantren Temboro, makes the Arabic Islamic identity easily integrated into individual and community habitus. Key words: an Arabic-Islamic, habitus, pesantren and santri community.

##### Zoroastrianism On The Move: Practicing Ancient Religion In The Context Of American Diaspora

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The paper reflects on the transformation of Zoroastrian practices in the context of Zoroastrian migration outside of their traditional settlements in Iran and India to the United States of America. The development of the so-called ‘new Zoroastrian diaspora’ (Hinnells 2005) in the second half of the twentieth century resulted in the rise of Zoroastrianism in new contexts at the expense of its diminishing populations in the old countries. Today, North America is home to their most expanding population, with the majority residing in the US. Zoroastrian migrants practice religion and try to preserve their heritage in their new homeland. The lived religion approach, strengthened by the interest in social practice (Ammerman 2021), turned my attention to how this is performed in various contexts of daily life. In the paper, I share the analysis of the data gathered within the interdisciplinary research project, including narrative interviews conducted among members of different local Zoroastrian communities in the US and observation of Zoroastrian practices in different spaces. Research shows that new social contexts and socialization processes, which occur differently in the US than in Iran or India, are transforming the understanding of Zoroastrianism and reconfiguring the Zoroastrian identity, primarily among the generation of Zoroastrians raised in the US, who believe in the ‘adjustment’ of their religion to modern viewpoints and claim that not following strict ritualistic rules does not make a person ‘less Zoroastrian’. Crucial in this context is the separation of ancestral ethnoreligious tradition from what is perceived as purely religious and/or spiritual practices and the distinction between Zoroastrianism understood as the performance of traditional rituals associated with conservative thought and as spiritual development through the implementation of its message in daily life. Making such a difference has been featured in many interviews, even among some first-generation Zoroastrian migrants of Indian origin (Parsis), stereotypically seen as more attached to rituals. In the paper, I discuss how this transformation of religion in a diaspora context translates into a transformation of the meaning of individual Zoroastrian practices and may also result in the abandonment of some.

##### Islam In Exile And Double Minority: The North Caucasus Muslim Diaspora In France

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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.

## 13.00-14.00-Lunch

## 14.00-15.30- General Assembly

## 16.00-17.30- Thematic session 7

#### 7.1 Religiosity: Analysis Of International And National Quantitative Surveys / Religiosité : Analyse D’enquêtes Quantitatives Internationales Et Nationales 2

##### Can We Talk About Growing Religious Polarization In European Countries?

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The debate over societal polarization has been receiving large attention among the public, as several scholars and pundits claim that contemporary societies are becoming more and more polarized. The concept of polarization can assume various meanings, but it always implies the existence of a potential line of conflict between two or more social groups. When it comes to religion, we would expect that, in a highly polarized scenario, religious and non-religious people are placed in two opposite poles when considering their attitudes, values, and behaviours. Moreover, the distance between the two groups is expected to have increased over time. By using the five waves of the European Values Study (1981-2017), this contribution aims at addressing this issue by inspecting the impact of personal religiosity on moral libertarianism (justifiability of euthanasia, abortion, homosexuality, and other moral issues). First, we will test whether the gap in moral attitudes between religious and non-religious people has increased over time. To distinguish between religious and non-religious groups, we follow Wilkins-Laflamme (2016) and employ a typology based on the combination between religious denomination and attendance to religious service that, among other things, will permit to distinguish between practicing Christians and the so-called nominal or “cultural” Christian. Second, we will analyse the moderating role of religious context in explaining the gap in moral libertarianism between practicing Christians and non-religious people. According to the hypothesis of religious defence in secular countries (Siegers 2019), the gap is expected to be higher in more secularized contexts in which practicing Christians are supposed to be a more distinctive group as they invest more effort in sustaining their religiosity. Third, and relatedly, our contribution aims at assessing whether the speed of the processes of secularization impacts the dynamics of religious polarization. In other words, we would test whether religious polarization increases to a higher extent in contexts experiencing a faster process of secularization. To answer our research questions, we will employ longitudinal multilevel models where individuals are nested into country-years, and country-years are nested into countries. As our preliminary results show, we would suggest always providing longitudinal evidence, possibly referring to a sufficiently large timespan, to better understand the phenomena of societal polarization.

##### Pratique Des Arts Chinois Du Corps Et Religiosité, Une Enquête Pluridisciplinaire

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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.

##### Religious Dropouts And Converts: Who Are They?

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Religious dropouts and converts: who are they? The process of secularization at work in Europe can be studied by focusing on the group of "dropouts" and exiters. But secularization does not prevent itineraries of "return to religion" for some people. The objective of this paper will therefore be to try to identify these two groups - dropouts and "returners-converts" - from existing quantitative data and to try to understand who they are and what their value system is. Both the religious dropout and the religious return could be linked to changes in the overall value system of individuals. To address this issue, we will use data from the European Values Study (EVS). Rather than constructing our target groups by cross-referencing current religious affiliation with past affiliation (this procedure will be shown to be unsatisfactory), we will use religious attendance today and at age 12. This will allow us to distinguish between those who have always practiced, those who are new, those who have lost their practice and those who have never practiced. This typology will be crossed with a series of value dimensions, notably individualization and individualism.

##### Cultural Roots Of Negative Outgroup Attitudes Theory And Evidence From The Re-activation Of Antisemitic Attitudes In Germany

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The activation of outgroup prejudice is often explained by contemporary factors such as economic competition and perceptions of threat. Taking a step back, we ask: what is the source of such stereotypes? We argue that, ultimately, these stereotypes are rooted in what we call “cultural scripts”—networks of interrelated meanings linking certain group identities to negatively connoted phenomena. We demonstrate our theory with survey data (n=17,800) collected during the Covid-19 pandemic in Germany. Our data show a rise in antisemitic attitudes among individuals directly affected by the pandemic, but only among Christian conservatives. We argue that this is because Christians draw on a cultural script that links Judaism to the spread of diseases. Evidence for the existence of this script is derived from an automated text analysis of an original corpus (n=181) of antisemitic texts. We rule out alternative explanations that relate the activation of antisemitic stereotypes to modern forms of antisemitism, in particular right-wing ideology. Our work demonstrates the deep cultural roots of exclusionary political attitudes and the mechanisms behind their activation.

#### 7.2 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 2

##### The Transboundary Mission Of Chinese Buddhist Organization Fo Guang Shan From Taiwan To Germany

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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.

##### Identité(s) Et Transnationalisation Des églises évangéliques Brésiliennes Au Portugal: études De Cas Des églises Catedral Mundial Da Esperança Et Vitória Em Cristo

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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 en portugais et 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 en besoin d'être rechristianisé; « 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 perpétrés 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 presente, nous demandosn: 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 la croissance relative du 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.

##### The Transnationalization Of Muslim Minority Organizations Against The Background Of Migration And Intra-Religious Pluralization Using The Example Of Poland

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The Polish Muslim community is currently characterized by a change in values and practices, triggered primarily by the influx of Muslims from other countries and the accompanying diversification of the community since the 1970s. While for centuries Polish-Lithuanian Tatars, an autochthonous Muslim minority, were considered the sole representatives of Islam in the region, the number of non-Tatar Muslims in the country now far exceeds the number of Tatar Muslims. Contact between Muslims with an immigrant background and Tatar Muslims often leads to a transfer of religious knowledge between the groups. However, conflicts and demarcation processes also arise. For example, there is negotiation over how legitimate Tatar practices of shamanic origin are and what gender roles are considered appropriate. (Łyszczarz and Górak-Sosnowska 2013; Radłowska 2017; Pawlic-Miśkiewicz 2018). References and demarcation mechanisms between Tatar and non-Tatar groups can also be identified at the meso level (Pędziwiatr 2011; Nalborczyk and Ryszewska 2013). Although the Tatar Muslim Religious Association MZR still claims to represent all Muslims living in Poland and is also seen as such by the Polish state, there are now a variety of religious organizations that question this monopoly and the legitimacy of the association. At the same time, however, the MZR also draws on expertise from abroad, for example when it hires imams trained in Turkey and the Arab world (Nalborczyk 2019). This paper therefore addresses the question, from a primarily neo-institutionalist perspective, of the influence of knowledge transfer and negotiation processes between Muslims with an immigrant background and Tatar Muslims on the Tatar Muslim community. This is explained with a focus on Tatar organizations. With whom do actors identify in an increasingly globalized society? And according to which logics do organizations of religious minorities network, facing the challenges of maintaining their legitimacy (Suchman 1995) in a diversifying environment? The research shall shed more light on how negotiations of (religious) knowledge and religious authority at the local level and the transnationalization of religious minority organizations mutually condition each – a question which has remained insufficiently answered both in terms of case studies on Muslims in Poland and in the wider context of discourses in sociology of religion.

#### 7.3 Rethinking The Ritual: Modernity Of Ritualization And The Materiality Of The Ritual / Repenser Le Rituel : Modernité De La Ritualisation Et Matérialité Du Rituel 2

##### Misplaced Religious Rituals And Materialities? Understanding The Use Of Jewish Artefacts And Jewish Ritual By Charismatic Evangelicals In Brazil

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While ritual borrowing and appropriation of Jewish tenets by Christians is not new, an unexpected ritualistic approximation between Judaism and Christianity has developed in Brazilian Charismatic Evangelicalism. This phenomenon can be seen through the ritualistic use of Jewish artifacts such as the menorah (multi-branched candelabra), tefillin (phylacteries), kippot (Jewish cap), and tallitot (Jewish prayer shawls) by different Charismatic Evangelical denominations. While there is no doubt that the emergence of Christian groups utilizing Jewish religious artifacts and Jewish ritualistic forms prompts serious questions about the limits of ritual appropriation, it is essential to unpack the religious and social rationale behind this phenomenon. Based on documental, virtual, and ethnographic research of case studies from various Christian congregations manipulating Jewish material culture in their rituals, this paper explores how Jewish and Christian identities are negotiated through these hybrid ritual practices. The paper reveals important shifts promoted by the “Jewish turn” in the ritual practices in Brazilian Charismatic Evangelicalism. The study also explores the multifaceted ways believers understand these Jewish ritual practices in terms of the spiritual cultivation of their Christian faith. This research contributes to current debates investigating the social and identitary function of religious rituals. It also reveals the limits of Western secularization models in understanding the emergence of highly ritualized religious movements in non-western countries.

##### Inter-Rituality As Modern Ritualization In A Religiously Pluralistic Context

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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

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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. Key Words: Megachurch, Commitment-Generating Mechanism, Pentecostal-Charismatic, Interaction Ritual Theory, Asian Evangelical Movement.

#### 7.4 Indigenous And Creole Peoples In The Face Of Disasters: Resilience And Transformative Continuities / Les Peuples Autochtones Et Créoles Face Aux Catastrophes : Résilience Et Continuités Transformatives 2

##### Résilience Historique Et Contemporaine De Certaines Traditions Et Pratiques De La Société Kaingang Du Brésil Méridional

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Les Kaingang du Brésil ont subi un processus de colonisation aux 19e et 20e siècles qui provoqua la destruction massive des forêts pour l'exploitation forestière, l'agriculture intensive et l'élevage. Homologue à ce qui se passe actuellement en Amazonie, ce processus a fait bien plus que de transformer leur environnement : il a bouleversé leur mode de vie, leur culture et leur identité en les dépossédant de leur territoire ancestral. De nos jours, les Kaingang affirment que leurs droits territoriaux et leur genre de vie, dit Kaingang Jykre, sont liés à la question environnementale. Kaingang Jykre est une expression qui peut se traduire par système, coutume, pensée, culture ou bien-vivre Kaingang. Parmi les multiples dimensions du jykre, toutes les entités du cosmos possèdent un maître qui est réputé régir les membres d'une espèce ou les étants appartenant à un domaine spécifique, par exemple, le nẽntãn, le maître de la forêt. De cette conception découle le fait qu’aucune entité n’est conçue en termes strictement utilitaires et comme pouvant faire l’objet d’un acte de prédation et d’appropriation purement individuel, technique et économique. La persistance de cette conception apparaît comme un paradoxe en regard des profondes transformations provoquées par la colonisation et la conversion au catholicisme et plus récemment au pentecôtisme. Les concepts de juridicité, hétéronomie et continuité transformative seront mis à contribution pour rendre compte de la résilience historique et contemporaine de certaines traditions et pratiques de la société Kaingang.

##### L'imaginaire Des Catastrophes Et Résiliences Autochtones Dans Les Mondes Digitaux : Le Cas Des Imaginaires De Jeux Video

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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 catastrophe 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

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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?

##### La Décosmisation Comme Catastrophe Environnementale

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Le projet de cette contribution est d’analyser la crise écologique à partir des notions de désenchantement du monde (Max Weber), de dépoétisation et de décosmisation du monde (Berque, 2015 [1987]) et de leur donner un éclairage depuis le regard de Malcolm Ferdinand (2019) à travers l’expression « écologie décoloniale ». Pour cet auteur, ingénieur en environnement, la crise écologique est la conséquence d’une double fracture : une « fracture coloniale » et une « fracture environnementale ». La première instaure une hiérarchie dans les êtres humains (par la couleur ou la religion) et la seconde institue l’être humain au-dessus de la nature (la ville soumet les forêts à ses exigences) et des animaux (les animaux sauvages « nobles » se situent à un échelon supérieur des animaux d’élevage). Selon ce postulat, la transition écologique et sociale serait liée à la décolonisation. Pour Malcolm Ferdinand, le « grand partage » du schème naturaliste sépare nature et culture et scinde ainsi environnement et société. De là, se déploie une échelle de valeurs plaçant l’humain au-dessus de la nature, mais aussi les animaux sauvages « nobles » (ours blancs, baleines, éléphants, panda) et les animaux de compagnie (chiens et chats) au-dessus des animaux d’élevage (vaches, cochons, montons, saumons). L’auteur qualifie cette scission de « fracture environnementale » qui va de pair avec la « fracture coloniale », qui la précède, et comprend aussi la « fracture animale ». Autrement dit, l’Anthropocène, que l’auteur réduit au Plantantionocène à des fins épistémologiques, peut s’expliquer à partir de l’économie et de l’idéologie coloniales. Cette prémisse suggère que sortir de la crise écologique et que la voie de la transition écologique et sociale s’amorcent par la décolonisation et que celle-ci entraînerait une conséquence environnementale positive. Cette analyse prendra comme référence ethnographique les Waorani d’Amazonie équatorienne afin de montrer comment leur résistance à l’exploitation pétrolière de leur territoire, avant d’être une lutte environnementale, est avant tout une entreprise de reconnaissance juridique et donc, littéralement, de décolonisation territoriale. Cette exposé prend le contre-pied de la vision « classique » qui fait des peuples amazoniens des écologues naturels.

#### 7.5 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

##### Transport And Miscommunication: Road Construction And Sikh Militant Separatism

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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

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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

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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.

Grégroire SCHLEMMER

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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.

#### 7.6 Secularisms Under Pressure. Comparative Perspectives / Laïcités Sous Pression 1

##### « Droitisation » De La Laïcité Japonaise ? Le Cas Du Procès Du Temple De Confucius De Naha

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"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 XXIe 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 ».

##### Laïcité Nationaliste Et Affaiblissement Des Droits Fondamentaux. Regards Croisés Québec-France

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Dans cette communication, je propose de montrer qu’un même phénomène est à l’œuvre dans les débats et politiques contemporains sur la laïcité au Québec et en France. On observe, de façon similaire, 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 dans ces deux sociétés, au risque d’une réduction de la notion même de laïcité.

##### La Laïcité Face Au Populisme

Roberto Blancarte

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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 ?

Kiyonobu Date

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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

#### 7.7 Religious Change In China And Implications For The Global Religious Landscape

##### Religious Changes In The Heritagization Of China’s Popular Religions

Ming-chun Ku

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Since 2004 when Chinese government has become a signatory to the Convention for the Safeguarding of the Intangible Cultural Heritage (ICHC), some practices and components of different popular religions are officially inscribed as Intangible Cultural Heritage (ICH) items. Some popular religions gain cultural legitimacy as ICH and hence speed up the religious revival and development. Also, there are other unexpected outcomes following the heritagization including cultural commodification and trademark disputes. Elsewhere (Ku 2018), I have discussed how local religious communities respond to state-sponsored heritagization in China in the heritage politics interwoven with the dynamics of political-religious situations. Based upon my previous findings, in this paper I further examine the implication of the responses and outcomes of heritagization in terms of changes of popular religions. This article will addresses the following issues related to the heritagization of popular religions: (1) heritagization as a cultural translation of local engagement with state-sanctioned heritage discourse; (2) the multiple and sometimes disputed uses of heritagized religious items; including the commodification and state’s propaganda; (3) the effects of ICH inscription for the popular religious community members and beyond (4) popular religious changes entangled with heritagization: the reconstructed vs the resilient social memories of religious communities, the dynamics between the state-sanctioned heritage and the folk practices. Reference Ku, Ming-chun. 2018. ICH-ization of Popular Religions and the Politics of Recognition in China. In Natsuko Akagawa and Laurajane Smith (eds.) Safeguarding Intangible Heritage: Practices and Politics. Pp. 187-199. London and New York: Routledge.

##### Is Religion In China On The Rise? - The Flourishing Of Religion In China May Have Stalled In Recent Years

Yunping Tong

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Many claims have been made in recent years about tremendous religious growth in China. While it is undeniable that religion is much more pervasive now than it was 50 years ago, there is not yet sufficient empirical evidence for the continuing growth of religion in the past decade. This study draws on data from several national surveys conducted between 2010 and 2018 and assesses religious trends in recent years. We find that religion (both organized, established religion and even some traditional customs) may be receding under Xi Jinping’s administration.

##### How Pew Reseach Center Is Measuring Change In Religious Composition In Every Country Between 2010 And 2020

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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

Zhifeng Zhong

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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 convid-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.

## Dinner/ Reception?

# Friday 7th July

## 9.30-11.00 - Plenary 2

## 11.00-11.30 Break

## 11.30-13.00- Linguistic Groups

## 13.00-14.00 Lunch

## 14.30-15.30 Thematic Session 8

#### 8.1 Current Concerns In Parish And Congregational Research / Étude Des Paroisses Et Congrégations Face Aux Défis Actuels

##### Introducing The Second Wave Of The National Congregations Study Switzerland

Paper Author 1

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The second wave of the National Congregations Study Switzerland (NCSS-2) was conducted in 2021-2022. A comprehensive census of congregations throughout Switzerland was first conducted across all religious traditions. A representative sample of Swiss congregations was then drawn from this census. Data on the structure, social composition, activities and leadership of congregations was collected with a 50-minutes interview with one key informant from each sampled congregation. This methodology provides, for the first time in Europe, longitudinal and nationally representative data on congregations (n ≈ 1200). By comparing the data from the first wave (2008-2009) and the second wave, this paper presents the main changes in the Swiss congregational landscape over the last decade. In particular, it analyzes changes in gender composition and the impact of the COVID-19 pandemic.

##### Australian Catholicism Since The Second Vatican Council: Demographic Shifts And Unceasing Challenges

Name: Robert Dixon

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This paper will use data from the Australian Census and the National Church Life Survey to paint a portrait of Australian Catholicism in the period from the 1960s to the present, examining particularly the huge demographic shifts in the Catholic population which began around 1960, as well as the impact of the social upheaval that occurred across Western societies, and, in particular, of the Second Vatican Council and the papal encyclical Humanae Vitae. The massive influx of European immigrants after the Second World War began the long and still continuing process of changing the composition not only of the Australian Catholic population but also of Mass attending Catholics and even of the clergy and religious from their overwhelmingly Irish character to a multicultural and, eventually, an increasingly Asian one. As the twentieth century ended and the twenty-first began, Catholicism in Australia came to be dominated by problems such as declining church attendances and then by the terrible scourge of the clergy sexual abuse crisis, culminating in the exposure, through the public hearings of a commission of inquiry set up by the Australian Government, of criminal behaviour by priests and religious and of the inadequate response of Church authorities.

##### Catholic Mass Attendance In Australia And The Impact Of COVID-19

"Paper Author 1

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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

"Paper Author 1

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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.

#### 8.2 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

##### Lived Religion Among Serbian Immigrants In Sweden

Paper Author 1

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This paper focuses on Serbian immigrants in Sweden, and the way they experience, express and practice religion in everyday life. In the immigration context, contact with religious institutions is limited and the way religion is practiced is often adjusted. This, further, must be linked to Swedish society, which is led by secular principles. Therefore, the study helps to better understand how immigrants live and do their religion in everyday life and what kind of meaning religious practice has in their daily lives in secularized circumstances. The empirical material is based on eleven semi-structured interviews conducted from 2017 to 2019 with Serbian immigrants and their descendants in Malmö, Gothenburg, Linköping, and Stockholm. The results are presented in terms of lived religion in both the public and the private sphere. Church visits and pilgrimages are the most common practices connected with the public sphere. In private, home is perceived as an important place of religiosity with home celebrations as the most prominent expression of religiosity. Another central practice of everyday religiosity is a regular confession to a priest, which sometimes develops into a deeper spiritual relationship that strongly influences their religiosity and spiritual experience. In addition, digitized access to different religious TV and YouTube programs makes a significant contribution to their everyday religiosity.

##### The Mid-term Effects Of Local Inclusion Policies On Young Italian Muslims: A Comparative Analysis Between Milan And Turin

Paper Author 1

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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

IIchal Meishar

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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.

#### 8.3 Migrants And Religion In Ageing East Asia / Migrants Et Religion Dans Une Asie Orientale Vieillissante

##### Care And Funeral Rites For Japanese Wives By Japanese-Language Christian Facilities In Taiwan

Name: FUJINO Yohei

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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

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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

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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

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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.

#### 8.4 Miscellaneous Papers 3

##### « La Fidélité Critique » Ou « La Fin De La Chrétienté » – Deux Visions De L’Eglise Catholique En Europe Face à Sa Crise

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Joanna Nowicki Professeur à CY Cergy Paris Université « La fidélité critique » ou « La fin de la chrétienté » – deux visions de l’Eglise catholique en Europe face à sa crise 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 « Wiez »(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 chrétienneté Karol Tarnowski, Pragnienia métafizyczne (Désirs métaphysiques) Zbigniew Nosowski, Krytyczna wiernosc (Fidelité 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

##### La Religion Au Secours De La Dérive Autoritaire : L’expérience De La « Nouvelle Turquie » D’Erdoğan

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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 kémalisme moulant 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

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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 État/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.

#### 8.5 Religious Changes In Mexico, India And Europe and Australia

##### The Role Of Women In Evangelical Churches In Europe

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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.

##### A Geography Of Salvation In A Cross-border City: Tijuana, Mexico As A Case-study For Understanding The Ongoing Religious Change In The Country

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This paper contains the preliminary results of an effort to map and understand the religious diversification of Tijuana, a border city in northwestern Mexico with one of the highest rates of religious change in the country (De la Torre, Gutiérrez &amp; Hernández, 2020; ENCREER, 2016; INEGI, 2020). Using a social cartography approach allowed us to elaborate maps with the help of the inhabitants of Tijuana, mainly through a survey intended to register every congregation in the city, complemented with the application of in-depth interviews designed to understand the way in which different religions and congregations have been operating in the region. This method enabled us to describe what it means for a city and its denizens to experience one of the richest scenarios in terms of religion. While this is still an ongoing project, we feel that our data can contribute to the understanding of the religious change both within and across countries. While Mexico still retains a Catholic majority, the most recent census drove the percentage of Catholics to 77.7% down from 89.9% in the 1990s. At the same time, Protestant and Evangelical ascription went up to 9.8%, along with the number of people who claimed to have no religion (INEGI, 2020). Some of these changes can be tracked to the beginning of the post-revolutionary period and the migration patterns from rural and indigenous workforce into the big cities, Evangelical and Pentecostal churches took advantage of these conditions to bolster their numbers (Garma &amp; Hernández, 2007; Hernández, 2013; Hunt, 2002; Wilson 1959). Furthermore, the 2020 census also reported a significant increase in the number of individuals without religion, reaching a never before seen amount of 13.3 million, representing 10.6% of the population. With migration patterns turning towards the US-Mexico border, Protestant and Evangelical congregations reinforced their presence in the country, leading to the creation of different support networks and transnational/translocal communities (Ibarra, 2019; Levitt, 2007; Odgers &amp; Ruiz, 2009: Ramirez, 2015). These kinds of dynamics are changing the religious landscape in Mexico, but Tijuana represents an opportunity to closely examine, at a city-level, not only the way in which religion by itself is changing, but how other factors such as migration and the proximity and interaction between two countries and two different societies play a role in this process.

##### Hegemonisation Of “religious Culture” In Hybrid Media Environment In India

Paper Author 1

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In 2014, Narender Modi and his BJP or Bharatiya Janata Party (People’s party of India) came to power in India. One of the reasons for Modi’s win was his assertion to abandon the populist policies of the previous governments and to bring in developmental reforms to create something akin to an integral state under capitalist hegemony. Running parallel to this project was the shadow of another hegemonic project of cultural metamorphosis to remodel India along the lines of the nation-state, where the nation was signified as a Hindu nation, based on Hindu religious identity. Thereupon, the research aims to explore the strategies of hegemonization utilized by the BJP in the domain of the ‘religious cultural sphere’ of India. Hegemony, seen through the lens of Gramscian and post-Gramscian theory is not definitive but rather something that is always shifting. The paper would highlight how Modi has been able to gain and retain a majority in a country divided along religious-cultural lines, and how hybrid media has also been a significant part of hegemony-in-making.

#### 8.6 Religion, Status , And Civic Engagement / Religion, Statut Et Engagement Civique 2

##### Discourses On, And Performances Of, Social Cohesion And Religion As Civic Engagement: A Singaporean Case

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As Patrice Brodeur (2005) has noted, since 9/11 interreligious dialogue (IRD) has moved from "the margins to the centre" of power, including being of interest to policy makers and becoming a tool of governance. Given this, religious communities and individuals may understand engaging in IRD to be a core part of their performance of religiosity within secular spheres where dialogue is prized (Hedges 2019). Given IRD's new role in governance, it is increasingly framed as part of the state's apparatus in promoting social cohesion, often tied to a securitised framing of religion. As such, civic engagement around religion may become perceived to be involved in the performance of IRD as social cohesion. To test this hypothesis, or to explore an example of such performance, the paper will explore how social cohesion, IRD, and religious identity are equated within the Singapore context. This will be based on a study of the International Conference on Cohesive Societies (2019, 2022), alongside the role of the Interreligious Organisation of Singapore, and the Interreligious and Interracial Harmony Circles (previously, Interracial and Interreligious Confidence Circles), as well as a review of relevant literature. It will be argued that government narratives promote an understanding of religion as requiring IRD as social cohesion, and that religious communities and individuals reciprocate in performative acts. The background context of Singapore's framing, both in terms of legislation and social environment, will also be explored, with an argument that governmental discourse provides the main stimulus to social cohesion as performed. It will, though, place this within a wider global conversation and context arguing that far from being an outlier, Singapore perhaps represents an epitome of the logic of IRD's move from the margins to the centre as posited by Brodeur. Brodeur, Patrice, 2005, “From the margins to the centres of power: The increasing relevance of the global interfaith movement,” CrossCurrents 55.1: 42-53. Hedges, Paul, 2019, “The Secular Realm as Interfaith Space: Discourse and Practice in Contemporary Multicultural Nation-States,” Religions 10.9.498.

##### Change The Narrative – Muslim Activism In Online Magazines

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Even though the argument of democratization through the Internet and Social Media is controversial, online spaces are repeatedly credited with providing low-threshold participation and allowing visibility of marginalized positions. In my research I focus on Muslim online magazines in the so-called West, which work as counter publics (Fraser 1990) in trying to change the narratives around Islam and Muslims. Activism intersects with media companies in these cases. In providing alternative spaces for negotiations around Islam and Muslims their resistance can be understood as disruptive flows (Echchaibi 2013) to hegemonic narratives. In my Paper I will examine the claims around different categories and forms of discrimination, like class, gender and islamophobia, in Muslim online magazines but also the discursive entanglements around Muslim identities. What role does religion play in this form of online activism? Which subversive strategies emerge? What role do social movements like #metoo and Black Lives Matter play? Answering these questions enables to examine both, negotiations of Muslim subjectivity and practices of counterhegemonic positioning.

##### Religion And (anti-) Gender Digital Activism In Spain

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"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.

#### 8.7 Multiple Crises And Religion / Crises Multiples Et Religion

##### The Role Of Two Religions As Two Brands In Israel-Palestine Conflict

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The relationship between religion and market has been investigated by religion sociologist, economists, and brand scientists. This paper introduces “Religion as Brand” as an analogical model to give a holistic view on this relationship. This relationship has not been examined in accordance with any religious conflict previously. Therefore, the present study aims to investigate the relationship according to the Israel-Palestine conflict. Through a review on previous studies by searching “Religion” AND “Israel-Palestine Conflict” in T&amp;F, Elsevier, Springer, Sage, and Emerald Insight publications, the study reached 36 studies including journal papers and book sections dedicated to the role of religion in Israel-Palestine conflict. Different attributes of this analogy in accordance with the conflict include competition between two religions as two brands, the symbolism of two religions, the role of religion in defining identity, marketization of sacred values, self-expressive benefits, promises, political parties and movements as sub-brands of religions, the role of religions as brands in mobilizing communities, reification of the sacred places in the process of the conflict, and the mythology of Messianism. The more significant contribution of this study refers to the attributes of the analogy which are not researched yet. Communicating through a semiotic system, emotional aspects of religion, the role of rituals and narrative potentials of religion in the peace process, the common ethical codes of both religions and the part of religion in meaning making are other attributes of this analogy as agenda for future research.

##### Multiple Crises, Religion, Secularization; Causal Relationships And Specific Strategies

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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.

##### Progressive Theology Interpretation And Response To COVID-19 Pandemic Of NRM：focusing On CGM (Providence Church)

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Regarded as a new religious movement, Christian Gospel Mission (CGM), has clung tightly to governmental prevention policies thoroughly since the outbreak of COVID-19 Pandemic in 2020. To be specific, CGM church groups of Korea and Taiwan took the initiative to cancel all kinds of physical gatherings, and in turn CGM churches around the world adopted the strictest prevention attitude at the highest level. Particularly, thanks to CGM founder Mr. Myeong-seok Jung, who led by example himself, along with promotions by pastors in every CGM churches over the globe, the whole CGM church members have been thoroughly cooperating with governments for the vaccine policies. As a result, almost 100% of the church members have fulfilled their countries’ corresponding vaccination targets (For instance, Taiwan CGM members have been vaccinated at least twice or three times.). The abovementioned prevention results strongly contrast with those of some traditional religions or certain Christianity sects, who deliberately counteract the prevention policies of the government or health authorities, even doubting the vaccination are conspiracy theories and spreading such rumors. The present article analyzes the prevention successes of CGM, and unveils an essential relation of these successes to (1) the theology interpretation by CGM founder Mr. Myeong-seok Jung, which particularly emphasizes progressive historical view of Bible and rational biblical interpretation, and to (2) frequent calls from Mr. Myeong-seok Jung in his sermons that CGM members take advantages of the fruitful results of modern medication.

## 16.00-17.30 Council meeting 2 and *Social Compass* Meeting

## Online workshops

#### From Soviet past to Facebook present: Actual issues of religiosity in Central and Eastern Europe.

A joint ISSR‐ISORECEA online working group.

Convener: Gergely Rosta

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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?

Milda Ališauskienė (Vytautas Magnus University) and Liina Kilemit (University of Tartu):

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.

#### Dominant religions in dialog with scientific atheism: the case of Lithuanian and Ukrainian scientists born in the USSR

Maria Rogińska (Pedagogical University of Cracow, Poland):

 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

María Pinal Villanueva (University of Belgrade):

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.

#### A comparative approach to conspiritualities. Social imaginaries, mistrust and mobilizations

Conveners:

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In contemporary times, religion is undergoing critical change as part of processes of individualization, deinstitutionalization, and mediatization. The transformation of people ́s diverse worldviews also intersect with global challenges occurring in ecology, health, inequality, and diversity. Covid-19 pandemic crisis has added a significant dimension of uncertainty in religious/spiritual changes. The congruence between deinstitutionalization and Covid-19pandemic have constituted fertile ground for the spread of “conspiritualities”, understood as a hybrid of alternative spiritualities and conspiracy theories (Ward & Voas, 2011; Asprem & Dyrendal, 2015). Covid-19 pandemic has had undeniable effects on lifestyles and religious/spiritual practices or beliefs. A synthesis of neo-spirituality and conspiracy theories has appeared in marginal or dissident social groups with millennial and politico-spiritual universe. Massive shift towards digital means has actually made visible and available new (or previously less perceptible) religious/spiritual discourses. The pandemic has appeared as giving rise to a variety of attitudes in religious/spiritual context. Those attitudes can be analyzed through notions such as dialogue, resilience, resistance, social mobilizations or mistrust. The workshop “A comparative approach to conspiritualities. Social imaginaries, mistrust and mobilizations” proposes to discuss contemporary conspiritualities in different contexts, both religious and geographical. It will also rise theoretical issues related to conceptual framework. As an open working group, we invite scholars to present qualitative or quantitative contributions that include empirical outcomes and/or theoretical discussions on conspiritualities as central aspect, either as web movements diffusing social imaginaries or as public mobilizations.

Ward, Charlotte, und David Voas. 2011. “The Emergence of Conspirituality”. Journal of Contemporary Religion, 26(1):103–121.

Asprem, Egil, und Asbjørn Dyrendal. 2015. “Conspirituality Reconsidered: How Surprising and How New is the Confluence of Spirituality and Conspiracy Theory?”, Journal of Contemporary Religion, 30(3):367–382.

3. L’utilisation (dé)sacralisée de la transe dans nos sociétés contemporaines occidentales / The (de)sacralized use of trance in our contemporary Western societies Aurélie

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Ce panel s’intéressera à l’utilisation qui est faite aujourd’hui, dans nos sociétés contemporaines, des pratiques de transe et plus précisément de leurs utilisations«sécularisées» et «rationnalisées» dans un contexte écologique du quotidien. En effet, pratiques corporelles aux multiples formes, les phénomènes de transe s’inscrivent «communément» dans des contextes religieux associés notamment à des rites de possession ou à des logiques chamaniques qui interrogent la relation à l’invisible. Aujourd’hui, sous l’effet d’une globalisation, la pratique de la transe s’invite dans nos sociétés occidentales qui tendent à en faire un outil (dé)sacralisé au service de la personne elle-même.Devenu lieud’expérimentationpersonnelle, les transes sont utilisées par les «transeurs» avec des objectifs très 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 subjective et singulière à chaque vécu, elle se caractérise généralement par une dissolution du corps et une perte des repères spatio-temporels. Les transes ouvrent ainsi 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. Ce panel aura ainsi pour vocation d’ouvrir un espace de discussion autour de cette utilisation «occidentalisée» de la transe et des questions qu’elle soulèvenotamment les logiques individuelles sous-jacentes à son utilisation volontaire et quotidienne: Quelles transformations peut apporter l’usage de la transe concernant la corporéité de la personne et son rapport à autrui? Quel impact celle-ci peut avoir sur la manière de penser notre rapport à soi, notre être-au-monde, notre identité? Qu’en est-il du concept même d’altérité?Peut-onparler d’une remise en question denos ontologies occidentales«traditionnellement» admises ?Mots clés: transe, sécularisation, liminalité, écologie, identité, altérité, ontologies

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?