ISSR CONFERENCE – CONFERENCE SISR

DEFINITIVE PROGRAMME
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4 – 7 July 2017 / 4 – 7 juillet 2017

« Religion, Cooperation and Conflict in Diverse Societies »
« Religion, coopération et conflit dans des sociétés diversifiées »

Université de Lausanne (Suisse)
University of Lausanne (Switzerland)
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STS : Thematic sessions/Sessions thématiques

Session STS 1 : Religiosity : Analysis of international and national quantitative surveys

David Voas, Pierre Bréchon, Jörg Stolz
Chair for slot 1/présidence pour le créneau 1 : David Voas
Chair for slot 3/présidence pour le créneau 3 : David Voas
Chair for slot 4/présidence pour le créneau 4 : Pierre Bréchon
Chair for slot 9/présidence pour le créneau 9 : Jörg Stolz
Chair for slot 10/présidence pour le créneau 10 : Pierre Bréchon

Denomination and Religiosity as a Subject of Public Statistics in Poland

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2064
By Ewa Klima
E-mail : ewa.klima@p.lodz.pl

The primary purpose of this article is to investigate approaches to the problem of religious denominations in the Polish territories since the beginning of systematic population study. The history dates back to 1789 when the first census was conducted. It is worth stressing that historical analysis shows the transformation of religious structures, but at the same time lets point changes in the methodology and the "philosophy" of questioning about religion. Current data on the religion structure is compared with the results of research on religiosity of Poles. In this case, one can find the outline of at least three stages. The first one is the confession as a correlate of ethnicity and manipulations connected with changing numbers of minorities, both religion and ethnic the second stage is imposed lack of interest in religiosity and religion. Finally, the third one is denomination as the part of the social characteristics of the population. Despite the change in the approach to the question of religion and ways of gathering information about the religions in each stage you can see the huge politicization of the phenomenon and its relationship with ethnicity and nationality. It seems that religion has similar determinants nowadays in Poland.

The basis for the analysis are data sets by Central Statistical Office of Poland (GUS) and Public Opinion Research Center (CBOS). Additional sources of information are also data provided by religious institutions, which often support GUS. Analysis of methodology concerns censuses and current statistics, as well as cross country surveys.

Indicators of Religiosity in Empirical Research in Predominantly Orthodox Population

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2064
By Zorica Kuburic, Ana Zotova
E-mail : zorica.kuburic@ff.uns.ac.rs
Indicators of religiosity are numerous and they frequently depend on a type of religion that is studied and a relation that the state has toward religion in the time of conducting that research. A quality and a quantity of indicators in empirical studies have been gradually increased, which has allowed better understanding of the phenomenon of religiosity however, this has made comparativeness more difficult both in terms of timeline and a transverse section of social reality. In this paper a special attention is given to empirical studies regarding religiosity where Orthodox Christianity is predominant, and then, to religiosity in the territory of the Western Balkans where Roman Catholic, Protestant and Islamic religions are present, with special emphasis on the process of trust building among members of different religions in a society that shares the same territory.

Key words: Religion, Religiosity, Indicators of religiosity, empirical researches, Orthodox Christianity

The Social Component of Religiosity in Contemporary Orthodox Christianity

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2064
By Elena Prutskova
E-mail : evprutskova@gmail.com

Many sociologists, first and foremost Durkheim (Durkheim, 1964), emphasize collective, social nature of religion. At the same time religiosity in contemporary social surveys is estimated mostly as an individual phenomenon. This paper proposes to revisit the idea of the social nature of religiosity.

Individual component of religiosity is constituted by the attributes of an individual, while the social component takes into account the relations between individuals. There are approaches which took the social side of religion (connections between religious people) into consideration (Stark & Glock 1968 Fichter, 1969 Lenski, 1961). What these approaches lack is attention to the relations of religious and non-religious.

The research is based on the data from the Orthodox Monitor survey conducted in Russia (http://socrel.pstgu.ru/en/grants/orthodoxmonitor). The sample represents Russian adult (18+) urban and rural population (2011, 1500 respondents), and the core of the Russian Orthodox Church members (2012, 806 respondents).

The social component of religiosity in the Orthodox Monitor has the following dimensions: 1) connections with the laity: (a) within one’s own religion and (b) within one’s own parish 2) connections with the clergy: (a) knowing a priest whom one can ask for advice and (b) having a spiritual father or a personal confessor 3) connections of religious people with non-religious 4) connections of religious people with believers of other faiths. The paper presents empirical findings and provides evidence (using logistic regression analysis) that social component of religiosity has its own influence. The research is supported by the grant of Russian Foundation for Humanities No. 16-23-41006.

Church Attendance and Religious Change in Eastern Europe

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2064
By Ferruccio Biolcati-Rinaldi, Marco Maraffi, Cristiano Vezzoni
E-mail: ferruccio.biolcati@unimi.it

Eastern Europe is one of the areas where the debate on religious change and individual-level secularization has been recently more intense. The attempt to explain religious developments in this part of Europe has brought to a fierce competition among the main theories of religious change (secularization, individualization and market theory). An additional source of interest for Eastern European countries stems from their heterogeneity, in both religious (e.g. the Catholic rather than the Orthodox tradition) and historical terms (starting from the intensity of the Soviet regime’s grip). Finally, literature analysis highlights some inconsistencies among the different authors in assessing church attendance trends, see for example the recent contributions by Brenner (2016), van Ingen and Moor (2015) and Burkimsher (2014): such discrepancies give room to new contributions.

The paper aims to contribute to the debate on religious change in Eastern Europe focusing on estimates of church attendance trends for the past twenty-five years. The research design considers more studies simultaneously to enlarge the observation window and get more reliable estimates. To this end, we consider the following comparative and repeated cross-sectional surveys: Eurobarometer (various series), European Social Survey (ESS), European Values Study (EVS), the World Values Survey (WVS), International Social Survey Programme (ISSP). Church attendance is available in all these studies and, despite some relevant criticisms, continues to be a key indicator of religious change. At the end of the paper the trends detected for Eastern Europe will be compared to those in Western countries in order to highlight differences and similarities.

To Baptize or Not to Baptize?
Time slot/créneau horaire: 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle: ANT 2064
By Tore Rafoss
E-mail: tore.rafoss@kifo.no

In Norway until recently, almost all children were baptized – but in the last decades the number of baptized children has been sinking steadily, reflecting a broad secularization of Norwegian society. If one wants to understand this trend towards a less religious society, then the study of why parents’ choice to baptize or not to baptize their children is key, since baptism is the fundamental initiation into Christianity, both theologically and organizationally. This article analysis these reasons, focusing especially on the relative influence of the mother compared to the father. The study is based on a large (N = 4005) national survey conducted in Norway in 2012 I analyze this data and demonstrate how different factors – such as religious affiliation, education and income – affect Norwegian parent’s decision to baptize or not to baptize, with a special focus on the finding that the mother seem to have more influence on this choice than the father. Using both logistic regression and linear probability models, I demonstrate this gender discrepancy and discuss possible causes for this difference.

Religious Development of Youth in Europe
Time slot/créneau horaire: 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle: ANT 2064
By Muge Simsek, Frank van Tubergen, Fenella Fleischmann
This paper investigates religious trends among Christian majority, Christian minority and Muslim minority youth in Western Europe during mid-adolescence. We consider changes in both public and private spheres of religiosity by paying explicit attention to three indicators of religiosity, namely, subjective importance of religion, service attendance and praying. In addition to comparing the changes in the mean of religiosity between groups, we also investigate the variation in religiosity within groups over time to find out to what extent there is polarization in youth religiosity. We employ the first three waves of Children of Immigrants Longitudinal Survey in Four European Countries (CILS4EU) which were collected between 2010-2013 and include 14-15 year-old students (N=18,716), residing in 958 classes within 480 schools in England, Germany, the Netherlands, and Sweden. Multilevel regression models show that subjective importance of religion declines slightly over time for all groups, and this downward change is least strong among Muslims. For praying and service attendance, there is also an overall slight negative change over time yet in the case for Muslims the slight change is in the positive direction. With regard to variation within groups, Muslim youth maintain largest variation in praying and service attendance over time while the variation in subjective importance of religion stays largest within Christian minority youth and the smallest within Muslim youth. As a next step, the changes in the different domains of life, such as family, peers and school, will be looked at in order to explain differential religious change among youth.

Religiously Mixed Marriages in England

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2064
By David Voas
E-mail : d.voas@ucl.ac.uk

The prevalence of ethno-religious intermarriage is a key indicator of social integration. Different groups have different norms, however, and levels of endogamy are very high (90%+) among Muslims, Hindus and Sikhs in England. These levels do vary by area, largely as a function of the composition of the population (and hence the opportunity for meeting someone from a different group). The position is complicated by conversion and disaffiliation, and it is important to distinguish people with a nominal affiliation from those who are actively practising a religion. The relative risk of marital breakdown is another interesting and important issue.

I use census microdata to investigate:
- The proportion of people in each religious group marrying into other groups (and which ones)
- Differences by age, sex, ethnicity, country of birth, education, social class, place of residence (local authority district), and so on
- The religious identities ascribed to children whose parents are from different religious groups
- What changed between the 2001 and 2011 censuses.

From the UK Household Longitudinal Study (‘Understanding Society’) we may be able to say how people in mixed marriages differ from other couples, for example in religious practice, social attitudes, economic activity, and so on. It can be difficult to be confident about the direction of causality: intermarriage probably promotes tolerance, for example, but more
tolerant people are more likely to marry out of their own group.

Does Insecurity Lead to Religiosity? A Longitudinal Panel Study of the Norris and Inglehart’s Insecurity Theory for Germany and Great Britain

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2064
By Francesco Molteni
E-mail : francesco.molteni@unimi.it

Among the many attempts to explain the secularization and de-Christianization processes western world is experiencing, the insecurity theory by Norris and Inglehart explicitly links feelings of insecurity and religiosity. Main statement behind is that people who experience risks threatening themselves or their communities are more religious than those who grow up under safer, comfortable, and more predictable conditions. The supposed religious decline western world is experiencing has thus to be interpreted as consequence of the higher affluence of these societies. Despite the theoretical relevance this approach could have, the attempts to empirically test it are scarce and are usually focused on aggregate measures of religiosity and insecurity. At present only few works have studied this relation at the individual level. Overcoming this weakness is an essential step to expand the relevance of the insecurity theory because more light can be shed on the causal mechanisms behind the higher-level associations. In this work we focus on Germany and Great Britain and we explicitly aim to study whether the insecurity theory holds at the individual level. We basically test the hypothesis that a worsening of the individual security causes an increase of individual religiosity. We do so by mean of fixed-effects models on two panel-studies: SOEP for Germany and BHPS plus Understanding Society for Great Britain. All along the work we consider religiosity as a strong multidimensional concept working on three different indicators measuring religious practice, self-definition and values and we study economic as well as existential insecurities.

Does Security Increase Secularity? Evidence from the British Household Panel Survey on the Relationship between Income and Religious Service Attendance

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2064
By Ingrid Storm
E-mail : ingrid.storm@manchester.ac.uk

Economic development and increase in material security has been suggested as primary causes of secularisation in the West. For example, Norris and Inglehart (2004) argue that under insecure conditions, humans have a need for authority and predictability, which makes them more likely to hold religious beliefs and participate in ritual. So far, the empirical literature has largely supported the relationship, but further evidence is needed. The recent economic recession, and the current financial insecurity faced by many households in Europe both increases the relevance of such questions, and the availability of data to address them. Using data from a British panel study covering the same individuals from 1991 to 2012, we examine a) whether changes to household income can incite individual religious change, and b) whether religion can buffer against the stress of economic insecurity. The main trend in Britain is that of religious stability or decline, and income change does nothing to reverse this
trend. Increases in household income are associated with religious disengagement, but income reduction has no effect on religious attendance. However, religious activity may still act as a "buffer" by improving and maintaining life satisfaction in the face of economic loss.

Validity Problems of Items for Measuring Religious Beliefs in Large Scale Surveys – Results from an Empirical Study with a Mixed Methods Design
Time slot/crénau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2064
By Udo Kelle, Bettina Langfeldt, Brigitte Metje
E-mail : kelle@hsu-hh.de
The validity of items for the measurement of religious beliefs with standardized questionnaires is highly dependent on how the respective questions are formulated. While it is common wisdom in survey research methodology that question wording can lead to validity threats and substantial measurement error, the identification of the sources of systematic and random error (e.g. differing understandings of respondents regarding the meaning of certain terms) can be extremely difficult.

Drawing on quantitative and qualitative empirical data we will demonstrate that a “mixed methods design” (the combination of statistical and qualitative methods) may identify and solve such problems: statistical analyses showed that items frequently used in large scale surveys (like the “International Social Survey Programme”) to capture religious beliefs may produce remarkable inconsistencies and peculiar distributions of responses in certain religious or non-religious sub-populations. In the quantitative part of our study we tested different hypotheses about reasons for these inconsistencies and analyzed associations between responses to religious items and the cooperativeness of respondents. Furthermore we conducted qualitative interviews to reconstruct the respondents’ understanding of certain questions and terms contained in these questions (“cognitive interviews”). Our results show that items for measuring religiosity often contain ambiguous concepts which are difficult to understand for members of some sub-populations while carrying well-defined (but culture-specific) meanings for others. We will show that the presented mixed-methods-strategy is not only helpful to identify validity threats arising from question wording, but can also foster the understanding of the use of religious languages in different social groups and milieus.

Measurement of Atheism – An Evaluation of Measures in European Context
Time slot/crénau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2064
By Jara Kampmann
E-mail : jara.kampmann@gesis.org
For decades the field of sociology of religion experiences discourses on the measurement of religiosity. In contrast, the measurement of Atheism has not been issued to real discussions. Looking at measures of non-religiosity, in general, it becomes apparent, that these are not derived from own theory, but from approaches used in the context of religion. To give an impulse for a broader discussion, our contribution examines existing measures and tests in how far they are useful for a theory driven application. We categorize the broad variety of existing measures into five different types. Four of them are indirect and one is an often used direct measure, i.e. self-identification as “a convinced atheist”. Based on a working-definition
of Atheism, we evaluate which types are useful operationalizations. Subsequently, the left
measures are examined by applying quantitative analyses to three European social surveys,
i.e. EVS, ESS and ISSP. Apart from testing the accurateness of religious denomination as a
potential measure, we focus especially on the comparison of the direct measure vs indirect ones. Descriptive comparisons reveal huge discrepancies between the different types of measures. A deeper look, by applying logistic regression for complex samples, indicates selection effects caused by the direct measure. In conclusion we find none of the measures to be truly satisfying and see the need for new theory driven measures. In the absence of these, we caution for more awareness for implications of measures of Atheism.

Describing and Explaining Muslim Religiosity in Switzerland with Mixed Methods
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2064
By Anaid Lindemann
E-mail : anaid.lindemann@unil.ch

Studies in sociology have tried to explain the religiosity of immigrants, and sometimes more precisely immigrants from Islamic background, on a national or cross-national level. Contextual factors, such as length of residency, secular environment, or perceived hostility have been tested. Likewise, individual factors, such as level of education, sex, or socioeconomic level have been analyzed. When one looks at this literature, two main conclusions can be drawn. On the one hand, the results are sometimes contradictory and fail to display actual explanatory processes behind the correlations. On the other hand, the case of Muslim religiosity in Switzerland remains highly unexplored and research never outreaches a purely descriptive level. More generally speaking, Muslim nationals are never taken into account into these studies that only focus on immigrants.

This research aims to fill this gap by focusing on three main axes: first, it will try to explain the religiosity of both Muslim immigrants and national Muslims in Switzerland. Second, the identification and analyses of contextual and individual factors combined will allow for an understanding of Muslim religiosity beyond a mere description. Finally, the use of a mixed methodology using national quantitative sets of data and qualitative material gathered through interviews will neutralize the black box problem: instead of displaying only abstract correlations, the results will unveil the social processes at work in the shaping of religiosity of Muslims in Switzerland. In this contribution, I will present a detailed research design and its methodological challenges.

Religious Fundamentalism among Muslims of Turkish Origin in Germany
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2064
By Anna Dieler, Olaf Müller, Detlef Pollack, Gergely Rosta
E-mail : omuller@uni-muenster.de

Various studies have recently focused on the spread of fundamentalist religious attitudes among generations of Muslim immigrants in Europe (see, for example, Koopmans 2015). Such studies have fiercely debated how fundamentalism can be appropriately operationalized in the Muslim context, and whether indicators for Christian fundamentalism can be applied one-to-one to this context. Based on the claim that fundamentalism is also a response to increasing
secularization and modernization, various studies on Christian fundamentalism have demonstrated that it is especially people who are among the “losers of modernization” that tend towards fundamentalist attitudes (Coreno 2002). Fundamentalism in immigrant groups could also be due to factors that are described by the thesis of “reactive religiosity” (Fleischmann/Phalet 2012). According to this approach, people's experience of social exclusion and discrimination strengthens their identification with their own ethnic group, and therefore also with their religiosity. Using survey data collected among the population of Turkish background in Germany in 2015/16, our paper presents a concept that we have developed to measure Muslim fundamentalism. Our paper examines the influence of both socioeconomic predictors as well as of experiences of discrimination and indicators of integration.

Evangelical Growth and Decline 1970 - 2013 in Switzerland. Estimations and Explanations
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 2064
By Jörg Stolz, Olivier Favre
E-mail : joerg.stolz@unil.ch
The secularization thesis predict that religion will decline in western European countries and general surveys on religiosity corroborate this view. One counter-example often cited in the media are Evangelicals who - it is said - are growing. Reliable data on Evangelical growth or decline are however lacking. This paper asks how and to what extent Evangelical churches have grown or declined in terms of membership from 1970 to 2013 in Switzerland. In order to estimate changes in membership, we draw on (1) the national censuses and (3) membership counts of the Evangelical congregations and denominations. It turns out that the Evangelical milieu on the whole has grown since 1970 in Switzerland. Methodists have strongly declined most other classical Evangelical denominations have shown stable membership Pentecostal and Charismatic groups have often been able to grow. We discuss - and partly test - possible explanations by using National Congregations Study data.

Theology Matters: The Characteristics of Growing Churches in Korea
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 2064
By Sung Gun Kim
E-mail : sg97kim@gmail.com
Using about 800 surveys, this study gathered and examined demographic and religious characteristics of attendees and clergy of four reputable growing megachurches in the Seoul Metropolitan Area (SMA): Oryun Community Church (OCC), Presbyterian Church of the Lord (PCL), Bundang Woori Church (BWC), and Kwangsung Presbyterian Church (KPC). Over the course of my two-year research project ("The New Face of Large Congregations: Creative Innovation in Four Megachurches in SMA"), I discovered that when it comes to whether a church is growing or declining, what congregants believe - and especially what clergy believe - matters. The combination of theological conservatism of both attendees and clergy and innovated contemporary services emerges as important factors in predicting church growth. My findings support a new study (Haskell, Flatt and Burgoyne, 2016) that shows the role theology plays in the growth and decline of Canadian churches. Haskell, Flatt and Burgoyne’s
fascinating work encourages churches to innovate, while remaining deeply rooted in their beliefs. My study demonstrates that the particular form of religious outlook is a relevant factor in its own right, which is not to be reduced to other variables.

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 2064
By Cristina Gutierrez, Renee De la Torre, Alberto Hernández
E-mail : cris.gutierrez.zu@gmail.com

The 2010 Population and Housing Census of Mexico confirms the existence of a clear majority of the Catholic affiliation in the country, as well as an intense and rapid dynamic of religious diversification. The religious field is now composed of a myriad of religious minoritarian organizations which, altogether with different modalities of practicing Catholicism, are transforming the apparent socioreligious homogeneity of Mexicans. This changes are proved to be strongly related to sociodemographic variables (such as marginality, migration, ethnicity and urbanization), and to have an impact on areas of strategic importance to the design of public policies (marginality, gender, ethnicity, reproductive health). Based on public funding, a team of researchers designed a national survey to generate information about religious practices and beliefs in order to allow the comparative analysis of the main religious options (Catholics, Protestant and Evangelical, Paraprotestant and Non Religious), ethnicity and urban/rural condition. In this paper we shall describe its main results, as well as the methodological strategies that were developed for representative sampling at regional/national/religious levels, questionnaire design and analysis, in order to capture contemporary religious diversity in Mexico, its correlations to sociodemographic variables (such as marginality, ethnicity and urbanization) and maximize possibilities of international comparison.

Geospatial Pattern Of Religious Territorial Units In Serbia
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 2064
By Milan Spasojevic
E-mail : milansp_2000@yahoo.com

As religion has a spatial dimension, the subject of this article is geographical organization of basic territorial units of main religious denomination in a multi-cultural landscape. During social and economic transition period in the past 25 years, religious structures increase their imprint on the cultural landscape in Republic of Serbia. The primary subject of the paper would be the spatial variation of religious territorial units at a various scale from the national to the local level. We will examine main geographic, demographic and economic factors which influence the size and distribution of basic religious territorial units (parishes), as well as higher units in hierarchical structures of religious territorial units (dioceses). There would be comparisons with spatial organization of main religious affiliation (Serbian Orthodox Church, Roman-Catholics, and Islam community) developed within the multi-confessional territory of Republic of Serbia.
Does Religion Explain Political Attitudes? Answers Based on ISSP Surveys in 8 Western European Countries

Time slot/créneau horaire : 10 (Fri. 7th of July from 14:00 to 15:30)
Room/salle : ANT 2064
By Pierre Bréchon
E-mail : pierre.brechon@iepg.fr
In a European context of secularization, we could hypothesize an absence of links between religion and political attitudes. In fact, we show that relationships remain rather strong even if they tend to be less large than some years ago.

We take into account 8 Western European countries:
- 3 where Catholicism prevails (Austria, France, Spain),
- 3 where Protestantism prevails (Denmark Sweden, Finland),
- 2 essentially bi-confessional (Germany and The Netherlands).

We use quantitative data from the ISSP module about citizenship in 2004 and 2014 For religion, we consider a dimension going from the regular practicing Catholics and Protestants to the no religion. For politics, we take into account politicization, political participation and political orientation (leftist or rightist voting intention, closest party).

According to regression analysis, if religion is not the only factor explaining political attitudes, it remains very important, particularly for political orientation.

Trust Influences Preference for Religious Politicians

Time slot/créneau horaire : 10 (Fri. 7th of July from 14:00 to 15:30)
Room/salle : ANT 2064
By Peter B. Andersen, Andreas Baumann
E-mail : peterba@hum.ku.dk
Democratic elections pose a two-dimensional problem for voters the voter wants to maximise ideological congruity while simultaneously maximising the personal qualities of the candidate such as passion, trustworthiness or intelligence.

We illustrate this problem by studying the role of religion in politics. the stark difference in the importance of religion in national politics between the United States and Western Europe is often explained by the varying intensity of religious engagement in civil life: Americans elect more religious leaders because they are more religious. However, in this paper, we suggest a complementary mechanism: given the high diversity and low trust of the contemporary United States, religious posturing may function as a signal of trustworthiness.

Using cross-national data from the European Values Survey, we show that distrust causes preference for religious leaders. We expand this into a more fully-fledged model of the interplay between trust, political preference and religiosity and elaborate on how this may provide additional insights into the role of religion in politics across the globe.

Religiosité vs pratique : l’exemple de l’élection présidentielle française de 2017

Time slot/créneau horaire : 10 (Fri. 7th of July from 14:00 to 15:30)
Room/salle : ANT 2064
By Claude Dargent

Un certain nombre de questions nouvelles se posent en effet pour l’élection présidentielle de 2017. Quelle place tiendront les nombreux enjeux actuels comportant des implications religieuses (mariage pour tous, IVG, conséquences des progrès de l’islam, terrorisme,…) ? Leur poids aboutira-t-il à conserver voire amplifier le rôle de la religion dans le vote ? Ou bien sera-t-il impuissant à enrayer son déclin dans un contexte de recul de l’affiliation religieuse et des pratiques qui lui sont liées ?

On tentera de répondre à cette question en explorant l’effet propre de la religiosité. L’appartenance croisée avec la pratique est en effet classiquement considérée comme le meilleur indicateur du vote. Mais les évolutions récentes du rapport à la foi n’imposent-elles pas de les compléter par le sentiment de religiosité ?

La taille de l’échantillon retenu par cette enquête (17 000 personnes) autorisera une identification fine de différents groupes religieux – en particulier des catholiques et des musulmans. Cette communication permettra également de revenir sur la méthode du panel par confrontation des données recueillies à celles obtenues par l’intermédiaire d’autres enquêtes comme aux résultats issus des urnes.

**Session STS 2 : Reshaping the secular in religious superdiverse societies**

Irene Becci, Marian Burchardt, Mariachiara Giorda

Chair for slot 6/présidence pour le créneau 6 : Irene Becci

Chair for slot 7/présidence pour le créneau 7 : Marian Burchardt

Reshaping Religion as Cultural Heritage - Negotiating a Secular Context

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)

Room/salle : ANT 2064

By Marie Vejrup Nielsen

E-mail : mvn@cas.au.dk

This paper explores the dynamics between the expressions of religious groups in negotiation with secular, cultural heritage institutions and agenda. The paper presents empirical research on cases in a Danish context, where religious communities are involved in cultural heritage management and it explores the potential transformations, opportunities and challenges raised by this specific secular context. Cultural heritage institutions represent a case of a secular, institutional context, with specific formal agreements and structures. Only recently has active religious communities begun to enter this context on a more co-operative and active scale. The exploration of the negotiation of this secular context will contribute to the understanding of the many ways in which religious groups negotiate secular contexts today.

The primary questions for the paper are: How does this context influence the religious groups both in relation to their own religious traditions and identity and in relation to the interaction
with their societal context? How does the life of the religious group play out in a secular context with specific value markers set up by cultural heritage institutions? What are the possible conflicts and convivialities between religious group and society and within the religious group itself (e.g. generational, gender etc.).

The Perception of Islamic Gender Inequality in Secularized Western Societies
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2064
By Christel Gärtner
E-mail : cgaertner@uni-muenster.de

The shift towards secularization that took place in the 1960s resulted in most Western societies in a change in values that was accompanied by a conception of gender roles as being equal, a liberal understanding of sexuality, and a rejection of a traditionally anchored (and religiously legitimized) sexual morality. It is against this background that we should understand the reservations expressed with regard to Islam, which, according to common opinion, supports gender inequality. The implication here that Muslims are misogynistic and prone to violence is itself “gendered”: while Muslim women are generally considered to be victims of religiously legitimized oppression, male Muslims tend to be regarded as perpetrators who act on the basis of norms of masculinity that legitimize violence, and that are in turn grounded on religious foundations.

The paper will argue that the construct of the “oppressed Muslim woman” produces the opposing images of the “emancipated European woman”. While gender relations “here” are seen as modern and egalitarian, Islamic gender relations are considered patriarchal and unequal. Liberal and secular feminism in particular constructs the “female Muslim body” as a counterpart to the “autonomous Western subject”. Behind this is often the expectation that Muslim women should adapt to the secular order and its norms of freedom and permissiveness so as not to be suspected of falling prey to oppression and subordination.

Problematic Places of Worship in Parishville (Quebec). Looking at Religious Diversity through Lived Religion Lens
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2064
By Monica Grigore Dovlete
E-mail : adovlete@uottawa.ca

Once called the “priest-ridden province,” Quebec is today a largely secular society. The transformations brought by the Quiet Revolution in the 1960s left the churches deserted, while the idea of a secular Quebec became part of the public discourse about Quebec identity. These transformations are complicated by changes in demographics due to immigration politics. The old religious ordering becomes irrelevant, resulting in what Robert Orsi (1999: 278) describes as a local sense of crisis. As result, several cities changed their zoning by-law in order to restrict the location and the number of places of worship. It is the case of a small suburb of Montreal that I call Parishville. The City Council decided in September 2015 to modify the zoning by-law concerning the places of worship following the path of other cities in Quebec (such as Montreal and Shawinigan), which had already adopted similar changes shortly after the Paris events in January 2015 Starting from interviews carried out in 2016
with residents of Parishville about the transformation of the religious space, I explore the significations of "religious diversity" through the lens of lived religion to understand two main points: 1) how religious diversity is perceived by ordinary people, and 2) how the idea of a secular Quebec is used to appease potential conflicts. I argue that in everyday life religious diversity is mainly understood as the coexistence of various Christian denominations rather than the cohabitation of multiple religions.

Parochializing the Industrial Metropole: Church-Building, Urban Planning and Diversity in Berlin, London, Montreal and Chicago, 1880-1914

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2064
By Samuel Nelson
E-mail : samuel.nelson@mcgill.ca

Between roughly 1880 and the start of the First World War, Berlin, London, Montreal and Chicago underwent ambitious projects of urban parochialization, i.e. the subdivision of rapidly expanding urban environments into ecclesiastical units, outfitted variously with religious, governmental, welfare and other claims on the identities and behaviors of those residing within parish boundaries. The varied circumstances and success of these projects comment on consequential differences in church/state relations and the patterns of institutional differentiation at a moment of mass urban industrial migration and nation-building, and as such speak to the unique trajectories of secularization (and its limits) across the four cases. Varied processes and outcomes of urban parochialization were also vitally implicated in evolving urban settlement patterns, the spatial/ecological dimensions of ethno-religious diversity, and influenced the likelihood that religious institutions would, or would not, figure importantly in the everyday experience and identity-formation of disembedded urban communities.

Ce que fait l'islam à la sécularisation

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2064
By Leila Benhadjoudja
E-mail : lbenhadj@uottawa.ca

Il va sans dire que la présence et la visibilité de l'islam posent des questions cruciales à la sociologie. Elles nous incitent à interroger à la fois la manière d'appréhender la religion, la diversité religieuse, tout en questionnant les théories de la sécularisation. À partir d'une recherche menée au Québec sur les mobilisations citoyennes des femmes musulmanes, je propose une analyse sur la manière dont ces mobilisations- souvent qualifiées de religieuses, mettent en tension les compréhensions dominantes sur le « séculier ». Dans une société sécularisée et de « diversité complexe » (Meintel, 2016) comme le Québec, le mouvement des citoyennes musulmanes permet de mieux appréhender l'intersection entre « race », genre, religion et nation. Cette intersection permet de voir la complexité des subjectivités musulmanes et incite à repenser les tensions entre « religion » et « séculier ».
Civic Engagement and Identity Transformation: Narratives of Swiss Converts to Islam
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2044
By Amir Sheikhzadegan, Michael Nollert
E-mail : amir.sheikhzadegan@unifr.ch

Religious conversion as a special form of 'spiritual transformation' (Paloutzian, 2005) implies not only a change of the worldview and self-perception of an individual, but also a reshuffling of his/her social and collective identities. Focusing on the latter form of identity transformation, the study applies the method of reconstruction of narrative identity (Lucius-Hoene & Deppermann, 2004) to analyze the autobiographies of three Swiss converts to Islam with a strong socio-political commitment.

The paper argues that the converts adopt different approaches to socio-political activism in order to adapt to the highly emotional debate on Islam, or to what Behloul has called 'discours-total' (Behloul, forthcoming).

In Barbara's case, a spiritual seeking led to a rational conversion (Allievi, 1998) to Islam. She then co-founded a Muslim association in order to promote a peaceful and modernity-friendly image of Islam (Bracke, 2008).

In Vincent's case, conversion to Islam developed from a relational conversion (Allievi, 1998) through marriage into an emotional attachment to this religion, and he joined a liberal Muslim association to both fight against the discrimination, and promote the integration, of Muslims in Switzerland.

Urs' conversion to Islam was a result of his identification with the Palestinians and of his thirst for the warmth of a community (Bauman, 2000). Resented by Islam-bashing, he co-founded an orthodox Muslim association in order to push through a political order which reminds one of Kukathas' (2003) conception of multiculturalism.

Comparing these narratives, the study also sheds light on the connections between civic engagement and boundary-making processes (Wimmer, 2008).

Negotiating Private to Public Transitions: The Case of an Italian/ French Muslim Sufi Convert Community.
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2044
By Lulie El-Ashry
E-mail : lelashry@fas.harvard.edu

As the presence of religion in the public sphere becomes more prominent, there has been a rise in tension within religious communities, between occupying itself with religious belief
and practice and representing their faith in the public sphere. This tension can especially be seen in Muslim communities in Europe, following the emergence of negative narratives of Islam. Religious communities that have sought to remain insular are being pulled into the public sphere as representatives of European Islam.

In this paper I present the scope and first results of my research, on this private to public transition, in the Ahmadiyya Idrisiyyah Shadhiliyyah Italian/French Sufi Muslim convert community. Specifically, I raise the question of how this transition is negotiated and what its potential impact is on the Muslim and European communities at large.

The community was established in the 1980s, in Italy, by its current leader, Shaykh Abd al-Wahid Pallavicini. In its first years the community was composed of a handful of French and Italian converts to Islam and remained strictly private. It has since moved from the privacy of the order to public engagement with the French and Italian states. Pallavicini has given Sufi convert Islam an unexpected visibility, marked by his participation in the 1986 ecumenical conference of Assisi with Pope John Paul II. Since then, the state has solicited him and his son, Yahya, to make official statements in the media and so, the community established the Communita Religiosa Islamica Italiana (COREIS) and the Institut des Hautes Etudes Islamiques (IHEI). These public organizations participate in debates on citizenship by interacting with the public administration, media, academia and civil society through conferences, courses and exhibitions. This paper will show the impact of this religious community, with its representatives in fields like banking, food, inter-faith and inter-cultural dialogue, on the understanding of Islam within the European context through its constant commitment to the social and political spheres.

Political Pentecostalism and Political Islam: Comparing and Theorizing Conversion in Latin America and the Middle-East

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2044
By Henri Gooren
E-mail : gooren@oakland.edu

Historically, Pentecostalism in Latin America was strongly anti-worldly, so one would expect few Pentecostals to be actively involved in politics. Their main motivations for political involvement are typically to help their church, to limit (or end) state support of Catholicism, and to end corruption and bring morality to society (cf. Brazil, Chile, Guatemala). Political Islam developed and became stronger in the Middle-East because for a long time Islam was the only public expression allowed by the many authoritarian governments. Later political Islam picked up strength because all political alternatives failed to bring prosperity: nationalism, socialism, authoritarianism, and liberal democracy. Political Islam is also the only alternative strong enough to keep tribalism and religious sectarianism in check. Using my conversion career approach (Gooren 2010), firsthand ethnographic fieldwork in five Latin American countries, relevant literature, and Michel’s Houellebecq’s polemic novel Soumission/Submission (2015), the paper explores the intersections of personal piety, radicalization, and cultural critique in the recruitment process to political Islam. I also mention the possibility to develop an alternative: could a moderate political Islam stimulate prosperity and democracy in the Middle-East? Comparing political Pentecostalism in Latin America with political Islam in the Middle-East, the paper develops an actor-church-society model to theorize factors influencing the dual processes of the politicization of religion and the
Conversion, Health and Integration

Time slot/créneau horaire: 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle: ANT 2044
By Yousef Shirvandehi
E-mail: caspienfish@yahoo.com

Method

My PhD. research at Åbo Akademi University in Finland is based on interviews and the evaluation of 20 ex-Shia Muslim Iranians who immigrate to Sweden but ends up to convert to Christianity. Equally their new belief includes meetings with new group, church, culture and society in Sweden. I use an exploratory study, as well as using qualitative experienced research techniques to explore the relation of their conversion to succeed to be healthy and integrate in Sweden.

Theory

Lewis Rambo is a professor of psychology and religion suggests that the crises of life are the cause of conversion. Conversion is a means of escaping from the world. It resolves our conflict and gives us strength to go into the world and confront it by facing conflict, and sometimes by creating conflict. Conversion is an event, an experience, and an ongoing process. It is a beginning, an ending, destroys our old identities and transforms them into new ones as converts. Chana Ullman, an Australian psychologist, proposes that the causes of conversion are narcissism, absence of fatherhood in a family, group infatuation, etc. Norwegian professor Anne Sofie Roald believes that network, social contact, and spiritual search are all possible causes of conversion.

Discussion

Living in Europe, far from family, friends, language and culture, can be a complicated and harsh life for immigrants. Cultural differences, loneliness, isolation, lack of permission to stay, lack of helpful integration policies, unemployment, discrimination, and value depreciation can lead to depression for many immigrants in Sweden and even to a personality crisis. When an immigrant converts, the group norm influences the member with helpful ritual, structure, and transforming identity. The group teaches him or her a new vocabulary or language (at best in the Swedish language, since that promotes integration), provides a network, offers friendship, and spiritual support which may lead to becoming employed and part of society. The confrontation of the former culture, religion and acceptance of the new belief is not always a peaceful victory. Sometimes the struggle within leads to hatred of the former religion, and some believers attempt to mix new beliefs with their former religion.

If conversion to a society’s majority religion is a matter of one’s own choice, it may help the immigrant in question to better overcome the difficulties of immigration and lead to a more mental health, harmonious integration into Swedish society?

A Story of Conversion: Reform Jewish Conversion in Israel as a Process of Identity and Belonging Construction

Time slot/créneau horaire: 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle: ANT 2044
By Einat Libel-Hass  
E-mail : einat.libel@gmail.com

This lecture discusses a Reform Jewish Conversion in Israel as a transformative process which involves adoption, adaptation and interpretation of religious traditions and identities. I show how tradition is being continuously constructed in order to answer the needs of converts. In addition I show and argue that Reform Jewish Conversion is a liminal (transition) period, during which the individual contacts with various identity options, and reconstructs identity and belonging by combining new and old elements.

The lecture is based on my doctoral dissertation, which analyzed the development of Reform Judaism in Tel Aviv, through the case study of a well-known reform congregation, and its service consumers, among them converts.

The converts are women who came from western countries, the former Soviet Union and the Philippines, and have Israeli partners.

In this context the question is how the encounter with a variety of traditions and identities during the Conversion process is being expressed in the Jewish identity and congregational belonging of the converts. It became clear that due to Tel Aviv being a world city where the global and local trends converge, the Reform conversion process that takes place in this city is an intercultural encounter.

In conclusion, the way the converts and their partners speak about their Jewish identity and congregational belonging teaches that the conversion process is a liminal (transition) period of negotiation with competing traditions (Christianity vs. Judaism, Reform Judaism vs. Orthodox Judaism) and a period of contact with various identities and different concepts of congregational belonging.

The Path to Individual, Non-Violent Radicalisation

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)

Room/salle : ANT 2044

By Isacco Turina
E-mail : isacco.turina@unibo.it

Drawing on two field studies on Catholic hermits and animal rights activists, I will point to some common features in these two cases of deep engagement. Despite obvious differences – the secular and collective character of the animal rights movement is in striking contrast with the religious and individualistic traits of the eremitical life – I claim that people involved in the pursuit of a “methodical conduct of life” (à la Weber) are likely to follow similar paths of conversion to a highly demanding ideology and lifestyle. On one side, I will focus on issues of emotional stress, social segregation, and ascetic effort. On the other, I will show how these people gain some amount of self-gratification resulting from a sense of moral pride, of “being on the right path”, and of attaining a high degree of consistency between ideas and behaviour. In conclusion I will discuss individual radicalisation in its possible relation with the use of violence.

La conversion aux associations religieuses d'obédience pentecôtiste et islamique : une force d'engagement des fidèles en contexte urbain camerounais

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Depuis 1990, année de la libéralisation du champ religieux, les conversions aux associations religieuses (AR) d’obédience pentecôtiste et islamique sont au cœur de la reconfiguration du paysage religieux camerounais. Ces conversions apparaissent comme une force d’engagement, c’est-à-dire un moyen dont se dotent les fidèles, pour pouvoir affronter avec sérénité la « modernité in-sécurisée » (Corten, 2000a).

Cet engagement passe par la moralisation des comportements des fidèles. Ceux-ci sont invités en permanence à s’engager, en se démarquant de la société. Ils sont invités à ne plus être les « hommes du monde » et à adopter une attitude positive. C’est au niveau de cette nouvelle subjectivité que se joue la transformation (consécutive de leur engagement) qui touche les fidèles.


En fin de compte, les AR pentecôtiste et islamique sont perçues comme un facteur d’engagement des couches sociales urbaines. Le religieux est mobilisé soit pour faire face aux vicissitudes de la vie urbaine, soit pour se positionner sur le champ politique et engranger des retombées.

Le baptême par immersion. Faire rupture en renouant avec le passé dans le pentecôtisme suédois.

Il sera question ici de travailler à partir de récits de pentecôtistes suédois qui ont fait le choix de renouveler l’adhésion de leur parent à un christianisme du renouveau. Depuis ces cas issus d’un pentecôtisme transmis de parents à enfants pour la troisième, voire la quatrième génération, nous verrons qu’il convient de nuancer sensiblement les modèles d’analyse de conversion mettant au cœur de la démarche une rupture radicale avec le passé ou encore le marquage de cette rupture par un instant de ritualité forte. De même, il conviendra de relativiser le poids politique de l’engagement religieux, souvent fruit d’une surinterprétation de la conversion, pour favoriser une approche qui banalise l’acte de conversion comme le fruit d’une socialisation ordinaire, bien qu’empreinte d’un certain individualisme romantique.

Conversions au pouvoir et pentecôtisme dans le village du sud-ouest du Bénin

Il sera question ici de travailler à partir de récits de pentecôtistes suédois qui ont fait le choix de renouveler l’adhésion de leur parent à un christianisme du renouveau. Depuis ces cas issus d’un pentecôtisme transmis de parents à enfants pour la troisième, voire la quatrième génération, nous verrons qu’il convient de nuancer sensiblement les modèles d’analyse de conversion mettant au cœur de la démarche une rupture radicale avec le passé ou encore le marquage de cette rupture par un instant de ritualité forte. De même, il conviendra de relativiser le poids politique de l’engagement religieux, souvent fruit d’une surinterprétation de la conversion, pour favoriser une approche qui banalise l’acte de conversion comme le fruit d’une socialisation ordinaire, bien qu’empreinte d’un certain individualisme romantique.
Initialement, observant qu'être (se montrer) pentécôtiste dans les villages du Bénin méridional impliquait une moralisation des comportements du converti, je m’interrogeais sur comment cela avait des conséquences sur sa sociabilité et son accès au pouvoir. Mais, pour ne pas s’arrêter aux formes stéréotypées des récits de conversion (la délivrance d’un malheur), il est nécessaire d’aller au-delà de la division entre religieux et social/économique/politique et interroger la signification locale des conversions pentécotistes.

Le mal et les souffrances de la vie représentent un « blocage », envoyé par quelqu'un pour empêcher l'« aller de l'avant » (dans la langue locale *fongbe, nukɔnyiyi*) de l'individu. C'est à partir d'un épistémologie locale de l'« aller de l'avant » que je souhaite interroger la conversion pentecôtiste.

Pendant les prières, on supplie Dieu, par exemple, d'enlever les *aliglo* («obstacles» : *glo* ce qui est difficile, *ali* la voie), expressions qui prennent sens à partir du désir et des difficultés de *yi nukɔn* (avancer). La conversion n'est pas juste un moyen de vaincre les blocages, c'est aussi un processus de transformation et de *nukɔnyiyi*. Le débat de la littérature sur le pentecôtiste entre continuité et discontinuité s'avère être trop restreint pour parler de différentes temporalités qui émergent dans l'analyse des récits de conversion et de l'aller de l'avant.

Les femmes expliquent que la conversion (*yi se* : «prendre écouter») a permis leur « éducation »: les groupes des femmes apprennent, par exemple, quels sont les comportements vis-à-vis du mari qui permettront d’avoir la paix dans le foyer.

Ainsi, les prêches se focalisent sur le péché et les «bons comportements» du chrétien. Les convertis (*yisenɔ*) se voient : ils doivent être des «modèles» dans le village, et se différencier des autres à travers leurs comportements (ne pas boire l’alcool, intégrité, etc.).

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Druidisme québécois et activisme socio-politique: entre conversion et négation de conversion

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2044
By Véronique Jourdain
E-mail : veronique.jourdain@umontreal.ca

Le druidisme québécois est un phénomène relativement nouveau qui est essentiellement de première génération. Bref, selon les standards d’analyse de la sociologie, c'est une religion convertis (Monnot, conférence AISLF 2016). Nous avons remarqué que les druidisants rencontrés ont un discours fort à propos du nationalisme québécois et que celui est allié à un rejet affirmé de la religion catholique, qui est pourtant un des fondements, avec la langue, de l'identité québécoise. Pour donner un sens à leurs convictions religieuses sans bousculer leurs croyances nationalistes, ils empruntent le modèle des groupes néo-païens européen. Cet emprunt donne lieu à une transformation du discours où les Québécois deviennent de super-celtes en raison de la forte immigration bretonne, écossaise et irlandaise d'antan. Ainsi, dans cette rhétorique, le druidisme devient la religion naturelle de tous les Québécois en raison des bases culturelles traditionnelles qui seraient en fait des survivances de l’ancienne religion. Il en résulte donc une négation de la conversion effectuée, car ces druidisants soutiennent avoir toujours été des druidissants qui s’ignoraient, comme tous les Québécois d’ailleurs. Cette position amène ces druidisants à revoir la conception classique de l'identité québécoise et de la religion et à s’impliquer politiquement, notamment lors du débat sur la Charte des valeurs.
La conversion à l’islam entre normativité, radicalité et contemplation

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)

Room/salle : ANT 2044

By Abdelwahed Mekki-Berrada

E-mail : abdelwahed.mekki-berrada@ant.ulaval.ca

Partant de l'idée que la pensée « philosophique musulmane » repose sur le trièdre épistémologique Normativité/Radicalité/Contemplation, nous nous demanderons si oui et comment la conversion à l’islam s’insère dans les interstices de ce trièdre. Quoique construite et présentée par un non-philosophe, cette communication propose d’être à l’écoute des philosophes issus d’univers musulmans contemporains au sujet du trièdre épistémologique en question. Nous poserons à cet effet notre regard sur les ruptures et continuités entre différentes raisons constitutives de l’islam telles qu’identifiées par Al-Jabri, Arkoun et Abderrahmane, et ce, tout en nous demandant si l’islam offre au/à la converti un système de représentation (Geertz), une tradition discursive (Asad) ou une technologie de soi (Foucault).

Session STS 4 : Diversity within Non-Religion

Pascal Tanner

Chair for slot 4/présidence pour le créneau 4 : Pascal Tanner

Chair for slot 6/présidence pour le créneau 6 : Pascal Tanner

Chair for slot 7/présidence pour le créneau 7 : Petra Klug

Making Sense of a Secular Culture. Vietnamese Families and the East German “Jugendweihe”-Ceremony

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)

Room/salle : ANT 2042

By Barbara Thériault, Thomas Schmidt-Lux

E-mail : barbara.theriault@umontreal.ca

A: Can you think of something more “East German” than the Jugendweihe celebration? B: The what? The civil consecration ceremony Communists (re)introduced in 1954 as a competing ceremony to the Protestant and Catholic confirmation? A: Yes, that’s the one. The Jugendweihe is today a noticeable component and locus of East German sociability. And because it has survived the end of the regime, sociologists have lent it much attention, particularly as a secular ritual. Taking the Jugendweihe as an entry point, we dive into milieus or, life styles in Georg Simmel’s sense, in which secularity is part of a larger set of everyday institutions. Attending a ceremony in the past, we noticed the presence of families of Vietnamese origin. We decided to follow some of these families (parents, children, and some of their relatives) who are taking part in this year’s ceremony as well as some who are not taking part in it. B: So, you’re interested in some of the people who came as workers to the GDR, and their children? A: Yes. We think they can help us delineate the contours of specific milieus, which are part of an East German secular culture and sociability. This particular
angle, this is our hypothesis, will point to an “East German” story, the multiple worlds people inhabits, and the links they spend much time fostering.

Being a Member of an Atheist Society in Switzerland. First Results from a Quantitative Survey.
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2042
By Christophe Monnot, Pascal Tanner
E-mail : christophe.monnot@unil.ch
This paper will present a total quantitative survey among the 2000 members of an atheist or a “laicist” organization in Switzerland. The individual questionnaire survey was lead from May to November 2016, in the three national languages, among the Freethinkers, the Sceptics, and the other associations aiming to defend an atheist or a secular view of the society. We will present the first results and analyses of this survey in order to draw a general picture of the profile of these members and understand if they compose a specific milieu in Switzerland.

Non-Religion and Natural Science
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2042
By Amy Unsworth
E-mail : aeu21@cam.ac.uk
Many of the forefathers of modern sociology, such as Comte, Marx, Weber and Durkheim predicted that religious understandings of the world would be replaced by scientific understandings as societies modernize, heralding the end of religion. However, the notion of secularization is now highly contested and contemporary secularization theorists differ as to whether, how, and to what extent they see science playing a role in secularization.

Britain has a large and growing non-religious population. Over the past decade, the idea that science is integral to, or necessary for, religious decline has been newly popularized by British celebrity scientist Richard Dawkins and other so-called “New Atheists”. Against this background, I analyse empirical data to explore the relationship between non-religion and engagement with the natural sciences for individuals in contemporary Britain.

I first show which variables best predict religious deconversion in Britain, specifically investigating the effect of general and scientific education. I also explore the differences between variables best predicting either atheist or agnostic beliefs. Finally, I consider how widespread the tenets of a scientifically-oriented atheism are amongst the large group of non-religious people in Britain.

From Religious to Secular: The afterlife of Closed Churches
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2042
By Jes Heise Rasmussen
E-mail : kpt222@ku.dk
From 1795 to 2000 a total of 12 churches were closed by the Danish Evangelical-Lutheran Church. But since the turn of the millennium a further eight churches have been closed. While

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the number of affected churches is still small, the effects of the closures have far reaching implications. The majority of former church buildings have undergone a transformation from the religious to the secular sphere, and their use is seen by the Church as paradigmatic for future cases.

The purpose of this paper is twofold, I will present the various new ways in which the former churches are used today. Secondly, I will examine how the religious past affects what is regarded as acceptable use of the buildings in the future, in the eyes of the public.

Data collected from a quantitative survey in 2016 in Denmark provides insight into the Danish population and their attitudes towards church closures and the future use of these buildings. A majority of Danes favor a communal use and are less inclined to support commercial enterprises or religious activities in the former church buildings. I will argue, by applying Olivier Roy's notion of cultural and religious markers (Roy 2010), that the buildings have become a cultural marker for many Danes and are perceived as a part of the cultural heritage, which in turn limits the range of acceptable uses.

Organized Non-religion/ Atheism vs. Religion in Croatia: Where's the Rub?
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2042
By Nikolina Hazdovac Baji
E-mail : Nikolina.Hazdovac@pilar.hr

The complex dynamics of non-religion/ atheism on the one hand, and religion, on the other hand in Croatia was shaped by the specific socio-cultural context and historical processes and cannot be reduced merely to the contemporary issues that are topics of publicly displayed cultural wars. A particular interest for the (conflict) relationship of non-religion/atheism and religion was prompted by the emergence of organizations and associations of non-religious persons and atheists which is present in Croatia over the last decade. Activities and appearances in public (e.g. regarding the Atheist Bus Campaign in 2009) imply that non-religious persons in Croatia have a need to protect their rights and interests. In other words, although Croatia is a secular country where freedom of thought and (un)belief is guaranteed by the Constitution, the omnipresence of religion in public life, the media and the educational system as well as hierarchizing of religious communities in the legal documents provides an opportunity for the perception (and the real social position) of inequality and discrimination against the non-religious/atheists. This paper will seek to identify what are the main points of contention that create boundaries which divide the population regarding (non)religion, (non)religiosity and (a)theism. In order to do so, different methodological approaches will be used: analysis of data available from the ISSP surveys and analysis of data obtained by the implementation of the questionnaire among the members of the organizations of non-religious people and atheists and interviews with the leaders of these organizations.

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2042
By Marta Kolodziejska
E-mail : ma.kolodziejska@gmail.com
The statistical data in Poland show an increase in declarations of non-religiosity over the last decade. Combined with the dropping numbers of mass attendance, and selectiveness of faith among the Catholic majority, this phenomenon may show that non-religion is not only on the rise, but is also becoming more publicly visible. In the Polish context, the non-religious more often than not have a Catholic background, and by living in a Catholic-dominated environment they interact with religion and religiosity on various levels: personally, through institutions, and through media discourse. For many non-believers, Catholic websites and forums are one of the spaces where they willingly engage in such interactions. A five-year qualitative study has shown that most popular Catholic forums in Poland are expressive environments where several groups of believers and non-believers meet to discuss a wide variety of topics. I wish to argue, on the basis of discourse analysis, that user heterogeneity influences all interlocutors, and that forum interactions build on shared religious knowledge as the common ground. The study has also shown that despite differences and conflicts which continually emerge on the forums, non-belief is not discursively constructed as an opposition of belief (as is “lukewarm Catholicism”), but rather its complement. I will also try to answer the question whether forum interaction grants all participants equal rights and identity maintenance, or rather subsumes all minorities into a particular narrative of religion.

Religion Makes the Difference! Nonreligious Diversity and its Dependence upon the Religious Context

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2042
By Petra Klug
E-mail : petra.klug@uni-bremen.de

In recent years within the study of religion there has been growing attention paid to the nonreligious. This resulted in a number of typologies, which map such different stances toward religion as appreciation, “fuzzy fidelity,” indifference, peaceful coexistence, critique, and the so called “anti-religious” identities.

But this paper addresses a somewhat different question, and searches for the reasons for these different evaluations of religion through the nonreligious. Based on interview data and through a reconstruction of crucial factors for the shifts between different stances, I show that experiences with religious people and the way they treat and impact others is a primary factor in how the nonreligious evaluate religion. This calls for a context-based approach, rather than a mere typology of nonreligious people or the classification of personality types. Furthermore, it sheds light upon a feature that is often overlooked: Religion—depending on its role in society—affects not only its adherents, but the lives of the irreligious, too.

Such an approach also calls for a new perspective on conflicts between religion and nonreligion. Social practices, for example homosexuality, might not be intrinsically related to religion or atheism. But due to religious norms of the context, they can get into conflict with religion. Therefore, it has to be taken into consideration that they might not necessarily result from irreligious worldviews, identities, or prejudices towards religion, but rather from religion’s attempts at normating and regulating social practices.
(Alternative session: Atheisms and religions in conflict?)

Atheists in Argentina: Developing A Nonreligious Identity in a Predominantly Catholic Society
Argentina has a long history of close engagement between the Catholic Church and the government. At present, 71% of Argentineans identify as Catholic, while just 11% identify as nonreligious. This paper draws upon 20 interviews conducted with Argentinean atheists (most of whom were from Buenos Aires) in the summer of 2016. The focus is on how these individuals construct a nonreligious identity while recognizing that the dominant religion in Argentina is Catholicism. The paper examines how Argentinean atheists negotiate the conflicts that arise from identifying as an atheist (most of the interviewees were open about their atheism, at least to some people) in a culture and society where most of the people are Catholics and the Catholic Church continues to have a significant influence on the government, on Argentinean values (e.g., abortion is illegal), and on Argentinean worldviews. We find that, like atheists in many other Western countries, many of the Argentinean atheists we interviewed have developed a network of social support – both in person and online – that helps them cope with their (non)religious minority status.

No Religion in Brazilian Peripheries: Reflexive Authenticity and Cosmopolitan Ethics

According to data census published by the Brazilian Institute of Geography and Statistics (IBGE) there is a growing religious pluralism in Brazil. Individuals that, in the beginning of the 20th century, identified themselves only as Catholics, started also to self-declare as Evangelic Christians in the middle of 20th century. Nowadays, most of those individuals call themselves non-religion. The growing presence of non-religion is also pointed by other Brazilian research institutes such as DataFolha, which indicates that 14% of Brazilians declare to believe in God, spirits, or non-material forces, but do not identify with any religion. IBGE’s statistics also highlighted the presence of non-religion in the urban peripheries of São Paulo, Rio de Janeiro and other cities. In other words, the most vulnerable populations of the Brazilian metropoles. Our communication aims to present such data that reveal a greater presence of non-religion in urban peripheries, proposing an approximation of these macro-data with field surveys and interviews with individuals who call themselves non-religion, aiming to emphasize the authenticity in the construction of their identities. We want to draw attention not only to the elements of the articulated authenticity as critical reflexivity, but also the relationship between their individualized religiosities, which begin to have a sense of community ethics turning to immediate good of the community. Our work seeks theoretical references in Charles Taylor and his analyzes on authenticity, in Ulrich Beck and Anthony Giddens on critical reflexivity, and Anthony Appiah and cosmopolitan ethics.
Session STS 5: Turning «green»: When religious actors get involved in sustainability agendas

Jens Koehrsen, Alexandre Grandjean
Chair for slot 2/présidence pour le créneau 2: Jens Koehrsen
Chair for slot 5/présidence pour le créneau 5: Alexandre Grandjean
Chair for slot 8/présidence pour le créneau 8: Alexandre Grandjean

Challenging the Teaching of Global Ethical Unity: Religious Ethical Claims as Democratic Iterations within Sustainability Didactics
Time slot/créneau horaire: 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle: ANT 2024
By Olof Franck
E-mail: olof.franck@gu.se

The aim of this presentation is to highlight the role of religiously motivated ethics within the field of sustainability didactics. The presentation starts with critical reflections on the idea that religion, by proposing claims for knowledge of absolute authorities such as 'divine beings or supernatural dimensions', offers capacity for unifying various ethical life-views and positions. An alternative position is outlined: religious claims of this kind rather have to be interpreted as democratic iterations, paving the way for constructive agonistic communication inside, as well as outside, classrooms where RE and ethics education are carried out with reference to various dimensions of social sustainability. Such teaching contexts may be apprehended as 'democratic communities' where religious justifications for ethical positions that refer to absolute divine or supernatural authorities, could be seen as constructively challenging the borders for mutually respectful communication, and therefore as being important to highlight within ethics education on sustainability.

Dam-Niyamgama Ecovillage: The Sarvodaya Movement’s Post-Disaster Reconstruction and Sustainable Resettlement in Sri Lanka
Time slot/créneau horaire: 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle: ANT 2024
By Praveena Rajkobal
E-mail: rajkobal.praveena@gmail.com

The ecovillage concept represents ecologically sustainable community living where community lifestyles and their built-environment are integrated with ecological environments. Living in an ecovillage assumes a community of like-minded individuals, a connection with the environment, and a commitment to maintain the physical design of the ecovillage and the established eco-friendly community practices. Founded on a spiritual framework, the Sarvodaya Shramadana Movement in Sri Lanka has 58 years of reputable experience in developing rural communities. Their Five Stage Village Development model encompasses Individual Awakening, Community Awakening, Village Awakening, National Awakening and Global Awakening. Moving into the field of disaster resettlement and construction after the Indian Ocean Tsunami in 2004, Sarvodaya adopted an ecovillage model in fusion with its Five Stage Village Development Strategy. It assisted with the construction of...
a post-disaster resettlement village in a suburb called Lagoswatta, in the Western Province of Sri Lanka. This became the first ecovillage experiment in Sri Lanka and Sarvodaya named the village Dam-Niyamgama, which means the suburban village of dharma (spiritual precepts). Through in-depth semi-structured interviews with Dam-Niyamgama community and Sarvodaya leaders, this paper examines the successes, failures and challenges Sarvodaya faced in their brave experiment in integrating three ‘demanding’ spheres of ecologically sustainable living, disaster reconstruction and resettlement, and spirituality.

Turning Waste into an Utility of Last Resort Assistance: Critical Insights into Socio-Ecological Sustainability of Faith-Based Food Charity

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)

Room/salle : ANT 2024

By Anna Sofia Salonen
E-mail : anna.s.salonen@helsinki.fi

In recent decades, across the affluent societies, many churches and FBO’s have engaged in charitable food assistance in order to try to alleviate the immediate food needs of the most deprived individuals and households. In addition to poverty alleviation, with an emphasis on salvaging food waste by turning market surplus into a utility of last resort assistance, the rationale of food assistance has been recently reconfigured to cover ecological concerns. This is evident in the legislative initiatives promoted in France and Finland, for example, which oblige retailers to donate unsold food to charities instead of destroying it. Food charity has been framed as a social innovation that fights both hunger and food waste. However, drawing from a study of food assistance in a Finnish city, this paper provides critical insights into socio-ecological sustainability of food charity. As food charity providers, religious organizations participate in the redistribution of the assets of the food system and become actors in the disposal end of the food markets. By doing so they participate in an ambiguous activity which relies on the constant flow of excess.

Towards a Global Eco-Religion? Green Religious Worldviews in an Urban Energy Transition

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)

Room/salle : ANT 2024

By Jens Köhrsen
E-mail : jens.koehrsen@unibas.ch

While major faith traditions appear to undergo a greening process and become more environmentally friendly, some authors argue that ecological worldviews, on the other hand, increasingly exhibit religious patterns. As such, Bron Taylor suggests that “dark green religion” is a growing global phenomenon. Abstaining from anthropocentric worldviews, adherents of dark green religion would consider nature to be sacred and therefore worth protecting. The paper explores these assumptions in qualitative interviews with actors strongly engaging for an urban energy transition in Northern Germany. Paralleling Taylor’s arguments, some of the studied actors articulate religious semantics and ideas in their conceptualization of nature and highlight the importance of nature practices and experiences for their eco-religious worldviews. Yet, contrasting Taylor’s assumptions, the interviewees argue for natural protection on the basis of anthropocentric arguments. The findings illustrate the need for more in-depth studies to improve our understanding of the potentially religious
worldviews among environmentally engaged actors and their impact on sustainability transitions.

Sacred Groves in Konkan Region of Maharashtra State, India : Repositories of Religious Cultural Tradition of Biodiversity Conservation for Sustainable Future
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2024
By Chandrakant Salunkhe
E-mail : chandrakantsalunkhe62@gmail.com
Sacred groves have existed in India from time immemorial as patches of densely wooded areas, venerated on religious grounds. The sacred grove forests with massive population of centuries old trees act as a major sink of CO2 and have great potential to face and reduce the adverse effects of global warming and climate change. The cultural heritage and forest vegetation of sacred groves are complementary to each other. About 13,720 sacred groves have been reported from India. Out of 2837 sacred groves documented for Maharashtra state, Ratnagiri and Sindhudurg districts, falls within the Konkan region has about 2332 sacred groves occupying an area of 3098.55 ha. These sacred groves reflect the local, religious cultural tradition of in-situ conservation of biological diversity by providing protection to forest patches dedicated to deities or ancestral spirits. Locally they are known as ‘Deorai’, ‘Devrai’, ‘Rai’, ‘Rahati’, ‘Devrahati’ and ‘Gothan’. These primary forests are acting as sanctuaries for ayurvedic, tribal and folk medicines and protect freshwater sources and have great value for conservation ecology. To highlight the environmental and religious significance, GPS mapping of about 819 sacred groves from this region have been completed. The information about deities, festivals and rituals, ethnobotanical and floristic diversity survey has been documented. About 645 species of flowering plants belonging to 124 families have been recorded from the region. The paper will highlight the vital role of religious culture in conservation and restoration of these gardens of gods for sustainable future of local livelihood and environment benefits in Anthropocene.

Religion and Environment – Researching Religiosity and Pro-Environmental Orientation
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2024
By Branko Ancic
E-mail : branko@idi.hr
In last several years there are growing evidence concerning biodiversity loss, tropical deforestation and desertification, and the effects of climate change due to anthropocentric activities. Re-thinking of our social and economic actions, re-evaluating of all the concepts, and exploring of all the social factors which are relevant to mitigation of climate change and further environmental degradation are increasingly on the public agenda. This implies a change in the social metabolism, as well as expectations and aspirations, behaviours and attitudes of the majority of the global population. To understand the interaction of human and environmental systems it is also required to explore religious dimensions which could influence the relationship between societies and eco-systems. Hence, the growing research on the relevance of religion to environmental issues and of ecological challenges has emerged into a significant interdisciplinary field.
Existing research on the level of personal religiosity and pro-environmental attitudes and behaviours seems insufficient and with mix findings. Therefore, the aim of this paper is to explore the relationship between individual religiosity (religious attendance and confessional belonging) on one hand and pro-environmental behaviour and attitudes (behavioural patterns, material sacrifice willingness, and attitudes of concern about the environment) on the other hand. On the base of the ISSP research module Environment survey data from 2010/2011, the paper will analyse these relationships from the comparative perspective of 19 European countries.

Sacred Lands: Religious Claims and Environmental Protection.
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2024
By Jeronimo Basilio São Mateus
E-mail : jeronimo.basilio@urv.cat

One important branch of the Religion and Ecology studies is the analysis of ways to foster the protection of nature through religious beliefs and ideas. In this regard, one particular way of possible environmental protection is through the association of the religious freedom rights with some particular beliefs about the sacredness of natural elements, and landscapes. As the religious freedom is one of the most important and well-established of the fundamental rights declared at least in the western democracies, it can be used by communities and people as an additional and yet not fully explored legal mean to resist any possible treats against sacred landscapes or sacred elements of the natural environment. The aim of this paper is to analyze some of the leading cases in the matter, like the Dongria Kondh tribe case in India, and the recent case of the Standing Rock Sioux against the Dakota Access Pipeline in The U.S. looking for the best ways to relate the belief in the sacredness of the nature with the rights declared as manifestation of religious freedom principle, like the protection of the sacred places, or the right to manifest religious beliefs.

The Rise of a Meditating Eco-Militancy? The Pragmatic Turn of Religion and Spirituality in the Swiss French-Speaking Networks Supporting an ‘Inner Transition’ Approach
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2024
By Alexandre Grandjean
E-mail : alexandre.grandjean@unil.ch

Lately, we have been observing in French-speaking Switzerland and in a larger Western setting, that ecological issues and ecological movements which were typically framed as secular (close to science, political, etc.) are increasingly getting concerned about spirituality and religion. This notion is introduced by ritual action linked to nature or by cultural cosmological references to the earth for instance but also by the inclusion of interreligious actors in political ecological activism. I shall argue that this increasing visibility of religious and spiritual contents in ecology and environmentalism testifies of wider ‘pragmatic turn’ in the way religion and spirituality are conceived as concrete solutions for very mundane problematic. Throughout ethnographic observations and an analysis of cultural productions of Swiss French-speaking networks supporting an ‘inner transition’ bottom-up approach, I shall therefore explore how efficiency seems to become the new standard and legitimation for
Défendre l’environnement pour promouvoir la diversité. Quand des musulmans revendiquent la végétarisation des cantines dans une banlieue parisienne

Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 2024
By Alexandre Piettre
E-mail : a_piettre@yahoo.fr

Résumé Cette communication présentera une mobilisation de musulmans d’une banlieue parisienne en faveur de la végétarisation des cantines scolaires, à travers laquelle la défense de l’environnement devient un enjeu majeur de prédication religieuse et de promotion de la diversité. Animée par les acteurs d’une mosquée, à travers 1) des prêches et des conférences invitant les musulmans à se réformer eux-mêmes par une éthique de la consommation soucieuse d’écologie, 2) une association de parents d’élèves visant à promouvoir le dialogue interculturel, 3) des élus musulmans d’une municipalité communiste cherchant à incarner les fractions minoritaires des classes populaires, il apparaît que cette mobilisation autour d’un enjeu écologique s’apparente à du community organizing, visant à promouvoir la participation religieuse aussi bien que politique des musulmans dans l’espace social de la commune.

En effet, avec la contribution de l’Association de Sensibilisation, d’Information et de Défense du Consommateur Musulman (ASIDCOM) et d’acteurs musulmans défendant une ‘écologie intérieure’, les acteurs de la mosquée font de l’enjeu écologique aussi bien une procédure de réforme de soi sur le plan religieux qu’un levier pour faire communauté et construire des alliances avec d’autres acteurs religieux et séculiers sur la ville, pour mobiliser les musulmans et représenter la diversité. Ce faisant, les acteurs se heurtent à l’opposition de la municipalité qui considère cette revendication de végétarisation des cantines comme ‘communautariste’. Montrant ainsi combien l’écologie est confrontée à la difficulté de faire valoir l’enjeu de la pluralité face à celui de l’égalité.

Session STS 6 : Homosexuality and religion

Roberto Cipriani
Chair for slot 8/présidence pour le créneau 8 : Roberto Cipriani
Chair for slot 9/présidence pour le créneau 9 : Roberto Cipriani

Sports, Sex, and God: Evangelical Sports Ministry in the US and the Policing of Sexual Desire
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 2096
By Annie Blazer
E-mail : a.Blazer@wm.edu

This paper draws on my two years of anthropological fieldwork with female Christian athletes in the U.S. to discuss how same-sex attraction and intimacy is experienced and policed in sports ministry communities. Sports ministry began in the US in the 1950s and 1960s as a
way to promote a masculine image of evangelical Christianity, but since the 1990s, women have outnumbered men as sports ministry participants. Though evangelical spokespeople continue to treat same-sex romantic intimacy as sinful and same-sex attraction as contrary to God’s will, my research shows that women in sports ministry had a spectrum of reactions to this issue. Some aligned with evangelical spokespeople and called on God to help them suppress their desires with the hope that they could experience opposite-sex attraction and pursue a straight relationship. Some were ambivalent about the sinfulness of their desires and remained closeted to avoid drawing attention. And some left sports ministry because they were unable to reconcile their experience of same-sex attraction with the evangelical mainstay that homosexuality was wrong. Through my fieldwork, I show that the issue of same-sex attraction reveals a deep fissure within evangelicalism due to the fragility of a theology based on “natural” gender difference. If, as evangelicalism teaches, straight marriage is God’s plan for every believer, then God must have the power to cultivate heterosexual desire. If God does not have this power or if marriage is not part of God’s plan, then evangelicalism's theological foundations begin to crumble.

L’homosexualité dans les religions : l’exemple de l’islam
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2096
By Nacer Boukrou
E-mail : nassr_ed@yahoo.fr
L’homosexualité demeure l’une des questions les plus sensibles pour les religions notamment le judaïsme, le christianisme et l’islam. Elles considèrent cette pratique comme un grand péché. Parmi les premiers à avoir commis l’homosexualité sont les membres du peuple de Loth prophète et neveu d’Abraham. Toutefois, cette pratique n’a jamais été légale dans les sociétés telle qu’elle est aujourd’hui.
Par ailleurs, de nombreuses études récentes menées par des scientifiques affirment que l’homosexualité n’est pas inscrite dans l’ADN de l’être humain, ce qui explique la défaite des scientifiques de pouvoir trouver des « gènes gays ».
Dans le cadre de cette communication, je propose d’aborder la question de l’homosexualité en Islam. Il s’agit de mettre en évidence le traitement, les jugements et les causes principales de l’interdiction, afin de comprendre la sensibilité de cette question dans les religions.

L’Eglise catholique comme dernier placard ?
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2096
By Josselin Tricou
E-mail : josselintricou@gmail.com
« - Dis, tu t’es posé la question de la prêtrise toi ? - Oui comme tous les pédés cathos ! ». Le
D’abord, parce que, comme l’écrivait Suaud en 1975 : « le processus d’inculcation de la vocation vise à imposer, en même temps que la vocation, la méconnaissance des déterminismes qui la rendent possible », ce qui signifie que croire à sa propre vocation consiste justement à ne pas pouvoir reconnaître que celle-ci est déterminée en dernière instance. Ensuite, parce que la question de la surreprésentation de l’homosexualité chez les religieux et les prêtres apparaît plus que jamais comme le dernier tabou au sein de l’appareil catholique. Les récentes crispations du Magistère romain sur la question à l’heure de la libéralisation de la conjugalité gay en témoignent. En 2005, le cardinal Ratzinger, en tant que préfet pour la doctrine de la foi, faisait expliciter pour la première fois dans l’histoire de l’Église catholique l’interdiction d’ordonner des candidats au sacerdoce homosexuels et/ou soutenant la « culture gay ». Cinq ans plus tard, en 2010, devenu Benoît XVI, le même réaffirmait dans un livre-entretien sa crainte que « le célibat des prêtres soit pour ainsi dire assimilé à la tendance à l’homosexualité ». Enfin, la formidable dépense d’énergie du Vatican pour créer puis lutter (et faire lutter ses fidèles laïcs) contre son ennemi de papier, "la-théorie-du-genre"," a largement contribué à réaménager le silence des clercs homosexuels.

Il apparaissait dès lors impossible de mener une enquête systématique directement auprès de religieux et de prêtres en exercice à ce propos. Mais rien n’empêchait d’interroger celles et ceux qui ont été travaillés un temps par la question de la vocation. C’est ce que nous avons fait afin d’essayer de mesurer, si ce n’est le poids d’une orientation sexuelle fixe et exclusive, celui de l’hétéronormativité sur leurs trajectoires respectives.

Notre communication reviendra donc sur les résultats de cette enquête menée par questionnaire auprès de 118 hommes et femmes qui ont pensé à la vocation et y ont renoncé, ou qui l’ont suivie mais ont finalement quitté, et qui, ce faisant, étaient a priori tant du point de vue de leur autoanalyse que du point de vue de l’institution plus disposés à répondre à la question de leur orientation sexuelle et de son rôle dans ce processus.

Aperçu des intolérances de jeunes belges musulmans et non-musulmans vis-à-vis de l’homosexualité

Time slot/creneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 2096
By Christine Godesar
E-mail : christine.godesar@uclouvain.be

Malgré une avancée légale en Europe et l’impression générale de l’évolution des mentalités vis-à-vis de l’homosexualité, il ne faut pas oublier que le chemin a été long et est toujours en cours de façonnement. Au-delà d’un long travail, toujours d’actualité, qui s’attelle à permettre aux homosexuels d’accéder aux mêmes droits que les hétérosexuels, ces changements semblent, aujourd’hui encore, confrontés à la longue tradition des religions monothéistes (Judaïsme, Christianisme et Islam), qui rejette l’homosexualité, considérant ce comportement contre nature. Concrètement, aujourd’hui, comment les jeunes concilient-ils leurs croyances religieuses au sein de la société belge, dans laquelle l’homosexualité s’est vue normalisée et protégée par la loi ? Comment se traduisent les attitudes et les comportements des jeunes belges dans leurs quotidiens vis-à-vis des homosexuels ? A partir d’une approche sociologique et plus précisément d’entretiens auprès d’un panel de jeunes belges musulmans et non-musulmans (chrétiens) se situant dans une tranche d’âge allant de 12 à 18 ans, l’objectif de
cette recherche est de mettre en lumière, dans un premier temps, concrètement et précisément autour de quoi se cristallisent les tensions liées aux attitudes et comportements homosexuels chez les jeunes. Dans un deuxième temps, il s'agit de présenter les intensités et les modalités des intolérances des jeunes vis-à-vis de comportements homosexuels. Et enfin, il s'agit d'analyser les arguments fournis par les jeunes pour justifier aussi bien leurs positions vis-à-vis des homosexuels que leurs éventuels comportements homophobes.

Homosexuality in Polish, Catholic Press Discourse – Analysis of Selected two Catholic Magazines
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 2096
By Joanna Mleczko
E-mail : joannamlczezkoo@gmail.com
This discourse is in the area where the interests of many conflicting groups intersect. This space could lead to an agreement and even a consensus. Often, however, it merely turns into a battleground in which various interest groups fight for supremacy utilising a range of persuasive techniques to convince the audience of their vision whilst discrediting their opponents.

On one hand the Press is part of public discourse and on the other it reflects public discourse. Whilst representing the point of view of specific interest groups, it reveals the values and divisions inherent in a society. The dynamics of the communication are largely dependant upon the issues that are in dispute.

Homosexuality in Polish public discourse is characterised by highly charged dynamics and usually produces a great deal of controversy. This is brought about because on the one hand we have the liberalising influence of the European Union which seeks equality and tolerance for homosexuals, and on the other hand we have the influence of religion and the weight of authority of the Catholic church in Poland. In this paper, I provide an analysis of the discourse surrounding homosexuality as witnessed in two Catholic magazines. On this analysis I wish to examine a number of issues. Namely, how these magazines create ‘homosexuality’ what is the role of religion in the creation of homosexuality and what treatments of these issues are persuasive in the articles.

Session STS 7 : Global Flows of Contemporary Buddhism
Sarah-Jane Page, Anna Halafoff
Chair for slot 2/présidence pour le créneau 2 : Sarah-Jane Page
Chair for slot 5/présidence pour le créneau 5 : Anna Halafoff
Young Buddhists and the Management of Sexuality and Spirituality: Multiple Stories
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3017
By Andrew Yip
E-mail : andrew.yip@nottingham.ac.uk
Drawing on a mixed-method project employing questionnaires, interviews and video diaries, this paper will examine the experiences of young Buddhists aged between 18 and 25 and living in the UK, focusing specifically on their negotiations of sexuality and spirituality. The paper will start with a broad overview of the participants’ attitudes toward sexuality, especially in relation to their Buddhist faith. It will then examine the fundamental and primary principle of the avoidance of sexual misconduct, which all participants considered the guiding principle and ideal for their sexual lives, but challenging in practice, because of the highly-sexualised youth culture which they inhabited. The final theme will illuminate how the participants negotiated their spirituality and sexuality, focusing on the management of, for instance, intimacy, sexual desire, romance, and relationship. Collectively, these themes will show that while sexuality remains a challenging aspect of life that the participants constantly negotiated, their attempts to interweave their spirituality and sexuality was largely an empowering and growth-inducing experience.

Being Buddhist in the UK: Navigating Youth Culture as a Young Adult
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3017
By Sarah-Jane Page
E-mail : s.page1@aston.ac.uk
Drawing on a mixed-methods project of questionnaires, interviews and video diaries, this paper will examine the experiences of young Buddhists aged between 18 and 25 and living in the UK. In particular, the paper will explore how the young Buddhists felt they were perceived by others, the types of values they cultivated (namely, a commitment to equality, anti-consumerism and environmentalism) and how these values and experiences were navigated in relation to contemporary youth culture. The elements of contemporary youth culture which will be the particular focus of attention include popular media, consuming alcohol and contemporary sexual values. The paper will argue that the participants navigated religion relationally (Tweed, 2006), in that they lived out their Buddhist values in relation to broader networks of family, friends, and fellow Buddhists. Such connections enabled participants particular opportunities to craft their ethical values and express their Buddhist identities. Nevertheless, conflict could arise as their ethical stance could be out of synch with relational others, for example, in relation to values around vegetarianism and consumer practices.

Buddhist Life Stories of Australia: Narratives, Flows and Intersections in Buddhism ‘down-under’
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3017
By Anna Halafoff
E-mail : anna.halafoff@deakin.edu.au
Buddhism is Australia’s second largest religion, and has a long history dating back to at least the 1850s Gold Rush period, yet relatively little research has been conducted on Buddhism in Australia, compared to research on Christianity, Judaism and Islam and also compared to research on Buddhism in other so-called Western societies such as the USA, the UK and Canada. Australian scholars, in consultation with Australia’s Buddhist community leaders, have recently filmed the life stories of 21 prominent Buddhists in Australia, including Ajahn
Brahm and Venerable Robina Courtin. These narratives can be viewed on the ‘Buddhist Life Stories of Australia’ website, launched in September 2016 as an educational tool for communities, schools and universities. The project was enabled through with the assistance of the ‘Research my World’ program, a crowd-funding joint venture between Deakin University and Pozible.com, where the researchers raised $10,000 required to videorecord the interviews. This paper provides a summary of the analysis of the narrative data, focused on themes of: Global flows of Buddhism in and out of Australia Buddhist buildings and places intersections and interconnections across diverse Buddhist communities countering gender inequality ultramodern Buddhism and ‘down-to-earth’, ‘down-under’ Buddhism. It argues that while similar patterns are evident amongst Australian and other Buddhisms in the West, Buddhism in Australia displays certain characteristics shaped by the Australian environment and culture. Moreover, it presents some indicators, noted in the narratives and observed by the researchers, that Buddhism may also be shaping Australian society, and particularly having a profound influence on fields of psychology and wellbeing in and beyond Australia.

Fuir le monde ou le changer ? Les adaptations du bouddhisme à l’époque contemporaine
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3017
By Frédéric Richard
E-mail : frederic.richard@unil.ch
Depuis la fin de la seconde guerre mondiale, le bouddhisme s’est diffusé dans les sociétés occidentales alors que les sociétés où il était présent de longue date ont entamé un processus de démocratisation et de sécularisation lié à la décolonisation. La survie des institutions bouddhiques ayant toujours dépendu du rapport qu’elles entretenaient avec la société, les changements qui se sont opérés dans ces sociétés, et le contact avec des sociétés occidentales, allèrent obliger les institutions bouddhiques et leurs principaux acteurs à repenser ce rapport. Adaptation à cette situation nouvelle, le courant du bouddhisme engagé s’est développé dans toutes les traditions du bouddhisme et participe grandement au succès du bouddhisme en Occident. Je propose dans un premier temps de revenir sur quelques éléments de discours du bouddhisme engagé afin de montrer qu’ils sont le produit de changements historiques contemporains. Dans un second temps, je propose de comparer ce nouveau rapport au monde que développent certains acteurs du bouddhisme engagé, notamment l’actuel Dalaï-lama, avec celui que l’on trouvait et trouve encore dans des sociétés plus traditionnelles, en Asie du Sud et au Tibet. Ceci m’amènera à une réflexion plus générale sur l’adaptation du bouddhisme à la modernité.

Disindividualisation: Religious Identity Negotiation Amongst Young Australian Buddhist Practitioners
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3017
By Kim Lam
E-mail : kim.l.lam@monash.edu
This paper develops a theory for conceptualising the religious identity negotiations of young Australian Buddhist practitioners. It investigates the way young Australian Buddhist practitioners perceive of the process of moving in and out of a range of traditional and
contemporary religious socialising contexts, and identifies the modes of selfhood and relationality they develop throughout this process. This paper identifies three existing models of conceptualising youth religious identity which serve as a point of contrast to the findings from my study. These are the 'ethno-religious socialisation' approach, the 'minoritisation model of defensive religious identity', and the 'individualised model' for conceptualising youth religious identity. I contend that the religious identity negotiations of young Australian Buddhist practitioners can be theorised using both Beck & Beck-Gernsheim's (2002) theory of individualisation, which describes the way individuals are required to take responsibility for constructing an identity in conditions of late-modernity, and Michel Maffesoli's (1997) concept of 'disindividuation', which describes the loss of the self in a collective subject. 'Disindividualisation' is a selective amalgam of individualisation and disindividuation, and can be described as the process of taking responsibility for negotiating religious identity in such a way which recognises the interdependencies within and across the social contexts individuals inhabit. It is the process of becoming, or remaining religiously indistinct, rather than distinct. I contend that religious disindividualisation describes the attempt to actualise Buddhist teachings about the self in an Australian context.

Marketing in Buddhist Organizations
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3017
By Zuzana Bartova
E-mail : bartovaz1@gmail.com
This paper aims at sketching the use of marketing techniques by Buddhist organizations in France and in the Czech Republic. It has already been established that we need to analyze religious organizations in the context of consumer society (Gauthier, Martikainen, Woodhead, 2013). Such contemporary organizations act as service providers and take inspiration from management techniques. In the same vein, they use marketing methods in order to attract new adherents and to construct their collective identity. This is also true of Buddhist organizations in Europe. The analysis is based on a three-year of research (from 2010 to 2013) on five different Buddhist organizations, consisting mainly of “converts”, in France and in the Czech Republic. These organizations create a specific public presentation adopting brand logic in the way they care about their style, use logos and expressions of experiential marketing. Thus values associated with consumer ethos such as pleasure, sociability or self-realization can be found in their marketing management, as well as the customer-oriented attitude. This orientation is expressed mainly in activities aimed at responding to individual needs, and through the discourse of Buddhist relevance to everyday life.

Buddhist Communities of Buryatia: Rural Lamas and Urban Laity
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3017
By Timur Badmatsyrenov
E-mail : batorovitch@mail.ru
This paper is devoted to the description of different forms of Buddhist communities which are developed in contemporary Buryatia. The purpose of this paper is to describe the features of structuration of Buddhist communities in contemporary Buryatia. Their main common
characteristic is Buddhist attributing normativity, but there are a few different traditions, schools and organizations whereupon Buddhists divide into specific communities. Russian legal regulation formally has unified a variety of their activity through a religious organizational form without specifically Buddhist dogmatic attributing. Most Buddhist communities of Russia are oriented on the Gelug tradition, but there are Nyigma, Dzogchen, Karma Kagyu and Theravada communities also. Historically, from the beginning of 17th century Buddhist communities have been existed as monasteries (datsans), non-monastic yoga practitioners and laity. Nowadays communities could be described through a few types. The first is “datsans” monastic communities which are reproducing traditional monastic organization, educational and parish institutes. They are connected to the local territories and tribal groups (rural as a rule). The next type is “dugans”, which are developed as a new form of a Buddhist clergy community in Post-Soviet period as a result of changes in the population distribution. They are rather close to the traditional form, but they are founded in big settlements and are not connected with a specific parish. The third type is “Dharma-centers”, relatively new lay communities. They include conversational and multiethnic urban inhabitants, and centralized with a spiritual leader’s authority.

Renegotiating Buddhism Through Disaster Relief in Japan, China and Taiwan
Time slot/crèmeau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3017
By Maja Veselic
E-mail : maja.veselic@ff.uni-lj.si

This paper examines the growth of socially engaged Buddhism in Japan, China and Taiwan over recent two decades and how it led to renegotiation of state-religion relationship on the one hand and redefinitions of what it means to be a Buddhist in contemporary world on the other. It scrutinizes the engagement of Buddhist organizations and institutions disaster aid and recovery activities, with particular focus on 2008 Sichuan earthquake and 2011 tsunami and nuclear disaster in Northeast Japan.

Although the debates surrounding the so-called humanistic Buddhism in East Asia can be traced to early 20th century, it was the participation in relief efforts during these two disastrous events that finally established Buddhism as a part of civil society in Japan and China. In Japan, the various activities of local Buddhist priests of traditional denominations have resulted in a positive reversal of their public image and renewed discussions on Japanese conceptualizations of secularism. In China, the outpour of donations and volunteers has made authorities recognize and encourage the contributions of religion to social welfare. As one of the traditional “three teachings”, Buddhist charities are perceived as less potentially threatening. This is highlighted by the special treatment of the Taiwanese Tzu Chi Foundation by Chinese government. At the same time participation in disaster relief activities has served as a fertile ground for debates on how one can/should practice Buddhism, challenging some of the traditional hierarchies with young priests (Japan) and lay followers (China, Taiwan) at the forefront of these efforts.
Session STS 8 : Religious Diversity: Between the Majority Perceptions and Strategies of Religious Groups

Stéphanie Tremblay, Marie-Andrée Roy
Chair for slot 5/présidence pour le créneau 5 : Stéphanie Tremblay
Chair for slot 8/présidence pour le créneau 8 : Marie-Andrée Roy

Conflicts Between Ethnical and Religious Identities in the Ethnically Mixed Communities in Transylvania

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2042
By Georgina Ileana Szilagyi
E-mail : szilgyorgyi@yahoo.com

In my paper I will present the major conflicts which appear regularly within various ethnical communities in Transylvania. The two major groups are of course the Romanians and the Hungarians, but similar tendencies could be also identified within the rroma community too.

Basically the issue is, that the ethnical identity is traditionally very strictly linked to the confessional belonging. As for centuries the dominant confession of the Romanian’s was orthodoxy, and only regionally the greek-catholism, among the Hungarians the Roman-Catholic and various traditional protestant confessions (predominantly Calvinism) were the typical confessions.

This has been challenged in the last period, as some Romanians tend to change their confession, joining Roman-catholic and protestant, especially neo-protestant churches. This creates a significant fracture and source of tension within the otherwise rather homogeneous ethnical community of the Romanians. Quite often also the national identity of the „confessional-changers“ is questioned, as the tradition of the Romanians sharing all the Orthodoxy as confession is widely seen as the only accepted combination by the majority of the population.

In my paper I will reflect on these source of conflicts, which seems to amplify through the issues related to the recent migration tendencies.

Deconstructing Religious Pluralism for Fostering Peace: Understanding Religious Diversity through Everyday Relations, Multiple Identities, and Ordinary Spaces

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2042
By Muthuraj Swamy
E-mail : muthuraj@ubs.ac.in

One factor dominating the theorization and practice of peacemaking today is religious pluralism, appearing to have a strong appeal for peace in a ‘religiously divided’ world. But religious pluralism can be a deterrent to foster peace. Because, it is largely a distancing rather than harmonizing factor involving ‘multiple distancing’ – religion from secular, one ‘world religion’ from another, and theorized religion from everyday religion. It assumes religion as the primary aspect in human life. That religion loses its separateness, when integrated with other aspects, is ignored. Building on my recent fieldwork in South India studying ordinary
people groups’ lives and experiences, this paper invites to deconstruct religious pluralism and theorize everyday ordinariness along three lines for effective peacemaking.

First, human relations rather than religious differences. Religious pluralism understands human diversity through religious divisions. But people relate and negotiate with each other develop strategies and narratives to resist and resolve conflicts and help victims by overcoming identities portrayed as responsible for conflicts. Second, multiple identities exercised in ordinary life. Religious identity is mainly based on grand religious systems or traditions. Religious pluralism seldom acknowledges the multiple identities of individuals which are crucial for peacemaking. Third, theorizing diversity in terms of everyday ordinary spaces. The sites for religious pluralism are mainly worship places and multi-religious gatherings, often masculine and elite that undermine the contributions of women and poor in ordinary spaces. The latter are places of shared occupations and neighborhood groupings, which are not ‘interreligious’ spaces but highly effective for peace-building.

Adapting Religious Beliefs to Secular Context: a Case of Orthodox Community in Russia

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2042
By Ekaterina Grishaeva
E-mail : katherina.grishaeva@gmail.com

After the collapse of USSR, religion has gained a significant impact on public sphere in Russia. Even if, in Russia a majority of population considers itself as Orthodox, the society keeps a commitment to secular values as the legacy of Soviet past. The research is aimed to examine how Orthodox parish members adapt their religious models of life to secularized society. Discourse analysis (Foucault) was the main methodological framework. The results of the research are based on the “naturally occurring data”, collected from Orthodox highly ranked web-sites and from national and local newspapers. Two models of Orthodox believers’ adaptation to external social context were identified as a result of analysis. Both models elaborate ideologies by interpreting religious doctrine according to social and political context. The conflict model promotes conservative views, correlated with hegemonic political discourse. It puts at the core strict adhesion to unchangeable Orthodox values, without taking into account the historical context. Criticizing secular modernity as hostile and individualistic, the model looks at Byzantium history as a kind of imagined ideal time. The desire to transform secular society into Orthodox one is a reason of appearing of a strong political element in the model. According to model of collaboration, Christian love is a key element of Orthodox identity. It distinguishes, but does not separate Orthodox believers from other citizens. It stimulates an active civic position, combining Orthodox and liberal meanings. Important attention is paid to activism in such fields as education, health care, help to socially vulnerable groups, etc.


Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2042
By Zaheeda P. Alibhai
E-mail : zaheedaalibhai@gmail.com
The re-emergence of the role of religion in the public sphere has taken on an increasing dependence on public policy and law in the management and regulation of religion within multicultural, western democracies. Nowhere does citizenship, secularism and religion intersect more fully than in government policies regulating Muslim women from wearing the niqab in public spaces. Using a socio-legal perspective this paper critically analyses the interlocking systems of power between the state and dominant religious groups in the cases of Canada (Citizenship and Immigration) v. Ishaq [2015] FCA 194 and S.A.S. v. France [2014] ECHR 695. It argues that, the state assumes the role of arbiter of religious praxis by entering into a historically, cultural, theological debate within different interpretations of Islam. As such, the state can face the legal task of shaping the beliefs of believers (good/real versus bad/false) in ways that are most conducive to the secular complexion of the state. When the disciplinary power of the state and dominant interpretations collude to control the boundaries of what are acceptable forms of religion in the public sphere, a specific idea of religious reform emerges at the expense of religious diversity, religious freedom and state neutrality. The implications of this becomes the marginalization or Othering of a group's religious beliefs that become "defined out"—as no longer 'religiously acceptable' and no longer worthy of a citizen's right to religious freedom. This paper argues that, women who wear the niqab are framed as both prosthetic citizens and as prosthetic believers.

Religious Pluralism from the Point of View of Religious Collectivities
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2042
By Deirdre Meintel
E-mail : dmeintel@videotron.ca

Religious groups generally have an approach to religious diversity and to stigmatized religious « others ». In my paper I will identify the perspectives of different religious groupes to religious pluralism and interreligious « conviviality » as observed by myself and my colleagues in Quebec. I will discuss the role of religious groups in contributing to intergroup relations in the wider society and how they may be important in combatting violent radicalism in the name of religion or against others because of their religion.

L'escalade des critiques relatives au cours d’Éthique et culture religieuse au Québec : une analyse du marché cognitif
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2042
By Stephanie Tremblay
E-mail : tremblay.stephanie.2@uqam.ca

Le cours d’Éthique et culture religieuse a été implanté en 2008 afin de promouvoir dans une perspective citoyenne « la reconnaissance de l’autre » et la « poursuite du bien commun ». Alors qu’il y a près de dix ans, en commission parlementaire, ce programme avait accueilli la faveur d’une grande majorité d’acteurs sociaux au Québec, les critiques formulées à son égard ont commencé à se multiplier au cours des dernières années jusqu’à aboutir à des prises de position politiques plaidant pour son abolition, en 2016. Pourquoi une montée aussi fulgurante des critiques sociales à l’égard du cours d’ECR et en particulier de son volet en « culture religieuse », à quels intérêts répond ce type de revendication et comment analyser les
alliances inédites entre des acteurs désormais réunis sous cette bannière commune ? Afin de formuler quelques pistes de réflexion à ces questions, nous puiserons au cadre conceptuel du marché cognitif (Bronner, 2003), en analysant ses transformations récentes au Québec concernant la question de la place de la religion à l’école. Ainsi, nous analyserons les circonstances d’« évocation » de ces nouvelles critiques, les aspects qui contribuent à la « crédibilité » des arguments avancés dans l’espace public et médiatique et enfin, les éléments qui en favorisent la « mémorisation » dans la société. Nous verrons enfin que les termes de ce débat ont surtout été définis par les populations majoritaires, les voix des groupes minoritaires ayant été à peu près absentes des échanges publics.

Éthique et culture religieuse. Une relecture critique des oppositions
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2042
By Marie-Andrée Roy
E-mail : roy.marie-andree@uqam.ca
Depuis 2008 au Québec, le programme scolaire Éthique et culture religieuse (ECR) propose une étude du fait religieux comme fait de culture et définit la culture religieuse comme la « compréhension des principaux éléments constitutifs des religions » (p.1-499). Pour le personnel, cet enseignement implique un devoir de réserve et de respect pour ne pas faire valoir ses croyances en classe. Le Québec est donc passé d’une école confessionnelle qui formait de jeunes chrétien.ne.s à une école qui prépare les futur.e.s citoyen.ne.s au vivre ensemble. Si ce programme, qui implique un changement radical de paradigme à l’endroit de l’approche du religieux et de la posture enseignante, a connu une implantation globalement positive, il rencontre présentement un certain nombre d’opposants qui voudraient soit l’abolir, soit le faire passer du côté de l’enseignement de l’histoire. Cette opposition est entre autres énoncée dans deux publications récentes: La face cachée du cours éthique et culture religieuse (collectif) et L’égalité entre les sexes en milieu scolaire (avis du Conseil du statut de la femme). En faisant appel à différents outils de l’analyse de discours, nous voulons saisir les argumentaires mis de l’avant par ces opposants, en faire un examen critique et suggérer une clef de lecture pour comprendre leur genèse et leurs fondements. Paradoxalement, le discours de ces opposants reproduirait, sous un mode métamorphosé par un vernis féministe et nationaliste, la structure de la normativité catholique conservatrice et de son credo.

**Session STS 9 : Religion and non-religion across generations**
Kati Tervo-Niemelä
Chair for slot 1/présidence pour le créneau 1 : Kati Tervo-Niemelä
Chair for slot 4/présidence pour le créneau 4 : Peter Beyer
Chair for slot 7/présidence pour le créneau 7 : Per Pettersson

Mechanisms and Motivations of Religious Transmission in Families: A Qualitative Study
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3068
In June 2016, we conducted 140 in-depth interviews with families and religious leaders of all faiths throughout Ireland and the UK. A major focus of this study was to gain greater understanding into both how religious transmission occurs as well as what lessons and values parents and religious leaders consider the most important to pass onto the rising generation. Examples of related questions we asked include, “What are the top three most important principles relative to your faith that you want to pass on to future generations?”, “How important is it to you that your children remain actively involved in your faith?”, and “What are specific practices you do to help nurture faith in your family?” We also asked parents and religious leaders about what their parents did that led them to remain religious. Thus, we have data on not only what parents are currently doing to foster religious transmission, but also data on what practices have worked for the preceding generation. These interviews have been transcribed and coded to identify patterns. Preliminary results suggest that parents find it to be increasingly difficult to raise children who are strong in the faith, but combat these difficulties by conducting regular family rituals such as family prayer and devotionals. Results also suggest that the most important lessons parents and religious leaders want to pass on have to do more with how the rising generation behaves, than what they believe.

Religious Self-Socialization? An Exploration of Young Adults’ Views on Their Religious Upbringing and Socialization in a Global Perspective

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3068
By Sofia Sjö, Marcus Moberg
E-mail : sofia.sjo@abo.fi

This paper presents some preliminary results from the YARG-project – an international mixed-method study of young adults and religion conducted in thirteen countries around the world. In recent years there has been a call for a more multifaceted view on socialization. Increasing numbers of scholars are now arguing that an adequate understanding of the religious socialization of younger generations in particular requires a stronger focus on secondary socialization agents and the role of the media. As part of these developments, the notion of self-socialization has been put forward as a way of bringing the agency of the one being socialized into clearer focus. The YARG-project has generated an extensive and rich body of data on the ways in which young adults around the world understand their own religious upbringing and socialization. This paper discusses the applicability and analytic utility of the notion of self-socialization in light of this data.

Generational Trends of Religiosity, Church Attendance, and Religious Belonging among Immigrants in Scandinavia

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3068
By Isabella Kasselstrand, Setareh Mahmoudi
E-mail : ikasselstrand@csub.edu

The integration of religious minorities within the secularized West has been a continuous
question across various fields of social research. Previous literature has noted that religious identities are shaped by both family background and social context. Using survey data from the European Social Survey (ESS), this study turns to Scandinavia, the most secular region of the world, to examine intergenerational religious salience among immigrants and their children. The findings reflect divergent religious behavior and religious identification across different immigrant generations. More specifically, native-born children of immigrants, the second generation, identify and behave more like their native peers than their immigrant parental generation however, children with mixed parentage – one immigrant and one native parent – are less likely to belong to a religion or to identify as religious than any other group, including the native-born majority. These findings argue for the fluidity of religious identities among children of immigrants, and the secularizing effect of structural agents on the salience and exclusivity of these social boundaries.

Can the Theory of Intergenerational Religious Momentum Explain the Growing Issue of Church Leaving among Protestant Youth in Europe?
Time slot/crèneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3068
By Kati Tervo-Niemelä
E-mail : kati.niemela@helsinki.fi
Church leaving has become a growing phenomenon among young adults in Northern Europe. For example in Finland about one out of four of those between the ages of 18 to 30 have left the Evangelical Lutheran church of Finland after the establishment of the new law of religious freedom in 2003. After the turn of millennium also in the other Nordic countries church leaving and the decline in membership has been higher than ever before. In this paper I analyze church commitment and the reasons behind the weakening commitment and church leaving among young adults based on a large longitudinal study among Protestant young people in Europe (N>20.000) and on a 10-year longitudinal study conducted among those who were confirmed in the Evangelical Lutheran Church of Finland. The results are discussed in the light of the theory of intergenerational religious momentum. The theory is introduced by prof. Vern Bengtson and his colleagues in the US based on a large longitudinal study of families and religion. The theory of intergenerational religious momentum aims at describing the influences on youth’s religious practices and beliefs. In this paper I am applying this theory on a European context and discussing its suitability in explaining religious change in Europe, and especially on the growing phenomenon of church leaving.

Handicraft Making as an Over-Generational Religiosity for Women
Time slot/crèneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3068
By Riikka Myllys
E-mail : riikka.myllys@helsinki.fi
Handicraft making has a strong over-generational feature and very often the skill is learnt from a mother or a grandmother. Today, however, the transition of the skill has been compromised, and it is not taught in forward. In this way the mechanism is very similar to the religion. In this paper I explore both religious and over-generational features of handicraft making and ask if there is a link between these two and the transition of religion. The paper is
based on the yearlong observation period of four handicraft-making group and the interviews of sixteen crafting women from these groups. I found that women give various kinds of spiritual meanings, both religious and non-religious, to the handicraft making. Thus handicraft making can be seen as one form of the everyday religion for those women. I also found that handicraft making can be given strong over-generational meanings and it carries strong memories. The women I have studied are middle-aged and in the middle generation, the joint who should transmit the legacy, both in terms of religion and handicraft making, forward. I found that this knot is getting weaker, especially because of the attitudes of the middle generations towards the skills of the next generation. In this paper I am asking how this relates to the (lack of) transition of religion over generations. Is the lack of eagerness to carry the crafting skills on a mirror of transition of religion? And can handicraft making itself be considered as an over-generational religiosity?

“Être un vrai” en attendant d’être musulman

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3068
By Lionel Remy
E-mail : l.remy@uclouvain.be

A la faveur d’une recherche qui avait pour ambition d’approcher la question de la réception du rap chez les jeunes musulmans d’un quartier populaire belge, dans l’espoir d’entrevoir les façons dont l’islam pouvait se « dire en musique », notre entreprise fut le témoin d’une multitude de tensions antérieures et incorporées par les artistes autant que d’une pléthore d’incompréhensions vécues par les amateurs. Ce second groupe, inductivement soumis à l’analyse d’un critère devenu discriminant, l’authenticité, se présente comme étant plongé dans une conflictualité multi-niveaux : « être un vrai » dans le rap, au quartier ou dans l’islam ne peuvent être synonymes pour ces secondes générations de musulmans. Les rappeurs, avec leur exemplarité stricte de ce que peut vouloir dire « être un jeune musulman en Europe », attire et repousse. « Le rap c’est harâm », les rappeurs parlent d’islam en chanson, ce sont des « hypocrites ». L’accusation d’hypocrisie est partagée, les rappeurs se le reprochent fréquemment à eux-mêmes, mais ils en profitent également pour tisser un lien de chair vers ces jeunes aux multiples tensions identitaires. La réalité est alors soumise à un « plus tard ». Le « vrai musulman » que l’on espère devenir brouille les frontières ethno-nationales sur le seuil d’un juridisme simplifié. La difficulté de conjuguer islam et vie quotidienne dans nos régions trouve un relais esthétique, de nouveaux orateurs et un nouveau support pour une jeunesse que les anciens n’avaient pu atteindre.

« Moi ? Je suis catholique comme maman ». Genre, famille et transmission de la religiosité dans l’Argentine contemporaine.

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3068
By Ana Lucia Olmos Alvarez
E-mail : analuciaolmos@gmail.com

Au sein des sociétés occidentales et dans des pays qui ont subi des processus de sécularisation, les statistiques montrent une diminution soutenue de l’appartenance religieuse catholique. Néanmoins, dans l’Argentine (qui a été historiquement marquée par la
culture catholique) le catholicisme se maintient comme la dénomination religieuse majoritaire entre sa population.
Dans ce cadre, cette communication cherche à décrire et analyser les façons dont la transmission intergénérationnelle des savoirs religieux et des formes d’accomplir le rôle religieux est faite. En particulier, se propose de démontrer que les croyances et les pratiques religieuses sont maintenues et transmises par les actions quotidiennes des femmes âgées des familles. Ces femmes marquent, au sein des familles argentines, les cours d’action à imiter entre les générations, en affirmant l’existence d’une division du travail de la formation religieuse sur les bases du genre et de l’âge.
Cette étude s’appuie sur une enquête qualitative réalisée en Argentine dans le période 2009-2016.

Constructing Religious and Non-Religious Identities across Time: Cohort and Age Differences among Emerging and Prime Adults in Canada
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3068
By Peter Beyer
E-mail : pbeyer@uottawa.ca
Basing itself on 2014-2016 survey and interview data from a broad section of 18-45 year-olds in Canada, the paper examines transformations and continuities in religious and non-religious identities both from one sub-generation (18-30 year-olds) to the next (31-45 year-olds) as well as over time as people age (ten-year interval from emerging to prime adult). Results support the conclusions of other research, namely that there is a great variation in the construction of such identities, ranging from a large group that does not have a religious identity (the non-religious/non-spiritual) at all, to standard religious identities lived and performed according to the orthodox/orthoprax criteria of the usually recognized (world) religions, with a variety of eclectic, marginal, and spiritual-but-not-religious identities in between. Results also show that the differences between the emerging and prime adults are not that great, and that therefore large generational changes in this respect may be much more evident between pre-boomer/boomer and gen-x/millennial generations than among more recent generational cohorts (e.g. gen-x to millennial). In addition, age differences are not particularly evident the results support the conclusion that religious or non-religious identity tends not to change much as people pass from their emerging adult to prime adults phases of life.

Religion and Non-Religion as the Sacrum Displays in the Contemporary Polish Society (a Generational Context)
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 3068
By Maria Sroczynska, Slawomir H. Zareba
E-mail : mariasroczynska@wp.pl
The paper has been an attempt to present the important problems of religion and non-religion categories, aimed as the sacrum displays, in generational transmission. The continuity and change their meaning in contemporary, polish society (in reflexive conditions of modernity)
Programme

has been noticed, as the interesting object of sociological analyses. Sacrum may be comprehended broadly, as everything with a superior value in a given culture, in which it belongs to an interpretative system that orders and organizes reality, or it can be understood narrowly, as a religious beliefs system concerning extra-empirical reality that has an impact on human behaviour. The first meaning may describe the attitudes and activities of non-religious persons, the second – the believers. Though a religion is the most conservative element in culture in a polish society the basic toward of changes may be described as a “creeping” secularization. In the case of youth, the faith attitudes and ritual orientations acquired in the time of primary socialization and institutionally stigmatized (family, church, school) have getting a smaller importance in comparison with non-institutionally stigmatized (“significant persons” including peers, social and religious events, personal experiences). These factors have more stronger, differentiating impact on the views, beliefs and ritual activities of polish youth. In the other side, the religious families (parents and grandparents attitudes) create the transmission “filter” for distinguishing and celebrating what is unusual (different kinds of sacrum). The young people, have descended from these families, underlie a better existential situation in the frame of postmodern reality.

In turn, the secular-sacrum orientations in polish society, connected with media influenced, generally absorb the models of celebrating, regarding to cultural tradition. Secular identity features have higher frequency among the male youth, better educated, who come from bigger cities, specially from metropolises. Nowadays the orientations of youth (more than older) are affected by the process of privatization, especially those of a religious nature. This process takes form of a more emotional, yet more individual response to new problems, emerging at a junction of social needs and global challenges.

“Is It Always the Same God”?: Religious Identities amongst Children of Christian-Muslim Couples

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 3068
By Francesco Cerchiaro
E-mail : francesco.cerchiaro@unipd.it

Through an ethnographic study the paper aims to analyse what kind of “cultural repertoire” children from mixed couples develop and how they represent their own religious identities. Framed within the daily multiculturalism approach, the project focused, in particular, on the so-called Christian-Muslim families, often considered, in the public debate, as the paradigm of incompatibility and conflict. Most of the existing qualitative studies on intermarriage focused on couples’ negotiation with little attention on how their children develop their own identities. The paper presents the first results taken from qualitative in-depth interviews with 50 sons and daughters of Christian-Muslim parents in Northeast Italy. Some crucial research questions will be discussed: What kind of “cultural repertoire” are these children developing? Is religious mixedness an issue they experience in their everyday life? What kind of processes does their own religiosity’s representations highlight? A broader discussion on how children from religious mixed families are more apt to deal with cultural and religious pluralism, and particularly with cultural and religious change, will be then conducted.

Belongings to the Islamic Community in Luxembourg: Changes and Continuities across Muslim Generations.
The Muslim presence in Luxembourg was established through immigration during the sixties with the former Republic of Yugoslavia and through refugees during the civil war in the nineties, in this country as well. Islam in Luxembourg is predominantly Balkan but plural in terms of national backgrounds, religious sensibilities. The Islamic religion has become a constitutive element of the religious landscape.

This communication is based on literature review, semi-structured interviews and three assumptions. One, a change occurred between the first and the second generations of Muslims with the emergence of an Islam living progressively in Luxembourg. They are Muslims but live in different religious realities. Two, a dynamic is in motion, engaged by the young generation, creating Islamic associations in order to meet their concerns, the majority of them being Luxemburgish from a legal and socio-religious perspectives. A new element is that they voice their “islamity”, particularly in public spaces. Finally, the Muslim public actors are building a projective discourse on a “democratic ideal” in which the Muslim recognition is constructed. They want to preserve the unity of the Islamic community.

The second generation is trying to build bridges to live Islam in a specific society, watched by the seniors. These are living their faith and transmitted it privately. Indeed, the impact of communism seem imbedded for those coming from the Balkans. The microcosm of Luxembourg allows us to see the mutual issues between the Muslim generations.
prosecute “cult” leaders (“gourous” in France) who harm their followers through the mysterious power of brainwashing (manipulation mentale). This law created a new category of delit [misdemeanour] called abus de faiblesse that refers to the exploitation of vulnerable followers by “gourous”, whose influence fostered various forms of social deviance: fraud, physical or psychological abuse, mass suicide, pedophilia, money laundering and the illegal practice of medicine. Secte leaders found guilty of “l’abus frauduleux de l’état d’ignorance ou de faiblesse” are liable to five year prison sentences and fines of up to 750,000 euros. This study explores 30 cases of “gourous” charged with abus de faiblesse within France’s political and legal climate after the post-OTS rise of a government-sponsored anticult movement.

L’intolérance religieuse, une réalité brésilienne
Time slot/creneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 5196
By Rosa Maria Aquino
E-mail : rosaquino@gmail.com
Dans cette communication, j’aborde l’intolérance religieuse toujours plus évidente au Brésil. Selon un recensement effectué en 2010, les différentes traditions religieuses se composent de : 64,6% de catholiques et 22,2% d’évangéliques. Le reste de la population adhère à d’autres traditions et 0,8% n’ont pas de religion. L’hégémonie catholique n’est pas suffisante pour arrêter la croissance évangélique, qui souvent entre en confrontation avec les catholiques et surtout avec les religions d’origine africaine. J’aborde cette intolérance en quatre points : i) la menace qu’elle fait peser sur la société, difficile à déceler car elle naît des impulsions les plus basses : comme de pouvoir tuer, d’exterminer l’autre ii) elle travaille avec le pouvoir et la légitimité de manière conjuguée, ce qui fait qu’elle impose ses croyances et ses convictions, ignorant les libertés individuelles : l’autre ne peut pas vivre comme il le veut iii) elle se manifeste pour nier l’humanité de l’autre: cela veut dire que si on ne considère pas l’autre comme un humain il n’est plus besoin de le comprendre, de l’accepter, de vivre à côté de lui iv) elle peut provoquer la mort physique ou symbolique d’un être humain, son élimination de la surface de la terre. À partir de ces quatre points je propose une discussion avec différents auteurs, concernant l’intolérance religieuse et, en même temps, la construction de la tolérance dans une société diversifiée.

Polythéisme et monothéisme, un conflit récurrent
Time slot/creneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 5196
By Claude Ravelet
E-mail : bastidiana@orange.fr
Dans un article paru au Brésil en 1943, L’homme, cette machine à fabriquer des “dieux”, Roger Bastide note la propension des hommes à « inventer des mythes ou donner naissance à des divinités ». Bastide termine par la volonté de l’Église à canaliser « toutes ces forces occultes pour « nous forcer à aller de tous ces dieux à Dieu ». Cette opposition entre polythéisme et monothéisme sera l’objet de cette intervention. L’évolution de l’un vers l’autre a été progressive. De l’animisme au polythéisme, puis à des dieux plus importants que les autres (Rà, Zeus, Jupiter, etc.), enfin le Dieu unique éliminant tous les autres. Dans la Bible, Dieu n’est pas tendre avec les païens et veut les exterminer dans nombre d’épisodes (le veau...
Le polythéisme est l'ennemi premier des trois grandes religions monothéïsmes, avant qu'elles ne se déchirent entre elles. Mahomet enferme les statuettes et objets païens dans cette prison qu'est la Kaaba. Plus tard, l'inquisition fera de grands et nombreux bûchers destinés aux païens. Dans nombre de polythéismes, les dieux sortent de terre dans le christianisme Dieu et les anges viennent du ciel, c'est sous terre que se situent Satan et l'enfer, là où sont les divinités païennes. Bref, polythéisme et monothéisme sont, depuis l'apparition de ce dernier, en conflit permanent, et l'intolérance vient de ce dernier, alors que le polythéisme s'accommode du monothéisme, comme le montre le candomblé, et ceci grâce au principe de "coupure" cher à Roger Bastide.

« Socioanthropologisme » et fondamentalisme : Deux sources de conflit religieux au Brésil

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 5196
By Roberto Motta
E-mail : rmcmotta@uol.com.br

Le tableau religieux du Brésil a changé drastiquement à partir de 1970. Les catholiques constituaient alors 92% de la population, tandis que les églises et sectes pentecôtistes n'en représentaient que 3,2% en 1980, lorsqu'elles ont été reconnues comme une catégorie indépendante par les recensements officiels. En 2010 les pentecôtistes sont passés à 13% de la population et tout porte à croire que leur expansion continue à se faire de façon accélérée. En cette même année, les catholiques en étaient réduits à n'être plus que 64% de la population. Alors que le catholicisme et les églises protestantes dites « historiques » se sont laissées entraîner par un vaste processus de mondanisation et « désenchantement », fortement appuyé par l'établissement socioanthropologique, les pentecôtistes ne démordent pas d'une théologie fondamentaliste, d'après laquelle hors de (la lettre) de la Bible il n'y a point de salut. D'où une double source d'intolérance et de conflit. D'un côté les pentecôtistes sont les ennemis jurés du catholicisme populaire et des religions afro-brésiliennes, considérées comme la forme exacerbée de ce catholicisme. Les sociologues et anthropologues de la religion, en majorité écrasante, s'opposent et combattent l'attachement des pentecôtistes à leurs formes d'enchantement et de fondamentalisme. Mais, paradoxalement, ils prennent fait et cause pour la défense et l'illustration des religions afro-brésiliennes, qu'ils voudraient ériger en « églises » pleinement autonomes et délivrées (qu’elles le souhaitent ou non elles-mêmes) de leur liens syncrétiques avec le catholicisme.

La fête de Saint-Esprit de Régina

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 5196
By Roseman Robinot
E-mail : r.robinot@orange.fr

La Fête de Saint-Esprit de Régina, est un culte syncrétique créole, datant du XIXe siècle. Elle a lieu sur le territoire de la commune de Régina en Guyane Française. Il s'agit d'un culte dédié au « Saint », dont les formes sont multiples. Cette fête annuelle, se déroule dans un endroit spécifique, accessible uniquement en pirogue, du mois de mai, au mois de Juin. Elle est dirigée par un groupe d'hommes et de femmes initiés, placés sous l'autorité d'un « prêtre ».
Originaire du Brésil, elle a été importée en Guyane au moment de la ruée vers l'or dans la
région de l’Approuague.

La fête de Saint-Esprit de Régina se compose de quatre événements, qui débutent à l’Ascension, et s’achèvent à la Saint Jean d’été.


Les partages et les conflits dans un cimetière historique brésilien: le cas de l’administrateur évangélique.

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 5196
By Andreia Vicente da Silva
E-mail : deiavicente@gmail.com

La littérature sur la présence des religieux dans l’espace public brésilien a déclaré en même temps que les rencontres entre les alternatives religieuses sont marquées principalement par des partages. Cependant, il persiste l’idée que les évangéliques sont positionnés dans cette arène du point de vue de l’opposition, qui a également été interprétée comme une possible orientation au fondamentalisme. Dans cet article, nous analysons le cas de la revitalisation d’un cimetière public dans la Plage de Mauá, Magé, qui est une petite ville historique dans la Baixada Fluminense de Rio de Janeiro, Brésil. À partir des actions de l’administrateur du cimetière qui est évangélique, nous essayons de ponctuer comment la domination symbolique du catholicisme suit en organisant des logiques de partage d'espace pour religiosité d’origine chrétienne (surtout les évangéliques et les catholiques). En même temps, l’analyse des lignes directrices utilisées par l’administration du cimetière pour le droit de l'espace et pour la nettoyage de l’endroit, indiquent l’exclusion des expressions religieuses de la ligne afro-brésilienne (principalement Candomblé). Notre objectif est de discuter quels facteurs qui permettent le partage de l’espace public et quels éléments provoquent des confrontations et / ou des conflits. Nous tenons à souligner que la présence d’un évangélique dans l’administration de la nécropole est comprise comme un facteur important dans la remise en question de rencontres entre les religiosités dans cet endroit.

Catholicism through Lisbon and Sabará Holy Week, Intertwinings et Refractions

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 5196
By Rudney Castro
E-mail : rudney_castro@yahoo.com.br

The discipline of anthropology shows that religion, feast and sacred are forces that when interpenetrating, makes possible a life existence in collectivity. In spaces of encounter, solidarity and tension rise the emotions and highlights relevant aspects in creating rules and liaisons of coexistence. History, in turn, shows that religious festivals were urban most ancient activities of Brazil, until the nineteenth century were the culminating events of the social life
of villages and towns that were formed. In Minas Gerais, apart from an isolated dimension and restricted to festive time, the sociability, religiosity and religious brotherhoods are shown as being a formula that gives rise to the embryo of the formation of the social fabric. The heart of the question is: if Minas Gerais built its history in an influence of the Portuguese civilizational way, not restricting itself to mere transplantation, but rather to the relation of cultural provenance, i.e., of transmission and transformations, what are the points, lived via Religion and its dissemination, which are able to reveal and distinguish the marks of Catholicism in Minas Gerais in conformity of its origin from Portugal? To highlight these points, this work is the result of a comparative analysis of the participation of religious brotherhoods in Holy Week in the cities of Lisbon (PT) and Sabará (MG).

Consumption on Recife’s Candomblé
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 5196
By Anna Lima
E-mail : annasalustiano@gmail.com
Consumption and resistance seem to proficiently dialogue with the religion that worships the forces of nature – Candomblé. Nowadays, in order to exist as a religion, there is the necessity of making an alliance with the practices that are part of the society of consumption, so that an effective conversation with what is lived and socially produced can come to exist. Thus, this article is anchored on the organizational transformations of the religious institutions based on market operations, bringing significant considerations based on the discourses and practices in Pernambuco’s oldest terreiro – Pai Adão’s, located in Recife’s Metropolitan Area, Brazil – which alter the context and behavior of the individuals who consider themselves candomblecists or, allegedly, “believers”, thanks to the changes brought by the market logics and that now will be part of the reality of the many religious groups. The connection between consumption and Candomblé, from our point of view, can be regarded as another way to understand the religious market that surrounds us. As Rocha (2006) defends when conceptualizing consumption as a symbolic system that articulates things and human beings: “(consumption) is one of the great inventors of the social denominations that regulate world views, and maybe no other phenomenon mirrors, so suitably, a certain spirit of the times – definitive portrait of our era”.

Auriferous Exploration in the Seventeenth and Eighteenth Centuries
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 5196
By Julia Calvo, Daniel de Souza Costa
E-mail : juliacalvo1@gmail.com
Acts of discrimination and intolerance towards jews in Brazil do not show themselves as clearly as in some regions of the world often target of terrorism and other anti-semitic expressions. However, their long-term existence is undeniable and troubling. In social dynamyics, mediated by inter-group relations, the representation of the jewish element is identified with fear inherited from the colonial era, supported by persecutory practices and inquisitorial visits since its beggining. We focus on practices of jewish converts found in the areas of auriferous exploration in the seventeenth and eighteenth centuries, particularly
around the city of Sabará, serving the dual purpose of protecting the traditions and identity of the converts (cristãos novos) before the greater colonial society and securing their integration in it via cultural interpenetration. Anita Novinsky (2001) already highlighted the diversity of realities of Brazilian cristãos novos, linked to the possession of goods, wealth or power as a form of entrance into local elites. The work hereby presented is sustained by cultural practices identified in the records of religious brotherhoods, inquisitorial trials and orientation manuals given for visiting inquisitors and familiares. We highlight the burial rituals (which are still common in Sabará) and the associativism performed by the Brotherhoods, created by laymen after the expulsion of the jesuits in Brazil.

Key words: Cultural interpenetration – Convert practices – Broterhoods – Inquisition – Colonial Brazil

Radical Islamism and Intolerance, a New Doctrine away of Islam
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 5196
By Hana Jalloul Muro
E-mail : jallouhania@gmail.com

My paper would make a first introduction about the difference between moderate and radical Islamism, making a taxonomy between moderate Islamist parties and movements on the one hand, and on the other hand radical Islamist movements. It would explain how radical Islamism has reshaped juridical Islamic terminology in order to suit political goals. The paper moreover will explore how a particular personal religious point of view interpreted by some religious figures represents a distorted image of religion, which at the same time contributes to increase intolerance and stereotypes. Within Islamic tradition cultural syncretism is very valuable something represented in five juridical schools, religious books, art, literature or philosophy, religion is not static but dynamic.

Having a background on these topics would give European Muslims the intellectual mechanisms to destroy the myths surrounding the current idea of the Islamic state presented by radicals, taking into consideration that there is no precedent in Islamic jurisprudence. It is very relevant to highlight Islamic political and juridical terminology as a peace making tool.

My main concern is the misuse by radical Islamism of the political and juridical terms of the sacred text to reach personal political goals. This kind of knowledge is essential in Europe to help muslims and other religions to understand the relation between Koran, other religious texts and political-juridical terms. Intellectual knowledge in this field is the key for deradicalisation in Europe against radical and personal interpretation of the religious texts, which at the same time will prevent radicalization.

Syncretistic Exchange and the Politics of Identity: Pentecostalism, Umbanda and the Common African Heritage
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 5196
By Ullrich Kleinhempel
E-mail : UKleinhemp@aol.com

From the early 20th century there was euphoria about Brazil as “melting pot” where a
“religion of the future” would emerge, associated with the Afro-Brazilian religions. It came as a depressing surprise that the numbers of adherents of Afro-Brazilian religions stagnated at less than 1% in the censuses, conducted every 10 years by the IBGE, while Pentecostal churches grew to 25%.

Does this question the basic idea of cultural and religious syncretism in Brazil? I propose: no. Based on my research on African Traditional Religion, on Umbanda and on Pentecostalism (U. Kleinhempel: “The socio-cultural migration of Umbanda ...IAHR, Erfurt, 2015” and “Spiritual Experience in Orthodoxy and the Pentecostal Concept of the Works of the Holy Spirit...., 2015) and in sociology of religion (Brumana, F. G. and Martinez, E. G., Spirits from the Margin, the Umbanda in Sao Paulo, Uppsala, 1989) etc. I intend to show that there is indeed considerable flow and sharing of common religious heritage between Umbanda and Pentecostalism, in spite of their overt contraposition as mutually “defining other”. These processes may be understood in terms of syncretism research (U. Berner).

To negotiate the issues of identity and difference and to foster dialogue about shared heritage I suggest to look at the model of “concentric truths“ as developed in “Nostra Aetate” in critical perspective.

Religion and Education in Contemporary Plural Societies: a Matter of Neutrality?
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 5196
By Stephanie Sannemann-Damström
E-mail : stephanie.sannemann.damstrom@gmail.com

Education is an open process where an educator with or without a certain aim of transferring knowledge to the educand. The process and aims of the educator depend on the educator’s view of the nature of the educand. In Finland's latest curriculum the basics were given to the whole country in 2014, but each county has its own applications accepted by the county’s politicians 2016

In that way politicians partly were to decide what religious education is and what it isn’t – although most of them neither have the necessarily religious, educational or philosophical training, nor did we have the necessary philosophical debate which should introduce all educational changes. This resulted in very different understandings of this subject within a radius of 100 km around Helsinki.

Philosophy and religious science demand reflective thinking, the search for the Truth and for the meaning of this life, but (even though often mixed) they differ from each other in many ways:

Philosophy is a questioning science, without absolute truths and meanings. Religion again is an answering science, believing in an absolute Truth and trying to give our life a meaning (Sinn).

So teaching religious philosophy or philosophical religion or plain religion would end up in very different educational processes.

I am mostly interested in the decision makers: The politicians in the county who decided on the curriculum and the principles deciding about the timetable and practical arrangements of minority religions: What idea do they have about the educand, religion and the meaning of life? And: How do the religion teachers experience their teaching situation in that school?
Thinking about the Strategies of the Afro-Religious Movement against the Religious Intolerance in Brazil

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)

Room/salle : ANT 5196

By Mariana Ramos de Morais
E-mail : marianaramosdemorais@gmail.com

The conflicts between the practitioners of the Afro-Brazilian religions and the evangelicals are a constitutive element of the Brazilian religious field today. These conflicts appear in different forms: from actual physical aggression by the evangelicals – such as attacks against Afro-religious temples and the destruction of ritual objects – to the battle in the political arena. In the Brazilian legislative houses, for example, representatives that declare themselves evangelicals constantly threat the practitioners of Afro-Brazilian religions by proposing new rules that affect their religious practices. These conflicts have been intensified from the 1980s. Since then, the practitioners of the Afro-Brazilian religions started to organize themselves in a social movement to invest in actions involving public policies, especially the racial reparation policy. This public policy can be considered a remarkable achievement of the black movement to fight against racism and racial inequality. Therefore, this paper aims to ask how the relationship between Afro-Brazilian religions and the fight against racism has been constructed in the public sphere. Does this relationship confirm the link between Afro-Brazilian religions, especially Candomblé, and culture? It is possible to state that the Afro-Brazilian religions were represented in the racial reparation policy as culture. Thus, the link between those religions and culture has been confirmed. This link is interpreted by myself as one of the afro-religious movement’s strategies to fight against religious intolerance in a political arena marked by the increasing presence of the evangelicals.


Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)

Room/salle : ANT 5196

By Anton Piyarathne Deegalla Durage
E-mail : antonpiyarathne@gmail.com

Can one believe that the conflicting ethnic groups in Sri Lanka unite in everyday interactions? A study conducted at a rural village, called Panama, as a part of the PhD research in Sri Lanka from April 2011 to January 2012 shows that the people belongs to all three ethnic groups Sinhalas, Tamil and Muslims in general and Sinhalas and Tamils two main conflicting ethnic groups in particular tend to forget their ethnic differences in the sphere of religion. This paper expects to discuss the ways and means of religion set a background for conflicting groups to unite via two main events worshiping of goddess Pattini and the annual pilgrimage to see Hindu Tamil god Murugan 0 The rituals of Panama starts with walking to see god Murugan in the month of July ever year, followed by ritual identified as ankeliya to respect the goddess Pattini conducted in the month of August annually. Sinhala and Tamil villagers join with the outsiders alias sami’s, who walk through Panama and Yala National Forest, a few days to see god Vishnu. During ankeliya the entire village is divided into two Udupila (upper side) and Yatipila (lower side). Both the low caste and high caste Tamil people joins hand with the fellow Sinhala villagers according to traditionally believed system during this festival.
expecting betterment of the village. Furthermore, there is a widely accepted belief among the villagers that they have been protected by the 2004 tsunami and the attacks of the terrorist by the goddess Pattini. This unity is threatened at some points by the activities of the broader national politics of the country.

**Session STS 11: Indigenous Contemporary religiosities: Between Solidarity, Contestation, Convergence and Renewal**

Sylvie Poirier, Françoise Dussart
Chair for slot 1/présidence pour le créneau 1: Sylvie Poirier
Chair for slot 3/présidence pour le créneau 3: Françoise Dussart
Chair for slot 4/présidence pour le créneau 4: Laurent Jérôme
Chair for slot 6/présidence pour le créneau 6: Frédéric Laugrand
Chair for slot 7/présidence pour le créneau 7: Ingrid Hall

Politics and Pluralism in the Círculo Sagrado: Exploring the Potential of Pan-Indigenous Spirituality in Guatemala and Beyond

Time slot/créneau horaire: 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle: ANT 3021
By James MacKenzie
E-mail: james.mackenzie@uleth.ca

Indigenous religions, often considered expressions of localized ontologies, have also demonstrated surprising political potential, especially in colonial contexts when autonomy is expressed through revitalisation movements. However, with an increasingly plural religious landscape in indigenous communities, the possibility of religion serving as a broadly unifying force at the grassroots level in progressive political action seems to have been reduced. That said, in Guatemala and elsewhere, political struggles—especially those resisting extractive industries—increasingly incorporate indigenous religious referents, often framed in terms of the sanctity of “mother earth”. In this paper, I consider some of the tensions and potential expressed by organizers and participants in an annual pan-Indigenous encounter known as the Sacred Circle of Wise Grandmothers and Grandfathers of the Planet. Founded in Cuzco, Peru in 2006, the Sacred Circle is a version of the pan-continental religion defined as néo-indianité in the path-breaking work of Galinier and Molinié. They consider this religion noteworthy for its connections to New Age and related practices, including a depoliticised stress on self-affirmation and individual emotional healing. Through an analysis of the encounter in Guatemala in 2014, I explore the way indigenous and non-indigenous participants both politicised and resisted politicisation of their activities, while negotiating the grounds of intercultural solidarity. I also consider how the most recent encounter in Manhattan in 2016 was reframed politically, influenced by the anti-DAPL protests of the Standing Rock Sioux. Indeed, while the media and outsiders frame these protests as “political”, the Sioux consistently insist it is all a prayer.

L’arrimage des pommes de terre (Papa watay) sous l’œil des caméras. Rituel, médiatisation et
conservation de la biodiversité dans les Andes Sud péruviennes
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3021
By Ingrid Hall
E-mail : ingrid.hall@umontreal.ca

Le Parc de la pomme de terre de Pisac (Cusco, Pérou) est un lieu hautement médiatisé surtout le 31 mai, pour la journée péruvienne de la pomme de terre. A cette date, devant un public composé essentiellement de paysans du Parc mais également d’« invités » choisis et peu nombreux, le rituel du Papa watay (arrimage [de l’âme] de la pomme de terre) est mis en scène. Chaque année, une équipe de reportage différente est présente. Les événements de la journée, effectivement réalisés en comité restreint, sont ainsi relayés auprès d’un public beaucoup plus large, et le rituel prend souvent une place de choix dans le montage final des reportages. Pourtant, voici un rituel qui est normalement réalisé dans un cadre familial et à une date différente à cette occasion il est organisé sous la forme d’un concours auquel participer est une obligation. Les personnes converties aux différentes églises néo-protestantes, bien que ne pratiquant plus le rituel, le mettent en scène tout en restant en retrait.

Cette intervention a pour objectif de saisir la signification du rituel médiatisé pour les différents acteurs et spectateurs. Entre mise en scène de la culture, nouveau mode de transmission des connaissances et prise de position politique, différentes dynamiques faisant sens à échelles distinctes sont entremêlées. Nous proposons de les analyser.

Religion and Non-Religion amongst Aboriginal and Torres Strait Islander Peoples
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3021
By Adam Possamai
E-mail : a.possamai@westernsydney.edu.au

In 2011, 24% of Aboriginal and Torres Strait Islander peoples claimed to be from a non-religious background (a growth of 40% from the last census), as compared to 22% of the Australian population as a whole (a growth rate of 29% from the last census). While the data is revealing, it cannot speak to how the terms ‘religion’ and ‘non-religious’ are understood by Aboriginal and Torres Strait Islander peoples. In selecting ‘non-religious’, were respondents really saying ‘none of the above’ to the religions listed in Census? Were they drawing a distinction between ‘religion’ and ‘spirituality’? If so, what is the distinction? If not, are they really saying that they are ‘non-spiritual’? To answer these questions, this paper will report on the qualitative data collected through a pilot study conducted in Sydney and Alice Springs. To explain these findings, this paper will discuss Bakhtin’s notion of hybridity and Hervieu-Léger’s concept of chain of memory.

Des chants évangéliques sur Youtube. La musique native d’une religiosité globalisée
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3021
By Enrique Pilco
E-mail : e_pilco@yahoo.com
De longue date, le monde spirituel des paysans autochtones des communautés andines du sud du Pérou, tout comme leurs expressions musicales, ont été influencés par la chrétienté. Introduit au XVIème siècle, le plain chant a évolué sous l'influence du harawi, un genre musical autochtone mélancolique qui était le principal langage musical pour interagir avec le monde surnaturel avant la conquête. Au siècle passé, l'influence du christianisme a été modifiée, de nombreuses Églises protestantes ont remis en cause la référence jusqu'alors exclusive à l'Église catholique. Ces nouvelles églises sont très enracinées dans les zones rurales du département de Cusco, et elles ont adopté un référent musical nouveau, à savoir le wayno (un genre très populaire populaire) pour transmettre leur message. Ces musiques ne sont plus seulement écoutes durant la messe, mais aussi à la maison, que ce soit à la radio, par le biais de CD, de DVD ou encore d'internet grâce à l'électrification des communautés et l'arrivée de la fibre optique dans les capitales de province. Beaucoup de vidéos ont été réalisées et mises en ligne et elles diffèrent peu, à première vue, de leurs homologues commerciales. Les différences résident dans la sobriété visuelle de la mise en scène, et bien sûr par le contenu des vers des chants religieux. Cette préférence musicale pour exprimer une vision du monde protestante permet de mettre en avant une identité locale andine qui est également explicitée par les vêtements des musiciens. Sur la base de matériaux ethnographiques et d’une analyse de des matériaux présents sur les médias sociaux, je vais montrer comment ces différents choix permettent aux églises évangéliques de se présenter comme autochtones, et comment le changement musical implique une rupture avec la logique catholique.

Quand l’autochtonie rencontre le New Age : ethnographies comparées Québec/Mexique
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3021
By Manéli Farahmand, Nicolas Boissière
E-mail : maneli.farahmand@unil.ch

perspective comparative entre deux études de cas : les néo-Mayas au Mexique et les néo-Druides au Québec.

'Médiacosmologies': convergence et renouveau des religiosités autochtones dans le cyberspace
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3021
By Laurent Jérôme
E-mail : jerome.laurent@uqam.ca
En nous basant sur une ethnographie des mondes virtuels et sur le concept de ‘mediacosmologie’ proposé par Steven Loft (2014), nous proposons dans cette communication de documenter et d’analyser le cyberspace comme un espace de convergence et de renouveau des expressions rituelles et cosmologiques autochtones. Le cyberspace se pose aujourd’hui comme un espace non-institutionnel et virtuel de relations, de créativité et de rencontres investi par de nombreux autochtones afin de mettre en valeur leurs patrimoines matériels et immatériels. Nous proposons ici de nous attarder sur les processus d’indigénisation de différents mondes virtuels, tels les musées ‘on line’, les jeux vidéos, les sites internet ou les pages facebook. Qu’en est-il de la diversité religieuse dans ces mondes virtuels ? Comment s’exprime la relation aux ancêtres ? Quelles places occupent les concepts de territoire, de solidarité et de réciprocité ? Bref, en quoi ces mondes virtuels reflètent-ils la complexité et la diversité des conceptions autochtones du monde ? Cette ethnographie des mondes virtuels sera mise en parallèle avec des ethnographies ‘de terrain’ réalisées en milieu atikamekw et innu (Québec), mais également en milieu urbain et muséal (Québec et Brésil).

Cohabitation religieuse autochtone à Uashat mak Mani-Utenam : perspectives de femmes innues baptistes évangéliques
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3021
By Marilou Maisonneuve
E-mail : mariloumaisonneuve@gmail.com
Dans la communauté innue de Uashat mak Mani-Utenam (Québec, Canada), on peut constater une pluralité religieuse et spirituelle. Cette pluralité est présente entre autres par le côtoiement du catholicisme, historiquement bien ancré, de la spiritualité traditionnelle qui fait un retour en force sous de nouvelles formes, du pentecôtisme ayant quelques entrées dans cette communauté et du christianisme baptiste évangélique implanté depuis déjà plus de vingt ans.
C'est en partant de la perspective de femmes innues qui fréquentent l'église baptiste évangélique de leur communauté que nous verrons comment ces différents mouvements cohabiten maintenant dans une certaine collaboration, mais non sans tensions. Nous aborderons cette cohabitation d’un angle chronologique, mais également en partant des trajectoires individuelles et personnelles des femmes innues s'identifiant comme chrétiennes baptistes.
Nous verrons comment les frontières délimitant chaque faction religieuse ou spirituelle ne
sont pas aussi claires que peuvent le prétendre les dirigeants religieux locaux, que ce soit au niveau de toute la communauté ou au niveau individuel, et de quelle manière les femmes innues conservent des liens avec plusieurs mouvements religieux à la fois, sans que cela ne leur paraisse incompatible ou problématique.
Nous aborderons cette cohabitation religieuse et spirituelle en prenant appui sur une recherche ethnographique conduite auprès des femmes innues fréquentant l’église baptiste évangélique de la communauté de Uashat mak Mani-Utenam à l’automne 2016

"Inuit Are not in the Habit of Being Alone...Family Come First." Why Inuit Nuns and Inuit Brothers who Were Strong Christians Left their Catholic Order?
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3021
By Frederic Laugrand
E-mail : frederic.laugrand@ant.ulaval.ca
The title of this paper borrows a quotation from Louis Tapardjuk, an Inuk leader, formerly Mayor of Igloolik and Minister of CLEY (Nunavut). In this paper I analyze the religious career of Brother Anthony Manernaluk (OMI), Brother Nick Sikkuark (OMI), Sister Pelagie (Grey Nuns) and a few other Inuit girls who were interested in becoming Grey nuns. Using both archival sources and oral testimonies, I argue that Inuit deeply embraced Christianity but that they did not give up fundamental Inuit social values that showed great resilience. With respect to these candidates, their defection from the orders had nothing to with lack of faith, but everything with a fundamental disruption of social life. I suspect that social factors and the strain of having to function in a qallunaat (White) context marked by a strong form of individualism, finally exhausted the young Inuit. Their social life was too much disrupted and their White fellow Nuns and Brothers were not able to compensate for that. So finally these candidates who remained strong believers in Catholicism and continued to help the Oblates and the Grey Nuns decided to return to their families, to their communities and to their life out on the land. It is indeed by maintaining relatedness with many other beings (human and non-human), but also with ancestors and the land that Indigenous peoples can feel “at home in the world.”

The Christ of the Santo Entierro or how the Nahua of the Alto Balsas Found their Place in Taxco’ Holy Week (Mexico)
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3021
By Louise Iseult Paradis
E-mail : louise.i.paradis@umontreal.ca
The Nahuas made their first pilgrimage to the Alto Balsas around 1 200 of our era, much before the Spaniards and and of Christianity in Mexico. This cultural practice was maintained and transformed during the Colonial Period and it is, up to this day, much alive and dynamic. It has taken various forms and dimensional spaces - regional, interregional and national. The Christ of the Santo Entierro in Taxco’s Holy Week will be investigated here to show the integrative function of this practice for the Nahua of the Alto Balsas.
Contemporary Shamanism in Malta: Negotiating Indigenous/Global Relationships
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3021
By Kathryn Rountree
E-mail : k.e.rountree@massey.ac.nz
In recent decades there has been a burgeoning of shamanism within indigenous communities in connection with projects aimed at cultural revival and the strengthening of indigenous identities. Traditionally, shamanisms have been characterised by an ontology of relatedness connecting human and other beings, spirits and ancestors, with a particular natural and cultural environment. Such webs of relations were essentially and importantly local. However, indigenous shamanisms have overflowed their traditional geo-cultural borders and become increasingly transcultural and deterritorialized in the globalized world (De la Torre 2011). This has occurred both as a result of swathes of enthusiastic, non-indigenous New Age seekers looking for indigenous shamans to learn their religious and healing techniques (often criticised as cultural appropriation), as well as indigenous people themselves forming pan-indigenous movements and taking shamanism to the world. Based on ethnographic research, this paper examines several strands of contemporary shamanism in Malta. It considers the ways in which Maltese shamans are negotiating the local/global, indigenous/non-indigenous nexus as they adapt and reconfigure indigenous American shamanic ideas and practices within the cultural and natural landscape of Malta today.

Kaingang Eschatology: Narratives about the Ends of Time
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3021
By Robert Crépeau
E-mail : Robert.Crepeau@umontreal.ca
Since the publication, at the beginning of the XXth century, of the first versions of the Great flood narrative up to some recent testimonies collected in the field, narratives using the motif of the ends of time occupy an important place in the way the Kaingang of Southern Brazil think about themselves within their communities, within Brazil, and more widely, within the cosmos. These narratives are closely related to a context of religious pluralism influenced by the Catholicism of the colonizer and, during the last decades, by the numerous evangelical churches to which the Kaingang adhere massively. This presentation will analyze the actuality and thus the constant actualization of these important narratives which predict the end of an era and/or the advent of a better world. Several contrasted perspectives will be presented and compared in relation to the current ideological and practical trends concerning Kaingang’s future which remains, in the mind of several, still uncertain.

Pmarakutata Spirits Revisited (Western Aranda, Central Australia)
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3021
By Anna Kenny
Although the Lutherans had a significant impact on the Western Aranda people of remote Central Australia and still have a strong presence at Ntaria (the former Hermannsburg Mission), Aboriginal beliefs concerning a vast array of omnipresent spirit beings are an important part of their social interactions with each other, their ancestors and country. They call them pmarakutata and are a public aspect of their spirit world they like talking about, unlike the Dreaming beings called in Aranda tnankara who created the world and are spoken of with great reverence.

I first encountered pmarakutata spirits nearly two decades ago during fieldwork on a Native Title claim, I found that these spirits were associated with everyday life and functioned as an important mechanism of social control. At the time I was not able to elicit a clear system that I though might structure this spirit world. In subsequent years I have often heard further stories about them that suggest that new spirits move into the Aranda space despite a strong Lutheran presence and also discovered in early ethnographic accounts many more names for these spirits as well as beliefs surrounding them.

I will draw on my ethnographic data and Carl Strehlow’s unpublished Aranda, German, Loritja, Dieri Dictionary (1900-1909) to explore the dynamics of this spirit world that, as the panel conveners remark is ‘characterised by an openness, flexibility and creativity, and thus anchored in dynamic modes of trans-actions and trans-formations’.

Jésus-Christ, cette nouvelle amulette. Gestion opportuniste de l’offre de foi chez les Wayùu de Manaure (Colombie).

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3021
By Lionel Simon
E-mail : lionel.simon@uclouvain.be

En raison de l’importance de l’offre dans le domaine de la foi et au regard des choix individuels de conversion, les communautés wayùu de Manaure (péninsule de la Guajira, nord de la Colombie) se laissent voir sous le jour de l’hétérogénéité.

Pourtant, loin de mener à l’oubli ou à la négation des configurations cosmiques dont parlent les vieux, la continuité dans l’interprétation des événements est notable. Recourant à des principes explicatifs communs, les convertis et les non-convertis partagent une grille de lecture du monde.

Dans ce contexte, les communautés mobilisent un cadre cosmologique particulièrement intégrateur et adoptent une attitude le plus souvent opportuniste afin de jouir des protections de Jésus-Christ, sans pour autant s’encombrer des contraintes imposées par les Églises.

En envisageant les lieux où les Wayùu « rangent » Jésus-Christ, cette présentation entend montrer comment une même grille de lecture du monde rend plausible les préceptes évangéliques, et supporte le mode de vie des « anciens » (et leur activité rituelle). L’adhésion (voire la conversion) aboutit ainsi à l’actualisation (et non à la réfutation) des configurations cosmologiques wayùu qui demeurent opératoires et continuent d’expliquer les phénomènes observables.

Elle entend envisager les lieux où se négocient des cadres normatifs distincts, et où sont mis en compétence des modes d’action sur le monde jugés incompatibles (croyance versus amulettes et échanges avec l’invisible).
Négocier la place des autres qu’humains dans l’histoire : une expérience anicinabe du pluralisme religieux au Québec

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3021
By Marie-Pierre Bousquet
E-mail : marie-pierre.bousquet@umontreal.ca

Une quinzaine de personnes, de première langue algonquine, a entrepris d’écrire l’histoire de la bande amérindienne, Lac-Simon (Québec) dont elles font partie. La forme d’écriture adoptée est l’adisokan, récit mythique expliquant comment le monde actuel s’est mis en place, pour construire une histoire d’un point de vue émique. Témoin des débats qui agitent les membres du groupe, je me focaliserai sur l’un d’eux : la place que doivent prendre dans le récit les personnes autres qu’humaines (vents, animaux, etc.). Seront-elles traitées comme des personnages historiques, des manifestations de savoirs ou du folklore? Le contexte de leurs discussions est la coexistence dans leur communauté d’allégeances au catholicisme, à la spiritualité panindienne et à l’évangélisme, qui ne conçoivent pas tous de la même façon ces non-humains. Que révèle leur débat de l’évolution du paysage de croyances anicinabe? Le pluralisme religieux de la communauté consiste-t-il en une diversité des modèles ou cache-t-il une certaine unité ontologique? En me penchant sur différentes définitions de « pluralisme religieux », je montrerai les enjeux sociaux, politiques et culturels d’une négociation loin d’être anodine.

Religious Influences on Relationality and Belonging Among Lander Warlpiri.

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3021
By Petronella Vaarzon-Morel
E-mail : pvmorel@bigpond.com

Many Indigenous people in Central Australia have incorporated Christianity into their lives while continuing to observe ritual practices based on traditional cosmologies. Underlying this religious pluralism is an Indigenous relational ontology that resonates with Christian notions of sharing, care and hospitality. Thus, Indigenous people have been able to accommodate both human and other-than-human beings who once were alien but now inhabit their ancestral landscape. In a recent Warlpiri syncretic ceremony that commemorated Indigenous people killed during the 1928 Coniston massacre for example, descendants of victims reconciled with descendants of settlers who were involved in the massacre. To take another, radically different example: introduced animals such as camels and donkeys are now commonly accepted as “belonging” on the land, for reasons that are partly symbolic and partly historical. (They have Biblical associations with the Three Wise men and Jesus and, until the 1970s, were used as transport.) However, these animals have now become free-ranging, and their increased population is having a negative impact on sacred water sources as well as native animals and plants. In both these cases, Indigenous people have had to implement “management strategies” that conflict with aspects of their relational ontology. Importantly, for most Indigenous people the cosmological constant remains the land. What has changed since colonisation is the beings that inhabit it. Drawing on long-term ethnography among Lander Warlpiri Aboriginal people and reflecting on the examples mentioned earlier, this
paper will explore religious influences that underlie limits to, and motivations for, peaceful co-existence with Others.

Indigenous Religion in Secular Context: an Altaian Mummy in the Museum Space
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3021
By Ksenia Pimenova
E-mail : ksenia.pimenova@gmail.com
Drawing upon the case of the so called Altaian Princess, a 2500 years-old female mummy recently returned to the Siberian Republic of Altai (Russia) and preserved in the Altaian national museum, I will explore the interactions between local religious revival and the logics of museum institution.
Far from being neutral, human remains in museum spaces raise multiple issues with regard to their ethical treatment and restitution. Besides, the Princess also raises more specific questions concerning its religious significance in Altai. In the revival of shamanism and Ak-Jang "("White" "Faith")" movement after the fall of the USSR, she has become a polysemic figure of agency, a protective and destructive ancestor whose will is mystically connected to the future of Altaians, if not of the whole humanity. From this religious perspective, the 2012 restitution appears only as a temporary and partly satisfying solution, and the presence of the mummy in the museum continues to raise controversy in Altaï.

The ethnography of the employees of the museum, mostly Altaians themselves, will allow addressing their double responsibility toward their own communities and the public cultural institution they represent. A particular attention will be paid to their cooperation with the religious leaders and practitioners, to the issues of religious authority, and to museography seeking compromise between institutional agendas and religious values.

Rendre grâce aux esprits-maîtres des montagnes. D'un rituel collectif à l'intimité d'une intercession ; de l'intimité d'une intercession à l'ostentation d'une « identité indigène » (Andes centrales d'Équateur).
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 3021
By Ibtissem Ben Dridi
E-mail : ibendridi@gmail.com
En se basant sur des enquêtes ethnographiques menées entre 2004 et 2015 dans les Andes Centrales d’Équateur, l’auteure s’intéresse ici au rapport que les hommes nourrissent aux montagnes et plus particulièrement aux rituels d’intercession qu’ils engagent avec leurs esprits-maîtres.
Il s’agira de montrer comment ces rituels d’intercession sont passés par trois phases pratiques, dont l’étude de la dynamique nous permet d’interroger la portée heuristique du renouveau des ritualités indigènes.
Nous évoquerons ainsi comment ces rituels, pratiqués dans les temps préhispaniques comme de véritables intercessions collectives, se sont fait foncièrement plus intimistes et syncrétiques à partir des temps coloniaux, pour ensuite (re-) devenir ostentatoires et politiques, et retrouver un certain sens collectif. Nous questionnerons tout particulièrement
Indigenous Contemporary Religiosities. Between Solidarity, Contestation, Convergence and Renewal

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 3021
By Sylvie Poirier
E-mail : Sylvie.poirier@ant.ulaval.ca

While scholars have often stressed the so-called Indigenous attachment to their “traditions”, Indigenous peoples’ religiosities and their cosmological and ritual expressions have nevertheless been characterized by a fair degree of openness, flexibility and creativity, and thus anchored in dynamic modes of trans-actions and trans-formations. Furthermore, an ontology of relatedness/relationality seems to be guiding their cosmological (re)configurations and ritual practices; relations with the Others, human and non-human, with the land and their ancestors, and with various forms of sacred power and knowledge. It is by reproducing such relationality that Indigenous peoples struggle to maintain their sense of being “at home in the world”. Within the contemporary globalizing economic and political context, their traditional forms of religious solidarities and exchanges are changing evermore rapidly. A good case in point of these previous observations are the ways by which Indigenous peoples, throughout the world, have indigenized various forms of charismatic Christianity. Religious and spiritual pluralism have become an intrinsic dimension of Indigenous lifeworlds. Within the overall social fabric of any given Indigenous group, such pluralism may give way to different situations defined by peaceful coexistence, entangled responsibilities, and also tensions and contestations. The participants to the session will address these issues by drawing on timely ethnographic experience and work among Indigenous peoples in the Americas, Australia and elsewhere.
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Session STS 12 : Religion's use of social media in society

Christophe Monnot
Chair for slot 2/présidence pour le créneau 2 : François Bauduin
Chair for slot 5/présidence pour le créneau 5 : Keelin Pringnitz
Chair for slot 8/présidence pour le créneau 8 : Alphia Possamai-Inesedy

Belonging without Believing? A Digital Investigation of a Church without God
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2064
By Massimo Airoldi
E-mail : massimo.airoldi@unimi.it

Sunday Assembly is an atheist church, defined by its members as a “secular community that meet regularly to celebrate life”. Born in UK in 2013, it is now composed by almost 70 local assemblies worldwide, mostly located in the US, UK and Australia. These “churches without God” organise social activities and events promoting individual well-being and communitarian solidarity. Sunday Assemblies foster collective rituality without supernatural doctrine, as well as a shared belief in humanity rather than in deity. A relevant part of this community-building process takes place online, particularly by means of Facebook pages – which are locally managed in accordance with centralized directives.

Is this belonging without believing? Is Sunday Assembly a case of new individualised religiosity? Or is it an example of “spiritual atheism” instead? Moving from these questions, the present work consists in an explorative investigation of the ways members represent their adherence to such communities and relationship with institutionalized religiosity. Through the unobtrusive analysis of almost eight thousand online comments collected on all Sunday Assemblies’ Facebook pages, we identified and quantified the main themes and frames occurring in digital narrations. We did so by applying a quantitative text analysis technique known as topic modeling. This way, it has been possible to reconstruct the meanings attached to Sunday Assembly from below, and interpret them along two main analytical dichotomies: religious vs. atheist participation individual self-fulfilment vs. collective solidarity.

Proselytism, Socialisation And New Religious Practices On The WWW: The Exemple Of The
Raelian Movement
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2064
By françois Bauduin
E-mail : francois-xavier.bauduin@ehess.fr

During the past 5 years, the exponential development of the Web 2 and the rising of Social networks such as Facebook have led new religious movements such as the Raelian Church to rethink their own organization, their strategy of proselytism and even their beliefs. The goal of this paper is to examine the growing role of the internet and of the social networks in the spreading of beliefs, the socialization of the followers and the control of practices within the Raelian Movement. First, this study surveyed the way the Raelian Movement exploits Internet in order to get more followers and to control the congregation present on the web 2.0. In the field of the social network the Raelian movement is trying to encourage the interaction between the followers, to give them the feeling they’re totally free in their participation, and to suggest them the oportunity to get a real visibility and a higher position in the community.

On the other hand, the researcher examined the online global "meditation" through which dozens of worshipers from different countries meet to practice, together and at the same time, their beliefs on the internet. All in all, this study will provide valuable information regarding the progressive mutations determined by the internet in a religious community such as the Raelian one.

Social Media, an Important Medium for Non-Muslims in Turkey
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2064
By Rita Ender
E-mail : ritaender@gmail.com

Social media proved to be an important medium for non-Muslim community members in Turkey, as it does for all other vulnerable groups, to freely express their views and opinions. The increasing number of social media users among the minority communities, especially among minority youth is an indicator that it is becoming a safe space for exercising freedom of speech and to participate in civic life as equal citizens. During the Gezi Park protests in Turkey, some social media users used nicknames such as Capulcuyan, Çapulaki, underlining the fact that they felt comfortable and safe to indicate their identities. Furthermore, the increase of social media usage in expressing their political views on not only about their own communities' issues but also about larger nation-wide political issues are all indicators that minority individuals are exploring a space to become equal citizens in Turkey. Previously-quiet individuals from minority communities began to have their say and to take use of their freedom of expression seriously. For instance, in the past, nobody would sue or initiate a signature campaign against the writer or newspaper if a newspaper has published an article which insults the Jews. However, nowadays, many people present prompt reactions through the means of social media, i.e. Facebook, Twitter. Although they do not ask for their rights yet, they put forward their reactions.

However, laws and regulations with respect to this subject (social media) are incomplete and far from being adequate. As it is an important safe space for exercising freedom of speech and participation, social media is also a medium to promote stereotypes, hate speech and insult.
Christian Popular Music as Transnational Movements in Latin America
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2064
By Carlos Garma
E-mail : ganc@xanum.uam.mx

Christian Popular Music as Transnational Movements in Latin America
The growth of christian popular music in latin america as developed as a strong aspect of growth for churches and associations in Latin America, appealing particularly to young people. In order to grow this praise media industry must be transnational. Musical groups, singers, recording companies could not easily survive within only one country. They seek to expand through international markets with a useful product "music." Two areas of this kind of transnational christian networks will be shown. one is the U.S. - mexican border, the other the border of Mexico - Guatemala in Chiapas. Both area have proven to be important for the dissemination of popular christian music with a strong orientation toward pentecostal values and beliefs.

Tweeting Discrimination: The Secular Toolbox at Work in the Digital Age
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2064
By Keelin Pringnitz
E-mail : kprin024@uottawa.ca

This paper will apply the secular toolbox to examples of anti-Islamic rhetoric prevalent during the 2016 American Presidential election by presidential candidates. The secular toolbox embodies terms, ideas, institutions, and embedded beliefs that do work to further a version of the secular, often while privileging popular religion. The tools that wield power do so in such a way to allow for the concept of the secular to be embedded in discourse, reified, and furthered defended by the public sphere. This analysis will interpret the implications of digital platforms such as Twitter, and the role they serve within the larger operation of the secular toolbox. Particular focus will be applied to the proposed Muslim registry, and how tools from the secular toolbox have worked to “normalize” this instance of overt religious discrimination in public discourse on politics.

Online Pilgrimage: Video Production among Monastic Catholic Webcasters in the Holy Land
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2064
By Oren Golan, Michele Martini
E-mail : ongolan@gmail.com

Nowadays, well-established religious authorities and fundamentalist movements are frequently turning to YouTube, Instagram and other visually-centered networks to communicate political, cultural, and religious ideas. This study examines the nature of online video as an emergent social tool and specifically questions how religious movements and their agents, such as website operators and stakeholders, define the objectives of their video
productions. Accordingly, we conducted a case study of the Canção Nova and the Franciscan Order’s recent media operation in the Holy Land. The study consists of ethnographic fieldwork covering the Christian Media Center’s online/video operations, discussions with key informants, and 25 in-depth interviews triangulated with a semiotic analysis of the produced religious videos. Interviewees accounted for several negotiated objectives of their activities: (1) Advocate Pilgrimage – To promote visits to Catholic sites in the Holy Land. (2) Monastic Visibility – To enhance public exposure and recognition of monastic communities in the Holy Land. (3) Dual Evangelism – To re-affirm pan-Christian ideals and rituals to a targeted global public and also employ Canção Nova’s own educational lens. Findings indicate efforts to use video imagery to re-establish the Holy Land as a center of worship, a practice which we deem as online "pilgrimage". Using Walter Benjamin’s renowned concept of the "aura", we discuss the ways that online videos negotiate religious meanings by illuminating what is perceived as authentic spaces. This emergent mediation offers new forms of secondary authority of webcasters to supplement traditional clergy, while engaging a global public which continuously responds through user-generated feedback.

#shutdownzimbabwe – Political Participation among Christians in Zimbabwe

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2064
By Dr Lovemore Ndlovu (Independent Researcher)
E-mail : lodizah@yahoo.co.uk
The study examines the impact of Christian organisations on political activity in Zimbabwe especially the use of social networks to engage Christians into political participation. Against the backdrop of the collapse of the economy and failure by the state to provide essential services, Christians have used various strategies of civic and political engagement such as voting, campaigning and/or donations to political campaigns protesting and/or lobbying. Underpinning political engagement among Christians is the demand for change and a new Zimbabwe. The current situation in Zimbabwe shows that there is new visibility or vitality of religion as a powerful force in society and the shift from traditional modes of participation to new forms of participation. Christian religious groups such as the #shutdownzimbabwe were successful in remapping and redefining the religious and political landscape and influencing Christians to engage in political participation through the use of social media. The study concludes by drawing parallels with other forms of political participation especially in the Arab Spring where the use of social media was effective.

Broadening the Horizons of Faith: Media and Religious Tourism

Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2064
By Maria Lucia Bastos Alves
E-mail : mluciabastos29@yahoo.com.br
The present work has as main objective to analyze the application of social media in the promotion of religious tourism in the state of Rio Grande do Norte - RN / Brazil. Based on an exploratory research about the media coverage of great religious events, such as religious festivals and the 2017 Catholic Exposition in the city of Natal-RN, the article contemplates three levels: The performative character of events the cultural dynamics induced by them and
the importance and strategies of public and ecclesial policies for the development of religious tourism in the state.

Sharing Death. Use of Social Media by the Devotees of Santa Muerte in Mexico.
Time slot/crêneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2064
By Piotr Michalik
E-mail : piotr.michalik@uj.edu.pl
Santa Muerte („Saint Death”) is one of the most recognizable and perhaps most controversial Mexican folk saint. For over two decades Saint Death enjoys snowballing popularity in Mexico and neighboring countries. The cult of Santa Muerte mirrors spectrum of Mexican popular religiosity in its entire complexity. It includes rituals and symbols derived from Mexican folk Catholicism, Spiritualism, popular esotericism, along with neopaganism and Cuban Santeria.

The astonishing popularity of Saint Death along with endless transformations of religious practices associated with her is strongly influenced by use of social media, particularly Facebook. Via Facebook the devotees not only communicate with each other or form Facebook groups, but also diffuse information on details of cult practices, multiply aesthetic patterns associated with iconography, as well as create live transmissions of rituals.

One of the most interesting ways of applying Facebook by the devotees of Santa Muerte is using it as a platform for people offering magic services to reach their clients from all over the world. Ritual specialists communicate with their clients via Facebook, and after receiving a specific order they perform their ritual. Many of the contemporary ritual specialists use smartphones to make make live transmissions of the performed rituals on Facebook in order to convince their clients that the ordered service has been provided.

Most of the data on use of Facebook and WhatsApp in religious activities of the devotees of Santa Muerte was collected through author’s fieldwork between 2014 and 2016 in Mérida, Yucatán, Mexico.

The Study of Post-Secularization through the Digital Social: The Undermining of Communicative Action
Time slot/crêneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2064
By Alphia Possamai-Inesedy
E-mail : Alphia.possamai@westernsydney.edu.au

The expansion and democratization of digital technologies in conjunction with the significant shifts taking place with how people practice religion and belief through digital technology demands a critical examination within sociology. The rapid development of digital media and its impact on how religion is performed as well as on how it is shaped actively constitutes notions such as religious identity, social networks, embodiment, and social institution. The proposed presentation examines religious sentiments in relation to the debate on same-sex marriage within Australia through a network analysis of Facebook. The presentation is based on research which explored the impact of religious institutions and religious values and beliefs on policy debate and outcome. As such it analyzed the call for and against post-secularization in pluralist western societies to further understand
the interaction of civil society and religion and the contribution of the Digital Social toward this relationship. The chapter will present data on the analysis, but importantly discuss the undermining of communicative action and dialogic consensus due to the confines of Digital Society.

**Session STS 13 : Muslims in the West: Patterns and Differentials**

Christophe Monnot  
Chair for slot 2/présidence pour le créneau 2 : Aydin Bayram  
Chair for slot 5/présidence pour le créneau 5 : Roberta Ricucci  
Chair for slot 8/présidence pour le créneau 8 : Levi Geir Eidhamar

Faithful Friends: A Christian Initiative Creating a Positive Attitude Towards Muslims  
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)  
Room/salle : ANT 2106  
By Chigor Chike  
E-mail : chigor.chike@sky.com

Faithful Friends: A Christian initiative creating a positive attitude to Muslims  
With the rise of Islamophobia, it is important to highlight where Christian groups are facilitating the understanding and acceptance of Muslims and Islam. An example is an interfaith project called Faithful Friends initiated in 2007 by a church in East London. This phrase “faithful friends” which appears in the Bible (Siriach 6:15-17) captures the essence of the project. The idea is to initiate and strengthen bonds between people of different faiths through friendship. And, then, bearing in mind the privileged position the Church of England has in the UK, to use the local church’s friendship with people of other faiths to exemplify to the wider community the acceptance of Muslims and others.  
Many of the group’s activities go towards this dual role of strengthening interfaith bonds and exemplifying wider acceptance of Muslims and others. For example, we hold meetings on common community concerns, attend each other’s religious festivals and organise joint community events.

I am the vicar of the church that initiated this project and the project’s Director. I recently wrote a book based on the experience of the Muslim members of the group, entitled A Common Humanity: Muslims Working with Others for the Common Good, in which I showed that many Muslims work with non-Muslims due to their sense of a common humanity. There is evidence that this work is creating a positive attitude towards Muslims in our local community and beyond.

Halal Money: The Extent and Meaning of Demand for Islamic Banking in Scandinavia  
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)  
Room/salle : ANT 2106  
By Torkel Brekke  
E-mail : torkel@prio.org
This paper presents the first empirical exploration of the demand for Islamic banking in Scandinavia. It is based on a 2015-2016 survey of 709 Muslims in Norway, as well as a 2016 survey of a smaller number of Danish Muslims. It is also based on interviews and focus groups among Muslims in Norway. It is argued that economic ideas are an overlooked but very significant aspect of evolving Muslim identities in Scandinavia, and perhaps in Europe. The paper asks how we should understand the substantial concern about Islamic banking among Muslims in Western societies. It also looks at some of the possible, but largely unmapped, socio-economic consequences of Muslims' avoidance of conventional financial products. If financial integration is important for socio-economic participation, then financial self-exclusion for religious reasons may pose a challenge to Muslims' welfare.

Religious Diversity and Difference among Sunni Muslims in Leeds, Britain

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2106
By Aydin Bayram
E-mail : dadasbayram@hotmail.com

This paper aims at demonstrating the religious diversity of the Sunni Muslim community in Leeds, which is also ethnically diverse. My main concern is to study religious life within the Sunni Muslim community in a non-Muslim country. In doing so, I will reflect on my observations and fieldwork experience gained during this research to examine Muslim diversity in terms of the religious belief, practices, and religious rituals in four different mosque communities, namely Leeds Grand Mosque, Leeds Makkah Masjid, Leeds Islamic Centre, and Leeds Iqra Centre. This is because the mosque is crucial in shaping religious identity and community development as Gilliat-Ray (1994: 205) has argued in the context of Britain.

Initially, I will map out Muslim diversity in Leeds by giving a brief history of migration and settlement, and attempt to categorise Sunni Muslims according to group orientation, both ethnic and religious. I shall introduce the four mosques, each of which represents a certain ethnic and religiously oriented congregation. In doing so, I am going to seek to identify any religious differences by comparing the beliefs and practices observed in the mosques. In the second section of this paper, I am going to discuss briefly the debates and discourses on religious beliefs and practices among Sunni Muslims in Leeds. For that, I will benefit from the views of both ordinary and expert Muslims from the four different mosques, in matters of daily faith, practice and religious rituals.

The Impact of Secularism and the Understanding of Pluralism among Islamic Communities in Slovenia

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2106
By Anja Zalta
E-mail : anja.zalta@ff.uni-lj.si

Based on the research carried out among Islamic communities in Slovenia, the paper will analyze the understanding of pluralism among Slovenian Muslims, as well as their understanding of how the religious pluralism is compatible with Islam and understood in different settings. The paper will present some consensual points of heterogeneous Islamic
traditions, which integrate and consolidate the possibility for coexistence in religiously and socio-culturally plural society. The presentation will also compare differences and similarities between the understanding and the implementation of the idea of secularism among different Islamic communities and groups in Slovenia. It will expose the problem of hegemonic discourse and norms (both secular and/or modern democratic) and analyze if and how these norms include the source of (structural and cultural) violence. Since the “phobia” of (specific) religion(s) and belief-systems became a social reality in different strata of society and includes various manifestations, the paper will present the need of a dialogue with so-called (religious) “Other(s)” to participate as a sovereign subject with the opportunity to stand up for their rights and present their positions.

The Same Old Story: Young Muslims and their Coping Strategies against Discrimination
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2106
By Roberta Ricucci
E-mail : roberta.ricucci@unito.it

Studying Muslims in Italy means focussing not only on members of the first generation but also on a growing number of second generations who are coming of age. The paper will examine how young Muslims express their religiousness and how they cope with increasing discrimination and closure towards them among Italians, placing the findings within the larger context of literature about second generations, integration and religiosity. The issue of the ethno-religious adaptation of second-generation Muslim Italians is a critical area of study given the negative attitude of the media in a context where one political party, the Northern League (a right-wing party), uses religious difference to fight against immigration, stressing the distance between Muslim young generations and their peers. What is the reaction of Muslim youth? How do they try to cope with the discriminatory attitudes they encounter both at school and in the labour market? What are the coping strategies they develop? And what is happening to their religious belonging and their religious practice? Do they use the web to express their religious identity while, offline in their everyday lives, trying to pass for Italians (without any religious signs or particular attitudes)? Data used in the paper have been collected through semi-structured qualitative interviews with 40 second-generation Muslims (mainly Egyptians and Moroccans, equally divided by gender and with a diploma or a university degree) of varying levels of religious identification and practice, but all have grown up in Italy.

Religion and Sport: Muslim Women in the Auburn Giants Football Team in Sydney, Australia
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2106
By Jennifer Cheng
E-mail : j.cheng@westernsydney.edu.au

Islam is sometimes stereotyped as an oppressive and misogynist religion that women have to ‘cast off’ to participate in Western society. Islam and Western sporting traditions are thus framed in opposition to each other, whereby Muslim women who participate in sport move in a unidirectional and linear manner away from Islam toward ‘Western culture’. However, Kay (2006) found that rather than abandoning Islam, young Muslim women specifically referred
to Islam as a source of guidance for how they should conduct their lives. This study investigates the sporting participation of young Muslim women in Sydney, Australia who play Australian rules football (AFL), a traditionally white, masculine sport. The team they play for, the Auburn Giants, was founded by a Muslim woman and is comprised predominantly of women from Muslim backgrounds. It explores how they perceive their religion in the context of playing AFL. Findings show that Islam does not stop the players from playing or undertaking anything else in their lives rather, as a confirmation of Kay’s findings, Islam guided them on how to conduct themselves in their chosen activities. For example, the women adapted the conventional AFL uniform to fit Islamic dress standards. Further, while most families did not discourage their daughters from playing, in cases where they did, the women did not succumb to family pressure but used their resources to circumnavigate obstacles.

The findings from this study thus contradict stereotypical beliefs about Muslim women and show that Islam and participation in Western society can go hand in hand.

Gangology or Theology: what Can Explain Violent Extremism among Muslim Minorities in the West?

Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 2106
By Mortaza Shams
E-mail : mortaza_shams@yahoo.com

The unprecedented violence by Muslim minorities of the West against their own fellow western citizens in favor of foreign terrorist organizations has divided not only academics and governments but more importantly the public opinion into two camps: those who see this phenomenon as an outgrowth of internal social conditions and those who see it as a byproduct of a certain ideology/belief system.

The first camp sees this phenomenon as nothing more than an outgrowth of some unhealthy social conditions. That being the case, this phenomenon, for them, is not but simply another case of social unrest rooted in specific social conditions that attract vulnerable marginalized Muslims to extremist groups and thus is no different from what attracts other vulnerable members of any given society to “gang groups” in quest for protection and belonging. The second camp, on the other hand, sees this phenomenon’s root in religious beliefs of the perpetrators and, as support for its argument, points to the exclusivity of this phenomenon to Muslims.

Both arguments are based on such widely established facts that ignoring either of them is neither accurate nor helpful. An explanation for this phenomenon which takes both arguments into consideration can be more illuminating. A twisted interpretation of Islamic concept of ‘Umma’, which because of its characteristics could be termed “tribal Umma”, is the intersection where gangology and theology can meet. “Tribal Umma” as a pseudo-religious collective identity is generated from a dangerously exacerbating “marriage between gangology and theology”, and as such can explain both ideological and social aspects of this phenomenon.

Norwegian Muslims on Non-Muslims and Life after Death

Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
This paper is based on qualitative interviews with 35 Norwegian Muslims focusing on their relationship to non-Muslims and their beliefs regarding the afterlife. To what extent did the informants believe in the traditional Islamic teachings on life after death? Did they experience belief in afterlife rewards as an ethical motivation? How was their relationship with non-Muslims? What was the possible correlation and reciprocal dynamics between the informants’ personal relationship to non-Muslims and their perception of the Islamic views on non-Muslims and non-Muslims’ fate in the afterlife? Did they regard God’s perceived judgment of non-Muslims to be fair? Did they believe God loves and has compassion for non-Muslims, even if He intended to punish them in the life hereafter?

Several interviewees experienced belief in afterlife rewards as a positive ethical motivation in their own lives, while some criticized it as selfish. Informants were divided regarding non-Muslims’ fate in the afterlife and the fairness of God’s eternal punishment. In general there was a high correlation between deep and positive relations to non-Muslims and a perception of the possibility of non-Muslims’ positive fate after death. Informants advocating such views emphasized an empathic image of God who included non-Muslims in his love. Some informants criticized belief in hell as heartless and intolerant.

Regarding these questions, several interviewees experienced a tension between an ideal of critical thinking obtained through the western educational system, and a perceived religious prohibition of raising critical questions to Islamic teachings.

The Worldview of Canadian Muslim Millennials on Radicalization, Securitization and Surveillance: Voices of the 9/11 Generation

For the post 9/11 generation of Muslim youth in Canada, racial securitization through profiling and surveillance is an everyday part of their lived experience and reality. These youth must contend with national safety concerns over “home grown terrorism” as well as the phenomenon of young foreign fighters leaving Canada to engage in conflicts involving groups like ISIS/Daesh, Al Qaeda and Al Shabab that use religious ideologies to recruit followers. These geo-political concerns have led to widespread Islamophobia, draconian domestic security policies and racial and religious profiling. With the development of a new Federal Office for Community Outreach and Counter Radicalization in Canada and expanding CVE programs promoted in local communities, the Muslim millennial is constructed as a potential threat to the nation that must be contained, disciplined and rehabilitated. This paper is based on a 5 year national ethnographic research study with 130 Canadian Muslim youth that examined the impact of 9/11 and the ongoing “war on terror” on their sense of identity, citizenship, and belonging. The narratives of Muslim millennials will provide their views on radicalization, securitization, and surveillance and how these are impacted by Islamophobia, global militarism and religious illiteracy. The resiliency factors to youth radicalization that emerge from the data will be examined in light of the CVE initiatives of security communities
to reveal the disjuncture between the lived experience and worldviews of Muslims millennials and the methodologies and assumptions embedded in de-radicalization programs.

**Session STS 14 : Gender and Religion: Correlates and Causes**

Eva Marzi  
Chair for slot 3/présidence pour le créneau 3 : Maia Hallward  
Chair for slot 9/présidence pour le créneau 9 : Naima Bouras

Exploring the Intersection of Women’s Rights and Human Rights in Religious and Secular Organizations  
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)  
Room/salle : ANT 5196  
By Maia Hallward, Charity Butcher  
E-mail : mhallwar@kennesaw.edu

With movement in the United Nations and other international organizations toward gender mainstreaming, we increasingly see human rights non-governmental organizations (NGOs) explicitly incorporating women’s issues into their scope of work. However, human rights NGOs address women’s concerns in different ways (i.e. as a distinct unit or as a cross-cutting theme) and to varying degrees. To complicate matters, questions of women’s rights are often linked to battles over cultural and religious identities and norms and are politicized by governments in the pursuit of their own foreign policy agendas. This paper focuses particularly on the ways in which women’s rights are conceptualized and operationalized in a range of religious and secular human rights organizations, exploring the ways in which a NGOs from different faith perspectives around the world address (or not) women’s rights as a particular subset of their human rights agenda 0 Based on over 30 interviews as well as website and document-based content analysis of scores of religious and secular NGOs, the paper traces out the similarities and differences in approach to women’s rights between and within the broad categories of ‘religious’ and ‘secular’ human rights organizations. In so doing the paper also explores what issues are considered "women's" issues and the extent to which religious faith seems to play a role in determining those categories.

Kurdish Women Fighters against Terrorists and the Expectancy in Achieving Full Gender Equality in Iraqi Kurdistan  
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)  
Room/salle : ANT 5196  
By Shabnam Dadparvar  
E-mail : shabnamd53@gmail.com

Undoubtedly, the degree of progress in any society is related to the active role of women and their participation in the development of that society. Although, Kurdish women actively participate in all aspects of working life in Kurdistan, most of them still suffer from violence 0 Domestic violence, sexual violence and abuse, honor killings, female genital mutilation, forced marriage and etc. the KRG officials passed laws which support women's right however, the...
problem is the implementation of law. The Kurdish society and its struggle for women rights is something that has been affected by both internal and external factors which will be discussed. The author believes, although the emergence of ISIS to the region was a great tragedy, it gave Kurdish women visibility and empowered them. After the attack and the participation of women who truly can be named as “new generation of Valkyries” in the war and passing the law of complete gender equality in Rojava, (an equality decree of the year 2014) recognizing the rights of women in Syrian Kurdistan which was unique in the Middle East, this is the time for Iraqi Kurdistan to do the same and do not let Islamic fundamentalists groups struggling against women rights in the area. With educating and informing about human rights and the correct interpretation of Quran, it is possible to change people’s fundamentalist thoughts about women rights.

Keywords: Iraqi Kurdistan, Kurdistan Regional Government, decree of gender equality, women rights, Islamic fundamentalists

Religion in Press Discourses about Abortion in Poland
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 5196
By Inga Koralewska
E-mail : inga.koralewska@gmail.com
During the transformation period of 1989, Roman Catholicism played the fundamental role in shaping Polish identity and was perceived as the symbol of Polish nation’s unity. Nowadays, that role doesn’t seem to be valid anymore. Religion doesn’t unite Poles, rather, it divides them and serves as a tool of legitimization of diverse political interests. Thus, it is a source of social conflicts.

The abovementioned tension is especially vivid in media discourses shaped around issues of gender and fertility. Surprisingly, the same religious arguments are often used to justify diverse, even contradictory, outlooks. On the one hand, religious arguments support women empowerment. On the other hand, religion is used to place women in traditional order.

In my paper, I will analyse associations between gender and religion in Polish public sphere, focusing primarily on abortion and women’s reproductive rights. I will answer the question how religious arguments support different views on abortion widespread among Poles. The background of my analysis is an empirical research of press discourse that covers press titles published between 2005 and 2015

Les femmes salafistes et les effets des Printemps "arabes" en Égypte : from inside to outside
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 5196
By Naima Bouras
E-mail : naima.bouras@yahoo.fr
Les soulèvements révolutionnaires de 2011 ont porté sur le devant de la scène publique égyptienne des femmes vêtues de khimâr et de niqâb jusque-là invisibles dans le champ politique et médiatique. Ce phénomène a suscité notre intérêt et nous a amenée à nous poser un certain nombre de question sur le rôle et la place qui est accordée à ces femmes dans les mouvements salafistes en Égypte. Mais surtout, quels impacts ont eu les soulèvements de
2011 sur leurs itinéraires et leurs subjectivités.

Car en effet, la mobilisation et la participation des femmes salafistes aux manifestations de janvier et de décembre 2011 ont entraîné une sortie de ces femmes jusque là confinées dans des cercles fermés. On voit ainsi des femmes salafistes investies aussi bien sur la scène médiatique (chaîne de tv Maria, gérée par des femmes niqâbées et pour des femmes niqâbées) que sur la scène politique (avec des candidates au parti salafiste al-Nûr).

Cette étude est à inscrire dans le cadre de mes recherches de doctorat sur l'investissement des femmes dans les mouvements salafiste en Égypte. Ces recherches ont amené à effectuer un terrain en Égypte, où nous nous sommes installée depuis un an. A travers une approche inductive, nous avons mené une dizaine d'entretiens directifs et semi-directifs, afin de comprendre les itinéraires de vie de ces femmes et leurs implications dans les soulèvements révolutionnaires, puis les effets de cette participation.

L’influence de la religion sur le statut socio-économique des femmes

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 5196
By Mileva Gjurovska
E-mail : milevagjurovska@gmail.com

N’ayant l’ambition particulière d’entrer dans une analyse plus approfondie de la relation entre la religion et le statut socio-économique, dans le sens donné par Max Weber, nous allons faire un effort pour explorer les changements de la situation socio-économique des femmes Macédoniennes (orthodoxes) et les femmes Albanaises (musulmanes) dans la période de la transition. Les analyses sociologiques montrent que, dans la période post-communiste s’est enfoncé une revitalisation de la religion en général (chez les orthodoxes mais aussi chez des musulmanes). Ainsi, il y a des changements importants dans la situation socio-économique des femmes albaniennes en matière d’éducation, le statut de l’emploi, la participation dans la vie politique, comme chez les femmes orthodoxes.


De la femme africaine a la femme chrétienne a travers les nouvelles religiosités au Cameroun

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 5196
By Gishleine Oukouomi
E-mail : gouko092@uottawa.ca

Au Cameroun, les nouvelles religiosités investissent non seulement l’espace géographique mais aussi l’espace politique et normatif, et se situent très souvent en rupture avec tout ce qui relève de la religion ancestrale et les rites y associés. Les rangs de ces chapelles grossissent à mesure qu'elles se multiplient, avec une majorité d'adhérents constituée par des femmes.
Dans cette communication, nous explorerons le lien entre le genre et la religion en posant la question de savoir quel statut occupe la femme dans cette nouvelle configuration? C’est-à-dire quel est l’effet de l’adhésion à un groupe religieux à tendance pentecôtiste sur les inégalités de genre? Pour répondre à cette question, nous explorons la notion de quête de respectabilité telle que relevée par Beverley Skeggs (2015). Notre argumentation repose sur l’idée que le système de fonctionnement des églises dites de réveil produit une réification des inégalités de genre. Ils accentuent le besoin et la quête de respectabilités des femmes tout en associant cette respectabilité au mariage et à des principes tels que la soumission et la réalisation du travail de Care.

Nous nous appuierons sur les résultats d’une enquête de terrain menée à Yaoundé par des entretiens et de l’observation participante auprès des 3 chapelles que sont le Full Gospel Mission, Église du Christ et la Cathédrale des Miracles.

**Session STS 15 : Religion of the others : mimicry and ritual reworking**

David Lehmann  
Chair for slot 3/présidence pour le créneau 3 : David Lehmann  
Chair for slot 6/présidence pour le créneau 6 : David Lehmann

Interpreting and Comparing the Representations of Hermes in Ancient Greece and Archangel Michael in Macedonian Folk Beliefs  
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)  
Room/salle : ANT 3017  
By Lidija Kovacheva  
E-mail : kovachevalidija@gmail.com

This paper provides a comparative interpretation of the Ancient Greek image of Hermes with the image of Archangel Michael in modern Macedonian society. The analysis examines how these images are understood today, first as a mythological figure in the case of Hermes, and second as a highly revered Orthodox saint in the case of Archangel Michael. The goal of this research is to show the differences, similarities and parallels of these two characters, both in terms of mythology and folk religious interpretations and their vestiges in modern society.

By comparing the representations of these two characters, popularly accepted as soul reapers and psychopomps and regularly portrayed holding a stick, and then through the comparison of the days that mark their celebration, the aim of this paper is to show that rudiments of Macedonian folk beliefs and customs associated with this saint, although modified, are still strongly present in the Macedonian tradition. Today’s rituals are the same as the pagan rituals left to us from our ancestors, but modified in accordance with modern religious views and transformed into Christian holidays. During these holidays the roles of the pagan gods are given over modern Christian saints. Therefore, the interpretation and comparison of Hermes and Archangel Michael gives us insight into their corresponding characters, popularly accepted as a reaper of souls and a psychopomp, holding a stick. Hence, the mythological character of Hermes has possibly been transformed into St. Archangel Michael, the highly revered saint in Orthodox Christianity.
Between Christianity and Judaism: the Emergence of Judaising Evangelicalism in Brazil and in the UK

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3017
By Manoela Carpenedo
E-mail : mc800@cam.ac.uk

This study explores variants of a worldwide religious tendency fusing beliefs, rituals and identity claims deriving from both Judaism and Christianity. Unlike Messianic Judaism, where Jewish-born people identified as believers in Jesus guide congregations preserving Jewish tradition whilst observing Charismatic Evangelical practices or Christian Zionism, where Evangelicals emphasise the theological and eschatological importance to the Jews living in Israel this paper addresses a different dimension of this trend. Judaising Evangelicalism is coined here to define congregations exclusively formed by people with Charismatic Evangelical backgrounds adhering to a variety of Judaising religious practices. Based on a multisited ethnography conducted between 2013-2015, this paper compares two different Judaising Evangelicals communities: a growing religious organisation in Brazil and a modest congregation in the UK. By analysing the peculiarities within two contrasting contexts, this paper elucidates the socio-cultural dynamics behind the rise of this new religious tendency. Through a cross-cultural comparative analysis, it explores religious mutations and local patterns organising the manipulation of Jewish and Christian symbolic resources. While both Brazilian and British congregations maintained the veneration of Jesus as the Messiah, calling for a radical purification and reform of Charismatic Evangelicalism, the Brazilian congregations are being systematically constructed around an orthodox version of Judaism - emphasising observance of Jewish laws, where, for instance, women follow family purity laws (Taharat hamishpacha) and adhere to strict modesty codes (Tzniut). In the British congregation, in contrast, Jewish tenets are adopted in a less systematic fashion: weaving Evangelical and Jewish elements in an apparently arbitrary tapestry.

Being and Longing – Roots and Routes in Jewish Spaces in Berlin

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2044
By Vanessa Rau
E-mail : vmr24@cam.ac.uk

Over the past decade, the city of Berlin has experienced a growing internationalisation. As a consequence, its religious communities and offers have also undergone demographic and structural changes to which the Jewish community is no exception. On the contrary: after the large waves of Russian immigration in the 1990s, the younger Jewish (and Hebrew) scene of Berlin is now dominated by Israelis, North and South Americans as well as Jews from other European countries, who temporarily or permanently sojourn in this cosmopolitan, economically affordable city. While many of them do not seem to show a particular interest in religious communities, grassroots organisations and initiatives with a religious inclination are trying to attract the self-declared secular, religiously un-educated individuals and their experimental, fluid, often queer lifestyles. The spaces thus created aspire to be open and pluralist and are therefore often equally attractive to non-Jews, e.g. Germans with a specific,
supposedly historically-embedded interest in or desire for Judaism. Drawing on my research in musical as well as institutionally and non-institutionally embedded Jewish spaces, this paper will demonstrate how religion – Judaism – is being “done” (doing religion/doing Judaism) and performed in what I consider, religiously and socially liminal - or liminoid - spaces (cf. Victor Turner). Based on my ethnographic and narrative data, I will argue that the lines between religious and secular but also between different religions become increasingly blurred. Re-considering their roots (+ routes, cf. James Clifford) and the realms of possibility of being and longing, individuals are creating different forms of religious and secular subjectivities and agencies and thereby transforming traditional understandings of ritual, congregation and religious affiliation.

Le prophète Moshè : irruption d’un charismatisme d’inspiration messianique en Polynésie française

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3017
By Yannick Fer, Gwendoline Malogne-Fer
E-mail : yannick.fer@gsrl.cnrs.fr

En octobre 2015, le prophète Moshè est accueilli sur l’île de Moorea par un petit groupe de prière. Au cours des mois qui suivent, l’orientation messianique de missionnaire français suscite curiosité et interrogations parmi les différents groupes qui composent le milieu charismatique indépendant en Polynésie française. La réception de ce discours « messianiques » et des pratiques « juives » qui l’accompagnent éclaire une série de dynamiques locales et globales. En premier lieu, le profil particulier de cet entrepreneur religieux indépendant, dont la carrière a pris son essor en terrain congolais, souligne les circulations internationales qui relient aujourd’hui les îles polynésiennes aux réseaux charismatiques et prophétiques mondiaux. Localement, son parcours en Polynésie soulève en outre des questions d’autorité et de régulation d’un milieu religieux structuré en « petits groupes ». Il met également en lumière différentes articulations entre Israël, la culture autochtone et l’engagement religieux. Cette communication s’appuiera notamment sur des enregistrements vidéo de réunions et de rituels « juifs messianiques » animés par le prophète Moshè en 2015

Rituals and Mimesis: Land Claiming at the Tomb of Mary and Rachel

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2044
By Nurit Stadler
E-mail : msstad@mssc.huji.ac.il

In this lecture I discuss the theme of borrowing and adopting among different religious traditions by concentrating on mimesis in womb-tomb sacred places. I concentrate on the veneration of two places in the Jerusalem vicinity: the tomb of Mary and the tomb of Rachel. Based on my ethnographic findings I show that these places are designed as womb-tomb ritualistic structures, an ancient archetypical model for the veneration of saints. The body based rituals in these sacred spaces imitate those practiced in other holy places. As such, their symbols, architecture, and material culture serve as platforms for mimetic body experiences, such as the imitation of birth and other life cycle events. For visitors, who are mostly drawn
from minorities, these places, are also a path to voice their claims and identities, when other paths such as the law, economy and politics are closed to them. In Jerusalem, most of the claims for fertility, motherhood and good health are related to land claims and territorial borders.

Explorations of Jewish Religious Culture in a Northern Irish Messianic Congregation. Fieldnotes and Preliminary Analyses.

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2044
By Veronique Altglas
E-mail : v.altglas@qub.ac.uk

This paper is based on 2 years of fieldwork in a small messianic congregation in Northern Ireland, including a one-week trip to Israel with its members. This congregation is a small group of around twenty-five members. Coming from a conservative protestant background, these individuals tend to remain distant from mainstream Northern Irish institutions and congregations, which they criticize for their lack of authenticity. Instead, they – selectively – look for the true roots of Christianity in Jewish religious culture and liturgy. Following the biblical prophecies about the end times, they also support the state of Israel as God’s sacred land, and the return of the Jewish people to Israel, which would precede the return of the messiah. Drawing on empirical data and my previous writings on bricolage, this paper aims to make preliminary analyses regarding the fascination for, and exploration of, the religion of others.

Session STS 16 : Neo-nationalism, Politics, and Religion in the Public Sphere in Japan and East Asia

Yoshihide Sakurai
Chair for slot 2/présidence pour le créneau 2 : Yoshihide Sakurai
Chair for slot 3/présidence pour le créneau 3 : Sam Han

An Exploratory Analysis for Developing Measurement of Japanese Way of Being Religious

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 5033
By Koki Shimizu
E-mail : koky0116@yahoo.co.jp

Although various theories of religious changes have been developed in sociology of religion, it’s been very uncommon to descript religious situation in Japan and examine these theories with quantitative method among Japanese scholars. What makes it difficult is the difference of forms of religiosity between Western and Japanese society. It has been repeatedly indicated that Western theories are too centered on “Church-oriented” concept of religion, and we need to develop alternative measurement of Japanese way of being religious. And it is also what makes it difficult to examine the relationship between religiosity and people’s subjective-well-being in Japan with quantitative method today.
In this paper, I exploratory attempt to divide religiosity among Japanese people into several different types, and to develop measurement of Japanese way of being religious, through using latent class analysis with pooled data of the “Japanese Value Orientation Survey” which has been conducted by NHK (Japan Broadcasting Corporation) for over 40 years. This time-series survey includes 14 items concerning religious behavior and beliefs which are commonly seen among Japanese people, for example, visiting grave, having lucky charms such as Ommamori or Ofuda, drawing fortune-slip, etc. The result of this latent class analysis indicates there are 5 possible types of religiosity among Japanese people exists. In the later part, I make a brief description of religious change occurred in Japan in this 40 years and try to provide a basic idea of how we could measure Japanese way of being religious.

How Can We Recognize Religio-Political Movements in Public Sphere? : Two Unique Religio-Political Movements and Their Social Impacts in Japan

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 5033
By Yoshihide Sakurai
E-mail : saku@let.hokudai.ac.jp

Some Japanologists and researchers of religion have so far pointed out the recent resurgence of Shinto and other nationalistic religion-oriented political movements, such as Japan Conference (Nippon Kaigi), which supports the Liberal Democratic Party’s (LDP) (and mainly premier Shinzo Abe) plans to revise the Constitution of Japan (particularly Articles 20 and 89). These movements were criticized as religious right-wing that promotes reactionary education, historical revisionism, and patriotism in Japanese society, which has led to increased tension between China, Korea, and Japan. On the other hand, the self-proclaimed neutral and pacifist political party Komeito, which is supported by seven million Soka Gakkai International (SGI) related members, has cooperated with LDP for twenty years, voting in support of the LDP’s security-related bill and the integrated resort promotion (with casino) bill for example.

Considering the discrepancy between the mission statements of these religious-political movements and their political actions, we may recognize them not as “religious right” or “fundamentalist movement” in monotheistic religions nations, but as practical and secular social movements based on Japanese religiosity. In this presentation, I would like to reconsider the concept of “religious conservatism” and “religious party,” and suggest another typology of religio-political relations in public sphere.

The Multicultural Engagement of Religious Organisations in Contemporary Japan

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 5033
By Norihito Takahashi, Tatsuya Shirahase
E-mail : takahashi021@toyo.jp

Since the 1980s, the population of ‘newcomers’, such as Vietnamese, Filipinos, Brazilians, and Peruvians has increased. They settled in Japan mainly because of international marriages or because they were searching for employment. As Japan has faced a serious labour shortage due to a decreasing birth rate and an aging population, the manufacturing industries in particular have needed several foreign workers.
Many newcomers have faced various difficulties in their daily lives due to a lack of public support by the central and local governments in Japan. Rather, some religious organisations have supported newcomers as important NGOs. Although cooperation between the public institutions and religious groups seems to be effective in aiding troubled foreign residents, direct collaboration between them is legally restricted under the principle of rigid separation of religion and politics (government) in the Constitution of Japan. Despite such a relationship between politics and religion, some religious organizations have contrived support activities for foreign residents in civil society.

In this presentation, we will examine the characteristics of support activities by religious organisations for distressed newcomers in the Japanese context, based on our research on the Catholic Church. The Catholic Church is not only the most multinational and multicultural religious group, but has also vigorously developed such activities in many local communities in Japan.

“Aren’t You Happy?”: Healing and “Spiritualized Nationalism” in Korean Media Culture
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 5033
By Sam Han
E-mail : hansam@ntu.edu.sg

This presentation analyzes a growing trend in South Korean talk-show programming in the past decade centered on “healing”[using the English word]. In these shows, guests, often celebrities but also everyday people, share experiences of hardship of all kinds—from financial troubles, family-related stress to health issues. The host, guests and often times even audience members collectively engage in a conversation that amounts to a ritual of grieving and mourning. Analyzing these programs, specifically Healing Camp: Aren’t You Happy? (SBS) and Talk to You: Don’t You Worry(JTBC), from a blend of media-centered approaches, including those associated with “mediatization,” including Hjarvard and Couldry, this chapter argues that the vocabulary and the production of healing programs are distinctly spiritual yet external to any “native” religious tradition (including Korean Christianity here). Healing programs, therefore, can be seen as a form of mediatized public religiosity, offering a collective emotional release that actually engenders and mediates “han,” a Korean term denoting a feeling close to resentment. Focusing on themes of community and nationalism, my argument is that these programs do the work of normalizing the conditions of what Byung-Chul Han calls “fatigue,” a concentrated effect of what Asian sociologists have referred to as “compressed modernity,” effectively turning one’s ability to cope with such conditions into a form of “spiritualized nationalism.”

Social Activities of the Orthodox Churches after the Chernobyl Catastrophe
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 5033
By Sanami Takahashi
E-mail : takahashi.sanami@gmail.com

The Russian Orthodox Church (ROC) has a relatively poor record of Church-organized social charity. Both the Imperial and Soviet Russian regimes restricted religious social activity so that the Church would not become a rallying point of social resentment. Thus today,
individual clergy and laypeople take the initiative for social outreach, rather than Church organizations.

After the collapse of socialism, the ROC was expected to take an active role in social well-being. In this presentation, I will focus on religious outreach activities taking place after the Chernobyl Catastrophe in 1986. The accidents happened in the beginning of the perestroika when the Communist party reassessed its religious policy, and when the ROC began to develop its activities with many churches and monasteries reopened. In the context of the Religious Renaissance, people found religious significance in the Chernobyl accident and expected the active engagement of religious institutions. However, the role of Orthodox churches remained inconspicuous in contrast with an increasing influx of foreign Christianities (such as Roman Catholics, Baptists, Pentecostals, and other Protestant sects) with active missionary and social activities. At the same time, Ukrainian Orthodoxy suffered a serious schism and split into three churches: the Ukrainian Orthodox Church of the Kyivan Patriarchate, the Ukrainian Orthodox Church (Moscow Patriarchate), and the Ukrainian Autocephalous Orthodox Church. In my presentation, I will examine the social contribution of Orthodox churches in medical service, education, and memorization (museum and tourism), while considering the relationship between church authorities and local actors.

**Session STS 17 : Religiosity and Subjective Well-Being**

Gang-Hua Fan  
Chair for slot 3/présidence pour le créneau 3 : Gang-Hua Fan  
Chair for slot 9/présidence pour le créneau 9 : Hélène Zwingelstein

Wisdom, Religion, and Subjective Well-Being  
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)  
Room/salle : ANT 4173  
By Paul Wink  
E-mail : pwink@wellesley.edu

Data from a community sample of American older men and women were used to investigate the relationship between wisdom, religion, and psychosocial functioning including subjective well-being. Religiousness was defined by engagement in church-centered or institutionalized religious beliefs and practices. Wisdom was operationalized in terms of good judgment based on insight and self-understanding (intrapersonal dimension) that results in offering good advice and being sympathetic and considerate of others (interpersonal dimension). Both religiousness and wisdom were rated from in-depth interviews conducted when the study participants were in their 70s. Religiousness and wisdom were each positively associated with self-ratings of altruism, community service involvement, personal warmth, and subjective well-being (life satisfaction). In contrast to religiousness, wisdom was also positively related to openness to experience and personal growth, and negatively related to authoritarianism. Religiousness, but not wisdom, was associated with favoring conventional social norms. A follow-up analysis indicated that the positive relationship between wisdom and subjective well-being was unrelated to the intrapersonal dimension of wisdom, but positively associated with its interpersonal dimension, an aspect of wisdom shared with
religiosity. The implications of the findings for aging, religiousness, and well-being will be considered.

Gender Differences on the Association between Religiosity and Happiness in East Asia: Evidence from Japan, South Korea, and Taiwan
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 4173
By Gang-Hua Fan
E-mail : ganghua.fan@gmail.com

In Western societies, religiosity is often found associated with well-being, but this relation is contingent upon people’s social positions and types of religion. People in disadvantaged social statuses and more devoted to religion tend to be more beneficial from religious involvement. Religions that are based on a secure relationship with God are more likely to be positively associated with well-being than those reflect a tenuous relationship with God and the world.

In East Asia, as women are generally in lower social position than men, they are also more religious. Nevertheless, due to the lack of investigations, whether the gender differences exist on the association between religiosity and well-being and to what extent it varies across religions remain elusive. Accordingly, this paper attempts to use data drawn from the 2005-2006 World Value Survey conducted in Japan, South Korea, and Taiwan to address these questions. Three research hypotheses will be advanced and tested: 1) Religiosity is more associated with women’s happiness than men’s happiness 2) Gender differences in the association between religiosity and happiness are more prominent in Christianity than in traditional East Asian religions such as Buddhism 3) Gender differences in the association between religiosity and happiness will be more prominent in South Korea, where the extent of gender inequality are greater than the other two societies.

The Comparative Study of Orthodox and Nondenominational Spiritual Experiences: Institutional Affiliation and Personal Outcomes
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 4173
By Valeria Shumkova
E-mail : wolzogen@gmail.com

Contemporary socio-cultural situation is characterized by informational oversaturation and pluralism, decreasing institutional authority and vague identification marks. These processes complicate individual adaptation and often result in psychological phenomena of frustration, anxiety and depression. Adaptation process is closely connected to certain shifts in individual consciousness. Since 1960-s “psychedelic revolution” various agents and techniques of altering consciousness, actualizing experience of religious traditions and its adapting potential, have become popular so that spiritual (mystical, peak) experience transcend religious context.

Such experience is classically characterized as ineffable, intuitive, transient and noetic for experiencing individual it involves ego dissolution, overcoming of spatial-temporal borders and insight into supreme meanings of being. It can be occasional or induced by certain techniques and agents. Spiritual experience has two vectors of influence: internal – self de/integrating and external – de/adapting to environment. Integration and adaptation were
taken as aspects of personal well-being.

The proposed research is currently in process. It is aimed to investigate the difference between modern denominational / nondenominational spiritual experiences and the link between institutional affiliation and personal outcomes of experience. The empirical material consists of interviews conducted among respondents with various religious and spiritual backgrounds that can be divided in following groups: orthodox believers, orthodox non-denominational believers, non-religious respondents used techniques or agents inducting altered consciousness and non-religious respondents with occasional experience. Semi-structured interviews include questions, concerning set-setting, process and personal outcomes of spiritual experience.

Quand la religion ne comble pas les attentes subjectives (cas des croyants évangeliques au Burkina Faso)

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 4173
By Josias Djenne
E-mail : josiasdjenne@gmail.com

La religion au départ est d'abord vue comme une soupape de sécurité sociale dans le milieu clanique ou tribale. Ensuite les promesses de bien être subjectif y sont attachées donnant espoir à des lendemains meilleurs sur le plan matériel et social. Mais avant tout il y a la satisfaction d’appartenance et de bonne conscience qui encourage à la pratique religieuse. Le constat aujourd'hui est que nombre de croyants évangéliques y compris des leaders d’églyphes quittent officieusement leurs fonctions pour des aventures d’immigrations économiques. Du coup la question de savoir si la religion est satisfaisante du point de vue subjectif se pose avec acuité. Nous voulons faire comprendre que la religion en elle même n'est pas la solution absolue pour le bien être personnel, elle peut y contribuer, mais elle n'est pas la seule voie pour le bien être. Nous cherchons aussi à faire comprendre que les engagements des personnes à plein temps dans un service chrétien n’est pas une garantie pour le BES. Bien au contraire nous observons toutes sortes de dilemmes entre continuer à servir Dieu et chercher des moyens de survie adéquats, entre rester leader religieux ou redevenir simples paroissiens. On voit également les souffrances émotionnelles des familles de pasteurs ou leaders chrétiens. Il y a aussi l’échec parental et la délinquance des enfants de pasteurs. Une forte dose de faux semblants domine les groupes de leaders évangéliques, la quête du bien être a provoqué un retour aux comportements non chrétiens des leaders tout en gardant la confession du christianisme question purement sociologique d’identification à un groupe. Une sensibilisation des croyants au réalisme entre la foi et les moyens du bien être s'impose, si l'on veut éviter a la société des croyants de continuer dans le flou et l'ignorance.

Une affaire de famille. Fait religieux populaire et articulation sociale à Séville

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 4173
By Hélène Zwingelstein
E-mail : helene.zwingelstein@envivo.fr

Séville, quatrième centre urbain espagnol, ancré dans une tradition constitutive, apparaît de prime abord comme un corps morcelé kaléidoscopique à l’histoire saccadée, au territoire
divisé, aux identités fractionnées. C'est au cœur de cet ensemble profondément segmenté qu'un système religieux catholique hautement populaire et singulièrement démonstratif vient s'inscrire comme l'une des nombreuses « parties » de la ville. Au-delà des appartenance...
Psycho-Religious Entrepreneurs in Japan’s Social Networking Services

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)

Room/salle : ANT 2096

By Koike Yasushi

E-mail : ykoike.22@rikkyo.ac.jp

Recently, Social Networking Services (SNS) in Japan have become places for advertisements, including self-branding and information on personal businesses. There are many advertisements for counseling services such as those utilizing Neuro Linguistic Programming (NLP) and/or coaching. NLP is what some scholars call a psycho-religious technique, and more than 100 Facebook pages regarding NLP can be found. However, the realities of those services and the people offering them have not been explored in-depth. NLP has attracted limited participants in Japan, and it is not well recognized by academic psychology. Some Japanese workers who quit their kaisha (companies) to seek self-realization may use SNS as places where they can search for a new ikigai (purpose of life). They can take NLP courses and launch SNS pages advertising their services as “NLP counselors.” Nevertheless, very few people who have learned NLP can successfully maintain a business in NLP counseling. Some seek to make a profit by teaching NLP or consulting for start-ups (that is, their entrepreneurial scheme is to give advice to other entrepreneurs). It is ironic that those who learned through a psycho-religious technique may end up in a situation where they cannot attain self-realization, which is a very psychological and spiritual concept. However, the difficulties they face are consequences of today’s Japanese work environment, self-perception, personal beliefs, economy, and worldview.

The Rise of Localism within the Christian Community in Post-1997 Hong Kong: A Case Study of Localist "Churches" and their Social Media Strategy

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)

Room/salle : ANT 2096

By Ka Shing Ng (Nagasaki University)

E-mail : ngkashing@let.hokudai.ac.jp

Almost two decades after the handover of Hong Kong to China in 1997, there has been a growing level of mistrust of the government and worry about the interference from the Chinese government among Hong Kong citizens. Movements advocating for higher autonomy and a ‘local Hong Kong identity’ have been developing rapidly. The Umbrella Movement, a series of sit-in street protests that occurred in Hong Kong 2014, is a good example of such local movements. The rise of localism has also spread in Christianity, with increasing number of the so-called ‘localist churches’ in recent years, such as the Slow Church. These churches are composed of members who are politically active and concerned about the benefits of the local. They are highly spectacular in protests and on media. Their social medial strategy, such as using Facebook and blogs, is particularly effective in attracting the internet generation. This paper explores the rise of localism in Hong Kong after its handover to China, the reasons behind the recent emergence of the localist churches, and their media strategies. I argue that these churches intend to distinguish themselves from the mainstream, conservative and traditional churches by building a political active and pro-local image through the use of social media.
A Changing Picture of the Japanese Shamanistic Practice of Kuchiyose

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)

Room/salle : ANT 2096

By Aki Murakami
E-mail : a.murakami0915@gmail.com

It is hard to estimate the influence of mass media on contemporary folk religious practices. Shamanistic rituals are no exception. This paper attempts to evaluate the impact of mass media on the kuchiyose ritual in the Aomori prefecture of Japan. The kuchiyose ritual seeks to deliver messages from spirits of the dead. Local spiritual mediums called itako practice this ritual. Kuchiyose is undergoing significant change. In order to understand properly what is happening to kuchiyose, we investigate: (1) the influence of mass media coverage, (2) local shamanistic background and (3) the changing needs of clients. Since the 1960s, itako started to appear on TV programs, magazines and movies, and kuchiyose came under the spotlight. The ritual has gained a reputation as a unique opportunity to talk with the deceased and has captured tourists’ interest. Yet there is a huge gap between tourists’ expectations, mediated by mass media imagery, and the real itako’s kuchiyose. Moreover, because of a serious shortage of successors, only a few itako can practice kuchiyose for local people and tourists. This has led to the emergence of itako-like religious practitioners. They call themselves itako and practice kuchiyose in their own way. However, their kuchiyose is more suitable to tourist expectations. Under these circumstances, the problem of authenticity is arising. Who is a true itako and whose kuchiyose is the “real” one? We cannot ignore this problem, because it effectively changes the local shamanistic practitioners’ self-consciousness and practices.

Religion and New Media: Mediatization of Religion in Taiwan

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)

Room/salle : ANT 2096

By Wei-hsian Chi
E-mail : whchi@gate.sinica.edu.tw

Since Facebook, Twitter and Line-App are getting popular in everyday life, the influences of new media become an issue in different field. New media changes the way of our communication in many fields, including the religious life of the people. It empowered believers to express their own way of believing and opens up new possibilities for religious renovation in terms of institutional and ritual form. This paper shows how religious mediatization happens in the field of Taiwanese folk religion. The religious communication of some ritual groups as well as the digital texts they use shall be analysed for explaining their group solidarity and religious identity developed by the virtualized medium. This study aims to reveal the local expression of religious mediatization, which is determined by the religious ritualism in Taiwan. The local particularity shall reflects the multiple expression form of religious mediatization.

Session STS 19 : Governing religious diversity and conflict in the city

Julia Martínez-Ariño
Religious Tourism and Religious Diversity: Controversies about Monuments in a Brazilian Town

Time slot/crénéau horaire: 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle: ANT 2024
By Emerson Giumbelli
E-mail: emerson.giumbelli@yahoo.com.br

This presentation is about a Brazilian town (Imbituba, almost 50,000 inhabitants) where a 45m-high monument is being constructed on a hill. The monument portrays a saint (Santa Paulina), but it’s presented by the municipality rather as a tourist site than a devotional image. It doesn’t mean that religion play no role in this situation. Issues about religious diversity can be raised around two points. First, “religious tourism” has been a way for Catholicism to maintain its hegemony in a moment when other religious groups are increasing in Brazil. Second, protests from local evangelicals against the Santa Paulina’s monument had been addressed by the building of another monument by the municipality. This second monument represents a Bible and is located in the city centre. Thus, monuments and its location in cities, with the controversies they create, can be researched as opportunities for discussing issues related to religious diversity and its management.

Urban Landscape, Iconic Places and Spatial Recognition: Open-Air Religious Expressions in Barcelona

Time slot/crénéau horaire: 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle: ANT 2024
By Mar Griera, Avi Astor, Anna Clot-Garrell, Antonio Montañes
E-mail: mariadelmar.griera@uab.cat

Theories of secularization predicted an unpromising future for religion. However, contemporary urban spaces are filled with a growing array of religious expressions that are indicative of the global revitalization of religious identities, and the religious pluralization of modern-day cities. The present paper takes open-air religious minority expressions as objects of study to look at how religious communities exteriorize their activities beyond the private space of their respective centers of worship. We refer, for instance, to the celebration of the end of Ramadan in the street, the staging of Protestant concerts in public squares, the realization of collective meditations in parks or the arrangement of processions celebrating the Sikh holiday of Vaisakhi. The paper has two main aims. The first is to identify and explain the strategies of gaining visibility and the repertoires of mobilization that religious communities employ in urban public space, as well as how these strategies and repertoires have changed in recent years. The second aim is to analyze the configuration of spatial
hierarchies, and their relation to the politics of religious diversity in the city. The study of open-air religious expressions contributes to our understanding of the (in)visibility of religious diversity and reveals the numerous challenges brought about by current transformations in the urban religious landscape.

The Modern City as a Scene of Hidden ‘Symbolic Fight’. The Case of Lodz (Poland)

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2024
By Inga B. Kuzma
E-mail : inga.kuzma@uni.lodz.pl

In Lodz – Polish city with a multireligious past, apparently there were and are no religious conflicts. The long-standing and peaceful coexistence the first of all many Christian churches, was expressed by the Good Friday ceremony of the Ecumenical Way of the Cross, also called the Lodz Way of the Cross. It was first organized in the 1990s. The Ecumenical Way of the Cross, joined Christians of various denominations. In 2013 the new Archbishop of Lodz abolished this tradition. He decided that the nature of the procession contradicts its religious correctness. Since then the Way has been organized by the Roman Catholics alone and it has been open for them. This decision – sparked reactions such as the artistic performances by Pawel Hajncel. This local artist began to come to Catholic processions guised as ‘Christ’ or ‘butterfly’. He was oftentimes sued by the Catholics from Lodz who tried to prove his activity offends their religious feelings or insult religious symbols (but the artist has never been convicted).

The context mentioned above may be a good food for thought on the kind of ‘symbolic fight’ in urban space between the dominant religious discourse and another. This situation pushes also other churches to the margins of public life. All that raises questions whether equality of access to public space is ensured to all believers (and non-believers) and if the city is still (or at all) the ‘agora’ – open space for the cut and thrust of various denominations and backgrounds.

Cities and the Regulation of Religious Diversity

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2024
By Julia Martínez-Ariño
E-mail : j.martinez.arino@rug.nl

In this presentation, I look at cities as spaces for the public regulation of religious diversity. My interest is on how urban actors, including the local government and administration, religious groups, secularist associations and other civil society organisations, negotiate and regulate the presence of religious diversity in the public space of the city. In particular, I am interested in looking at innovations that cities are developing and implementing to address the challenges that come with the religious diversification of urban populations. Drawing on empirical material from my research conducted in medium-sized cities in France, I present evidence of different ways in which cities address, regulate, and format religious diversity. Despite the widespread narrative of strict separation of church and state in France, there are many examples of interaction between public authorities and religious groups, particularly at the local level (Lamine, 2005). Policy tools for the symbolic recognition of religious diversity,
the provision of material resources to religious groups, and the promotion of the political participation of religious groups are spreading. This is more so the case since religion is conceived of as both a source of potential conflict, and a resource for peacebuilding and the promotion of “good living together”.

La gestion locale de la diversité culturelle et religieuse en France. Résultats et perspectives de l’enquête NORMA menée dans 8 municipalités françaises

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2024
By Philippe Portier, Jean-Paul Willaime, Sara Teinturier
E-mail : philippe.portier@gsrl.cnrs.fr ; jean-paul.willaime@gsrl.cnrs.fr

Depuis les années 1990, on assiste en France au renouveau du débat sur la place de la religion dans l’espace public. C’est ainsi que dans un contexte de pluralité religieuse accrue, un siècle après l’adoption de la loi de 1905 sur la séparation des Églises et de l’État, la laïcité apparaît de nouveau comme un enjeu central de la vie politique française et de la réflexion sur le « vivre ensemble ». Si les analyses normatives, historiques ou juridiques ne manquent pas pour permettre de mieux en saisir les contours, on connaît encore mal la manière dont les principes aux fondements de la laïcité sont concrètement mis en œuvre localement devant l’accroissement de demandes parfois contradictoires (tenues vestimentaires et signes religieux, construction et entretien de lieux de cultes, régulation de l’abattage rituel, carrés confessionnels dans les cimetières, décoration de Noël ou encore menus des cantines scolaires). Prenant acte d’une telle lacune, le GSRL a mené entre 2014 et 2017 une enquête dans 8 municipalités françaises (programme NORMA), complétée par un questionnaire national à destination des élus des villes françaises de plus de 15 000 habitants. Les résultats obtenus, dont quelques-uns seront présentés dans cette communication, mettent en évidence la diversité des négociations entre norme de laïcité et contexte socio-politique local, tout en dessinant le portrait des acteurs typiques de ces négociations – personnel politique et administratif des mairies et préfectures, associations et leaders religieux – confirmant le modèle partenarial de reconnaissance entre puissance publique et religions dans la France contemporaine.

Tackling Prejudice against Religious Minorities: Learning from Intercultural Cities

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2024
By Andrew Orton
E-mail : a.jorton@durham.ac.uk

This paper will present learning from the Council of Europe’s Intercultural Cities programme on tackling prejudice against religious minorities, as examples of how local authorities, religious groups and others can co-operate together to reduce conflict within local communities. The paper particularly draws upon dialogue organised through the Intercultural Cities network between the experiences of participants from local authorities and religious minorities from across Europe (and a smaller number of participants from other parts of the world) who were concerned about rising levels of prejudice and discrimination in the contemporary context. From this, and building upon wider theory and data, different dimensions of action are considered, together with examples of associated policy and practice
initiatives designed to tackle prejudice and discrimination in different forms. By considering these examples in the context of national and local diversity, and associated dilemmas and controversies, the paper argues that the approach of state and local authorities, as well as religious and other civil society groups, can do much to influence whether religion contributes to conflict and/or co-operation in particular contexts.

Reflections on the State Management of Religious Diversity in Singapore
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2024
By Kian-Woon Kwok
E-mail : kwkwok@ntu.edu.sg

Singapore serves as an example of a relative lack of conflict and some measure of cooperation among practitioners of diverse faiths, which includes Islam, Christianity, Buddhism, Daoism, and Hinduism, as well as animism and syncretism. This paper focuses on the secular state’s "management" of religious diversity. I first outline the changing patterns of religious affiliation since the establishment of the independent nation-state in 1965. In so doing, I analyse how state management has evolved with the following features: a) The general pragmatic recognition of religion as a sphere of life among various sectors of the population b) The constant didacticism on the part of state leaders emphasizing religious "harmony" and admonishing the mixing of religion and "politics" (more recently cast in light of "radicalization" and "terrorism") c) The promulgation and enforcement of laws and the need for surveillance measures and d) The visible public display of religious co-existence and cooperation, especially in regular enactment of civic rituals involving spiritual leaders from recognized religious groups. I pose the following questions: To what extent are these forms of state management sustainable in the longer run, especially in the face of increasing moral pluralism and global insecurity? How can the moeurs of inter-religious consensus building – built on mutual tolerance, understanding, and respect – be strengthened in both the public sphere and everyday life? My reflections cover a number of basic issues, including the meaning and upholding of religious freedom in a diverse society and the necessity and possibility of a shared religious cosmopolitanism.

De la coopération entre acteurs publics et acteurs associatifs faith-based : deux études de cas parisiennne et berlinoise.
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2024
By Philippine Proux
E-mail : philippineproux@hotmail.com

Dans le cadre d’une recherche doctorale sur le pluralisme religieux au sein de la gouvernance locale en France et en Allemagne, nous nous proposons de présenter ici une communication portant sur les interactions entre acteurs publics et acteurs associatifs religieux à partir de la comparaison de deux études de cas : l’une menée au sein d’une paroisse baptiste berlinoise, l’autre au sein d’une paroisse catholique parisiennne. Ces deux communautés religieuses ont en commun de mener des activités à visée sanitaire et sociale à destination de la population du quartier (notamment dans les domaines de la jeunesse, de l’éducation et de l’aide aux réfugiés). Ces activités se sont, dans les deux cas, structurées au sein d’une association. Ces
associations et leurs églises sont progressivement devenues des acteurs incontournables de la société civile locale.

Après avoir contextualisé chacune de nos études de cas, nous nous demanderons comment – et le cas échéant : pourquoi - les acteurs publics locaux articulent un réseau de relations avec eux, en décrivant la nature de ces liens : symboliques ou financiers ? officiels ou officieux ? interpersonnels ou institutionnalisés ? Quelle place, enfin, accorder aux modèles nationaux de séparation français et allemands dans la mise en place de la coopération entre ces acteurs associatifs, religieux et publics ? Si l’on suit l’hypothèse d’une sécularité multiple, cette communication nous permettra d’explorer finement la manière dont ces modèles s’actualisent dans un registre particulier : le registre associatif urbain faith-based.

Gouvernance de la diversité religieuse par le biais de traités de l’État avec des communautés religieuses non-chrétiennes – Innovation ou mise en œuvre d’un anachronisme ?

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2024
By Anna Koers
E-mail : anna.koers@uni-hamburg.de

Gouvernance de la diversité religieuse et les processus de négociation correspondants toujours se produisent sur le "spot", i.e. au sein du système fédéral en Allemagne au niveau des 16 Länder, qui sont responsables des questions religieuses et politiques fondamentales et qui varient considérablement dans leur façon de traiter la diversité religieuse dans les municipalités et les villes. L'importance centrale des Länder, des municipalités et des villes est aussi soulignée par le fait que, malgré l'immigration depuis les années 1950, le gouvernement fédéral ne considérait pas l'Allemagne comme un pays d'immigration jusqu'aux années 1990. L'intégration et la politique religieuse n'ont donc pas été considérées comme un enjeu national, et la politique religieuse est seulement maintenant en train de se développer.


Gouvernance de la diversité religieuse en milieu urbain. Églises et communautés religieuses en dialogue sur les lieux saints à Rome

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2024
By Valeria Fabretti
E-mail : valeria.fabretti@uniroma2.it

Grâce au renouvellement de l'intérêt pour la "spatialisation de la religion," l'étude des villes devient un détecteur privilégié pour comprendre la pluralité dans les sociétés contemporaines de la modernité. À la même époque, la ville représentait un observatoire pertinent des institutions publiques et politiques qui réglementent la diversité religieuse tout en poursuivant leurs propres objectifs.

Référent de la recherche de l'objectif de l'étude de terrain du projet de recherche d'avenir "Nouvelles pratiques de culte."
To Open up Urban Space (NEW2US) led by the Centre for the Study of Religions and Political Institution in Postsecular Society (CSPS) of the University of Rome ‘Tor Vergata’, the paper addresses the ways religious diversity is ‘taking place’ in Rome and the ways local political authorities are handling with the issues that this rapid change brings to the fore (not without frictions or even conflicts). In particular, we consider the confrontation between municipal authorities and local religious actors on the theme of the presence and use of places for worship for the different communities in the southeast area of the city.

The paper develops the analysis according to the notion of postsecular society. This lens leads to interpret the case with attention towards: the conditions of interaction and particularly the inclusion/exclusion of minority groups the representations spread among secular and religious actors concerning religion, religious pluralism and the public/political sphere the disposition of secular institutions and religious representatives towards reflexivity, mutual understanding and ‘complementary learning’ processes the results of the experiences of cooperation among different actors in terms of consolidation of procedures and their reproducibility.

Challenges of Religious Multivocality and Urban Planning in an Ethnically Mixed City: The Case of the Lababidi Mosque in Acre

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2024
By Nimrod Luz
E-mail : luznimrod@gmail.com

The ethnically contested city is arguably one of the most prominent locations to challenge the assumed isomorphic relationship between national territory and culture. In a continuously globalizing world and with the existence of growingly mixed urban population planning becomes a task contested daily on various levels and by a multiplicity of forces from within and from without. The very idea which has become the hallmark of postmodernist and critical urban planning under the title of ‘celebrating differences’ is impinging on planners worldwide and amounts in many occasions to city’s strife and conflicts. In this paper I argue that one of the underexplored and undertheorized factors that have direct bearing on our ability to plan contemporary cities is the increasing important and influence of urban religiosity. Thus, Gaffikin and Morrissey (2011) could well disregard this phenomenon in their exhaustive discussion of the various challenges of multiculturalism, identity and other cultural aspects of planning the divided and contested city. Thus, I aim to explore complex relationships between urban governance, urban planning and religious minorities’ claims of the right to the city through the case of recently renovated and re-opened Lababidi Mosque in an ethnically mixed city in the Israeli periphery. Through a narration of the multivocality of religious voices and their impact on the urban landscape I push further Orsi’s contextualization of ‘urban religiosity’ and connect it further to their effect on planning in diverse cities.

Prevention of Radicalization: Religion & Urbanity in a Swiss city

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2024
By Barbara Heer
E-mail : barbara.heer@unibas.ch
Biel-Bienne, a mid-sized city in Switzerland, has long suffered from stigmatisation by the media as a poverty ridden city, and, more recently, as a city with a considerable Muslim and even Muslim-fundamentalist migrant population. Related to recent terrorist attacks in Europe and departures of young Muslims to Syria, 'prevention of radicalization' has become a pertinent topic in the Swiss public sphere, public administrations and civil society. There are, though, considerable divergences in how actors evaluate the urgency of the issue, how they interpret actual happenings and what they see as routes for action.

This paper focuses on 'Tasamouh' (arabic for 'tolerance'), a project initiated in 2016 by Muslim women in Biel-Bienne. This bottom-up initiative has started training a group of so-called interreligious mediators, about ten city residents from diverse religious, national and professional backgrounds. These mediators should in the future provide sensibilisation and counselling to parents, teachers, public authorities and others regarding 'prevention of radicalisation'.

This case study sheds light on what religion in the city means to local actors - the project initiators, the mediators and local authorities. How do these meanings of religion potentially become transformed through the actors' practices related to prevention of radicalization? The paper also looks at how the relation with the city authorities is evolving and how city officials perceive the project in context of their own strategies of regulating religious radicalisation. These preliminary findings form part of an ethnographic study on the role of religion for shaping conviviality in the multi-religious city Biel-Bienne.

La gestion de la diversité religieuse: le cas des musulmans dans l’espace municipal andalou

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2024
By Mourad Aboussi
E-mail : maboussi@ugr.es

Comme dans d’autres pays européens, plusieurs incidents ont ouvert en Espagne le débat sur la liberté de culte. L’évaluation du respect de ce droit se voit orientée par des questions majeures comme la variable sécuritaire et la cohésion sociale, ce qui en fait une équation difficile à résoudre. C’est le cas de la gouvernance de la pratique religieuse des musulmans en Andalousie. La garantie de leurs droits est clairement déficitaire par manque de ressources, absence de communication avec les politiques et organismes publiques ou encore l’échec des politiques d’immigration et d’intégration.

Ce travail se propose de mettre l’accent sur les différents aspects qui nuisent à cette gestion au niveau local:
- Les demandes des musulmans (migrants et convertis) restent généralement sans réponse, surtout en ce qui concerne le besoin de plus de mosquées et d’oratoires, le manque de cimetières musulmans, l’enseignement de la religion musulmane dans les écoles et l’absence d’initiatives de médiation interculturelle, entre autres.
- La collaboration des autorités publiques locales avec les associations et collectifs de musulmans, en plus d’être occasionnelle et servir uniquement de “légitimation symbolique” de certaines décisions politiques, ne s’insère pas dans une approche participative et inclusive à long terme.
- L’importance de la relation entre la gestion de la liberté de culte et les programmes d’intégration des migrants semble ne pas s’imposer. Il ne s’agit pas uniquement de régulation
des cultes, l’objectif de convivance et de prévention des conflits est clairement absent.

Quels interlocuteurs musulmans ? L’exemple d’une régulation de l’islam à l’épreuve d’une scène locale mouvante dans un département du Sud-Est de la France

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2024
By Rania Hanafi
E-mail : rania.hanafi@hotmail.fr

Le contexte des attentats et la promulgation de l’état d’urgence réactivent la virulence des débats sur la place de l’islam dans la société française et plus localement dans l’espace de la commune, tandis que le dialogue avec les musulmans de France impulsioné par l’Etat contribue à donner un nouveau souffle au projet d’institutionnalisation du culte musulman en avril 2015. La volonté de promouvoir un processus de normalisation des relations avec les représentants du culte musulman dans un département du Sud-Est de notre recherche en témoigne par la reconnaissance officielle par les représentants de l’Etat d’une « Troïka », en référence aux trois fédérations qui centralisent à elles seules 90 % des musulmans affiliés.

Aux intentions affichées d’accompagner l’inscription de cette « Troïka » dans des relations renouvelées avec les pouvoirs publics, nous relevons de manière plus informelle l’imposition d’une vision unitaire de l’islam qui se heurte, à l’épreuve d’un localisme, aux scènes locales mouvantes, voire conflictuelles, où se négocient des jeux d’alliances et d’influence. Cette approche vise à questionner le mode de régulation du religieux par l’action publique et ce qui oriente, in fine, l’action locale d’une représentativité du culte musulman, selon la perception du « bon interlocuteur », que révèlent les coulisses de sa mise en œuvre à différentes échelles.

Le terrain de cette étude a mobilisé une méthodologie qualitative de type ethnographique par des notes d’observation et des entretiens semi-directifs de janvier à juin 2016 auprès des représentants associatifs religieux, des représentants de l’Etat et des communes.

Between Selective Acknowledgment and Everyday Harassment: Managing Religious Diversity in Munich

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2024
By Tobias Müller
E-mail : tm498@cam.ac.uk

Since the 1970s, Munich has been one of the cities with the highest proportion of inhabitants with migration background in Germany. Its religious diversity has been heatedly contested in the last decade, particularly when two major Mosque projects failed to receive necessary support. The Munich city administration’s attempts to engage with Muslim communities have been foiled by disruptive interventions of the Bavarian state. This paper investigates how different layers of government such as welfare actors, Christian institutions, city council and state government contribute to a new regulation of Muslim lifeworlds in Munich. A particular focus of the paper seeks to address the formation and use of categories such as “moderate”, “liberal”, “conservative” and “radical” in the decisions on which Muslim groups to include in the “Muslim round table” and other policy initiatives. Moreover, the paper asks how the activities of the state are being perceived by Muslim individuals and groups. The paper is
based on five months of fieldwork in the religiously and ethnically most diverse neighborhoods of Munich. As a theoretical contribution, the paper proposes a conceptualisation of local governmentality of religion based on a knowledge-power-subject nexus. Methodologically, the paper argues that only by including everyday lifeworlds, state executives and religious leaders into the analysis, a comprehensive understanding of the effects of the government of religious diversity can be achieved. Finally, the paper investigates how the delineation between state intervention and religious freedom is being contested through new policy instruments and modes of “cooperation.”

"Migration and Religious Diversity in the Past and in the Present"
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2024
By James Beckford
E-mail : j.a.beckford@warwick.ac.uk

The aim of this paper is to show that the focus of many sociological studies of migration and religious diversity is unhelpfully narrow. The central argument is that the predominant focus of current research pays insufficient attention to long-term historical patterns and to cross-national differences in public discourses about religious diversity in the context of migration. The first section of the paper considers wide-ranging evidence of religion’s intertwining with migration in the remote past as well as in the modern historical period. The second section identifies the variety of forms of migration which have been closely associated with religious diversity. In particular, ‘forced’ and ‘induced’ forms of migration are shown to have strong links with religions. The third section analyses the development of public discourses and policies about migration and religious diversity in North America and the UK. The concluding section offers some thoughts about new perspectives on the subtle and changing nexus between religious diversity and migration.

Advocacy of the Finn Church Aid (FCA) for Refugee Policy in Finland
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2024
By Minttu Väisänen
E-mail : minttu.vaisanen@helsinki.fi

In this presentation, I will analyze the advocacy work of Christian Faith-based organization (FBO) called Finn Church Aid (FCA) for refugee policy. I will outline my research of advocacy work, which addresses a gap in knowledge of how Finnish Faith-based organizations (FBOs) that do international work for refugees make use of their expertise in Finland from 1990's to 2015 I will analyze the relation of advocacy for refugee policy and peace work. Peace work is often related to addressing the root causes of crises. In this presentation, I will discuss three main themes: 1 What kind of advocacy tools FCA use in Finland? 2 What is the relation between FCA and governmental organizations when advocating for these questions in Finland? 3 How interreligious encounters, particularly with Muslims, relate to the advocacy work for refugees from the perspective of FCA? The theoretical framework of the study is multidisciplinary and it reflects theories from the social and political sciences. The paper is based on qualitative data from the theme interviews and public documents of FCA. Method of data analysis in this hermeneutical research is qualitative content analysis.
Governing Religious Diversity in Refugee Accommodations in Germany
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2024
By Veronika Rückamp, Alexander-Kenneth Nagel
E-mail : veronika.rueckamp@sowi.uni-goettingen.de
In 2015 more than one million refugees arrived in Germany, causing massive challenges for public institutions. One major problem consisted of providing proper accommodation for the arriving people. In order to meet the needs, so-called “Notunterkünfte” (emergency accommodations) were installed as well as a system of allocating people into the municipalities which complemented pre-existing federal institutions. Actors in this accommodation process included the ministries of the interior and their affiliated organisations, communal administration, welfare organisations and also volunteers.
This paper addresses the handling of different religious needs and the possible conflicts arising from them. People of different origin, sex, age, cultural background and religion lived and are still living together in very confined spaces, causing tensions that have been well-reported by the media. But at the same time religion is not only to be understood as a source for conflict, but as a catalyst for being able to feel at home in a foreign country and for helping people cope with their new environment.
Therefore, building on qualitative interviews conducted in several accommodations in Lower Saxony, Germany, this paper explores how the management and staff are governing religious needs, conflicts and diversity. We assume that their views of and stances on religion are reflected in an organisational behaviour which either restricts or creates opportunities for religious practice. By analysing these questions we want to contribute to a better understanding of how organisations, especially public institutions, deal with religion.

Faith and World View: Dialogues and Conflict Reduction
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2024
By Ånund Brottveit
E-mail : anund.brottveit@kifo.no
Faith and world view dialogues, often simply denominated ‘interreligious dialogues’, have developed in Norway during the past four decades. Increasing diversity in faith and world views and consecutive greater attention to official religion politics are important background factors here, but also international conflicts with religious references has played an important role. Interestingly, the tensions expressed on an international scene have been transferred to local communities and ordinary citizen’s everyday life. Even more interesting, perhaps, is the responses to such cultural crises that have risen on a grass root level. In KIFO’s study of Dialogue groups in 2015, we found several examples of local dialogue initiatives from what might be called ‘concerned citizens’, responding to heated emotions following cultural crises like ‘The cartoon crisis’ and ‘The Utøya shooting’. The paper deliberates motivations and decisive factors for dialogue activities to be conflict reducing and peacebuilding.

Governing Religious Pluralism with Hegemonies: an Approach to a Catalan Case.
The purpose of this paper is to make a brief analysis concerning how to governing religious pluralism with the hegemonies of the Catholic Church and the minority religions in Catalonia. Based on the research project, called ‘Traversing and up to date of the religious minority data in Catalonia’ carried out by the research group ‘Plural Religió’ of the department of Anthropology at Rovira i Virgili in Tarragona – Spain, it has been proposed to think over how the governing religious pluralism in Catalonia is dealt as long as there are some evidences that coexist together the hegemony of Catholic Church and also the hegemony into the minority religions. Such evidences will be based on interviews with some minority religious leaders who were considered expert in pluralism and diversity in Catalonia.

The Governing Religious Diversity and Conflicts in Poland

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)

Room/salle : ANT 2024

By Michal Zawislak

E-mail : michal_lublin@yahoo.com

The aim of the paper is to present how state institutions in Poland define themselves as secular. There is, however, case law related to this issue. Catholic institutions and their activities are deeply embedded in many diverse aspects of Polish social life. Indeed, numerous initiatives of civil society have direct or indirect Catholic inspiration, especially in the areas of education, healthcare, and charities. As in other European countries, in recent years Polish courts have adjudicated on claims against the visibility of Christian symbols present in some public institutions out of a long-standing tradition. Often, these claims have been presented formally as individual objections inspired by a ‘secular conscience’, arguing that the freedom of conscience of atheists is violated by having to bear the presence of a religious symbol that they consider ‘offensive’ to their convictions. This paper will focus on showing the interaction between public authorities and religious actors in the context of the governance of religious diversity and religiously-driven tensions. This paper is going to analysing how public officials and local politicians create agreements, and other forms of consultation and collaboration with, and co-option of, religious groups and other civil society organisations.

Political Strategies of the Christian Churches to Influence the Process of Secularization. Comparative Study between Mexico City and Liverpool City

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)

Room/salle : ANT 2024

By Felipe Gaytan Alcala

E-mail : felipe.gaytan@ulsamx

The process of secularization has shown a decline in the influence of churches in the public. In view of this, the different Christian churches have implemented strategies to return to their influence, not only in their parishioners, but in the issues that concern modern society. Strategies have been different and had unintended consequences of their action by expanding
the secular dimension of society.

This article presents a comparative analysis carried out between 2015-2016 of strategies of Christian churches in two opposing cities: Mexico City and Liverpool UK. Two societies opposed their level of secularization as in their concept of laicism.

The Catholic and Evangelical churches in Mexico City have designed conservative strategies to stop secularization in the public arena. The defense of the family and the criticism of the model of political laicism have been their political arguments to take to the streets and to support the ultraconservative groups. Citizens do not seem to support these confrontational actions.

In Liverpool, the Anglican Church (official in the United Kingdom), Catholic and Methodist, with the support of the State, defined its strategy of support to the community centers as a new form of evangelizing from the secular. The result has been contrary, since they have promoted a civic ethic rather than a religious faith.

In both cases, the study throws an important thesis: conservative or liberal, in both cases the strategies have led to a civic ethic rather than a new evangelization.

Session STS 20: Global Pentecostal Charismatic Christianities

Cristina Rocha, Paul Freston, Kathleen Openshaw
Chair for slot 1/présidence pour le créneau 1: Paul Freston
Chair for slot 4/présidence pour le créneau 4: Kathleen Openshaw
Chair for slot 7/présidence pour le créneau 7: Paul Freston
Chair for slot 10/présidence pour le créneau 10: Kathleen Openshaw

Project Rahab: The Gendered Subjectification of Survivors of Domestic Violence

Time slot/créneau horaire: 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle: ANT 4165
By Kim Beecheno
E-mail: kim.beecheno@kcl.ac.uk

In this paper, I examine the role of Project Rahab set up by the Universal Church of the Kingdom of God (UCKG) in order to help female victims of violence. Based on recent ethnographic research in Sao Paulo, Brazil, I question why and how an influential neo-Pentecostal Church has become increasingly involved with female victims of violence. What discourses has the church deployed in order to interpret gender-based violence? How do these discourses contribute to the ways in which victims of violence are helped? And how does Project Rahab’s discourse around gender and violence feed into the process of subjectification of battered women? What possibilities, subjectivities and identities do battered women attending Project Rahab find in order to overcome violence?

Using Foucault’s concept of pastoral power as a heuristic device in order to analyse the relations of power and processes of women’s subjectification, I find that women attending Project Rahab are subject to a complex web of disciplinary practices which strongly reinforce gender norms such as the gendered division of labour, sexual identity and female subjection to patriarchy and male authority. Women’s identities and subjectivities are also drawn along
rational and class-based lines in which Westernised concepts of beauty are promoted and miscegenation is discouraged. These discourses are linked to Brazil’s slave history and violent, Colonial past. However, linked to UCKG’s project of social ascension and neo-Pentecostal attitude towards financial success, Project Rahab is certainly not without some empowering elements for battered women.

Marketing God in Pentecostal Megachurches

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 4165
By Jeaney Yip
E-mail : jeaney.yip@sydney.edu.au

Global expansion, achieving size and growth, matters in modern Pentecostal Charismatic Christianities. Pentecostalism is also known to be adaptable to the indigenous culture in which it is located. While it is important to recognise this adaptability, it is also equally important to refrain from the tendency to homogenise Pentecostal churches based on common traits. Asian Pentecostalism, for example, has been argued to be recognisable as a global faith yet specific to locality with clear indigenous characteristics, while politically and historically different from ‘Western’ or ‘American’ models. Given the exponential rise of Pentecostal megachurches in size and influence, it is important to study how these are achieved. Using Pentecostal megachurches from Australia, Singapore and Indonesia as cases in point, I argue that it is the strategic and deliberate cooptation of the marketing discourse that has contributed to growth and expansion of these churches. This deliberate process of strategic engagement with marketing changes the structure and substance of organised religion which allows megachurches to adapt, embrace and adopt practices that offer fulfilling experiences aligned with market needs. These practices accomplish their local resonance and growth, as well as their expansion to other markets globally. Marketing legitimizes self-serving practices and upon engaging with this discourse by implication, a megachurch will have to strategically manage both godly and market interests. Both sacred and secular agendas thus become embedded in these megachurch practices.

Mainline Churches on the Way to a Light Pentecostal Style

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 4165
By Helena Vilaça
E-mail : hvilaça19@gmail.com

The mainline Protestant denominations in Portugal (Episcopalian, Methodists, Lutherans, and Presbyterians) have followed the trend of European and USA religion: indicators such as identity, religious belief and practice continue to show a generational decrease. However, as almost everywhere, only evangelical Pentecostals are growing. According to Portuguese Census and other surveys, religious minorities have almost doubled between 2001 and 2011 (from 3% to almost 6%) due to the growth of evangelicals, most of them Pentecostal.

The great majority of new churches result from a phenomenon of reverse mission: new arrivals mainly from Brazil and Africa open new churches other may attend traditional protestant congregations, sometimes transitorily, as it happens with students. It is also the case of Brazilian pastors who come from mainline churches already turned charismatic in
their home countries. Their work in Portuguese traditional denominations may cause some conflict but it also introduces ritual, cultural and even theological changes.

Taking in account the observations made in some mainline congregations, the following topics will be discussed: to what extent are we observing a combination of mainline Protestant inclusiveness with Evangelical charismatic spirituality? How are the new generations, raised in the rational and privatized Protestant culture, dealing with the cultural and religious shift? What kind of impact words, seldom mentioned before, like evangelism, salvation, radical life transformation and spiritual battle have in traditional members? Will this type of situations also contribute to more multicultural communities?

Pentecostal-Charismatic Mega-Churches in the Philippines

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 4165
By Joel Tejedo
E-mail : joel_doulos@yahoo.com

There are many misconceptions over Pentecostal mega churches in the Philippines. They are often perceived as advocates of the prosperity theology and thus motivated by financial gain while their charismatic leaders are viewed by the popular media as individuals with a messiah complex because of the strong leadership demonstrate over their congregations and prominent role they play in the society. This chapter explores the growth of Pentecostal mega churches in the Philippines and their innovative indigenisation of the Christian faith as well as the influence of their Western counterparts. It begins with a review of the contemporary scholarship which has informed in the field and proceeds to identify the major Pentecostal mega churches which have been at the forefront of reinventing Christian witness in the Philippine society. It will offer two case studies of Pentecostal mega churches to examine their historical development, links to the poor and the middle class, networks, locations in the political landscape, doctrine of prosperity, and the form of their social and civic engagement. In doing so, this chapter seeks to answer the following questions: How have Pentecostal mega churches developed and what attracts the masses to attend them? What form of civic engagement do they play in indigenising gospel messages in the Philippine society?

Le phénomène de pentecôtisme en Roumanie. Repères du passé et particularités du présent

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 4165
By Radu Petre Muresan
E-mail : radupetremuresan@gmail.com

Le pentecôtisme en Roumanie est un phénomène avec une longue histoire, en commençant autour des années 1920, en traversant la période de l'ilégalité entre deux guerres, en survivant à la période communiste (quand il a fut reconnu par l'État), afin de comparaître aujourd'hui comme l'un des acteurs importants de la scène religieuse en Roumanie. Il n'est pas sans importance à montrer qu'a l'occasion du dernier recensement tenu en 2011, 1,9% des habitants ont déclaré leur apparence aux différents groupes pentecôtistes. Ainsi, la dénomination pentecôtiste se classe quatrième en Roumanie, après les orthodoxes, les catholiques et les reformés.
Les pentecôtistes sont très actives quant à la préservation des valeurs morales chrétiennes et soutiennent par conséquent, l’Église Orthodoxe Roumaine dans la lutte contre le tabagisme, l’avortement ou l’homosexualité. Comme dans d’autres pays, il existe un nombre important de tziganes qui se sont converti au pentecôtisme. Selon le même recensement, 10,6% du nombre des pentecôtistes sont des tsiganes et leur nombre est en croissance. L’adhésion au pentecôtisme a rendu plus facile le processus de leur inclusion sociale.

La communication qui sera présentée se propose d’approfondir les remarques ci-dessus pour voir le rôle et la place du pentecôtisme dans la société roumaine contemporaine. Pour atteindre ce but, on va utiliser des publications officielles pentecôtistes, des études et des articles scientifiques, ainsi que des articles sur pentecôtisme qui ont été publiés dans la presse roumaine.

Religion and the Fight against Drug Consumption in Brazil: Discourse Analysis of Charismatic Pentecostal and Catholic Leaders

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 4165
By Maria das Dores Campos Machado, Cecilia Loreto Mariz
E-mail : mddcm@uol.com.br

Throughout the first decade of the 21st century, conflicts have increased between religious groups and collective actors involved in the fight for drug liberation and the end to compulsory internment of drug addicts. While the former utilizes a more traditional language which associates body health with christian spirituality, the latter – although supporting a holistic vision of health – seems to be more identified with the human rights approach and the biomedical discourse on the overconsumption of psychoactive substances and the methods to deal with this problem. These conflicts have been encouraged by the national policy to combat the crack and by the increase of therapeutical communities linked to pentecostal groups and/or catholic charismatics. In this paper, we review the discourse of the leaders of these two christian segments on the drug issue and on the initiatives – derived from the State or from the civil society – in the field of chemical addiction with a view to contributing to the debate on the controversial viewpoints between the religious actors and the supporters of a new approach to morality in the contemporary society.

The Construction of the Entrepreneur “I” in the Accounts of Oneself of a Brazilian Pentecostal Institution

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 4165
By Emanuelle Rodrigues
E-mail : egbrodrigues@gmail.com

What is there in common among the testimonies diffused by the Universal Church of the Kingdom of God (UCKG) about success in the economic, love and spiritual spheres? Beyond the narrative construction of an “I” that develops in a “circuit of conquest” mediated by UCKG (GOMES, 2011), the constitution of this narrative subject appears to articulate two seemingly distinct ethics: protestant and entrepreneurial. Although the discursive materiality of these accounts does not always emerge the notion of “entrepreneur” as we know, the speech place of the adepts refers to the same discursive formation that articulates normativity ideals. This
articulation is possible especially in the particular context of the churches of the third wave of brazilian pentecostal movement, that like the modern entrepreneur analyzed by Schumpeter (MARTES, 2010), is structured around two basic principles: rupture and innovation (SIEPIERSKI, 1997). Analyzing the discourse of these narratives of overcoming, we perceive a similar system of account organization that is not limited to the narrative structure (persecution, revolt, sacrifice and conquest). They are based on forms of racionality conditioned to specific regimes of truth from which these individuals undertake themselves as a successful project, materialized as financial, loving and spiritual gain, as the Theology of Prosperity, to which they are linked, preaches. Although articulating the precepts of this theology of results, the UCKG inserts itself into this project of “entrepreneurial society” (DRUKER, 2011), interpellating the reflexivity of the “I” according to recognizable norms of life narration (BUTLER, 2015).

Divided by Faith and Ethnicity: Religious Pluralism and the Problem of Race in Guatemala
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 4165
By Andrea Althoff
E-mail : andrea.althoff@gmail.com

Two developments form part of the reality of many Guatemalans and, in fact, Latin Americans. Recent decades have seen a dramatic rise of a new religious pluralism, namely the spread of Pentecostal Christianity – Catholic and Protestant alike – and the growth of indigenous revitalization movements. Particularly evident is the burgeoning pluralism and ethnic renaissance in Guatemala, a country with a large indigenous population, vital Maya movement and Pentecostal religious community. Compared to other Latin American countries, Guatemala now has the highest share of Catholic and Protestant Pentecostals among the populace. This presentation analyses these major transitions and connects them by asking: What roles do ethnicity and ethnic identities play in the contemporary process of religious pluralism such as the growth of the Protestant Pentecostal and neo-Pentecostal movements, the Catholic Charismatic Renewal, and the indigenous Maya movement in Guatemala?

The presentation seeks to provide an understanding of what constitutes the agenda of religious movements and why and what their impact is on society. Undoubtedly, such a pursuit is urgently needed in Guatemala, a post-war country that has experienced a highly contentious debate on religious pluralism, not least because of the acrimonious religious competition currently taking place.

The Phenomenon of the New Charismatic Communities: in Dialogue with Other Faiths and a Secular Mainstream
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 4165
By Petr Mucha
E-mail : mucha@nyu.edu

The New Communities represent one of the most interesting forms of charismatic Christianity in Europe, particularly within the Catholic Church. They generally originated from regular charismatic religious groups and evolved into new institutionalized bodies through incorporation of various specific and traditional aspects of the Catholic Christian spirituality.
The importance of this phenomenon increases in the Christian religious context and provides significant impact on many sociological characteristics of current Christianity in number of countries. Their influence can be found, for example, in spheres of a social ministry, interfaith relations and attitude towards a secular mainstream.

New Communities represent interesting result of an integration of charismatic religious paradigm into typical traditional Catholic spiritualities, such as the Dominican, Jesuit or Carmelite. Other notable aspect is a strong correlation between the paradigm of their origin on the one side and their social and religious characteristics on the other. They developed different attitude towards other religious traditions, as well as towards secular society, politics and social welfare. Interestingly, many of these communities found the most fertile ground in the secularized milieu of French society and gradually evolved into well established international religious institutions.

The aim of this presentation is to provide a reflection of this remarkable topic which has not been studied systematically enough.

The Universal Church of the Kingdom of God in Australia: A Common Sense, Non-Denominational Christian Group

Time slot/créneau horaire : 10 (Fri. 7th of July from 14:00 to 15:30)
Room/salle : ANT 4165
By Kathleen Openshaw
E-mail : K.Openshaw@westernsydney.edu.au

From its humble beginnings in a park bandstand in Rio de Janeiro, the Brazilian Pentecostal megachurch The Universal Church of the Kingdom of God (UCKG / Universal) has mushroomed across the globe in the last four decades, typifying the proliferation of Pentecostalism from the Global South. Australia is a relative newcomer to Universal’s transnational religious empire. The first “HelpCentre” was established in 2006 in one of Sydney’s most culturally and religiously eclectic western suburbs. This paper explores how the UCKG has come to position itself in the Australian religious landscape. Much scholarly literature has referred to the Universal’s antagonism towards other religions, particularly in Brazil. However, based on data collected during my PhD ethnographic fieldwork, I argue here that the UCKG in Australia is less candidly hostile towards other religions than is portrayed by many scholars researching across the UCKG global networks. Instead, the UCKG in Australia emphasises an active dissociation from what it believes to be ineffectual “religion”. Rather, the UCKG positions itself not as a globally expansive megachurch but as a more local, “common sense, non-denominational Christian group”. This group is equipped to save souls from the perils of religion. UCKG congregants in Australia are encouraged to swap inane “religious faith” for “intelligent faith”. This paper will enrich the growing body of knowledge concerning how the UCKG astutely negotiates its identity as it expands its diverse global networks.

Brazilian Pentecostal and Charismatic Missions to Europe

Time slot/créneau horaire : 10 (Fri. 7th of July from 14:00 to 15:30)
Room/salle : ANT 4165
By Paul Freston
E-mail : pfreston@gmail.com
The portable nature of global southern Pentecostal-Charismatic Christianity is evidenced not only in its ability to accompany migrants and use information technologies, but also in its sizeable efforts at transnational missionizing. Brazilians have been prominent in this, especially in Latin America and Africa. But Europe represents a stiffer challenge, as far as mission efforts directed at the native population are concerned (and not simply at the spiritual servicing of a diaspora).

This presentation discusses results of field research in one country of Latin Europe (Portugal) and one of northern Europe (the UK). It looks at a variety of cases: churches with strong international connections (Anglican, Catholic) which bring Brazilians to help in renewal movements or European free churches which try to emulate Brazilian church growth by bringing individuals or mission teams over or direct initiatives by Brazilian denominations or mission agencies, many of which have no historical connection with a European ‘sister-church’. These latter are doing true ‘reverse mission’, self-impelled, self-funded and responding to their own agendas and not European initiatives. Stepping into a largely post-Christian context, these missionaries are often unaware of the minefields they face. They are distant from the centres of political, cultural and academic power, and often do not conform to the standards of ‘polite’ discourse. But unlike European missionaries of yesteryear, they are from less advanced societies their only attraction is their ‘spiritual power’. Examination of their trajectories contributes to debates regarding the religious future of Europe and its supposed religious uniqueness.

Cosmopolitan Pentecostalism: Hillsong Megachurch Network in Europe
Time slot/créneau horaire : 10 (Fri. 7th of July from 14:00 to 15:30)
Room/salle : ANT 4165
By Miranda Klaver
E-mail : m.klaver@solcon.nl

Since the turn of the century, the Australian Pentecostal Megachurch Hillsong Network has successfully established thriving churches in a number of cities in Europe. Characteristics of Hillsong churches are the extensive use of new media, their music and their engagement with popular youth culture. Consequently, Hillsong churches attract a young and multi-ethnic audience, including an influx of second generation Pentecostal migrant youth. Based on empirical research in the Hillsong Church in Amsterdam, I will discuss how different modes of cosmopolitanism are experienced by distinct groups encountered in the Hillsong Church Amsterdam.

Session STS 24 : New Religious Movements and Established Religions vs. Globalisation/Glocalisation in the Asia Context
Tadaatsu Tajima, Yu-shuang Yao
Chair for slot 2/présidence pour le créneau 2 : Tadaatsu Tajima

Recent Tendency of the Taiwanese Church in the Taiwan Independence Movement
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
In Taiwan, there is an ethnic conflict between the Mainland Chinese people and The Hoklo. The Mainland Chinese people came from Mainland China with the KMT after WW2. They speak Mandarin, have a Chinese identity, and support the KMT. The Hoklo people lived in Taiwan before Japanese rule, speaking Taiwanese, demonstrating a Taiwanese identity, and supporting the Democratic Progressive Party (DPP).

In Taiwanese Christianity, there are 2 groups of Churches. The one group is Taiwanese Church, the other is Chinese Church. The church communicating in Taiwanese is referred to as the Taiwanese church, and the one in Mandarin Chinese is known as the Chinese church. Most mainland Chinese Christians gather at Chinese church, and most Hoklo Christians at Taiwanese Church. There is a good relationship between The Presbyterian Church in Taiwan (PCT) and the DPP. Both emphasize the Taiwanese language and identity.

The PCT actively participated in the Sunflower Movement and elections in 2016 to support DPP. So in this presentation, I report the activities of the Taiwanese church during the Sunflower Movement in 2014 and Taiwan's presidential elections in 2016 I also want to consider the relationship between the Taiwanese Independent Movement and the Taiwanese church.

Religious Interchange between Japanese Resident in South Korea and Korean Resident in Japan - Focused on the Catholic Church

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3120
By Hyunkyung Lee
E-mail : azumani119@gmail.com

Globalization is mainly discussed in the field of economy, but it is also mentioned in the field of religion. In particular, South Korea and Japan are the geographically closest countries to each other, and the religious and cultural exchanges are taking place actively as the number of people visiting both countries increases. However, the religious and cultural exchanges between South Korea and Japan are not uniformly made in a globalized world system. Religions, blended with the indigenous cultures of both countries expand with the movement of the peoples (Koreans and the Japanese people). Of many religions, today, the one that best reflects the above characteristics is the Catholic Church. There are mass groups organized by Japanese people in South Korea and there are Korean Catholic churches organized in Japan. Furthermore, they dispatch the religious people to the local churches from their homeland and make it possible that they can lead a religious life in their mother tongue. Religion-based communities have been formed, and information exchanges and mutual assistance are actively made. Nevertheless, both organizations are never closed groups that are disconnected from local communities and local people, but rather settled as open communities. In addition, there are regular exchanges between the two organizations. The above contents will be concretely reported in this presentation.

Catholic and Soka Gakkai in the Amami Islands

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Catholic was introduced in the Amami Islands in 1891 before Soka Gakkai arrived there in the 1950s. Beforehand, another New Religion in Japan had already evangelised there in 1921. Before these religions rooted in the Amami Islands, each village community celebrate their own folk belief. In this presentation, taking a village as case study, how Catholic and New Religions have developed or declined through socio-historical point of view.

Christianity as Model and Analogue in the Formation of “Humanistic” Buddhism
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3120
By Yu Shuang Yao
E-mail : ysyao50@gmail.com
If one observes contemporary Buddhism across the globe, at first sight it appears bewilderingly varied. Nevertheless, we wish to argue in this article that there is one major tradition which originated less than a hundred years ago and is quite distinctive – even though by now it has diversified and can already be seen as a set of traditions. In most of the world it is best known as “engaged Buddhism”, a term coined in 1967 by the Vietnamese Zen monk Thích Nh?t H?nh (1926-2015); but in China, where it began, its English name is “Humanistic Buddhism”. Thích Nh?t H?nh himself said that his “engaged Buddhism” was the same as “humanistic Buddhism”.

By now it would probably not be possible to characterise or discuss Humanistic Buddhism as a whole within the confines of one article: its practice is so widespread and diverse. Despite this, we shall suggest that to analyse its relations with Christianity can contribute to our understanding of its development. In this article we shall use both a historical and a sociological approach.

Session STS 25 : Religion in public institutions
Magdalena Nordin, Lene Kühle
Chair for slot 2/présidence pour le créneau 2 : Magdalena Nordin
Chair for slot 5/présidence pour le créneau 5 : Magdalena Nordin
Chair for slot 8/présidence pour le créneau 8 : Lene Kühle

Prayer, Cooperation and Conflict in Diverse Healthcare Settings: Emerging Findings from a Canada/UK Study
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 4173
By Sonya Sharma, Sheryl Reimer-Kirkham
E-mail : sonya.sharma@kingston.ac.uk
Prayer—in addition to involving the sacred, meaning making, seeking divine support or
healing, and not fixed to a particular religious tradition—can create connections between individuals or can be a flashpoint for conflict, discrimination or religious inequalities. Prayer can also be enacted in impositional ways, as with the assumption that prayer is meaningful to everyone or with the unwelcomed power of institutionalized religion. In this paper we address emerging findings from a three-year study, ‘Prayer as transgression? Exploring accommodation of and resistance to prayer in public spaces’ funded by the Social Sciences and Humanities Research Council (Canada 2015-2018) with research sites in Canada and Britain. Drawing on ethnographic data collected from Vancouver and London hospitals, we explore how prayer can reveal processes of negotiation, contestation and cooperation between different groups and individuals of faith and of none. For example, a patient requesting prayer before surgery a Christian chaplain facilitating ‘a moment of silence’ to accommodate staff of no religion or the building of a Muslim prayer space in a social context that has experienced simultaneously the decline of Christianity, the rise of no religion and a more religiously diverse society. In this paper, we examine how prayer can contribute to cooperation and conflict and moreover how the sociological study of prayer reveals the accommodation of and resistance to religion in hospitals that are exemplars of diverse societies.

Religious Diversity in Québec Healthcare (Daily) Practices
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 4173
By Josiane Le Gall
E-mail : j.legall@ssss.gouv.qc.ca

In the last two decades, in Québec, religious diversity has increased faster than at any other period of its history. This increasing diversity in the population generates new fundamental questions for health institutions. One of them is their adaptation to religious differences, an integral part of Quebec provincial legislation. Indeed, according to the Act respecting health services and social services, the function of institutions is to ensure the provision of safe, continuous and accessible quality health or social services which respect the rights and spiritual needs of individuals and which aim at reducing or solving health and welfare problems and responding to the needs of the various population groups. However, adapting health services to a diversity of values and social practices bring on challenges in the medical setting. Drawing upon clinical cases collected from a multi-sited research on Muslim migrants in Montreal and perinatal care (whether 1st and 3rd line), this paper will examine how requests made for religious reasons arise and are concretely negotiated. It includes questions on the kind of issues related to religion encountered in clinical care, the proposed solutions, and the constraints and limits taken into account in adapting services. Observations were carried out at the department of obstetrics and at the neonatal unit of two Montreal university hospitals of specialized care as well as during perinatal activities in several front-line healthcare establishments. Findings were also collected from semi-structured interviews with 55 professionals and 95 Muslim mothers recruited in these institutions.

Negotiations between Work and Religion – Biographical Case Studies of Pious Muslim Women in Germany and France
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 4173
By Linda Hennig  
E-mail: linda.hennig@uni-muenster.de  
Public and semipublic institutions in the health and welfare sector are working environments in which the challenges of religious plurality can be observed. Beside the various forms of successful cooperation that we find in diverse workforces, conflicts about religious belonging, religious practices and attitudes to work may arise between religious and non-religious persons as well as between persons belonging to different (or the same) religious communities. The aim of this paper is to analyse conflicts that arise in working environments of pious Muslim women and how they are dealt with. We draw on in-depth interview data gathered from two case studies carried out in Germany and France with Muslim women who grew up in families of migrant workers and realized upward social mobility. While religion and religious values do not directly affect career decisions in a negative way but even positively shape attitudes towards work, conflicts mainly occur because of the climate of suspicion towards (visible) Muslim belonging and practice. Two types of negotiation can be distinguished: supple adjustment and discrete religious conduct of life. Although adapted to national conditions these types are closely linked with the individual formation of Muslim identity. Religious belonging and practice are widely anticipated and negotiated internally in order to avoid social conflicts. We can argue on grounds of these case studies that the development of personal ways of dealing with conflicts occurring in working environments because of Muslim belonging and religious practice may be crucial in order to achieve a successful career.

The Devastating Success of Chaplaincy. Organizing Spiritual Care in a Context of (Hyper)Diversity  
Time slot/crêneau horaire: 5 (Wed. 5th of July from 15:30 to 17:00)  
Room/salle: ANT 4173  
By Kees de Groot  
E-mail: c.n.degroot@uvt.nl  
Which patterns can be distinguished in dealing with processes of de-institutionalization and diversification of religion in the Netherlands? This paper analyzes the institutional dynamics of spiritual care in hospitals, army and prison in the Netherlands, a country with a secular majority and diverse, active, religious minorities.  
Chaplaincy provided in care institutions such as hospitals, in the army, and in penitentiary institutions is no longer controlled by churches. In 1818, the first religious specialist is paid to perform religious services for the military. Soon, prison chaplaincy followed the same path. Since the 1970s, priests, pastoral workers, ministers, rabbis, and humanistic counsellors are salaried by the hospitals they work for. Through ecumenical cooperation, establishing a common professional organization, and as a result of specialized training trajectories, a separate profession emerged, open to representatives from Islam, Hinduism and Buddhism as well, and – in some cases – to professionals who do not represent a particular worldview. All these chaplains often work outside their own denomination. What started as a hired service from the Church to the world of care, military, and justice has evolved into a new, precarious profession, sometimes only loosely connected with organized religion. Rather than an instance of secularization, I regard this persistence of care of souls as a successful dissemination of the ecclesial tradition in the secular domain.
One to Serve Them All? The Growth of the Number of Lutheran Chaplains Increasing in Denmark

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 4173
By Lene Kühle
E-mail : lk@cas.au.dk

The number of Lutheran chaplains in public institutions (for instance hospitals, prisons, military) in Denmark has grown substantially in the last decades. This is surprising in a situation of growing religious diversity, which has in fact sparked the employment of (a limited number) of hospital and prison imams. The paper takes its point of departure in a recent study of Lutheran (Church of Denmark) chaplains done by Lene Kühle and Henrik Reintoft Christensen. The material of the study consists of a collection of media and legal documents, a survey of 300 chaplains, 34 qualitative interviews as well as three focus group interviews with nurses cooperating with hospital chaplains. Based on this comprehensive body of data, the paper will discuss how the growth in chaplaincy can be interpreted in relation to debates on differentiation/dedifferentiation (Luhmann), “the will to religion” (Beaman) and the question of whether religion has regained a position in which it can be constructed as ‘taken for granted’(Berger) in certain places.

« La dernière mission ». Transformation des couvents en établissement de soins

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 4173
By Laurent Amiotte-Suchet, Annick Anchisi
E-mail : laurent.amiotte-suchet@unil.ch

Dans les sociétés sécularisées, les communautés catholiques de religieux et de religieuses vieillissent. Impactées conjointement par la chute des vocations et la remise en cause de leur rôle dans la société civile (école, hôpitaux,...), les congrégations se retrouvent progressivement dépourvues de force vives et dépossédées de leurs missions apostoliques. Cette réalité démographique, largement attestée par les statistiques de l'Église, a conduit la majorité des communautés à recentrer leurs dernières forces sur la prise en charge de leurs membres âgés par les plus jeunes (eux-mêmes déjà âgés) en réorganisant la vie des couvents. Face à l’accroissement des normes sanitaires et à la professionnalisation des soins, de nombreuses congrégations feront alors le choix de mettre en place des partenariats avec les États afin de transformer une partie de leurs couvents en établissements de soins (EMS en Suisse ou EHPAD en France) et pouvoir ainsi offrir à les membres âgés une fin de vie digne et sécurisante. Mais les responsables des congrégations religieuses doivent alors superviser ces évolutions en se donnant dès lors pour mission de contrôler le fonctionnement de ces établissements afin d’y conserver une place pour la vie communautaire.

Has Religion Disappeared?: Religion and Canada’s Highest Legal Institution

Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 4173
By Cory Steele
The Supreme Court of Canada is the final court of appeal in the Canadian judicial branch of government. As an independent entity, that is, independent of the executive and legislative branches of Canada’s political system, it is responsible for interpreting the laws passed by both Parliament and provincial legislatures. These laws include those that pertain to physician-assisted suicide, equality rights, marriage rights, and rights related to the freedom of religion. Consequently, the Supreme Court is accountable for deciding complex and controversial legal issues that are of extreme importance to Canadian society, while at the same time, maintaining the Court’s status as a “secular” institution to ensure fair and equal treatment. This paper examines the secularity of the Supreme Court of Canada through an analysis of legal cases that simultaneously address issues relevant to religious and non-religious communities. The Court frames and discusses certain concepts (e.g., life, autonomy, death) that were once at the heart of religious doctrine in ways that are not completely devoid of religion. Instead, the re-framings by the Court represent an engagement with religion and therefore causes doubts about the true secularity of the Court, which leads to questions on the role of religion in such an important public institution.

Religion from , "Private" Belief to "Public" Judgment: Towards a Constructive Religious Institutions in the Societies
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 4173
By Amany El-Hedeny
E-mail : amanymasod@feps.edu.eg

Undoubtedly, religion is gaining significance again in the contemporary world. Apart from positive aspects of many calls for constructive one world, it gets clear that intolerance, extremism and religious potential conflicts have not been overcome yet. Recently in the Arab region and after the wave of political changes since 2010, the belief and non belief concepts have been developed significantly. What might once have been valued as something individual or private in many contexts, can now be a matter of societal categorization, confrontation, segmented classification or even judgment. In seeking to understand what has been changed and its impacts in igniting the conflict and revival the primitive loyalties and threat the divinity of nation- state in this area, this paper will elaborate its significant ideas on how the religion has been shifted from so positive constructive code of belief, attitudes and behaviors to a tool of deconstruction and barbarian. Going beyond studies which have focused on those with religious conviction, the paper will deal precisely with the great debates on the role of religious institutions in tackling the inclusion or exclusion inside the society. By focusing on the Egyptian case, and through “institutional” approach, the researcher will analyze the role of Azhar and Coptic church in dealing with the social tension from 2011 till 2016...Is there any significant changes in the main trends towards the the image of the "others" in Azhar and church? Is there a potential conflict inside thses religious institutions and reflect significantly on their ways in igniting the conflict or reaching to peace and cooperation inside the society?

The Reformation Jubilee 2017 in Denmark from the Perspective of Civil Religion
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 4173
The 500 anniversary of the onset of the Lutheran reformation is celebrated in several European countries, including Denmark. Historically, the different Danish reformation jubilees have had the common theme of thanksgiving to God for religious enlightenment and liberation of the king’s realm and subjects from the papal church interestingly, this theme is barely discernible in the official preparation of the reformation jubilee in 2017 Today, the celebration in Denmark is predominantly focused on “promoting the understanding of the significance of the reformation for the Danish society, the Danish church, Danish identity and consciousness”. When the Danish reformation jubilees are viewed as expressions of Danish civil religion, shared characteristics of the 2017 jubilee with past celebrations emerge, even back to the period of Absolutism before 1849 In that period Danish civil religion was completely embodied in the Lutheran state church with the king as supreme head. Gradually thereafter, Danish civil religion became partly differentiated from the national Evangelical-Lutheran church, so that the civil-religious relationship between the nation and God was expressed both inside and outside the national church. According to the plans for the celebration of the reformation jubilee in 2017 there will be a mix of religious, educational and cultural events with much emphasis on achieving a diverse participation among the Danes. Together the planned events constitute a civil-religious narrative about Danish society and identity with links to the religious claims that Martin Luther nailed to the church door in 1517.

Session STS 26 : “God’s Chosen Nation”: A Mythological Construct and Conflict-generating Potential

Nonka Bogomilova Todorova
Chair for slot 2/présidence pour le créneau 2 : Nonka Bogomilova Todorova

My presentation will feature two arguments that question the session's description's claims. First, doctrine itself might be vulnerable and not in need of transformation in order to become a part of nationalist hegemony. Religious groups may only need to change their interpretation of a doctrine, not the doctrine itself. Second, religious group identity is not always a negative issue, but when a hierarchically led religious majority group comes into a contact with secular power, its highest levels are at risk of beginning to compete for the place of absolute power in society. This might lead to the appropriation of a national identity – not only subordinating to it.

My historical illustration is rooted the Russian Orthodox Church (ROC) of the 1990s. During that decade, the ROC prepared the ground for its current understanding of the relationship between the state and the nation. My focus is on the speeches of the ROC’s highest officials...
and representatives to other Christian churches. In these speeches, the ROC’s national and ecclesiastical identities are explained in doctrinal language using, for example, the notion of ‘God’s people’, which can also be argued to be a mythological construct. My aim is to examine what part of the national identity can be considered as stemming from doctrine. Are religious doctrinal arguments about a nation completely unthinkable, as is argued in the session’s description? Does a doctrine lose its religious nature and motivation when the ROC uses it as a means of co-operation with the state and politics?

God’s Chosen ”Nation”: Conflictogenic Potential Dimensions
Time slot/crêneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2096
By Nonka Bogomilova Todorova
E-mail : nonka_bogomilova@mail.bg
The paper describes cultural mechanisms and dimensions of the “God’s chosen nation” myth conflictogenic potential:
As Paul Tillich put it, the religion gives absolute definitions and dimensions. This provides each community with the possibility to sacralise its being as an absolute, exclusive, incompatible (in terms of territory, culture, history, economics, etc.) with respect to another community.
In such cases the external and “tribal” marks of the religious, such as affiliation, delimitation from others, identification with a territory and community, are put to functional use the contents of religion that once determined its origin, such as adhering to a certain ethos and observing a specific moral code remain in the background.
When the conflict is declared to be a consequence of fundamental religious differences it becomes usually insoluble with rational, consensus creating means acceptable to both sides.
The mythological form has the capacity of unifying masses and elite (especially the people and its leader), of turning them into a united emotional community. It produces a charismatic aura around the political elite and especially the leader, the head of state, when he has lost all other political resources of legitimacy. Legitimacy, contract relations, rational-pragmatic and clearly formulated responsibilities and expectations are replaced by piety, by power charisma (M. Weber).
Society has thereby chosen to look upon Lebensraum as a cleansing of all elements that are not part of God’s elect people.

Time slot/crêneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2096
By Peter Struba
E-mail : peter.struba@gmail.com
Being God’s chosen ”nation” is how the old Hebrews have defined their tribal identity. Their prophets had rebuked them when behaving carelessly about this exclusive status. Another Hebrew changed the course of history in rebuking his fellow Jews for not acknowledging the advent of the prophesied Messiah, proclaimed as the Christ. A box of Pandora of its kind was
opened and resulted in a twist of fate in the relationship between the new religion called Christianity and the Jews. Paul's claim to be rightfully grafted into the family tree of Abraham's God at the expense of the original heirs, who rejected Christ as Messiah, was not well received by the Jews. While the Christian church rose to power blaming the Jews for killing Christ intensified and provoked unprecedented antisemitism. Not even the Reformation was capable bringing reconciliation between the two religions, rivaling for being God's chosen ones. On the contrary, Martin Luther's hateful hurling at the Jews, in his book The Jews and their "Lies" poured additional oil into the blazing fire. Hence, further affirmation that the Jews were no longer to be respected as God's chosen people prepared the hellish road to a radical antisemitism, which ultimately led to its climax - the horrific event of the Holocaust.

A shift of paradigm: The new phenomenon of a fast growing movement of fundamentalist Christians, juxtaposing their claim to be chosen by God in congruence with Israel as God's chosen nation. An act of reconciliation or another twist of fate? Believing that biblical end-time prophecies have begun to be fulfilled since the time of the creation of the new Jewish state Israel in 1948, fundamentalist believing Christians, with the creation of their brand of Zionism, are turning a blind eye to the atrocities done for hoping their prophecies to eventuate. Their backing of pro-Israeli politics by and the stimulus drive behind the ex-US president's motivation, W. Bush, to invade Iraq, based on biblical prophecies, support this allegation. (Documented in Lausanne's university magazine Allez "Savoir" of Sept. 2007). Paradoxically unrivaled was the support by fundamentalist Christians for G.W. Bush with the war on Iraq the oldest and largest Christian community in the Middle East, now virtually extinct, are among the thousands of victims. A christian form of Zionism is no different when it comes to the abuse of religion to achieve political ends, but given the religious and political attention it receives, it presents much more of a menacing threat to world peace than commonly assumed. Religious fundamentalism must be challenged when politics is involved. We are faced with zealots who cannot easily be convinced by reason. Taking into account that we are also confronted with unreasonable Islamists, who also dream of a nation ruled by no one less than Allah, we are well advised to ask for all the wisdom we can get, to deal with such double threats.

Le «peuple élu de Dieu» ou quand l’élection divine se fait identité nationale
Time slot/ créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2096
By Lucie Kaennel
E-mail : Lucie.Kaennel@uzh.ch
L'idée d'élection divine appliquée à l'ensemble d'une nation ou d'un peuple a revêtu diverses expressions au fil de l'histoire. Je propose d'en problématiser deux formes, qui auront été lourdes de conséquences. D'une part, l'idée de l’«Israël néerlandais» qui s'est constituée après la victoire des Provinces-Unies sur les Espagnols au terme de la Guerre des Quatre-Vingts Ans. Cette idée est devenue la pierre d'angle non seulement de la théologie de l'alliance chère aux réformés néerlandais, mais aussi, plus largement, de l'identité nationale néerlandaise au XIVIIe siècle, où elle est l'expression de la foi en l'élection nationale. Avec les colons néerlandais en Afrique du Sud et leurs descendants afrikaners qui développent la conscience d’être le nouveau peuple élu installé dans la Terre promise, allant jusqu'à concevoir la tragique politique d'apartheid, se donne à voir un des effets pervers de cette compréhension de la notion d'élection. L'idéologie völkisch fournira le second exemple. Fédérant exaltation de la
germanité, teutomanie, racisme et antisémitisme en une idéologie visant à recouvrer la grandeur impériale de l’Allemagne, la pensée völkisch est une doctrine du peuple élu au service du nationalism et du particularisme allemands, dans laquelle le peuple allemand a été choisi et mis à part pour remplir une mission, assavoir changer le cours de l'histoire. Ces deux exemples aideront à éclairer les mécanismes d'absolutisation d’un peuple ou d’une nation à l’œuvre dans leur instrumentalisation à des fins idéologiques ou politiques.

Session STS 27 : Media and Religious Diversity; conflict and cooperation

Mia Lovheim
Chair for slot 2/présidence pour le créneau 2 : Mia Lovheim
Chair for slot 5/présidence pour le créneau 5 : Mia Lovheim
Chair for slot 8/présidence pour le créneau 8 : Mia Lovheim

Regulating Religious Freedom in the Post-Apartheid Era : The Broadcasting Complaints Commission of South Africa
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 4165
By Lee-Shae Salma Scharnick-Udemans
E-mail : laestrellaoccluyo@gmail.com

The advent of democracy in South Africa ushered in a new paradigm for freedom of religion and freedom of expression. As a result of it’s deeply rooted Christian national heritage public broadcasting constituted a critical site where the material possibilities and impossibilities of these rights were to be defined, negotiated, and regulated. The way that the media industry and its regulatory bodies engage with religion, whether through production, dissemination, or regulation, is expected to be underlined in policy and practice by the constitutional mandate to balance freedom of expression against other rights that might be at stake in the mediasphere. Whereas freedom of expression is considered the defining framework for broadcast media, freedom of religion is subject to regulation. The Broadcasting Complaints Commission of South Africa (BCCSA) is the chief independent regulatory body for the broadcasting industry and since 1994 has been responsible for dealing with public complaints about religious offense, blasphemy, defamation, and incitement to violence. The BCCSA acts as a public pedagogical platform for broadcasters and audiences, providing regulations for content and complaint respectively. The BCCSA claims that all religions in South Africa are afforded equal protection under the conditions of the Broadcasting Code of Conduct. Through a comparison of two cases from the same category of complaint this paper will argue that the institutional practices of the Commission undermines the promise of equal protection for all religions guaranteed in the Code of Conduct and sustains Christian normative sensibilities within the political economy of religion and public broadcasting.

Mediated Orthodoxy: the Russian Orthodox Church’s Revised Media Strategy
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
At the Bishops’ Conference in 2010, Patriarch Kirill made a plea for the development of a modern information strategy that would reflect the Orthodox Church’s view on contemporary society. Reaching out to wider audiences and spreading the Church’s mission outside its fence has become a priority under Patriarch Kirill who has taken the lead in revising the Church’s media strategy and increasing its presence in the public sphere from the very first days of his enthronement. The pursuit to endorse a revisited media strategy is determined by the attempts to influence, control, and actively engage in the way Russian Orthodoxy is portrayed in public. The reasons are twofold: on the one hand, the shifting media strategy is inspired by the growing role of the Russian Orthodox Church in contemporary Russian society. On the other hand, the attempts to endorse a proactive information policy and to enhance a positive image of the Church in Orthodox and, more importantly, in secular media is a reaction to increasing secular-religious conflicts, anticlerical sentiments, and Church criticism, voiced most notably on the Internet. In light of Stig Hjarvard’s mediatization theory, this paper seeks to analyze this momentous turnaround in Church’s information and communication policy and the consequences for its mediated image. Despite its proclaimed conservative agenda and a strong commitment to “traditional values”, the Russian Orthodox Church is changing its language, narratives, and communication genres that is a result of the shifting media environment and increasing mediatization of Russian society.

"People Can Have Religion as a Hobby, To Mix it into Society is Sick": an Analysis of Religion and Politics in Facebook Comments from the Media Scandal about the Swedish Green Party

In the spring of 2016 the Swedish Minister of Housing Mehmet Kaplan, representing the Green Party, was criticized for his contacts with non-democratic organisations. The critique escalated to a media scandal also including the so called 'handshaking controversy', where a local representative from the same party refused to shake hands with a female reporter referring to his Muslim faith. As a result, Kaplan resigned as Minister and the local politician left all his engagements in the party. This event could be seen in the light of the recent changes in the political sphere in Sweden. Since the right wing populist party, The Sweden Democrats, took place in parliament in 2010 new kinds of values have been current in the debate, and during 2016 one of the dominant political debates have concerned so called 'Swedish values'. These changes indicates that the right/left scale have lost its former exclusive position in Swedish politics, and today it is also relevant to consider the GAL/TAN scale (Denker & van der Meiden 2016). In this paper I will present an analysis of Facebook material, concerning the media scandal referred to above. The analysis is done with the ambition to see how religion is articulated in discussions on religion and politics in hybrid media spaces, and how this relates to different values found in the GAL/TAN scale.

Conflict and Affect Among Conservative Christians on Facebook
Drawing on the ethnographic study of the Norwegian Facebook group Yes to wearing the cross whenever and wherever I choose, this talk focuses on the emotive performance of conflict. The presenter delves into the multitude of ways in which emotion appears to drive the conflict(s) in Yes to wearing the cross whenever and wherever I choose. This Facebook group, by virtue of dealing with religion and identity issues contains typical trigger themes, which may lead audiences to emotively enact conflict. Still, these modes of enactment of conflict cannot be understood as a characteristic of religious strife alone. Drawing on Papacharissi’s concept of ‘affective publics’ Mona Abdel-Fadil compares the modes of conflict performance, the most salient frames, trigger themes, and emotive cues in this Facebook group to findings from other studies about mediatized conflict. The analysis demonstrates that mediatized conflicts appear to be emotively performed in very similar, at times even identical ways, across a variety of themes and contexts. Participatory media audiences’ tendency to remediate conflicts in ways that draw on an abundance of emotional cues appears to be integral to the enactment of mediatized conflicts. It is argued that we ought to speak not only of affective publics but also of the politics of affect.

Résumé

Media are actively involved in processes of formatting religion. To consider religion 'formatted' implies a perspective on religion as continuously shaped or constructed by various agents and by the conditions they operate within.

Formatting is a key procedure in all media production. In Diverse Societies, the media formatting processes have potential for support of Cooperation but will rather tend towards Conflict to comply with the conflict-oriented workings of the media.

Sources of formatting religion may be found in the regular stream of media material, as representations of religion must be adapted to the formats of the various media. Religion is formatted through coverage in news media, in remix of religious symbols in popular entertainment media, and in the flow of exchanges in networked personal media.

The social interaction over formatted media content is part of the communication processes. Uses and interpretations over ongoing media formatting 'add up' and together with the formatted content over time play back onto religious practices and institutions and contribute to transform religion. This mediatization of religion is, thus, re-formatting religion.

This paper explicates how media may contribute in formatting religious diversity. It revisits sociologists on religion in modernity (Durkheim, Simmel, Berger & Luckmann) in the light of recent theory on mediatization in media and communication studies. Examples are taken from media induced conflicts over religion in Scandinavia since the caricature crisis in 2005-2006.
Fearing Muslim Immigration: Perceptions of Islam, Value Politics and the Role of Media

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 4165
By Stig Hjarvard
E-mail : stig@hum.ku.dk

Populist political parties have gained momentum in several European countries with the help of discourses that are hostile towards immigrants in general and Muslim immigrants in particular. A recurrent aspect of the populist political style is to argue that populism represents the people's voice in this case populism proclaims to represent repressed, yet very widespread sentiments and beliefs about Islam and immigrants. Combined with this is a populist criticism of mainstream media to suppress these sentiments in the broader population and a call for media to counter the political correctness of a multiculturalist elite.

In this paper I will examine how attitudes towards Islam and opinions about the media’s obligations to report and criticize religion are interwoven with socio-cultural differences and value political positions (GAL-TAN dimensions). The paper tries to provide nuances to common perceptions about the actual nature of public sentiments towards Islam and immigration and to unravel the social and political underpinnings of fear of Islam in a mediatized public sphere.

The empirical part of the study is based on a comparative survey of media, religion, and conflict in the three Scandinavian countries Denmark, Norway and Sweden the survey was conducted together with TNS Gallup and TNS Sifo in 2015 The first and general results of this survey are reported in Lundby et al. (forthcoming). This study combines further empirical analysis of the survey with critical perspectives on populist politics.


Hide and Seek: On Muslim Minorities’ Strategies of Engagement/Avoidance in Social-Mediatised Conflict in Scandinavia’s ‘Bible Belts’ and ‘Secular Cities’.

Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 4165
By Stefan Fisher-Hoyrem
E-mail : stefan.fisher-hoyrem@uia.no

Recently, researchers have suggested that a better model for understanding social media than Habermas’ public sphere might be Norbert Elias’ description of court society, which is structured according to status displays, predation (honouring/shaming), and the internalisation of the social control of affects. This paper draws on data emerging from research in the Norwegian medium-sized city Kristiansand, known as capital of the southern Bible belt, and associated with a high degree of religious profession and practice. Comparative data is also drawn from Herning in Central Jutland, Denmark's Bible belt, and the more 'secular' and 'cosmopolitan' city of Copenhagen. It argues that this approach casts a suggestive light on how and why, in cities so ‘open’ to religion, where the social order associates high status and political and economic power with evangelical Christianity and conservative family structures – or indeed, for some, resistance to these two aspects – the Muslim minority tends
to avoid explicit debate about religion on social media. Rather than breaking down social barriers or providing an open platform for dialogue or debate, it suggests that social media in some cases reproduces a social order that indeed makes avoidance the preferred strategy for minorities. Conversely in Copenhagen, where interviewees reported higher levels of conflict, they also reported higher levels of engagement in the sense of engaging in explanatory and apologetic discourse, which may be interpreted as traceable to a greater sense of belonging and stake in the emergent, albeit contentious and conflictual, urban order.

Trending #hijabfashion: Using Big Data to Study Religion at the Online–Urban Interface
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 4165
By David Herbert
E-mail : david.herbert@kingston.ac.uk

Our paper consists of two parts, an empirical one and a reflective one. The first presents findings from our research on the phenomenon of hijab fashion that builds on computational and qualitative analyses. For our analysis we use a dataset of fifteen million Instagram posts containing the #hijabfashion hashtag to trace the global networks formed by those who mark their posts with the hashtag, showing how hijabistas form relationships that cut across national, ethnic, and other boundaries. Then, we zoom in and demonstrate how these deterritorialized networks are undergirded and powered by local networks. Drawing on observational research and interview material, we show how hijabistas in the city of Rotterdam develop their religious and fashion styles through localized agglomeration economies and counterpublics. We then take the experience of conducting this analysis as an occasion to reflect on potentials and limitations of big data analysis for the study of religion. While big data analysis is often perceived as positivist due to its quantitative and computational nature, we argue instead that it lends itself to an inductive research approach. Since the data is typically not collected for the purpose of testing specific hypotheses, it can best be seen as a resource for serendipitous exploration for global phenomena, religious or otherwise.

Gender and Mediatization of Religious Diversity
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 4165
By Mia Lövheim
E-mail : mia.lovheim@teol.uu.se

Gender, in particular the bodily freedom of women, has become a key issue in recent debates on religious diversity in European media. This paper presents an analysis of findings from the comparative Scandinavian project CoMRel - engaging with conflict on religion in mediatized environments. Case studies within the project shows that the relation between gender equality and religion is a frequent theme in public service media productions as well as discussion in social media about media representations of religion. Furthermore, findings from a Survey conducted in Denmark, Norway and Sweden in April 2015 indicate that attitudes to the public visibility of religion, primarily Islam, and to how media should report on religion differs with regard to gender, age and nationality as well as religious self-identification. Based on these findings this paper will present a preliminary analysis of how
Programme

ISSR/SISR 2017

gender structures mediatized engagement with contested issues about religion in Scandinavian public settings. In this way the paper addresses the focus of the session on how religious diversity intersect with other factors in its influence on cooperation or conflict by focusing on how media, in various forms, represent religious diversity.

**Session STS 28 : Religious Socialisation and Education: Ways to Promote Co-operation and Reduce Conflict in Diverse Societies?**

Elisabeth Arweck

Chair for slot 5/présidence pour le créneau 5 : Elisabeth Arweck

Harmful Learning or Hopeful Yearning? How Religion Education Managers Diversity in the Post-Apartheid Age

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)

Room/salle : ANT 3120

By Tammy Wilks

E-mail : Wlktam001@myuct.ac.za

Thirteen years since its implementation, Religion Education remains a foundational example of the democratic state’s ability to celebrate religious diversity. Yet, the strategic construction of knowledge about religion as ‘an organized system of beliefs, ceremonies and rules used to worship a god’, as opposed to indigenous belief systems where individuals ‘consult their ancestors for spiritual advice’, warrants concern if to perform in a religiously diverse society requires ever-limiting constructions of ‘religion’. Especially as a national curriculum, what possibilities exist for celebrating diversity when ‘religion’ is narrowly defined and separated from other forms of (religious) identity? This paper argues that not only is religion made to almost exclusively address ‘diversity’ as it constructs a nation building project, but in enlisting religion in this way, the state singles out religious sensibilities and subjectivities that best represents its political project. Drawing on fieldwork research and textbook analysis wherein Religion Education is taught, classroom anthropologies reveal how the ideal learner identity can best be understood through a quasi-indirect rule whereby the ‘good’ learner who epitomizes the religious identity of the state’s political project, can influence the ‘bad’ learner. This inter- and intra-regulatory schema facilitates the ongoing discussion about the ability of religion to turn learners within these minorities into manageable agents. This paper thus suggests that the deployment of religion in this manner is able to understand the irreducible pluralisms in post-apartheid South African schools. It also brings to bear the eroding possibility of a singular notion of religion in an increasingly diverse society.

Collaboration, Struggle, or Other? Religion and Non-Religion in the Educational Discourse on Biopolitics in Poland

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)

Room/salle : ANT 3120

By Marcin Zwierzdzynski

E-mail : zwierzdzynski@hotmail.com
The aim of the paper is to understand the meaning of religion and non-religion in the public sphere in Poland by discovering the role played by references to both factors in legitimations of educational discourse on the thorny issues related to the field of biopolitics. Educational discourse, understood as a space for construction of meanings, requires specific models of legitimation, meaning ways of explaining and justifying the socially created order. This is also the case with biopolitics, i.e. the space of educational discourse on corporeality, sexuality, and the limits of life and death.

Using qualitative content analysis of Polish schoolbooks (civics, ethics, religious education, education for family life) will make it possible to, firstly, identify and analyse the models of legitimation used in this field by various discourse techniques, and, secondly, to learn what role references to religion and non-religion play in legitimising the positions taken in such fundamental issues as sexual orientation, in vitro fertilization, and abortion. Are these legitimations common, similar, different, or contradictory? Or maybe something else?

Discourse and religion are subjects that are frequently examined in social sciences, albeit more often separately than together. In the paper, however, more important than combining discourse and religion itself seems to be the application of the two concepts to find a new angle for examining the fundamental problem of sociology that is the mutual relationship between religion and society in contemporary democracies.

Religious Socialization in Orthodox and Protestant Confessional Schools in Romania

Time slot/créneau horaire: 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle: ANT 3120
By Nora Alice Gyorbiro
E-mail: noraalice89@yahoo.com

This paper focuses on the presentation of the main differences between the patterns of the religious socialization in the Orthodox (with ethnic Romanian pupils) and in Protestant (with ethnic Hungarian pupils) confessional schools.

The source of differences are mainly results of the different attitudes of the two major ethnic groups in Transylvania. These are strongly. As a quantifiable method of the analization of the two ethnic groups’ main cultural attempts was the application of the widely used Hofstede modell, in which I tried to find correlations for different variables. These variables help us to understand through indirect questions all the major values and social/personal attitudes which shape, often unconsciously the individual and collective ways of practicing and manifesting religiosity in our region.

Other researches have also proved, that the general attitude towards the religiosity and religious socialization in the schools has a major influence over the schools’ general atmosphere and performance.

These variables detemine the character of the religious socialization and also the general attitude towards the religions in these schools. This is what the data of my paper mainly reflect.

Session STS 33: Religion in Prison

Kees de Groot
Exercising Religion in Prisons – the Case of Croatia
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3059
By Frane Staničić
E-mail : frane.stanicic@pravo.hr

Freedom of religion constitutes a fundamental human right. Its exercise in prisons is a right of every prisoner under the European Convention. In Croatia, the legal setup regarding freedom of religion is indeed very complex and its exercise is regulated by the Constitution, different laws and special contracts between the state and various religious communities. All prisoners have the right to freely exercise their religion, to have contact with ministers of their religious community, to have their religious needs regarding food observed etc. The aim of this paper is twofold: firstly, to give a precise overview of the legal framework in order to ascertain which rights regarding religion are given to prisoners. The second aim of this paper is to ascertain, through interviews with leaders of religious communities and the administrators of prisons, the real possibility to exercise the legally set rights of prisoners. Such a research has never been conducted in Croatia, so it will help to shed a light on the commitment of the state regarding the fulfillment of its obligations which are set by law and special contracts with various religious communities. As the working hypothesis is that smaller religious communities do not have the same treatment as the established religious communities, such research will also show do differences in attaining aforementioned rights between various religious communities really exist or do all religions enjoy the same level of rights regarding exercising religion in prisons.

Keywords: freedom of religion, prison, prisoners, right to exercise freedom of religion, Croatia

The Imam, the Muslim Chaplain and the Prison
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3059
By Mallory Schneuwly Purdie
E-mail : mallory.schneuwlypurdie@unifr.ch

Historically, the Swiss legal framework authorizes the Churches that are constitutionally recognized to have a chaplaincy in prison. For about fifteen years, the religious pluralization of prison population (in particular of Muslim inmates) modifies the traditional chaplaincy and one can witness the development of specific services for Muslim inmates. In Switzerland, the relationships between the State and the religious communities are cantonal matters. Concerning prison, the federal structure implies that there is no unique Muslim modality of religious intervention, but that their services depend on one side of the level of local organisation of the community, their forms of collaboration with the authorities and the prison institutions and, one the other side of the availability of possible Muslim stakeholders. Thus, there exist some major differences from one region to the other, as well as from one prison to the other.
This communication will present the socio-genesis of Muslims religious interventions in prison since the years 2000. Starting from the canton Vaud example, my contribution will show how the development of a Muslim chaplaincy also constitute a negotiation tool for the Muslim communities in order to legitimate their social utility and thus gain a status of community of public interest. Widely, it will thematize the impact of the formalisation of a Muslim chaplaincy in regards with the institutionalisation of Islam in Switzerland.

Pratiques de méditation en prison : enjeux de légitimité?
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3059
By Aude Zurbuchen
E-mail : aude.zurbuchen@unil.ch

Depuis une dizaine d’années, des pratiques comme la méditation ou le yoga sont proposées aux détenus dans différentes prisons de Suisse romande. Ces pratiques, que Becci et Knobel ont catégorisées comme appartenant à une « zone grise » (2013) par rapport à deux autres modèles que sont l’aumônerie œcuménique et l’assistance spirituelle, ne sont pas appréhendées par les institutions comme religieuses. Cependant, on peut observer sur le terrain que les frontières entre le modèle de l’aumônerie œcuménique et celui de zone grise se floutent : un groupe d’aumônier-ère-s de prison se forme actuellement à la pratique du mindfulness ou pleine conscience, et vont proposer de l’intégrer dans leur cahier des charges au sein de différentes prisons. En me basant sur une recherche que je mène, je proposerai dans cette présentation d’interroger les enjeux que soulève l’appropriation par des aumôniers d’une pratique considérée par certains d’entre eux comme pouvant « toucher » des personnes de différentes affiliations religieuses, mais aussi sans appartenance religieuse. Peut-on ici parler de place keeping (Becci/Burchardt/Giorda), les aumôniers faisant face à la diversité des croyances et pratiques devant renouveler leur offre, pour garder leur légitimité ? Et parallèlement, les intervenants holistes sont-ils en train de se faire une place particulière (place making selon Knott) dans le milieu carcéral, en proposant des pratiques considérées de plus en plus comme bénéfiques aux détenus, dans une perspective de réhabilitation?

Religion(s) et prison dans les sociétés musulmanes contemporaines: Acteurs et espaces de la religion en milieu carcéral de la Tunisie post-révolutionnaire
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3059
By Mohammed Khalid Rhazzali
E-mail : khalid.rhazzali@unipd.it

Si en Europe la thématique de la religion dans les prisons a sollicité l’attention des sciences sociales depuis désormais une quinzaine d’années -un intérêt particulier a été accordé à la présence musulmane et l’on peut même dire que la recherche sur cette thématique s’est presque exclusivement intéressée à l’islam-, dans les pays majoritairement musulmans, aucune littérature scientifique sur cette thématique n’a été produite à ce jour. Dans ces pays, la religion en prison semble ne pas avoir fait l’objet d’une pratique traditionnelle ou d’une élaboration normative spécifique, au contraire de ce qui s’est produit en Europe. Au cours des dernières années, le nouveau contexte sociopolitique et culturel qui s’est créé suite à ce que l’on a appelé les « Printemps arabes » a donné une nouvelle importance à la religion qui, sous
des formes renouvelées, est devenue un objet du débat public, mais aussi une attention à la religion dans les prisons. Ce sont tout particulièrement le phénomène de la radicalisation violente et le rôle des prisons dans la reproduction du phénomène djihadiste qui ont suscité un fort intérêt. Notre intervention entend, donc, sur la base d’une recherche de plusieurs années en Europe qui s’est étendue dernièrement au contexte maghrébin, faire le point sur une réalité comme celle de la Tunisie où les éléments essentiels de cette thématique s’entrecroisent, en convoquant, concernant l’assistance religieuse et l’accompagnement spirituel, les initiatives des institutions étatiques, mais également l’élaboration qui a eu cours dans une partie du monde associatif islamiste.

Religious Silent Retreat as Rehabilitation Treatment in Swedish Prison

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3059
By Per Pettersson
E-mail : per.pettersson@kau.se

A very special activity in the Swedish prison system is the “Monastery” division at Kumla, established 2003, which is probably world unique. Kumla is the largest and most protected and secure prison in Sweden, hosting convicts of long term penalties. The “Monastery” has the aim to provide an opportunity to deeper reflect over one’s own life and to get a deeper understanding of oneself during a one month long silent retreat, following the tradition of Ignatius of Loyola from the 16th Century. This paper presents an overview of research and evaluation on the practice and outcome of this special use of religion as a resource by a Swedish state authority. The motivation and argumentation of the Probation Authority for managing the Monastery is analysed in relation to the Swedish official policy that state authorities should be religiously neutral, and not be directly involved in religious activities. The case of Kumla Monastery is discussed as an example of the ambiguous policy of Swedish state institutions in relation to the field of religion. However the prison Monastery is only one of several examples of increasing state demand of faith based organisations special competence in certain areas. Theoretically this use of religion as a resource to fulfil “secular” needs of the state can be seen as part of what according to service theory could be labelled “servicification” of religious practice in present service logic dominated society.

Muslim Chaplaincy in Dutch Prisons: Detention and (De)Radicalization

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3059
By Sipco Vellenga, Kees de Groot
E-mail : s.j.vellenga@rug.nl

What position does organized Muslim chaplaincy in Dutch prisons take with respect to the prevention of radicalization and to the de-radicalization of detainees with a Muslim background? In order to answer this question, I will go into the complex topic of the use of context related concepts such as radicalization and extremism, give a brief overview of recent research on the relation between detention and (de)radicalization, and describe the institutional contexts of organized Muslim chaplaincy, namely: the field of judicial institutions directed to re-integration of (ex)detainees (state regime) and the field of religion and chaplaincy (religious regime). After answering the question when, why and how Muslim...
prison chaplaincy has been established in the Netherlands, I will describe and analyze the 
position this institution has taken with regard to the (anti-)radicalization of Muslim prisoners 
in terms of goals, policy and practice. Why has this chaplaincy responded to radicalization as it did and what are the possible effects of its stance in the perspective of our current 
knowledge on the relation between detention and (de)radicalization?

L’aumônier musulman des prisons en France : du sale "boulot" à la vocation d’un imam 
transformé

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3059
By Hamza Garrush
E-mail : hamza.garrush@gmail.com

À travers mon enquête de terrain auprès d’aumôniers musulmans des prisons et certains 
imams, j’ai pu voir plusieurs imams avoir des difficultés pour cacher leur répulsion 
concernant l’aumônerie carcérale. Ceci leur semblait être un « sale boulot » dans le sens que 
lui donnerait Everett Hughes. On voit même dans l’esprit de certains imams, l’idée selon 
laquelle les détenus seraient justement le contre-exemple du fidèle des mosquées soit celui 
qui « écoute et qui applique ce qu’il y a de meilleur » (sic).

Ces éléments m’ont conduit à poser la question du prestige ou de la valorisation de cette 
occupation, qui serait presque assimilée à de la pure charité mais qui resterait répulsive du 
fait de « l’impureté » des lieux de ce travail, comme l’a développée l’histoire des professions et 
métiers à travers les siècles avec l’exemple de la profession médicale et de sa périphérie.
À l’instar des barbiers qui étaient les seuls à pouvoir et vouloir pratiquer la saignée, restant 
longtemps à la périphérie des médecins parce que le sang était impur pour le bon catholique 
que devait être un médecin pendant le Grand Siècle. L’aumônier des prisons serait à l’image 
de ce barbier qui se sentirait la vocation d’intervenir dans ce monde d’impuretés, car « rempli 
de péchés et de pécheurs » comme l’affirmait un imam interrogé. Mais alors cet aumônier 
serait aussi populaire que ne l’était en son temps le « chirurgien-barbier » du fait de son 
efficacité thérapeutique.

Religion in Russian Prison: View of Priests and Inmates

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3059
By Elena Medvedeva
E-mail : fargonom@mail.ru

The problem of religiosity among prisoners is studied through different aspects in social 
science and humanities. Religious belief and practice is a very individual matter and 
exacerbated by the psychological complexities of living in prison. The correctional literature 
and popular media have cultivated belief, that religious practice is an attempt for inmates to 
become moral, pro-social, and law-abiding citizens. Inmates’ opinions of religion in prison are 
quite diverse. Often they have skeptic view to the religiosity of individual inmates. Some 
believe that inmates practice religion while in prison only to influence the priest for improved 
living conditions while incarcerated or for a positive recommendation to the parole board.
Prison administration in Russia often cooperate actively with religious organization, mostly
with Russian Orthodox Church as the most predictable and well-known partner. Priests working in prisons consider religious practices an important aspect of rehabilitating prisoners. But they are forced to admit that after their release from prison, the vast majority of inmates were losing interest in religion.

Religious practice appears to only change some inmates in some cases, and appear to become involved with religion while incarcerated for a variety of reasons, and to determine the sincerity of religious practice and its long term impact is a daunting task.

Religion in Montenegrin Prisons

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3059
By Nikola B. Šaranovic
E-mail : nisha@t-com.me

The topic of this paper is religion in the penitentiary system, i.e., the legal and institutional framework, as well as the practice of exercising freedom of religion in Montenegrin prisons. It contains a section of the constitutional guarantees, legal solutions and international standards and chronology of how the conditions for the exercise of freedom of religion got improved. Contracts between the State and churches and religious communities are presented, with reference to their communication with prisoners, as well as monitoring mechanisms, both national and international, of the system of execution of criminal sanctions in Montenegro, including the conditions for exercising the right to freedom of religion.

When it comes to conditions in prisons, the emphasis is placed on the premises for religious rituals and equipment of the prison kitchens to prepare adequate diet, according to the religious affiliation of the prisoners. The main project for the construction of a multifunctional building, that would adapt to the needs of prisoners, including religion, is outlined.

The paper also deals with the strategic framework for the fight against violent extremism, containing those measures and activities under the remits of the Institute for Execution of Criminal Sanctions.

Religion in prisons is a topic that is dealt with in Montenegro with due diligence. This is an area in which good cooperation between the State and churches and religious communities has been established. The conditions for exercising freedom of religion are subject to regular, open and constructive communication between the management of the Institute for Execution of Criminal Sanctions and the authorized representatives of churches and religious communities.

Session STS 34 : Post-secular Catholicism

Michele Dillon
Chair for slot 2/présidence pour le créneau 2 : Michele Dillon
Chair for slot 3/présidence pour le créneau 3 : Michele Dillon

Catholic Perspectives on the Challenges and Responsibilities of Living in a Secular Society: A
Qualitative Study
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2042
By Quinn Galbraith, Heather Kelley
E-mail : quinn_galbraith@byu.edu
In June 2016, we conducted a qualitative study consisting of 46 in-depth interviews with
catholic families and religious leaders in Ireland and the UK. These interviews have been
transcribed and coded to reveal patterns among participants. In these interviews, we asked
participants questions related to the challenges of being religious in a secular society.
Additionally, we asked questions regarding how their religious beliefs and the Catholic
Church as an institution benefit society. These questions provide important insights into the
challenges Catholics face as a result of living in a secular society, how they overcome these
challenges, as well as how they believe their faith benefits their secular society. Preliminary
analyses indicate that Catholics find it increasingly difficult to live their religion and raise
their children in faith while living in a progressively secular society. However, they gain
strength to live their beliefs from their religious community, from Catholic doctrines, and
from their faith in God. Additionally, our sample discussed some of the most important
benefits they believe the Catholic Church provides to the secular community. These findings
among others are important to understanding the post-secular role the Catholic Church plays.

Countering the Culture of Violence in the U.S. Context
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2042
By Elfriede Wedam
E-mail : ewedam@luc.edu
The consistent ethic of life is a minority moral position within the Catholic Church that
opposes abortion, war, capital punishment, and euthanasia while supporting social and
economic justice. This position challenges a cultural standpoint in American society on the use
of violence as a solution to social problems. It continues to be controversial and ultimately
underutilized. One important reason for its lack of appeal is that it is a political misfit among
the American ideological options. It is both right and left. A second reason is that while the
culture of violence (from personal relationships to the media and nation-state warfare) is
disliked and makes people uneasy, most individuals do not see themselves as having any
influence or control over its widespread acceptance. Given the current heightened awareness
of police misconduct in Chicago and other American cities, as well as continuing gang-related
warfare in specific neighborhoods, this is an opportunity to test whether nonviolence training
based on gospel values can become a useful tool in changing the culture of violence in one
community area in the city of Chicago. Results from a pilot project will be reported in which
two Catholic parishes hosted a series of nonviolence workshops directed toward youth and
adult members. An innovation is that police officers have been recruited under the “community policing” program to attend as well. The results will include reports of
observations and interviews with participants as well as surveys conducted to elicit attitude change toward responsibility, culpability, and solutions in addressing this form of violence.

Spiritualising Tradition: Responses of Catholicism to Secularity
In recent years, monasteries in Europe are experiencing a period of unexpected popularity beyond the decline of vocations (Jonveaux et al., 2014). A diversified public increasingly goes to monasteries while monastic communities offer new products and activities in order to conserve their plausibility in contemporary secular and plural societies. This paper directs attention toward the current transformations of Catholicism in southern countries. Particularly, the paper examines the role of some contexts, such as the monastic one studied, in the construction of Catholic counter-imaginaries opposed to organised and visible expressions of intransigent Catholicism' (Hervieu-Léger, 2008). Likewise, the relationships between traditional religion and alternative spiritualities in the process through which Catholicism repositions itself in the contemporary religious and spiritual market. Focusing on an ethnographic study, the paper explores how monasteries presents themselves as an alternative to both secularity and normative religious expressions through redefining their role as mediators in the contemporary religious scene and translating monastic tradition to new meanings and formats that are significant to secularised consciousness (Berger, 1967 [1973]).

Lived Catholicism in Post-Secular Societies: Catholic Heritage as an Asset to Frame Religious Pluralism

While Catholicism is often acknowledged to have paved the way for the secularization of Western societies, little is known about how Catholicism handles the relationship to Otherness in the highly diversified societies that it used to oversee. In other terms, in post-secular societies, how does Catholic heritage frame the new challenges that religious diversity, mobility and renewed vitality induce?

In this paper I will address this issue in the Quebecois society that has been dominated by the Catholic Church for long, before experiencing a rapid and brutal process of secularization along with a wave of liberalization, modernization and openness of frontiers to the Global South (late 1960s). The visibility and claims of religious minorities triggered lively debates regarding Quebec collective identity as well as a mix between emotional resentment towards the Catholic institution and its hegemonic ambitions, and a dramatic identification to Catholic as a collective memory. Drawing on an ethnographic project ethnographic that aims to document the biographic and religious paths of Quebecois who were born and socialized as practitioner Catholics before the secularization took place, I show that Catholic heritage is used and lived as a positive asset to frame religious pluralism as well as to handle the challenges of social cohesion in multireligious settings. This discourse reflects the ideological turn that Catholicism undertook following the council Vatican 2 toward inculturation and welcome to local worldviews.
A Post-Secular Assessment of Pope Francis’s Societal Engagement
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2042
By Michele Dillon
E-mail : Michele.dillon@unh.edu
This paper uses a post-secular lens to analyze the Catholic Church’s changing disposition toward secular society, a move amplified by Francis’s papacy and the communicative openness and reflexivity he demonstrates. In view of the societal ills of a contrite modernity, I analyze papal statements on economic inequality and climate change. I argue that there is a discernible difference in Francis’s construal of the secular and his approach to these issues. His vocabulary, his framing of the causes and implications of these problems, and the style of presentation make his analysis suited to the post-secular moment. This post-secular attunement, however, exposes Francis’ discourse to both secular and religious criticisms, as well as its politicization by liberals and conservatives alike. Highlighting societal tensions in the reframing of public policy issues, I argue that while Francis impacts public discourse, the measureable effect of his arguments is quite limited.

Session STS 35 : Secularizations and Counter-secularizations: Theoretical and Comparative Perspectives
Vyacheslav Karpov
Chair for slot 2/présidence pour le créneau 2 : Vyacheslav Karpov
Chair for slot 5/présidence pour le créneau 5 : Elena Lisovskaya
Secularisation and De-Secularisation: The case of Ireland
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3068
By Brian Conway
E-mail : brian.conway@nuim.ie
This paper provides a descriptive overview of Catholicism in Ireland at the individual, organisational, and societal levels and attempts to evaluate whether religious developments and changes in the Irish case in recent decades provide support for the secularisation or religious economy perspectives. While Ireland is a majority Catholic country, relatively recent experiences of immigration have contributed to the already existing diversity of religious identities on the island as well as institutional adaptation by the dominant religious group. This, in turn, has produced interesting examples of counter-secularisation. At the same time, Ireland has experienced a process of secularisation but at a different tempo in relation to different indicators of religiosity. Trends in religious belief show considerable more stability in comparison with religious practices. Organisational declines occurred prior to reductions in church attendance. And the church’s socio-political capacity has eroded following decades of clerical child sex abuse scandals, but persists in relation to certain social issues. Neither secularisation theory – which would predict the marginalisation of religion in response to modernisation – nor religious economy theory – which would predict a “lazy” monopoly
Sedimentation of ‘the Religious’ and ‘the Secular’, - Human Rights Discourses inside Religiously Affiliated Organizations

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3068
By Karsten Lehmann
E-mail : karsten.lehmann@kphvie.ac.at

Looking at the Human rights discourses inside international religiously affiliated organizations (the so-called RNGOs), the proposed paper wants to challenge one of the fundamental presuppositions underlying the more recent discussions around the concepts of secularism and secularity. Throughout the last two decades, researchers from around the world have increasingly been questioning simplifying versions of what has been described as ‘the secularization paradigm’. To name but three strands of those debates: The discussions on the resurgence of religions (Samuel T. Huntington, Martin Riesebrodt, Friedrich Wilhelm Graf) question the basic validity of the concept of secularization underlying trends that strengthen religious practices and beliefs. Scholars such as Steve Bruce and Detlef Pollack have started to modify the concept of secularization, still sticking to the general idea of a decay of religious institutions and a displacement in matters of religious rules and principles. Finally, researchers in the tradition of Charles Taylor and José Casanova are proposing a historization of the concept of secularization that highlights the contingencies in the history of religions.

There is, however, one fundamental presupposition that seems to underlie these discussions. All these new strands in the study of secularization processes treat the relationship between ‘the religious’ and ‘the secular as a ‘zero-sum-game’. In other words: They start from the conviction that sociocultural phenomena are either religious or secular, and that something ceases to be secular as soon as it has become religious (or vice versa). A most recent discussion inside the English Sociology of Religions, has begun to question this basic assumption – at least on an empirical level. Based upon the manifold analyses inside the AHRC / ESRC Religion and Society Programme, David Martin and Linda Woodhead have been arguing for an approach that highlights the much more dynamic and nuanced relationship between the constructions of ‘the religious’ and ‘the secular’, suggesting the notion of ‘sedimentation’ to describe these developments analytically.

The proposed paper builds upon this recent approach to the study of ‘the religious’ and ‘the secular’ by introducing a case study on the relationship between human rights and religion. On the basis of archive-material from the 1940s and 1960s, it will deal with the construction of human rights-discourses inside religiously affiliated organizations that are formally accredited to the United Nations Organization / UN. On the basis of this material, it will show to what an extent, the protagonists inside those so called ‘Religious Non-Governmental Organizations / RNGOs’ changed the internal construction of human rights from a decisively secular phenomenon to a phenomenon that was perceived as an integral aspect of the self-understanding of their respective organizations. As part of their involvement in the early phases of the ‘Cold War’, a group of experts was able to rapidly integrate concepts they initially constructed as decisively secular into the self-understanding of their religiously affiliated organizations.

These empirical analyses help to add a new perspective to the very notions of ‘the religious’ and ‘the secular’. Even though analytical categories have to be as sharp and clear-cut as
possible, they also have to be able to grasp the complexity and ‘messiness’ of empirical developments. In this sense, the author proposes the metaphor of ‘sediments’ or ‘sedimentation’ that might become a useful tool to further discuss the dynamic relationships between ‘the religious’ and ‘the secular’. To put this differently: The proposed paper wants to argue that secularism and secularity can not be categorized along the lines of a ‘zero-sum-game’. They are much more dynamic and complex. Scholars of religion have to take this into consideration while addressing the phenomena in question.

Secularizations, Desecularizations, and Religious Toleration
Time slot/crèneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3068
By Vyacheslav Karpov
E-mail : v.karpov@wmich.edu
It is often presumed that secularization is positively associated with religious toleration, which means that as societies move towards secularity they will become increasingly tolerant of religious differences. The presumption’s flipside is that as societies desecularize, religious toleration will decline and intolerance will increase. This paper scrutinizes both sides of the aforesaid presumption and offers an alternative view of the relationship between secularization, desecularization, and toleration. Specifically, I suggest that our understanding of the relationship will benefit from the following theoretical, conceptual, and methodological reorientations: (a) a more inclusive and pluralistic view of (de)secularization(s) that transcends the customary boundaries of the study of North American and Western European experiences (b) adhering more consistently to an agency-focused perspective on secularization and desecularization (c) giving both revolutionary and evolutionary models of (de)secularization their due (d) understanding that toleration (and intolerance) is directed towards sociological rather than statistical minorities (i.e., minorities defined in terms of their access to power rather than their numbers) and that an intolerant regime can suppress religious freedom of a statistical majority of a population and (e) taking into account the fact that, historically, there have been diverse regimes of secularization and desecularization which included different degrees and modes of religious toleration. These theoretical and methodological adjustments provide for a more complex and less deterministic view of the relationship between secularization, desecularization, and toleration.

De-Secularization in Ukraine: where two Modes of Religious Revival Meet
Time slot/crèneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3068
By Viktor Yelensky
E-mail : vloz@yandex.ua
In early 2010, then President Viktor Yanukovych made an attempt to drastically change the system of state-church relations formed in Ukraine over almost twenty years of independence. Its milestones included admission of religious pluralism, equality of religious organizations before the law, impracticability and gravity of attempts to undermine the balance of forces on the religious map of the country. In this paper author explores why regime that managed to change the Constitution of the country, the election law, to imprison the opposition leaders, to deliver a strong blow at the parliamentarism, to subordinate the
Constitutional Court and the court system and failed to undermine the basic foundation of religious freedom. Paper shows that the reason lies in the type of the religious culture that put up such strong resistance to state pressure and that this culture has much stronger roots and support in Ukraine than the young and vulnerable democratic political culture. Author narrates in which way this type of religious culture lead toward “bottom-up de-secularisation” (Karpov) and manifested itself during the 2013-14 Eurorevolution, when most Churches stood up in defense of human dignity. He argues that in the case of de-secularization from below people perceive the Church as a guardian of the poor and disadvantaged while in the case of de-secularization from above – as an apologist of authorities. Similarly, de-secularization from below leads to an intensive revival of religious practice whereas in the case of the de-secularization from above the impressive growth in the number of religious establishments does not reflect itself in adequate changes in the sphere of religious behavior.

Religion in Public Schools in the Context of two Patterns of Desecularization: Ukraine and Russia
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3068
By Elena Lisovskaya
E-mail : h.lisovskaya@gmail.com
After the communism collapse, a remarkable variation of models and approaches to religious studies in public schools across post-communist countries has emerged. The approaches range from total prohibition, to full access of religion to public school. The paper focuses on Ukraine and Russia, the two polar cases in their dealing with religious education. This paper raises a question of why in some post-communist countries public schools have been mandated to provide religious studies, while in other, the law either forbids or significantly restricts religions’ presence in the public school curricula. The differences between the cases are examined within the context of different patterns of desecularization in these countries. Theoretically, this paper is grounded in n sociological debates about the forces and mechanisms of secularization and desecularization (Berger, 1999 Casanova, 19944 Smith, 2003 Karpov, 2010). Empirically, the paper utilizes historical data, survey and official statistics, as well as media publications on religious studies in public schools.

Secularization, Desecularization, Re-secularization: Which Theoretical Framework to Analyze the Religious Life in Contemporary Romania?
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3068
By Petru-Lucian Cirlan
E-mail : petru-lucian.cirlan@etu.ephe.fr
This paper will focus, first of all, on the general evolution of religions and religious pluralism in the public sphere in Romania after 1989. By using different sources, such as national census, quantitative research and other statistics, I will draw the overall picture of the religiosity expansion during the past quart of century. After almost 50 years of communist regime with an atheistic propaganda and persecution of the religious people, Romania has experienced a transition period to democracy during the past 25 years. The presence of new religious movements and of the humanist organizations is more and more challenging for the
traditional religious Romanian society, in particular religion and politics relation. With a large majority of orthodox Christians (86%) and a development of religious diversity, Romania represents a particular case in the post-socialist countries of Central and Eastern Europe. In the second part of the presentation, I will try to analyze the secularization theory and its implications to the Romanian context. Recently many scholars have criticized and revisited the theoretical framework of secularization concept, introducing in the debate terms like “desecularization” (Berger, 1999; Karpov, 2010) or “post-secular society” (Habermas, 2006; Taylor 2007. By using these sources, we will try to define which one of these concepts is suitable to analyze the religious life in contemporary Romania. I will argue the end of post-communist religious revival (Tomka, 2008) in Romania and the development of a new pattern of the religious landscape secularization.

Secularisation and De-Secularisation and the Struggle between the "Religious" and the "Secular"

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3068
By Christiane Königstedt
E-mail : christiane.koenigstedt@googlemail.com

The emergence of new religions and religious movements and contemporary spiritualities ("New Age" related forms of belief) does not quantitatively compensate societal secularisation processes in Europe (comp. Pollack 2009). However, they have been (and are) in some cases of political relevance, but also constitute most valuable cases that can add to theorising study of secularisation and counter-secularization processes. Here, polarising interest groups and milieus that aim to foster both processes act usually more explicit than in more restrained arenas in which topics of very pressing political relevance are dealt with. Besides a wide spectre of criticism that can be found among nonreligious or secularist actors in particular, the relative newness of the religious and nonreligious milieus allows to observe the conflictual dynamics from a more recent starting point. In this paper, I will sketch some core features of selected conflicts in the spectre between new religions and popular religion in the narrow sense in France, Germany and Japan. The material confirms both processes under discussion empirically, but as well anew, that rejection and attempts to exclude "religion" are a feature closely connected to existence of the concept and qualitative judgements about what is appropriate or acceptable “religion” from the perspective of “nonreligious” or “secular” ways of thinking, except for the Japanese case. This demands once more an increased reflection on “religion” (and in each case connected terms) as a concept of sociological theory, before all, when actor-centred approaches are concerned and/or non-European countries are included in a sample for comparison. However, on this occasion I will argue that we should consider “secularisation” and “de-secularisation as a binary that finds its very expression also among believers and nonbelievers, already in a rejection of and desire for re-enchantment as opposed to a more fluent adaptation or at least tolerance of new religious ideas in mainstream culture.

India’s Secularism and its Counter-Secularizing Forces - A Comparative View

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3068
India’s Secularism and its Counter-secularizing Forces – A Comparative View

The paper offers a characterization of the Indian model of secularism by examining the relationship between the state and religion as ratified by the Indian Constitution of 1950. Under the Constitution, the state has distanced itself from religion, that no particular religion will receive any state patronage, but the Constitution itself gives protection to the different religions by including religious rights as fundamental rights. The contradiction in India’s concept of secularism (its attitude toward the relation between religion and personal law in particular) was thus its simultaneous commitment to religious communities and to equal citizenship. But the issue of the personal laws of religious minorities and the right to conversion created opposition, particularly among nationalist Hindus who draw their inspiration from the European concept of the nation-state. The second part of the paper dwells on the factors and developments which weakened the secularization process, and continue so, with varying responses of the Hindu, Muslim, and other communities, depending on the understanding of what secularism meant or should mean to different sections of these communities. The emergence of the counter-secularization forces in the country must be, however, seen in relation to the colonial view of religion in India which was and continues to be foundational to the ideologies of what are now referred to as religious nationalism and that went into creation of communalism in India. Comparatively, the paper shall also refer to the constitutionally institutionalized secularism in Sri Lanka, Nepal, and Bangladesh, along with their societal underpinnings.

Session STS 36 : Religions and Human Rights

Giuseppe Giordan, Siniša Zrinščak
Chair for slot 2/présidence pour le créneau 2 : Giuseppe Giordan (University of Padova)
Chair for slot 5/présidence pour le créneau 5 : James Richardson (University of Nevada)
Chair for slot 8/présidence pour le créneau 8 : Siniša Zrinščak (University of Zagreb)

Jehovah’s Witnesses before the European Court of Human Rights: An Impressive Legacy Continues to Build

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3021
By James Richardson
E-mail : jtr@unr.edu

The Jehovah’s Witnesses continue to build on their very impressive record of winning cases before the European Court of Human Rights and thereby advancing human and civil rights, including freedom of religion. Most of the over 30 legal victories have occurred with cases from Eastern and Central Europe, as well as Greece, but includes an important case against France won in 2011. This paper will update the statistics of a publication a few years ago in which demonstrated the jurisprudential pattern being developed by the Court and the Witnesses, working in concert. Included will be a particular focus on Russia, which has to date lost four unanimous decisions brought by the Witnesses, and there are nearly 30 cases from Russia pending before the Court, most deriving from efforts to drive the Witnesses from...
Russia using anti-terrorist legislation. Long term implications of this growing jurisprudential pattern will be analyzed using prominent sociology of law theories developed by Donald Black and Black and Baumgartner.

Exploring the Opportunities of a Multi-Religiously Informed Truth and Reconciliation Commission in Myanmar
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3021
By Majbritt Lyck-Bowen
E-mail : Majbritt.Lyck-Bowen@Winchester.ac.uk
Since the insertion of a nominal civilian government in Myanmar in 2011 that opened new political spaces and the surge in religious and ethnic violence that followed renewed calls for accountability and a wider process of transitional justice have intensified. One of the options that have been repeatedly suggested is a truth and reconciliation commission that will give voice to the many victims and provide them with an opportunity to share their experiences of trauma and abuse and contribute to the development of an official record of what has happened. In accordance with recent literature on religious peacebuilding this paper will argue that since religion plays a significant role in people’s lives in Myanmar and since religion has played an important role in fuelling the violence, religion also needs to inform peacebuilding initiatives including a truth and reconciliation commission. Most other countries where truth and reconciliation commissions have been set up have been mono-religious and hence they have only had to incorporate one religion. However, in the context of Myanmar three different religions, Buddhism, Christianity and Islam have played a role in the violence. Hence, this paper argues that elements from all three religions need to be incorporated in the peacebuilding process. Consequently, this paper explores and examines what role Buddhism, Christianity and Islam can play in a truth and reconciliation process in Myanmar.

Postsecularism, Human Rights and Freedom from Religion. Revisiting Family Laws in Israel
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3021
By Sylvie Fogiel - Bijaoui
E-mail : sylvieb@colman.ac.il
Regarding religions and human rights, one often raised issue relates to the way liberal democracies manage religious traditions and religious diversification. In that context, Habermas proposes the post secularist approach in order to address “the continued existence of religious communities in continually secularizing environment” so that the religious and the secular learn from each other and co-exist democratically. However, as critics of Habermas argue, and among them Tallal Assad, the relations between what is defined as religious and what is defined as secular is determined and delimited by the ‘secular power’. To illustrate this point, on the basis of recent research and official publications, I refer to family laws in Israel where, the institutionalization of a nationally (re)constructed religion affects laws and rule, creating different rights and obligations among the citizens.
Thus, I first explain how and why this situation is made possible. Then I describe how this state of affairs infringes on the human rights of the Jewish, Muslim, Christian and Druze Israeli. The third part of my work aims to contribute to the theoretical (and political) debate about post secularism. It incorporates the idea of “freedom from religion” together with religious diversity - including religious diversity in the same religion - in that debate.

My conclusion is that at the time of individualization of religion (Hervieu-Léger) new theoretical inputs from “non-Western democracies” (Israel, Japan, Turkey, India..) into the post-secular debate may help to rethink human rights together with freedom of religion and freedom from religion.

The Edges of Law: Religious Diversity and Judicialization in Transatlantic Comparison

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3021
By Marian Burchardt
E-mail : burchardt@mmg.mpg.de

Over the last decades, scholars have noted that controversies over religious diversity are increasingly addressed through the means of law and legal adjudication, leading to rising levels of judicialization (e.g. Koenig 2015). However, sociologists are deeply divided over the social consequences of judicialization. While theorists such as Niklas Luhmann suggest that court-based adjudication fosters the rationalization and de-emotionalization of conflict, other sociologists, and especially anthropologists of religion, find that the recourse to law often deepens social divides and religious differences (e.g. Mahmood 2015, Shakman-Hurd 2015).

In this paper, I address this issue from the perspective of a transatlantic comparison. Drawing on documentary research and ethnographic data from Canada and Spain, I analyze controversies over migration-driven religious diversity in two constitutional democracies with extremely different levels of legal claims-making. In particular, I compare legal mobilizations around Muslim face-veiling and displays of religiosity such as prayer in public spaces. The paper suggests a Foucauldian theoretical framework to identify the political and bureaucratic conditions under legal claims-making sanctions and in fact essentializes religious differences and critically discusses the consequences of religious human rights.

Refugees, Human Rights and Religion in Two Catholic Countries

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3021
By Siniša Zrinščak, Giuseppe Giordan
E-mail : sinisa.zrinscak@pravo.hr

The recent refugee flows to Europe caused not only the huge humanitarian crisis, but has put in question the basis of the European social order as well as values of protecting human rights. This paper analyses the tension between the rhetoric and policies on human rights, in particular by analysing the public narratives and practices toward refugees in Croatia and Italy. Our particular question is how the Catholic Church (following its doctrine but also recent Pope Francis’ words and actions in relation to refugees) responds to refugee crisis both at the rhetorical level as well as at the level of concrete help to refugees. We argue that there are differences in respond by the Catholic Church in these two countries which are mainly linked to peculiar political and social circumstances. The different ways of developing social
Catholicism is one of the key factors in explaining these differences. The empirical part of the paper is based on the content analysis of two Catholic weekly newspapers in two countries and on interviews with Caritas leaders and leaders of other voluntary organizations which are involved in the work with refugees.

International Law and the Politics of Religious Difference – A Historical Sociological Perspective

Time slot/crèneau horaire: 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle: ANT 3021
By Matthias Koenig
E-mail: mkoenig@gwdg.de

Religion has become an increasingly salient marker of symbolic and social boundaries in nation-states across the world. In both immigration and post-colonial settings, state representatives and social activists struggle over the public recognition of religious differences and the accommodation of religious minorities. These struggles, whether inside or outside the courtroom, widely draw upon scripts of religious freedom and minority rights as institutionalized in constitutional and international law. In an attempt to historicize neo-institutional world polity theory, this paper scrutinizes the transregional entanglements in which these scripts emerged. Drawing on a global relational dataset of bilateral treaties from the 19th century to the post-WWI human rights regime, it describes how norms of religious freedom and minority rights, spreading through the global network of sovereign states, were universalized and institutionalized in international law. It shows that this process was highly influenced by power configurations between empires, nation-states and social movements, including missionary organizations, ethno-religious minorities, and transnational associations. As these configurations have left traces in competing interpretations of global scripts, their knowledge is indispensable for understanding contemporary politics of religious difference.

Views on Religious Freedom Among Young People in Belarus and Norway: Similarities and Contrasts

Time slot/crèneau horaire: 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle: ANT 3021
By Olga Breskaya, Pål Ketil Botvar
E-mail: olga.breskaya@phd.unipd.it

This paper suggests comparative analysis of attitudes toward religious freedom among young people in two different political and religious contexts, namely Belarus and Norway. The choice for this comparison between Belarus and Norway was prescribed by the existence of a) similarities, b) transitional similarities, c) contrasts in religious/secularism/political nexus. Among the similarities is the existence of majority religious groups, however belonging to different branches of Christianity, a low value of private and public manifestation of religiosity (pray and service attendance) and high value of religious belief. The Church-state model is changing in Norway from 2017 to disestablishment, which is the transitional similarity in our research. At the same time, the obvious difference of countries’ political identities (democratic and authoritarian regimes) for the predominantly Lutheran Norway and Eastern Orthodox Belarus, difference of religious presence in the public schools will sharpen the parallels and
differences in young peoples’ attitudes towards religious freedom.

The aim of the research is to understand whether belonging to different religious groups (Christian majority religion, Christian minority religion, Non-Christian religion, Non-religious, and Religious in a general sense) as well as the religiosity of young people have a significant influence on the support for religious freedom. We will demonstrate if and how religiosity, satisfaction with the state of democracy, and secularism pattern together with the function of religion in society influence the views on religious freedom in Belarus and Norway as well as looking at the variances between different religious subgroups in both countries.

Jewish NGOs and the Promotion of Human Rights
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 3021
By Sophie Enos-Attali, Elizabeth Sheppard
E-mail : s.enos-attali@icp.fr

How can organizations identifying themselves with a particular religion, and clearly displaying their faith-based nature, play a role in the implementation of human rights? In which way do they get involved in international diplomacy and the international human rights policy process specifically? What is their legitimacy to do so? What type of actions do they display in this aim? Does their religious nature limit their ability to influence or, on the opposite, is it an asset?

These are some of the questions this paper attempts to answer, through the analysis of actions supporting human rights undertaken by Jewish NGOs at the United Nations. Through the study of the reasons of their involvement, and the analysis of their actions to promote human rights in diplomatic frameworks, this paper will show that Jewish organizations commit themselves to defending not only specific rights for Jewish people, but more broadly human rights in general (such as genocide, women, the International Criminal Court). By analyzing specific cases such as the active role played by WJC or AJC in the UN, we will show how Jewish NGOs engage in these issues, which are heavily rooted in sacred texts and in the nature of the religion itself. But how context can, and does cause these organizations to adapt in multiple ways including coalitions with other faith-based organizations nationally and internationally, especially since the mere fact of being Jewish appears to be an obstacle to their contribution to human rights.

Orthodox Christianity, Modernity and the Question of Human Rights
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 3021
By Marco Guglielmi
E-mail : marco.guglielmi.3@studenti.unipd.it

The relationship between the Orthodox Christianity and Human Rights is not deeply studied by social scientists as a research topic. However, it allows to explore a classic theme in sociology: the question of the relation between religion and modernity. Human rights are a product of Western modernity and analyzing their (non) reception within a religious tradition provides an interesting insight on the processes of negotiation of religions in contemporary society. It is an useful point of view in order to investigate the Orthodoxy, a religion
characterized by the key role of the past and tradition. This perspective emphasizes its religious dynamics in the processes of adaptation and in the transformations in the social and cultural context.

In the first part of the presentation I describe the main sociological issues that mark the relationship between religion and modernity. While in the next one I outline the tensions developed historically between Orthodoxy and modernity. In the third part of the presentation I summarize the main theoretical approaches of social scientists on Orthodox Christianity and human rights. Finally, I make an overview of the theological positions of the religious tradition on this issue. I focus on the positions of the leading Orthodox theologians, and later on the official doctrine drawn up by the Russian Orthodox Church (ROC). In the conclusions I point to the common and diverging attitudes between modernity and human rights in the Orthodox world, outlining a path with ambiguities that alternates trends of tolerance to other of conflict.

L’instrumentation de la peine de mort en Iran
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 3021
By Nader Vahabi
E-mail : nvcedca@gmail.com
Depuis l’avènement de la République islamique d’Iran, la relation entre l’islam et les droits de l’homme est très problématique en raison du nombre élevé des exécutions. Le système juridique basé sur la shariat prévoit la peine capitale pour l’homicide, le blasphème, le complot, l’homosexualité, la drogue, etc. L’État justifie ces exécutions en référence à la loi coranique, sous le titre de Mofesdol arz (corrupteur de la terre) avec une interprétation partisane de l’islam. Cependant, il existe un autre courant de pensée qui s’élève contre les abus du pouvoir en proposant une interprétation dynamique du chiisme. Partant du concept durkheimien « Expliquer le social par le social », notre problématique consiste à préciser trois composantes de l’application de la peine de mort. Tout d’abord à travers les différentes phases d’exécution, nous montrons que la peine de mort est liée à un contexte politique et social particulier qu’à une application simple de la shariat dans le sens commun. Ensuite, elle est étudiée d’un point de vue épistémologique en montrant qu’elle relève d’un État qui, au nom de l’islam, est supposé être le premier protecteur de la société contre le crime. Or, le droit à la vie est un droit sacré et les religieux ne peuvent ôter la vie d’un individu en transgressant ce principe. Le troisième axe souligne que le problème structurel de la reproduction sociologique de la peine capitale est corrélé au pouvoir du Guide suprême, sorte de monarque, intouchable et quasi inamovible.

**Session STS 37 : Religious Research in Contemporary Asia-Pacific Regions**

Yoshihide Sakurai, Kikuko Hirahuji
Chair for slot 3/présidence pour le créneau 3 : Kikuko Hirahuji

What is Happening to Religion in South Korea: Age, Period, and Cohort Patterns of Religious Change in the past three Decades
The National Bureau of Statistics in South Korea (Korea) just released their latest decennial census conducted in 2015, which includes the information on religious affiliation. The 2015 census shows some significant changes in the religious landscape in Korea in the past decade. Changes for some religious groups (e.g., Buddhism) are of a significant magnitude for such a short period. The figure for Catholic also shows some wild swings in the last few censuses. More importantly, there is some significant discrepancy between the statistics from national surveys and the census figures. For example, the Korean General Social Survey shows that the religious composition in Korea has been relatively stable in the past decade. This paper aims to understand the sources of this discrepancy between the national surveys and the census and thus advance our understanding of the changes in Korean religious landscape in the recent decades. We pool a number of national surveys since 1980s and analyze them using the lens of age-cohort-period effects to better understand what has been happening to different religious traditions in terms of affiliation and participation. By comparing the estimates from multiple surveys with the census figures, we also shed light on how methodological issues such as question wordings, response options, and sampling bias, contribute to the discrepancies we find across different sources. Together our findings will advance our understanding of the recent trends in religion in Korea and highlight some methodological challenges in studying religious life in Korea using conventional survey questions.

The Specific and Common Aspects of Religious Culture Education

In postwar Japan, religious education have been discussed chiefly from the following three forms: (1) Education in factual knowledge about religion, (2) Inculcation of religious sentiment, (3) Confessional or parochial education. The education of the second category have been controversial as to whether this is permittable in public schools.

In order to overcome the impasse caused by this argument, religious culture education was proposed in the 2000s. It was designed for use even at public schools. The Center for Education in Religious Culture (CERC) was established in January of 2011 Two Japanese scholarly associations are related to the establishment of CERC the Japanese Association for Religious Studies and the Japanese Association for the Study of Religion and Society. The CERC program initiated an educational program leading to Certification of Specialist in Religious Culture. The examination has been carried out eleven times by 2016, with the result that about two hundred and seventy specialists in religious culture have been educated.

The idea of religious culture education was realized based on educational system and religious situation in Japan. Therefore, it might include some aspects which are applied to only Japanese situation. In spite of this, it would be one of the most important contribution of school education to foster such attitude to deepen understandings religious culture from global perspectives. It is quite effective for this purpose to discuss what kinds of teaching...
materials are useful. It is also desirable to establish global network by scholars who share a similar view.

Development of a Korean Model of Measuring a Religiosity Based on Korean Religious Experiences and Values

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3120
By Jae-ryong Song, Kwang Suk Yoo
E-mail : usury99@naver.com

This research attempts to develop a Korean model of measuring religiosity based on Korean religious experiences and values which are and were different from religiosity measurements within Christian religious traditions. It is necessary to examine and categorize some specific aspects of religious experiences and values inherent in Korean people. These religious specifications like multiple or hidden religious membership should be reflected in a new religiosity measurement model. For this goal this research tries to develop a questionnaire of measuring an extent of belief in ancestor worship, geomancy, palm reading, physiognomy, astrology, fortunetelling, and the like, which are regarded as a primary foundation of Korean religiosity. In addition, this research focuses on finding how different religious experiences influence on shaping and changing Korean religiosity. This is because religiosity is defined, constructed, and reproduced in accordance with social or individual experience. After all, this research is a preliminary step for developing a Korean model of measuring a Korean religiosity. Once the new model of questionnaire based on Korean religious experiences is done, participants in this research will conduct a cross-cultural survey to evaluate its applicability in other Asian countries.

Memory and Religion: the Vietnamese Iconography in Construction of Photographic Assemblies

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3120
By Bruno Pereira
E-mail : bruno_8505@hotmail.com

Considering that images auxiliary in ritual practices and recovery of individual memory, this research comprehends the religious iconographies [mostly Vietnamese] in photographic assemblies from Jessica Hines’ photobook, My Brother's "War" (2010), specifically chapter seven entitled I pray for your "spirit". Based on the analogical portraits and letters sent by Jessica's brother at the time of his participation in the Vietnam War, the photographer assembled new images incorporating liturgical objects (candles and incense, for example) and symbolically constructed a mourning ritual of her brother's spirit who committed suicide years after his involvement in the conflict. Jessica transmuted the images from analog to digital, forming hybrid entities. In this scenario, the study intends to problematize how the subject-producer’s individual memory, through religious iconography, is configured in contemporary artistic photography. In the light of iconological analysis’ (VICENTE, 2000), it is intended, from a corpus of 10 photographs, to identify and describe forms of photographic composition to demonstrate the artistic motives from an elucidative theoretical basis, in this case, the photograficity' (SOULAGES, 2010) and, finally, an examination to reveal the symbolic
and imaginary values in the images. Apparently the study reveals the religious iconography as an agent of the producer’s fictional memory, in the assemblies of the photographs analysed.

**Session STS 41 : The Holy and Great Council of the Orthodox Churches**

Victor Roudometof  
Chair for slot 5/présidence pour le créneau 5 : Victor Roudometof

The Holy and Great Council of the Orthodox Church and the Document “Relations of the Orthodox Church with the Rest of the Christian World”. The Acceptance of the Historical Name of Other Non-Orthodox Christian Churches and Confessions  
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)  
Room/salle : ANT 2096  
By Vasilios Dimitriadis, Maria Karanatsiou  
E-mail : vasiliosdim1@gmail.com

After a long period of preparation, the Orthodox Church managed to organize the Holy and Great Council of the Orthodox Church. Despite the efforts of the Russian Church to undermine and cancel it, the Council took important decisions and resolved many issues – even though not all of them and perhaps not the most provocative ones – that for many decades, even centuries, tormented the Orthodox and the rest Christian world.

One of these issues was the “Relations of the Orthodox Church with the Rest of the Christian World”. The relations of the Orthodox Church with other Christian Churches and Confessions are a source of preoccupation for the Orthodox world, both during bilateral dialogues and within the WCC, in the General Assemblies of which the Orthodox played a major role.

Therefore, the Holy and Great Council of the Orthodox Church made an important decision, sibylline for many, and went on to recognize the other Christian Churches and Confessions. The different phrasing in the final text compared to the initial text proposed to the Holy and Great Council of the Orthodox Church does not diminish the importance, the gravity and, in our opinion, the de facto recognition of the other Churches and Confessions.

However, this recognition does not alleviate the important existing problems concerning the teachings on sacraments, grace, priesthood, and apostolic succession. In any case, it is an important step towards the consolidation of an honest dialogue among Churches.

The Holy and Great Council: Reshaping Orthodox Power Balance  
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)  
Room/salle : ANT 2096  
By Nicolas Kazarian  
E-mail : nicolas_kazarian@yahoo.com

The Orthodox Church is a complex geopolitical reality, and does not constitute a homogenous block. On the contrary, the rise of irredentism during the 19th century has created the basis for constant territorial fragmentation throughout the 20th century. Surprisingly, the
worldwide Orthodox population continues to increase. The convergence of these two phenomena is a starting point for a reinvestigation of Orthodox power in Global Affairs, as well as a profound strategic change affecting the communion (federation) of the fourteen local Orthodox Churches. The Orthodox Council of Crete remains Holy and Great although not pan-orthodox anymore. Four Churches decided not to attend it for various reasons. What does the Holy and Great Council tell us about the state of the Orthodox Church today, the tension between conservatism and openness, the rivalry among autocephalous churches, the relationship to identity and politics more broadly? This paper will focus on the issue of the Orthodox diaspora as a subject of particular interest for many Orthodox Churches while challenging orthodox ecclesiology and mission in today’s world. Behind the scenes, the question of primacy and conciliarity has not reached a theological consensus. Today, the Holy and Great Council, more than during its long preparation, crystallizes the crucial issues that prevent the Orthodox Church to project herself in 21st century modernity.

Naming the “Other” and Preserving the Gift: Orthodox Identities after the Crete Council

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2096
By Maria Hämmerli
E-mail : maria.haemmerli@unifr.ch

In June 2016, for the first time after many centuries, most Orthodox local Churches worldwide (with four notable exceptions: The Churches of Russia, Bulgaria, Georgia and Antioch) met in Cyprus for what was prepared and expected to be “a Great and Holy Council”. Among the documents discussed by the hierarchs present at this gathering, “The relation of the Orthodox Church with the rest of the Christian world” turned out to be a particularly sensitive one, because it crystallized two opposing views about the definition of the Church and the Orthodox self-understanding: on the one hand, there are hierarchs, clergy and lay people who claim that it is high time the Orthodox world ceases to refer to the other Christian confessions as “heterodox” or “heretics” and designate them in terms of “churches”, recognizing thereby their participation in the Christian truth, though not in its fullness (because they believe however that only the Orthodox Church possesses it); on the other hand, there are hierarchs, clergy and lay people who claim that the notion of “church” can apply exclusively to the Orthodox Church, as a logical consequence of the belief that the Orthodox Church is the one true Church of Christ, the rest of the Christian communities needing to be designated as “heresies”, according to the practice of the first ecumenical councils.

This paper will look at what is at stake in naming the “other”, i.e. the very definition of one-self and the relation to be developed with the “other”. Orthodox Churches are under double pressure in this process: on the one hand, there is pressure from the outside world, which expects religious organizations to function more ecumenically, to be open to one another, de-emphasize dogmatic differences and re-emphasize communalities. On the other hand, Orthodox Churches face internal pressure from more conservative factions, who insist on preserving a strong religious identity and invoke the danger of identity dissolution in “liquid modernity”.

Interestingly, both sides in this conflict aim at preserving Orthodoxy and Tradition alive, as a divine gift to be perpetuated and disseminated to the whole world. But while some think this is possible only by translating Tradition in an intelligible way for a modern “audience” and
therefore propose recompositions of the gift, the others hold fast to the idea of a more literal translation and an unchanged version of the gift.
After exploring Orthodox self-definitions and the subsequent definition of other Christian communities, my paper uses a gift-theory approach to analyse them as ways of resituating and re-appropriating the gift in “liquid modernity”, either by recoding it in a new context, or by a reinforced immutable reading of it.

Session STS 42 : Judaism, judaicities. Mutations and evolutions of the contemporary Jewish world

Joëlle Allouche-Benayoun
Chair for slot 1/présidence pour le créneau 1 : Joëlle Allouche-Benayoun
Chair for slot 3/présidence pour le créneau 3 : Joëlle Allouche-Benayoun

Les Juifs noirs au sein de la diaspora juive/Black Jews in the Jewish Diaspora
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2042
By Aurélien Mokoko Gampiot
E-mail : agampiot@crimson.ua.edu

L’ÉVOLUTION CONTEMPORAINE DU JUDAÏSME MET EN LUMIÈRE UNE FORTE LOGIQUE TRANSNATIONALE, DONT L’IMPACT SE TRADUIT PAR UNE MUTATION DE SON PAYSAGE RELIGIEUX DÛ À LA PRÉSENCE AU SEIN DE SA DIASPORA DES JUIFS AUX ORIGINES DIVERSES, PARMI LESQUELS, ON COMpte DES JUIFS NOIRS.
Ils sont africains, antillais, African-américains et Juifs aussi bien dans les sociétés africaines, américaines qu’européennes notamment françaises. Devenus juifs par conversion mais aussi par tradition familiale, ils laissent percevoir des profils variés et s’impliquent activement dans la quête de visibilité: dans une démarche individuelle pour certains d’entre eux ou collectivement à travers des mouvements associatifs, aussi bien au sein de la diaspora juive en France, qu’ailleurs. Leurs discours, inspirés par différentes expériences et présentant différentes perspectives, méritent qu’on leur accorde une attention particulière. Il est question dans cette communication de restituer un pan des mutations du Judaïsme français à travers le profil de juifs noirs.
The contemporary evolution of the Jewish world is marked by a strong transnational dimension, whose impact entails a transformation of its religious landscape, with the presence in the diaspora of Jews of diverse descents, including Black Jews.
These men, women and children are African, West Indian, African American, biracial or transracially adopted, and live in African, American or European societies, including French society. Whether converts or raised in Jewish traditions, they display a wide range of profiles. Some are actively involved in a quest of visibility, which may be an individual struggle or a collective one within community organizations operating in French society and/or abroad. Their arguments, rooted in a wide range of experiences and perspectives, are worth devoting close attention to. The purpose of this paper is to account for the transformations of French Judaism by studying the specificities of Black Jews in France.
Raymond Aron (Jeanne Hersch et quelques autres) et la question du nihilisme
Time slot/creneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2042
By Paul Zawadzki
E-mail : paul.zawadzki@orange.fr
L’Opium des Intellectuels (1955) de R. Aron, s’achève sur cette prière : « Si la tolérance naît du doute, qu’on enseigne à douter des modèles et des utopies, à récuser les prophètes de salut, les annonciateurs de catastrophes. Appelons de nos vœux la venue des sceptiques s’ils doivent éteindre le fanatisme». Dans ses Mémoires (1983, l’inquiétude se déplace et porte cette fois davantage sur le nihilisme : « Les sociétés occidentales, européennes en particulier, souffrent en effet de que l’on appelle nihilisme ; les hommes de pensée se sentent incapables de fonder en rigueur leurs croyances et leurs pratiques…. […] Une sorte de scepticisme ronge la conscience des européens depuis le déclin des religions transcendantes, puis des religions séculières. […].) A partir du cas d’Aron on s’arrêtera sur la critique rationaliste du nihilisme, nourrie à partir des années 60 par des auteurs juifs (Aron, Jeanne Hersch …) pour lesquels les Lumières sont restés un point d’appui fondamental. Paul Zawadzki

Enquête dans des collèges et lycées de Paris et sa banlieue.
Time slot/creneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2042
By Joëlle Allouche-Benayoun
E-mail : Joelle.allouche@gsrl.cnts.fr
Depuis novembre 2016, une équipe de chercheurs intervient dans des établissements secondaires de Paris et sa région, et recueille les opinions d’élèves âgés de 13 à 18 ans, sur le "vivre ensemble", le racisme et l’antisémitisme.
Cette communication sera l’occasion de présenter les premiers résultats de ce travail.

« Quel avenir pour les juifs hors d’Israël ? » « What future for the Jews out of Israel? »
Time slot/creneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3088
By Isy Morgensztern
E-mail : isymorgensztern@gmail.com
La Shoah des juifs européens, l’Exil des juifs du monde arabe, la création de l’Etat d’Israël ainsi que la sécularisation renouvelée et la déstructuration progressive des populations d’accueil ont fait que les éléments fondateurs du monde juif ont changé du tout au tout. L’Etat d’Israël est devenu non seulement le cœur de tout rapport actuel -et à venir- à l’identité juive, le lieu positif et central de son histoire et de sa géographie, de sa sécurité, de sa langue et de sa religion mais cet Etat fournit aussi les cadres conceptuels nécessaires à la construction d’une nouvelle identité, fondée sur la notion moderne « d’expatriés en puissance ». Quelles conséquences pour les juifs des diasporas, ceux du XXIème siècle et à venir ?

Penser la spatialité pour penser la renaissance de l’antisémitisme. Les mutations de l’espace contemporain et leur impact : le cas français
La pensée critique de la spatialité doit être placée au cœur de la réflexion tant des mutations religieuses comme de la renaissance de l’antisémitisme en France comme à l’échelle internationale.

Cette communication prendra acte de la déstructuration, en relation avec la mondialisation, des équilibres traditionnels de l’organisation de l’espace qui furent construits, pour la France, dans le temps de la révolution française et ont été facteurs de sécularisation.

La nouvelle organisation spatiale se produit par l’intermédiaire d’acteurs sociaux organisés en réseaux et souvent oligarchiques, elle laisse place à la réémergence des poncifs antisémites à l’encontre des judaïcités dont l’extranéité est affirmée. On notera qu’elle affecte, en même temps que des segments du monde juif, des minorités issues d’autres migrations et se réclamant d’autres appartenance religieuses, qui sont renvoyées dos à dos au récit des origines, sans que le noyau commun de la problématique reliant historicité, spatialité et constructions idéologiques, ne puisse jamais être mis en évidence ni le discours antisémite déconstruit.


Les fêtes publiques de Hanoukka. Entre conquête spirituelle et religiosité symbolique

Les fêtes publiques de Hanoukka sont aujourd’hui organisées par le mouvement Loubavitch à travers le monde entier. Ces événements festifs sont des occasions parfaites pour observer de multiples changements au sein du monde juif contemporain : le succès d’un mouvement ultra-orthodoxe missionnaire envers les juifs le rôle de la religion sous sa forme transnationale et événementielle dans la construction et la reformulation du sentiment d’appartenance au monde juif l’usage de la religion à des fins identitaires par des personnes qui se définissent comme laïques. Cette fête mondialisée conjuge le particularisme d’un mouvement ultra-orthodoxe qui paradoxalement parvient à attirer un large public, et l’ouverture d’un scène ouverte sur la ville et qui convie la société à ses réjouissances. Cette communication s’appuiera sur des enquêtes menées in situ auprès du public de ces fêtes et en décrira les expériences multiples ainsi que ses enjeux de pérennisation.
Session STS 43 : Migration, Religion and Identity

Suzana Ramos Coutinho
Chair for slot 1/présidence pour le créneau 1 : Suzana Ramos Coutinho
Chair for slot 4/présidence pour le créneau 4 : Suzana Ramos Coutinho
Chair for slot 7/présidence pour le créneau 7 : Suzana Ramos Coutinho

Women and Men in the Polish Catholic Missions – (Re)Construction of Gender Patterns in a Religious Organization

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3017
By Katarzyna Zielinska
E-mail : katarzyna.zielinska@uj.edu.pl

Polish Catholic Mission (PCM) functions in numerous European countries. They aim to support Polish migrants, enhance the integration of migrant's communities and strengthen the bond with the Roman Catholic Church in Poland and with the Polish culture and society. At the same time PCM function in contexts of countries which are much more secularized and multicultural than Poland. This position of PCM in complex and often contradictory transnational contexts and its embeddedness in the Polish context offers an interesting case to study (re)constructions of the gender patterns within this religious organization. On the one hand, the Polish Catholic context imposes the definition of gender roles in terms of caring and domestic duties, shaped under influence of traditional and religious social values. On the other hand, PCM function in egalitarian context of receiving societies, with high level of gender egalitarianism. So, the context in which this organizations operate may contradict traditional constructions.

The presentation aims to reveal how the gender patterns are (re)constructed in the Polish Catholic Mission in the multicultural and egalitarian context of Sweden. The research is inspired by neo-intuitionalism. I will be in particular interested in location (functional and positional) of men and women in the structures of this organization and in assessing the impact the context of the country has for (re)production of the gender roles in the organization.

"I Want to Be a Domestic Worker in Saudi Arabia"." Les carrières migratoires à l'épreuve du religieux"

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3017
By Julien Debonneville
E-mail : julien.debonneville@unige.ch

Si les recherches sur les migrations des travailleurs domestiques philippines catholiques vers l'Europe, l'Amérique du Nord, et l'Asie du Sud-Est ont largement été investies dans le champ des études sur le genre et les migrations, peu de travaux se sont toutefois intéressés à analyser les modalités de la mobilité des travailleurs domestiques philippines de confession musulmane établie au Moyen-Orient, et de surcroît le rôle de la religion dans les carrières migratoires (Johnson 2010, Ahmad 2010). Cette communication propose donc d'interroger...

The Changing Role of Religious Communities in the Late Modern Swedish Society – a Case Study of the Response to Refugees by Religious Communities

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3017
By Linnea Lundgren
E-mail : linnea.lundgren@esh.se

Religion is increasingly becoming an important public issue in the global world once again and its role in state and society is widely discussed. In Europe, the present-day relevance of religion is anchored in the process of globalization in the political context of migration and integration of immigrants. Throughout Europe, religious communities are becoming increasingly visible in civil society as welfare providers and social actors, not least in regards to their support to refugees. Following the peak of asylum seekers in Europe 2015, religious communities have tended to play an important and crucial role in providing aid as well as welcoming refugees throughout Europe. In this paper, therefore, the aim has been to investigate how Muslim and Christian communities experience their role and function as civil society actors working with refugees. The paper is part of my PhD thesis concerning the role and functions of religious communities in the changing secular welfare state of Sweden.

Esprit républicain dans les mains d’immigrants religieux européens

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3017
By Agueda Bernardete Bittencourt
E-mail : agueda.bittencourt@gmail.com

La tardive république brésilienne résulte d’une opération militaire, sans participation populaire, et a été configurée comme ajustement au processus international de modernisation des états nationaux et de l’économie. L’Église Catholique, constitutive de l’État au cours de la période Coloniale et de l’Empire, a dû quitter le centre du pouvoir d’État faisant place à un
état qui se déclarait laïque. En redéfinissant sa place dans la vie politique nationale, elle s’est professionnalisée, a pu promouvoir une forte immigration de ses cadres, s’est étendue et s’est réorganisée, assurant une place privilégiée dans le système éducatif officiel. Cet article examine l’immigration, l’exil et l’installation des congrégations catholiques dans le pays, dont la mission se rapporte l’éducation scolaire. On y examine aussi les accords et litiges traités par les agents catholiques, surtout ceux de grands réseaux de collègues, et les agents publics sur des questions de programme et de formation de professeurs. On y examine encore les actions des syndicats et des associations qui ont façonné la représentation des intérêts catholiques auprès du pouvoir public, du Ministère de l’Éducation, du Conseil Fédéral d’Éducation ou dans les Assemblées Nationales Constituantes. Cet article s’insère dans une étude plus large pour comprendre les résultats de l’éducation scolaire catholique dans la formation de l’esprit public et de l’identité républicaine nationale, dans la mesure où telle éducation, promue par des religieux immigrants européens, principalement italiens et français, comptait avec l’identité européenne du corps enseignant.

An Ancient Religion in a New Context: Zoroastrian Migrants in North America

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)

Room/salle : ANT 3017

By Paulina Niechcial
E-mail : paulina.niechcial@uj.edu.pl

This paper focuses on the issues that impede a negotiation of shared identity among Zoroastrian migrants. Following my previous research on the Zoroastrian minority in Iran, I will present my new research focus based on preliminary observations within the American communities of Zoroastrians.

The migrants consists of two groups of different origins: Zoroastrians from Iran and those from India (the Parsis). They have been leaving separately for centuries and their relations were marked by changes in mutual perception while today they are burdened with prejudices and disagreement over the shape of religious practices. As there is no central religious authority, none of the groups has enough power to impose common ritual behaviour or a system of time-reckoning. The issues have gained significance in the context of emigration, where both groups - usually sharing temples or institutions - face the practical need for a consensus on the dates and forms of festivities, religious education, etc.

The variety of factors that are a handicap for building an identity consensus will be discussed in this paper - e.g. differences within identity patterns in the countries of origin, patterns of priestly education, calendar (one ritual calendar in Iran, three in India), perspectives on gender issues (eg. the ordination of female mobedyars in Iran), lifestyle and language. Faced with the demographic decline of the community and in the religiosity of the younger generation, as well as the need to adapt themselves to the reality of the host countries, these conflicting issues become an urgent challenge for the community.

Silence and Disagreement: Contested Norwegianness in Norwegian Seamen’s Churches in the USA.

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)

Room/salle : ANT 3017

By Lars Laird Iversen
Norwegian Seamen's Churches cater to a range of people. They have different connections to Norway, different ideas about what norwegianness is and should be, and different ideas about the connections between religion and norwegianness.

In this paper, I argue three points: First, migration, religious diversity and the refugee crisis of 2016 constitute a serious axes of disagreement within the Norwegian Seamen's Church in the USA. Secondly, this disagreement is handled with great care by staff, and seen as challenging. Often, they seek to avoid the topic – it is seen as a threat to the atmosphere of conviviality and at-home-ness that the Church seeks to embody. Different ideas of nationhood can challenge the production of what Brubaker calls shared nationness. Third, The data here indicate that the notion of "folk church" is now contested. Until recently, the concept of a Norwegian folk church has indicated a social democratic inclusive understanding of "folk". In the Seamen's Church in the USA there is a rise of a more populist, nativist and excluding understanding of the "folk" in folk church.

A preliminary analysis will be made by applying the concept of communities of disagreement to the findings.

I discuss findings from fieldwork in six cities in the USA spring 2016 I interviewed staff in Norwegian Seamen's Churches, and supported the interviews with participant observation.


Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3017
By Baptiste Coulmont
E-mail : baptiste.coulmont@cnrs.fr

Names, and especially first names, have a strong relationship to history, language and religion. In this communication, I will rely on the large-scale TeO Survey (INED/INSEE 2008) to explore the first names chosen by the children of North African immigrants for their own children.

More than 21,000 individuals were interviewed for the TeO Survey, including more than 8,000 immigrants and 8,000 children of immigrants, who, collectively, have had around 30,000 children. I will focus on the name choices made by the children of immigrants because these parents were born in France and are rarely fluent in Arabic, but are often indicating that they are muslim. Is religiosity or the lack of religiosity a factor explaining the choice of Lina rather than Fatima, of Adam rather than Mohamed?

La place de la religion dans les politiques migratoires (le cas de la Turquie)

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3017
By Gökçe Bayindir Goularas
E-mail : gokce.bayindir@yeditepe.edu.tr

Cette contribution propose d'étudier le critère religieux en tant qu'un des déterminants principaux des politiques migratoires durant les XXe et XXIe siècle. La Turquie offre un bon exemple pour analyser le sujet proposé puisque depuis l'époque de l'Empire ottoman jusqu'à
Immigration and Religious Identification in the United States: Period and Cohort Effects

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)

Room/salle : ANT 3017

By Uzi Rebhun
E-mail : uzi.rebhun@mail.huji.ac.il

I examine patterns of religious identification among immigrants in the US and how they are affected by two complementary factors: immigration cohort, and time. I distinguished between four religious groups: Protestants, Catholics, Eastern Religions (Hinduism and Buddhism), and the Unaffiliated. I focus on two religious expressions: attendance of religious services, and importance of religion in life. Data were culled from the 2007 and 2014 Pew Religious Landscape Surveys. I merged the two data sets into one file and incorporated a new variable of "time".

Descriptive statistics show that religious scores were higher in 2014 than in 2007. This is true for the average score of a given group as well as by major immigration cohorts. Results from multivariate analysis suggest that after accounting for key demographic and socioeconomic characteristics, immigration cohort is not significant for religious identification. Yet, time is a strong predictor of religiosity: later time (2014) enhances frequency of religious attendance. It also strengthens the importance of religion but the relation is statistically insignificant. Belonging to one of the religious groups versus no affiliation is positively associated with religious identification. The coefficients are highest for Protestants and gradually decline, albeit remain statistically significant, for Catholics and further for Eastern Religions.

The findings are discussed in reference to the competing perspectives of "disruption" vs. "heightening" and in light of the meaning of "time" as a proxy of ideological, social, and cultural processes on the general American scene.

Negociating Identities Brazilians and Germans in Candomble in Germany

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)

Room/salle : ANT 3017

By joana bahia
E-mail : joana.bahia@gmail.com

Migratory phenomena produce ethnicities, and a number of migratory studies consider the representation of identities created by individuals and groups by their cultural symbols. This study analyzes the cultural and religious dimension of migration, using as an example the Brazilian community in Germany, and the way in which it reconfigures the local religious field. In this study we look at the ethnic symbols in the religious field, based upon fieldwork begun in 2009, which analyses the importance of the Candomblé terreiro or temple, ILO Obô Silekô in the city of Berlin. In the seventies the Cubans migrations to Germany brought the Santeria and in the eighties the Brazilians brought the candomble. I seek to understand how the construction of the terreiro is important in the production of symbols related to Brazilian culture and how the relations between Germans and Brazilians produces images,
The Shia Sunni centuries-long divide in the Middle East has shaped the political context, war and disputes to this very day. The current political instability in the region has its roots in that centuries-long religious divide. The current tensions, instability, war and displacement has established a condition where religion and politics are intertwined, each representing a thread that is weaving the fabric of the current tension in the region.

To Shia Muslims, ‘whose origin and history is steeped in grief and victimization’ (Mack, 1990, 119), identity and victimhood are interwoven and inseparable concepts. Historical and political injustices, systematic persecution and misrecognition in their home countries as well as the embeddedness of victimhood within the fabric of their faith reinforces the idea of victimhood as an identity marker. My research focuses on the issue of political agency of this particular religious minority in the Muslim world with specific focus on Shia Muslims in Canada.

My research seeks to explore the concept of a 'victimized identity' of a religious minority group whose doctrinal emphasis on victimhood has constructed their sense of identity for centuries. The identities of Shia Muslims, a minority within a minority in Canada, need further examination as this sense of victimhood has become so deeply imbedded in their identities, it continues to be part of who they are even after they move from their home countries where they had faced discrimination, marginalization and persecution.

The Shia Muslim diaspora in Canada is very diverse and is composed of multiple nationalities, including people from Iraq, Lebanon, Saudi Arabia, Syria, Pakistan, India, Bahrain. Regardless of nationality or ethnicity, the Shia Muslim communities in Canada share a collective identity which is profoundly rooted in the idea that Shia Muslims in the Muslim world are constantly targeted and persecuted and discriminated against solely based on their religious beliefs. This belief has impacted their level of participation in government, policy making and civil society involvement not only in their home countries but also here in Canada. This research aims to further examine the question of continuity and discontinuity of a victimized identity as it moves to Canada where the direct threat is lifted. For the purpose of this study the Shia Muslim community of British Columbia will be the main focus of my research. Examining the concept of victimhood and its relation to religion and politics in the case of Shia Muslims has been understudied and this research paper will shed some light on this issue.

Session STS 44 : "Refugee crisis" in Central and Eastern Europe (joint session ISSR-ISORECEA)

Dorota Hall, Dinka Marinović Jerolimov
Chair for slot 6/présidence pour le créneau 6 : Dinka Marinović Jerolimov
The Refugee and the Migrant and the Right to Religious Liberty

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)

Room/salle : ANT 3120

By Antonio Goncalves

E-mail : antoniobgoncalves@uol.com.br

Refugees are on the agenda of European countries as a result, especially of the conflicts in Iran and Syria which alone is responsible for five million refugees, with Germany receiving more than five hundred thousand applications.

According to UNHCR, there are 12 million refugees and internally displaced persons from Syria, most of whom have fled to neighboring countries such as Turkey, Pakistan, Lebanon, Egypt, Jordan and Iraq. In the first half of 2015, the number of asylum applications in the European Union reached 2 million.

However, apart from the refugees, another issue must be considered in more depth: the right to religious freedom and the preservation of their religious beliefs.

This article is therefore intended to analyze how countries, in particular Europeans, have dealt with the subject in accordance with the international treaties and conventions to which they are signatories, such as the Convention on Human Rights and respect not only for their right to religious freedom, but also to their identity, human dignity and not to be subjected to xenophobia and persecution stemming from intolerance.

Refugees have been the target of physical assault, persecution in the face of the economic crisis plaguing countries, and competition for a more accessible workforce. So the main difficulty, besides surviving, is to be able to work, to have a minimum subsistence living, and to have the right to live their life in the way that is closest to their original religious customs.

Young Poles’ Objection to the Reception of Refugees

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)

Room/salle : ANT 3120

By Dorota Hall

E-mail : dhall@ifispan.waw.pl

Recent surveys show that about three-fourths of Poles aged 18-24 oppose the reception of refugees from Middle East and Africa to Poland. The younger the respondents are, the more they are inclined to voice their objection. This paper draws on in-depth interviews with Poles aged 18-30 and delves deeper into the reluctant attitudes. It presents the most popular arguments against the reception of refugees (they pose the danger to Poland’s inhabitants and Polish culture they would take an excessive advantage of the social support Poland as a country is not responsible for granting asylum to people from the Middle East and Africa). It also shows that the objection to the reception of refugees results from both anti-refugee mobilization and social demobilization. While the mobilization draws on anti-Muslim stereotypes and orientalist imagery, the demobilization grows from specific ways in which the knowledge about refugees is produced and circulates in the ‘post-truth’ era. Thus the paper shows the link between anti-refugee attitudes and the Internet as the medium through which young Poles gain knowledge about issues of social and political importance.

The Interpretation of the Migration Crisis as a Securitization Issue Following the Discourse of
a Religious and Ethnic Conflict in the Hungarian Public Sphere
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3120
By Anna Vancsó
E-mail : anna.vancso.bce@gmail.com

In the study of ethnic and religious (or both) conflicts academics defined three main causes which serve as explanations of the conflict: primordialism, instrumentalism and constructivism or social constructivism – however there are rather idealtypes and in reality they appear as overlapping categories. Based on my research I would claim that the recent refugee crisis – in Hungary the so called migration crisis - and its changing interpretation since its beginning in 2016 can be understood through those categories where the crisis is presented as a religious and ethnic conflict. In my research I am focusing on the role of religion in the interpretation of the crisis in the Hungarian public sphere: interpretation of politics and the media – media is considered to be an actor and not a mediator – as well as the various interpretations of different major religious organizations.

Methodologically I analyze the speeches and interviews with political and religious leaders as well as the relevant articles in the most important offline newspapers and online portals in Hungary with content and discourse analysis. I intend to enhance not only the different interpretation of migration, but the different interpretations of religion by those actors shaping the image of migration as conflict, and migrants in many cases as threats, referring to a very broad definitions of religion as faith, culture, tradition, worldview, power, part of civilization or even civilization as such. I am concerned that the analysis contributes to the better-understanding of how the migration crisis became a securitization issue in Hungary, based on the discourse of religious and ethnic conflict.

Session STS 45 : Muslims and Race in Europe

Juliette Galonnier
Chair for slot 3/présidence pour le créneau 3 : Juliette Galonnier
Chair for slot 6/présidence pour le créneau 6 : Juliette Galonnier

The Racialization of Muslims in Switzerland Through Laws
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 4165
By Elisa Banfi, Vista Eskandari
E-mail : elisa.banfi@unige.ch

In this article, we investigate the process of racialization of Muslims occurred between 2001 and 2016 in Switzerland by a post-colonial analysis. Our analysis is based on the Swiss legislative process through the role of three specific actors: the Federal Assembly, the Federal Council and the Swiss citizen committees launching popular initiatives. The purpose of this article is to examine how Muslims are racialized in Switzerland and how this racialization is institutionalized. First, we consider the racialization of religion the institutional actors make, retracing phenotypical (1) and moral attributes (2) assigned to Muslims in the analysed
corpus. Second, we analyse the historical roots of the mobilised categories and especially how the categories used to racialize Muslims differ or not with respect to traditional racist repertoires used for other minorities in the country. Third, we describe the peculiar racialising patterns of the three institutional contexts (executive, legislative and judicial) studied. This article also attempts to investigate how Swiss non-Muslim institutional actors encourage Muslims to improve their « racial compatibility » by a cultural whitening. We conduct standard qualitative analysis by exploiting the analytical tool Nvivo on the original database retrieved from the official websites of the Swiss Confederation and of the Swiss Federal Supreme Court. Our data are based on a systematic collection of federal laws, information on elections and parliamentary debates in Switzerland concerning Islam and Muslims for the whole analysed period.

Terrorisme islamique, discours médiatiques et construction des stéréotypes
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 4165
By Martin Donlefack
E-mail : donlefackmartin@yahoo.fr
Les circuits informatiques et ou médiatiques sont devenus de grands plateaux de diffusion des propagandes et contre propagandes, faisant de ceux-ci d’importants voies de constructions des perceptions qui vont chacune dans son sens et selon que l’on soit terroriste ou anti-terroriste, musulman ou chrétien, occident ou arabe, ou tout simplement islamiste ou musulman syncrétiste. Ces oppositions à la fois doctrinales et idéologiques ont abouti à la construction des stéréotypes, qui, loin de limiter le danger, le construisent ou le renforcent. C’est au travers de cette actualité chargée que s’est défini un nouveau genre humain en Europe : l’homo mediaticus. Ces personnes sont souvent montrées de dos, donnant l’impression d’une troupe menaçante, plongeant la société dans une ère de soupçon généralisé, a fortiori si celui-ci porte sur le musulman. Dans les milieux islamistes, on assiste plutôt au développement d’une sorte de martyrisme nourrie par un enracinement de ces oppositions doctrinales et idéologiques, et qui font des auteurs des actes terroristes, des martyrs au service d’un islam opprimé ou en voie de déperdition.

L’idée fondamentale de cette étude est que l’information est devenue un enjeu stratégique de très grande envergure. Son traitement devient pour ainsi dire, un exercice très complexe étant donné que le discours médiatique se retrouve de plus en plus aux prises avec des problématiques militaires. La reconnaissance de ces enjeux s’impose comme un préalable nécessaire dans le traitement et la diffusion des informations.
Mots clés : information, islam, discours médiatique, stéréotype, terrorisme

The Dichotomy Between Ethnicity and Religiosity in Kosovo
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 4165
By Jusuf Salih
E-mail : jsalih1@udayton.edu
For more than four decades the Balkans were under the Communist regime. When the Berlin Wall was shattered and peoples’ spiritual feelings were reappearing across the East Europe,
Kosovo had to struggle not to reexamine their religiosity only, but to brawl for their national identity as well.

While struggling in adapting to a new political assembly of modern and pluralistic society, detachment from the past is still prevalent. Their memories of the war traumas are still fresh since thousands are still missing since the war ended, as their families are hoping that at least the remains of their bodies will be found. Moreover, although independent, Kosovars have to adjust in working with the international community in rebuilding their governmental institutions since many international organizations from the UN and EU are helping and observing local institutions.

It is important to emphasize that although Albanians belong to different faiths (Muslim, Catholic and Orthodox), historically there is no any record that shows that there was any religiously based clash among them. It was their national identity the strongest bond that played a major role in their peaceful coexistence and religious tolerance and acceptance. Religion has been a part of the tradition and cultural identity that was inherited from a generation to generation, but now this tradition is sometimes argued.

This paper will explore some crucial contemporary questions and discuss the major issues on religiosity and national identity of Kosovars in the time of their nation building.

“Classization” of Religion? The Intersection of “Race” and “Class” in the Framing of the Muslim Question
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 4165
By Barbara Dellwo
E-mail : barbara.dellwo@unil.ch

With notions such as “cultural racism” or “racialization of religion”, recent developments in the study of Muslim presence in Europe have allowed us to better grasp the intersecting dimensions at stake in discrimination. These notions seem nevertheless to overlook a crucial aspect of the intersection, namely class. As I could observe during my fieldwork in Lake Geneva area, Muslims are not considered in the same way depending on whether they are a factory worker, a housekeeper, a banker or a diplomat. In Switzerland indeed, where Muslim presence is mainly due to recent migration, we are witnessing a growing class-based dichotomy in the perception of migratory phenomena, between “desirable” and “undesirable” migrants. The latter refers to labour migrants or refugees, thought of as a threat to national identity and at the heart of debates on “integration”, whereas the former applies to highly skilled and mobile professionals, conceived as resources and coveted by the nation states. In this context, the debate on migration and integration has turned into a debate on Islam and the Muslims. These “undesirable” migrants are undergoing an increasing process of otherization, with their “culture” being presented as incompatible with “European values” (e.g. secularism, democracy, gender equality). I argue here that this negative framing of Muslims in cultural terms (cultural racism) conceals the class-related aspects of domination, or, to put it in other words, that the “racialization” of Muslims results from an implicit class ascription. This communication will thus be an invitation to explore the “classization” of religion.

Muslimness as Race in Europe: Grasping the Contours of Racial Transformation Through a
Programme

Case Study on Emigration Motives of Second Generation Maghrebi-Muslims
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 4165
By Jaafar Alloul
E-mail : Jaafar.Alloul@soc.kuleuven.be

This paper discusses how European citizens with a Maghrebi-Muslim background relate to a shifting European environment, where their presence, identity, and alleged national loyalty is increasingly questioned in the public sphere. As highlighted through a qualitative case study on the 'second generation' in Western Europe (Belgium, France, The Netherlands) that are today emigrating to Dubai in the Arab Gulf, appreciations of 'Muslimness' and 'Europe' featured predominantly by reference to negative social experiences that lie at the intersection of both color-coded as well as ethno-religious permutations of race. It therefore questions the relevance of applying a 'racial transformation' paradigm, as conceived by US scholars in relation to 'blackness' and/or 'catholicness', onto the emerging 'Muslim Question'. It does so by delving into Europe's late modern, neo-Christian genealogy (moral geography), not least its historical relationship with the Semitic/Jewish Other, and by questioning these historical structures' very ramifications for the formation of novel Muslim dispositions of (Heideggerian) unheimlichkeit in Europe as 'home'. In doing so, it argues that aspiring middle class minority publics do not only struggle with access to labor during a neoliberal restructuring of the market place, but also with a reinforced set of racialized boundaries, which altogether seem to spur a form of 'status emigration' from Europe that is seldom addressed in the study of Islam in Europe. As such, this paper not only unsettles the established idea of (fortress) Europe as a site for mere immigration, but it highlights simultaneously the importance of socio-cultural considerations in the complex study of human mobility, that require attention in conjunction with economic 'push' factors.

Key Words: Islam, Europe, Race, Maghrebi-Muslim Minority, Emigration, Dubai

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 4165
By Monika Salzbrunn
E-mail : monika.salzbrunn@unil.ch

West African Sufis residing in Europe are facing a multi-layered racisation and homogenisation process of religion: As Muslims, they can be subject to mistrust, hostile perceptions and islamophobic reactions from non-Muslims, although they are also subject to rejections from certain fundamentalist Muslims who claim a unique power of definition of Islamic norms. Furthermore, as Sub-Saharan Africans, they can be subject to racism but not to Islamophobia because in other circumstances, they are less subject to phenotype-based religious ethnicisation and racialisation processes which associate Muslims exclusively with (negatively connoted) Arabs. The present contribution will show how Senegalese Sufi groups in Switzerland cope with ethno-racial stigmata, turning them into a powerful resource in order to distinguish themselves from “Arab” Muslims and countries from which “Some come back with weird clothes and long beards”. By insisting on a peaceful ideology and history, namely in the history of resistance against French colonisers, Senegalese Sufis position
themselves as representatives of a peaceful Islam fighting with only spiritual forces. Furthermore, they develop worldwide religious institutes of (higher) education like the Touba Al-Azhar Institutes in order to increase their independence from Arab institutions and thinking. From their viewpoint, this protects their followers from racist and downgrading experiences and bellicose ideologies.

Countering Islamophobia as Anti-Racist Activism in Contemporary France
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 4165
By Kirsten Wesselhoeft
E-mail : kwesselhoeft@vassar.edu
The intertwined dynamics of racialization and religification of individuals with Muslim background in Europe have produced “Muslim” as an embodied and essentialized social category, with deep ties to rationales and strategies of colonial governance. This has resulted in the stereotyping, stigmatization of, and discrimination against people who are racialized as “Muslim,” regardless of their level of personal identification with Islamic practice. For several decades, social scientists have observed that this dynamic has contributed to the valence of Islam as a form of social and political resistance in Europe. Relatedly, in the 21st century, activism against Islamophobia has developed alongside a new generation of anti-racist activism, recognizing the racialized nature of anti-Muslim discrimination in contemporary Europe. This paper compares three French activist groups that combat Islamophobia and racism—the Collectif Contre l’Islamophobie en France [CCIF], the Parti des Indigènes de la République [PIR], and Lallab, focusing on the categories of race, ethnicity, and religion that animate their work. Based in a comprehensive review of these organizations’ published writings, websites, and social media presences, as well as ethnographic interviews with activists, we investigate to what extent and through what strategies these organizations resist the racialization of Islam, even as they identify anti-Muslim discrimination as a form of racism. This paper articulates the conceptual underpinnings of contemporary French activism around race, ethnicity, religion, and decolonization, and demonstrates how the valence of racial and religious categories continues to shift, propelled in part by the work of social justice activists.

Session STS 46 : Atheisms and religions in conflict ? Beliefs, paths, organisations
Clementine Vivarelli, Bérengère Massignon
Chair for slot 3/présidence pour le créneau 3 : Bérengère Massignon
L’athéisme des musulmans, la trajectoire interdite.
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2096
By Houssame Bentabet
E-mail : houssame.bentabet@gmail.com
Dans un contexte de violence et de terrorisme qui portent l’étiquette de l’islam, de
nombreuses études académiques s’intéressent naturellement au phénomène de la radicalisation d’un certain nombre de musulmans, alors qu’un phénomène opposé et assez peu étudié pousse dans le silence et touche des musulmans de nationalités différentes : il s’agit de l’abandon de l’islam.

Redéfinir le sens du monde, de l’écoulement de sa vie, de sa place par rapport à l’univers, se défaire de tout un système de croyance islamique et attribuer un nouveau sens à la vérité de son existence. Différentes expériences personnelles de musulmans abandonnant l’islam notamment vers l’athéisme nous indiquent, en effet, un phénomène se propageant non seulement dans le contexte occidental et séculier, où les musulmans seraient considérés comme "minorité religieuse", mais également dans des sociétés majoritairement musulmanes où l’abandon de l’islam ou ½l’apostasie+ est passible de la peine de mort.


L’association internationale de la Libre Pensée (AILP) : trajectoires d’internationalisation d’un mouvement militant athée

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2096
By Bérengère Massignon
E-mail : bmassignon@gmail.com

L’histoire française de la Libre Pensée est largement documentée (Jacqueline Lalouette, l’IRELP) son internationalisation précoce (Union mondiale des libres penseurs) et actuelle (l’AILP en lien avec l’IALP, l’Internationale des Athées et des Libres Penseurs) est moins connue.

L'émergence des sans religion aux Etats-Unis et leur difficile positionnement

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2096
By Blandine Chelini-Pont, Bérangère Pont
E-mail : blandine.chelini-pont@univ-amu.fr

Sous la pression d'une augmentation assez spectaculaire de la population américaine se déclarant sans religion, la militance traditionnelle des athées et libres-penseurs américains, historique et périphérique, a subi plusieurs transformations rapides depuis le début des années 2000. Elle est passée par un brusque réveil et une communication contestataire centrée sur la volonté de rendre les sans religion une minorité comme les autres, à un autre discours glissant vers la présentation "assimilée" des sans religion, comme minorité 'religieuse' comme une autre, pour finalement trouver une nouvelle orientation, de défense de la voie propre des sans religion, comme proposition de vie 'alternative', positive et tout aussi américaine que la voie "religieuse". Ces changements de militance correspondent également à des reconfigurations associatives, cependant qu'il n'est pas complètement certain qu'ils puissent atteindre, correspondre ou représenter la masse silencieuse et "modérée" des personnes se considérant désormais comme sorties de la religion en contexte états-unien.

Variations sociales de l'athéisme en France : de l'athéisme de conviction à l'athéisme d'indifférence

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2096
By Clémentine Vivarelli
E-mail : clem.vivarelli@free.fr

Le paysage occidental de l'athéisme et des courants irréligieux, séculiers et laïques, s'est considérablement renouvelé depuis le début du XXIe siècle, comme en témoignent par exemple les "Sunday assemblies". Les divers mouvements sociaux se réclamant d'un "nouvel athéisme" sont plus ou moins structurés sur les scènes nationales et internationales, peuvent tendre vers une forme de militantisme et semblent se rejoindre autour d'une critique partagée du rôle des institutions religieuses. Mais qu'en est-il de l'athéisme "profane" ? Qu'en est-il de ces formes d'athéisme qui ne s'expriment pas sur un mode militant? L'athéisme est-il, par essence, nécessairement hostile au religieux?

L'objectif de cette contribution est de présenter les résultats d'une enquête de terrain en cours de réalisation, sur les variations sociales de l'athéisme contemporain dans la société française. En s'appuyant sur les apports de la sociologie cognitive et de la sociologie des valeurs, il sera question d'identifier les contenus des croyances et des valeurs auxquelles des individus se déclarant athées adhèrent ainsi que les rapports de sens qu'ils entretiennent avec leurs adhésions mentales (conviction, doute, indifférence). Cette analyse distinguerait notamment un athéisme de conviction d'un athéisme d'indifférence au religieux. L'attention portée aux trajectoires et aux expériences individuelles permettra par ailleurs d'apporter un éclairage sur les facteurs sociocognitifs qui influencent l'adhésion à l'athéisme.
Session STS 47: Current Concerns in Parish and Congregational Research

Robert Dixon
Chair for slot 1/présidence pour le créneau 1: Robert Dixon
Chair for slot 3/présidence pour le créneau 3: Robert Dixon
Chair for slot 4/présidence pour le créneau 4: Robert Dixon
Chair for slot 6/présidence pour le créneau 6: Christophe Monnot

Social Cohesion in Australia: Comparing Church and Community Attitudes
Time slot/créneau horaire: 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle: ANT 3032
By Ruth Powell, Miriam Pepper
E-mail: rpowell@ncls.org.au

Social cohesion reflects a willingness to cooperate to survive and prosper. Australia is one of the most multicultural nations in the world. Changing immigrant flows continue to increase ethnic and religious diversity. Have levels of social cohesion changed? What attitudes do Australians have to ‘the other’ and what role does congregational involvement have? Do members of different denominations vary in their views? This paper compares the views of church attenders with all Australians on various domains of social cohesion, including belonging, worth, social justice, and acceptance. It draws on the 2016 Australian National Church Life Survey (NCLS), a survey of more than 200,000 church attenders across 20 denominations. It also draws on the 2016 Australian Community Survey, a representative sample from across the nation.

Cooperation and Conflict: an Exploration of South African Congregations.
Time slot/créneau horaire: 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle: ANT 3032
By Willem J Schoeman
E-mail: schoemanw@ufs.ac.za

South Africa is on the one side a diverse and divided country, due at least to racial, language and economic differences. The majority of the population (85.5%) commit themselves to the Christian religion, and according to the 2013 General Household Survey 56.4% of the Christians attend on a weekly basis a worship service. The resent South African Reconciliation Barometer described a decline in reconciliation in the society. In what way could congregations contribute towards the development of social cohesion and reconciliation in the society?

A pilot study of the Church Life Survey was undertaken in 2014 amongst five denominations in South Africa. The aim of the pilot project was to test the suitability of the CLS in the South Africa church and congregational context by using the Australian NCLS survey instrument to take a snapshot of the health and vitality of congregations in the five denominations. The findings of this pilot study will be used to give a preliminary description and evaluation of congregational life within the South African context. The aim of this paper is, by using the pilot study as a framework, to develop a relevant and contextual research agenda for South African
Lighting Candles and Writing Prayers: Observing Spiritual Practices in Churches in Rural Cornwall

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3032
By Tania Ap Sion
E-mail : T.Ap-Sion@warwick.ac.uk

Although there has been a growing number of empirical studies examining the content of written prayer requests left on prayer boards and in prayer books in cathedrals and churches, there has been no study of the contexts in which such personal devotional activities take place. In a survey of provision in twenty churches in North Cornwall during August 2013, the present study aimed to explore whether and how rural churches provide for personal prayer and reflection for those outside their gathered congregations. Results indicated that where provision for personal prayer and reflection was evident, it usually took one or more forms, including opportunity to: enter an ‘open’ church write prayer requests light votive candles or add names to memorial books. It is argued that analyses of these physical contexts may offer important insights into how churches understand and express their ministry to visitors seeking this kind of personal devotional space within their church buildings.

Parental and Peer Influence on Church Attendance among Adolescent Anglicans

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3032
By Leslie Francis
E-mail : leslie.francis@warwick.ac.uk

Drawing on data from the Young People’s Attitude to Religious Diversity project, this study examines parental and peer influence on church attendance among 645 13- to 15-year-old students in England and Wales who identified themselves as Anglicans (Church of England or Church in Wales). The data demonstrated that young Anglicans who practise their Anglican identity by attending church do so primarily because their parents are Anglican churchgoers. Moreover, young Anglican churchgoers are most likely to keep going if their churchgoing parents also talk with them about their faith. Among this age group of Anglicans peer support seems insignificant in comparison with parental support. The implication from these findings for an Anglican Church strategy to revitalise its ministry among children and young people is that it may be wise to invest in the education and formation of churchgoing Anglican parents.

What Helps Christians Grow? An Exploratory Study Distinguishing among four Distinctive Pathways

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3032
By David Lankshear
E-mail : david.lankshear@msn.com

This study draws on a detailed survey completed by 1,123 churchgoers attending churches
within the West Midlands region in order to identify two indicators of Christian growth (depth of discipleship and strength of vocation) and to distinguish among four distinctive pathways to growth (growth through group activity, growth through Christian experience, growth through church worship, and growth through public engagement). Regression analyses, taking into account individual differences in sex, age, education, church support and hampers to faith, identified growth through Christian experience as the most important factor in helping Christians to grow, while public engagement adds weight to depth of discipleship and group activities adds weight to strength of vocation. The implications of these findings are discussed for future research and for Discipleship Learning programmes within the Church.

Attitude toward Homosexuality among Anglicans in England: Changes in the First Decade of the Twenty-First Century
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3032
By Andrew Village
E-mail : a.village@yorksj.ac.uk
The Church Times is the main newspaper of the Church of England and its reader surveys in 2001 and 2013 provide a valuable snapshot of beliefs and opinions among this particular denomination. This study reports on attitudes toward same-sex relationships and the ordination of gay clergy among a sample of 6,989 readers in 2001 and 3,695 readers in 2013. Differences are examined according to sex, age, church tradition, ordination status and between the two time periods. The results suggest that there has been a general liberalisation of attitudes among most, but not all cohorts in the Church of England. Change of opinion in this area is partly about generational change and partly about changes within generations.

Rethinking the Impact of Religion on Society through Local Congregations
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3032
By Philip Hughes
E-mail : philipjhughes1@optusnet.com.au
There have been a number of attempts in various countries around the world to quantify the economic contributions that congregations make to their local communities through the services that they provide. However, another significant contribution of congregations is through encouraging individuals to make a positive contribution to society through the types of occupations they engage in, through informal and formal volunteering and through law-abiding behaviour. There has been an attempt to measure some aspects of these other individual contributions to society in Australia through a national population survey conducted in 2016. This paper will outline the forms of measurement that were used and some of the results of the survey. It will show the extent to which church-attenders had distinctive motivations in their choice of occupations, were distinctive in their informal and formal volunteering, and had different attitudes in relation to doing business honestly and paying taxes fully. Several studies of Australian volunteering have dismissed the social benefits of the volunteering of church-attenders arguing that such volunteering only benefits the religious
organisations. This survey finds that, on the contrary, 70 per cent of voluntary work done in church-related organisations is done for the benefit of the wider society.

Protestant Congregations in Germany – Different Patterns of Civil Society Involvement
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3032
By Hilke Rebenstorf, David Ohlendorf
E-mail : Hilke.Rebenstorf@si-ekd.de
In recent years the civil society discourse put an emphasis on religion and religious organizations, and this not only in the US, were there is a certain tradition in discussing social capital and civil society in terms of religion, but also in Europe that has been dominated by state churches for centuries. Considering civil society as the genuine place for churches today reflects the profound changes of these organizations: a civil society actor emerged from a formerly para-state institution.

The different levels of churches as organizations (individuals as micro-level, congregations as meso-level, churches as macro-level) show different involvements in civil society. Social capital on the micro-level is well researched, as is the general position of the churches within the (political) society. What is missing in the German context is research on the meso-level: what actually is the position of congregations within civil society? How do they become part of it on the local level? Or do they abstain from becoming part of a network? In case they get involved, which role do they define for themselves within the local civil society? How is this definition influenced by local environmental conditions? First results of a qualitative study show that congregations within a local civil society may perceive themselves as: compensators, integrators, interveners, or as moderators. Depending on the self-perception as being a mainly religious, social or cultural organization and in reaction to local conditions congregations emphasizes more the one or the other function.

Catholic Parishes in Australia – a Study in Diversity and Cooperation
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3032
By Bob Dixon
E-mail : r.dixon@pro.catholic.org.au
Australia is a highly diverse society and this is reflected in the diversity of Catholic parish life. This paper will demonstrate that diversity as measured by aggregate attender data and key informant data from the 2011 (and possibly 2016) National Church Life Survey as well as Australian government Census data, illustrated by examples from research conducted as part of the Building Stronger Parishes project which studied 20 Australian parishes in detail between 2010 and 2013 What challenges does this diversity raise for cooperation with other parishes, with congregations of other denominations and with civic bodies?

The Academic Parish Prague and its Specific Characteristics
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3032
By Adela Muchova
The Academic Parish Prague, together with its Pastor Professor Tomáš Halík, a prestigious 2014 Templeton Prize Laureate, carries several distinctive features, which are considered atypical for pastoral care in the Catholic church. Due to its emphasis on intercultural and interfaith dialogue, the parish is often presented as a unique platform where inspiring interactions between religious and non-religious take place.

This paper therefore studies in what specific ways is the Academic Parish Prague, the community on the edge of spirituality and society, responding to people’s spiritual needs. By examining three distinguishing phenomena that represent the parish today, it shows certain means on how this urban personal parish, serving primarily students and university staff, works and attracts Christians and non-believers alike.

In detail, the research focuses particularly on openness to various forms of dialogue: with other religions, with art and with the wider secular society. It also examines some of the pastoral methods that are specific to this community, namely a wide range of spiritual exercises and seminars offered every weekend and attended by believers and non-believers, as well as a special pastoral tool – book writing. In addition, it studies a role of Tomáš Halík, who has been the Pastor of the parish for twenty-seven years, and whose intellectual and spiritual appeal draws attention from church members as well as the general society.

La paroisse Lyon Centre, une réponse catholique aux défis sociétaux ?

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)

Room/salle : ANT 3032

By Valérie Aubourg

E-mail : valerie.aubourg@gmail.com

Depuis 2012, nous menons une étude ethnologique d’une paroisse catholique française s’inspirant explicitement de deux megachurches évangéliques-pentecôtistes : celle d’Hillsong en Australie et celle de Saddleback aux États-Unis. Nous avons pu montrer comment cette paroisse lyonnaise s’approprie des éléments caractéristiques des milieux évangéliques et pentecôtistes au niveau de ses pratiques, de son organisation et des idées qu’elle promeut. Une différence cependant concerne son implication locale dans la ville de Lyon et le quartier dans lequel elle est implantée (Confluence, dans le centre ville). Deux initiatives nous permettent notamment de souligner cette particularité : la création d’un groupe de rencontre interconfessionnel (catholiques, protestants, évangéliques, anglicans) et celle d’un groupe inter-religieux (catholiques-musulmans) suite aux attentats de janvier 2015 à Paris.

A travers l’étude de cette paroisse lyonnaise, que nous élargirons avec celle d’autres paroisses catholiques françaises imitant les Églises évangéliques-pentecôtistes, nous tenterons de voir s’il existe une « manière catholique » de prendre part aux défis sociétaux actuels.

Le reflet des conflits sociaux dans la vie des paroisses de la banlieue parisienne

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)

Room/salle : ANT 3032

By Artur Edward Wysocki

E-mail : a.wysocki@uksw.edu.pl

La paroisse est une communauté fondamentale de l’organisation ecclésiastique mais, en étant
La vie paroissiale dans la banlieue de Paris est marquée par une longue histoire de tensions et de conflits sociaux qui ont leurs répercussions jusqu’à maintenant dans les relations interpersonnelles de paroisses. De l’autre côté, les principes du fonctionnement de telles communautés font quand même muter de certaine manière ce qui se passe dans la vie sociale.

À travers le prisme des explorations menées dans quelque paroisses dans la banlieue de Paris, cette élaboration présente des exemples choisis de relations interpersonnelles qui ont leur cause dans ce qui se passe dans la société au sens large en montrant à la fois leurs mutations dans la vie de paroisses de la banlieue parisiennes. L’analyse met en relief alors l’impact de l’environnement culturel plus large et son interaction avec la structure interne de la communauté et l’attitude personnelle de l’individu. Cette présentation est basée sur la recherche empirique menée dans quelques paroisses (interviews, observation, étude de documents).

Partnership Conflicts and Help from the Catholic Church in Switzerland. Results of a Mixed-Method Study

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3032
By Urs Winter-Pfändler
E-mail : urs.winter@spi-sg.ch

Purpose
Conflicts in partnership relations, partnership crises and divorces are critical life events and a great strain for all involved in the conflict. Furthermore, social conflicts in relationships lead to substantial economic costs. Given the high significance the Catholic Church is attributing to marriage, the study aims to evaluate the help offered by the Church in Switzerland to cope with partnership conflicts.

Methods
A mixed-method approach was employed to answer the study’s objectives by evaluating questions posed in a national survey in order to prepare the synod of bishops about families in 2015. The analysis involved: (1) a quantitative response (N = 13 665 participants) regarding help from the Church in a partnership crisis (yes/no), (2) qualitative data of an open text question about the nature of the help (subsample of N = 255 participants) and (3) a quantification of qualitative data as well as an evaluation of influencing demographic factors.

Results
Qualitative data showed that help from the Church can be categorised into four major themes: (1) pastoral conversation and accompaniment, (2) rites, sacraments and prayer, (3) pastoral groups and communities and (4) educational offerings. While 75% of the participants denied having received help from the Church, results indicated significant influences of demographic factors.

Conclusion
Findings indicate that the Catholic Church has to improve its communication in order to have a better beneficial impact on social conflicts in relationships.
Session STS 48: Religion and humor – negotiation and conflict

Pål Ketil Botvar, Ann Kristin Gresaker
Chair for slot 6/présidence pour le créneau 6: Lina Molokotos-Liederman

Representations of Clergy in Humor Shows on Radio and TV in Norway

Time slot/créneau horaire: 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle: ANT 3088
By Pål Repstad
E-mail: pal.repstad@uia.no

The minister, the priest, the pastor or the vicar has traditionally been a central figure in Norwegian religious life. Way back to when folk-tales were told, and written down in the 19th century, this religious leader has been the object of stories and sometimes also ridiculed. This paper will give a brief historical review, but the main focus will be on some popular radio and TV shows over the last fifty years or so (Bishop Fjertnes, KLM and Presten), and possible changes in the treatment of clergy. There will also be an analysis of changes in reactions to such shows from church leaders.

One possible hypothesis is that as the authority of clergy has been weakened, images of them in humorous contexts have become less satirical and angry, and more good-natured and nuanced. Generally speaking, representations of clergy can function as a prism and tell us much about religious individualization and the influence of organized religion in society. The project is in an early stage, so the conference paper will be more exploring than concluding.

Jokes on “Minority Religion” and Dender in the Norwegian Men’s Magazine Vi Menn’s Funny Pages 1980s–2016

Time slot/créneau horaire: 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle: ANT 3088
By Ann Kristin Gresaker
E-mail: gresaker@kifo.no

This paper explores change and continuity in the jokes on “minority religion” published in the funny page section in the Norwegian men’s magazine Vi Menn (We Men) from the 1980s till 2016. Minority religion includes religions, spiritualities and world views outside of the Norwegian Lutheran majority church. Although religion as a topic appears on a relatively regular basis in gendered media, little research has examined humorous portrayals of minority religion. Through analysis of visual and verbal text, the paper will discuss 1) how different kinds of minority religion are made into joke material and 2) possible differences between religions and changes/continuities over a period of 30–40 years. Considering the importance of gender in the media logic of the men’s magazine, the paper will also take into account how ideas of gender play into the portrayals. Previous studies find that media representations of religion and gender tend to be stereotypical and that Scandinavian men’s magazines often ridicule and contribute to an othering of religious people (e.g. Sjö 2016: 124, Gresaker 2016). This paper will therefore also discuss whether and possibly how Vi Menn’s jokes on minority religion reproduce or challenge stereotypical ideas of religious minority groups and gender and constructs boundaries between “us” and “them”, marked by categories such as gender, ethnicity etc.
Religion and Humor According to General Population Surveys

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3088
By Pål Ketil Botvar
E-mail : botvar@kifo.no

The relation between humor and religion is complex. It can be described both as conflict and dialogue depending on which part of society one look at. The Danish cartoon crisis in 2005/2006 and the attack on the French magazine Charlie Hebdo in 2015 are incidents that have influenced the way both media actors and the general population think about religion and humor. Some have become more aware of the tension between the freedom of expression principle, on the one hand, and the right of religious (minority) groups not to be discriminated against, on the other.

Data from general population surveys in Norway constitutes the empirical basis for this paper. According to such data different religious and world view groups in society have different perspectives on religion and humor. Sociologists of religion have developed typologies for understanding the relation between religion and popular culture (H. Richard Niebuhr 1951/2001, Gordon Lynch 2005, Bruce David Forbes 2005). These models can be fruitful when religion in humor is the object of study. From the perspective of religious participants the dialogue may take several forms: 1) Being challenged and inspired by mediatized humor on religion 2) Comparing and contrasting values between a religion and humor in the media 3) Condemning and opposing values and message in mediatized humor 4) Using mediatized humor as an ally in promoting certain causes 5) Attempting to transform and redirect mediatized humor. In the paper I will discuss which perspectives or strategies that characterizes different world view groups in society.

Reading Religious Symbols in Advertising: Humor as Indicator of National Superiority in Denmark

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3088
By Henrik Reintoft Christensen
E-mail : hc@cas.au.dk

This paper examines how people interpret and understands Christian symbols in magazine ads. Three focus groups were invited to discuss the use of Christian symbols in a number of ads in order to examine the relationship between religion and culture. The discussions touched upon a range of interesting elements. For one thing, the participants considered the Christian symbols, and the biblical stories they referred to, common knowledge, and they did not interpret them as specifically religious but more as historical and traditional parts of Danish culture. Second, the use of Christian symbols was seen as perfectly acceptable, and several of the participants emphasized the playfulness found in the ads and their use of humor. Some participants argued that the ads might not be acceptable in all countries, and that the capacity to make fun of religion is a very Danish trait. And a trait that sets Danes apart (or even above) people from other countries. It is speculated that the acceptance of religious symbols in advertising is related to the use of religion in the other instance of accepted public religion – the political discourse on religion. Both tap into a common repertoire of meaning –
or what is believed to be a common repertoire. As the case of the Danish Mohammad caricatures showed ten years ago, not all agree that it is perfectly acceptable to make fun of everything.

Catholic Priests Use of Humour in Communication in Old and New Media
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3088
By Olav Hovdelien
E-mail : Olav.Hovdelien@hioa.no

Humour is communication. What makes people laugh, or is considered amusing to some people, others find offensive and insulting. One the one hand, humour can be a self-ironic and friendly way of communication, and thus be a force of inclusion. In a religious community, this could sometimes include making jokes about their own religion. On the other hand, humour can be a force of exclusion and making broader gaps between people or groups. Use of humour can also be used for expressing more or less subtle criticism or disarming powerful people or institutions, including religious institutions. In Robert D. Putnams terms, humour can be a force of bridging and bonding and hence building social capital. In this paper, I will present a case study, which includes a preliminary analysis of how humour is mediated in a Catholic context, more precisely by priests in the Catholic minority Church in Norway. The cases which are presented and analysed is found in the writings of Norwegian Catholic priests, particularly some Dominican brothers (old media) and in Facebook updates (new media).

Session STS 49 : Religion in the public sphere: social discourses on biopolitics

Irena Borowik, Katarzyna Zielińska
Chair for slot 2/présidence pour le créneau 2 : Katarzyna Zielińska
Chair for slot 5/présidence pour le créneau 5 : Irena Borowik

Discours sur la biopolitique dans la société polarisée turque
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3088
By Isil Turkan Ipek
E-mail : isilturkan@gmail.com

Les discours des hommes politiques ont toujours une importance sur la formation de l’opinion publique. Spécialement, avant les élections, ces discours politiques forment les stratégies de la communication politique. Le pouvoir unique formant le gouvernement turc depuis près de quatorze ans est le catalyseur primaire des discours sur la biopolitique donc un discours politique formé par des motifs religieux, des conseils sur le corps des femmes, sur le nombre d’enfant et le taux de naissance et d’avortement. Comme montrait Michel Foucault la tendance des pouvoirs politiques objectivant à contrôler et à augmenter la population nationale, nous constatons clairement en Turquie, surtout à partir des discours du Président de la République, l’utilisation de ces discours sur la biopolitique en les encourageant par un
usage intensifié des valeurs morales et religieuses de la société. L'utilisation des discours politiques à motif religieux et basés sur la biopolitique en Turquie, provoque de plus en plus la polarisation sociale et politique. Nous objections par cette communication d'analyser d'une part les discours politiques sur la biopolitique pendant les périodes électorales de la dernière dix années et d'autre part l'impact de ces discours sur la polarisation sociopolitique en Turquie.

Biopolitics of the Russian Orthodox Church in the Context of New Russian Traditionalism
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3088
By Anna Ozhiganova
E-mail : anna-ozhiganova@yandex.ru

In recent years the Russian authorities have been engaged in the construction of a new state ideology based on the mythological images of the past. So called traditional values – patriarchal way of life, patriotism and Orthodoxy – are at the core of this construction. In this situation the influence of the Russian Orthodox Church (ROC) on the public sphere in Russia is being increased greatly. According to the Constitution, Russia is a secular state, while the ROC representatives put forward proposals to declare Russia an Orthodox state. Also they offer to rethink the concept of secularism, conceiving it as cooperation between the church and the state institutions for the benefit of society. The Church claims to be the main authority on moral issues in such spheres as family relationships, childhood, education and upbringing, public health.

The official document of the ROC – “The Foundations of the Social Conception” (2000) – sets out the ideas on church-state relations and a wide circle of actual social problems. It declares the categorical rejection of abortions and contraception, surrogacy and in vitro fertilization, cloning, euthanasia. Also the ROC expresses its concern for the spiritual and physical health of society and its moral "firmness". Patriarch Kirill applies to the Government with various initiatives: to prohibit the abortions, to expand the teaching of religion in public schools, etc.

I analyze the ROC biopolitics concerning family, marriage, parenthood, conducting interviews with obstetricians involved in the actions of the Church, Orthodox home midwives, Orthodox parents and teachers of religion in schools.

Catholic Church and the Public Sphere in Brazil: Controversies about the Rights of Human Embryos and Fetuses in the Brazilian Judiciary Arena.
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3088
By Lilian Sales
E-mail : lisales@usp.br

This presentation analysis two public controversies related to the “defense of human life” that took place around two cases judged by the Brazilian Supreme Court: the first one concerning the liberation of embryonic stem cell use in researches and the second regarding the possibility of labor anticipation of anencephalic fetuses. Both Supreme Court cases were preceded by intenses public discussions, mobilizing agents of different fields in the opposite sides of the controversy: those who supported or were against the actions. Those against
were deemed “pro-life” (for they align with the argument that human life should be defended since its conception) and those who supported were called “pro-choice” or “pro-research”

Along the presentation we will observe how agents involved in the controversy sought to intervene in the public arena represented by the two judgements, from the analysis of their alliances and justification repertoire. It will be shown that the agents of the pro-life bloc are linked to the Catholic Church, mainly the CNBB (National Conference of Bishops of Brazil), for whom “life”, even the so called “unborn life”, ought to be defended.

We are also going to analyze strategies and mechanisms used by the religious agents when they are defending their stance and opposing the legal actions. It will be shown how drawing from elements of science, rights and modern individualism are important instruments in the arguments of the pro-life bloc.

Challenges Facing Bio-Politics Related Issues in Tanzania: An Explore at Influence of Religion(s) on Shaping Public Discourse

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3088
By Clement Fumbo
E-mail : gfumbo@yahoo.co.uk

Bio-politics related issues (e.g. abortion, assisted reproductive technologies, euthanasia, embryo research, cloning) despite fervent discussions in societies globally, in Tanzania less is known on most of the issues because of the nature of the country with strong community and family orientation of what an individual person can follow or acquire knowledge. On the other hand over the past decades religion(s) plays major role in shaping individuals attitudes on different matters including social, cultural, political and economic realms. As such religion(s) has become part of their daily life.

The paper will be a theoretical in orientation and main aim is to try to explore briefly on the influence of religion(s) in Tanzania on how they shape public discourse against bio-politics related issues or otherwise and what is their legitimacy of the position they make. The main research questions are: How religion(s) influence individuals and public discourse at large against bio-politics issues in Tanzania? And what differences and similarities can be noted between religion(s) and what should be done to make a balance on the issues?

It is expected that most religion(s) will be similar on most cases with minor diversities. There are some exceptional that will be imminent because of the global trends around the research area.

Religion and State Neutrality in Debates on Assisted Dying in Quebec and the Canton de Vaud

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3088
By Samuel Blouin
E-mail : samuel.blouin@umontreal.ca

In this paper, I compare public debates on assisted dying in Quebec, Canada and the Canton de Vaud, Switzerland. In 2015, Quebec legalized euthanasia following six years of debate involving politicians, medical officials and many other stakeholders, including religious groups that unanimously opposed the legislation. In Switzerland, assisted suicide was
decriminalized in 1942 provided that it was performed without selfish motives. In 2013, the Canton de Vaud went further by enshrining assisted suicide in its public health legislation, consequently forcing public health care institutions to accept request for assisted dying under some conditions. This legislative transformation resulted from a popular initiative that sparked a public debate in which religious groups voiced their opposition.

Based on a systematic press review (1990-2016), I will identify the main arguments (freedom of conscience, sacredness of life, protection of the vulnerable, etc.) used by religious groups to criticize the legalization of assisted dying in the two contexts at hand, which have different models of state-church relations. I will then examine how sociologists can explore the connexions between debates on assisted dying and state neutrality, which are seldom thought about in tandem. In doing so, I propose two avenues. First, I suggest a serious consideration of the specificity of biopolitics, involving religious and secular convictions alike. Secondly, I suggest studying how these controversies find their way into public institutions by way of conversations and rumours. This multiscale analytical exploration may serve to broaden our perspectives on religion and biopolitics.

Religion and Assisted Reproduction in the Nordic Countries

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3088
By Lise Eriksson
E-mail : lise.eriksson@abo.fi

In many religious communities, assisted reproductive technologies (ART) are perceived as a challenge that needs to be understood in relation to religious teachings. In the Nordic countries, where religion generally has a weak influence on people’s daily lives, the acceptance of ART is higher in comparison to many distinctly Roman Catholic countries. However, the Lutheran national Churches, and other religious organizations in the Nordic countries, may still have an influence on public debates on ART and other issues related to biopolitics.

Most of the Nordic countries have permissive national laws on ART, except Norway, which belongs to the more restrictive countries in Europe. The Nordic countries also have relatively high rates of ART cycles per million inhabitants. This paper will discuss how religious organizations have influenced the regulation of and public debates on ART in the Nordic countries, and will highlight general legal and discursive differences between the countries. A number of case studies of debates in media and politics will be selected as examples of how ART and religion are discussed in the Nordic countries.


Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3088
By Agnieszka Dyczewska
E-mail : a.dyczewska@wp.pl

From the perspective of biopolitics, human life is utilizable basic potential: society's natural
resource. It is therefore not surprising that, when it comes to IVF techniques, the social discourse upon the limits of the state’s biopolitical intervention is so diverse and lively.

Also in Poland, the controversial biopolitical issues related to the limits of life in connection with IVF are the subject of heated public debate. The Roman Catholic Church’s position is a significant contribution to that debate. Functioning as an important social player, the Church constitutes a source of the reasoning used in the media discourse. Legitimation and delegitimation of in vitro fertilization can be rooted in both religious and secular grounds. The fundamental question underlying the processes is: “When does a human being begin?” The Polish dispute over IVF concerns the definition of the limits of human life. To some people, the value of human life is autotelic but can also be subordinated to other priorities.

The aim of this paper is to attempt to answer to the following questions: What are the dominant arguments in the public debate on IVF in Poland - are they related directly to the religion or do they allude to universal values?

A typology of legitimation has been developed based on Theo van Leuween’s (2007) model of legitimation strategies. The results presented come from qualitative content analysis of selected weekly news magazines, including Gosc Niedzielny, Polityka, Tygodnik Powszechny, Przeglad, Do Rzeczy and W Sieci. The analysis covered the years 2005-2015.

Session STS 50 : Cooperation and conflicts among Latin American Religions

Frank Usarski, Edin Sued Abumanssur
Chair for slot 2/présidence pour le créneau 2 : Frank Usarski
Chair for slot 5/présidence pour le créneau 5 : Edin Sued Abumanssur
Chair for slot 8/présidence pour le créneau 8 : Frank Usarski

Kardecism as a Target of “Annihilation” – Conceptual Clarification and Exemplification of a Rhetorical Strategy
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3032
By Frank Usarski
E-mail : drusarski@gmail.com

According to Peter L.Berger and Thomas Luckmann, the rhetorical strategy of annihilation appears in situations of conflict between different world-views. It is the attempt of one of the parties involved to attribute an inferior status to the adversary.

To be effective, the technique requires the capacity of a social actor of influencing the public image of the phenomenon in question in a way that a public interest in the campaign becomes obvious. The success of this process of social construction depends on a twofold linguistic talent of the “constructor”. The first faculty is to reduce the complexity of the challenging phenomenon to asserted “core elements”. The second one is to associate these “core elements” to pre-established negative definitions so that the “enemy” appears as a mere variant of a well-known unacceptable social phenomenon. In order to illustrate how and why the strategy of annihilation works, the paper refers to the campaign against Kardecism driven
by Brazilian authorities between 1890 and 1940.

From Ecumenism to the Inter-Religious Dialogue
Time slot/crèneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3032
By Edin Abumanssur
E-mail : edin@pucsp.br
This paper presents the trajectory of discussions on ecumenism in Brazil and Latin America and how the issue of unity of the churches became a Movement organized around some institutions that have just drawing a parallel path of the churches. These organizations had developed a singular language about the resistance to dictatorships deployed in the region from the 60s. This language conformed the practice of what, later, came to be known as Liberation Theology. With the end of military rule, the resumption of democracy in Latin America, the fall of the Berlin Wall, the spread of Pentecostalism, the emergence of other religions in the West, the transformation of the religious scenario in a market of symbolic goods the language and the ecumenical flag undergoes change and today the question of the unity of the churches is a discussion limited to inter-religious dialogue. The transition from ecumenism to inter-religious dialogue is that we seek to address in this paper.

"It is not Love what Bind us Together" : Tensions inside the Argentine Protestantism during the Negotiations for a Religious Freedom Act
Time slot/crèneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 3032
By Juan Vives
E-mail : juanmartin.vives2@e-campus.uab.cat
Argentine law establishes a system of religious freedom without religious equality: it guarantees a privileged status to the Catholic Church, while other churches and religious communities are ruled by a detrimental legislation. Since the restoration of democracy (1983), there have been around twenty bills aimed to rule over religious minorities. This determination to amend the law dealing with Church-State relation coincides with the demographic explosion of religious minorities, particularly Protestantism (lato sensu). Protestant churches have played a central role in the demand for revision of the legal system. They claim the Government for a law that ensures both religious freedom and equality. However, the Argentine Protestant churches do not have a unified approach to what 'religious equality' means. Some of them seek to obtain benefits similar to those of the Catholic Church, while others propose a model of separation of Church and State in which no religion obtains such benefits. This has generated an internal tension in Argentine Protestantism. On the one hand, an attempt has been made to generate a unity strategy that allows for a unified representation for negotiations with the Government. On the other hand, there is no actual internal agreement on what the outcome of these negotiations should be.

This paper addresses the process of legal amendment, from the 1990s to the bill being debated currently, focusing on the tension produced inside Argentine Protestantism.

Conservative Inter-Religious Cooperation in Peru in the XXI Century: Catholics and
Evangelicals together in the Campaign “com mis hijos no te metas” (Don’t You Mess with my Children)

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3032
By Paulo Barrera Rivera
E-mail : dariopbr@terra.com.br

The growth of the religious diversity in Latin America favors one of the values of modernity, religious freedom. The loss of Catholic Church followers and the multiplication of evangelical groups is very visible over the last decades. Moreover, there was an increase on the awareness regarding the right to have the assured respect towards differences: religious, ethnic, gender and so forth. Religious groups, Catholics and Evangelicals, have taken a stand against these rights, protesting publicly in the political and religious field. This paper aims to analyze the conservative reaction of Catholics and Evangelicals in the last decade in Peru. The fact that Catholics and Evangelicals were historical enemies and, the recent approximation motivated by religious principles considered a non-negotiable is taken into account. Our attention is focused on the intolerant speeches and practices of three important actors in the Peruvian religious scenario: the evangelical preacher Julio Rosas who is also a congressional representative the Lima Cardinal Juan Luis Cipriani, also an Opus Dei member, and ecumenical evangelical leaders we interviewed about the minorities rights. These people showed where they stand concerning the topic in two specific moments, the first one being the latest election campaign in July 2016 and the second, the campaign named “con mis hijos no te metas” (November 2016) against the education changes proposed by the current government.

Religion, Conflict and Carnival in Rio de Janeiro

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3032
By Martijn Oosterbaan
E-mail : m.oosterbaan@uu.nl

Carnival has often been analyzed with Bakhtinian theory in mind, resulting in studies of ritual inversion. This paper suggest a new approach to carioca carnival. Following Kevin Gotham’s (2005), plea to see carnival as a multidimensional urban spectacle that exhibits a range of societal power struggles, I look at neo-Pentecostal carnival parades of the Projeto Vida Nova church and I argue that they are exemplary of a new type of fusion between national ‘cultural’ practices and Pentecostalism in Brazil. Surpassing the stance of many Pentecostal churches in Rio de Janeiro that demonize carnival as a whole and argue that it contains malign Afro-Brazilian religious forces, Projeto Vida Nova argues that certain carnivalesque elements – samba enredo, for example – should be seen as Brazilian ‘culture’ that can be used to evangelize during carnival. Besides seeing this appropriation as an innovation within Pentecostal circles, I analyze this Pentecostal intervention in light of Brazil’s changing religious landscape, which shows tremendous growth of evangelical movements. Keeping in mind that Brazilian evangelical churches are often portrayed as hostile to ‘Brazilian culture’, I argue that Pentecostal carnival parades demonstrate that evangelical churches are attempting to rework the relations between ‘national culture’ and religion in order to present themselves as authentically Brazilian and Pentecostal. As Brazil is not the only Latin American country
that has witnessed enormous evangelical growth, this case study may shed light on comparable fusions in other Latin American countries and beyond.

The Pagans of Terra Brasilis: Brazilian Pagans and their Relation with Native Cultural Elements
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 3032
By Celso Terzetti Filho
E-mail : clterzetti@gmail.com
The pagans of Terra Brasilis
Brazilian Pagans and their relation with native cultural elements
Paganism embraces various religious expressions, among these some has, as main feature, the appropriation of indigenous and native elements. This appropriation is not novelty in the study of Paganism. Although, the ways this appropriation happens and which elements are used, rejected or reworked by groups still provide us insights into the religious dynamics in different contexts. This paper focuses on the study of two Brazilian new pagan group, Piagas and Tradição Diânica do Brasil (Dianic Tradition of Brazil). Like other religions in Brazil, for example Umbanda, both groups seek provide an identity based in native cultural elements. However, there are some differences to note related to how both groups interpret these elements. In the case of Piaga Paganism the myth of tree races, an interpretative key related to a common-sense concept very widespread in Brazil, is utilized as an element of identity of the group. This term refers to a very common present idea among past Brazilian scholars who understood that the formation of Brazilian people was a confluence of three races, European, African and native. Today this interpretation is circumscribed to an ideological approach. Despite its disuse in academic context, some religions base their beliefs in this myth. In the case of TDB the indigenous element is valued as a symbol of pagan ethos of Brazil. As this paper argues, the differences in the interpretation of native cultural elements is close related to surrounded context.

Prêtres Fidei Donum belges en Amérique latine : d'une attitude défensive à la théologie de la libération, 1955-1985
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 3032
By Caroline Sappia
E-mail : caroline.sappia@uclouvain.be
sont omniprésentes, se confrontent et/ou coopèrent. Nous traiterons de ces interactions à travers des interviews de prêtres belges au Brésil pendant cette période ainsi que de correspondances et de sources d’archives.

Tensions and Conflicts in the Pastoral Care of Brazilian Catholics in Japan
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 3032
By Antonio Genivaldo Cordeiro de Oliveira
E-mail : genoli73@gmail.com
The presence of Brazilian Catholics in Japan has had a great impact on the local Catholic Church. As a transnational religious institution, cooperation between the Brazilian and Japanese Catholic Churches would be the expected way to attend the pastoral care of those Catholics. However, several conflicts have blocked that solution. Tensions and conflicts arise from the distinct understanding of organization of the local church and different command "centers" (such as national Bishop’s conferences and the charismatic movements’ administrations). This paper will focus on the intra-religious tensions resulting from the transplantation of a Pastoral Nipo-Brasileira - PANIB and the charismatic communities from Brazil to Japan.

Expressions of Dialogue among the three Big Christian Branches in Brazil
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 3032
By André Ricardo de Souza
E-mail : anrisouza@uol.com.br
Still predominantly understood as the sum between Catholics and Protestants, Christianity in Brazil consists of the very majoritarian religion - as well as in the other American countries - although its reality is multifaced and heterogeneous. Without considering small groups, Kardecist Spiritism, which is the third bigger religious branch in Brazil - behind Catholicism and Protestantism - gradually, is becoming recognized as a part of Christianity because of the central worship of Jesus Christ and due to the works of mercy based on the charity principle. Spiritists, but mainly Protestants and Catholics, compete with each other in the national religious market, mainly through the growing use of the electronic communication means. In the other hand, the three big Christian groups act politically together in respect to the abortion issue and, besides that, they have been - even though in a discreet and moderate way - carrying out activities over and above the traditional ecumenism, which are constituent of the inter-religious dialogue. In some events dedicated to Bible studies as well as discussion of different themes, Spiritists speakers, Protestant pastors and Catholic priests take part, surmounting expressive doctrinarian differences in favor of the wide Christian identity. This paper focus those experiences of dialogue among the three different and bigger branches of the Brazilian Christianity.
Session STS 51 : Agenda for a Critical Sociology of Religion: subjective experience and social determinants

Yannick Fer, Véronique Alglas, Hicham Benaissa, Juliette Galonnier, Gwendoline Malogne-Fer
Chair for slot 4/présidence pour le créneau 4 : Jim Beckford
Chair for slot 5/présidence pour le créneau 5 : Véronique Alglas

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 5060
By Sylvaine Derycke
E-mail : s.derycke@gmail.com

Athlète pendant près de 20 ans, j’ai mené une enquête auprès de sportifs de haut niveau en athlétisme, dans leur quotidien à l’INSEP et en compétition. Il s’agissait de décrire et d’analyser in situ les pratiques rituelles et les croyances qui émergent en situation de compétition afin d’en saisir les conditions d’émergence. Il s’avère que la pratique sportive est intimement reliée à la pratique religieuse. Le croire se voit (re)configuré en fonction des nécessités de la pratique sportive : il est au service d’un « corps augmenté ». La pratique sportive les amène à modifier leur foi, à bricoler un dispositif religieux ad hoc qui doit être rentable : il s’agit de tout mobiliser – le physique, le mental, une transcendance – en vue de la performance. Les rituels sont insérés dans une préparation mentale spécifique afin d’accéder à un état idéal de performance. Si les pratiques rituelles peuvent certes offrir une résolution des besoins des sportifs, là n’est pas la cause de leur émergence. C’est conjointement une logique d’optimisation des éléments menant à la performance et l’idéologie du dépassement de soi, induisant une transformation psychique de l’athlète, qui seraient à l’origine de l’émergence d’une trame gestuelle et/ou de la référence à du symbolique, dans le but d’accroître le sentiment de confiance en soi. L’héritage religieux est donc bien présent mais il ne s’exprime que parce qu’il est réactivé par des logiques contemporaines qui en modifient radicalement la portée symbolique et les effets sociaux.

Qu’est-ce qu’être "catholique" ? La dimension socialisante de l’engagement rituel
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 5060
By Daphné Le Roux
E-mail : d-le.roux@outlook.fr

Penser un « retour du social » en sociologie des religions ne se résume pas nécessairement à postuler que ce sont des facteurs socio-économiques qui causent ou expliquent les différentes formes d’engagement religieux. À partir d’un terrain de deux ans sur le rituel de mariage catholique en Ile de France, nous voudrions repenser l’articulation entre social et religieux. Les fiancés choisissant de se marier catholiquement n’ont pas nécessairement des profils socio-économiques homogènes, et pourtant, leur engagement religieux les amène à se reconnaître et s’identifier comme faisant partie d’un groupe semblable. Notre hypothèse est que l’étude ethnographique des dispositifs rituels dans lesquels sont pris les fidèles permet de mieux saisir comment les activités religieuses cadrent et façonnent un type d’expérience
subjective partagé par ceux qui s'y engagent – expérience commune qui constituera ensuite un facteur de socialisation particulier. Il devient alors possible de penser l'engagement rituel comme favorisant l'affiliation à un groupe aux frontières complexes (les « catholiques ») et de déterminer ce qui fait l’unité de ce groupe.

L'expérience religieuse n'est pas irréductiblement « religieuse » : elle est éminemment sociale, dans la mesure où elle détermine l'appartenance à des groupes. Notre hypothèse est que, plutôt que de partir du social pour analyser comment il détermine l'engagement religieux, il est possible de partir des logiques internes au rituel pour comprendre à nouveaux frais les logiques qui président à la constitution de groupes sociaux se reconnaissant comme tels, et de se doter de catégories pour penser la nature des groupes religieux.

Pentecôtisme et mouvement social au Nord-Est du Brésil
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 5060
By David Simbsler
E-mail : davidsimbsler@yahoo.fr
Il s'agit d'exposer les premiers résultats d'une recherche de doctorat en anthropologie, portant sur l'engagement de sujets pentecôtistes dans les mouvements sociaux d'occupation des anciennes plantations de canne à sucre, à l'ouest de Recife. Les récents événements politiques au Brésil ont remis au goût du jour l'équation «pentecôtisme=conservatisme ». Pourtant, l'essentiel des militants mobilisés par le Mouvement des Travailleurs Ruraux Sans Terre à Recife, pour organiser des actions collectives parfois radicales, sont membres de congrégations pentecôtistes, et participent à des « campements » visant à obtenir l'expropriation de deux anciennes plantations afin d'y vivre en travaillant la terre. Pour résoudre ce paradoxe (apparent), il semble pertinent de ne pas isoler « le » religieux comme catégorie séparée du politique et/ou de l'économique, mais bien de le réinscrire, grâce à la radicalité de la démarche ethnographique, dans les pratiques quotidiennes de vie des travailleurs de la canne à sucre. Alors que la sociologie du pentecôtisme associe habituellement ce phénomène à l'individualisation, à la conversion, à l'urbanisation, notre ethnographie, centrée sur les habitants de ces plantations et leurs maisons, met en évidence le rôle des Églises (Assemblée de Dieu) implantées dans ce monde rural depuis la seconde moitié du XXe siècle, et des groupes de parenté, membres depuis plusieurs générations. L'étude pionnière de Sidney Mintz (1960) sur les travailleurs de canne soulignait déjà ce rapport singulier entre militantisme et pentecôtisme, et l'histoire des mobilisations dans la région atteste également de la présence pentecôtiste dans les Ligues paysannes avant le coup d'État.

Une « carrière » de missionnaire musulman : les militants turcs du mouvement Gülen en Afrique subsaharienne
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 5060
By Gabrielle Angey
E-mail : angey.gabrielle@yahoo.com
Nous nous proposons d'étudier les différentes étapes de la trajectoire des futurs militants musulmans du mouvement Gülen conduisant à la mise en forme d'une véritable carrière. Il
s’agit de saisir les trajectoires de manières dynamiques telles qu’elles s’inscrivent dans les mécanismes institutionnels de sélection et de formation du groupe religieux. À cette fin, nous procéderons à une analyse processuelle du militantisme, « une analyse compréhensive des raisons d’agir avancées par les individus [avec] l’objectivation des positions successivement occupées par ces individus » (Fillieule). De l’enfance à la vocation missionnaire, nous examinerons les mécanismes d’incorporation et de réactivation des valeurs du mouvement musulman chez les enseignants et commerçants, de la Turquie à l’Afrique subsaharienne.

De l’approche au cours du cursus scolaire en passant par l’intégration progressive dans les instances de socialisation communautaire en Turquie, la découverte d’une vocation enseignante, jusqu’à l’Afrique pour certains d’entre eux, le mouvement sait repérer des individus et les accompagner au cours de leur existence, faisant du groupe une véritable famille. Les dispositifs d’incorporation et de réactivation de cadres cognitifs, leur impact sur les trajectoires des individus (carrières professionalisantes, mariages infra-communautaires) ainsi que le sens donné par les individus à leur action permettent d’expliquer en partie le maintien de la cohésion de la communauté Gülen par-delà les frontières.

Dire sa conversion à l’islam. Les modalités du « coming out » religieux en France et aux Etats-Unis.

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 5060
By Juliette Galonnier
E-mail : juliette.galonnier@sciencespo.fr

A partir d’entretiens biographiques réalisés auprès de 80 converti-e-s à l’islam en France et aux Etats-Unis et d’observations ethnographiques dans des associations de convertis à Paris et Chicago, cette communication propose d’explorer les modalités du « coming out » religieux de part et d’autre de l’Atlantique. Les convertis rencontrés souscrivent au registre de l’individualisme religieux et recourent à trois répertoires de justification pour expliquer leur conversion : rationnel, inspiré, civique. Dans tous ces cas, ils se présentent comme des acteurs libres et autodéterminés, pleinement maîtres de leur choix, indépendants de toute influence. La rhétorique individualiste s’enraye toutefois lorsqu’il s’agit d’annoncer sa conversion aux proches et à l’entourage. Les convertis sont alors prisonniers des registres conversationnels mis à leur disposition. Alors qu’aux Etats-Unis, pays où la religion est un sujet de conversation banal et le changement de religion courant, le « coming out » se fait de façon souple, il s’effectue de façon beaucoup plus heurtée dans le contexte français. Ne disposant ni du vocabulaire ni de l’espace interactionnel requis pour expliquer leur choix religieux, les convertis et leurs familles s’enlisent dans des allusions, des non-dits, des secrets, qui peuvent durer plusieurs années. D’autres préfèrent minimiser leur agentivité religieuse, en faisant croire à leurs parents qu’ils se sont convertis pour quelqu’un, au prix d’une contradiction flagrante avec l’individualisme triomphant de leur récit de conversion. Les façons de dire le religieux sont ainsi structurées par les répertoires nationaux propres à chaque pays, issus de l’histoire et affectant durablement les expériences individuelles contemporaines.

Questions de genre et l’enseignement de Sociologie

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 5060
Cette communication présente les résultats partiels de la recherche intitulée Education, Sciences humaines, sexe, féminisme et citoyenneté. La recherche travaille l'inclusion dans l'enseignement de Sociologie des questions contemporaines liées à l'inégalité, la discrimination, les droits fondamentaux, en particulier en ce qui concerne les femmes. La recherche a analysé la présence de la critique féministe des inégalités entre les sexes dans l'éducation de base, spécifiquement à l'école secondaire à l'État de São Paulo. En 2007, le gouvernement de l'État de Sao Paulo a proposé un nouveau programme pour l'enseignement secondaire, avec le développement de matériels pédagogiques spécifiques pour toutes les disciplines, y compris la sociologie. La recherche a analysé la façon dont la religion est abordée dans la discipline, avec le regard critique du genre, à partir de l'analyse des Cahiers de Sociologie, préparés par le Secrétariat de l'Éducation Gouvernement de l'État de São Paulo, destinés aux enseignants/tes de la discipline.

Les questions suivantes ont été travaillées: Quelles sont les conceptions de sexe, féminisme, sexualité et d'autres marqueurs de différences et d'inégalités présentes dans Cahiers ? Comment la religion est articulée à ces questions? Comment le sexe, le féminisme et la religion apparaissent dans le matériau sélectionné. Sont-ils articulés à la conscience critique de citoyenneté, comme problématique dans le contexte contemporain? Est-ce qu'il y a références aux auteurs/es classiques du féminisme et des auteurs/es brésiliens/ennes de la théorie féministe?

Mots-clés: genre, religion, éducation, sociologie critique.

Session STS 52 : Contested Religious Belonging in Europe. Measuring Old Traditions and New Identities in Comparative Perspective

Antonius Liedhegener, Anastas Odermatt, Conrad Hackett
Chair for slot 3/présidence pour le créneau 3 : Conrad Hackett
Chair for slot 5/présidence pour le créneau 5 : Anastas Odermatt
Chair for slot 8/ présidence pour le créneau 8 : Antonius Liedhegener

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2044
By Miroslav Tížik
E-mail : miroslav.tizik@savba.sk
The changing methods of measurement of religious affiliation in censuses and the diversity of measurement of religious affiliation in various surveys shows certain problems in describing the religious landscape in Europe and in comparing the results from various historical periods. The comparison of various results does not just show the methodological problems of measurement, but it also indicates the influence of various models of state policies on
religions on the understanding of religious affiliation in a country. The factor of social desirability is important not only for understanding the results of religious affiliation measurements, but also for declared religious behaviour. Comparisons of several European cases will be used in the presentation.

The Swiss Metadatabase of Religious Affiliation «SMRE»: Methodology, Data Collection and Algorithms.

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2044
By Anastas Odermatt, Antonius Liedhegener
E-mail : anastas.odermatt@unilu.ch

Religion and its role in European societies has become a prominent topic of public and scientific debate. The different Christian traditions, the religious transformation in different European countries and the status of immigrated religious minorities are contested. Statistics on religious affiliation are frequently used (or mis-used) as political arguments. At the same time, these data are the starting point for almost any scientific work on contemporary religion. “Religious affiliation” is frequently used as a fundamental term in social science. Categories like “Catholic”, “Protestant”, “Orthodox”, “Jew”, “Muslim” or “no religious affiliation” are household names to certainly most social scientists and most of our statistics on religious affiliation are based such terms. Yet, serious data problems are unsolved not only, but especially when it comes to Western Europe.

The «Swiss Metadatabase of Religious Affiliation in Europe (SMRE)» has been set up to change this situation (www.smre-data.ch). The project follows a comparative approach. It collects and evaluates the wealth of existing data on religious affiliation country by country across Europe. It is based on an open data approach with high transparency of data processing. There are interactive templates for data input and data retrieval and analysis. It includes a multitude of data sets covering data for 50 European countries in two periods of reporting, namely 2000 (1996-2005) and 2010 (2006-2015).

The paper will introduce the SMRE, its methodology, technical structure and current data collection. It will present the web interface and discuss the elaborated algorithms to tackle the occurred problems in data management.


Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2044
By Todd Johnson
E-mail : tjohnson@gcts.edu

Virtually every article and book on Pentecostalism makes some allusion to demographics. This paper outlines both the history and the research findings related to defining, categorizing, and counting Pentecostals in Europe. Subjects covered include methodologies to count Pentecostals, the development of taxonomies of Pentecostal denominations, the extent to which Pentecostalism has impacted mainline denominations, and statistical estimates of Pentecostals and Charismatics by type, by country, and by region in Europe. For the purpose of understanding the diverse phenomenon of Pentecostalism, it is useful to divide the
movement into three types. (1) Denominational Pentecostals organized into denominations in the early part of the twentieth century. (2) Charismatics are individuals in the mainline denominations primarily appearing after the mid-twentieth century. (3) Independent Charismatics broke free of denominational Pentecostalism or mainline denominations to form their own networks. Demographics on national, regional, and global Pentecostalism provide an essential backdrop to almost every kind of quantitative or qualitative study done on other aspects of Pentecostalism. Composite figures reported in the tables are calculated from individual denominational figures that are stored in the World Christian Database.

The Settlement Congregations of the Moravians as Special Cases of Town Planning
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2044
By Jürgen Lafranz
E-mail : juergen.lafrenz@uni-hamburg.de

The Moravian Church established itself as a protestant denomination in the 18th century. The country estate owner Nicolaus von Zinzendorf established a self-sufficient Christian community on the Herrnhut property in Upper Lusatia with a group of German speaking refugees from the region of Moravia. The original Herrnhut settlement soon became the template for the establishment of a significant number of further settlements all over the world:

1. The Moravians founded 28 settlement congregations in Europe and America, not only as strictly religious congregations, but also as communal independent settlements, of which many had an urban character. In the British Colonies of North America they acquired extensive stretches of land and even influenced the regional development with the construction of comprehensive settlement networks, such as in Pennsylvania with the capital Bethlehem and in Carolina with the capital Salem.

2. The Moravians soon advanced to the status of largest Protestant missionary movement, and already during the lifetime of Zinzendorf established over 200 serviceable missionary stations as well as missionary settlements all over the world.

The pietistic denomination, which based its way of life on the close interaction of members, set up settlements at its own discretion. The tightly-meshed Christian social structure, which originated and unfurled in Herrnhut and included the group organization of the congregation, became the model for the new locations and was integrated in the existing urban fabric.

The Moravians` conviction that they were the creator of their branches is based on the fact that they themselves were in command of the building operation. They were closely involved in the selection of the building site, the initial building plans as well as the public building projects.

With the construction of further settlements, various model emerged. From the outset, the Moravians did not underscore the religious background in their settlement plans. However, the symbolical similarity of the settlement with biblical visions was later evident, whereby a formal similarity with the Levities towns was contemplated. The building plan which proved the most suitable to the Moravians can be attributed to the later famous architect Benjamin Henry de Latrobe with the inspirational design of Fairfield (which later became a part of Manchester).

The convivial leader of the Moravians, Zinzendorf, had quite personal ideas and was often ahead of his time when it came to establishing new settlements. The elaborate plans for the...
congregation near the castle of Zeist and also for Saron, the spacious site in Chelsea which had been envisaged for the proposed new headquarters of the Brotherhood, anticipated elements of the (utopian) projects of Charles Fourier and Jean-Baptiste Godin (Familistère, 1858). The layout of the central town in Wachovia in Carolina (Salem) in the octagonal design of an ideal city includes distinct elements of the garden city designed by Ebenezer Howard (1898).

Lived Religion and Sacred Places in Performing Disposal of Ashes Rituals
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 2044
By Ida Marie Høeg
E-mail : ida.m.hoeg@uia.no
A growing number in Western Countries are taking “ashes to ashes, dust to dust” literally when they die. Cremations plot outpace traditional burials and a growing number religious and non-religious report that they plan to be cremated. The contemporary developments of places to bury the cremated remains or spread the ashes increase in numbers with new dynamics of funeral ceremony and images of burial places. This ongoing project intends to map the implications for the sociology of religion, where cremation and its contemporary manifestation have been underexplored. Given that disposal of ashes rituals and places for disposal is dominantly constructed in particular ways in opposition to and in dialog with religious traditions, these raises important questions regarding images of place, ritual authority, and religious practices connected to death. Can these rituals performed by bereaved people express religious beliefs related to death and thus inform a changing religious landscape?

The Impact of Immigration on Europe’s Religious Landscape in 2015 and in the Future
In April 2015, Pew Research Center released a report projecting the future of the religious landscape around the world. However, the report did not take into account the unexpected influx of refugees and migrants who crossed into Europe in 2015, fleeing Syria and other countries. In this presentation, we will present new estimates of Europe’s religious landscape as of mid-year 2016 as well as projections of how Europe’s religious landscape would vary in the decades ahead under a “high” scenario in which migration continues at the levels experienced from 2014 through mid-2016, a “new normal” scenario with levels observed in the first half of 2016, and for comparison, a scenario with zero migration in the future. These projections incorporate new migration inputs, updated population structures as well as differential fertility and religious switching data used in our 2015 projections.

Religious Pluralisation in Contemporary Europe. Evidence, Revisions and Insights Based on New Estimates on Religious Affiliation

The growing religious pluralisation in Europe is regularly used to explain a whole range of phenomena and developments in the realm of religion and politics. Religious pluralisation is seen as a mean to dissolve traditional ways of life including the Christian heritage. Religious pluralisation serves as an explanation to come to terms with the growing number of conflicts concerning state religious policies. Religious pluralisation is used to make sense of new forms of religious fundamentalism and even terrorism, and it also serves as a driver in theories about the resurgence of nationalism, the recent wave of populism and right wing extremism in Europe.

Although religious pluralisation is not an easy to define concept, it is quite obvious from the empirical literature on religion that the distribution of the population in regard to religious bodies and traditions is the most important starting point to talk about religious pluralisation empirically. Data on religious affiliation are at the center of this kind of investigations. In fact, much used indices of religious pluralisation like the Herfindahl-index and its derivates ultimately rest on statistics on religious affiliation.

The paper presents new evidence for the degree religious pluralisation in about 50 countries of Europe and its Eastern neighborhood. Data are given for the structure of and dynamics within the religious composition in Europe. Evidence is presented on the country level and for the first time on the EU in total. Dynamics are highlighted by a comparison of two periods of time, 2000 and 2010. The comparison with former data on religious pluralisation demonstrates the importance of the quality of the original data for arriving at reliable statistics on religious pluralisation. The various datasets and new estimates from the “Swiss Metadatabase of Religious Affiliation in Europe (SMRE)” offer the opportunity to analyse the effects of differing row data on more advanced measures and thus on substantial judgements and interpretations on religious pluralisation.
Based on the SMRE-estimates, empirically religious pluralisation measured by changes in religious affiliation is by far not a uniform process across Europe. The difference between more individualized Western European countries and regions and religiously rather homogeneous Middle and Eastern European countries and regions are striking and can easily be related to important policy issues like state religious policies or migration policies within the countries under investigation.

Religious Affiliation and Religiosity In Poland
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 2044
By Wojciech Sadlon
E-mail : w.sadlon@iskk.pl

In the modern wide range of religious research varying from questionaire to census methods the measure of religiosity includes question on religious affiliation. However often taken for granted, religious affiliation poses many not only methodological but also interpretative problems.

Religious commitment and generally religiosity varies among people who denominate themselves identically. Ch. Glock’s 5-D multidimensional approach to religious involvement/commitment originally did not include "self-perception" variable. In Lenski’s distinction between associationalism and communalism religious affiliation plays no role. Religious affiliation in the past substituted identification with ethnic group (e.g. Polish census in 1938). On the other hand, at least in Christian tradition religious affiliation refers to religious rituals and rites de passage such as baptism. T. O’Dea develops institutional parametr as indicator for religious commitment.

In my short presentation I would try to interpret religious affiliation as a measure of religiosity in case of Poland. I will use multisource data: census data, national and comparative syrveys, congregational census and surveys to indicate that religious (Catholic) affiliation in Poland should not be understood as simple linear distribution of individual religiosity but rather characteristic refering to collective religiosity. I will distinguish between three levels of religious commitment: formal affiliation, associational and communal involvement and statisticly describe these three groups. In this way, I will demonstrate that religious affiliation could be interpreted in terms of social systems as expression of cultural system and its integration function rather than personality and behavioral sub-systems and such functions as goal attainment and adaptation.

Session STS 53 : Worldviews of Millennials: Education, Social Inclusion and Countering Violent Extremism

Anna Halafoff, Gary Bouma, Elisabeth Arweck
Chair for slot 6/présidence pour le créneau 6 : Gary Bouma
Chair for slot 8/présidence pour le créneau 8 : Anna Halafoff

Evangelical School Graduates and Social Inclusion: Comparing Graduates of Evangelical
Using four surveys of school graduates in Canada and the U.S., we compare their attitudes toward other government, environmentalism, and other social groupings. We find a greater social inclusiveness among Canadian graduates than their American counterparts. The easy explanation here, which is partly correct, is that Canadian culture celebrates diversity in ways U.S. culture does not. However, we find a unique school effect as well. Evangelicals on both sides of the border share similarly conservative religious beliefs and moral standards, but draw their symbolic boundaries differently. In addition, we analyze interviews of students, teachers and principals in evangelical Christian schools in both Canada and the U.S. These qualitative data help us understand how Canadian schools create more inclusive school cultures.

Les « théories complotistes » à l'école. Quels enjeux ? : Analyse qualitative d'expériences d'enseignant-e-s en suisse romande

Dans le cadre de mon travail de thèse je cherche à identifier et analyser des situations que des enseignant-e-s disent rencontrer dans leurs classes en rapport avec les théories complotistes (TC) à travers les discours et pratiques des élèves. Dans une perspective constructiviste j’essaye de définir les « théories du complot » du point de vue des élèves et des enseignants. Certaines représentations mises en avant par les TC peuvent affecter les élèves, les enseignants et la vie scolaire : des stéréotypes racistes, antisémites, islamophobes, discriminatoires et divers propos violents sont parfois présents et peuvent altérer les différentes relations sociales à l’école. Aussi, la méfiance et le « doute systématique » présents dans les TC envers les sciences et ses représentants, envers l’État et toutes formes d’autorité peuvent constituer un obstacle à l’activité enseignante et aux apprentissages. Pour ces raisons, certains chercheurs, médias et politiciens sont très alarmistes sur l’usage des TC par les adolescents. Toutefois, revêtent-elles toujours un caractère de dangerosité ? Les adolescents ne s’intéresseraient-ils pas parfois aux TC pour les qualités imaginatives et mystérieuses de ces récits ? Il serait alors envisageable que les TC soient aussi une forme de subculture adolescente mobilisée par jeu et pour construire une identité et des codes différenciés des adultes. Pour illustrer mon propos, je proposerai l’exemple de la résurgence du « mythe des Illuminati » aujourd’hui très présent sur internet.

Worldviews of Australian Millennials: Dimensions of Youth Spirituality
E-mail: gary.bouma@monash.edu

The religious, spiritual, meaning, moral dimensions of 21st Century youth are of interest for many reasons - whence religious life, religiously associated violence among youth, and in general the need to understand the next generation. Given the significant rise in the percentage of youth indicating that they have 'no religion' (nearly 30% in the 2016 Australian Census) and Australia's very diverse religious composition traditional approaches that focus on 'religion', 'belief' and 'church' are likely to miss much of what is going on. A few recent studies have shed some light on this issue by Woodhead, the WRERU group, and Regenerus. One of the major findings of Beaman's Religious Diversity Project is that context makes a great deal of difference rendering generalisations about youth spirituality nearly impossible, or at least unhelpful. Since Australia does not have an established church, nor is religion taught about in every school by law on the one hand, and is not dominated by Protestant Evangelicals for whom direct questioning about church attendance and beliefs is normal, there is a need for an Australian study of youth worldviews in a very secular and highly religiously diverse society. This study of the worldviews of Australian millennials has begun with a series of focus groups designed to unearth the dimensions of meaning, spirituality, religion, morality among Australians aged between 15 and 20. The results which will be reported in this paper are being used to craft a national e-survey of a representative sample of this age group in Australia.

Religiosity Among Millennial Generation in Evangelical Colleges Post-Donald Trump Election in the USA

Time slot/créneau horaire: 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle: ANT 5033
By Abolade Olagoke
E-mail: aolagoke@waynesburg.edu

The 2016 Presidential Election in the United States was a significant watershed among American Evangelicals. While some supported him (over 80 percent) of evangelical Christians did so, however, the boomerang effect among the Millennial generation is still open to evaluative analysis. Prior to the election, research indicated that about one-third of Millennials in the United States adhered to one form of religion or the other, especially the Christian faith. This paper examines key issues in religion among the millennials more so in some evangelical colleges and universities in the United States. While some still hold to key aspects of what it means to be an evangelical (bibliocentrism, Christocentrism, Crucicentrism, and evangelism), some millennials are beginning to question why their evangelical forebears seem to take the side of oligarchic elite. As one recently opined, Millennials are simply wondering why a religion started by a poor Palestinian Jew is now spreading a welcoming mat for bigotry, sexism, racism, xenophobia and to a large extent, Islamophobia. What are the key characteristics of the millennial generations about diversity, global relations, interracial and inter-ethnic dynamics? How are these millennials questioning the status quo even when they seem to be reinforced by their parental upbringing? What roles are liberal education, especially global sociology playing as critical agents of enlightenment, exposure, and experience alongside faith, service and learning in these colleges? These will be part of the critical issues addressed by this paper.

Spirituality and Social Justice Among Canadian Millennials
More ethnically diverse, politically progressive and digitally aware than any generation in history, millennials stand at the vanguard of religious transformation in North America (Rainer et al. 2011). This transformation, what has been called a ‘Spiritual Revolution’ (Heelas and Woodhead 2005), can be described as a generational shift away from institutional religion, towards a more privatized and personal spirituality (Fuller 2001: 5). Drawing from qualitative data collected from semi-structured interviews with Canadian millennials who self-identify as spiritual but not "religious" (SBNR), this paper investigates the relationship between spirituality and social justice in the Canadian cultural context as it relates to social inclusion. Canadian SBNR millennials exhibit a strong cosmopolitanism, rooted in an ethical liberalism. Their underlying worldview, what scholars have called ‘self-spirituality’ (Houtman and Aupers 2010), places epistemological authority in the ‘self,’ therefore although predominantly progressive in their political views, these millennials value individual freedom of choice above all else. At the same time, self-spirituality can be understood as a form of virtue theory, grounded in a substantive understanding of well-being—acts are considered wrong insofar as they do not contribute to human flourishing. For instance, an act of discrimination based on gender, race, or sexuality is condemned from this perspective on the grounds that it is understood as a type of cowardice, and is therefore inimical to flourishing. Furthermore, among these millennials, emotional appeals to national identity hold little sway, whereas appeals to our common humanity (or sentience) remain powerful. In turn, educational responses to enhance social inclusion among millennials work when they appeal to our common humanity and respect individual choice. It is suggested that Canada’s “post-nationalism” exhibited most paradigmatically by the millennial generation, could become an example for other diverse societies to follow.

In the World of Many. Teaching Islam in Globalized World

Addressing the needs of the millennial generations who are socially tolerant, environmentally conscious, and peace-loving as well as to address the needs of a changing world demography that globalization and migration have brought about with the high exposure to diverse cultures that caused identity confusion to many young people, this paper puts forward a model for worldviews education to cultivate a dialogical attitude. Three key components are propounded. Firstly, an introduction to philosophical basis to show the need of ontological and epistemological pluralism to exist, so that the dialogue between Islam and the West possible. Secondly, a philosophical understanding of the difference between philosophical, mystical, and sociological dimensions of religion, in order not to confuse one with another. Thirdly, historical knowledge about the encounter between the West and Islam in different local contexts, in order to have historical perspectives about the conflicts. Dialogical attitude means a willingness to enter into a relationship of equality and truthfulness. It cultivates a
willingness to listen and be listened to. It promotes a hermeneutically-informed understanding that goes beyond merely tolerance, with which one can genuinely embrace diversity rather than pursuing unity in diversity. In the postmodern world context, this article puts Islam forward as a constituent of diversity in the world at large.

Keywords: global world, diversity, worldviews education, dialogical attitude, philosophy.

Session STS 56: Religious communities: Between public participation and internal tension

Andrea Rota, Rafael Walthert
Chair for slot 8/présidence pour le créneau 8: Andrea Rota
Chair for slot 9/présidence pour le créneau 9: Rafael Walthert

Protestants United For or By the State? A Case Study in Belgium
Time slot/créneau horaire: 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle: ANT 3017
By Jelle Creemers
E-mail: jelle.creemers@etf.edu

This paper seeks to disclose negotiation strategies within a complex religious community in view of increased (access to) socio-political power using a critical discourse analysis.

A diversified and generous support policy characterizes the public management of religion in Belgium (Wattier 2016). In view of its operation, the State requires of each recognized religion/worldview a one-headed representative structure (Overbeeke 2013). For a non-hierarchically organized religion such as Protestantism this is an obvious locus for internal tensions. Since the late 1980’s, leaders of Evangelical/Pentecostal free churches have sought participation in the organ representing the Protestant religion to the State in view of gaining social capital. Inner-Protestant negotiations on this matter were long unsuccessful, until a newly established 'Federal Synod' (1998) of Evangelical/Pentecostal churches (Creemers 2015, 2017) directly requested the responsible federal Minister to reconsider the current arrangement. Fifty-eight meetings were organized at the Ministry of Justice in which representatives of the complex social entity of 'Belgian Protestantism' negotiated under the watchful eye of a government official. This led in 2003 to a new representative organ for the Protestant religion.

This case forcefully demonstrates power play within a complex religious community by actors with conflicting desires for increased influence in the public sphere. By critically analyzing official records of the negotiations and narrative interviews with participants, I aim to trace strategies of inclusion/exclusion and dominance/emancipation that were used during the negotiations (cf. Van Dijk 2008). Second, I will critically examine the role of the 'neutral' State (representatives) in this precarious negotiation.

La séparation de l’église et de l’État en République tchèque: Comment la nouvelle position en société influence les relations entre le clergé et les laics catholiques?
Time slot/créneau horaire: 8 (Fri. 7th of July from 09:00 to 10:30)
En 2012 le parlement de la République tchèque a voté la dernière loi de restitution des biens confisqués par le régime communiste, celle qui touche les biens d’églises. A partir de 2013 le support financier d’état pour les églises et sociétés religieuses reconnues diminue de 5 % chaque année. Dans 30 ans les églises doivent devenir complètement économiquement indépendantes. Comme les laïcs pratiquants font maximum 4% de toute la population, les églises doivent maintenant bien investir pour pouvoir survivre dans les années suivantes. En même temps la société qui était majoritairement contre la loi de restitution des biens ecclésiales observe suspicieusement les investissements. Ainsi les églises sont forcées de se présenter par le travail qui peut être jugé comme utile pour la société séculaire. A l’intérieur des églises ce grand changement (les églises étaient dépendantes de l’état pendant 64 3 ans, des 1949) provoque les dynamiques ambivalentes: d’une coté les clercs se sentent responsables de futur de l’église et souvent ils essaient de gouverner es églises comme des entreprises, de l’autre coté ce sont surtout les laïcs qui sont engagés dans la participation publique et qui veulent avoir plus de respect et d’autorité dans les décisions a l’intérieur des églises. Grâce a l’enquête anthropologique j’analyse les nouvelles modes et espaces de communications a l’intérieur des paroisses et mouvements catholiques qui sortent de cette situation.

Routes and Relations between Folk Churches' and Interfaith Initiatives in Scandinavia: Governance, Secularism and the Making of Public Religion
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 3017
By Magdalena Nordin, Lise Pulsen Galal, Louise Lund Liebemann
E-mail : magdalena.nordin@ctr.lu.se
A unique aspect of the Scandinavian countries Denmark, Norway, and Sweden is the hegemonic status of the respective Lutheran Protestant national churches, usually referred to as folk "churches" within the Scandinavian countries. A significant characteristic is the majority of the population’s association to the respective folk churches alongside a prevalence of high degrees of regional secularism. As such, the folk churches have played a key role as both instigators and organizers of several interfaith initiatives and have, thereby, come to interact with the public sphere as providers of welfare services. Based on country studies of policy documents on folk church-interreligious relations, this presentation sets out to explore the prompting and configuration of folk church-related interfaith initiatives concerning the state-church relations, models of secularism, and diversity policies across the three countries. By paying specific interest to the level of governance, i.e. (state, church, community) of the church-interfaith composition and initiation, the presentation critically engages with the possible tensions arising from the course of the interfaith management (top-down, bottom-up).

Secular and Religious Organisations Offering Austerity Relief Provision: The Interface between Religion in the Public and Private Sphere
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
The economic recession of 2008 has led to measures of austerity in the UK, including the reduction of wages, state spending, and public sector jobs. Existing research shows that individuals draw on religious resources within them when confronting such critical times. However, existing research does not tell us about the impact which religion has on families at such times: how do families cope with austerity and how does it affect their religious engagement? The proposed paper will present some findings from the project 'The Role of Religion in Families during Times of Austerity', funded by the British Academy/Leverhulme Trust. The presentation will be based on semi-structured interviews with members of Christian and Muslim families and representatives of (non-)religious organisations which support families experiencing financially challenging periods. The presentation will seek to show how family and religious perspectives intersect in the way families devise coping strategies. It will also seek to show how religion and welfare intersect and how changes in the secular sphere affect individuals' religiosity, the provision of (religious) organisations, and the interaction between religions and secular organisations. It will touch on issues arising from the role of religion in this public sphere in the light of debates around the rationale of austerity relief provision such as food banks.

Programs and Power Struggles. How Does Public Participation Challenge Religious Groups?

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)

By Ansgar Joedicke
E-mail : ansgar.joedicke@unifr.ch

This contribution is about religious groups’ relationship to the public sphere and, more specifically about the groups’ internal tensions that arise from this relationship. Why is public participation risky for religious groups? Assuming that public claims, public contacts with state agencies and public political action require coherence with the religious message (program), public participation bears the potential for internal power struggles. The contribution will outline two fields in which different interpretations of the religious program create tensions inside the group: (a) legitimacy of authority and domination (b) the value of political participation or quietism.

Public, Community Formation and Caste Reconfiguration: A Study of Temples in Kerala, South India

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)

By Roopesh O B
E-mail : roopeshkappy@gmail.com

The study is an attempt to situate public practices of Hindu temples in contemporary Kerala, in South India. Temple have been a worship place of upper caste Brahmins and few privileged
Nayar caste till the temple entry legislation passed. But nowadays Kerala temples are active through various ritual practices in contemporary period, particularly after 1980s. Various caste communities including both upper and lower castes are coming together and participating in this process. The study conducted in two temples through ethnography and it engages with published materials like broachers, posters, pamphlet, articles etc.

The study argues that contemporary liveliness of the temple is a manifestation to reconfigure various worships among castes into temple centered worship and it reconfigure upper and lower caste groups into Hindu community through the public performance of temple practices. Which is democratically organised in micro level in the form of elected committees with the participation of different caste groups. At the same time liveliness in temple is a result of increasing reconfiguration of upper and lower caste groups as a Hindu community and their desire to solve modern miseries through the temple practices. Public temple practices producing social significance of their existence in the heterogeneous public life. The process is deeply rooted in post-land reform in Kerala society and micro level democratization process. Though it is democratic in nature it keeps caste hierarchy in practice. It is not wither away of caste but it is a reconfiguration of caste in new ways for the formation of Hindu community.

Session STS 57: The European Court of Human Rights at the Grassroots Level: exploring the Court’s role in governing religion-related tensions on the ground

Effie Fokas, Alexia Mitsikostas
Chair for slot 4/présidence pour le créneau 4: Alberta Giorgi

“Behave, or I’ll Tell Europe”. The Role of the European Court of Human Rights in Governing Religion-Related Tensions on the Ground in Italy

Time slot/créneau horaire: 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle: ANT 3120
By Alberta Giorgi, Pasquale Annicchino
E-mail: alberta.giorgi@gmail.com

Only a handful of cases have been brought to the European Court of Human Rights (ECtHR) against Italy in relation to freedom of religion or belief – the most famous being Lautsi v Italy. Therefore, in exploring the Court’s role in governing religion-related tensions at the grassroots level, it is worth focusing on the indirect – rather than direct – effects of the ECtHR. Starting from semi-structured interviews with cause lawyers, NGO representatives, members of religious minority groups and expert witnesses, and document analysis, in this contribution we explore how and the extent to which grassroots actors pursue their rights to recognized legal status by mobilizing the ECtHR case law.

The results show that the mere existence of the ECtHR plays a relevant role at the grassroots level: rather than detailed knowledge of specific court decisions, or actually filing a case, it is the possibility of resorting to a morally and legally authoritative actor that is significant. However, the geographical distribution of religious minorities and the highly regionalized political system set up extremely localized regimes of religious rights, which calls for a
The Differential Impact of ECtHR Case Law on Religious Freedoms: Cooperation, Conflict and Mobilizations of Religious Communities in Greece
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3120
By Margarita Markoviti
E-mail : m.markoviti@eliamep.gr

This paper examines the impact of European Court of Human Rights (ECtHR) case law on religious freedoms in Greece in terms of regulating ongoing and emerging tensions between religious communities and the state, as well as between religious minority groups and the constitutionally prevalent Christian Orthodox Church. In the light of increasing religious pluralism in the country, the paper is interested in the aftermath of the Court’s religious jurisprudence over two overarching themes: the legal forms of recognition and the establishment of places of worship for religious communities. Drawing on in-depth interviews conducted with members, representatives and legal advisors of a selection of religious communities, the paper demonstrates the differential impact of the Court’s decisions on religious freedoms. It argues that the Court’s decisions have served as a platform of rights-awareness and mobilization of religious actors, where different types of cooperation and conflict between religious minority groups, the Orthodox Church and the state also take place. Due largely to the endurance of an embedded national context of hierarchy of religions in the country, the original findings illustrate how the direct impact of ECtHR case law is more pronounced in the case of the actual groups pursuing their rights in Strasbourg, namely Jehovah’s Witnesses, or of the historic, non-Orthodox Christian communities. By contrast, the direct effects of the case law on other religious minority groups is more limited and seems to be filtered through their attention to Jehovah’s Witnesses, themselves.

Laws, Courts, and the Legitimacy of Religious Communities: a Socio-Legal Outlook over Religious Majority-Minority Relations in Romania
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3120
By Ioan Mihai Popa, Liviu Andreescu
E-mail : popa@eth.mpg.de

In this paper we discuss recent dynamics of relations between religious communities in Romania with a special focus on the ways in which legislative provisions, administrative routines, and court decisions have influenced them. While most analysts have until now focused on the domination of the Orthodox Church in the Romanian religious field, and particularly on its relations with ‘minority’ (but relatively well-established) denominations, recent dynamics point to re-configurations of power relations in the said field. In this paper we analyze in depth several conflicts between the representatives of religious majority and minority communities legally recognized in Romania as ‘religious faiths’ on the one hand, and the representatives of heterodox ‘religious groups’ that have recently broken away from the former (or represent religious traditions different from those of the former) on the other. We show that the most important religious freedom dynamics arise nowadays at the intersection
of conflicting interests of ‘more’ and ‘less’ legitimate religious communities, which make use of the legislative provisions in place and of domestic and international courts of law. The European Court of Human Rights has proven relevant to such conflicts both through the fact that representatives of religious groups have appealed to the Strasbourg Court seeking reparation for unfavorable decisions in domestic courts, and through references by some representatives of religious groups to the Court’s jurisprudence in defense of their right to religious freedom.

Legal Mobilization and Non-implementation: Legitimacy of the ECtHR among the Grassroots Actors in Turkey Regarding the Freedom of Belief and Conscience

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3120
By Ceren Ozgul
E-mail : ceren.ozgul@gmail.com

This paper discusses the legal mobilization for exemption from compulsory religion classes, and from conscientious objection to compulsory military service among grassroots actors in Turkey. Focusing on mobilizations around freedom of belief, religion and in the wake of high profile European Court of Human Rights (ECtHR) decisions, it examines the ways in which grassroots actors’ mobilization strategies and discursive frameworks have been affected by successful ECtHR cases and their non-implementation by the Turkish government at the same time. The first decision this paper focuses on is Hasan and Eylem Zengin v. Turkey, which was the first decision by the Court on compulsory religion classes in Turkish schools. The second decision addressed is that on the case of Jehovah’s Witness conscientious objector Yunus Ercep v. Turkey (2011) was another prominent decision in which the Court affirmed its previous decision, Bayatyan v. Armenia (2010), on the applicability of Article 9 in relation to conscientious objectors in Turkey. Analyzing the discourses of grassroots actors and arguments of legal scholars on the impact and legitimacy of the ECtHR decisions on religious freedom related debates in the country, this article asks: How do grassroots actors advance their rights claims in the local and higher courts of the country enforcement? How does non-implementation of ECtHR decisions affect their strategies for litigation? How does all of the above affect their perceptions of the legitimacy of the ECtHR?

Session STS 58 : Religion and Social Inequality: Empirical Insights and Theoretical Reflections

Heinrich W. Schäfer, Jens Koehrsen, Cecilia A Delgado-Molina
Chair for slot 9/présidence pour le créneau 9 : Jens Koehrsen
Chair for slot 10/présidence pour le créneau 10 : Cecilia A Delgado-Molina

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 3068
By Heinrich W. Schäfer
E-mail: heinrich.schaefer@uni-bielefeld.de

During the recent decades, North Atlantic sociology of religion has lost, to a high degree, its contact to the social conditions of existence religious actors are subject to. This is very much due to the linguistic and symbolic turn as well as to postmodern philosophy. Quite often it goes in line with a neo-idealist reception of Weber’s work on religion. ‘Imaginaries’ tell only half of what is necessary for religious praxis and its scientific comprehension. In the present paper, the author will sketch briefly - as an introductory note - a non-idealistic re-lecture of Weber. The main section of the paper will develop from Bourdieu’s praxeology an outline of a theory of religious praxis that combines the analysis of social positions, experiences, and dispositions of religious actors.

La nouvelle signification de “l’option pour les pauvres” dans la théologie de la libération
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 3068
By Flávio Munhoz Sofiati
E-mail: sofiati@gmail.com


Nous soutenons qu’avec l’élargissement de la notion “option pour les pauvres” vers des questions écologiques, ethniques, féministes, il y a eu une dilution de la clé d’interprétation marxiste présente antérieurement. Cela s’est traduit par une disparition de l’idée de classes sociales dans les analyses les plus récentes des théologiens de la libération. Or, la posture générale de la TL est celle d’une distanciation par rapport à une interprétation marxiste de la réalité.

Cependant, les théologiens de la libération n’ont jamais soutenu une adhésion absolue au marxisme. S’ils assument la critique marxiste de l’Église Catholique et des pratiques religieuses octroyant un caractère sacré au système d’exploitation capitaliste, ils n’ont jamais accepté, par exemple, la philosophie matérialiste et l’idéologie athée du marxisme. En réalité, le marxisme est utilisé, principalement, pour critiquer les inégalités sociales et les différences de classes.

Au cours de l’analyse, je présenterai, aussi, des éléments tant théoriques que relevant de la pratique des chrétiens de la libération, en ce qu’ils révèlent cette mutation dans leurs options préférentielles.

Peace Conceptions, Peace Building Practices and Social Inequality
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 3068
By Cecilia A. Delgado-Molina
E-mail: ceciliaadm@comunidad.unam.mx
Using a qualitative research framework from Pierre Bourdieu's sociological perspective, this paper is part of a wider research on religious logics and practices in a context of violence and peace building in Morelos, Mexico. It focuses on exploring the relationships that have been found between social class and conceptions of violence and peace as well as the effects of these conceptions on the practices of believers belonging to diverse Catholic communitarisms for example, the type of peace building activities in which they are involved or even what they consider contributes to peace building.

The paper shows how the class variable and social inequality was not part of the initial conceptualization of the research, but it emerged as a theme that had to be taken into account with the advance of the in depth interviews addressing especially the class differences in the conception of threats and dangers, as well as peace.

Les enjeux socio-politiques de l'action sociale et humanitaire dans la sphère religieuse: Le profil de l'agence Youth with a Mission en France et au Brésil

Time slot/créneau horaire : 10 (Fri. 7th of July from 14:00 to 15:30)
Room/salle : ANT 3068
By Denise Goulart
E-mail : denisegoulart82@yahoo.fr

Cette étude propose un parallèle entre la France et le Brésil en cherchant les ressemblances des enjeux au sein des deux sociétés en ce qui concerne l'action sociale attachée au religieux. Cela est représenté par les activités développées par l'organisation Jeunesse en Mission (JEM). L'objectif est également de comprendre la situation dans laquelle les pays se trouvent aujourd'hui en fonction des stratégies prosélytistes intégrées au travail social et analyser le rôle des acteurs évangéliques en tant qu'acteurs associatifs et/ou partenaires de l'Etat dans le domaine de l'action sociale.

Nous avons pour hypothèse que le choix de la politique social appliquée et les éléments qui ressortent de ce système quant aux résultats pratiques sur le cadre de vie jouent dans la manière comme la religion et ses membres se comportent, autant que dans les moyens choisis pour se propager à travers l’évangélisation et l’entraide. La religion trouve ainsi plus ou moins de place pour compléter les besoins d’un cadre de vie matériel et émotionnel sain.

L'analyse prend en compte les processus d'engagement : Les trajectoires de vie des jeunes engagés, leurs historiques familiaux, les raisons d'affiliations, les effets qui se produisent sur l'individu en termes identitaires, entre autres. L’étude est imprégnée du domaine politique quand il s’agit d’observer les activités sociales via la religion dans l’espace public du système d’assistance sociale.

 Ces questions ont permis d’observer des éléments constitutifs de l’engagement évangélique mais également le processus de socialisation en communauté, les liens intragroupe développés et le rapport avec la communauté locale.

Social Class and Religious Choices in the Filipino Diaspora

Time slot/créneau horaire : 10 (Fri. 7th of July from 14:00 to 15:30)
Room/salle : ANT 3068
By Astrid Krabbe Trolle
E-mail : a.trolle@hum.ku.dk
Social inequality and social class are often overlooked in contemporary debates on religion in Western societies - not least in questions concerning migrant religion. This presentation discusses how social class influences the religious choices of Catholic Filipinos in Denmark as well as in the Philippines. Research shows that migration can often facilitate social upward mobility for individual migrants and their families in the country of origin, lifting people from working class into middle class. But how does this social mobility affect the religious habitus of the migrants, especially in cases of religiously problematic social behavior abroad? I use the example of unexpected pregnancy and abortion among Filipinos in Denmark and the Philippines to tease out how social class determines religious patterns in the Filipino diasporic community in Denmark. Besides social class, factors such as generation and degree of religiosity also impact the religious choices of Filipinos both as migrants and non-migrants. My material is based on survey data, participant observation and interviews with Catholic Filipinos in Denmark and in the Philippines as a part of my PhD research.

Session STS 59 : Body, Politics and Religion. Theoretical approach, methodological articulations and ethnographic studies in Latin America

Rodrigo Toniol, Brenda Poveda Carranza, Mari Sol Garcia Somoza
Chair for slot 8/présidence pour le créneau 8 : Rodrigo Toniol
Chair for slot 9/présidence pour le créneau 9 : Mari Sol Garcia Somoza

Global Studies and the World Health Organization in the Legitimation of the Ties between Spirituality and Health

Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 3088
By Rodrigo Toniol
E-mail : rodrigo.toniol@gmail.com

The fundamental theme of this study are the uses, appropriations and various repercussions of the category of spirituality in the field of health. It involves investigating how this category acquired legitimacy and became a constant subject of research in the medical sciences. To do so, I will use as a starting point the daily work of and the results of the studies by Brazilian and Dutch laboratories, which participate in an international network of scientific cooperation about the topic spirituality and health. Combined with an interest in the characteristics of this scientific production, I will also analyze the role that the World Health Organization has performed in the recognition of spirituality as a dimension of human health. Therefore, the main objective of this project is to analyze, based on the work of agencies such as WHO and studies about spirituality conducted in the field of the medical sciences, how this category has been articulated and has mobilized actors and institutions dedicated to healthcare.

Pour en finir avec le jugement de Dieu: Antonin Artaud, Anthropologie et la (re)composition du corps
J'essaie de faire un rapport au travail d'Antonin Artaud et à l'idée d'un Corps sans Organes (interprété par Deleuze et Guattari) afin de revoir l'ethnographie de la dramatisation scénique de la Passion du Christ dans la ville d'Ouro Preto, au Brésil. Dans le contexte festif religieux, j'ai analysé quelques images baroques du XVIIIe siècle qui sont depuis toujours les protagonistes des processions tenues pendant la Semaine Sainte. En étudiant de ces effigies, j'observe l'existence d'une composition et dispersion dynamique des parties de leur personne/corps et des "saints" qu'ils incarnent. À la fin, je récupère les idées d'Artaud pour penser l'unité des corps qui agissent dans ce drame rituel, y compris du Christ.

Sexual Diversity and Popular Religiosity in Mexico: Appropriations from the Subjectivity and the Body.

The agency of Lesbian Gay Bisexuals and Trans (LGBT) believers is also exercised from non-institutionalized spaces such as those represented by popular religiosity, which is situated in the margins of the religious field, and operates through tactics in which, as Michel De Certeau puts it in his book The Practice of the Everyday Life, LGBT believers act with the terrain that imposes and organizes the dominant forces in the "countryside," such as those represented by the Catholic Church in Mexico. Through an ethnographic methodology, this paper will analyze the iconographic, worship and communitarian appropriations of popular religiosity generated by LGBT believers in México, in which subjectivity and the body are fundamental, in order to face a triple system of marginalization and stigmatization by: sexual orientation and gender identity, religious beliefs and the socio-economic level.

Religion, Body and Moral among Children in Brazil’s Most Evangelical City

Based on an ethnography carried out with children from the 3rd year of elementary school (between 8 and 9 years) of a public school in Abreu and Lima, city well-known as the most evangelical in Brazil, we propose to analyze how they experience their religiosity and negotiate beliefs, values and practices in the public space, specifically the school. We understand that elements such as body, self and moral are constructed in practice through actions that are cumulative in agent’s constitution, where even seemingly unsuccessful actions are accumulated. (Asad, 1993 Foucault, 1997 Mauss, 2003 Mahmood, 2005 Pinto, 2010)

In our analysis, we realize that in order to assess the moral dimension, it is necessary to pay
attention to the verbalization and discussion of norms and values, as well as to consider methodologically the spatial dimension in which body values and techniques are articulated. Thus, besides ethnography at school, we also observed the children in the church they attend, Assembly of God, and, within it, in the so-called Group of Gestures. We chose to observe that group, composed mostly of girls, because it appeared in prominence in children’s reports. It was possible to observe the learning of a series of corporal techniques that are activated beyond the walls of the Church. However, their religious bond and references to a transcendental system are expressed through a complex process where practices are reproduced and rejected, questions about what is good and what is not are made, and what adults says are contested, thus guiding their choices.

Conservatism, Morality and Evangelicals in Brazil
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 3032
By Ronaldo Almeida
E-mail : ronaldormalmeida@gmail.com
In the last few years, Brazil has been passing through political and cultural processes in which social rights acquired after the democratic turn seem to be under threat. Several political and economic forces positioned against the achievements of the Brazilian Constitution of 1988 are gaining further space and influence in the public debate. Such movement has been termed the conservative "wave". That specific wave incorporates Christian religions as one of the main channels for dissemination of ideals such as the monogamous family and heterosexuality as the "natural" reproduction of life. The protagonists of religious moral conservatism are mainly evangelicals who more than ever in Brazil are penetrating the field of public morality with the aim to control bodies, behaviors and family ties. Those evangelical moral propositions do not merely point to a traditionalist movement that would consist in the world change reluctance. My argument is that they are the core of a conservative Christian-based activism that fights the advances of secularism. The purpose of this paper is to discuss the contemporary Brazilian political-cultural context in which bodies and behaviors are the focus of moral and Christian disputes in the public sphere.

Genre, corps et islam. Le travail sur le corps comme projet politique
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 3032
By Mari Sol Garcia Somoza
E-mail : marisolgariciasomoza@gmail.com
Faire l'étude des formes de construction des appartenances identitaires des groupes religieux, nous conduit ... analyser les dynamiques institutionnelles et les pratiques des acteurs de même que les corporalités ... l’œuvre (ou la fabrique des corps). Dans cette communication, j’étudierai les formes de fabrication du « corps » en considérant trois dimensions : individuel, social et politique (Schep/or-Hughes & Lock, 1987). Je considérerai également le corps comme un espace/terrain de résonance des changements culturels. Pour reprendre l’idée formulée par Csordas (1990) « le corps ne doit pas être considéré comme un objet d’étude en relation avec la culture, mais doit être compris comme un sujet de la culture, comme un terrain existentiel de la culture ». 

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L'objectif de cette communication sera de développer une réflexion sur la construction du corps comme projet politique, qui rend compte des formes et processus de construction de la musulmanité contemporaine, ... partir des concepts d’« embodiment » et de « performance ». Il s’agira d’analyser le cadre local, social et culturel (les représentations sur le national, l’Occident, l’Islam, les femmes) terrains ... partir desquels se construisent les identités des acteurs appartenant au collectif musulman argentin.

Ainsi surgissent une série de questions sur la façon dont les normes religieuses sur le corps façonnent la notion de corporalité islamique et sur la manière dont cette corporalité est assumée comme un élément identitaire d’une musulmanité locale. Le hiyab en tant que symbole de l’altérité s’érige comme un objet de disputes et de négociations.

**Session STS 60 : Ecology, religions and spiritualities: from socio-environmental conflicts to cosmopolitics**

Ludovic Bertina, Anahita Grisoni, Jean Chamel, Mathieu Gervais, Luis Martinez Andrade
Chair for slot 1/présidence pour le créneau 1 : Ludovic Bertina
Chair for slot 3/présidence pour le créneau 3 : Anahita Grisoni
Chair for slot 4/présidence pour le créneau 4 : Ludovic Bertina
Chair for slot 6/présidence pour le créneau 6 : Bron Taylor
Chair for slot 7/présidence pour le créneau 7 : Jean Chamel
Chair for slot 9/présidence pour le créneau 9 : Mathieu Gervais

The Cosmopolitics of Indigeneity: Religion and Nature in the Performances of la Mexicanidad

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2106
By Kristina Tiedje
E-mail : kristina.tiedje@univ-lyon2.fr

This paper offers an anthropological critique of earlier apolitical, Eurocentric essentialist notions of ‘cosmopolitics.’ Following Latour’s critique of Beck’s and Stenger’s discussions of ‘cosmopolitics,’ (deemed deprived of any notions of religion and politics), my analysis of ‘la Mexicanidad,’ in media, art and dance, demonstrates how religion, nature, and politics converge through cultural representations in the public sphere. Specifically, this paper argues that La Mexicanidad represents the creation of a new cosmopolitical Mexican Indigeneity, bearing testimony to both traditional knowledge and contemporary social action. La Mexicanidad unites past and present and brings religion and nature to the forefront political activism. It also functions as a grassroots-based critique of former nationalist ideologies blending notions of essentialist vs. anti-essentialist, local and global and redefining the past in the present. Performers promoting “la Mexicanidad” through dance function both as insiders and outsiders of traditional knowledge in their quest for a self-defined Mexican identity for social action. In doing so, they articulate their visions of Mexican Indigeneity in a transnational movement based on the renewal and promotion of ancestral cosmologies and contemporary refashionings of the latter. As a result, contemporary representations of pre-Hispanic religion and ecology bring the ‘cosmos’ into the public sphere where they articulate a
new political realm. The question arises whether La Mexicanidad holds the potential to bring environmental activism to the forefront of the cosmopolitics of Indigeneity to engage on a broader political stage.

De la royauté sacrée moundang à la pluralité religieuse : naissance d'un cosmopolitisme tchadien ?
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2106
By Maud Gauquelin
E-mail : maud.gauquelin@gmail.com

L'étude du pluralisme religieux au Tchad interroge les catégories de la pensée et de la sociologie des religions. En effet, à partir de l'exemple des Moundang du Tchad, dans la région du Mayo-Kebbi, nous pouvons voir comment s'articulent les trajectoires de jeunes Tchadiens héritiers d'un dispositif politico-religieux particulier, la royauté "sacrée". (Adler, 1982).

Dans un contexte national marqué par les inégalités et tensions écologiques liées à l'exploitation du pétrole, plusieurs questions se posent : comment les Moundang s'approprient les diverses influences chrétiennes et musulmanes, en étant citoyens et acteurs d'un particularisme régional, dont la spécificité est toujours ancrée dans des traditions, un patrimoine particulier ? Quel rôle jouent-ils au sein de l'Etat tchadien entre politique du "ventre" (Bayart, 1988) et ouverture démocratique relative ? Quels sont les leviers écologiques, économiques et religieux qui leur permettent d'atteindre, dans une forme de "glocalisation" (Robertson, 1992) une forme d'universalisme, se maintenant à l'écart de tout fondamentalisme ?

Dans une région en proie aux tensions territoriales, comment se positionnent-ils face à la secte Boko Haram (Pérouse de Montclos, 2015), dont la caractéristique est de combattre l'Etat-Nation, l'universalisme chrétien ainsi que tout paganisme local ? Quel rôle joue la raison "graphique" (Goody, 1977) et l'écriture dans cette construction religieuse et politique avec l'émergence de nouveaux acteurs, écrivains, chercheurs et journalistes moundang ? Enfin, peut-on parler de la naissance d'un cosmopolitisme tchadien qui aurait quitté les sphères d'un idéal pour atteindre la réalité (Beck, 2012) ?

Quand le religieux s'en mêle : une écologie « subpolitique » ou « postpolitique » ?
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 2106
By Mathieu Gervais
E-mail : mathieu.gervais@ymail.com

La diffusion des enjeux environnementaux conduit certains auteurs à dénoncer un tournant « postécologique » (Blühdorn, 1997) : en devenant consensuelle, l'écologie deviendrait « postpolitique » (Rancière, 1995). À l'inverse, on peut aussi souligner la dimension « subpolitique » de l'écologie qui organise la diffusion de nouveaux modes de changement social (Beck, 1997). Le rapprochement entre l'écologie et la religion est un lieu privilégié où décliner cette problématique de la politisation/dépolitisation dans sa complexité. En effet, l'éthicisation de l'écologie, le positionnement d'acteurs religieux sur les questions environnementales, ou encore l'ouverture des réseaux écologistes à des perspectives
spirituelles dénotent en même temps des nouvelles modalités de pratiques militantes, qui reviennent sur la division politique/spirituel, et une tendance à l’universalisation consensuelle et apolitique des enjeux. Cette contribution propose de traiter de ce sujet à partir du cas des agriculteurs alternatifs français. En partant de la situation des agriculteurs paysans, qui affirment un souci écologique fort, nous présenterons l’ambiguïté du lien entre écologie et religion, dans sa portée subpolitique et postpolitique. Cette présentation sera prolongée par l’étude plus précise des prises de positions et actions du Mouvement rural de la jeunesse chrétienne (MRJC) en faveur de l’écologie : comment cet acteur religieux lie-t-il politique, écologie et religion ?


Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2106
By Fanny Parise
E-mail : fparise@groupeseb.com

En 2016, consommer c’est s’engager. De nouvelles identités s’affirment : vegan, crudivore, flexitarien, pranique. En réaction, le mouvement des « créatifs culturels » s’essaime dans le quotidien et dans les médias. Ces stratégies consuméristes s’épanouissent par le prisme de la création : artistique et/ou entrepreneuriale. Des produits tels que la « viande sans viande », le lait vegan ou « l’œuf sans œuf », loin de ne représenter que des oxymores rendent visibles les dissonances cognitives d’une quête de sens protéiforme où spiritualité et consommation se réinventent et où la mutation du phénomène social de l’écologie rend visible de nouveaux mécanismes socio-symboliques. Le phénomène PouleHouse illustre la tension entre bien-être animal et mieux-être humain en donnant naissance au « premier œuf qui ne tue aucune poule » et à une consommation culpabilisante où l’argent permet d’attendre de nouvelles formes de transcendance. Entre croyances de (re)création (principe de transsubstantiation), militantisme écologique et soif de conquête d’un marché encore idéalisé, l’œuf proposé par cette start-up permet de comprendre les mécanismes d’engagement et de diffusion des individus qui sont à la recherche d’eux-mêmes lorsqu’ils consomment : acheter l’œuf PouleHouse s’est en quelque sorte acheter un supplément d’âme « écologique ».

« Beauty and Sustenance » : Nature et spiritualité dans le mouvement pacifiste américain

Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2106
By Eric Doidy
E-mail : eric.doidy@inra.fr

promeut l'idée que le travail de la terre recèle une dimension thérapeutique pour les anciens combattants atteints du syndrome de stress post-traumatique, et entend porter un discours critique dans l'espace public. A partir de cette étude de cas, il s'agit de montrer comment le mouvement pacifiste américain contemporain apparaît comme le lieu d'émergence d'une nouvelle critique sociale (basée sur une composition entre aspirations à des formes d'accomplissement personnel et horizons politiques et moraux plus larges) et comment cette critique, autour du rapport à la terre, s'appuie sur une cosmologie particulière nourrie de références à l'écologie et aux religions. Dans la perspective d'une sociologie des mouvements sociaux, la communication a pour but de comprendre comment certaines formes de spiritualité sont ici investies comme des ressources pour la mobilisation et pour le changement social.

Quand le lait perd de son naturel...

Time slot/creneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 2106
By Emmanuelle Lefranc
E-mail : emmanu.lefranc@gmail.com

Depuis les Trente Glorieuses et de manière inédite dans nos sociétés, la comestibilité du lait de vache est mise en doute par des consommateurs qui interrogent la naturalité et la légitimité de cette consommation. Les procédés d'obtention du lait de vache sont perçus comme le résultat de la domination de l'homme sur le vivant et sa consommation est pensée comme contraire à l'ordre du naturel souhaité. Certains mangeurs décident d'exclure le lait de leur classification de ce qui est comestible.

L'anthropologie de l'alimentation a montré que les systèmes culinaires correspondent à un ordonnancement du monde répondant à une certaine éthique, une certaine vision du monde. La volonté d'obéir aux Lois de la Nature se retrouve chez ces individus ayant en commun cette éviction alimentaire.

Refuser un aliment habituellement partagé peut conduire à s'exclure du groupe culturel d'appartenance et lui opposer/proposer une éthique autre. Une sociologie par l'alimentation nous a permis de mettre à jour cette autre vision du monde dans laquelle l'homme est sommé de se soumettre à l'ordre naturel. Cette approche permet également d'observer comment cette éthique traverse nos contemporains et engendre des applications philosophiques politiques et religieuses novatrices et dissidentes, souvent extrêmes (anarchistes libertaires ou nationalistes ultra).

Le naturel apparaît ici comme une nouvelle source de savoirs et de vérité, suppléant la raison scientifique critiquée et disqualifiée. Le naturel est le principe ordonnateur de l'éthique individuelle, laquelle est empruntée d'une démarche de re-sacralisation du monde et porteuse d'une vision politique et d'une religiosité impensées.

Deep Ecology in French-Speaking Europe: Between Marginality and Centrality

Time slot/creneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2106
By Jean Chamel
E-mail : jean.chamel@unil.ch
For many French scholars and environmentalists, deep ecology has mainly taken root in North America and is considered as a ‘marginal’ orientation in France or continental Europe. This paper will demonstrate that such view does not account for the development of a spiritual ecology, which, through ecospirituality, ecopsychotherapy, agroecology and a holistic and monistic ‘form of thought’ – that can be related to Western Esotericism –, appears closely linked to deep ecology.

If such spiritual ecology is explicitly adopted by a minority of environmentalists in French-speaking Europe (in particular through Joanna Macy’s ‘Work that reconnect’), the logic it is based on can be identified in the discourses and practices of a much larger spectrum of environmentalists. Deep ecology appears therefore as central to environmentalism and this paper will argue that considering this unstable position between marginality and centrality fosters the understanding of the ecological thought.

Les « festivals transformationnels » entre engagement écologiste et célébration de la nature

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2106
By Flore Muguet
E-mail : flore@muguet.com

Sont communément appelés par les américains « Transformational Festivals », les festivals qui se composent en un seul lieu de différents espaces: dancefloors pour musique électronique, «Permaculture/Ecology », « visionary art », guérison, yoga, etc. La participation revient environ à 500$. Ils s’imposent à leurs participants comme des situations liminaires et se caractérisent de manière générale par une expérience dite intense à l’origine d’une transformation de soi.

Dans une perspective d’ethnographie comparative entre les terrains suivants ; Lightning in a Bottle 2015 et 2016, Enchanted Forest Gathering 2015 (Californie) et Envision 2016 (Costa Rica), il sera analysé la narration des participants autour des termes tels que « World/ Earth/ Nature/ Universe » et le contexte de leur énonciation. L’idée de participer à « un meilleur monde » (Muguet 2015) s’articule autour d’une frontière hybride entre une position écologiste politiquement affirmée et une représentation religieuse de la nature substantivée (Gauthier 2011). Trois cas seront spécifiquement étudiés : Un écologue, militant écologiste montrant par son œuvre d’art « 5 Gyres » la nocivité environnementale des billes de plastique dans les cosmétiques; un rituel de célébration du coucher du soleil où sont célébrés les éléments de la nature tout autant que les religions ancestrales ; le travail d’Android Jones « visionary artist » pour qui la composante technologique se situe dans le prolongement de notre composition humaine (Muguet 2016).

Soufisme, politique et écologie

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2106
By Francesco Piraino
E-mail : francesco.piraino@sns.it

Le soufisme est le parcours ésotérique et/ou mystique de purification de l’âme au sein de la religion islamique. Au sein des certaines confréries soufies, une nouvelle tendance politique et
théologique s’est développée : le « contre réformisme ».

Les valeurs démocratiques, appréhendées à la fois comme l’acceptation des diversités religieuses, ethniques, culturelles, sexuelles, et comme la participation communautaire dans la régulation du vivre ensemble, sont non seulement acceptées mais surtout considérées comme intrinsèquement islamiques. L’islam propose de venir au secours d’une démocratie en crise des valeurs (cf. Abd al Malik). Cet engagement politique est strictement lié à la question écologique, laquelle représente tant une thématique islamique et soufie classique, qu’une thématique capable de faciliter le dialogue entre différentes religions et cultures.


À travers l’analyse de la question écologique dans le soufisme contemporain, je déconstruirai les perspectives dichotomiques qui opposent la modernité à la tradition et la sphère privée à la sphère publique.

Ravens on the Rig: The Cosmopolitics of Druidic Anti-Fracking Activism

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2106
By Jonathan Woolley
E-mail : jw521@cam.ac.uk

As a spiritual philosophy with a firm ecological focus, Druidry has a longstanding involvement in environmental activism (Letcher 2001 Hutton 2009 Harvey 2006). Moved by their deep sense of sympathy for the enchanted landscapes in which they live – populated by a wide range of other-than-human beings tree spirits and dragons, well goddesses and fairies – Druids today deploy a wide range of tactics to protect the places they hold dear. This paper contextualises the sacred politics of Druidry through cross-cultural comparison exploring anti-fracking rituals as an example of cosmopolitics (Sneath 2014 Stengers 2011). Druids and their other-than-human allies stand opposed to extractivist industry – resistance that forms part of a long history of organized suppression of folk animism by resource-hungry elites (Schneider 1990).

Spiritual Concerns Inspiring Sustainable Forest Management

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2106
By Catharina De Pater
E-mail : catharina.depater@wur.nl

Spiritual values are among the indicators in major international sustainable forest management (SFM) schemes (FSC, MPFCE, PEFC, ITTO) that warrant the continuity of forests by ecologically, economically and socially sound interventions. SFM was the answer to civil
society's deep concern about the loss of forests and forest values. Spiritual values feature most prominently in Indigenous Peoples’ SFM discourses (Wyatt 2013); they also emerge in the global/local discourse on planet-saving lifestyles and inner reconnection with nature (Pope Francis 2015; Dewitt 2013). As society’s involvement in forest management grows (Dekoning et al. 2013), attention for underlying spiritual concerns gains importance (Snodgrass 2013). However, there is no systematic knowledge on what forests’ spiritual values actually mean, how they are operationalized, and whether they have a demonstrable bearing on the outcomes of SFM practice. This paper is part of a research project aimed at building a framework for clarifying foresters’ spiritual concerns and their influence on SFM. ‘Foresters’ are defined as “practitioners in forest conservation and management - be they community members (...) or professional foresters” (Arts et al. 2013:3). ‘Spiritual concerns’ (Depater 2008) are defined as the combination of personal spiritual experiences and their expressions in terms of values and beliefs shared by persons, informally or institutionalised. As forest management plans are formalized ‘translations’ of SFM, this paper reports literature study into the extent to which spiritual concerns are operationalised in these plans. Further studies address spiritually inspired forestry field practices and coping with forest conflicts.

Time slot/créneau horaire : 7 (Tue. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2106
By Ludovic Bertina
E-mail : ludovic.bertina@gmail.com

By analyzing the emerging movement of Christian ecology in France, we want to highlight the potentialities but also the limits of the “ethicisation” of environmental issues. Catholic Church is not only able to produce international advocacy on ecological concerns, it also intervene, at national scale, as a mediator to promote ethical dialogue in environmental conflicts, and to increase, at a local scale, the number of projects that testify of the importance of safeguarding the creation. We will see, however, that Church commitments in environmental issues are always exposed to political exploitation. Indeed, Catholic Church certainly possesses the keys to a reservoir of meaning, which, in a context of postmodernity, is likely to benefit society but Church hierarchy is also affected by the fragmentation of the meaning that politicize technological issues.

The Greening of Religion Hypothesis’ and the Quest for Reliable Survey Research to Assess the Religion-Related Variables that Hinder and Promote Pro-Environmental Behaviors
Time slot/créneau horaire : 7 (Tue. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2106
By Bron Taylor
E-mail : bronaway@gmail.com

2017 is the 50th anniversary of Lynn T. White Jr.’s infamous argument in Science blaming Christianity for fostering environmentally destructive attitudes and behaviors. The article also precipitated decades of ferment about the role of other religions, and indeed, about whether a wider array of perceptions, values, and emotions affect environmental behaviors. Since the 1990s some scholars have argued that the worlds’ religions are becoming more
environmentally friendly, a view that some assert is evidenced by Francis I’s papal exhortations to protect earth’s ecosystems and biodiversity. I have called such views ‘the greening of religion hypothesis.’ Publishing with two colleagues a comprehensive review of social scientific research regarding such claims, we found no compelling evidence that the world’s religions are increasingly and influentially promoting pro-environmental behaviors. Extant research indicates, however, that indigenous societies and individuals and groups with values and and worldviews rooted in evolutionary and ecological understandings do tend to promote such behaviors. Nevertheless, religions are at least somewhat malleable so it would be premature to conclude that the world’s predominant religions will not mobilize their devotees to prioritize environmental protection. My presentation, then, will summarize the extant research, including its strengths and weaknesses, and then share a vision for collaborative survey research to track religion-related environmental perceptions, values and behaviors. My goal is to illuminate the ways religion-related perceptions, values, and emotions hinder and sometimes promote pro-environmental behaviors, and to understand which themes seem to be the most effective at mobilizing religious individuals and groups in pro-environmental causes.

Expansion de l’écocentrisme et désinstitutionnalisation des religions en Europe
Time slot/créneau horaire : 7 (Tue. 6th of July from 13:30 to 15:00)
Room/salle : ANT 2106
By Jean-Paul Bozonnet
E-mail : jeanpaul.bozonnet@sciencespo-grenoble.fr

Dès 1966, Lynn White avait cadré le débat : religion et écologie ne font pas bon ménage. Par la suite d’innombrables articles et ouvrages ont confirmé que les adeptes des différentes religions étaient parmi les plus remontés contre l’écologisme. Mais c’était sans compter avec une ruse de l’histoire : la structure narrative de ce dernier, telle qu’elle est élaborée par ses grands penseurs, dévoile des similitudes troublantes avec le récit biblique. Et la montée en puissance de l’écocentrisme peut être analysée comme un épisode postmoderne de la « guerre des dieux », qui se déroule aussi bien contre la conception prométhéenne moderne des rapports homme/nature, que contre leur conception théocentrique pré-moderne.

Les données EVS 2008 (European Values Survey) permettent justement de mesurer la place de l’écocentrisme dans plus de 40 pays en Europe. Quelles sont les raisons qui expliquent son hégémonie dans l’Ouest du continent ? Notre hypothèse partira de la sécularisation et nous montrerons que cette expansion n’est pas due à la force d’une cosmologie nouvelle mais à l’affaiblissement des institutions religieuses traditionnelles ; la désinstitutionnalisation des religions conduit à l’abandon de la socialisation au grand récit théocentrique de la création ; elle ouvrirait ainsi une fenêtre des opportunités idéologiques à une pensée de la nature qui par ailleurs demeure une « idéologie molle » dans la conscience collective européenne.

L’écologie spirituelle de Rudolf Steiner : savoirs et imaginaires, pratiques et politiques
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 2106
By Aurélie Choné
E-mail : a.chone@unistra.fr

Cette communication se propose d’appréhender les enjeux écologiques de l’approche
anthroposophique à partir d’une histoire de l’ésotérisme occidental nourrie des humanités environnementales (Choné, Hajek, Hamman), au croisement de l’écospiritualité, l’écopsychologie, l’écologie politique, l’écosociologie, l’écosophie, l’éthique environnementale et l’écoformation. Elle mettra au jour les filiations et influences en matière de représentations, de savoirs et d’imaginaires de la terre et de la nature, et portera une attention particulière à la question épistémologique en ce qu’elle est aussi une affaire politique (Latour). La « vision du monde » qu’est l’anthroposophie réactualise toute une cosmologie (et même une astrosophie) à travers le lien sacré unissant l’homme à son environnement naturel, au cosmos entier, mais également à travers le lien l’unissant au monde social, en proposant de nouvelles formes de citoyenneté et de vivre ensemble, par exemple au sein de communautés de vie (fermes biodynamiques, mouvement Camphill, écovillage de Findhorn…). On pourra débattre de savoir si elle fait partie des courants ésotériques qui ont favorisé ou pourraient favoriser un changement social, notamment en contribuant à l’émergence d’une éthique environnementale et d’une éducation à l’environnement en lien avec une philosophie de la décroissance et du développement durable (Rhabi, Abouleish…). On pourra enfin étudier les tensions internes au mouvement anthroposophique au regard de son rapport au pouvoir, entre opposition et adaptation à des pratiques économiques libérales (Weleda, Demeter), ainsi que ses appropriations multiples depuis les années trente, d’un extrême à l’autre du spectre politique.

Définir les concepts de science et de religion à partir de l’écologie politique
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 2106
By Fabrice Flipo
E-mail : fabrice.flipo@telecom-em.eu


L’écologisme des pauvres et le christianisme de libération dans l’Amérique latine
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
L'économiste Joan Martínez Alier essaie d'apporter un éclairage nouveau sur le sens de la « sacralité de la nature » dans les mobilisations politiques et écologiques des communautés et des peuples qui font face au capitalisme. Par exemple, tandis que les notions de « croissance économique » ou d’« éco-efficiency » constituent les éléments du discours de la modernisation écologique parce qu’elles configurent le lien entre le secteur des entreprises et le développement durable, à l'opposé, les termes tels que « justice environnementale », « épidémiologie populaire », « dette écologique », parmi tant d’autres, composent le discours de l’écologisme populaire, du mouvement pour la justice environnementale et de l’écologie de la libération. Il va de soi que la préoccupation pour le milieu environnemental, en tant que source et condition de possibilité pour la reproduction du métabolisme social, est toujours présente dans la référence à la sacralité de la nature. C'est ainsi que les référents du langage de la valorisation du capital, tels que « valeurs d’échange » ou « augmentation du taux de plus-value » au détriment de l'environnement, deviennent les buts essentiels du système. En revanche, le langage de la valorisation de l'écologisme des pauvres réhabilite les valeurs d’usage, la relation harmonieuse avec la nature et le respect à l'égard des cycles naturels de la terre afin de mettre en œuvre des alternatives à la rationalité instrumentale bourgeois. Cet éclairage sur les divers langages de la valorisation met en lumière la question de savoir quelle est, alors, la contribution des religions aux allures émancipatrices dans la création d’alternatives politiques, sociales, économiques à la mondialisation néolibérale. Ainsi, Martínez Alier observe que la conscience que possèdent les pauvres de leur reproduction est difficile à découvrir car ils utilisent leur propre langage religieux en appelant leurs valeurs intrinsèques à leur propre culture.

Session STS 61 : Religion and education in contemporary plural societies: a matter of neutrality?

Leni Franken, Sivane Hirsch
Chair for slot 1/présidence pour le créneau 1 : Sivane Hirsch
Chair for slot 4/présidence pour le créneau 4 : Leni Franken
Chair for slot 7/présidence pour le créneau 7 : Sivane Hirsch

Comprehensive Liberalism, Political Liberalism and Religious Education.
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3088
By Alexandra Malenfant-Veilleux
E-mail : Alexandra.Malenfant-Veilleux@uqtr.ca
Is the neutral State legitimate to promote democratic and liberal values in school, as well as to develop a non-denominational religious education program (like Quebec's Ethics and Religious Culture Program)? Isn't the liberal democratic ideal itself part of a comprehensive moral doctrine, that of liberal democracy?
As part of this presentation, I will try to show that non-denominational religious education should be based on the principles of political liberalism (Rawls, 1993 Nussbaum, 2011) and not on a more or less moderate form of comprehensive liberalism (Levinson, 1999). In other words, I will argue that, explicitly based on the principles of political liberalism, the Ethics and Religious Culture program would probably be more likely to generate consensus (or even avoid legal challenges) than if it was based on some form of comprehensive liberalism.

To do so, and relying in particular on Leroux (2016) and Nussbaum (1997, 2010), (i) I will briefly explain why non-denominational religious education for all is indispensable today following Rawls (1993) and Nussbaum (2011), (ii) I will defend political liberalism against Levinson's moderate comprehensive liberalism (1999) (iii) I will provide some insights to clarify the Ethics and Religious Culture program on this issue.

Teaching Other Religions in Eastern Christian Perspective
Time slot/crêneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3088
By Irina Paert
E-mail : irina@paert.com

The revival of the Orthodox confessional education after the period of Communism has been greeted with criticism by the Western Christians. Indeed, signs of intolerance, confessional superiority and the identification of ethnicity and confession has affected the approaches to teaching religion in post-communist contexts. This paper will explore the tendencies in the development of the Orthodox education in Russia and former Soviet countries, such as Estonia, focusing on the approaches to religious and cultural plurality. It will explore a theological basis (apophatism, kenosis, deification) on which the Orthodox education could develop a modern approach to religious pluralism without parting from its doctrinal and spiritual foundational principles.

La culture religieuse, entre savoir, opinion et militantisme
Time slot/crêneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3088
By Mireille Estivalezes
E-mail : mireille.estivalezes@umontreal.ca

Au Québec, l’enseignement d’éthique et culture religieuse (ECR) dans les Écoles primaires et secondaires fait l’objet de nombreuses critiques depuis son implantation en 2008 : critiques de parents chrétiens, regrettant les enseignements confessionnels et jugeant l’ECR porte atteinte à leur liberté de religion en se faisant championne du relativisme critiques de mouvements laïques, qui estiment qu’ECR fait l’apologie des religions et nuit ainsi à la liberté de conscience des athées et des agnostiques et enfin, critiques de militants politiques qui reprochent à ECR de faire la promotion du multiculturalisme canadien, au détriment de l’identité québécoise 0 Ces critiques ont pris un tour nouveau en 2016, avec le reproche visant plus spécifiquement le volet culture religieuse du programme ECR, de promouvoir le sexisme d’une part et le fondamentalisme d’autre part (Conseil du statut de la femme 2016 Baril et Baillargeon (dir.) 2016). Selon ces auteurs, l’école devrait plutôt souligner combien les religions sont discriminatoires à l’égard des femmes, voire constituent un système d’oppression. Or, demandons-nous, ces dernières critiques visent-elles simplement un
Secular School and/or Religious Education: A Contemporary Debate in Bulgaria
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3088
By Gerogeta Nazarska
E-mail : g.nazarska@unibit.bg

The paper discusses the contemporary debate about the future of religious education in Bulgarian secondary schools. In 2016, the Ministry of Education set up an Expert council to propose a solution for reconciling secular secondary schools, which do not allow the imposition of ideological and religious doctrines, with the opportunity to study a “Religion” subject. Indeed, it should not be a choice, but reconciliation between incompatible categories as “secular” and “sacred”. The Council was faced with the dilemma what to tolerate – right to education or freedom of religion. Also its work was complicated by teaching of the elective subject “Religion (Christianity or Islam)”. Since 1997, contrary to the Educational Law, but in favor of the public peace, the religious education in Bulgaria is confessional, but is led by secular teachers it teaches the Orthodoxy, Catholicism and Islam, but the Protestantism and Judaism are completely ignored.

The decision, which must be taken by the Ministry of Education, is very difficult due to several reasons: the Educational Law proclaims principle of secularism the oligopoly model of religious regulation in the country the firm position of the Bulgarian Orthodox Church and the Grand Mufti on confessional religious education the absence of teachers of with state diplomas the increasing number of non-religious population.

The paper presents a possible solution to the dilemma by introducing a mixed system of confessional religious education (in elementary public schools) and non-confessional education (in middle and high schools). In present religious situation it would be a successful decision.

Is Secular-Lutheran Neutral Enough? Perspectives from the Finnish Context
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3088
By Saila Poulter
E-mail : saila.poulter@gmail.com

This paper examines Finnish ‘secular-Lutheranism’ as ‘a suitable for all’ ethos in the Finnish society and education in particular. The philosophical starting point is to ask whether we should aim for neutrality in education in general. This question will be reflected against the issue of secularism and secularist demands of removing religion in order to create a common neutral public space. The current Finnish RE model provides education according to a pupil’s ‘own’ religion which is an interesting compromise between the confessional and secular demands. However, as Finland is in state of deep societal flux the changes in the traditional religiosity are challenging the ways RE should be implemented at schools. This paper will
provide some examples from the research project of integrated worldview education what is understood as neutral or normal in the Finnish school context and what are the consequences of such discourses that legitimate unequal positioning of individuals and produce certain type of subjectivities. Theoretical interest of the paper stems from postcolonial studies where staying neutral is not an answer but rather escaping the problem. Education that recognizes the impossibility of value neutrality but takes seriously the need to recognize the value connections in all education – not just in RE – and the necessity of every individual to be reflective and critical towards the religious and non-religious sources of thinking alike has a potential to be education for all.

Neutrality in the Plan d'études romand: Preliminary Definition of a Non-Explicit Principle and its Didactic Issues

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 3088
By Nicole Durisch Gauthier
E-mail : nicole.durisch-gauthier@hepl.ch

The principle of religious neutrality derives in Switzerland from Art. 15 of the Federal Constitution, which guarantees freedom of religion and conscience. This article places the State under a duty of religious neutrality, particularly as regards the field of education. However, this requirement of religious neutrality is not absolute. The religious and philosophical cultural backgrounds of a majority of the population have an impact on a number of regulations (Bellanger, 2016; Guichard, 2016; Ramaj, 2016).

While religious (and political) neutrality is a legal principle which may be invoked in legislation on schooling, it is not set out very explicitly in the current texts of reference in French-speaking Switzerland. Apart from the prohibition of proselytism, there is little indication of how this neutrality should or could be applied in teaching contexts. The Plan d'études romand (CIIP, 2010) does not mention it. Should we then assume that it is an obsolete, unnecessary or inapplicable principle? My hypothesis is that this principle appears in a non-explicit way in the texts on schooling, in particular those concerning the school subject “Ethics and religious cultures”. This presentation aims at reviewing these texts in order to identify some definitional elements and to link them with Swiss public law. It aims also at underlining some didactical issues relating to the link between religious neutrality and the ways in which the diversity of the pupils is taken into account.

Éveil culturel et religieux de la République : Les professeurs de religion en Alsace-Moselle et la mise en pratique d’une laïcité française

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 3088
By Emily Shuman
E-mail : eqs203@nyu.edu

Cette communication prend pour objet les cours de religion au lycée en Alsace-Moselle, où le modèle interreligieux Éveil culturel et "religieux" a de plus en plus d’influence. Les professeurs de religion font face à plusieurs transformations sociales, y compris un public multi-religieux et une culture religieuse aménusée chez leurs élèves. Face à ces transformations, nos interlocuteurs, cinq professeurs de religion au lycée dans la
communauté urbaine de Strasbourg, entrentrent des évolutions pédagogiques, en s'ouvrant vers les débats sociaux, l'interreligieux et l'interdisciplinarité. Ces évolutions aident le cours de religion à bien s'intégrer dans les établissements, où il est valorisé comme un espace de parole pour évacuer des tensions dans des lycées difficiles. Or, cette forte capacité d'adaptation risque d'aliéner ces professeurs du cadre confessionnel de leur poste et de leur formation. D'ailleurs, malgré son intégration dans l'établissement, le cours de religion occupe une place subie dans le monde scolaire français, où sa survie est menacée par les crises financières. Cela correspond à une place subie sur le plan idéologique, où les professeurs s'affrontent au poids des débats nationaux autour de la laïcité et de la neutralité de l'école publique. Nous observons un rôle diminué du religieux dans ce cours, ainsi qu'un attachement idéologique faible à une « laïcité alsacienne » chez les professeurs de religion. Cela prive les acteurs de l'enseignement religieux de leurs moyens traditionnels de négocier la place de ce cours dans le projet scolaire global.

Neutrality in Teaching Sensitive Issues Related to Religious Markers
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 3088
By Sivane Hirsch
E-mail : Sivane.hirsch@uqtr.ca

The Quebec’s Ethics and Religious Culture (ERC) teachers are regularly confronted with what we call “sensitive issues related to religious markers” (Hirsch, 2016) that must be approached with finesse, delicacy and prudence, often provoking feelings of indignation, embarrassment, abjection or contempt among pupils. Like Hess and Mcavoy (2015), for whom all those issues that evoke "ways of living together" can become "controversial political themes" in the classroom, we suggest that all themes linked to religious markers are also, in the present conjuncture, potentially politically controversial. While treating these issues in school allow students to develop the democratic skills necessary for life in contemporary society, namely to forge their own values and opinions based on their learnings (Heimberg, 2006), this is not an easy task for teachers, considering the complexity of these issues. It is even more complicated for ERC teachers who, different from teachers in other fields, should also negotiate with an ethical and professional posture of neutrality and impartiality that is clearly required from them. In this paper, I will discuss the pedagogical challenge the treatment of sensitive issues presents to ERC teachers and suggest a more nuanced definition of this posture.

Neutrality in Religious Education : Epistemological Concerns
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 3088
By Leni Franken
E-mail : leni.franken@uantwerpen.be

As a result of secularisation and increasing religious diversity, there has been a shift in several western nations from confessional to non-confessional religious education (RE). This deconfessionalization did, however, not go smoothly and the non-confessional approach in RE is still a controversial issue, both in nations or regions which already have non-confessional RE, and in nations or regions where this kind of RE is discussed as a future possibility. In this
paper, I will elaborate on the theoretical criticisms against non-confessional RE, with a particular focus on the claim that this kind of RE cannot be neutral or impartial, but is instead – like confessional RE – based on a particular comprehensive worldview or ideology. After a conceptual clarification, different critiques on the academic study of religion and its related concepts of methodological agnosticism and epistemic neutrality will be discussed and countered. To conclude, I will argue that, despite its criticisms, non-confessional RE, and its related stance of methodological agnosticism, are worthwhile practices in a classroom setting that is characterized by increasing religious diversity.

Session STS 62 : Social Theory and Religion

Titus Hjelm, James V. Spickard
Chair for slot 4/présidence pour le créneau 4 : François Gauthier (Université de Fribourg)
Chair for slot 6/présidence pour le créneau 6 : James Spickard (University of Redlands)
Chair for slot 7/présidence pour le créneau 7 : Titus Hjelm (University College London)

The Visibility and Invisibility of Religion: An Analysis on Three Levels
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 4173
By Titus Hjelm
E-mail : t.hjelm@ucl.ac.uk

In Is God Back? Reconsidering the New Visibility of Religion (Bloomsbury, 2015) I suggested two things: that increased visibility of religion—which people on both sides of the secularisation/sacralisation debate agree on—does not equal increased impact of religion on other social institutions, and that the new visibility of religion is a consequence of increased government interest in controlling and appropriating religion. One of the criticisms of this argument was that it didn’t define what ‘visibility’ means. This paper examines the idea of visibility on three different levels: First, the level of general social theory, for which I draw mainly from Luckmann’s The Invisible Religion. Second, the level of empirical conceptualisation, in which I return to the argument made in Is God Back? Finally, the micro level, by which I mean the methodological approaches that enable differentiation between the presence and impact of religion in discourse. The paper closes by discussing whether and how the three levels intersect in current sociology of religion and argues for a middle-range theory supported by a rigorous methodological framework.

Religions within Multiple Modernities: a Critical Theoretical Approach to Popular Religions in the Global World.
Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 4173
By Cristián Parker
E-mail : cristian.parker@usach.cl

This paper attempts to understand contemporary popular religious phenomena from a comparative perspective in the context of the theory of multiple modernities.
The main purpose of the work is to generate an intellectual agenda to understand religious global transformations within a theoretical and epistemic point of view. Its goal is to progress towards a global understanding of contemporary popular religions, spiritual phenomena, and growing religious diversity, taking into account the recent evolution of religions/spiritualities in Latin America, Africa and Asia, in comparative terms with developed societies. The main thesis developed here is that religious transformations can be understood in the context of what has been called ‘multiple modernities’, a dynamic process that shapes and characterizes current globalization. The theoretical shift aims to counter-balance classical and western oriented sociological theory of religious phenomenon that lack a comprehensive perspective to understand the meaning and ritual changes that is taking place in many popular religions all over the world.

Where is Religion’s Moral Voice? Third-Wave Marketization and the Growth of Neo-Liberal Ideology

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 4173
By James Spickard
E-mail : jim_spickard@redlands.edu

Religions are more than organizations that affirm transcendent beliefs they also claim the authority to evaluate the moral status of secular ideologies. This presentation explores the religious responses to the three waves of ideological ‘marketization’ that have shaken the Anglo-American world since the mid-18th century. Each wave increased social inequality. Each destroyed worker’s rights. Each led to one or another form of economic collapse. The first two also raised considerable religious opposition. Though religious voices were crucial in combating these first two waves, they have been relatively unheard against the third. This article traces this to five current tendencies in religious life. Not only do these tendencies diminish religions’ ability to put forth sustained social critique the sociological narratives that identify these tendencies themselves reduce the cogency of religions’ moral stance.

The African Diaspora: Sociology of Religion and Theory

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 4173
By Jullynne Dodson
E-mail : dodsonj2@msu.edu

The global presence of Africans and African descendants who arrived from a singular, multi-century historical event, is more than 500 year old and yet sociology appears not to give consideration to its exceptional nature but tends to view African descendant individuals and small groups within concepts of migration. The discipline rarely conceptualizes the global phenomenon as exceptionally significance to the building our contemporary world-economic-system and/or the global diffusion of religions. Similarly, though sociology has various sites of theoretical considerations, none appear to engage religion within and among members of the African Diaspora and methodologically, we appear to be trounced by a presumption that scientific credibility lies singularly in quantitative research.

To conceptualize and investigate African Diaspora religious dynamics requires viewing the global phenomenon within its origins and appreciating that a large portion of its population
may not be Christian in Western understandings. This paper proposes to employ the singular sociological theoretical posture about the African Diaspora and do so with a focus on religion. The paper will present paradigmatic propositions of the theoretical platform and discuss implications the propositional posture for the study of religion, specifically religion in the African Diaspora. The distinct approach also can reveal lesser-known understandings about the validity, integrity and epistemological foundation of African descendants’ religious understandings and potentially extend sociology’s theoretical consideration of religion as human activity.

Sketch of a Three-Level/Three-Axial Theory of Religion
Time slot/crêneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 4173
By François Gauthier
E-mail : francois.gauthier@unifr.ch
This paper argues that recent constructivist working "definitions" of religion in the sociology of religion are insufficient for understanding, contextualizing and analysing the profound mutations of religion in our globalizing societies. Such conceptions are heuristic within a narrow sociological frame, and alternatives are needed which recall the insistence by Marcel Mauss that sociology not be separated from anthropology and the search for universals. The model proposed here is less an answer to the question what is "religion" than a solid epistemological model from which to ask what forms does religion take in given societies. The theory proposed distinguishes between three levels of religion: the religious, religion(s) and religiosiety, and articulates this with a radically functional theory of religion as a three-axial symbolic system of the gift borrowed from Camille Tarot and the works within the networks of the MAUSS. As an immediate benefit, such a model can serve as an inoculation against the temptations of making spirituality' into an alternative concept for the study of religion today...

Conceptual Expressions of Sacred: Theoretical Foundations and Methodological Challenges
Time slot/crêneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 4173
By Polina Batanova (Vrublevskaya)
E-mail : pvrublevskaya@gmail.com
Durkheim was the first to put an idea of sacred into a heart of society, but he left his readers in confusion about how to detect sacred of modernity. Meaning that sacred and profane is far broader dialectic than religious secular one, even if sacred typically finds expression in and through myths, religious texts, or rituals, it is not limited to these anymore. Author of the present paper supposes, that researcher’s main attention should be paid to conceptual and not to symbolical expressions of sacred. Though there is number of issues which should be taken into account. First of all, there are specific concepts in every language that are used to represent, share and spread sacred ideas. Secondly, as instead of integration in grand narratives which demand loyalty and amenability, today people stick to individualized projects of small narratives, all the same categories like love, justice, honesty, etc. are being built up in each and every different case and tight together in very various ways. Thirdly, sacred can be perfectly revealed in judgements as well as stay concealed. Following after contemporary theoretical approaches toward sacred, the paper focuses on
aspects which reveal the explanatory power of sacred, when considered through conceptual expressions. The appearing methodological challenges are also discussed with references to a current empirical research project “Young Adults and Religion in a Global Perspective”.

Church/Western-Centricism In The Sociological Theories Of Religion
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 4173
By Daniel Guiérrez-Martinez
E-mail : dgutierrezcolmex@yahoo.fr
This communication attempts to realize that one of the problems affecting the sociology of religion from a century ago of its existence, is the defining character of the notion of religion, inherited from the historical religions of salvation, from which it wanted to be apart, the characteristics: institutional, explanatory, functionalist, essentialist, individualistic, and transcendental. This has limited the understanding of spiritual phenomena that has arisen today and forever (magical beliefs, mythical, etc.). Sociological theories of secularization are not far from this, which is perceptible in an endless number of sub-theories proposed to seek alleviating the impasse. Once you realize the content of these characteristics in multiple sociological definitions proposed, there will be one proposal of reading method, which will be an aid to distinguish religion and beliefs, as well as to include a reflection about the magical and mythical dimensions, in order to propose a sociology of beliefs that seek to be out from the ecclesiastical, Western and ethnocentric solipsism.

Collective Consciousness as a Key to the Study of Religion?
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 4173
By Niels Reeh
E-mail : reeh@sdu.dk
The paper departs from the finding that religious texts and agents relate to other religions as for instance The Old Testament relates to Canaanites, the New Testament to Jews, Pagans, the Qu’ran to the people of the book, infidel, Scientology to Christianity etc. The consequence of this inter-relatedness is that religion can be analysed as a relational phenomenon. The paper argues that the inter-religious relation is crucial and that religions are engaged in a more or less intense struggle against other competing religions. Further, the paper proposes that religions can be analysed as springing from collective subjectivity (Searle 1995) and that collective subjectivity is a result of emergence and cannot be reduced to the sum of the consciousnesses of the participating individuals. In this perspective, a religion can be studied as the result of complex set of dynamic unfolding relations, where a central tenet of a religion is that it relates to the significant religious other. As such religion is not stable but embedded in a dynamic historical process, which can explain the difficulties scholars have had defining religion as a stable or static phenomenon.

The Passion as Ludic Practice. Understanding Public Ritual Performances in Late Modern Society: A Netherlands Case Study.
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
This presentation offers a case study of a contemporary, mediatized Christian passion event that takes place annually in the public sphere in The Netherlands. It is live and nationally broadcast and one of the best viewed television shows. Additionally, ten thousands visit the city where the show takes place, participate in the procession that accompanies the event, or take part in one of the many side activities.

Contributing to debates in various studies of religion regarding religious change in late modern societies, we propose the concept of ‘play’ that – although not a new concept to the study of religion or ritual – is well suited to investigate religious ritual in a secularized, liquid modern world that is characterized by, as scholars state, a global ludification of culture. Play helps to explain that and in what ways a mediatized event like The Passion in a digital media culture to many people opens a ludic space where their hermeneutical faculty to deal with the sacred is being activated. It can resolve the paradox that in a still secularizing country like the Netherlands a ritual on the suffering and death of Jesus Christ can be so popular.

The case study is based on several years of qualitative research, an analysis of thousands of tweets, and interviews with organizers, performance and audiences.

Humility and The Gift: The Elective Affinity of Institutions and Ethics in Orthodox Christian Parishes

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 4173
By Ivan Zabaev
E-mail : zabaev-iv@yandex.ru

In our study we analyze the economic ethics of the laity belonging to the Russian Orthodox Church. The article is based on an array of interviews with priests, Orthodox Christian laypersons, as well as non-believers and Catholics for comparison purposes. In-depth interviews were collected via number of projects from 2004 to 2014. Data are analyzed by means of the grounded theory methods, including substantial and theoretical coding, theoretical sampling, and constant comparative method. Theories used include the concept of elective affinity between the motivation of economic activities and types of economic organization (Weber) and the typology of economic systems by K. Polanyi.

We attempt to show that the economic ethics of Russian Orthodoxy, which can be categorized as the ethics of humility, appears to share an elective affinity with the principle of economic integration known as reciprocity. This form of integration and this type of personal attitude work in the direction of reinforcing social solidarity. In the next step, this solidarity has important economic functions, for example, the deliverance of people from hysterical consumerism, in particular, from erratic bank loans, in Orthodox parishes (communities with high moral density) due to the operation of the networks of support. Such a type of economy is often categorized as the ‘informal economy’ and is not counted in GDP. This does not mean that it is either useless or unproductive. The rate of informal economy varies from country to country and this rate is quite high in post-communist countries.

State Ideology and the Management of Religious Patrimony in Spain and Turkey
This paper theorizes the relation between state ideology and the management of religious patrimony. It is organized around a comparison of Cordoba’s Mosque-Cathedral and Istanbul’s Hagia Sophia. Whereas the Mosque-Cathedral functions as a Catholic place of worship and is managed by the Church, the Hagia Sophia functions exclusively as a secular museum and is managed by the State. This difference is traceable to the distinct approaches to religious governance that emerged with the political transformations that gave rise to the modern Spanish and Turkish states, highlighting a certain degree of homology between state ideology and models of patrimonial management. In recent years, however, civic groups have mobilized to de-Catholicize the Mosque-Cathedral and to re-Islamicize the Hagia Sophia. What societal changes have given rise to these mobilizations? What do such mobilizations tell us about the vitality of prevailing models of religious governance in Spain and Turkey? What degree of autonomy does the field of religious patrimony have with respect to the broader political field? In addressing these questions, we develop a framework for analyzing religious patrimony in relation to the broader nexus between national identity, culture, and religion.

Irreligion in America: A Justification for a New Normative Framework
Habermas professes, “The constitutional state must not only act neutrally towards worldviews but it must also rest on normative foundations which can be justified neutrally toward worldviews - and that means in postmetaphysical terms ” In other words, we are subsisting in an era when religious and secular persons cohabitate and ought to realize a collective moral attitude for the sake of maintaining their personal liberty. In accordance with Habermas, I contend that in order to reach an agreement on normativity the appropriate means must first be established to ensure an operative modern state. I propose Western nations, particularly the U. S., will need to amend their normative framework given increasing pluralism and extremist ideologies. A mechanism for social integration that replaces religion’s function is necessary in preventing ideological conflicts that can result in violence, human rights violations, and economic decline. In this essay, an assessment of the ideological composition of the U.S. is provided that centers on irreligious communities in order to illustrate why a revised methodology for establishing norms is critical.

The U.S. has entered a new horizon, which Habermas refers to as the post-secular. The period can be defined as the point in humanity’s historical narrative when religious and profane worldviews coexist. The once prevailing secularization hypothesis has been dismantled by religions transmutation rather than its decline. Religion’s evolution is captured, for the purposes of this paper, by contemporary sociological scholarship that disseminates the modern religious milieu.
Max Weber argued that religious thoughts play a major part in making human suffering bearable. Building on Weber’s reflection, this paper examines how the victims of ‘natural’ disasters derive meaning from their suffering. Its particular focus is Islamic theodicy as expressed during the commemorative practices of the 2004 Indian Ocean Earthquake and Tsunami, which caused the death of hundreds of thousands of individuals and ravaged entire coastlines in the region. The paper draws on data gathered during participatory observations at the tenth and eleventh public memorial ceremony of the tsunami in the Indonesian city of Banda Aceh (2014, 2015) as well as the observations and interviews carried out at the site of monuments, parks and the mass graves dedicated to the memory of the tsunami and its victims. The first section shows how Islamic culture imbues itself in the commemoration of the tsunami, giving particular attention to the centrality of Islam within the historical identity of Aceh. The second section examines the religious discourses embedded within the ceremony implying that “the hands of God” were behind the disaster, making the tsunami a ‘trial’ for Acehnese people with the victims referred to as ‘martyrs.’ Finally, the paper highlights social norms in a daily life in Aceh that underpin theological rationalization of suffering. To conclude, the paper suggests that the theodicy of the tsunami in Aceh not only relies on the theological justification of intellectuals as Weber argued but also sustained by daily practices of laypersons to behave as a pious Acehnese.

**Session STS 63 : Religious Radicalism and Extremism**

Inger Furseth
Chair for slot 5/présidence pour le créneau 5 : Inger Furseth
Chair for slot 7/présidence pour le créneau 7 : Inger Furseth

Religion And Social Conflicts In Nigeria: Boko Haram Insurgency Example
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 5033
By Danoye Oguntola-Laguda
E-mail : danoyeoguntola@yahoo.com

Religion can be ambivalent in its social and psychological engagements and analysis. This has been subject of academic analysis and critical engagement by social scientists and religionists. However religion has been a pillar for peace building. This has been the basis and focus of sociological theorists like Emile Durkheim, Milton Yinger, Karl Marx, among others. Durkheim and Yinger proposes a positive influence of religion to human and socioeconomic development as well as peaceful co-existence, Karl Marx on the contrary posits that religion bring negative influence on human mentality thereby retarding social, economic and political development of the society. This presentation examines the roles of religion in Nigeria within the ambit of conflict, radicalism, and extremism using the Boko Haram terrorists’ group as the basis of our analysis. This presentation shall deploy analytic, historical and descriptive
methods with the thesis that the Boko Haram terrorists’ group’s activities in North East Nigeria is a product of religious extremism and failure of government to develop the region with basic infrastructural development thereby allowing the people to use religion as a tool of negotiation at the extreme for the development of the area.

A Dramaturgical Analysis of the Islamic State’s Strategies and its Implications for Conceptualizing ‘Religion’

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 5033
By Hadi Sohrabi
E-mail : hsohrabi@swin.edu.au

The Islamic State (IS) has established itself as the most prominent Jihadist organization in recent years. Through their sophisticated media apparatus, IS has captured the global media’s attention by televised beheadings and public executions, burning people alive while they are trapped inside an iron cage, and destroying ancient sites and historical heritage. These actions are calculated efforts to make headlines, recruit new soldiers, induce fear, and intimidate their enemies. This paper applies a dramaturgical analysis to describe various methods IS uses to craft and construct a particular image of their group.

The dramaturgical facets of the group’s strategies raise intriguing questions about ‘religion’. The Islamic State is often characterized as an extremely religious and a fundamentalist group. Fundamentalists, as conventionally understood, emphasize doctrinal and ideological purity and care more about other-worldly and spiritual ends rather than this-worldly political games they are concerned with the ‘sacred’ as opposed to ‘profane’, and with ‘obligations’ rather than ‘results’. Durkheimian dichotomy of sacred-profane still dominates sociological explanations of religion. These two –sacred and profane—however, are not sharply distinct categories in the Islamic State’s discourses for instance, the Islamic State describes suicide bombing as “the most effective weapon of war ever known”.

Through a content analysis of Dabiq, the Islamic State’s official magazine, this paper demonstrates that the Islamic State comfortably combines this-worldly political goals with other-worldly religious ends. This analysis then serves to critique the Durkheimian theory of religion.

Navigating the Minefield of Radicalisation Research

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 5033
By Ragnhild Elisabeth Sørbotten Moen
E-mail : ragnhild.sorbotten@uia.no

Radicalisation research is known to be an “ethical minefield”, and faces a range of challenges when it comes to developing useful concepts and viable empirical research. The aim of my newly started PhD-project, “Islamist radicalisation, an analysis of the experiences, legitimations and interpretations” is to examine the reasons why some Norwegian Muslims join radical movements that support what is known as violent jihad. The project is situated in sociology of religion, but draws strongly on ethical and psychological perspectives. This paper explores some of the most relevant challenges revealed so far in this project, and reflects on
how researchers might navigate safely through the terrain. A critical perspective is offered by reflecting upon the considerations researchers should make regarding the individuals participating in the study, the public, and radicalisation research as a distinctive field. It demonstrates how conceptual precision, communication, and methodologic awareness are essential for navigating the minefield of radicalisation research.

The Role Of Women In Religious Extremist Movements
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 5033
By Inger Furseth
E-mail : inger.furseth@sosgeo.uio.no

While much research has been conducted on participants in religious extremist movements, little attention has been given to women in these movements. The research has focused, in particular, on the top leaders, their biographies, ideologies, leadership styles, and use of media. In the few scattered studies of women in these movements, the focus has often been on their internal roles that seemingly are of less importance to that of men. The current research suffers especially from a lack of attention to the possible effects the participation of women have on the movements’ growth, continuity and decline. This paper offers new perspectives on the role of women in religious extremist movements. It argues that women have a major impact on the movements’ ability to recruit, socialize members, maintain commitment, and resist opposition and oppression.

Exploring Jihadist Radicalization in the Swiss and European Context – the Role of Religion from a Sociological Perspective
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 5033
By Dilyara Suleymanova, Miryam Eser Davolio
E-mail : d.suleymanova@access.uzh.ch; ; eser@zhaw.ch

Based on the results of the explorative study on backgrounds of jihadist radicalization in Switzerland (Eser Davolio et al. 2015), we will analyze the significance of religion in the processes of radicalization in the context of Swiss, and more broadly European, phenomenon of jihadist foreign fighters. We conceptualize jihadist radicalization as a phenomenon situated between religious ideology and political movement, whereby religious affiliation is interpreted as a dynamic phenomenon with religious conversion and reconversion figuring prominently in the processes of jihadist radicalization. In order to interrogate more broadly into the role of religion in the jihadist ideology, we will analyze the ways religious concepts and narratives are used in the jihadist propaganda online. We will furthermore present the social profile of foreign fighters who travelled to Syria from Switzerland and some specific features in their socialization.

In the second part, we will present public controversies around the topic of radicalization that spotted Muslim communities in Switzerland as well as areas of conflict within the families and individual identities related to processes of religious conversion to Islam. Finally, all these perspectives will be brought together to reflect on the question of the role of religion in the processes of jihadist radicalization in its interplay with public debates and media discourses.
**Session STS 65 : Religion as Communication: Materiality, Mediatization and Objectivation**

Thea D. Boldt, Hubert Knoblauch

**Chair for slot 8/présidence pour le créneau 8 : Thea D. Boldt**

**Chair for slot 9/présidence pour le créneau 9 : Hubert Knoblauch**

„Do You Want a Funeral by the Church?“ Church Services as Cultural Residuum after the Secularization in Germany 1982-2002

Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)

Room/salle : ANT 3120

By Heiner Meulemann

E-mail : meulemann@wiso.uni-koeln.de

Why do people stick to practicing church rituals although they no longer believe? Or: Are church rituals practiced more strongly for cultural rather than religious reasons? I examine the wish to be buried ecclesiastically, more generally, the need to frame biographical transitions, as an indicator of cultural church-mindedness. This wish is analyzed in the ALLBUS as dependent upon the need to frame biographical transitions, upon Christian beliefs and practices and upon religious skepticism. The need to frame biographical transitions is found in two empirical patterns. First, it increases with church membership, Christian belief and church practices and it decreases with religious skepticism. Here, the advantage of membership over belief and practice testifies the effectiveness of the need to frame biographical transitions. Second, this need is investigated through a comparison of groups with the same membership status, but different levels of Christian belief and church practice and of religious skepticism that is, of church loyalty. Among non-members as well as members, people motivated by non-belief or belief, respectively, and people belonging habitually are distinguished. As for non-members, habitual group members show a stronger wish to be buried ecclesiastically than motivated ones. And habitual church members show a stronger wish than habitual non-members. Here, these differences point to the effectiveness of the need to frame biographical transitions. In conclusion, it is discussed in how far the wish of non-members can be understood as sort of cheating in collective action and in how far the framing need indicates cultural church-mindedness.

TED Talks on Islam: Post-Secular Digital Media Discourse on Diffused Islam

Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)

Room/salle : ANT 3120

By Jasbeer Musthafa Mamalipurath

E-mail : J.musthafa@westernsydney.edu.au

TED (Technology, Entertainment and Design) is a non-profit global conference media organiser that curates formatted brief speeches called 'TED Talks’ and presents them as offline conferences as well as publishes them in an online platform. This paper explores the representation and character of discourses on Islam in a digitally mediated secular platform -
TED Talks. It examines the character of particular post-secular discourses about Islam and explores the formation of a discourse on diffused Islam and the characteristics of such a discourse. This paper looks at how TED Talks on Islam enhances the permanence of the sacred in a secularised and westernised discourse space. It examines the characteristics and convergence of diffused religion and TED’s Islam such as: non-autocratic experience, religious autonomy, and invalidation of theologicodoctrinal boundaries. The author undertakes a discourse analysis to investigate how TED Talks speakers present their understanding of Islam and how they make it legible and authentic to a broad audience. By applying discourse analysis to transcripts of a selection of TED Talks on Islam, this study suggests that TED Talks construct a discourse about Islam which is critical about both Islamophobia and Islamophilia and promote an 'idea' about Islam which is more inclusive, individualised and eclectic.

Keywords: Islam, Postsecularism, New Media Discourse, Diffused Religion, Western Islam


Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 3120
By Alberto Da Silva Moreira
E-mail : alberto-moreira@uol.com.br

This paper examines the modern process of aestheticization of culture and religion as the consequent unfolding of the expansion of market rationality into the subjective life and the libidinal sphere of subjects. Its main aim is to inquire about the changes in (Christian) religion as it lays under the impact of sensation-seeking culture and, on the other side, how religion itself interacts with the inflation of aesthetics. Firstly, using the studies by Tnrcke, Welsch and Schultze as a background, it discusses the process of aestheticization of social life, its causes and characteristics. Secondly, following Dufour, Tnrcke Leiss, Kline, Jhally and Welsch, it questions how the dynamics of aesthetics impacts people’s lives and their bio-psychic economy. Thirdly, it applies these results to the question of what is happening to (Christian) religion - foremost Pentecostalism and Catholicism - under the regime of a ubiquitous aesthetics and sensation-seeking culture. Finally, it tries to elicit some consequences and further developments for religion under the dominance of aesthetics.

Keywords: Aestheticization Aesthetics Religion Capitalism Diffuse Religion.

Religion - Space - Communication. Some remarks about the Practice of Spacing in Religious Rituals on the Example of Silent Buddhist Meditation.

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 3120
By Thea D. Boldt
E-mail : thea.boldt@kwi-nrw.de

Whereas the theoretical approaches to the problem of space in social sciences have been problematised in the wake of „spacial turn“ and discussed broadly in the recent years, there is still a need for empirical research on spacing practices, also in the context of religion.

Taking spacing as a concept that relates materiality and sociality of space into account (Löw 2001) and brings space in close relationship with communication and body (Knoblauch...
2017), this paper presents the empirical analysis of spacing practices as material objectivation of religious.

On the basis of videographical data recorded during a silent meditation retreat in a Buddhist meditation centre in Germany, the paper focuses 1) on material objectivation of religious as a product of communicative actions of the social actors involved in the design, construction and utilisation of religious spaces, 2) on the question in what way and through what means the organisation of ritual spaces influences the structure of religious rituals. Since the paper understands rituals as forms of communicative action (Soeffner 2004, 2010), the main concern of this paper is not only how ritual spaces are shaped in their materiality through translocal, polycontextual and mediatised communicative actions but also, how ritual spaces are being constructed through the relational arrangement of social actors, objects and technologies insofar that we are able to speak about the ritualisation of the space and ritualisation of religious practices at the interface between the materiality and sociality of religious.

Rituels catholiques ubiquitaires en contexte de médias numériques. Réflexion théorique à partir d’un cas ethnographique

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
Room/salle : ANT 3120
By Olivier Servais
E-mail : olivier.servais@uclouvain.be

Les médias sociaux et plus généralement Internet sont devenus des scènes incontournables pour les religions aujourd’hui. Face à ce nouveau phénomène médiatique, les religions ont recomposé leur offre communicationnel ainsi que leurs pratiques médiatiques. Plus qu’un simple support informationnel, les médias numériques ont été l’occasion de nouveaux bricolages dans les pratiques symboliques. Les rituels en ligne offrent un panorama particulièrement intéressant pour étudier ce type d’objets.

A partir du cas d’un rituel d’eucharistie catholique exécuté parallèlement dans une chapelle française et par l’intermédiaire d’un avatar dans le monde numérique « Second Life », nous décrirons d’abord la réalité d’une cérémonie sacramentelle catholique exécutée à deux endroits en même temps.

Sur base de cette description nous tenterons d’analyser en quoi ce type de médium ubiquitaire est nouveau pour célébrer un culte, au regard des évolutions historiques (radio, TV, etc.). Enfin, nous nous interrogerons alors théoriquement sur la notion de « virtuel » comme métaphore matériellement ancrée d’un religieux holistique.

**Session STS 66 : Architecture as a Medium of Religious Conflicts**

Uta Karstein, Thomas Schmidt-Lux

Chair for slot 6/présidence pour le créneau 6 : Uta Karstein

Seductive Atmospheres, Conflicting Symbols: Religious Landmark Buildings in Diverse Societies

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
According to British sociologist Paul Jones architecture has been an important cultural expression of collective identities, with e.g. states often using 'landmark buildings' such as the Berlin Reichstag or the New York Freedom Tower to represent 'the nation' and to supplement the historical narrative of collective memory. The paper takes Jones's conceptual reflections on landmark buildings and collective identity formation as a starting point in order to investigate the role architecture plays for religious communities. Symbolic recognition in landmark projects seems to be especially crucial in diverse societies when religious communities increasingly become fragmented and contested. Focusing on discussions around the construction of mosques and the profanation of churches in different German cities, I will analyze religious architecture on two levels: on the level of atmospheres (which very much involves the body) and on the level of symbols (that mainly works cognitively). Thereby, I will show that churches and mosques as two prime examples of landmark buildings are similarly seductive in the way they create atmospheres. However, as they refer to and actually realize different symbolic universes they contribute to the formation of different (and sometimes conflicting) religious collectives. Against this background the paper concludes by arguing for a sociology of knowledge-based understanding of buildings as 'objectivations' (Berger/Luckmann) that are not only socially, but also physically real.

Constructing Conflict: The Politics of Mosque Building.

This paper discusses the changing politics of mosque building in Denmark, the different kinds of conflict surrounding the building of a mosque in Denmark and the symbolic appropriation of territory by the mosque. It is clear that the conflict surrounding mosques is, above all, a genuine conflict of power (Allievi 2009). Concerns with security and visibility of Muslim institutions in Western Europe are causing 'existential' difficulties for minarets and mosques. Public discussion concern e.g. what space should the mosque occupy? Whereas Muslim groups engage in discussions concerning questions such as: Does a mosque always have a dome and a minaret? What ideas should be related to it? Is it possible to create a mosque that is a synthesis between traditional Muslim ideas and e.g. Danish architectural traditions?

This paper include the analysis of the power strategies used by Danish local politicians, examining municipal planning and interviewing mosque representatives, analysing the architecture used by Muslims. This paper focuses on three cases in Danish purpose-built mosques, the first Scandinavian mosque (Ahmadiyya, 1966-67), and the Sunni 'Grand Mosque' in Copenhagen, Hamad Bin Khalifa Civilization Centre (2014) and the prestigious Shi‘is Imam Ali Mosque (2015).

Religious, Social and Commercial Spheres Brought Together Through Built Spaces – the Islamic Diaspora in Converted Buildings
Programme

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 2096
By Kathrin Herz, Marko Tapio Perels, Chantal Munsch
E-mail : herz@architektur.uni-siegen.de

Our piece is based on the findings of an ongoing research project on German-Turkish congregations in converted buildings. This cooperative project involving the University of Siegen and the Wüstenrot Foundation combines the interdisciplinary perspectives of the social sciences and architecture. We gather data on built and inhabited spaces through ethnographic observation, narrative interviews and constructional evidence (drawings, plans, photographs). Our analysis, based on the sociologies of architecture and space, revolves around the multifunctional religious, social and commercial uses which we see as typical of such communities.

We ask how the religious and secular spheres interact. What are the consequences of a precarious situation as outsiders in the diaspora – precarious also in financial terms – when it comes to regulating these spheres? What tensions emerge and how do the different actors deal with them pragmatically?

A combination of secular and religious spheres is actually forced upon the communities: income-generating commercial uses are needed to buy and maintain buildings and perpetuate community life. The various usages also reflect users’ changing needs, resulting from structural changes in the composition of the community: users constantly adapt the building and its functions to their needs by modification. The lack of space found in these converted buildings also means that the different groups’ needs are placed in competition with one another (e.g. religious teaching, men’s tearoom, women’s meetings, spaces for the young generation, learning areas and student accommodation). In this lecture, these questions are discussed based on selected, contrasting examples from a number of mosque congregations.

Session STS 67 : Pope Francis and the Crisis

Carlo Nardella
Chair for slot 3/présidence pour le créneau 3 : Carlo Nardella
Chair for slot 6/présidence pour le créneau 6 : Carlo Nardella

Habemus Papam: Pope Francis’ Election as a Religious Media Event
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3068
By Giulia Evolvi
E-mail : giulia.evolvi@rub.de

The election of Pope Francis was one of the most significant media events of 2013. It gained particular media attention not only because of Francis’ personal characteristics, but also because of Pope Benedict XVI’s unexpected resignation and the controversies that characterized his papacy. The present study, through a content analysis of Italian news from four national newspapers and two television channels, as well as interviews with journalists working for Catholic outlets, aims at analyzing how media framed the election of Francis in
terms of discontinuities with his predecessors. The analysis revealed that the positive expectations created around the media event of Francis’ election, enhanced by the generally negative media bias against Benedict XVI, were characterized by three tendencies: 1) Media separated the personal characteristics of Francis from the actions of the Catholic Church as institution, 2) News coverage emphasized non-religious activities of the Pope rather than his religious-related discourses, 3) Newspapers and television narratives framed the South American origins of Francis as an innovation for the Church, stressing at the same time his Italian family background as an element of continuity with the Italian clergy. This media coverage contributed to create a positive perception of Pope Francis that lasted beyond the media event of the papal election. During the first three years of his papacy, Francis has confirmed media expectations by employing an original communication style based on non-conventional actions and straightforward speeches, and showing an ability to understand media logics that his predecessors seldom possessed.

Papal Narratives: The Discourse of Pope Francis, And His Media Representation
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3068
By Laurens de Rooij
E-mail : laurens.de-rooij@durham.ac.uk

Media debates discussing the pope’s profile engage not only the messages he spreads but also the narrative that surrounds him as an individual. The integration of the narrative that surrounds pope Francis into the practices he advocates, are a key component of his media profile. To work as a coherent symbol, the aesthetic representations need to be relatable to audience values and expectations. Media narratives are used to conceptualise, define, and regulate pope Francis’ place and role in the catholic universe. In doing so he utilises the existing protocols of religion, media and public space. This paper discusses how media representations of pope Francis, are linked to the narratives that surround him as an individual. It does so by discussing: (1) how the media protocols of public discourse affect the framing of religious identities, (2) how media define the aesthetic parameters of religious expression, and (3) how the conceptualisation(s) of pope Francis are linked to carefully defined narratives. Findings suggest that the aesthetic elements (media representations of pope Francis), provide information to the audience through the codes and conventions of media and religion, but that the framing of those elements is informed by the overarching discourse that surrounds pope Francis. In doing so, the media representations reflect not only what is going on here and now, but also the larger narrative that surrounds the papacy and what pope Francis means for Catholicism today.

For the Pope and against the Pope: Readings of Press Reactions to Francis Discourses on Crisis
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3068
By Teresa Toldy
E-mail : toldy@ufp.edu.pt

Pope Francis discourses on crisis (financial crisis, European identity crisis) receives a huge attention from the media, even putting in the shadow some topics of his thought that would
be seen as very negative if they were presented by the previous Popes (such as his opinions on abortion or on the so called "gender ideology"). Furthermore, the interpretations of Pope Francis political and financial positions are object of various readings according to the political and financial tendency of the media, including of Catholic media. This paper defends that the media assume two different positions: one of them praises the Pope's ideas, since they confirm a critical approach to the mentioned crisis. The other one registers his positions from a critical point of view. This second position adopts two strategies: it criticizes the Pope because of what is considered to be his proximity with left wing thoughts or adopts a surreptitious strategy by saying that his thought is in line with the previous Pope’s thought, so it represents no novelty. These various positions were very clear in the reception of the Encyclical letter Laudato si’. The paper will adopt a discourse analysis (Fairclough, Teun van Dijk) of a corpus of opinion columns from national and international press, including Catholic press, especially from Portuguese and German press. The choice of these two countries is due to the weight financial crisis had/has in Portugal, in contrast to German situation, and to the different perspectives on European identity crisis in each of these countries.

The Pope and the Catholic Church in Italian Media Coverage: Two Different Media Representations
Time slot/créneau horaire : 3 (Wed. 5th of July from 10:30 to 12:00)
Room/salle : ANT 3068
By Rita Marchetti, Susanna Pagiotti
E-mail : rita.marchetti@h24net.it

How does the Catholic Church intervene in the public debate? What is its capacity to influence the public debate? Which ecclesial subjects are most often covered by traditional media? The relationship between the Church and the media enjoys a long tradition and has been widely discussed. Today, Pope Francis has reawakened this discussion, that had peaked with Saint John Paul II and television, within a more complex media environment, in which new media plays a significant role within a “hybrid” media system (Chadwick, 2013). The communication strategy of the Church must consider different types of media and the process of hybridization.

This paper, serves as the introduction of a much larger Italian national project that will be developed over the next three years, focusing on how Italian newspapers cover the Pope and the Catholic Church. All Italian news articles dealing with Pope Francis and the Church and published between 30 October and 30 November 2016 have been selected for this study. The corpus has been assessed by the authors through a dedicated codebook, after an initial phase conducted through a dedicated content analysis software. We collected more than 1000 articles 56% of them cover Pope Francis while 44% cover other ecclesial expressions (Italian Catholic Bishops Conference, priests, etc.). Approximately 50% of the articles originate from social networks. A different representation of the Pope and other ecclesial expressions emerges from data collected as the authors analysed the coverage of the Catholic Church on major national “TV news” bulletins.

Francis, the Criollo Pope
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3068
By Valentina Napolitano  
E-mail: v.napolitano@utoronto.ca  
Pope Francis is an exemplar of a long durée of an embodied Atlantic Return from the Americas to the ‘heart’ of Catholicism (Rome and the Vatican), and its racialized history. By analysing Francis’ mobilization of material religion and sensuous mediations (via the case of the Lampedusa’s crosses), I argue that Pope Francis mobilizes and affectively distributes in space a charisma that is wide-reaching with political and ethical reverberations. More specifically, by discussing Pope Francis as a “Criollo Pope” I wish to put in conversation affective mobilization of race and sovereignty in the Americas with a political theology of the present papacy. This is to query not so much the grand question of how political theology can contribute to a better grasp on race and race relations, but more how a particular embodied and affectively embedded standpoint on race (as Pope Francis is) contributes to a better grasp of a changing nature of politico-religious charisma. In this way I wish to embrace a Critical Catholic Studies’ angle that shifts away a from a focus on the ‘psychology’ and personality of this papal leader, but sheds light, instead, on the transmission of affects and the historical affective forces that this papacy is putting in motion.

Pope Francis on the World Stage  
Time slot/créneau horaire: 6 (Thu. 6th of July from 10:30 to 12:00)  
Room/salle: ANT 3068  
By Carlo Nardella  
E-mail: carlo.nardella@unimi.it  
Pope Francis’ relationship with the faithful becomes more evident during his apostolic visits, especially when the trips bring him into contact with manifest situations of crisis and individuals who are excluded from the main channels of social, economic and political opportunity. A key role is played by the media, which give legitimacy to the Pope by attaching specific importance to his solidarity with these individuals and his special relationship with the people, Catholics or otherwise. The paper analyzes the news coverage of a selection of Pope Francis’s trips by the Vatican’s media branches and the major newspapers’ online portals of different countries, with the aim of recognizing the mechanisms through which this legitimacy is built and its potential impact.

Pope Francis and the War  
Time slot/créneau horaire: 6 (Thu. 6th of July from 10:30 to 12:00)  
Room/salle: ANT 3068  
By Gustavo Guizzardi  
E-mail: gustavo.guizzardi@unipd.it  
In August 2014, Pope Francis prompted a peculiar synthesis of the conflict-ridden situation that we are currently experiencing through the expression “A Piecemeal World War III.” The paper shows that to interpret the Pope’s message it is important to consider the media channel through which it is transmitted and, along with it, the relationship with the receivers, whether they are faithful or not. The core of the message, the paper maintains, is not in what Pope Francis says, but in what he indicates, even by touching it with his hands. A few key examples are identified in support of this interpretative hypothesis.
Session STS 68 : Schools and religions : methodological challenges

Sara Teinturier, Sivane Hirsch, Sarah Scholl
Chair for slot 2/présidence pour le créneau 2 : Sarah Scholl
Chair for slot 5/présidence pour le créneau 5 : Sarah Scholl
Chair for slot 8/présidence pour le créneau 8 : Sarah Scholl

The Unsettled Question of Religious and Worldview Literacy Education in Canadian Public Schools
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 5196
By Christine Cusack
E-mail : christinelcusack@gmail.com

In 2008, the province of Quebec replaced Catholic and Protestant confessional education in public schools with a compulsory course known as the Ethics and Religious Culture Program, commonly referred to by its acronym 'ERC'. The implementation of this program positioned the study of religious traditions within a secular framework, with an emphasis on religious literacy, an introduction to ethical reasoning, and a focus on dialogue. Numerous liberal democracies have looked to the ERC as a model for the creation of analogous curriculum in their own educational systems, while discussions about religious and worldview literacy programs in other Canadian provinces are largely absent from national debate and academic literature. Drawing upon quantitative and qualitative responses from interviews and a national online survey, this paper explores what educators and parents think students in Canadian public schools should learn in order to best prepare them for citizenship in a diverse society. Findings from this study suggest that both educators and parents perceive a need for more comprehensive understandings of religious and worldview diversity, yet no consensus emerges over how best to achieve that aim. As the citizenship project of public education evolves to meet the opportunities and challenges of a rapidly changing diversity, the question of religious and worldview literacy measures in many Canadian public schools remains largely unsettled. This research endeavours to add empirical knowledge gathered from stakeholders in order to advance academic discussion on the topic.

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 5196
By Guillaume Silhol
E-mail : guillaume.silhol12@gmail.com

This communication deals with some challenges and results of an empirical research conducted about Catholic religion lessons in Italian State schools, usually described as the Italian “Religious Education”. Based on this doctoral work, I argue that “Religious Education”
Programme can provide an opportunity to tackle sociologically informal and institutional issues, which usually studied separately. Contextual problems, such as strikes against a ministerial reform in 2014-2015, and the sensitivity of the matter generated continuous constraints to do research on the topic. Moreover, a general lack of communication from teachers about anything but the contents of the official curricula provided by the Italian Episcopal Conference. Epistemological problems arose in results of interviews with teachers and questionnaires with students, as in many other research projects modelled on the REDCo program: most issues about religions, diversity and alterity remained implicit in the collected data. Consequently, I changed methods to tackle these issues in two complementary directions: the inquiry on local union archives from the 1980-1990s on controversies about “Religious Education”, and a richer use of qualitative methods, especially by combining observations in different contexts, semi-directive and life narrative interviews with a few teachers of Catholic religion and some colleagues in secondary schools. Thus, new research results gave a different insight on institutional control of the social division of religious work, on teachers’ precariousness and on the professional legitimation of Catholic religion lessons as a regular school subject, despite their non-mandatory character, giving way to a partial reshaping of the research argument.

Sortir des controverses : enjeux et défis pour une ethnographie de l'éducation hassidique
Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 5196
By Valentina Gaddi
E-mail : gaddi.valentina@gmail.com
En juin 2016, une opération de la Direction de la Protection de la Jeunesse dans une école juive hassidique de Montréal fait la une des journaux nationaux. Étiquetées comme « illégales » ou « clandestines » car accusées d’opérer sans permis du Ministère de l’Éducation ou de ne pas respecter l’enseignement du curriculum national obligatoire, les écoles hassidiques sont souvent au cœur des controverses dans l’espace public – médiatique et politique – québécois. En résonnant avec des enjeux municipaux de cohabitation entre hassidim et non-hassidim, ces débats contribuent à alimenter la suspicion de l’opinion publique envers ces citoyens pieux. Notre présentation souligne la pertinence d’une approche ethnographique pour sortir des controverses et aborder empiriquement la question de ce que signifie grandir comme Hassidim aujourd’hui au Québec. Des enjeux spécifiques découlent de ce choix, qui n’est pas que méthodologique. Comment avoir accès aux sites où la scolarisation de ces enfants se déroule ? Comment tisser les liens de confiance nécessaires à la bonne réussite de l’enquête ? Quels « enjeux de positionnalité » se configurent sur le terrain et quelles influences peuvent-ils avoir sur la recherche ainsi que sur la diffusion des résultats ? Après une brève mise en contexte des communautés hassidiques de Montréal et des controverses autour des écoles, les premières réflexions découlant d’un travail de terrain exploratoire nous aident à répondre à ces questions pour mettre en lumière les défis liés à l’étude de l’éducation au sein de ces communautés religieuses, mais aussi à l’étude de ces communautés tout court.

Enquêter sur les religions et la laïcité au collège. Quels défis ? Pour quelle méthode ?
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 5196
La recherche menée dans le cadre de ma thèse sera le support de cette communication. Notre objectif est d’analyser les pratiques qu’occasionne la laïcité scolaire chez les enseignant.e.s du second degré, et plus précisément l’adaptation des prescriptions, la traduction du curriculum prescrit au curriculum réel sur ce thème (Forquin, 2008). Dans ce but, il est fait appel à la sociologie pragmatique et à la notion d’épreuve (Boltanski & Thévenot, 1991) afin de saisir les moments critiques dans la pratique des enseignant.e.s (crises, conflits), une manière de rendre compréhensible leurs actions, leurs justifications et leurs ressources lorsqu’ils sont confrontés à des situations qu’ils jugent sensibles. Une méthodologie ethnographique (Woods, 1990) a été mise en place, rassemblant entretiens semi-directifs et observations afin de réaliser des monographies de trois établissements. Cette étude a débuté en 2015, quelques semaines après les attentats du 13 novembre. La question de la laïcité et des religions à l’école était déjà un sujet sensible, délicat à aborder sans se laisser envahir par l’actualité médiatique. Dès lors des défis méthodologiques se sont légitimement imposés. Comment aborder un tel sujet en entretien ? Comment prendre en compte les biais dus à une actualité brûlante, tant au niveau médiatique que politique ? Devions-nous adapter la présentation de l’enquête selon les terrains, leurs zones géographiques, les enquêtés ? Comment interroger le rapport des enseignants à leurs croyances ou non-croyances ? à celles de leurs élèves ? mais aussi notre propre rapport aux religions ?

L’établissement scolaire religieux comme entreprise de conviction: quelle démarche empirique? Étude de cas

Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)

Room/salle : ANT 5196

By Matthieu Indanda Beyo

E-mail : mattindanda@yahoo.fr

L’école est aujourd’hui au cœur de tensions identitaires, reflet de l’offre spirituelle plurielle de la société sécularisée.

En la considérant comme une entreprise de convictions, à savoir une organisation qui défend une éthique, une morale, ici religieuse - jurisprudence européenne et française (Baby loup), nous questionnons le religieux au sein des organisations comme enjeu sociétal, le cas d’un collège catholique jésuite de la Province de France étant étudié comme véhicule des sens de valeurs à transmettre l’élève, membre futur de la société.

Nous exposons ici nos contraintes méthodologiques de doctorant en sciences de gestion :

Le caractère restrictif du cas unique d’une école, quant à un portrait d’ensemble et généralisable.

La bonne distance pour une observation non participante, en praticien réflexif, du PAS (Projet d’action Sociale), instruments et dispositif éthiques de mise en œuvre de l’éducation à la responsabilité par l’école.

Le repérage des effets propres (et inattendus) de cette instrumentation située, informant et formant les conduites (Gilbert) opérationnalisant une éthique (Weick 1979), transmettant des modèles cognitifs aux élèves ?

La documentation du patrimoine de la Compagnie de Jésus (Charisme du fondateur, saint Ignace), lieu d’ancrage de l’école jésuite?
Les réponses pourront contribuer à une meilleure compréhension du religieux dans l'institution scolaire et de la société son apport spécifique comme organisation, à savoir l'expression d'un nouveau modèle, reposant sur des valeurs multiples telles que la représentation et l'engagement et pas seulement sur le profit (Hatchuel et Segrestin), dans lequel le « spirituel » aura toute sa place.

La religion, « sujet sensible » au sein de l’école ? Réflexions à partir d’une sociologie historique de l’éducation dans l’Etat contemporain (France, Canada)
Time slot/créneau horaire : 5 (Wed. 5th of July from 15:30 to 17:00)
Room/salle : ANT 5196
By Sara Teinturier
E-mail : sara.teinturier@umontreal.ca

Compte tenu des contextes socio-historiques français et canadiens, étudier les enjeux religieux dans l’institution scolaire peut parfois s’avérer délicat pour le chercheur qui en fait son objet. A partir de trois études auxquelles nous avons participé sur la thématique d’école et de religion, sur et dans les situations française et canadienne, cette communication entend proposer une réflexion sur de tels enjeux dans une perspective de sociologie historique du politique – à la fois visée théorique et méthodologie. En effet, cette perspective permet de saisir, en mobilisant des comparaisons entre sociétés et des analyses sur des durées à moyen terme, les spécificités propres à chacun des contextes étudiés. En la matière, plusieurs travaux ont montré comment et sur quels fondements, depuis le XIXe siècle, l’Etat a progressivement pris en charge des fonctions sociales autrefois assumées par la société civile, en particulier dans les domaines de la santé et de l’éducation. Dans le même temps, il se voit chargé à la fois d’un impératif de neutralité comme de la régulation de la diversité convictionnelle et religieuse caractéristique des sociétés contemporaines. L’école – spécialement l’éducation nationale ou publique – en est devenue un épicentre. Ce sont certaines de ces évolutions en France et au Canada que nous chercherons à mettre en évidence, contribuant ainsi à analyse de l’historicité du social, du politique et de la production d’un savoir sur les enjeux d’éducation et de religion.

Catholic Church and Brazilian Higher Education Institutions
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10: 30)
Room/salle : ANT 5196
By Guilherme Arduini
E-mail : guilherme.arduini@gmail.com

This paper aims to present a map of the higher education institutions owned by Catholic organizations. The goal is to provide subsidies for a discussion on how their identities are defined in the relationship between religious commitment and the demands on laicity of civil society, considering that these institutions are responsible for professional training of Brazilian economical Tlite and for an important proportion of national production on scientific research. The hypothesis is that Catholic higher education institutions live between the expectations of a religious bureaucracy such as to raise funds for its maintaining institution or to produce knowledge in topics of its concern and the demands of university teaching and researching control bureaucracy. It is shown by this paper that Catholic universities responses to these constrictions can be unveiled by analysing their investment
Besides that, and considering the ensemble of Brazilian universities field, it is viable to establish classification standards allowing this research to describe a topography of these institutions in a geographical, literal meaning, as well as in a sociological one, using the concept created by French sociologist Pierre Bourdieu. The fact that most of the analysed institutions offer only undergraduate degrees and the almost complete omnipresence of Pedagogy and Licentiate Degrees allows the paper to affirm that these institutions hold a dominated position in what concerns scientific innovation and at the same time a dominating position in the dissemination of the existing knowledge.

Actions et réactions des jeunes de la classe d’ERE de 11ème année autour de la Bible
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 5196
By Jorge Triana
E-mail : jytriana@unisalle.edu.co
Les Écritures sont le référent théorique pour la formation religieuse de la tradition chrétienne. Merci à de nouvelles méthodes et approches, aujourd’hui c’est possible leur approprier pour améliorer la classe d’Education religieuse dans les écoles. Mais, quelle est la perception des jeunes autour l’utilisation de la Bible dans la même. Une enquête appliquée a certaine numéro des élèves (1654) de 11ème année en la Colombie il y a proportionné de quelques indices comme un instrument d’analyse et réflexion dans cette question et comparaison avec les lignes directrices de la Conférence Épiscopale du pais.

Aspects of the School Choice in the Greek-Catholic Educational Institutions in the Focus of Parents’s Labor Market Situation, their Qualifications and Social Background Variables
Time slot/créneau horaire : 8 (Fri. 7th of July from 09:00 to 10:30)
Room/salle : ANT 5196
By Ágnes Inántsypap
E-mail : inantsypapagnes@gmail.com
All nations have the duty to establish a school system for the education of students concerned by compulsory schooling. Several factors play a role in the development of a country’s educational structure. After the change of the regime in Hungary, the schooling system started to show a really diverse picture., The free school choice is a constitutional right today, and more and more parents take this opportunity. In my study I examined the connection between school choice motivations and social background variables regarding the parents of the students in grades I, III, IV attending schools maintained by the Greek Catholic Church in Hungary as a sampling population. The frameworks of the present study give me the opportunity to examine the correlations concerning the parents’ workforce market status, the highest educational level, denominational affiliation and thisness of religious practice.

The first lesson of my analysis was that our results contradict the common hypothesis that the church may attract the students with a higher status. The responding parents’ combination according to their social status was quite varied, which proves that more social strata turn towards the Greek Catholic schools. I drew a further conclusion in the light of the social background variables – at least partly and based on the answers given by the school selectors.
participating in the survey – the parents’ social status, and man and society perception characterizing the status group are all projected in the process of choosing a school.

Session STS 69: “Laicity”: an answer to conflicts in diverse societies?

Anne Lancien
Chair for slot 7/présidence pour le créneau 7: Anne Lancien


Time slot/créneau horaire: 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle: ANT 3120
By Stéphane Papi
E-mail: stephane.papi@orange.fr

Alors que la laïcité est devenue ces dernières années en France une question politico-juridique centrale, deux affaires sont récemment venues sur le devant de la scène: La première concerne l'installation de crèches de Noël dans certains édifices publics (mairies et conseil départementaux). La deuxième affaire porte sur l'interdiction par certains maires du port du "burkini" sur les plages de leurs communes.

Le Conseil d'Etat, plus haute juridiction administrative, s'est récemment prononcé à leur propos. Dans une décision du 26 août 2016, il a considéré que l'interdiction du "burkini", au motif que le port de ce vêtement de bain porterait au principe de laïcité dans le contexte de l'attentat perpétré à Nice le 14 juillet 2016, était illégale alors même qu'aucun trouble avéré à l'ordre public n'était constaté. Dans une autre décision rendue le 9 novembre 2016, le Conseil d'Etat a autorisé l'installation des crèches dans les édifices publics à la condition qu'elles résultent d'un usage "local" présentant un caractère uniquement artistique, culturel ou festif.

Nous examinerons ces décisions et les réactions qu'elles ont suscitées en les mettant en perspective avec la jurisprudence traditionnelle du Conseil d'Etat en matière de laïcité.

Nous nous interrogerons aussi sur ce qu'elles disent de l'Etat actuel de la société française où les questions identitaires et celles liées à la visibilité des pratiques religieuses musulmanes constituent d'importants nœuds de fixation.

La laïcité de l'entreprise privée: réponse de l'employeur face à l'expression religieuse des employés sur le lieu de travail?

Time slot/créneau horaire: 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle: ANT 3120
By Léopold Vanbellingen
E-mail: leopold.vanbellingen@uclouvain.be

Dans le contexte de la gestion de la diversité religieuse en entreprise, et face notamment aux
demandes de prise en compte des spécificités confessionnelles des individus en milieu de
travail, certains employeurs revendiquent désormais leur adhésion à un principe de
neutralité, conçu originellement comme s’appliquant à la figure de l’Etat.
Cette communication propose d’analyser la pertinence et les risques du recours au concept de
neutralité – notamment via les règles internes de l’entreprise – comme réponse juridique aux
demandes de prise en compte des particularités religieuses d’un employé. Ceci nécessite en
premier lieu d’analyser les conditions et limites de la transposition d’une notion issue du
champ des pouvoirs publics – la laïcité de l’Etat – vers celui des acteurs économiques privés. A
cet égard, se pose notamment la question de l’adéquation entre le respect des principes de
liberté de religion et de non-discrimination d’une part, et la référence explicite à une politique
de neutralité en matière d’expression des convictions sur le lieu de travail d’autre part.
Il s’agit donc ici de tenter de dresser une typologie des différentes conceptions auxquelles
peut renvoyer l’idée d’« entreprise neutre » ou « laïque ». Dans cette perspective, il sera pris
appui sur les récents contentieux européens en la matière, dont certains sont actuellement
pendants devant la Cour de justice de l’Union européenne.

Dialogue impossible ou nécessaires confrontations inter-convictionnelles à Toulouse (France) ?
Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 3120
By Benoit Petit
E-mail : benoit.petit48@gmail.com
Les religions monothéistes se veulent prosélytes et apportent une vision du salut
(sautériologie) qui procède davantage du principe de la substitution que de la tolérance. Mais
des adeptes de diverses confessions peuvent avoir intérêt à (mieux doivent tenter de) se
comprendre pour vivre ensemble dans une société pacifiée, face aux risques de radicalité.
Une observation participante en Occitanie de plusieurs associations inter-convictionnelles
(CIEUX - GAIC – SIF – GREP...) et d’organismes publics (Municipalités, Journées de la fraternité
– Dialogue citoyen) montre qu’une coopération entre les adeptes de diverses religions ou
convictions, signe de la sécularisation, provoque des clivages à l’intérieur de chaque religion.
Les échanges entre ces personnes motivées et souvent perçues comme „porte-parole“ de leur
communauté, s’ils peuvent tendre à résoudre certains conflits locaux, n’empêchent pas les
incompréhensions philosophiques et des silences dogmatiques.
L’évolution des mentalités et les interprétations diverses du principe de la laïcité française
témoignent des limites de l’autorité législative, confrontée aux convictions de personnalités
charismatiques et aux imaginaires des systèmes de croyances traditionnels.

Session STS 70 : Thomas Luckmann, Religion and Society: 50
Years of The Invisible Religion

Igor Bahovec
Chair for slot 7/présidence pour le créneau 7 : Igor Bahovec
The invisible religion is one of the major contributions of Thomas Luckmann to the Sociology of Religion which rightly became a classic in this field. It anticipates a series of insights which turned out to be relevant only years, sometimes decades later. However, as many important books, it has also been subject to major misunderstandings. This holds even more for this book since it has been changed by Luckmann himself in the course of his lifetime in a way which hardly was noticed especially by his anglosaxon readers for a simple reason: the new version of this new version (which had been originally published in German before) has never been published in English. In this paper I want to elucidate the role of these changes (which mostly concern his basic notion of transcendence), indicate some basic misunderstandings (e.g. of his notion of privatization) and sketch some of the major contributions of the book to the study of sociology, such as an extended notion of religion not restricted to specific cultural tradition, the anticipation of the “myth of secularization” and the transformation of religion.

The purpose of this paper is a reflective confrontation with Luckmann’s understanding of the issues to which he had devoted much of his professional focus: religion in modern society and personal identity.

According to Luckmann religion is not a transitional phase in the evolution of mankind but the anthropological universals of man, it is conditio humana. The universality of religion does not mean one (final) form of religion: in history there are various social forms of religion. The contemporary period is characterized by a new, individualized, privatized and subjective religion (and religiosity), but there are also other social forms, such as church religion and political religion (residues of the Enlightenment ideologies).

How is personal identity, as it was seen by Luckmann, affected by different social forms of religion and some other factors? How is personal identity influenced by the end of great ideologies, reduction of religiosity in Europe and desecularisation in many parts of the world? Luckmann devoted considerable amount of research time to phenomena such as modern pluralism, intermediary institutions, moral communication. What role regarding the identity do these phenomena have?
E-mail : virginie.beaulieu89@gmail.com

Pour ma communication, je souhaite présenter les résultats obtenus dans le cadre de mes études de maîtrise portant sur le développement personnel (DP) – conclusions de recherche que j’approfondis actuellement dans mon projet doctoral. Par le biais de la sociologie des religions mise de l’avant par Thomas Luckmann dans The Invisible Religion (1967), j’ai, dans mon mémoire, appréhendé ce phénomène comme une manifestation de la religion invisible. L’objectif de ma recherche consistait à élaborer une méthode permettant d’identifier la « “new” social form of religion » sous ses diverses formes possibles d’expression. À cette fin, j’ai reconstruit, à partir d’une première analyse de discours de type analytique des livres de DP, le système de significations qui la caractérise. Une fois son cadre défini, j’ai effectué une seconde analyse avec les livres du Mouvement raëlien afin d’évaluer sa présence dans un nouveau mouvement religieux, une religion visible. La parfaite concordance des configurations sémantiques propres aux livres des deux phénomènes étudiés, m’a non seulement permis de faire le pont entre des contextes qui se veulent expressément « non religieux » et « religieux », mais également de questionner la thèse de la privatisation de la religion telle qu’avancée par Luckmann dans son ouvrage et de développer une nouvelle interprétation de son « [in]visibilité ». Je conclus mon exposé en abordant la question des frontières du champ religieux ainsi qu’en soutenant la pertinence de l’approche en sociologie des religions développée par Luckmann pour l’appréhension de la religion dans le monde contemporain.

Session STS 71 : Conflicts, minority and interreligious dialogue
Laurentiu Tanase
Chair for slot 1/présidence pour le créneau 1 : Irena Borowik, uzborowi@cyf-kr.edu.pl
Chair for slot 4/présidence pour le créneau 4 : Mustafa Tekin, mtekin7@hotmail.com
Chair for slot 6/présidence pour le créneau 6 : Laurentiu Tanase, laurentiuutanase@gmail.com
Chair for slot 7/présidence pour le créneau 7 : Caroline Tee, ct500@cam.ac.uk

Canadian Calvinists Help to Overcome Intolerance against Muslims
Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3059
By Mariia Alekseevskiaa
E-mail : malek067@uottawa.ca

During the last several decades in the Western world, there has been a dramatic increase in the number of Muslim immigrants followed by an upsurge of anti-Muslim sentiments. Hence, today, there is an urgent demand to reconsider the common perception of Muslims and Islamic teaching and promote an interfaith understanding.

My research studies the dialogue which Christian Reformed Church of North America (CRCNA) holds with Muslims in Canada. CRCNA is profoundly influenced by neo-Calvinist movement, emerged in the late 19th century in the Netherlands. It encouraged its followers to cooperate with other religious groups to achieve common political goals. Also, it supported an idea of confessional plurality in the society that is explained by its members' commitment to freedom of religious conscience. These thoughts are widely shared by CRCNA's members.
As a result, in contrast to some other denominations, which seek to evangelize Muslims, initiated by CRCNA the Salaam Project endeavors to build trust, compassion and respect towards Muslim Canadians. Face-to-face interactions with Muslim neighbors, meetings with imams, visits of mosques all these reflect an intention to break down existing stereotypes and overcome alienation and hatred. Thus, the study of the Salaam Project is enormously fruitful for a better understanding of the relationship between Reformed and Muslim communities, and the ways they can cooperate to reach a common goal.

An investigation of the neo-Calvinist theology, in-depth interviews with participants of the Project, and a content analysis of mass and social media are the main sources of this research.

Continuity and Change of Religion in Poland. The Role of the Roman Catholic Church in Dramatization of the Public Discourse.

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3059
By Irena Borowik
E-mail : uzborowi@cyf-kr.edu.pl
The presentation aims to show two parallel processes v continuity and stability of position of religion in Poland after 1989 and some important elements of ongoing change. It starts from reflection on the role of Catholicism and the Roman Catholic Church in integration of society under communism. Religion in Poland at that times was strong and did not leave the place for conversion to atheism, while after the collapse of Communism slow differentiation of views concerning the role of religion in social life created space for individualization and privatization of religion and to the conversions from religion. In this context fascinating is stability of religious attitudes of majority of the Poles 0 The first question to be answer is reflection of the sources of that general stability. The second part of the presentation is devoted to the identification of changes going on under the surface of stability, with a special attention to the young generation and potentiality of change related to the style of life, values and activities of woman 0 Between these two tendencies v stability on the one hand and the change on the other lies dramatization of the role of religion in Poland, visible in public life and discourses concerning among others such themes as abortion, homosexuality, gender, sexual education, in vitro. These topics, the position of the Roman Catholic Church and the social reactions to it will be considered in the last part of the presentation, based on research project led by the team of sociologists of religion in the Institute of Sociology at Jagiellonian University.

Maqasid-E-Shariah And The Question Of Religious Minorities: An Examination Of Muhammad Shahrur Works

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 3059
By Hina Anwar Ali
E-mail : haa56@georgetown.edu
The contemporary Muslim reformist thought is a complex phenomenon and the research paper attempts to investigate that how can Maqasid-al-Shariah provide methodological revision of Islamic Shariah law in context of 21st century aspects of minority rights. Can a framework be devised from the works of classical and contemporary Muslim reformist
thinkers of the like such as Imam al-Shatibi, Imam Ibn Ashur, Dr. Muhammad Hashim Kamali, Dr. Jasser Auda, Dr. Alwani and M. Shahrur. Thus, could a Maqasidi approach be devised from contextualizing of the Prophet’s Medina life and rulings? I will analyse the corpus of Islamic religious datum (with Maqasid-al-Shariah framework and prominent Fatwas ) that safeguards that non-Muslims are accorded the same dignity as Muslim believers. This research thus aims in encouraging Muslims to become more engaged in solving issues that affect our common humanity’s social morality, well-being, and development in the 21st century.

In this research work of a larger project, I scrutinize Muhammad Shahrur’s methodology as an example of Maqasid driven context thematic approach to the interpretation of Shariah as well as Quran -Sunnah exegetic with regard to the questions of defining and interacting with the Religious Other (Non-Muslims), especially in the framework of Muslim majority states.

I propose to outline Shahrur’s theological interpretive methodology and arguments of understanding Islam. Since I am not an expert in fiqh or tafsir, it is an attempt to understand his work with regard to the questions of defining and interacting with the non-Muslims.

Islamic jurisprudential development history is unique but the implications of its hermeneutics evolution to political and religious understanding is not unique. A brief look at the historicity of the thematic approach to Quran highlights the necessity that the Islamic Sacred Law is concerned with conserving the rights of man, and especially the preservation of the intellect. The intellect is one of the greatest blessings that Allah has bestowed upon human beings. Allah has made the intellect the ornament of this living being, and by it man is distinguished from the rest of creation and all other creatures.

Breaking the Circle: Positive Potential of Religion in Transformation of Intractable Conflicts

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)

Room/salle : ANT 3059

By Stipe Odak

E-mail : stipe.odak@uclouvain.be

Intractable conflicts are characterized by their longevity, high complexity, and resistance to traditional strategies of conflict resolution. According to the estimations of Diehl and Goertz (2011), five percent of all conflicts reach the stage of an impasse, with very little space for positive evolution. Despite their small number, the intractable conflicts account for the disproportional high percentage of losses in terms of human lives and resources. Since intractable conflicts frequently focus on moral beliefs and identity issues, religion is often seen as a negative factor that either creates or deepens group animosities. The positive potential of religion, however, is still not sufficiently explored. This paper will analyze the comparative advantages that religions (as systems) and religious leaders (as actors) could have in the transformation of such kind of conflicts. The focus will be placed on three interconnected aspects: the psychological aspect (development of positive emotions, primarily hope), the sociological aspect (promotion of inclusive identities and tolerance), and the political aspect (moral mediation). The paper will be based on empirical data collected in 2015 and 2016, during two waves of interviews with Christian and Muslim religious leaders in Bosnia and Herzegovina.

Religious Communities in Turkey: Between Cooperation and Conflict

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
As is known, Turkey was exposed to a coup attempt by a religious community first time in its History in July 15 2016. Thus religious communities' positions started to be discussed again in view of cooperation or conflict. Some people apologized a religious life without religious communities. Moreover, position of religion (Islam in special) in society and relations between state and religion and laicism started to be discussed in public sphere. Religious communities have not got a definition before Turkish Republic. But they are seen a religious communities by people. So religious communities are not civil societies officially. This condition is a big problem.

People can express their opinions within different communities and religious communities. Religious communities are a matter of fact, are religious groups and religion is in centre of these groups. Religious communities like religion can be a factor for cooperation or conflict in sociological sense in society. But religion must be a factor for cooperation largely.

We, in this paper, try to analyze relations between religious communities and modernisation process in last period of Ottoman State briefly second, by Turkish Republic in 1923, religious communities' experiences, their changes. We want to discuss religious communities' positions in view of cooperation and conflict today and we want to analyze their potential conflict fields and their possibilities for cooperation in Future. We try to discuss this question: Why did religious communities become a conflict factor?

Sunnism and Shi’ism: Schism or harmony?

Diversity is becoming an essential characteristic of a globalised, so-called “post-modern” world, where increasing collectivities of “religion” and “non-religion” emerge and rightly claim the right to life in various arenas. One of the consequences of this is the materialisation of different views of the value of life itself. Some people tend to deny a value of any sort to life, while others may be deeply disturbed by the idea that life is of no value or that it is meaningless. Against this background, there are also some people who “grit their teeth and continue with their day-to-day existence” whilst holding to the thought that the value of life is something related to each person’s own life, which differ for each person in different conditions and circumstances – its value is personal, local and frequently temporary. For instance, a person may find no value in their own life and commit suicide but another who suffers from progressive multiple sclerosis (MS) may look to a physician to assist them in committing suicide. A different person in the same conditions may enjoy and value their life and, therefore, refuse to commit suicide. Informed by the philosophical notions of instrumental, intrinsic and personal value as well as a social constructionist approach to “Sunnism” and “Shi’ism”, this paper addresses the case of physician assisted suicide and will examine the question: 'How far are “Sunnism” and “Shi’ism” away from each other in tackling the view that life can be valuable to or “not valuable” to a person?'
Politique et religion au Sénégal, une laïcité réinventée ?

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3059
By Sébastiano D'Angelo
E-mail : sebastiano.dangelo@uclouvain.be

En s’appuyant sur un travail de recherche continu depuis 2006, cette communication proposera une réflexion sur la conception sénégalaise de la laïcité.

Le Sénégal est une République laïque où la grande majorité de la population est de confession musulmane (+-94%). Durant des siècles, l’islam s’y est répandu et organisé autour du soufisme. Dans cette branche mystique, le leader religieux, également appelé marabout, joue un rôle particulier. Il est le guide spirituel dont chaque disciple a besoin tout au long de son existence.

Grâce à la confiance et à l’adoration de la population, ces marabouts ont réussi à construire un solide réseau social. Une fois la conquête coloniale achevée, ces religieux sont devenus des intermédiaires nécessaires pour la France. Une alliance informelle s’est progressivement constituée entre ces acteurs. L’administration française s’est engagée à restreindre son intervention dans le champ religieux et, en contrepartie, les dignitaires musulmans ont permis à l’administration coloniale de bénéficier de la loyauté de leurs disciples. Ce « contrat social sénégalais » (O’Brien,1981), a été renouvelé par les leaders politiques dès l’indépendance. Pendant plus de 25 ans, les Présidents Senghor et Diouf ont reçu un soutien inconditionnel de ces leaders religieux en échange de certains avantages. Cependant, depuis la fin des années 1980 ce « contrat social sénégalais » est remis en question par la population. Malgré ces contestations, les candidats à l’élection présidentielle entretiennent leurs relations avec ces leaders religieux.

Regards pluriels et problématique de l’instrumentalisation des zaouïas à Ngaoundéré au Cameroun : État des lieux et questions vives.

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3059
By Fadel Soubiane Bah
E-mail : fadelsoubianebah@gmail.com

L’avènement des confréries religieuses musulmanes survenues avec le schisme islamique, participe de la floraison des interprétations. Depuis lors, la religion sert d’instrument de domination interne à une société et d’extension d’influence et d’hégémonie à l’extérieur. Ainsi, la spiritualité musulmane, camouflée de toute part, semble être étouffée par l’instrumentalisation à des fins purement égoïstes et personnels. Dès lors, les différents référents confessionnels de l’islam sont sur le « banc des accusés ». C’est ainsi que le rassemblement des soufis d’obédience tijânes dans les zaouïas est constamment perçu comme porteur d’idéologie radicale, susceptible de véhiculer un islamisme radical. À Ngaoundéré au Cameroun, les mosquées d’obédience confrérique, sont restées avec l’avènement de la Tijâniyya sous l’influence de cette tariqa. Leurs zaouïas se retrouvent alors au centre des interprétations diverses. La question de l’ignorance de la fonctionnalité des zaouïas se pose avec acuité. L’éradication de cette « image de radicalisation » passe par la compréhension de l’idéologie des référents confessionnels. Dans une perspective socio-historique, cette réflexion se propose alors de jeter un regard panoramique sur les questionnements suscités par
l'émergence et la floraison des zaouïas à Ngaoundéré au Cameroun. La présente communication vise alors à interroger le fondement des zaouïas pour saisir la place de la Tijâniyya dans les discours et les constructions idéologiques. Il s'agit de baliser à priori une nouvelle approche sur les mosquées d'obédience tijâne ainsi que sur leur idéologie dans un contexte marqué par le terrorisme international.

Les sources des conflits religieux, endogènes et exogènes, de la société roumaine contemporaine
Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3059
By Laurentiu Tanase
E-mail : laurentiudtanase@gmail.com

La Roumanie est un pays de tradition majoritairement chrétien orthodoxe, situé au Sud-Est de l'Europe. Avec une histoire contemporaine en quête de sens, après la dramatique période du totalitarisme communiste, la Roumanie devient membre de l'Union Européenne et l'OTAN. L'espace européen commun et l'avancée de la modernité religieuse vers l'Est de l'Europe a fait provoquer aussi la Roumanie à la sécularisation et aux problèmes caractérisant l'espace européen Occidental. Moins attirante, du point de vue économique, pour les émigrants, que les autres pays d'Europe, la Roumanie se voit confrontée aussi avec la provocation liée à l'arrivée des réfugiés musulmans. L'économie encore précaire de la Roumanie, par rapport à d'autres pays d'Europe, et la compétition dans tous les domaines de la vie quotidienne, ont fait déclencher des processus d'immigrations/émigrations importants. Des diverses formes de protestations sont vue apparaitre aussi dans le domaine du religieux. Soit qu'il y ait des signes de conflits religieux endogènes soit des conflits exogènes, il se pose la question, d'identifier les sources de ces conflits ? S'agit-il des sources liées à la modernité religieuse européenne ou bien sont-ils des réactions identitaires face aux tendances globalisatrices de l'espace européen. Observons-nous un repli dans des traditions culturelles et spirituelles majoritairement orthodoxes ou bien sont-ils des signes de l'avancement du processus de sécularisation ? Voici simplement quelques lignes d'analyses sur lesquelles nous voulons développer notre analyse pour identifier et comprendre les sources endogènes et exogènes des conflits religieux dans la société roumaine contemporaine.

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3059
By Vinicius Wohrnath
E-mail : vinicius.wohnrath@gmail.com

Cette présentation va exposer les résultats d’une thèse de doctorat qui a été soutenu au Brésil (Unicamp/Fapesp, 2016). La participation des militants catholiques a été analysée durant la dernière Assemblée Constituante brésilienne, elle a inauguré la Nouvelle République après 25 ans de dictature militaire.
À ce moment-là, l’Église Catholique au Brésil était fortement marquée par la « Théologie de la Libération ». Les dirigeants de la Conférence National des Évêques, comme le D. Luciano Mendes de Almeida, allié au cardinal D. Paulo Arns, avaient une forte influence dans

Comme expression de leur participation, les catholiques ont établi des fronts de lutte politique au Congrès Constituant : la lutte pour la réforme agraire et pour les droits des enfants, en sont des exemples. Ils ont formulé de différentes stratégies et ils ont rivalisé, avec d’autres groupes, pour élaborer la Constitution Fédérale en vigueur du pays.

Confessional Sociology: Pro and Con

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)

Room/salle : ANT 3059

By Erokhova Natalia, Sharonova Svetlana

E-mail : s_sharonova@mail.ru

Arguments for the panel theme ‘Confessional Sociology: Pro and Con’ in the context of the main stream theme of the SISR conference 'Religion, Cooperation, and Conflict in Diverse Societies’ must be pointed out the following:

1 Practice of manipulation of religion aiming political or economical purposes of particular states, clans, groups, etc. (manipulation of religious conscious through the system of interpretation, leading into fanatic ecstasy, etc.)

2 Modern processes of rapid mass mobility of population with religion different from religious tradition of the receiving countries.

All these and other factors resulted in:

- Either global conflicts as Islamism and religious terrorism, like conflicts within Orthodox Church in Ukraine and other situations of religious tension in modern world
- Or internal conflicts based on different interpretations of law and traditions of hosting countries population and migrant communities of different religious worldview.

Within the platform of methodological atheism and agnosticism that has already formed during the history of sociology to elicit the origin of these kind of tension and conflicts is impossible. Only the immersion to theology gives an opportunity to look into the depth of religious discord and to realize the extent of the distortion of sacred books’ texts. Within the practice of sociological knowledge evolution was the period of emerging Catholic sociology, religious sociology but in 1960-s these tendencies were officially cut off and unified by sociology of religion. Recently the scholars exploring religious communities have begun to use theological terms, interpretations and even practices. Is the need of highlighting the confessional sociology based on theological approach of exploring the reality as a particular field of sociological knowledge (for example: Catholic sociology, sociology of Orthodoxy, sociology of Islam) urgent or not?

TED Talks and the Religious Diversity Ethos: Disruptive Belonging and the Discoursive-Mediatic Regulation of the Testimony

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)

Room/salle : ANT 3059

By Carolina Falcpo, Karla Patriota

E-mail : carolinacfalcao@gmail.com
This work identify the emergence of a religious diversity ethos in which the religious belonging presents a testimonial feature. We base our argument on the idea that in spite of the range of belongings, there is a discursive-mediatic regulation that set all these religious traditions on the same ground in terms of a teleology action. Our hypothesis is that this regulation works due to what we call here as the Ethics of Testimony. We understand this Ethic can be both disruptive (when take in account the status quo of certain religions or even the common sense regarding them) and normalizer, once it seeks to establish common coordinates within a range of religious traditions. The work uses some TED Talks available on Internet as the corpus of analysis after a brief research using the keyword 'religion' on the search engine of Ted itself. We argue that these Talks are important epistemological figures in order to grasp not only the ethos but also the regulatory work of the Ethics of Testimony on four different religious traditions dealing with subjects such as the importance of religion in a secular world and religions as central key in conflict solving and inequality questions. Finally, the work makes room to some arguments about how a certain idea of religious diversity (and, therefore, some issues related to it) is somehow changed according to a mediatic ritualization process.

Qur’anic Miracles in the Lab: Reflections on Navigating the 'Incommensurability' of Science and Scripture

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 3059
By Caroline Tee
E-mail : ct500@cam.ac.uk

In western cultures defined by the cultural hegemony of modern science, do Muslims believe in the literal historicity of Qur’anic miracle stories? What strategies do believers within the scientific community employ to accommodate scriptural accounts of the supernatural? In this paper, I focus on the experiences of a cohort of eight UK-based Muslim research scientists, presenting data from a series of extended fieldwork interviews. I highlight four distinctive strategies that participants articulated, on the subject of miracles, to navigate potential tensions between their lives as scientists and their lives as Muslims. I focus on two contrasting strategies, which illuminate an encounter between scientific and religious ontologies, one solution favouring the former (science will one day explain Qur’anic stories considered ‘miraculous’) and the other the latter (Qur’anic miracle stories will always be beyond the scope of scientific explanation). In order to understand the apparent dissonance of this latter view, in light of participants’ evident commitment to the scientific project, I draw on anthropological enquiries into the nature of human contradiction. In particular, I use the anthropologist Michael Lambek’s theory of ‘incommensurability’ to argue that participants are able to avoid internal conflict - as well as conflict with the wider Muslim communities to which they belong - because the categories of science and scripture operate for them as non-binary categories, thus immune to direct conflict.

Session STS 72 : Work group - Apocalypses : Images of the Fall, of Radical Ruptures, and of Renewal in Latin America

Martin Hébert, André Corten
Luttes à finir : imaginaires religieux et représentation du conflit ultime dans des communautés mayas du Mexique

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2096
By Martin Hébert
E-mail : martin.hebert@ant.ulaval.ca

Dans cette présentation nous nous intéresserons à la tension qui existe entre deux récits qui ont été marquants dans l’histoire politique récente des communautés tseltales de la Selva lacandona du Chiapas (Mexique). D’une part, nous considérons le récit de l’Exode, qui fut le premier livre biblique traduit dans cette langue autochtone. D’autre part, nous examinons les récits caractérisés par une « logique de mort » qui ont marqué le vocabulaire zapatiste à partir du milieu des années 1990. Les images produites à l’intersection de ces deux discours sont celles de communautés arrivées à une charnière historique très précaire, où le futur oscille constamment entre l’espérance de réaliser politiquement la terre promise et la possibilité de voir ce rêve s’effondrer sous le poids du lourd legs colonial. Ce qui tranche entre ces deux scénarios apocalyptiques par lesquels arrivera, d’une manière ou d’une autre, la fin d’un monde, c’est la « lutte ». Nous aborderons ce concept local comme une manière qu’ont les Tseltales de penser le conflit dans lequel ils sont engagés, un conflit où la possibilité même d’un futur commun semble se jouer pour eux.

La perception de la violence par les déplacés : les exodes ruraux entre l’apocalypse et la résistance

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2096
By Leila Celis
E-mail : celis.leila@uqam.ca

En Colombie, la fin des années 1990 est marquée par l’apparition d’un nouveau type d’action dans le répertoire des mouvements sociaux : les exodes. Des populations, confrontées aux pressions exercées par des groupes armés cherchant à contrôler le territoire qu’elles occupent, décident d’enclencher leur propre exode plutôt que d’attendre de devenir des déplacés par la force. Des organisations sociales encadrent le déplacement, qui prend alors la forme des manifestations pour demander le respect de la vie et la défense du territoire. Les raisons du déplacement et les raisons de la résistance sont perçues par la population victime de la violence comme un acte qui oscille entre l’apocalypse et l’exode biblique, entre la conscience de la destruction de leur vie passée et la possibilité d’une vie nouvelle ailleurs. Nous comparerons les pratiques ancrées dans cet imaginaire biblique avec la résistance qui peut être observée dans les communautés en résistance civile en Colombie.

Le croisement des images de l’apocalypse dans les discours pentecôtistes et écologiques

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2096
By André Corten
L’apocalypse offre une représentation de la violence qui se veut dépolitisée, elle n’est ni conservatrice, ni libérale, ni révolutionnaire. Le millénaire pentecôtiste est à cet égard sur le même plan que les craintes apocalyptiques sur le réchauffement de la planète. Ils fournissent dans l’imaginaire l’image de la violence et masquent comment la violence procède du fait du caractère inacceptable pour certains de l’ordre de rangement. Ordre où ils se voient et se sentent placés. Sans rendre compte pour autant de ce qui est inacceptable, les images de fin du monde sont un déplacement de significations qui sont constitutives des imaginaires politiques et, à l’analyse, elles s’avèrent un cadre structurant du politique. Tout en s’appuyant sur ce cadre conceptuel, cette communication examine le croisement de ces deux formes d’imaginaires de la violence dans le discours pentecôtiste à propos de l’écologie.

Apocalypses sans rédemption : décomposition des normes et imaginaire du « chaos » au quotidien dans le Brésil contemporain

Time slot/créneau horaire : 4 (Wed. 5th of July from 13:30 to 15:00)
Room/salle : ANT 2096
By Marilia Fiorillo
E-mail : fiorillo.marilia@gmail.com

Cette présentation contraste deux visions de la déstructuration sociale trouvées au Brésil aujourd’hui. La première est une vision apocalyptique qui remonte au christianisme primitif. Elle se structure autour de l’idée d’un événement eschatologique imminent, au-delà duquel la rédemption peut se trouver. Dans ce cas, la décomposition des normes sociales devient un signe avant-coureur de grands bouleversements catastrophiques. Nous contrastons cette vision avec l’imaginaire contemporain de l’apocalypse pensé comme un chaos installé, un état de décomposition des lois, des normes, de l’état de droit, mais qui n’arrive jamais à un point de rupture « apocalyptique » au sens ancien du terme, et se résous encore moins en une rédemption. Nous ferons un parallèle entre cet apocalypse vécu au quotidien et la notion de « cordialité » proposée par Sergio Buarque de Hollanda pour décrire le rapport tendu des brésiliens aux conventions formelles et aux rituels de la vie quotidienne.

NRF : New Researchers' Forum/Forum débutant-e-s chercheurs-euses

New Researchers Forum (NRF) - Thinking of religion, a multidisciplinary exercise

Carolina Falcão
Chair for slot 9/présidence pour le créneau 9 : Carolina Falcão

Addressing Religion and Politics in Lebanon: New Perspectives on an Old Subject
Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)
The Lebanese experience in the 20th century has been traditionally portrayed, both by the press and by wide sectors of the Academia as well, as the foremost example of religion-induced conflict of our era. However, reality bears witness to the contrary, since other factors in the political and social arenas played much bigger a part than religion in the breakdown of the Lebanese State that took place in 1975.

This presentation will not limit itself, however, to prove such a fact, given the availability of materials tackling the issue, but will concentrate itself on trying to demonstrate how analysis of the Lebanese situation with a focus on its heterogeneous religious landscape are guilty of bias against religion as a valid category in social and political construction (thus, the Lebanese State was doomed because it was organized on a confessional basis, not because it suffered from different shortcomings), and even guiltier of Eurocentrism, for such visions of the Lebanese reality rejected forthright the possibility of a specifically Lebanese approach to modernity, based on its own historical experience, preaching instead the gospel of the secular, technology-driven and individualistic modernization process of the West.

Transdisciplinary Approaches Of The Dialogue Between Science And Religion

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)

This paper is the result of work undertaken within the Romanian “Science and Religion” Templeton programmes, and more recently, within the SOW (Science and Orthodoxy around the World) Project.

Due to the fact that Romania is recognized for the opening towards other religions and that Orthodoxy offers a peculiar insight on the dialogue between science, art, religion and faith and reason, the transdisciplinary approach (as understood by Piaget 1970 and Nicolescu 2002) that was used to underpin the dialogue opened new perspectives in understanding differences and stimulating cooperation. This comes in the context of the efforts to maintain the particularities of each religion and nation in a process of intense globalization.

Our paper's claim is that contemporary dialogue between the scientific and theologic worldview is an important part of a larger effort, necessary in order to build a renewed and opened pluralistic culture of wisdom and progress, and that the transdisciplinary method has proved particularly efficient.

In Romania the antagonism between science and religion appears to have different origins compared to the West: it did not exist in ancient times and was artificially promoted by the communist regime for political reasons. While this prompted a widespread positive bias after the fall of the regime which enabled the dialogue, this open attitude is being gradually replaced by increasing skepticism and reservation. The emergence of new technologies and the rapid secularization of the society are also contributing to that. We will show how we can use multi and transdisciplinary approaches to build new bridges.
A Foucauldian Analysis of the Discourse on Human Freedom among Muslims in Denmark

Time slot/créneau horaire : 9 (Fri. 7th of July from 11:00 to 12:30)

Room/salle : ANT 3021

By Johannes Renders

E-mail : johannes.renders@cas.au.dk

The idea of freedom, in its various forms, is a point where religious and non-religious citizens, spiritual and political leaders, but also academics meet in both conflict and dialogue. In the wake of controversies like that of the Danish cartoons and the re-integration of Danish ISIS fighters, many authors inquired into the Muslim psychology or tried to reconstitute what freedom itself might be according to them. In my paper, I outline my approach to human freedom as a discourse (in the specialized Foucauldian sense of the term), which is not limited to Islamic theology and the lived experience of Muslims in Denmark, but includes the mechanisms of power that produce the different types of knowledge related to freedom. The approach is heavily indebted to Michel Foucault's method for the 'pure description of discursive events', which seeks to answer how is it, that one particular statement appears rather than another (in a field of discourse). By posing the question of why a certain an no other statement appears in a particular place, this kind of discourse analysis works on a specific level, approaching discourses not as structures or groups of signs, but as practices that systematically form the objects of which they "speak". Using my own study on human freedom among Muslims in Denmark as a case, and describing the Foucauldian gaze', I will argue how efforts in revealing discursive regularities can be extremely beneficial to the study of religion, avoiding unnecessary compartmentalization while increasing awareness of the broader discursive field.
AMC : Author Meets Critics/Auteur face à la critique

AMC 1 : Alternative Sociologies of Religion. Through Non-Western Eyes

Convener(s) : Afe Adogame
Critics :
François Gauthier (University of Fribourg, Switzerland)
Mary Jo Neitz (University of Missouri, USA)
Peter Beyer (University of Ottawa, Canada)
Ulrich Berner (University of Bayreuth, Germany)
Marian Burchardt (Max Planck Institute, Germany)
Grace Davie (University of Exeter, UK)

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 4173

The sociology of religion, as a field, has tended to use Western Christianity as the model for all religions. As a result, it tends to focus on certain aspects of religiosity (such as how often adherents go to church) while paying less attention to others. This volume makes the case for a more expansive view of the sociology of religion. It explores other cultural traditions, aiming to expand the field’s conceptual toolkit and outlook. Rather than simply critique the conceptual limitations of the dominant approach, this book explores three alternatives. It imagines what a sociology of religion would look like had the discipline arisen in traditional China, or based on the work of a 14th century Arab scholar, or emerging from traditional Navajo worldviews, rather than in developing 19th-century Europe. This session brings together seasoned sociologists of religion to critically review this book in light of its main thrust at deconstructing and decolonizing the sociology of religion; and in view of its contribution to the future of the global sociology of religion.

AMC 2 : Deep Equality in an Era of Religious Diversity

Convener(s) : Christine L. Cusack (University of Ottawa)
Critics :
Mary Jo Neitz (University of Missouri)
Lena Kühle (Aarhus University)
Inger Furseth (University of Oslo)
Gary Bouma (Monash University)
AMC 3: Religion in the public sphere. The Nordic countries since 1980

Convener(s): Inger Furseth, Lene Kühle, Mia Lövheim, Henrik Reintoft Christensen
Critics:
Michele Dillon (University of New Hampshire, USA)
Jörg Stolz (University of Lausanne, Switzerland)
Margit Warburg (Copenhagen University, Denmark)

Time slot/créneau horaire : 1 (Tue. 4th of July from 13:30 to 15:00)
Room/salle : ANT 5033

This book presents the main fiendings from the NOREL project (Religion in the public sphere. A comparative study of the five Nordic countries 1988-2008). It studies the role of religion in Nordic populations, states, politics, media, and civil societies. By drawing on the social science complexity frame of reference, it argues that the Nordic countries are best described by the concept of religious complexity. Nordic people are becoming less religious at the same time as religion has a greater visibility in politics, media, and civil society. The complexity is also demonstrated in the Nordic states, where most are increasingly separated from the majority churches and simultaneously involved in the area of religion.

AMC 4: Public Commissions on Cultural and Religious Diversity: Analysis, Reception and Challenges

Convener(s): Peter Beyer, Solange Lefebvre
Critics:
Jörg Stolz (Université de Lausanne, Switzerland)
Giuseppe Giordan (Università degli studi di Padova, Italy)
James T. Richardson (University of Nevada, USA)
Mia Lövheim (Uppsala University)
Philippe Portier (EPHE, Paris Sorbonne)

Time slot/créneau horaire : 6 (Thu. 6th of July from 10:30 to 12:00)
Room/salle : ANT 3017
In the last two decades, in several Western contexts in particular, the issues raised by challenges around diversity have specifically culminated in the creation of government-initiated or private national commissions. While their respective central purposes have varied from one country to another, all of these commissions include two important elements. First is the need for politicians to be actively engaged in finding ‘solutions’ at a time of perceived crisis of national identity, which often leads to political posturing (with variations across, and at times even within, political party lines). Secondly, there is a need to develop future policy recommendations for improving inter-group relations, or what is often called the management of cultural and religious diversity. These commissions have published meticulously written reports. Each one portrays a specific way to frame its national context in light of its particular challenges regarding national identity and diversity, in relation to law, public institutions and integration. As well, the reports address the management of various cultural, and especially religious, identities and behaviours. The commissions have also produced notes, specific reports, public consultations and briefs, with varying media reception. These reports and the substantial reflections that surround them represent a rich body of literature that helps us observe the evolution of many nations facing fundamental questions regarding their very nature, identity, history, and future. The convergence in the use of national commissions, as one way to stimulate public reflection on such sensitive topics, represents a unique opportunity for comparative research. The book stems from the research project Cultural and religious diversity in four national contexts: comparative study of the identity dynamic and regulation of religion (Quebec, France, Belgium, Britain), funded by the Canadian Social Sciences and Humanities Research Council, 2012–2018. The authors of the book under discussion include for example Lori G. Beaman, Peter Beyer, Gary Bouma and Inger Furseth, and is adding four countries where similar commissions or closely related public processes also took place in recent years: Australia, Morocco, Norway and Singapour.

**AMC 5 : Heiner Meulemann, Nach der Säkularisierung: Religiosität in Deutschland 1980-2012**

Convener(s) : Christof Wolf
Critics :
Heiner Meulemann (Universität Köln, Germany)
Gert Pickel (Universität Leipzig, Germany)
Christof Wolf (Leibniz Institut für Sozialwissenschaften, Germany)

Time slot/créneau horaire : 10 (Fri. 7th of July from 14:00 to 15:30)
Room/salle : ANT 5196

AMC 6 : Young People's Attitudes to Religious Diversity
Convener(s) : Dr Elisabeth Arweck
Critics :
Jim Spickard (University of Redlands, USA)
Gary Bouma (Monash University, Australia)

Time slot/créneau horaire : 7 (Thu. 6th of July from 13:30 to 15:00)
Room/salle : ANT 3032

AMC 7 : Diffused Religion. Beyond Secularization
Convener(s) : Roberto Cipriani
Critics :
Jörg Stolz (Université de Lausanne)
Lilane Voyé (Université Catholique de Louvain)
Siniša Zrinščak (University of Zagreb)

Time slot/créneau horaire : 10 (Fri. 7th of July from 14:00 to 15:30)
Room/salle : ANT 3032

AMC 8 : Religion and Modernity: An International Comparison
Convener(s) : Peter Beyer (University of Ottawa)
Critics :
Elisabeth Arweck (University of Warwick)
Peter Beyer (University of Ottawa)
Jörg Stolz (Université de Lausanne)
David Voas (University College London)

Time slot/créneau horaire : 2 (Tue. 4th of July from 15:30 to 17:00)
Room/salle : ANT 2044
This is not a book that provides a new integrated theory of religious change in modern societies, but one which develops some theoretical elements suited to make some of the contemporary religious alterations understood. Most of the approaches in sociology of religion are prone to emphasize either processes of religious decline or of religious upswing. The secularization theory for example might include a couple of relevant factors such as functional differentiation, economic affluence or social equality in order to account for religious change. But the result of its empirical analyses seems to be certain in advance, namely that the social relevance of religion is decreasing. In contrast, the model of religious market devised by sociologists of religion in the U.S. is inclined to detect everywhere processes of religious upsurge. This book tries to avoid a purely theoretically steered perspective on the phenomena. That's why it does not start with theoretical propositions but with questions which of course are theoretically framed. The book raises the question, how has the social significance of religion in its various facets changed in modern societies and wants to explain what factors and conditions have contributed to these changes. In order to answer these questions it carries out several case studies which constitute the bulk of the text (including West and East Europe, South Korea, US). Only after having done the empirical case studies it offers some generalizing theoretical conclusions relying on the insights gained in the empirical studies and proposing determining factors and overarching patterns lying behind the religious changes in modern societies. Insofar the book does not come up with an all-encompassing coherent model like the secularization theory or the market model but with an empirically based multi-paradigmatic perspective.

It combines empirical analysis and theoretical considerations. Its character is descriptive and explanatory as well. It comprises case studies, but also international comparisons. Mainly it uses representative population surveys like the World Value Survey, the International Social Survey Program or the Religion Monitor and surveys conducted by the authors themselves. At the same time it integrates historical analyses going back to the 19. Century.

**AMC 9 : Religion and Education Around the World.**

**Convener:** Jean-François Mayer (Religioscope)

**Critics:**
- David Voas (University College London)
- Nicolette Manglos-Weber (Kansas State University)
- Chaeyoon Lim (University of Wisconsin-Madison)
- Matthias Koenig (University of Göttingen)

**Time slot/créneau horaire :** 4 (Wed. 5th of July from 13:30 to 15:00)

**Room/salle :** ANT 5033