Timetable and Panels
Religion in the Public Domain

Wednesday 3 September

10.00 am – Registration begins

11.00 am – 12.30 pm: Parallel Sessions [2]

Church Growth & Maintenance (Meeting Room 1)

The Rise of Megachurch Size Congregations in the Netherlands: Considering Two Common Explanations by Analysing Sermons
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For several decades now the Dutch religious landscape is characterized by declining rates of church membership and church attendance. But there are also exceptions to this downward trend. The last ten to fifteen years some religious congregations in the Netherlands have instead experienced a significant growth in the number of members and attendees and are currently reaching megachurch size proportions. This paper focuses on three such congregations and tries to account for their success by analyzing sermons with the help of an analytical framework based on two lines of explanation for the rise of megachurches often mentioned in US literature: cultural-market and church-sect theory explanations. In this way, the question is addressed if, and to what extent, elements of both lines of explanation are present in the sermons delivered in these thriving congregations. Results show that this is indeed partly the case. When it comes to cultural-market explanations, sermons especially address the personal needs of the congregants and stress the individual's personal choice for God. And when it comes to church-sect theory explanations, sermons strongly emphasize that only a personal relationship with Jesus Christ offers a pathway to salvation, while the tension with the surrounding secular culture is again reduced by remaining silent on controversial moral issues. The paper closes by offering some theoretical reflections on these results and on the usefulness of both lines of explanation for considering developments in institutional religion in the Netherlands.

Using geo-enriched Twitter data to uncover hidden church populations
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This project will utilise recent developments in social media research methodologies to explore whether or not geo-enriched Twitter data can be used to uncover hidden populations. This question will be addressed through a study which will seek to identify previously undocumented churches in London. An examination of new church populations in London will contribute to the growing literature on church growth in the Britain. A number of studies have identified both growth and decline in Britain's church population, using a range of research methods. Such academic enquiries into church attendance require accurate church population data which can be analysed quantitatively; this paper will seek to explore whether or not recently developed social media research methodologies can be effectively used to help address this challenge.

The Lure of the Seminary: A Study of the Seminary Routes, Seminary Experiences, and Social Backgrounds of Seminarians for the Catholic Diocesan Priesthood in St. Patrick's College, Maynooth
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This study investigates the seminary routes, seminary experiences, and social backgrounds of seminarians for the Catholic diocesan priesthood in St. Patrick's College, Maynooth. This study was commissioned by the Council for Research and Development, the research entity of the Irish Catholic Bishops' Conference. The research is based on a questionnaire distributed to seminarians attending the national seminary during the 2012-13 academic year. This was supplemented by a review of the extant literature on Catholic vocations and prior research on seminarians in general and Irish seminarians in particular. I found that seminarians were most attracted to the seminary for religiously inspired reasons rather than socially-oriented commitments, rated the seminary as a mostly positive experience, favored some structural changes in the seminary, and reflected a social profile somewhat different to earlier generations of clerical professionals. This study is noteworthy for the potential lessons for the local church to foster vocations and improve seminary formation in the future, and thereby increase the numerical strength of the Catholic workforce. I make four practical recommendations – having to do with the encouragement factor, the Catholic commitment factor, the internal church resources factor, and the celibacy factor – which should be considered by Catholic authorities and employed for future strategising. Thus, this study points to the public value of the sociology of religion in relation to religious institutional research.

Diversity, Dialogue and Peace (Meeting Room 5)

The first translation of the entire Bible into the standard Bosnian made by Bosniak Muslim scholars - a public path to reconciliation.
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The *Bosnian Bible* is the first translation of the complete Bible (*Old* and *New Testament*) in the standard Bosnian, made by a team of leading Bosniak Muslim scholars from Sarajevo, and

published in the middle of last year (2013). In this way the Bible finally became an integral part of the culture of Muslim Bosniaks, even though this Book they do not use for their religious practices. With this translation, Bosnian language became one of world languages that have their own translations of the entire Bible, and it fills "a large gap that existed in the culture of Bosnia and Herzegovina" (*Biblija*, 2013:7). It is also important to point out that this translation is trying to distance himself from the exclusive Islamic religious identity of ethnic Bosniaks. Looking from a geopolitical point of view this translation shows that the Bosniak scholars can made the most important Judeo-Christian work (the Bible) available to all speakers of Bosnian, regardless of their religious and/or ethnic identity. Translators already have been pointed out that the *Bosnian Bible* is one of most important public sign of peace and reconciliation between Bosnia-Herzegovinian Muslims and Christians after the last Yugoslav bloody war (1991-1995). Thus, it appears that this unique project have the potential to change the Muslim-Christian perception, especially in the central area of the Western Balkans (Bosnia-Herzegovina, Croatia, Serbia and Montenegro).

Religious diversity at local level: religious minorities in the Basque Country
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In the last decades, the Basque society has transformed rapidly from a deep and almost unique catholic society to a secularised one. Nowadays, the intense migratory flows to which is being exposed has contributed to an increase of different religious expressions. These elements have made the Basque society become a more diverse and complex one. The content of the paper is part of a wider research project on religious diversity in the Basque Autonomous Community. The presentation will focus on the impact of pluralism on the local social space from the perspective of public administration and communities of religious minorities at municipal level. Specifically, this paper will present results of a qualitative approach based on interviews to representatives of public administration and main religious minority communities such as Muslims, Protestants and Orthodox communities of different Basque localities.

How does the religion profile of European countries impacts on terrorism attacks in the new century?
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Terrorism stands as one of the most aggressive forms of organized crime, either by the means it uses or the purposes which aims to achieve. Terrorism distinguishes itself from overall organized crime by acting upon motivations of political, ideological and religious order, without an ultimate goal of obtaining financial compensation. Some empirical studies disqualify the dominant perspective of a strong direct correlation between religion and terrorism. Although the religion characterization of a country is important in explaining terrorism, it shows less relevance than other explanatory dimensions (e.g., socio-demographic, political and economic). In this

study we collected data from the Global Terrorism Database for the terrorism measures: number of attacks; target information; number of fatalities; and number of injured. From the Quality of Government Dataset we built the religion measures: religious fractionalization; percentage of Protestants; percentage of Catholics; percentage of Muslims; and percentage of population belonging to other denominations. The sample comprises data for 33 European countries from 2000 to 2010. Performing cluster analysis the countries were classified in four groups regarding their religious characteristics and the relation of the country profile with each terrorism measure was analysed. The results show that religion accounts for terrorism incidents in European countries. As a counter-terrorism strategy the policy advice relies on promoting religious fellowship and reducing social discrimination. Moreover, higher knowledge on the determinants of terrorism provides additional support to the development of guidelines on the interventions for the prevention, detection and reversal of processes of radicalization which are likely to generate violence.

The strange case of Buddhist Brigades? Mapping the [Religious] Extremist Streak in Post-War Sri Lankan Politics

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In Sri Lanka's post-war political context, an intriguing new phenomenon has come to being, namely the unprecedented rise of Buddhist fundamentalist groups. These groups distinguish themselves from the mainstream and influential Buddhist establishment. While such extremism has long antecedents especially in the form of pressure groups, their rejuvenated post-war come-back can be described as the first occasion when such outfits have been granted absolute *carte blanche* by the highest levels of government. It is also, and arguably, their most violent and aggressive manifestation of contempt towards other religious faiths practiced in what is an essentially multi-religious, multi-cultural and multilingual society. This paper attempts at exploring the sociocultural and political rationale behind the coming to the fore of such outfits. What void are they trying to fill? What are their operational dynamics? How do they differ from earlier Sinhala-Buddhist political movements? How can their 'political/ politicized role/s' be interpreted? In the long run, what options and operational space are available for Sinhala-Buddhist-monk leaders to play a 'constructive' public role in facilitating inter-faith and inter-community coexistence? These are among the questions I shall attempt at addressing in the course of the present presentation. Given its prominent and controversial role in the public domain, the role and rationale of *Bodu Bala Sena* (Sinhalese බොදු බල සේනා , which translates either as *Buddhist Power Force* or *Buddhist Brigade*) will form the subject of special scrutiny.

12.30-1.30 pm: LUNCH (off-site)

1.30-3.00 pm: Parallel Sessions [3]

Theoretical and Comparative Perspectives (Meeting Room 1)

Religion, Rationality and Democracy:

Affinities between the ideas of Jürgen Habermas and Terry Eagleton about the presence of the religion in the public domain.

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The objective of this article is to point out affinities in the positions of Jürgen Habermas and Terry Eagleton on the relationship between religion and politics in the contemporary world. The purpose is to demonstrate that, as an area of common ground between these authors, the recognition of the limitations and contradictions of the rationality leads them to criticise the Enlightenment pretension to suppress any religious viewpoint in the discussion of moral and political issues. In the face of this question, these authors propose that the relationship between secular thought and religious traditions be approached from a different standpoint, and emphasise the necessity for the philosophical reason to dialogue with perspectives based on religious beliefs. The article intends to demonstrate that Habermas and Eagleton appear to share the view that, outside the domain of private beliefs, there would be a horizon in which the aspirations towards the world and men could converge, and, in the name of these aspirations, a dialogue could be possible not only between cultures, but also between these and the rational thought. As a conclusion, it will be argued that the dialogue between faith and reason perspectives can make a positive contribution to creating a truly democratic public space consisting of religious and non-religious individuals, since both sides are committed to having an essentially self-critical attitude, an openness to consider the point of view of others, and a true inclination towards reciprocal learning.

The limits of Europe: going beyond continental borders in comparing State-religion relations

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The usual suspects in State-religion relations are no longer sufficient to advance knowledge in the field. The assertion is the starting point of this paper. Using empirical data from a number of sources, it is argued that methodological nationalism should be disputed along methodological "continentalism", as a number of European countries are inappropriate contexts for extending inferences made in what are called "the usual suspects", namely Britain, France, Germany and the Netherlands. Conceptualizing "religious field" and "State-religion relations" as explanatory or context variables leads to a conclusion: extrapolations based on existing typologies do not transfer easily to other European countries or non-European countries. As such, we propose an

exploratory comparison of Southern European and South American countries with regard to religious fields and State-religion relations in the 20th and 21st centuries. Building most-similar systems comparative designs makes this a more adequate coupling than coupling Southern European countries to their Northern European counterparts. All Southern European countries show a dominance-based religious field with low pluralization, as do South American countries. State-religion relations are functions of both those features and the political usage of religion in authoritarian contexts: all Southern European countries share significant autocratic periods in the 20th century with South American countries. The questions this paper then asks are: do these results hold up in larger discussions on religion in the public domain, varieties of secularism and the politics of religion? What are the theoretical and research design consequences to studies in the field? Why are there cross-national/cross-continental similarities and what is their significance? This paper will offer insights into these questions.

René Girard on the Sacred Origin of Public Space

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It is fairly readily assumed that there is an important distinction between religion and public life. This distinction is not merely found amongst those who would like to keep it out of public life, but also among those who would like it to have a bigger role. In both cases, one imagines a space labeled 'public' that religion either enters or is cast out from. This image is largely derived from enlightenment political philosophy; in particular but not exclusively social contract theory where in public life is the result of a religiously neutral choice made by rational agents. The work of René Girard gives us reason to think that this image is misleading.   He argues that religion precedes and makes possible community or public space; such that the sacred can neither be cast out nor enter again.   The question is not whether or not the sacred is present in the public sphere, but only how it is present. In this paper I will (a) describe the philosophical foundations of René Girard's theory of religion and society, in particular his account of imitation and desire (b) the account of the origin of religion and culture that emerges from that account and finally (c) how this structural analysis enables him to argue against that enlightenment picture.

The Profanation of Religion & the Sacralization of the Mundane

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The distinction between two merely separated spheres still scaffolds our everyday as well as our theoretical understanding of religion and the religious apparatus as a mediator between the visible world of mundane reality on the one side and an invisible realm of transcendence beyond this reality on the other side. Ever since the oft-quoted axial age divide (Jaspers), accompanied by a profound change in the relationship between the sacred and the profane, religion became the universal authorizing instance for the sacred domain. But facing the avalanches of the so-called

ersatz-religions within popular culture, the prevailingly conjured resacralization of the world as well as the discourse of a post-secular society, religion appears in a dedifferentiated disguise and the strict formation of two parallel spheres seems to loose its shape. Within my presentation I will show that this free-floatingness of the sacred (Hervieu-Léger) and the new visibility of seemingly religious phenomena within the public space sheds light on the socio-cultural role of religion ever anew: These transformations do not point to a revaluation of religion but that they are manifestations of a profanation of religion underlined by a concurrent movement towards a sacralization of the mundane. The process of medialization, de-institutionalization and democratization of religious beliefs, symbols and practices was not solely accompanied by a privatization and an individualized appropriation of (genuinely religious) convictions but also by an increasing publicity of religion. It is precisely this synchronicity of privatization and publication that portends a paradox move: the continuous realization of religion leads to its profanation – if we understand profanation along with Agamben in terms of a repatriating of the secluded into mundane utilization. Conversely we can witness an enchanted conquest of quotidian life being visible in the techno-magical valorization of our everyday culture and the sacralization of ordinary things as well as the epiphany of the unimposing and the banal. Against the backdrop of these developments, I will argue that we are less confronted with a resurgence of ›the original worldly orientation of religious and magical action‹ (Weber) after a time of dissolution but rather with mode of hyperspirituality ambiguously oscillating between the liquidation and the liquefaction of the divine.

Pilgrimage and Memorialisation in Poland (Meeting Room 4)

Pilgrimage and tour as religious experiences

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Pilgrimage migrations have been popular rituals of most religions in the world from the earliest times to the present day. Their goal is always communion with the sacred although the phenomenon of pilgrimage is not confined to contact with holiness, and includes also a human (*homo religiosus*) and space. Pilgrimages vary depending on political, cultural and religious context (Jackowski 2003). But in each case, typical features of a pilgrimage such are deliverance from social structures, freedom from the profane, voluntary liminality are liable to symbolic restrictions gradually imposed by topography of sacred places, statues and images, and religious buildings, etc. These sensually perceived objects are used to hide systems of thought and experience (ideologies). Final deliverance from the structures of everyday life is aimed at increasing attachment pilgrims to their religion, which may result in an extreme transformation of pilgrimages into crusades and jihads (Turner, 2009: 9). In Poland, at the turn of the twentieth and twenty-first centuries pilgrimage is the type of activity more often undertaken by older people than the young. Therefore, the subject of the analysis encompasses endeavors carried out by the elderly acting within the dominating in Poland Roman Catholic Church. The participation in pilgrimages and the accompanying religious experience of older persons has been examined by looking at qualitative data which was gathered via the appropriate techniques (e.g., observation, in-depth and focus group interviews) between 2009 and 2011 and then processed by

applying constructivist grounded theory.The analysis of the collected data shows that both the pilgrimages and tours are transgressions beyond the circle of everyday life issues. This occurs through 1. the collection of pleasant experiences unavailable in the local environment, 2. the emergence and maintaining ties with a religious group, in particular by identifying with it, 3. the emergence of community experience and values, and finally, a sense of belonging to it. When it comes to the social space production and the identity of the involved actor a pilgrimage is no different from a tour. The diversity is marked by the fact that the pilgrimage - as opposed to the tour - brings in the religious transgression.

Social significance of Catholic sanctuaries in Poland

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Each year in Poland from 6 to 8 million people take part in the pilgrimage migration to the Catholic sanctuaries. The great variety of sanctuaries but also many different ways of spreading in them religious and secular accents enable visitors to experience these places in differentiated and polarized manners: fulfilled with religious ecstasy or just the opposite. The essence of the phenomenon of modern sanctuaries is the fact that they can be spaces in the same time religious and modern. During the conference, I would like to share a reflection from my empirical research towards doctoral thesis conducted in selected Catholic sanctuaries in Poland (i.a. Jasna Góra, Kraków-Łagiewniki, Niepokalanów). During the research, I conducted participant observation and interviews with sanctuary visitors and specialists. After the end of the fieldwork I performed a frame analysis of the act of visiting a place of worship as well as an analysis of the sanctuary visitors' metaphorical mindset. Especially, I would like to present selected conclusions from my research, which are "frequenting" sanctuaries and justified relaxation. "Frequenting" refers to a particular type of sanctuary visits whose main purpose is getting to know and attend as many places as possible. "Frequenting" doesn't mean just seeing sanctuary. People who "frequent" sanctuaries enjoy spending time in those places and develop their own ways of experiencing a sanctuary visit. Those who seem to be in particular need of justification for taking a break and spending time in a sanctuary are usually women whose situation and mindset prevent them from "wasting" time and money on holidays and getaways.

Martyrdom in the Public Domain. Narration in Memorial Projects in Contemporary Poland

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The peculiar historical situation of Central and Eastern Europe, especially the 19th and the 20th centuries comprising communist regime, caused the survival of *milieu de memoire* in this region. *Milieu de memoire* may not be interpreted as a simple opposition of *lieux de mémoire*, but rather as kind of inner cognitive structures whose reference point is the past interpreted differently depending on the society and which are currently intensively updated and filled with new senses.

I will focus on two memorial projects present in Polish public domain. The first is The Sanctuary of the Sorrowful Mother of God in Kałków – a memorial project which was established as a counter-reaction to the martial law introduced in Poland on 13th December 1981. The sanctuary offers a complete and systematic interpretation of the relation between Polish nation and the history of Christianity with the Golgotha of Polish Nation in the central place. The second is The Mausoleum of Polish Countryside Martyrdom in Michniów – a small village pacified by Germans in 1943. Currently a multimedia mausoleum is being built there. The aim of the project is to portray the way a history of a marginal group becomes part of the religious meta-narration and gains the rank of a battle for maintaining universal values. The main question in my paper is whether the religious character of memorial projects causes any symbolic domination over memory landscapes common for many groups and why in contemporary Poland religion is the main field in which national memory operates.

Religion and Politics in Europe (Meeting Room 5)

Constitutions in Europe – do they shape religious self-understandings?
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Despite tendencies of secularisation and of the EU-bureaucracy to harmonize the state-religion-relationships in Europe, the constitutions of the EU-member states (still) differ in how they articulate and regulate the state-religion-relationship. Based on a document analysis of the constitutions of the 27 European member states, we analyse such differences and their potential to shape the religious compositions of the national populations. Constitutions can be understood as manifestations of power struggles over identities and over the basic rules, regulations and values at a particular point of time. In this regard, they mirror the self-understanding of a people at the date of their enactment. We are not as much aiming at their developing process as on their feed back effects on the fabric of the societal. The constitutions of the member states show differences with regard to (i) the protection of individual religiosity and religious minorities, (ii) the protection of communal worshipping and religious organisations and (iii) the degree of secularisation of governmental institutions. We assume that the concrete arrangements not only reflect religious cleavages within societies but also shape the religious self-understanding of the people. We therefore employ a statistical multi-level model taking into account the constitutional arrangements of the European member states and data from the most recent European Value Survey (EVS 2008) on individual religiosity. We do so in order to establish patterns of associations between particular constitutional arrangements and dominant forms of individual religiosity. We assume that the protection of individual religiosity is accompanied predominantly private religious practices while the protection of communal worshipping and religious organisations will support religious church-oriented practices and a strong emphasis on separatism of state and religion might support secular tendencies. Such analysis contributes to a deeper understanding of the differences in the religious self-understandings between European member states and to how such differences systematically protect or exclude particular forms of religion and "nationalize" secularisation.

Religiosity, Spirituality and Voting Behavior in Christian Europe

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Results from political sociology show that individual religiosity is still an important predictor of voting behavior. Stronger religiosity increases the probability that individuals cast a ballot for Christian Democratic parties. The historical cleavage between Protestants and Catholics is gradually replaced by a religious vs. secular cleavage. Nevertheless, hardly anything is known about the impact new forms of beliefs like holistic spiritualties have on voting behavior. It is plausible to argue that spirituality promotes a Green vote because holism has significant overlap with ideas of sustainability that are central to Green politics. Moreover, holistic spiritualties have been shown to be rooted in subjective individualism which fosters liberal values (e.g. tolerance) that are typically defended by Green parties. The empirical analysis uses data from the fourth wave of the European Values Study (2008-2010) for 14 countries from Protestant and Catholic tradition. Using appropriate regressions techniques our analysis shows that the cleavage between secular and religious parties is present on both sides of the left-right dimension of party competition. Towards the right pole of the dimension traditional religious individuals prefer Christian democratic parties over liberal or nationalist parties. Towards the left side of the dimension spiritual and religious individuals prefer Green parties over socialist or social-democratic parties. This means that religious and – more recently – spiritual beliefs influence individual voting behavior. Therefore, the pluralization of beliefs contributes to the structuring of party competition in European democracies.

Public religion, the Scottish Parliament and the Scottish independence referendum

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The establishment of the devolved UK Scottish Parliament and Scottish Government in May 1999 led to a fundamental reconfiguration of the constitutional position of government and its relationship with religion in Scotland. While UK government, with its unique constitutional relationship with the Church of England, continued to have major responsibilities in Scotland, the new Scottish institutions developed relationships with various religious denominations. The denominations had been important partners in the campaign for devolution and they continued to have close relationships with the new Scottish Government and Parliament in the new arrangements. Their public role is recognised in the weekly plenary Parliamentary four minute *Time for Reflection* which offers disproportional opportunities for multi-denominational and multi-faith talks by organised religious denominations but with the non-religious half of the Scottish population largely excluded from involvement. As well as this disproportionate representation in what was originally intended to be a session that reflected fully the diversity of belief in Scotland these participating religious denominations have also directly, or indirectly, benefited, in addition to charitable status, from grants and other benefits from the Scottish

Government. In 2013 changes in marriage laws precipitated the first large scale fissures in the relationship between religious denominations and the devolved government and parliament. On 18 September 2014 the Scottish electorate votes on a proposition that 'Scotland should be an independent country'. Publicly, and behind the scenes, religion continues to be an important factor in the referendum outcome.

Religious Marks in Modern Education

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During the last 200 years school as an institution has been established as a public institution for mass learning (Herrlitz et al. 1984) and mass schooling became a fundamental feature of the state and replaced the churches from their "historical responsibility" (Mann & Schinkele 2005, Lehmann 2007) eventually. Altogether mass education is an outcome of religious, economic, and political processes as much as social power relations (Müller et al. 1997, Boli et al. 1985), which led in whole Europe to a similar public school system with common features (Meyer & Ramirez 2005). However, there are differences between the European countries. One factor for the different outcomes lies in the institutional arrangements that are set up for education (Müller & Kogan 2010), which are shaped among others by following developments beginning in the 19th century: state formation, nation building and church structure (Rokkan 2000, Martin 1978, Flora 1973). Obviously the educational institutionalization follows basic assumptions of secularization, that religious institutions lose their social significance and their grasp on the agencies of social control and withdraw from their classical sphere of influence (Wilson 1982, Fenn 1980, Berger 1973). However, "the religious and the secular are inextricably linked throughout modern European history" (Casanova 2009: 227; cf. Hervieu-Léger 2003 & Martin 2003). Based on this result and in a comparative-historical perspective this paper deals with the development of the European institutional arrangements and will therefore analyse to what extent the church (still) affects/ed the institutionalization of modern education. Especially the different national church pattern between a dominant Roman Catholic Church in Southern Europe, a mixed pattern in Central Europe, and Protestant state church in Northern Europe (Martin 1978 & 2003, Rokkan 2000) affected how the institutionalization proceeded. It is expected that in countries with an alliance between church and state the religious influence on the public school system is stronger than in countries with church-state-cleavages. On the other hand the latter should development a parallel private confessional school system.

3.00-3.30: Tea & Coffee (provided)

3.30-5.00 Parallel Sessions [3]

Ir-religion, Spirituality and Development (Meeting Room 1)

How Private the Omnipresent Symbol? Non-Christian Perceptions of the Cross in the Public Domain

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Two lines intersecting perpendicularly are a phenomenon as old and universal as the history of humanity. An intersection on a map, a geometrical design, a letter of the alphabet, a mathematical sign, a trademark, a piece of jewelry or a religious symbol – the "cross" has always existed in the public domain. Not only does it appear happenstance on sundry products of global consumption, but it is also indeed displayed by individuals to designate religious belonging. Especially in the Western, Christian world (even in societies which underwent iconoclasm) the cross is ubiquitous on both secular and spiritual levels. Despite legal actions by nonbelievers, separation of church and state cannot hope to limit, let alone "disinfect" cultures in which Christianity has become embedded in art and architecture, fictional narratives and mass media, or national flags and brand names. Paradoxically, this symbol is more invisible for the Christian-affiliated for whom it tends to blend in with a familiar sociocultural landscape, and more visible for the non-Christians for whom it noticeably delineates the foreign territory of their *Other*. Conscious alertness to this symbol's presence evokes at best "mere" discomfort and tension among nonbelievers; at worst it provokes conflict. Not without significance is the form (from the crucifix to the crux decussata), the geographical site, and the temporal circumstances. Among the alienated there is little motivation to differentiate the underlying (malevolent or benevolent) intent of a cross. Bilateral explanations being impossible, perhaps awareness of non-Christian perceptions of the cross might render reactions more comprehensible.

"Up here that's 'Posh Dave' pontificating"
Discourses on Religion, Locality and Nation in Edinburgh's Southside
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This paper begins with the argument – following the work of Johannes Quack and others – that "non-religion", "secularity", and related categories, are best understood discursively, as relational categories implicated in particular societal discourses on "religion". My current doctoral research utilizes discourse analytical, grounded theoretical and spatial approaches to test the veracity and implications of this argument in a particular socio-historical context. Taking a lead from Kim Knott and Timothy Jenkins, I argue that locality is a refreshing and appropriate container for engaging with discourses on "religion", and one which is less bound to contemporary conceptualizations of "religion" and "non-religion", such as the World Religions Paradigm. The locality within which I am based is Edinburgh's vibrant Southside. The title of this paper succinctly communicates the reaction of one informant ("Brenda") to UK Prime Minister David Cameron's recent comments that the UK is "a Christian country". Brenda, originally from England, is in her mid-70s and has been living in the Southside for over 50 years. Hers is one of the many nuanced voices contributing to my ongoing research; one of the many which construct "religion" in tandem with entangled and similarly contextual discourses on "Scotland", "England", "the Southside", "Edinburgh", "the UK", "Europe" and more. In the run up to the referendum on Scottish Independence, this timely paper presents the Southside, my

approach to it, some of the discourses at work, and their implications for a broader academic discourse on "religion", "non-religion", and related categories.

Stories of transformation: Exploring religious experience and social change in narratives on Channels of Hope.

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In the past decade, religion has become a theme of interest within the field of international development (Marshall 2001, Marshall and Keough 2004, 2005, Ellis 2004). Yet, the complex entanglement of religion and spirituality with social change in everyday life remains neglected in development literature (Devine and Deneulin 2011). This paper explores how personal religiosity and spirituality relate to the production of longer-term change around stigmas associated with HIV/AIDS in the Channels of Hope project of development organization World Vision. In doing so it provides insights on the transformational meanings of practical development programs and broadens our understanding of the multi-faceted ways in which religion is entangled with development and social change. This allows us to critique mainstream understandings of religion in development literature, because a narrow focus on religion as institutional, individual and irrational provides an inadequate framework for making sense of change in everyday life.

Post-Secularism (Meeting Room 4)

Applying the Postsecular: Theory and Praxis

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While the notion of the postsecular is currently being deployed in a wide variety of contradictory ways, one of its most critical implications for the actual practice of doing sociology remains largely overlooked. This theoretical paper seeks to address this issue by focusing more closely at the import of postsecular epistemologies and ontologies on methodological practice in the study of religion. First, I begin by setting out the current parameters of postsecular methodologies including their seemingly banal yet pivotal relation to theology and pre-secular sociology, as well as their distinct reading of the secular that set them apart from other approaches within the wider umbrella of the postmodern. Second, I present the ways in which the postsecular paves the way for a move beyond classical conventions of methodological atheism and agnosticism by following a heuristic of bracketing the sacred into the research paradigm as opposed to bracketing it out completely. In conclusion, I discuss and examine some of the empirical examples that can be found within the existing literature that can be identified as falling most closely within such postsecular methods of doing sociology in praxis.

Why There is No Dispute: Post-Secularism in Political Theory

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To label a theory post-secular is, first, to make a claim about its place in the history of political theory. Second, it is to make a geographical claim. Third, it is to make a claim about a theory's position with respect to the secularization hypothesis. Separating these claims can be difficult without losing the thrust of the secularization hypothesis. First, the post-secular places itself as a successor to the wave of 'religion-blind' political theories developed in the mid-20th century (of which the early Rawls and the early Habermas, amongst others, are obvious examples). Second, as Habermas notes, the post-secular is an expressly Western claim – it is designed to apply only to those countries in Europe and North America where, at one point, secularization appeared to have one out, only for there to be a resurgence of religion. Third, it is a claim the relationship between secularization, rationalization and modernization is a largely contingent one, and that the secularization does not hold true as originally formulated. In my paper, I argue that despite the post-secularist attempt to relativize the secularization hypothesis, there is basically no dispute between political theorists. Against the work of Taylor, Rawls, Habermas, Ferrara and others who have written on the question, I argue that all so-called post-secular theorists necessarily operate inside a detranscendentalized and thoroughly differentiated worldview. As such, they are as secular as their oponents.

Affirmative genealogy of the religious fact: the sacred/the profane, the other world/this world, the religious/the secular and the religious/the post-secular

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Religion is often considered to be based on the use of binary concepts (sacred/profane, transcendent/immanent, religious/secular and religious/post-secular) which are employed as if they were synonyms when they are actually not. This study draws up an affirmative genealogy of the distinctive meaning and the social genesis of these concepts. The "sacred/profane" pairing represents epistemological and cognitive categories which are common to all religious experiences in terms of both time and space, which separate different domains of the world. The sacred is a forbidden place that is separate from and extraordinary in comparison with the profane. Émile Durkheim, Rudolf Otto and Mircea Eliade, among others, have explored these categories. The "this world/the other world" pairing represents historical categories drawn up in around the 5th century BC in as the Axial Age emerged, and their main standard-bearers are the so-called "world religions". The reflections of Max Weber, Karl Jaspers, S. N. Eisenstadt, Barry Schwartz and Robert Bellah are apropos here. The "religious/secular" pairing also represents historical categories, but this time they stem from Western European Christianity. This pairing takes in the dualism between "this world" (the City of Man) and the "other world" (the City of God) on the one hand, and the dualism within "this world" between the "secular" and "religious" domains on the other hand. Ernst Troeltsch, P. L. Berger, David Martin, Charles Taylor, José

Casanova and Talal Asad, among others, have analysed these categories. The "religious/post-secular" pairing represents sociological categories originating from a "post-secular" world whose teleological evolutionist nature has been called into question based on states embodied by the theory of secularisation that arose from European Christianity, and a de-Europeanisation of the pairing of the religious/the secular, generating a new religious and social constellation.

Faith in Humanity or Humanitarian Faith? Exploring the idea of humanitarianism as a secular faith

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Humanitarian action aims to save lives, alleviate suffering and maintain life with dignity post-disaster. It has been suggested that humanitarianism represents a type of secular faith because of the sanctification of the humanitarian 'corridor' and dogmatic adherence to the principles of humanity, impartiality, neutrality, and independence from some organisations (Paras and Stein 2012; Barnett and Stein 2012; Benthall 2008). This paper critically analyses these concepts to develop the argument that such a claim essentialises humanitarian action nearly beyond recognition. It is underlined that any attempt to find homogeneity between actors and actions that help solidify the picture of humanitarianism as a secular faith is next to impossible. While recognising a divide between the secular and religious in humanitarian action, the paper concludes that this divide can be more helpfully overcome not by conceptualising secular humanitarianism as faith-like, but by employing a Habermasian post-secular framework (Habermas 2006; Habermas 2008) to challenge secular humanitarians to reflect on the religious in their own organisations, their partnerships with others, and their relationships with affected populations.

Islam and Young People in Comparative Perspective (Meeting Room 5)

Young People's Attitudes towards Islam after 9/11: An empirical analysis based on quantitative and qualitative data

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Co-author: Elisabeth Arweck

This paper will explore the attitudes of young people towards Islam with reference to the terrorist attacks of 9/11. Referring to (parasocial) contact hypotheses (Allport 1954; Horton/Wohl 1956) we assume that young people's attitudes are shaped by contact with members of religious minorities in two ways: negative news on Islam - e.g. 9/11 and subsequent Islamic terrorist attacks - have a negative effect, while personal contact with Muslims reduces stereotyping. By analysing the data of the European Values Study 1990, 1999/2000 and 2008 and the Religion Monitor 2013 we will show how the attitudes of young people towards Islam and other religions have changed after 9/11 and to what extent personal contact reduces stereotyping. We also examine the meaning of critical events such as 9/11 in the life experience of young people. How

do young people perceive such conflicts, what influence does this have on their attitudes towards Muslims, and what impact does personal contact with Muslims have on the formation of their opinions towards interreligious conflict? The second part of our analysis will be based on qualitative data arising from focus group discussions with young people, conducted during the project on "Young People's Attitudes to Religious Diversity" (2009–2012), which was funded within the AHRC/ESRC Religion and Society Programme.

"Because we live in Greece!" The (ir-)religious identification and naming practices of children of interreligious Christian - Muslim parentage

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The presentation draws on my doctoral research on religious practices in mixed Muslim – Christian intimate relationships in Greece. Data derived from in-depth interviews yields insight into the complicated dynamics between religions within intimate relationships under the influence of culturally embedded understandings of religion and gender roles. Intermarriage is sociologically relevant in its potential of mediation and re-negotiation of the social and cultural boundaries between immigrant groups and the native population. The research draws on interviews with Christian and Muslim participants of diverse socio-economic characteristics and national background. Muslim participants are discerned in three categories: Arab and East Asian Muslim - born immigrants of various nationalities, native Greek Muslims who are identified as members of the indigenous Muslim minority of Western Thrace and Greek Christian-born citizens who have converted to Islam. During the presentation, I am mostly going to focus on the social strategies of interreligious couples about which religion is passed down to the children at the intersection of religions, culture and gender roles. The names of children are often considered as a flagship of faith declaration in public domain with implications for social interactions and integration within Greek society, especially under the current socioeconomic conditions aggravated by the deteriorating economic crisis and the increase of racist, discriminatory and xenophobic voices and violent attacks against Muslims. An analysis of the interviews yields mixed couples' diverse strategies of integration within the Greek society, re-negotiation of national and religious identities and adoption of Greek names in the face of social pressure as well as growing secularism.

Public visibility as strategy: Identity politics of a Muslim youth association in Switzerland

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Co-author: Prof. Dr. Michael Nollert

Until recently Muslim associations in Switzerland were characterized by a "silent" observance of their faith. Compliant with the expectations of a secular society they evaded the public by using peripheral spaces such as garages of their residence to carry out their collective prayers, to break their fast and to celebrate their religious festivities. In 2009, however, a group of Muslim youth

decided to break the "silence" of the Muslim community. Distancing themselves from the "accommodationist" approach and the "guest mentality" of their elderly, these young activists started to actively counter the anti-Muslim propaganda of the far-right. The more so as the latter had succeeded, after a three-year campaign, in enforcing a ban on minarets. Thus, the Islamic Central Council Switzerland (ICCS) came into existence.The study delivers an analysis of the identity politics of ICCS arguing that public visibility is a core strategy of this organization. By inversing the stigma "Islam", namely, it persuades Muslims to publicly celebrate their being Muslim. Cultivating an orthodox appearance, using book stands in the crowded urban areas, taking part in public debates, and showing a strong presence in the social media are but examples of practices based on such a strategy. It is further argued that public visibility serves the aim of countering the dominant integration/assimilation discourse in Switzerland by a libertarian equality of rights discourse. The study is part of a larger project funded by The Swiss National Science Foundation investigating the narrative identities of Muslims active in voluntary associations.

Between religious community and public space: Civic engagement of religiously devoted young people with migration background in Ireland and Germany
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Previous research on migration and religion emphasised that immigrant religious communities tend to focus on the cultivation of transnational ties to their countries of origin. Rather than engaging with the host society, they foster the creation of in-ward-looking ethnic enclaves. This paper observes a different scenario, i.e. how immigrant religious communities take part in inter-cultural, ecumenical and inter-religious activities that address various political, social and economic issues of civic character. Despite their migration background and/or despite being temporary migrants, young migrants and people of migration background engage in civic-related activities within their religious communities. They also use social networking sites to spread and exchange information and ideas on issues such as climate change, governmental budget cuts, racism, abortion and same-sex unions. The paper thus contradicts the secularisation theory which predicted that religion would retreat from the public sphere. This chapter argues that secularisation has actually given the way to "post secular" public spheres in which an increasing plurality of religious voices clamour for public attention. The voices of religious immigrants and people of migration background are foremost among these voices. The paper is based on a qualitative multi-sited ethnographic research that was carried out in Christian immigrant religious communities of EU migrants in Dublin and Muslim religious communities of Turkish and Arabic background in Berlin. For the purpose of this research, I focus on participant observations of civic-related activities and a number of selected interviews with people who took part in these activities.

5.30: Civic Reception with Prof John Brewer, "The Public Value of the Sociology of Religion"

Thursday 4 September

9.15-10.30: Plenary with Prof Linda Woodhead, "How Public Religion has Changed now that 'Church and State' isn't the only Game in Town" (Minor Hall)

10.30-11.00: Tea & Coffee (provided)

11.00-12.30 Parallel Sessions [4]

Religion and Gender (Minor Hall)

Religious Gender Inequality and Social Coherence in the Arab realm– No publicly debated reality
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The paper I propose discusses the relevance of cohesion, belonging and publicness as basic social concepts for the social configuration of religious gender relations in the Arab realm. This will be illustrated on the basis of qualitative material about Arab Christian parish work. The primary analytical focus is on the basic cultural understanding of coherence and belonging, and how it structures everyday interaction and social orientation as well as the individual self-perception. The secondary focus asks for the relation of this cultural framework to the social perception of publicness. It is argued that all three concepts are gendered and that they function as a symbolic horizon of meaning, ensuring social connectivity and coherence in all social fields of life, including religion. This will be shown against the background of the Western European realm. The first step will be, to shortly introduce gender and religion as categories of belonging in the Western context. In this regard, the understanding of publicness plays a crucial role. This will be contrasted in a next step with the gendered configuration of cohesion and belonging in the Arab realm and its effects on gender relations in the religious sphere. It will be discussed how far the notions of community, relation and coherence go along with a distinct understanding of publicness. In a third step, this will be substantiated by empirical material about women's work in selected Arab Christian communities. The leading question is how gender inequality becomes a subject of debate in this cultural framework.

Gender, Ethnicity, and Religion: Becoming Muslim in Banda Aceh, Indonesia
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This study explored why and how Hakka women who belong to a dialect group of Chinese in Banda Aceh, Indonesia embrace Islam. Their conversion to Islam illustrates the intersection of gender, ethnicity, and religion. Co-ethnics, including other Chinese subgroups, see these women's conversion as a betrayal of their Chinese-ness, their families, and their culture. By contrast, *pribumi* (native Indonesian) Muslims welcome the conversion of Hakka women. Thus, conversion to Islam under the combined gaze of Chinese and *pribumi* influences the converts'

perception of their gender and ethnic identity. In addition, converts' awareness of differences between Islamic beliefs and the beliefs of the religions that the women practiced before conversion become apparent. Most Hakka women were Buddhists before becoming Muslims. In the process of conversion, the women examined in this study transformed themselves cosmologically, thus enhancing their affiliation with Islam and becoming critical of Buddhism. The author concludes that the conversion experiences of Hakka women in Indonesia provide a knowledge base for understanding the complexity of the contexts in which the people studied are located historically, politically, and socially. Moreover, differences in gender, ethnicity, and religion were observed. This study initiated a dialogue with existing studies which have focused on women who have embraced Islam in Western countries, thus enriching our comprehension of the intersection of gender, ethnicity, and religion involved in the conversion to Islam.

Muslim women in Europe: emancipation within tradition, integration within religion
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Wearing Islamic symbols, such as veil, in the public domain is frequently considered as a threat to secularization, but also to the social integration of Muslim minorities. The French and Belgian bans on veil are a consequence of this perception. I will show that the Muslim veil is frequently a sign of an alternative pattern of integration rather than a religious symbol *per se*. Muslim women living in Western Europe empowered by increased level of education, employment opportunities and by independent access to religious knowledge, have become important agents of transformation that places Islam in the European context. Their aim is to create a modern Euro-Islam that uncovers democratic European values in the Koran. These women feel no contradiction between European values and Islam. Colorful veil is for them, inter alia, a symbol of modern, religious and cultural identity – the pride of being a European Muslim. For them, Islam is a path to individual autonomy and to integration without loss of their own culture. As a result, they are frustrated when discriminated for wearing veils, or showing ties with Islam, which are perceived by the rest of the society, but also by their own community as a symbol of passive submission to the patriarchal tradition. European societies and governments by expecting Muslim assimilation and by depreciating emancipation and integration within religion, deepen intergenerational conflicts within Muslim families and place Muslim women on the opposing positions to their own community as well as the hosting society.

Religion in Prison (Meeting Room 1)

The prison chaplain as Janus figure: mining the metaphors
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In this paper I shall offer data from my PhD research project to suggest that prison chaplains, especially Anglicans, stand at a number of intersections and look both forward and back. Such

intersections might be between the established church and the state, between church religion and vernacular practice, and between the public and the private, both at national and domestic level. Chaplains stand at the threshold of the prison and possibly of the church. They can be seen metaphorically as archivists of offenders' biographies, as ethnographers using theory, theology and reflection to guide prisoners through the liminoid of incarceration. They have, uniquely in prisons, the conferred authority to resurrect other selves, times and places, to be the midwives of rebirth. As both a chaplain and a researcher I have myself stood at an intersection of theology and ethnography; my work is situated in the field of practical theology but also draws upon and contributes to the sociology of work and occupations. I have an equal concern with methodology and metaphor.

Private in the public domain? Religion in German public institutions
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Using the example of public institutions, the ambivalence of religion in a country with a religiously neutral state understanding will become particularly clear. On one hand, by the neutrality of the state different religious traditions can be part of the public domain. On the other hand, some religious traditions have a special place in the public institutional structure by the legal concept of "res mixtae". Pastoral care and religious education in public institutions are prominent examples of this. Current debates about the opportunities for participation of religious organizations in public institutions, and the observation that certain religious practices have to be sued in public courts in order to practice them in certain institutional contexts (e g. food and clothing rules) the thesis of the "privatization of religion" and the thesis of "public religion" offer new dimension for discussion. To explain the relationships between the different dimensions not only legal and social aspects are relevant, also specific institutional conditions. My thesis is that individual and corporate religion in public institutions is administrated, not only by itself but also by public administration and public law. The thesis will be discussed and presented on the example of the accommodation of religion in German prisons.

Islam in Germany (Meeting Room 4)

Integrating religion, reforming Muslims. The German Islam Conference and the production of the German–Muslim
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The present paper explores the supplementary technologies of power deployed by the German Islam Conference (DIK), in its objective to integrate, and with that to reform and refashion a new subject position, the German-Muslim. Within the frame of the problematization of migrants in Germany, in particular Muslims, the DIK emerged in 2006 as the federal agency of the German

state to deal with "Muslims affairs". The paper proposes to read this state agency as a biopolitical and governmental technology; as biopower, the DIK discursively divides the continuum of the German population into two antagonistic sociocultural bodies, the "Germans" and the "Muslims". Representation's practices of difference made the division through the conflation of identity with cultural and religious categories and, as I argue, are informed by a flexible and dynamic racism. The DIK can be conceptualized also as a governmental technique insofar the procedures of the conference are driven by the rational attempt to conduct the conduct of Muslims, so that they can become the subjects who can reshape and refashion their religiosity in compliance with the ideological construction of German guiding cultures (*Leitkultur*) and German consensus of values (*Wertkonsens*). Once, this subject position is reformed, is expected of her –secular Muslims– and him –Imams– to serve as pedagogical role models to the rest of "Muslims" communities in Germany.

Circumcision and post-secularity

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In this contribution a debate that took place in Germany about the admissibility of male circumcision based on religious-cultural motives is used as a test case for a doctrine proposed by John Rawls and Jürgen Habermas. According to this doctrine central legal regulations (like in constitutional law and penal law) should be shaped by religious reasons only if religious reasons can be substituted by secular reasons (the proviso). The debate on circumcision puts a decisive strain on this model because the current legal regulation which resulted from the debate was based on the (presumably given) religious interest of the child and the values of religious groups. For Habermas' and Rawls' reading of the post-secular society a dilemma follows: On the one hand a narrow reading of the proviso can not take into account such rights of religious groups. On the other hand a reading according to which religious identity claims can count as legitimate political reasons makes it difficult to see how the proviso might work in such cases of conflicting world-views like in the debate on circumcision. Consequently, it is argued that on empirical reasons as well as on normative reasons the proviso should be rejected or be read in a different sense, i.e. not as an instrument to preclude religious reasons from entering the centre of the political or legal system but as the self-description of a plural society which also allows for the acceptance of non-generalizable world-views.

"How the necessity to choose between localization and globalization influenced the reactions of the Protestant Church towards Muslims in Germany"

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Looking on recent publications by the Protestant Church of Germany dealing with the place of Islam in Germany we find strong traces of *othering*, demarcation and even repulsion. The Protestant Church sees its own position as deeply connected with the German constitutional

democracy and it demands from Muslims either assimilation or deference to the societal and legal *status quo* with fewer rights for Islamic organizations than for Christian ones. However, these attitudes have not always been there. Back in the 1960ies and 1970ies the picture has been quite different. The attitudes changed as result of a change in the understanding of the concept of secularization and the conceptualization of the relationship between church and state.
The hypothesis developed in the presentation is that the refutation of Islam is not the expression of a specific dislike but the by-product of the way in which the Protestant Church of Germany handled the irritations of societal change. Confronted with a loss of influence and increasing religious plurality the Church could either turn to more generalized concepts of religion (for example through the development of the idea of the ecumene) or turn to its local backgrounds. The German Protestant Church decided (for understandable reasons) for the second option with consequences for its relationships with other players in the ground.

The Catholic Church in the Czech Republic (Meeting Room 5)

The Church Restitution Bill in Czech Republic: The Performative Strategy of Church Actors to Reach Public Influence in Differentiated Social Structure
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The Catholic Church in the Czech Republic took part in public debate about the Church Restitution Bill that was enacted in 2013. Church actors entered the public sphere to legitimate their claims on return of the property confiscated by the communists after 1948 and on refunds that count up to billions of Euros. Such a huge money transfer generated strong opposition among politicians and the majority of the public. To convince the public that their interest is justified, the Church representatives put forward the positive role of the Church in the democratic and educational system, health care and charity. In this paper, I combine Jeffrey Alexander's concept of cultural performance and Luhmannian approach to differentiated systems based on specific communication to analyse public appearances of the Church actors in mass media in 2013. Catholic representatives follow the pattern described by Casanova's deprivatization and secularize their language when they enter the public sphere. I argue that to understand secularization and public influence of religion we should analyze the ability to create successful cultural performances using religious communication code or the ability of religious actors to create successful performances in other communication subsystems. Some subsystems are open to cultural action of church representatives. In other subsystems (e.g. political or law) their presence is understood as inappropriate and therefore it is more complicated to achieve successful performances. The performative strategy of church actors shows their view of the possibility to reach public influence and the way the differentiated societal structure shapes their action.

Deprivatization of the Czech Catholic Church after the communist regime fall
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This paper introduces a study describing the attempts of the Catholic Church to get back to the public sphere in the Czech Republic since1989 up today. The Czech case matched with the idea of a secularized society after a forty years lasting violent privatization of religion caused by communist regime. We applied Casanova's (1994) deprivatization concept to this case, and analysed the Church´s attempts to penetrate into public sphere. Official pronouncements of the Church and the reactions to them in public media served as a research unit for a qualitative content analysis based research. We found the Church didn´t turn profit in nineties from the protest role it had played during the communist era. The first public address *Pokoj a dobro* (*Good and peace)* was published in 2000 where the Church declared acceptation of the role which the modern society defined for it. According to analysis the list started a debate on the civil society level, to defend the privatized sphere against external influences and fight for modern freedoms however the following proposals analyses revealed the hesitation about the boundaries of legitimacy of religious public action on societal level and among the Church's representatives, and limited ability of the Church to attract attention in public sphere. Study verified that the Casanova's concept was valid in Czech Republic. However some limits were identified, particularly an inability to analytically hold the situations in which the religious organization's communication in public sphere was not given an audience.

The Catholic Church in the Czech Republic and Public Agenda Setting

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We would like to present the analysis of strategies, which the Catholic Church in the Czech Republic uses for setting public agenda. These strategies are examined according to modern findings of the sociology of media and religion. We apply agenda-setting theoretical concepts and terms on the case of the Catholic Church in the Czech Republic. We collected semi-structured interviews with informants (A) from higher or lower strata of the Church structure and (B) very or not much attractive to media. Data collection was carried on from January to August 2009. Majority of Church agenda issues belongs to cathegory "Speak in favor of marginalized groups". Marginalization has several dimmensions here: physical, psychic, economic, social and symbolic. We describe following strategies that Church uses to set such issues in public agenda: (1) Vertical strategy – because the Czech Catholic Church intends to set policy agenda through laics active in the top of political hierarchy.(2) Horizontal strategies – the Czech Catholic Church intends to set public agenda through (A) interpersonal communication between laics and mass public and (B) support of religious movements, which make issues from the Church agenda visible in the public sphere. 3) Media strategies – because the Czech Catholic Church intends to set public agenda through the media agenda. Media are addressed (A) by the mean of press releases and (B) by the mean of personality both connected with Church institution and attractive to the media. Position of such a personality is discussed in detail.

12.30-1.30 LUNCH (off-site)

1.30-3.00 Parallel Sessions [4]

Religion and LGBT Issues (Minor Hall)

French Catholics in the public sphere (1990s-2014): a new phenomena or an old trend?

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In France, the 2012-2013 important protests against the proposal of the « mariage pour tous » (gay marriage) have drawed the attention of both politicians and scientifics to the activities of some French Catholics. Their capacity in resource mobilization reveals a powerful community, whereas the French society has became a secular society still deeply anchored in principles of *laïcité*. My paper aims to analyze the significance of such a mobilization, for French Catholicism itself and for an understanding of the French model of *laïcité*. I assume as a hypothesis that these events should be analyzed in a historical frame. Indeed, on the one hand, the French Catholic activities are new and multiforme ones : for instance, they are strongly involved in the Internet (blogs, social networks); they've created think-tanks; they are invested in political and cultural lobbies; they promote and fund « true » Catholic schools. Their repertoire of contention (Ch. Tilly) have been undoubtly renewed. On the other hand, a Catholic opposition to official legislative proposals has occured before, especially about « *la question scolaire* » (confessional school issue). The new movements and organizations have inherited the former socialization, but the context of *laïcité* is no more the same : the institutional fight between Church and State is over, the conflict has transferred to the ethical field : for Catholic activists, any element of life, included public life, belongs to their faith (Peter Berger, *The Sacred Canopy*, 1967*)* : the separation between the private and public spheres is challenged.

Religion and homosexuality in the public domain: Polish debates about reparative therapy

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Drawing on the poststructuralist discourse theory developed by Ernesto Laclau and Chantal Mouffe (1985) and the examination of press cuts gathered in the Polish Central Archives of Modern Records, this paper presents Polish public debates on religion and homosexuality. In particular, it refers to discussions about reparative therapy, i.e. the therapy aimed at curing homosexuality. It sets the issue within the context of the discursive field's dynamic structure governed by the logic of equivalence and the logic of difference, both undergoing a constant transfiguration and enabling articulation and formation of various subject positions.
The paper shows the dynamic and contingent nature of these processes. The reparative therapy project entered the Polish debate as a consequence of a highly particular event, which was the sexual abuse scandal involving archbishop Juliusz Paetz in 2002. Within a very short time period, it managed to gain a hegemonic position within the discursive field. However, in

subsequent years, discursive struggles disrupted the chain of equivalence which had enabled such a strong articulation. The reparative therapy project lost its hegemonic position and was taken over by the "political right", strongly opposed by liberal political currents and the LGBT organizations' emerging articulation in opposition to the Church. Today, after a few important Catholic publicists ceased to believe in the effectiveness of the reparative therapy, the project seems to be entangled in the antagonistic relationship between the "open" and "closed" Catholicism.

Eros vs Agape: A Public Discourse Analysis of Sexual and Religious Nationalism in the Western Balkans

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The presentation focuses on the strategic and ideological assumptions, interests, and effects of present-day constructions of (homo)sexuality and religion in public arenas of the Western Balkans. The main research question of this project is: How are national, sexual, and religious identities configured in public discourse and how does that affect conflicts around sexual diversity in the Western Balkans? One of the prominent and fiercely contested issues in the post-conflict societies of the Western Balkans regards the position of religion and homosexuality. Whereas several Western societies consider the acceptance of sexual diversity the litmus test of tolerance and essential to human rights, other societies see homosexuality as a threat to their national and cultural identity. The Western Balkans is in this respect an interesting area for research. They have a shared post-communist and post-conflict history and very different religio-political configurations. Although at different stages of the process, they all strive to become part of the European Union, but struggle with the fact that they then have to apply equality for sexual minorities. In these struggles, religion plays a dominant role in strengthening particular cultural identities as appears for example in the problems around gay pride parades. Sexual and religious nationalisms emerge in collective identity markers in political debates and popular culture. In the proposed research, I will look at the cultural discourses at work and explore the cultural differences in several contexts of the Western Balkans and the cultural and political role of religion in conflicts about sexual diversity.

Church-State Relations in Comparative Perspective (Meeting Room 1)

European Culture Wars: Euro-Christian versus Euro-secular Civil Religion in Post EU-Acceding Poland and Romania

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With the worldwide resurgence of religion in the public sphere, the secularization argument of the modernization thesis relies almost exclusively on the case of Western Europe. The secularization/modernization thesis appears as a powerful form of cultural imperialism in emerging countries like Poland and Romania, where religion's vitality is strongly connected with

nationalism. I argue that in Poland and Romania there is a close link between the church and state which I call civil religion, a hybrid of nationalism and "traditional" religion. Then, I argue that these local hybrids evolved into a Euro-Christian civil religion when confronted with the Euro-secular civil religion which sees the separation of church and state as an indispensable civilizing element. The opponents are the traditional Churches with sufficient bureaucratic influence and the secular bureaucracy, arguing mostly about the role of religion in public. Churches act both locally, refocusing on morality, and trans-nationally, by reshaping the rhetoric of the "culture wars" in the USA and adapting it to Europe. Minority rights, human rights, abortion and the importance of religion in politics form the theme of a new social pact that would bring Christianity at Europe's center. The secular bureaucracy responds in similar terms using the secularist vision of the "culture wars" rhetoric. This paper examines the tensions between the liberal Euro-secular civil religion and the Euro-Christian civil religion, as it developed after the EU integration of Poland and Romania.

Rethinking the role of religion in public sphere: The case of Greek Orthodox Church

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The current economic crisis in Greece signals, apparently, the end of Post-Dictatorship period, which, having as starting point the fall of dictatorchip (1967-1974) and the coming back of democracy, the democratization of the Greek society is accelerated, the economic development is advanced and the social welfare is developed. During this period, the Greek Orthodox Church adopts a historic-traditional role as guarantor and protector of the ethno-cultural tradition of the Greek nation. In the public sphere it presents(?) the image of a nationalistic and politicized Church that is interested on the conservation of national identity. The recent economic crisis has multifaceted repercussions [co-n-se-quences] to the Greek society, as it affects not only the economic level but also the socio-political field as well. Since Greek Orthodox Church exists in a socio-economic context that is constantly changing, it is forced to adapt itself to new social, political and economic realities. Under the pressure of the economic crisis and the new created problems, the nation-based orientation of the Church is gradually transformed to a social (society) based one. It seems that the Greek Orthodox Church seeks to another role in the public arena, as it moves from the nationalistic [political] discourse to a social one. At the same time, it "is transforming" its practices favorising more the treatment of social problems than the national ones. This paper aims to examine the effects of the economic crisis on the "identity" of the Greek Orthodox Church in the public sphere. More specifically, it aims to answer the follows questions: Which is the place of the Greek Orthodox Church in the public discourse and in the Greek public arena [εν μέσω κρίσης]? Is it a displacement or a new situation? It is due to external only or internal also factors? This new situation entrains a new role for the Church? Using a discourse analysis of the ecclesiastical leaders and putting on the set of ecclesiastical practices we will try to prove that the crisis "changed" the orientation of Church interests, moving it from a national-centered orientation to a social-centered one.

Churches and the European Parliament Elections. The case of Finland
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EU membership brings a new dimension to the research on the State-Church relations and the public domain of religion. This paper focuses on the role of national churches in the European Parliament Elections (2009, 2014) by examining how a national church, the Evangelical Lutheran Church of Finland (ELCF), positions itself in relation to the elections, in terms of the aims it promotes during the campaign and what strategies it employs to achieve these aims. The article will also look at the European churches' ecumenical networks and what role they play in relation to the national churches concerning the elections. Data consists of written documents, observations and interviews. Results reveal that the churches' ecumenical organizations perceive one of their tasks as that of bringing religion to the public sphere, where their influence can be detected at the national level. During the election campaigns, the ELCF has become an agent openly promoting specific issues and values shared by other European churches, all working towards people's active participation in the elections. The European Parliament Elections have the potential to function as a channel for the growing role of religion in the public domain.

Religion in Russia (Meeting Room 4)

Constructing "righteous anger" in Russian Orthodox social movement 'Bozhya volya'

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In this paper explanation models of using the righteous anger for mobilization followers of Russian Orthodox social movement 'Bozhya volya' (The God's will) is being analysed. This movement is known by missionary work and aggressive actions of its members against LGBT and 'blasphemers'. Sociology of emotions and Mary Douglas ideas about classifications and risks can be useful for understanding how aggressive behavioral model of the movement is constructed and the way it correlates with Christian principles. It is hypothesized that the concept of "righteous anger" is defined not only by the ethical side or orientation to object (not person, but sin), but also by the status (the right to be angry). What then is the legitimization of anger in Orthodox social movements? We claim that the idea that Orthodoxy has a special status in Russia and the conspiracy theories and moral panics about demographic situation are used as legitimization of the right to be angry.

Faith-Based Organisations in Moscow: Characteristics and Values
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There are a number of faith-based organisations in contemporary Moscow that provide for similar social functions as other civil society actors. However they remain unexplored, particularly in relation to their social composition, their religious specific and social impact.

Theoretical and methodological framework for making such research is also non-elaborated and therefore some general obstacles need to be addressed while conducting it. The proposed research of several Moscow FBOs is aimed at examining values and social roles of the members of these organisations. They are evaluate or to give normative description of a certain area of their life, such as family, work, citizenship, spare time; they then are invited to describe how these social roles are being performed in their own life. FBOs members are also asked to name why being a part of religious organisation is important for them and what particularly do they find participating in it. Drawing on revealed values and performed social roles of FBOs members, I make conclusions regarding their specific identity, their self-positioning in terms of inclusiveness/exclusiveness. When relevant comparative data of larger sociological surveys are available, the responses of my respondents are compared with respective average indicators among the whole populations of Moscow and and/or Russia. The analysis will draw upon the results of the first case study already done – study of a soup kitchen group operating within a Moscow Orthodox parish.

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The concept of public sphere (J.Habermas) implies that solutions for social problems are the result of consensus achieved in public discussion, with these decisions transmitted to the state or local authorities for further implementation. In this scheme, only the actors who are visible, particularly by means of mass media, can be regarded as constitutive participants of public life. Thus, the question of church impact on production of public good becomes a question of its presence in media. The hypothesis is, that in today's Russia social activities of the Russian Orthodox Church (parishes, organizations and volunteers) are not visible in the public sphere, which causes ambiguous estimates of the Church's impact to social welfare. The case of Orthodox prolife activity demonstrates this idea. The presentation is based on a series of interviews with clergy and laity completed within the study of Church social work (2010-2013). On the one hand, orthodox pro-life values, being officially declared in public, are relevant mostly for the inner circle of highly religious people and usually irritate the general population as a symptom of the Church invasion to moral issues. On the other, parishes and its members organize and support a number of activities that are sometimes performed by non-religious professionals (e.g. psychologists), exclude any religious components from communication with "clients" or partner organizations, and refrain from public discussion of their methods.

Orthodox Christianity in contemporary Russia: public religion without a private one.
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Many theories in sociology of religion are based on the idea of the privatization of religion. J.Casanova introduced his concept of public religion as an opposition to religion private. The hypothesis is, that religiosity in Russia today is being constructed in a very different way - it is being constructed in public sphere (by means of the media, social policy, business and political activity, etc), without much essential ground (personal religious experience) in private sphere.

Private religion (in Russia today) is something like the "result" of the public one. The goal of the paper to be presented at the conference to describe the Russian situation concerning Orthodox church with regard to its presence in mass media and in private sphere of Russians. On this basis – to introduce a concept of "Public religion without private one". The "Medialogia" (http://en.mlg.ru/) data bases and software for media monitoring will be used for data aggregation and analysis (484 Federal and 4 979 Regional media sources are the basis for empirical analysis). The empirical data from all-Russian representative polls will be also used for private religiosity estimations.

Religion, Public Health and Death (Meeting Room 5)

From private troubles to public issues: spirituality and religion in mental health social work practice in 'post troubles' Northern Ireland.

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Background
Research explores spirituality and religion's contribution to mental well-being.   Spirituality and religion are tricky subjects in mental health social work in Northern Ireland (NI) due to its socio-political context where religion is viewed as part of "the conflict problem".
Methodology
This qualitative interview study drew on narrative approaches to explore the views of twelve mental health service users and twelve mental health social workers. Analysis of participant's stories identified the societal and structural, as well as the personal factors, that gave expression to or silenced voices.
Results
A significant gap was identified between how service users draw upon spiritual and / or religious beliefs within mental distress, and the space given to this by services. This gap was due to a myriad of factors ranging from individual biography to wider issues around how religion and spirituality are conceptualised in contemporary society. Whilst recognition is given to the socio-political context of NI wider influences including secularisation and managerialism are also relevant.
Conclusion
This study highlights the continuing impact of 'the troubles' on frontline social work provision. There is a need for policymaking to acknowledge the ambivalence that exists around spirituality and religion in mental health social work practice due to the conflict but also in relation to secularisation and managerialism. Support is needed for practitioners and service users to acknowledge and give voice to this aspect of mental well-being.

From Religious Death to Religious Health: The Sacred and the Secular Reinstated

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Religion and belief are once again largely recognised in the public sphere; religion has been reinstated from a decaying and dying position to a healthy state. But the result is no mere revival of the old religious language, the old politics, policy and practice. Secular rationality in public discourse is still widely recognised as guaranteeing liberty and equality, while the new recognition of religion and belief is complexly bound up with the arrival of new religions and new ways of believing. What this means for politics, policy and practice is deeply complex, especially since differences between and within these areas render comparison difficult.

This paper will compare original findings in social action and health-care practice. It will highlight how these two fields have moved at different speeds and in different directions with regards to the role of religion and belief. Findings presented are drawn from two separate pilots, from separate researchers, one from each field. In the field of social action, while there has been a reawakening to the role of religion, this recognition is often enthused with either older ideas about religion, positive but inaccurate, or with anxious secular perspectives. On the contrary, both religious and non-religious social identities are now embedded in the theoretical frameworks of professional practice in health care. Nonetheless, preliminary data shows that health care professionals lack religious literacy in service delivery. Religion is again recognised in the public domain, yet there is confusion as to how to approach it. By comparatively exploring these separate fields, this paper offers tentative suggestions as to how to move forwards.

Tracing religious tensions in small places: the case of prayer rooms in Spanish hospitals
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The accommodation of religious diversity in public institutions has been generally analysed from legal and institutional perspectives that focus on the level of laws, policies and organisational discourses and practices. Drawing on the results of an ethnographic investigation of prayer rooms in Spanish hospitals, this paper underlines the pertinence of considering micro approaches in order to identify and critically discuss logics of tension in concrete and apparently unproblematic aspects of public institutions. Taking as a point of departure the 'material turn' in humanities and social sciences indicated by Hazard (2013), this paper analyses how religious diversity crystallises and is governed in several Spanish hospitals through looking at the history, changes, design, objects and management of prayer rooms. The aim of the presentation is to show and discuss how this type of approach, together with a more political and sociological gazes to material culture, is pertinent to examine the micro politics of public institutions. This paper is framed on the four-year research project "GEDIVER-IN. The management of religious

diversity in hospitals and prisons in Spain" (2010-14), funded by the National Research Programme of the Spanish Ministry of Economy and Competitiveness.

Religiosity, spirituality and end-of-life issues: a new approach to evaluate the religious relevance for forms of assisted dying and different health scenarios

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In secularised societies religion often becomes visible in the public domain when moral principles clash. Morality is strongly linked to religiosity in the explanation of existential ethical questions such as those concerning the beginning and end of life: At the beginning the questions when life begins and which types of interference are (religiously) legitimate and socially accepted come up, e.g. the debate around abortion and assisted reproductive technologies (ART). At the end of life moral discourse is concerned with the question if and under which conditions life should be prolonged or the hastening of death may be accepted. Survey research often relies on simplified measurements of ethical questions. Our study uses a refined measurement of attitudes towards end-of-life issues in order to analyse the effects of religiosity and value orientations on assisted dying. The questions distinguish between different forms of assisted dying (e.g. active euthanasia, physician assisted suicide) and different health conditions that might influence individuals' attitudes towards euthanasia.We analyse data from BSA (2005) and from a German CATI survey (2014). The results show that less religious people react in more differentiated ways with higher levels of acceptance towards the situational stimuli than very religious respondents. Moreover, the analysis yields that individualised forms of belief (bricolage and spirituality) have distinct explanatory profiles as compared to both the strongly religious as well as non-believers. Further preliminary results confirm this trend for moral evaluations on decisions before birth (pre-implementation genetic and prenatal diagnoses) in Germany.

Knocking on heaven's door. How trust and religiously influenced views on science shape attitudes towards assisted dying.

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When exploring attitudes towards the beginning and end of life we mostly encounter religion as a major explanation for inter-individual differences. However, a one-sided focus on subjective religiosity neglects possible other factors, such as religiously shaped views on science, that contribute to a conclusive understanding of attitudes towards the beginning and end of life. Strong conservative religious beliefs refer to certain religious dogmas which imply that a divine power is responsible for the entire creation and thus shapes a person's attitude towards science. Since moral decisions, such as abortion or assisted dying, are strongly linked to information provided by physicians, individuals' views on science and their trust in physicians represent

factors worth considering. Results of qualitative studies which identify trust in physicians as a relevant influence support this assumption (Karlsson et al. 2012). However, neither trust in physicians nor religiously shaped views on science are considered in quantitative social research so far. Several possible scenarios which each yields a different outcome regarding attitudes towards assisted dying will be presented: For example it is assumed that religious people with very strong opponent views on science have less trust in physicians and reduce the acceptance of assisted dying while atheists have more trust in physicians and approve of assisted dying. These assumptions are tested with regression models including indirect effects of trust mediated by views on science to explain attitudes towards assisted dying with data from the German General Social Survey (ALLBUS) 2012. The results contribute to explaining attitudes towards the beginning and end of life in a secular world.

3.00-3.30 Tea and Coffee (provided)

3.30-4.45: Plenary with Dr Erin Wilson, "Global Justice in a Postsecular Public Domain: Challenges and Possibilities," Minor Hall

Traditional Irish Music Night

Friday 5 September

9.00-10.30 Parallel Sessions [4]

Islam in Comparative Perspective (Board Room)

The organisation of the Muslim cult in postrevolutionnary Tunisia
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Tunisia is often defined as one of the models of a secular State in the Muslim world. Following its independence, this country experienced a period of forceful secularism under the influence of Habib Bourguiba, Tunisia's first president. Yet, Bouguiba never made the choice of separating State and religion but rather chose to place religion under the State's control (decision pursued by his successor Zine El Abidine Ben Ali). This meant that the State would become in charge of: training and nominating Imams; financing the construction and maintenance of mosques; paying the salary of Imams. Nonetheless, this decision was also made in order to control what went on inside mosques, places of potential political mobilisations. Since the January 14th revolution, the organisation of the Muslim cult became a very important issue. This is mainly due to the fact that, because of the disorganisation and fragility of such sphere, State controlled mosques have become the target of religious extremists. Representatives of such groups have taken the place of official Imams, sometimes also through the use of violence, and call for *jihad* in Syria or *takfir* (excommunication) of other Imams or political representatives. Following the assassination of two left wing politicians, a very large protest movement was organised, which eventually led to the stepping down of previously elected government. In this paper we seek to analyse the role of

mosques in post revolutionary Tunisia as well as the positions of religious and political figures on the issue of the reorganisation of the Muslim cult.

Educating Pious Citizens in Bamako's Médersas: Sacralizing Daily Life and Islamizing the Public Sphere.

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Bamako's arabisants have created an extensive system of médersas which participate in the development of a new Islamic religiosity in Mali that is activist yet not political per se, focused on rendering daily life morally pure. The arabisants form a self-conscious Muslim constituencies of pious Muslims, productive citizens and active agents in the officially secular public sphere. The arabisants, over fifty years of encroachment on the margins of the National educational system, have constructed, occupied, and controlled parts of the social and political sphere and share their broadly articulated goal of increasing the presence of Islam in the secular public life in Mali. This paper discusses how the arabisants have focused their teaching on moralizing the daily lives of Malians in response to their disappointment with the leaders of the state and their perceived lack of control in the political sphere. Islam *mondain,* – a form of sacralization of daily life that allows one to live as a pious Muslim in a secular, pluralistic, and democratic environment – as it unfolds in Bamako's médersas and beyond, is further linked to "the quiet encroachment of the ordinary." In *Life as Politics* (2010), Bayat discusses this "silent, protracted, but pervasive advancement of the ordinary people on the propertied, powerful, or the public, in order to survive or improve their lives." (56) This paper illustrates the agency of the Malian arabisants in defining their activities, rendered Islamic, in the public sphere in light of Bayat's theorizing of daily life as politics.

Eating Pork in Palestine: Christian Palestinians and their relationship with Muslims and the national identity

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The central conclusion of my long term anthropological research is a relatively new phenomenon that emerged from a highly qualitative micro study in Palestine. Instead of the constantly emphasized national cohesion and religious tolerance shown on the public political surface, the social gap has been permanently expanding between local Christian and Muslim Palestinians since the second millennium. One of the strongest expressions of this situation is when members of the Christian society say "we are trapped between Israel and the Muslims". What is behind the deteriorating relationship, why is that national cohesion as an "old" binding force is weakening? Declining secular social powers, intensifying religious identification, diverging values and cultural practices, forbidden inter-religious relationships, demography, role of Israel, political disappointment; in my paper I will examine these factors as the basis of the growing distance and conflict between the groups often associate with their sectarian background. Furthermore, placing pork consumption in the papers forefront I will discuss the emergence of a particular and

complex religious and national identity of the Christian Palestinians. Opposing Muslims, Christians strengthen the religiously separated identity through the consumption of pork. The same nutritional practice uniquely divides them from Judaism and Israel and creates a "nationalized" distance. Eating pork is interpreted in the paper as the only symbol (used both ways consciously and unconsciously) that reflects on and deepens the Christians' position between Muslim Palestinians and Israel, keeping a distance from both.

Religion In The Public Domain: A study of religious identification, political orientation and the content of the civic engagement in Islamic societies

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Many classical and contemporary sociologists including Emile Durkheim, Max Weber and Peter Berger argue that as society progress, religion loses its authority in many aspect of life while secularization and rationalization will eventually replace religious values in the modern world. Yet, religion plays an important role in today's lives of people worldwide. Over 50% of the respondents according to World Value Survey and General Social Survey expressed that religion is considered as an important or rather important in their life, or they consider themselves as religious person. Some scholars refer this phenomenon to the rise of Islamic insurgency in many parts of the world, stability in church attendance in the America during the last 40 years, the rise of Christianity in Africa. Nevertheless, the status of religion in society is today, somehow different from a century ago in terms of trends in religious practice, changes in individual's perception of religion and the role that religious values play in society and everyday life. In the Islamic world, a nationally representative survey shows that 86% of Malaysians, 74% Egyptians, 56% Tunisians and 72% Indonesians support making Sharia (Islamic law) the official law of the land. In the United States, 40% of respondents expressed that support prayer in public school. It is widely believed that religion continues to be an important factor in determining the outcomes of political development in America. This research examines the social significance of religious beliefs and behavior in diverse Islamic societies. Specifically, the paper addresses some research questions regarding the connections between religious identification, political orientation and the content of the civic engagement. To what extent religious experience, perceptions and identification may translate into political activities and civic engagement. How these behaviors vary across social class, level of education, gender and nationality? To conduct this research, fisix structurally diverse countries from different regions including South East Asia (Malaysia and Indonesia) North Africa (Egypt and Tunisia), North America (the United States and Canada) were selected because of the variation in their political experiences, economic and cultural characteristics. The research is an empirical study using the World Value Survey data from 1990 to 2012. Some core concepts will be examined as the basis of comparison between countries.

Religion, Work and Public Policy (Meeting Room 4)

Third Way, No Way: Work-life, Religion and the Hollow Language of Love
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'There is nothing inherently wrong with contemporary society.' At the start of the new millennium, according to Norman Fairclough, this was the effusive logic of New Labour's 'Third Way' project. Style and substance were conflated; appearance was the new reality. Politics was re-presented, mediated, in the everyday as 'everyday'. By contrast, religious belief is cast by many of its adherents as 'more than' words, as meaning that transcends everyday life. This paper is based on PhD research into contemporary work-life as seen through the eyes of twenty Quakers. Whilst the group extol their unity based on shared practice and experience, 'not on shared words', investigation into their working lives reveals otherwise. For this religious group, founded on dissenting Christian traditions, has radically shifted its terms of worldly engagement. Whilst organisations have a collective reach beyond the capacity of the mere individual, wider religious goals can be achieved through secular means. But if this engagement requires accommodation of worldly values antithetical to long-cherished principles, how should Quakers proceed? This paper argues that Quaker religious values today are conflated with those of modern work-life. Critical responses are few and opposition is largely self-censored. Piety adopts a secular mask (Goffman). Vigilance is lent more towards managers. And managerialism itself suffers no alternative, compassionate critique. Instead, this hubristic tradition, up against the powerful world of work, turns in on itself; religion as rhetoric, occupying a public and an empty space.

Faith in Local Politics in the UK – Mending the Welfare Safety Net and Progressive localism
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In the context of prolonged recession, and UK government policies of austerity and public spending cuts which are coupled with the promotion of "localism", local authorities are placed in a crisis situation in their attempt to match restricted budgets to their recently extended duty to deliver basic welfare support to their poorest citizens. Increasingly they are turning to charities, churches and other faith communities to fill the gap. These religious organisations in response are developing or strengthening projects or services such as food banks, soup kitchens, job clubs, crime diversion schemes and money/debt advice centres. Motivations and patterns of practice in service delivery are often questioned, while faith based groups increasingly are engaged in consultations, service delivery contracts and partnerships with local government and other statutory providers. This paper draws both on research reports from the Evangelical Alliance and on the author's experince as a reflective practitioner working with churches and local government in the North-West of England. Case studies of two recent consultation events in two northern towns which brought together religious leaders and activists with public sector officers and elected members will be offered. An attempt will be made to identify the nature of "progressive localism" in such emerging coalitions. Critical reference will also be made to the theology of the

"Common Good" which often underpins the political discussion of these issues. How far is there a shared interest in the success and sustainability of such projects, or are churches and local government merely using each other instrumentally to achieve their own objectives?

Developing improved interfaith dialogue strategies: key questions from policy and practice
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This paper will propose a theoretical framework of key questions that can helpfully be asked by academics, policymakers and practitioners when considering how to develop public policy strategies concerning interfaith dialogue in the public domain. This theoretical framework emerges from related research from a decade of research projects on faith-related dialogue and diversity undertaken between 2004 and 2014. This includes particular examples from dialogue between local authority policymakers across Europe about the potential contribution of religion within intercultural cities in 2014. The paper highlights how different types of spaces and purposes for interaction and dialogue exist, and how recognising this can inform understanding, policy and practice in this field of work.

Religion in Latin America and the Caribbean (Meeting Room 5)

Religion, Human Rights and Politics in Brazil: An Analysis of Representative Reverend Marcos Feliciano
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Pastor Marcos Feliciano was elected to the Brazilian House of Representatives in 2009 with 200 thousand votes. In March 2013, he began a one-year term as President of the Commission on Human Rights and Minorities in the House of Representatives. From the outset of this post he faced strong opposition, particularly from the gay and lesbian movement, black religious leaders, students and feminists. The confrontations between the religious representative and the social movements quickly gained visibility in the media, and had a considerable effect throughout Brazilian society. The radicalization of the religious discourse and the social movements- particularly gay activists- brought to light several issues concerning democratic participation, the management of a pluralistic society, and the scope of the constitutional rule of law. In this article, we will investigate how these issues were raised during Representative Marcos Feliciano's tenure as president of the Commission on Human Rights and Minorities. We will base our analyses on the composition of the Commission – considering both political and religious affiliations –, the proposals and projects initiated by Mr. Feliciano, the projects that were stalled by opposition and the speeches given by opposition leaders outside of the Commission as well as by Mr. Feliciano.

The social significance of religion in contemporary Mexico
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Interested in some central issues in the sociology of religion, this paper discusses the role and significance of the religious institutions and religion in Mexico through the case study of the Mexican Neo-Pentecostalism. Based on my PhD research project, this paper responds to the following questions: Are there tendencies of religious decline in Mexico? Are we witnessing trends of religious individualisation? Considering massive religious conversion in the last decades, what are the factors causing religious change? Neo-Pentecostalism is a new religious form of belief and worship spreading fast in the Mexico and having great implications in the religious landscape. This new religion is very appealing to non-believers, Catholics and Protestants, especially, young people. Little research has been done in this issue in this region. Thus, I researched why young people find very appealing to Neo-Pentecostalism in Mexico and what are the main factors influencing religious change. Conversion stories collected among young Neo-Pentecostals revealed that many factors contribute to the process of conversion, but the cultural factor (i.e., the relation between the religious group and the contemporary socio-cultural context) is fundamental to understand the growth of Neo-Pentecostalism at the twentieth-first century. The findings further indicate that the congregational religion is not declining in Mexico, but rather is becoming reconfigured through concurring processes of secularisation and sacralisation. It is this dual process of secularisation-sacralisation which helps to explain the appeal of the Neo-Pentecostalism and its growth in the Mexican religious field.

10.30-11.00 Tea and Coffee (on site)

11.00-12.30 Panel Discussion (Board Room): Religion in the Public Domain with Dr Véronique Altglas (Queen's University Belfast), Dr James Kapalo (University College Cork) and Christopher Cotter (The Religious Studies Project and Lancaster University), followed by presentation of Postgraduate Prize and launch of *Religion in Times of Crisis,* edited by Gladys Ganiel, Heidemarie Winkel and Christophe Monnot

12.30-1.30 LUNCH (off site)

1.30-2.30 Research Network Business Meeting (Board Room)

2.30-4.00 Parallel Sessions [3]

Religion Online and in the Media (Meeting Room 4)

Public or private? Internet as a space for religious interaction
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As media permeates everyday life, it has also consequences for present religion and religiosity. This is especially true for the internet as a medium which is currently of particular presence and

offers new spaces for religious practice and discussion. Related to the conferences topic, different theoretical debates considering religious spaces between public and private are of particular interest. The first line of debate adresses public religion in term of institutionalisation: The internet or its specific parts can be examined with regard to their potential in restricting or facilitating religious communication in a more or less institutionalised and therefore regulated way, aiming at issues like transformation of religious hierarchy and authorities in digital and interactive media. The second line of discussion refers to theories of visibility or invisibility of religion in a public or private sphere: On the one hand, the internet is an individually approachable medium, which is often used for discussing private topics, on the other hand much of this content is publicly visible. Whereas previously visible and public as well as invisible and private spaces seemed closely linked, this may change in new media. The paper consists of three topics: qualities and usage of religious online spaces, their comparison with alternative spaces for religious interaction, and the discussion of related theories in the field of public and private religion. Considerations are based on the empirical study of Christian, German speaking websites, including qualitative interviews with users, a quantitative survey and online content analysis.

Between expressive individualism and church religiosity- influences of the internet on religious commitment.

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The paper aims to explore one of many aspects of media influence on religion and religiosity. On the basis of conducted qualitative research, this paper will look into how five dimensions of religiosity as proposed by R. Stark and Ch. Glock: religious belief, practice, experience, knowledge and consequence manifest themselves in online environment of Catholic forums in Poland. Due to the mediated and textual nature of internet communication, in forum discussions the abovementioned dimensions are usually also mediated: discussed, reported, reconstructed and narrated. It was concluded that the knowledge and belief aspect are highlighted the most. However, this conclusion raised further questions: what kind of knowledge and belief is present on the forums? How does the form of media communication influence the content of religiosity? On the one hand, there are visible traces of church religiosity (references to the teachings and documents, parish and traditional devotional practices, as proposed by T. Luckmann), but on the other, the highly expressive environment and flatter hierarchies encourage a more individualized approach to religion and religiosity similar to Ch. Taylor's concept of "expressive individualism" as a dominant disposition in modern culture. The tension between individual religious expression and adherence to traditional church religiosity is not unique to online environment, but the variety of means to express this tension is almost endless online. The paper will pose the question of how internet use may influence religiosity of next generations of believers.

The False Prophet and the Lamb: Religious Narratives of BioShock: Infinite

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When *BioShock Infinite* opens, it is 1912 and Booker DeWitt is sent on a mission to the floating city of Columbia to rescue "the girl" in order to erase a ominous sounding debt. Columbia is a pseudo-Christian utopia run by Zachary Comstock, known to all as "The Prophet". What first appears to be a simple search and rescue mission is soon complicated by the realities of the city and also by the girl's captor, a giant mechanical bird. Threads of racism and ethnic slander run rampant throughout the plot, as both black and Irish people within the narrative are referred to as "blights" and "problems to be solved". The most prevalent theme, however, is that of redemption and a created religiosity which drives the story through both pseudo-spiritual and physical battles. Hailed as one of the best video games of 2013, *BioShock Infinite* offers a commentary on both turn-of-the-century religious movements in America as well as one on contemporary ones. As Booker DeWitt, the player is baptized multiple times by multiple prophets as well as being referred to himself as "The False Shepherd". This paper seeks to explore these themes as well as what might be extrapolated regarding religion in the public domain based upon its critical and commercial success.

Islam and Public Engagement in Europe (Board Room)

Muslim women: Standpoint and veiling
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Veiling has been one of the most controversial women's donning in 21st century. The question of veiling has become one of the most dominated debates in politics, media and academic. Some comments in mainstream media concerning Muslim women who cover their faces worsened the already unfavourable climate towards visible Muslim women in Britain, therefore they became increasingly subject to racist discourse. Empirical research combined with the heated debate and discourse on veil and Muslim women in the West. The paper will explore the meaning of veiling practices, through oral history interviews with Muslim women in two generations in two cities of Newcastle and Glasgow. Gender discourse will explore the religious and cultural practices of those women and meaning of veil for them. Furthermore, this paper will examine the ways in which Muslim women negotiate their identities through practicing/ not practicing the veil in Britain. This also will shed a light on the impact of veiling/ non-veiling on their everyday life of those women who chose to wear or not wear religious dress. The myth of the veil and agency of veiling was used for exploring various aspects of identities of British Muslim women and the ways veil imply for their empowerment. British Muslim women standpoint on veiling may be define as a "simple expression of voice." Positionality of the researcher will be discussed and will be examined how it influenced the formation of the fieldwork. Epistemological approach combined with standpoint theory to do this paper.

« Mosques in the city » in the Parisian suburbs

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From a survey with leaders of associations managing mosques in the Parisian suburbs, this paper aims to highlight the process of legitimizing Muslim communities today at work in their institutional environment at the local and trans-local scale. Indeed, there is not only the proliferation of places of worship, but also the building of many "big" mosques, often accompanied by their "cultural center". Unlike the first mosques were built up in the 1990s, these projects are the more often carried out in full autonomy vis-à-vis foreign states and major national federations recognized by the state as part of the French Council of Muslim Worship (CFCM). Muslim associations then manage to be recognized by getting involved in interreligious dialogue and by federating themselves at the local and inter-local level, but also through the public engagements of their stakeholders in local collective mobilizations to defend their places of worship, in non-religious associations and in local politics, including being elected in municipalities. In the context of public controversies about the visibility of Islam and failure of the organization of Muslim worship under the aegis of the State, Islam thus inaugurates a new form of democratic presence of religion in the public domain, irreducible to a separate activity and knowledge sphere. But also generates new standards for public management of religion in the frame of french "laïcité", particularly through legal and functional distinction between worship and "cultural" activities of Muslim communities, which allows to allocate public subsidies to their "cultural centers" and their educational, social and civic activities.

Islam Made in France and Switzerland: Representing the Muslim Congregations in the Public Sphere

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This paper will present the main results of a three years study in France and Switzerland. The participant observation in Mosques in the two countries allows us to consider the effects of legal constraints on the way to organize a religious association in the two countries. Instead of a significant difference, we observe rather a similar process that pushes the Muslim associations, in the process of institutionalization, to adopt the formal structures of the established Christian congregations. In the same process, we notice that, curiously, by conforming to the congregation model, the Muslim organizations innovate for their representation in the public space. In place of the priest to stand as spokesman of the association among Christians, arises the rector of the mosque, a new office among Muslim in both countries. This institutional innovation comes from a compartmentalization of expertise in the leadership. In one hand, the imam, often close to transnational networks, is, for this reason, confined to the spiritual ministry. On the other hand, the association president, or rector of the mosque, becomes a public actor of the local congregation. This new distribution emphasizes that Islam in Europe is rooted in an

institutionalization process. But in conforming to the European norms, it stands out of the European patterns to appear as "made in Europe".

Perspectives on Everyday Religion (Meeting Room 5)

Who is giving these days? On the Role of Religiosity in Giving

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Religion is nowadays increasingly conceived on the private sphere of the individual on its money usage decisions *vis-a-vis* with the institutionalized domain. This accounts also for the giving decisions a donor has to take. What is more, religiosity and religious affiliation are major dimensions in the realm of religion (Campbell and Coles, 1973). Religious affiliation can be defined as the adherence of individuals to a particular religious group, within the public sphere of denominations (Essoo & Dibb, 2004); whereas religiosity can be seen as the degree to which beliefs and religious values are practiced and experienced by a person (Tienen, Scheepers, Reitsma, & Schilderman, 2010). So, the aim of this study is to uncover the influence of a donor's "experience of religion" on its donations practices. A large scale survey was online between February and April 2010 in Portugal, via five types of charities, demonstrating the options of 602 donors on fundraising decisions, regarding topics as religiosity, religious affiliation, frequency of donations, the type of organization being helped, and the level of donations. Bi-variate techniques were applied for further analysis. This study demonstrates that non religious people, but displacing a high level of religiosity, also tend to give high donations and choose both religious as secular organizations for their donations. These results can play a vital role for organizations while appealing for fundraising purposes. Moreover, although limited to the Portuguese context, they launch a new debate for the impact religion may have on donations.

Some practical considerations on social reproduction and agency of Lisbon's old

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In the context of a PhD thesis we are making a comparative analysis between the elderly living at Benfica (Lisbon periphery with middle and lower classes population) and São José (the environment of Avenida da Liberdade, at Lisbon centre, with lower classes population), by means of participant and non-participant observation on elderly everyday lives, which occur at the churches and also outside the churches. Moreover, we made (18) life stories explained and detailed by semi-structured interviews. We put up not only how were these elderly people (inter and intra) gerational networks, but also what was the churches' role in the formation and maintenance of those networks. We analysed how these individuals intervened either socially or spatially, too. We noticed that the churches promoted a social reproduction, once their activities and language (Foucault, 1971) reproduced the elderly lack of educational capitals (Bourdieu, 1994; Verter, 2003), although these institutions nourished the formation and maintenance of

elderly gerational networks. Interestingly, the elderly living at Benfica, who did not or seldom frequented the churches and had more economic, educational and social capitals, behaved greatly, in their social and spatial participation, as human agents (Archer, 1995; Bourdieu, 1997; Giddens, 1976; Mouzelis, 1991). By contrast, the elderly at Benfica, who attended the churches, and the elderly majority at São José, all with lower economic, educational and social capitals, were more passive receptacles of social order (Durkheim, 1973; Parsons, 1945), even though they might participate at some very particular and individual levels.