PART 1: PAPER OVERVIEW

RC22.01
Religion on the Move: Religion in the Context of Global Migration - Part 1: Cases
James V. Spickard and Afe Adogame (Monday 12th July 15:30 – 17:30)

The West African Pentecostal Diaspora in Italy: Strategy of Creativity and Survival
Enzo Pace and Annalisa Butticci

Reconstruction and Making a Space for Religion on the Move of Migration: Transit African Migrants in Istanbul
Nuri Tinaz

Integration and Isolation: Religions of Foreign Residents Who Immigrated to Japan
Hizuru Miki

The Role of Religion in the Process of Integration: The Case of Orthodox Communities in Switzerland
Maria Haemmerli

When Migrant Entrepreneurs Meet Global Religion: Transnational Chinese Christian Businesses in Paris
Nanlai Cao

Distributed Paper

Turkish Muslims' Triple Experience of Modernization, Secularization and Religion
Ali Köse

RC22.02
Religion on the Move: Religion in the Context of Global Migration - Part 2: Theories
James V. Spickard and Afe Adogame (Monday 12th July 17:45 – 19:45)

Migration and the Confluence of Religious and National Identities
Margit Warburg

Religion, Global Flows and the Contact Zone—Theoretical Development?
Rebecca Catto

Models of Religion in Transnational Migration: Beyond the American Immigrant Experience
James V. Spickard

Identity Claims of a Religious Nature: An Obstacle or a Chance for Civic Integration?
Claude Proeschel

RC22.03
Religion and Power: Observing Catholicisms from the Global South
*Eloísa Martín (*Monday 12th July 20:00 – 22:00)

Tapatia Catholicism: Thresholds of Tension Between Conservative Orthodoxy and Popular Heterodoxy
Renée De la Torre

Municipality or Sacristy: The Secularist Estate in the Municipal Space, Mexico 2006–2009
Felipe Gaytán Alcalá

Changing Church and State Religions in Contemporary China: The Case of Cangzhou Diocese
Shun-hing Chan

Catholic Popular Religion and the Transition to Modernity: The Case of the Perpetual Help Devotion in the
Philippines

Manuel Victor J. Sapitula

Post-global Romanization: Logic of the "Exculturation"
Brenda Carranza

Human Rights: Pluralism or Hegemony? An Analysis of the Catholic Church Role in the Human Rights Movement in Peru since 2000
Jaime Martin

Power Relationships in the Catholic Field About Indigenous Permanent Diaconate: San Cristobal de Las Casas, Chiapas 1975-2008
Eloy Mosqueda Tapia

RC22.04
RC22 Keynote Address: Power, Religion and Social Theory
Bryan Turner (Tuesday 13th July 10:45–12:45)

God's Eye
David Lyon

Religion Between Power and Empowerment
Enzo Pace

RC22 / RC34
Youth and Religion - Part 1
Joint session with RC34
Sebastian Nastuta (Tuesday 13th July 15:30 – 17:30)

"We have to be modern. After all, we are Muslims!" The Formation of a Religious Youth Culture
Synnøve Bendixsen,

Youth and Religious Change – What is the Influence of Church Confirmation Period?
Kati Niemelä

Cosmopolitanism, Faith and Community: Young People, International Volunteering and Development in Latin America
Matt Baillie Smith, Nina Laurie, Peter Hopkins, Betsy Olson

Religious Transmission and Migration: The Case of Young Muslims in Quebec
Le Gall, Josiane

The Transformation of Islamic Religiosity Among Young Muslims in Germany
Zehra Ergi, Christel Gärtner

Iranian Youth and Religious Behaviors
Taghi Azadarmaki

To Be or Not To Be Religious: Conservation or Transformation of the Non-existing
Nadja Ausker

RC22.05
Youth and Religion - Part 2
Sebastian Nastuta (Tuesday 13th July 17:45 – 19:45)

The Identity Socialization of Children and Youth in the Jewish Communities of Barcelona
Julia Martínez Ariño

Young People's Vicarious Religion
Sylvia Collins-Mayo

The Conservative Avant-garde: Islamic Youth Culture in Contemporary Western Europe
Maruta Herding

Christian Punk and Youth Subculture Theory
Ibrahim Bahige Abraham

Youth Diaspora and Religion
Gwendolyn Yvonne Alexis

Religion and Life Values of American and Russian Youth: Cross-national Research
Cherkasova Anastasiya

Distributed Paper

God's "Second Coming": Youth and New Religious Movements in Post-Communist Albania
Chryssanthi Zachou, Kalie Kerpaci

RC22.06
RC22 Presidential Address: The Sociology of Religion on the Move: What Has Changed in Religion and What Has Changed in the Sociology of Religion?
Roberto Blancarte (Wednesday 14th July 10:45–12:45)

Scope and Limits of Theoretical Tools for a Diverse Religious World
Roberto Blancarte

Transnationalism, Religion and Community: Crossing Boundaries, New Conceptual Challenges
Judit Bokser Liwerant

Are We Stealing the Elgin Marbles?; Exploring the Limits of a World-conscious Sociology
James V. Spickard

RC22 / TG04
Risk Society and Religion
Joint session with TG04
Alphia Possamai-Inesedy and Jens Zinn (Wednesday 14th July 15:30–17:30)

Uncertainty Management by Risk Specific Religious Habitus Construction
Heinrich Wilhelm Schäfer

Risk and Systems Theory
Klaus P. Japp

Dealing with the Contingent: Religious Beliefs and Worldviews of Unemployed Persons in Germany
Kornelia Sammet

Jainism in the Lives of Second-Generation Jains in UK and USA - Cage or Resource for Navigating Choice, Risk and Uncertainty?
Bindi Shah

Risk Society, Sustainable Development and Religion
Alphia Possamai-Inesedy and Adam Possamai

Sustainability as an Aspect of Modernity in Monasteries
Bernhard Freyer

Distributed Papers

Reshaping Social Technology: Religion and AIDS in South Africa

Marian Burchardt

When Personal is Political: Individualistic Worldview and Social Crisis in a Buenos Aires Middle Class Religious Setting
Nicolas Viotti

Post-traditional Religiosity in Europe: A Multi-Level Approach
Raül Tormos and Liliana Arroyo Moliner

RC22.07
Religions of Modernity - Part 1
Dick Houtman and Stef Aupers (Wednesday 14th July 17:45–19:45)

Slider Syncretism and Modernity: The Case of Sunrise Valley
Amurabi Pereira de. Oliveira

De-institutionalization in Western Sports Cultures: From Quasi-religion to Bodily Spirituality?
Davide Sterchele

Consuming the Self: New Spirituality as 'Mystified Consumption'
Andrew Dawson

Western Buddhism: Symptom of Secularization or Desire for Postsecular Re-enchantment?
Daniel Whillis

Moral Pluralism and Late-Modernity: Study on the Increase of Religious "Nones" in the United States
Seil Oh

Advertising and Religion: Where Conflicts Arise
Gustavo Guizzardi

Distributed Papers

Reafiliation or Conversión?: Religious Revival Among Jewish Communities in Latin America
Daniel Fainstein

Mount Zion in a Flat World – The Latter-day Saints' Coping With Modernity
Alf Masing

Case Study of Da-di Dramas: The Usage of Religious TV Network in Tzu-chi, a Contemporary Taiwanese Buddhist Organisation
Pei-Ru Liao

RC22.08
Religions of Modernity - Part 2
Dick Houtman and Stef Aupers (Wednesday 14th July 20:00 – 22:00)

Contemporary Transformation of Orthodox Tradition in Russia
Ipatova Liana

The Future of Secularization and New Forms of Religiosity
Bülent Baloglu, Ali Kirman

Beyond the Dual Perspective of Being Either Religious or Secular (Modern): Portuguese Catholicism as a Case Study
Steffen Dix

Refashioning Islamic Dress Code in Bangladesh: A New "Islamic modernism" Against Western Modernism
Mohammad Musfequs Salehin

The Quest for Religious Purity in New Age, Evangelicalism and Islam: Young Religious Renditions and the Luckmann Legacy
Johan Roeland

Religious Experience of a Young Congregation: Case Study of a Mega-church
Joy Kooi-Chin Tong

Distributed Papers

Application of the New Information and Communication Technologies by Serbian Orthodox Church in Republic of Serbia
Ribic Biljana

Examination of Islam with Modernity: A Study on Fethullah Gülen Community
Yavuz Cobanoglu

RC22.09
Immigrant Religion and Gender
Inger Furseth (Thursday 15th July 10:45–12:45)

Women in Motion: The Gendered Space of the West African Pentecostal Diaspora in Italy
Annalisa Butticci

Religious Participation of Muslim Immigrant Bangladeshi Women in Chicago: A Class and Gender Analysis
Pallavi Banerjee

Religious Revivalisms: The Re-positioning of Religion Among Muslim and Christian Women in Italy
Pepicelli Renata

Religious Transformations Among First Generation Immigrant Muslim Women in Bulgaria
Evgenia Troeva, Mila Mancheva

Of Religious "Matters" and How Religion "Matters": Immigrant Women in Turkey
Dilek Cindoglu, Saime Ozcurumez

The Significance of Bonding Capital: Class, Ethnicity, Faith and British Muslim Women's Routes to University
Jody Mellor

RC22.10
RC22 Business Meeting
(Thursday 15th July 15:30 – 17:30)

RC22.11
New Religious Movements and the Secular State
Martin Geoffroy and Susan J Palmer (Thursday 15th July 17:45–19:45)

Anti-cultism and the State: The Case of Post-communist Russia
Marat Shterin

Registered Faith Communities in Sweden: Economic State Support
Liselotte Frisk

Religious Equality in Europe: The Pluralization of Secularity?
Aleksandra Lewicki

Government Raids on New Religions in the U.S. and France: Force, Frequency and the Possible Social Factors
Susan J. Palmer, Stuart Wright

RC22.12
Religion in Europe
Daniel Guttierez (Thursday 15th July 20:00 – 22:00)

Religious Supremacy in a Pluralistic Society: Bourdieu's Model of the Religious Field Revised
Leif H. Seibert

Polish Religious Economy - A Case of Pluralistic Monopoly?: Endogenous Pluralism, Tension and Existential Security in Cracow
Michal Zebrowski

A Religious Group in its Local Society: A Finnish Case Study
Andreas Häger

Ministry in Change - Changing Role of the Clergy in Finland
Kati Niemelä

The Reproduction of Women's Social Status in Greek Society in the Official Discourse of the Greek Orthodox Church (1998-2008)
Irini Chiotaki-Poulou, Alexandros Sakellariou

Cursillos de Cristiandad: A Case-study of a Pioneer Lay Movement
Maria Forteza González

Religiosity in Transition: The Case of Macedonian Students in Post-Yugoslav Times
Ilija Aceski

RC22.13
Religion and the Sociological Imagination: Theoretical Approaches - Part 1
Grace Davie (Friday 16th July 10:45 – 12:45)

Social Change Through Radical Imagination
Delfo Cortina Canceran

The Oneness of Human Nature and Its Origins in Society: A Buddhist Perspective
Shou Jen Kuo

Intertextuality and the Sociology of Religion: Re-reading Texts and Contexts of Animism in the Philippines
Eduardo Domingo

Turning Religion
Stephanie Garling

Social Power and Religion: The Creative Potential of Pierre Bourdieu's Sociology
Heinrich Wilhelm Schäfer

Multiple Secularities: Legal Conflicts and Public Controversies in Comparison
Marian Burchardt and Monika Wohlrab-Sahr

Social Theory and Religion in Eastern Europe: Applying to Y. Lotman's Ideas of Cultural Explosion and Evolution
Olga Breskaya

RC22.14
Roundtable
Religion and the Sociological Imagination: Empirical Applications - Part 2
Chair: *Adam Possamai* Discussant: *Grace Davie* (Friday 16th July 15:30–17:30)

From Xiaojiao to Islam: Framing a 'Religion' in 'Modern' China
Su Min

Dealing with Other Religions: The Problems of Conceptualization
Dobroslawa Wiktor-Mach

Textures of the Sacred: Or How to Think About Popular Religion in Latin America
Eloisa Martin

Secularization and Neo-Pentecostal Paradox in Mexico
Ramiro Jaimes Martínez

The Coping Stone: Beliefs and Post-conflict Survival Among Survivors of the Khmer Rouge
Gwynyth Overland

Catholic Schools and the Challenge of a Secularized World: Accommodating Strategies in a Modern Society
Magdalena Smak Wójcicka

Re-thinking Religious Pluralism in Turkey
Mustafa Tekin

Public Discussions on Religion and Spirituality: Defining Themes, Differences and Similarities
Erika Willander

Sociology of Religion and Popular Culture: Some Theoretical Issues
Andreas Häger

Hipatia From Alexandria: A Woman of Dialogue Between Religion and Science
Ana Burgués, Lena de Botton, Cristina Pulido, Sandra Martin

Religion as a Knowledge Category in World Society: Religious Gender Arrangements and Religious Practice in Arab Christianity
Heidemarie Winkel

RC22.15
Round Table
Religious Freedom and Religious Rights: Different Contexts, Different Concepts?
Siniša Zrinščak (Friday 16th July 17:45 – 19:45)

Multiculturalism v. Pluralism: Values Talk in Religious Freedom Cases
Lori G. Beaman

Values and Religious Rights
Roberto Cipriani

Freedom of Religion But Not Freedom From Religion: Civil Marriage and 'Institutional Bricolage' in Israel
Sylvie Fogiel-Bijaoui

Beyond the Freedom of Religious Rights: The New Management of Religious Diversity
Maria M. Griera, Maria Forteza González, Julia Martínez Ariño

The Christian 'Cause Groups' and the Rhetoric of Rights in the UK Christian Debate Regarding 'Non-Heterosexual' Citizens
Stephen Hunt

How the State Shapes Religion: The Case of Post-Soviet Russia
Marat Shterin

Religious Freedom and Religious Rights in China After 1949: From Borrowed Idea to Main Discourse
Yujing Zhu

Challenges of Religious Pluralism: The Case of Azerbaijan
Dobroslawa Wiktor-Mach

Distributed Papers

Religious Integration and Religious Tension Among the Yorubas of South-Western Nigeria
Musa Adeniyi

RC22.16
Miscellaneous Aspects of the Sociology of Religion
Adam Possamai (Saturday 17th July 13:45 – 15:45)

Imagination and Epistemological Constraints Toward a Definition of "Sociology of Religion" as a Latin American Academic Field
Eloisa Martín

How Disparities of Power Shape Religious Practice - The Impact of Social Stratification in Argentinean Pentecostalism
Jens Köhrsen

Religion and Colonial Policy in the Straits Settlements: Legitimating *Tai Pucam* and *Timiti* Within Malayan Hinduism
Vineeta Sinha

Sikh History and Culture on the Net: Storytelling as an Innovative Medium
Kulbir Kaur

State, Religion and Israeli Citizenship: Who's Hindering Who?
Gal Levy

The Media Reception of the Shifting of Religious Proclivity in Brazil
Marilia Fiorillo

Beyond Islam: Factors Affecting Democratic Consolidation in a Muslim Majority State
Mohammad Musfequs Salehin

Distributed Papers

Contested Latin American Modernity – Conflicting Faces of Pentecostalism
Heinrich Wilhelm Schäfer

Global Change and the Rise of Islam in North Africa
Frej Stambouli

The Rise of Liberation Theology and the Catholic Student Movement
Ulf Borelius

The Problem of Integration in Secularized Societies
Salvatore Mattu

Changing Social Realties – Changing Religious Preferences
Lars Ahlin

PART 2: PAPERS & ABSTRACTS

RC22.01

Religion on the Move: Religion in the Context of Global Migration – Part 1: Cases

James V. Spickard, University of Redlands, USA and Afe Adogame, University of Edinburgh

The West African Pentecostal Diaspora in Italy: Strategy of Creativity and Survival
Enzo Pace
Annalisa Butticci
University of Padua
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The first paper is about the challenges of acquiring social, economic and religious citizenship in Italy by West African Pentecostal and Charismatic religious communities. The paper examines different forms of self-empowerment and identification, cross-cultural and transnational practises with which they continue to engage ethnic, religious and socio-economic marginalization by their host nation and its ethno-nationalist and religious politics. Italian society is experiencing a religious pluralism within and beyond its Catholic universe (Pace, 2007). The Italian context and the challenge within its religious arena where the Catholic church plays roles in cultural, economic and symbolic domination provide the framework within which the leadership of the African Pentecostal churches struggle for the definition and recognition of their socio-religious authority. A strategy deployed by African Pentecostal churches seeking to cope with marginalization in Italian society is the process of self-empowerment and re-positioning in a wide religious transnational arena. The papers are based on a research project in progress conducted in Italy through the use of in-depth interviews and life stories of west African pastors, focus groups and participant observations of Sunday services, religious conventions, crusades, and cultural events.

Reconstruction and Making a Space for Religion on the Move of Migration: Transit African Migrants in Istanbul
Nuri Tinaz
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Istanbul, Turkey
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It is clearly seen that migrants mostly carry visible materials and needs with their baggage on the move of migration. They also bring themselves invisible entities like religious beliefs and practices, and cultural values. However, these entities are not apparently noticed at first glance. They are gradually emerged and come to surface in the course of time. Migrants who come from the same national, cultural and religious backgrounds often feel to reconstruct and revitalise religious and cultural values at the time of individual and communal needs and crisis are greatly felt when they are still in the process of migration or they settled in a new socio-cultural home. It all starts with informal gatherings to meet their cultural and religious needs, then, it institutionalised and formalised in the course of time. This paper examines the religious experience of migrants coming from Africa with a specific reference to Christian background in Istanbul and its surroundings. It focuses specifically on how they reconstruct, reshape and make a space for religion in new social, cultural and religious settings in the process of their transit migration that is a long journey of dream to come true which is to move and settle in the EU countries. The data and information presented in this paper are mostly based on personal observations, informal socialising, and official, the UN Refugee and NGOs documents on migrants.

Integration and Isolation: Religions of Foreign Residents Who Immigrated to Japan
Hizuru Miki
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Since the end of the 20th century, the number of the foreign residents in Japan has increased. Many of them are Nikkei-jin, the descendents of immigrants who left Japan to settle in Brazil or Peru. The revision of the immigration control law of Japan made it easier for the Nikkei-jin to come to their parents' or grandparents' homeland and to find jobs.

Now Japanese-Brazilians have founded their own evangelical churches and pray for happiness. And Japanese-Peruvians, at several Catholic churches in Japan, plan and perform the Peruvian traditional festival(the

festival for the Lord of Miracles) every year. However, at these churches and at such festivals are seen only a few Japanese.

That means (1) the churches and festivals are of much importance for immigrants to make up solidarity among them and keep their identity as Brazilians or Peruvians, and (2) the churches and festivals, on the contrary, may isolate the immigrants from the host society.

The Role of Religion in the Process of Integration: The Case of Orthodox Communities in Switzerland
Maria Haemmerli
University of Neuchâtel, Switzerland
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The call for papers of the present conference states that "religion often plays a role in adapting immigrants to – or buffering them from – their new socio-cultural homes. I track two readings of "religion" in this context: first, a set of spiritual values and prescriptions and second, religious practice in a worship community engendered by shared faith.

I propose to explore the way in which (Christian) Orthodox spiritual teachings and participation to the life of an Orthodox parish affect the integration process of four migrant communities in Switzerland: Greek, Romanian, Russian and Serb. This paper focuses specifically on economic and socio-cultural aspects of integration that we approach in terms of Portes and Zhou's "segmented assimilation" theory.

A comparative perspective between four ethnic communities will reveal the unevenness of this process and the factors that cause it. Methodologically speaking, this is a qualitative research based on semi-structured interviews with clergy and parish members and on participative observation to parish activities.

Orthodox spiritual teachings provide individuals with instruments for adapting to and transcending economic, social and cultural difficulties inherent to migrants' integration: self discipline (*ascesis*), permanent self evaluation (through preparing for *confession*) and self renewal (*metanoia*, *repentance*), forgiveness, patience, altruism, detachment from the pressures of the world ("*be in the world, but not of the world*").

But on the other hand, Orthodox churches encourage ethnic heritage preservation. This can facilitate integration in early stages of migration, as they serve attenuating the cultural estrangement for newly arrived immigrants. But on the long term, churches run the risk of transforming themselves into ethnic enclaves. We question the ambivalence of this practice and the solutions the four ethnic communities mentioned above provide for it, in a specific migration context.

Affiliation to an Orthodox parish provides its members also with a space for developing social capital. More precisely, we try to analyze the impact of church-based networks on the integration process.
What integration resources can newcomers benefit from through exchange with already integrated co-ethnics or with local converts in the parish?
How does involvement in the parish organization and administration become a venue of interaction with the host country's legal, social, political institutions and structures?
Orthodox parishes in the Western context pay ecclesiastical allegiance to their Mother Churches back home, which places them in a situation of transnationalism. Recent research has shown that such contexts stimulate integration of migrant religious institutions rather than brake it. We will try to answer for the case of Orthodox churches in Switzerland.

Finally, we will examine some of the factors that influence the integration capacity of parishes:
-their social composition and the migration context that caused migrants to seek a new home (highly diverse through the four mentioned ethnic communities),
-the size of the parish and the duration of its implantation,
-the orientation of the parish life (focus on liturgical matters, on community building, etc.),
-cantonal traditional state-church relationship and the status of minority religious communities, which determine the parishes' access to larger resources and support for their activities and programs.

When Migrant Entrepreneurs Meet Global Religion: Transnational Chinese Christian Businesses in Paris
Nanlai Cao
The University of Hong Kong
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In this paper I present some findings of my fieldwork research on a group of Chinese migrant entrepreneurs who have formed large Christian communities at home, along with migrant enclaves in Paris, France. According to a French government's estimate, about 100,000 Chinese migrants live in Paris, mostly from the coastal Chinese city of Wenzhou. There are dozens of costly Wenzhou Chinese migrant churches in Paris. The expansion of this diasporic religious community is built on the migrant entrepreneurs' newfound wealth from transnational

business. Though a small number of Wenzhou pastors have been invited to minister the migrant churches there, few Chinese have migrated to Western Europe for purely religious reasons and most are focused on production and commerce. I examine the impact of transnational religious connections on these migrant entrepreneuers' religious and ethnic identities and the role socioreligious dynamics in Paris play in their transnational religious and business practices. Emphasis will be placed on the subjective self-understanding of these Chinese Christian transnationals in the dual contexts of global religion and China's global business expansion.

Distributed Paper

Turkish Muslims' Triple Experience of Modernization, Secularization and Religion
Ali Köse
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Surveys reveal that more than 40 percent of Turkish people regard themselves religious. They, however, see themselves modern and somewhat secular. All these indicate that individual consciousness still remains religious, and that secular or modern way of life is not to make God dead against the claim of the secularization thesis. This finding is also accompanied with that Turkish people are for a secular state system. An overwhelming majority are against a theocratic regime. What is visible from the experience of Turkish people is that even the most conservative and religious segments of the society feel that they are both modern and religious. They believe that they can adapt to modern way of life or develop their own way of modernity which is, they think, reconcilable to religion. The President of Religious Affairs in charge, for example, can make a statement, with almost no objection from religious circles, that the two, religion and modernity, are reconcilable. And some female students of Imam Hatip schools, religious schools at high school level, attend rock concerts. The following three concepts are alone enough to figure out that Islam in Turkey regard itself as reconcilable with modernization, and that it finds ways to express itself in modern ways: Islamic Banking, Green Pop, and Islamic Fashion.

RC22.02

Religion on the Move: Religion in the Context of Global Migration - Part 2: Theories

James V. Spickard, University of Redlands, USA and Afe Adogame, University of Edinburgh

Migration and the Confluence of Religious and National Identities

Margit Warburg
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When immigrants settle in their new host country they usually form religious associations along national or ethnic lines, and these boundaries are maintained for at least a generation or two. This pattern reflects most immigrants' need of establishing supportive social networks in their new country, and an immigrant religious association constitutes a common place of refuge. In many cases the result is a confluence of religious and national identities among at least first-generation immigrants. In order to analyse the particular ways, in which these identities are expressed empirically, I use three ideal types of "knowing", "doing" and "being", respectively. Applying fresh quantitative and qualitative data on expatriate Danes, including data from an internet-based survey with more than one thousand valid responses as well as comparative material on Danes in Denmark, I shall illustrate how association with the Danish Evangelical-Lutheran Church is part of Danish national identity also among non-believing expatriate Danes. Despite this confluence of identities abroad it is discernible that the Danish national identity is mainly expressed through a "doing" ideal type of identity, while its Protestant dimension is expressed as a "being" identity.

Religion, Global Flows and the Contact Zone - Theoretical Development?

Rebecca Catto
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Work on globalization and, more specifically, its relationship with religion has burgeoned since the late twentieth century, with growing recognition of the significant role religion can play in global flows of people, information and even goods. Sociologists such as Peter Beyer and Robert Wuthnow have significantly advanced understanding in this area. Yet, there is more work to be done to interpret and explain these complex relations.

This paper is an investigation of what the postcolonial concept of the contact zone may add to the debate. I applied it in combination with glocalization to illuminate Christian missions from South to North in my doctoral thesis and here investigate its potential wider applicability. Globalization theory moves us beyond modernization's narrow conceptualization of bounded nation-states as discrete units with its emphasis upon their interconnectedness. It also brings the legacy of colonialism to bear, but may not go far enough in highlighting persisting uneven power relations. The individual and their agency can be neglected as well. What the metaphor of the contact zone can contribute to analysis of encounters between and within religions in global migration at the micro, meso and macro level will be explored.

Models of Religion in Transnational Migration: Beyond the American Immigrant Experience

James V. Spickard
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The U.S. is known as a nation of immigrants, so it has made sense to turn to the American experience to understand the religious lives of people as they move across national borders. Put briefly, scholars have typically seen religion as mediating the transition between the 'old country' and the 'new' – i.e., as one of the ways by which immigrants accommodate themselves to their new homes. Contemporary transnational migration is more complex than in prior eras, however.   Rather than being a single movement from 'here' to 'there', or 'here-to-there-and-back-again', current patterns are both multi-stage and multi-directional. The nature of their putative end-points has also changed. This situation calls for a broader set of models than the American-based approach, if we are to comprehend religion's role in contemporary transnational migration.
This paper identifies and describes six other patterns, which supplement the dominant American model. (1) Besides helping migrants adjust to their new surroundings, religions can help people maintain bi-local residence, allowing them to participate in two 'homes'. (2) Religious cacophony can appear in newly-pluralistic host

environments, as immigrants isolate themselves from their host countries and from each other. (3) Religious organizations have long sponsored transnational missions, but now these flow not just from the metropole to the colonies but in reverse. (4) Organizations also engage in South-South religious trade, shipping goods, personnel, and services between peripheral regions (in world-system terms) rather than centering this trade on the core. (5) Religious organizations increasing work across cultural boundaries, which subjects them to under-noticed structural strains and can call forth usual remedies. (6) Some migrants never really settle in their new 'homelands'; for them, religion can provide a locus toward which they can orient their newly deterritorialized selves.

These six models, plus the American 'Ellis Island' model, provide useful conceptual tools for sociologists to apply, as they seek to understand religion's role in particular cases.

Identity Claims of a Religious Nature: An Obstacle or a Chance for Civic Integration?
Claude Proeschel
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Late modernity, characterized not only by a sense of relative belonging, but also by the globalization of exchanges and migrations, involves the increase in identification processes or identity claims based on religious membership.
This paper, by a theoretical thought, wishes to address the relation between these evolutions and the stakes and the various States' requirements in the field of citizen integration.
Questioning individuals, on the one hand, it will try to see whether a strong integration to a community or religious identity constitutes an obstacle to any possibility of integration into the global community, or, conversely, whether it can promote it, giving back individuals a sufficiently solid identity foothold to make them wish to take part in a global community.
With regard to States, one may wonder to what extent the various modes of democratic management of pluralism implemented today feel themselves questioned by these phenomena of identity claim.

RC22.03

Religion and power: Observing Catholicisms from the Global South

Eloísa Martín, University of Brasilia, Brazil

Tapatia Catholicism: Thresholds of Tension Between Conservative Orthodoxy and Popular Heterodoxy
Renée De la Torre
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This work will highlight the current status of the Catholic institution in the city of Guadalajara, which is considered by locals and aliens, as the hard nucleus of the conservative Catholicism in Mexico, title that has won by representing an Hispanic Catholicism, by being the cradle of the most radical and intransigents Catholic movements, and due its resistance to the Protestant missionary work. However, in spite of these appearances, and apart from the society openly presents itself like Catholic, the way to believe and practice Catholic traditions is going by deep transformations, that show us a heterodox Catholicism. Together with the practice of an apparently more traditional Catholcism, live together with aboriginal-rooted religiosities, secular syncretisms, different types of esoteric practices and a bubbling presence of New Age looking forward their Mexican roots.

Municipality or Sacristy: The Secularist Estate in the Municipal Space, Mexico 2006–2009
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The discussion on the construction of the secularist State in Mexico has concentrated on the national scope: administrative and political laws and public structures. However, there's very little governmental scope studied that shows the tensions and conflicts between the society, the churches and the policy around the laicism. This scope represents the municipality, first space of contact between the society and the State in which the basic demands of the citizens are solved in the churches, particularly in the catholic church, that have had a decisive influence on the local public policies and in the regulation of the public life. In Mexico, the municipality, without concerning the political party, have negotiated and yielded to the pressures of the catholic hierarchy. The mayors, under the criterion that the majority of its population is catholic yield resources public and properties to the Church, still more, incorporate the moral rules dictated by the priests in health, culture and economic subjects, which they will repel in all the citizens, independent of their ecclesiastical connection.This text presents a comparative study between Merida and Guadalajara, to analyze how the laicism in these two Mexican cities is constructed.

Changing Church and State Religions in Contemporary China: The Case of Cangzhou Diocese
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In the sociological literature, two major theories are now being used to explain the organizational pattern of Chinese society, namely, corporatism and civil society. The aim of this paper is to test these two theories by researching into the Catholic church in Cangzhou Diocese, Hebei, in mainland China. The research question is: could the pattern of church-state relation in Canzhou Diocese be described as corporatism or civil society? Based on the field research conducted in Canzhou, I argue that the church-state relation there is semi-official and semi-civil, an ambiguous structure revealing both elements of dependence and resistance. The case of Canzhou Diocese could shed light on the understanding of the changing church-state relations in other Catholic dioceses in China.

Catholic Popular Religion and the Transition to Modernity: The Case of the Perpetual Help Devotion in the Philippines
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Previous conceptions of Catholic popular religion in the Philippine setting rely on a dualistic characterization between official/universal and popular/folk forms of religious practice, which has often resulted to the marginalization of the latter vis-à-vis "institutionalized" and church-oriented religiosity. Taking off from the need to understand the complexity of popular religion in the context of modern society, this paper analyzes different aspects of the Perpetual Help devotion in the National Shrine of Our Mother of Perpetual Help in Parañaque City, Metro Manila. The devotion to the Perpetual Help icon is widespread throughout the Philippines, and the shrine receives an estimated 100,000 pilgrims weekly.

Using discourse analysis of thanksgiving letters, in-depth interviews and participant observation, this paper argues that popular religion is intimately linked to the 'local moral worlds' of devotees. Elements of the Catholic faith tradition are thus appropriated in ways that make it relevant to their 'mundane' experiences and struggles. Empirically derived categories and constructs suggest that popular religion is itself a complex phenomenon that interacts with "broader social structures" of institutional Catholicism, the local environment, and the cultural and social forces of modernity in the Philippines.

Post-global Romanization: Logic of the "Exculturation"
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On January 21th 2009, Pope Benedict XVI published a *Provimento*, in which he lifts the excommunication of four Bishops consecrated in 1988 by Archbishop Lefebvre (1905-1991) in São Pio X Fraternity.

If it were not by Bishop Richard Williamson's (also a Lefebvre's follower himself) statements concerning the killing camps in Nazi Germany, which brought severe criticism from the international community, requiring clear positioning from the Vatican about the subject, the reintegration of the four bishops would have been an intra-ecclesiastical event.

Starting from the development of those events, and supported by analytic categories of "exculturation" and religious modernity, this presentation intends to underline some elements that characterize the nature of the current crisis, caused by Catholic fundamentalism when it faces religious pluralism as a social demand.

Human Rights: Pluralism or Hegemony? An Analysis of the Catholic Church Role in the Human Rights Movement in Peru Since 2000
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This paper deals with the relationship between human rights movement and the Catholic Church, through the following question: Which is the new relation between human rights discourse within the Catholic Church and the increasing political pluralism of human rights movement after 2000 in Peru?

First, I have to analyze how has this ecclesiastical logic responded to new events related to human rights in Peru? Both events are: The public handing over of the Truth and Reconciliation Commission Report (TRCR) in 2003 and the enactment of the National Human Rights Plan (NHRP) in 2005. Both events have shown different aspects on the human rights discourse and practice, and also an underlying consistent logic on ecclesiastical policies.

The creation of the Truth and Reconciliation Commission aimed at researching the causes and consequences of politic violence in Peru between 1980 and 2000. The report publication revealed two tendencies within the Peruvian Catholic Church: one for and one against. These disputes showed the discourse in every sector of the Catholic Church on human rights fostering, and also, they showed how these disagreements managed to mobilize and legitimize a life model based on ecclesiastical geopolitics. Besides, the publication showed unresolved analytic issues, like the catholic discourse influence on important terms such as reconciliation, victim and reparation within the commission process. But these processes are not enough to determine the complex sense of catholic human rights fostering. Simultaneously, it is important to understand the Catholic Church participation in the creation of the NHRP. At first, this public policy was elaborated through a democratic process. Of course, some members of the Catholic Church took an active role in the different elaboration stages. This plan is a main source since it identifies goals and strategies on the relationship between the Catholic Church human rights agenda and the Peruvian State. Besides, the plan history shows the process in which the results of the work bench were altered by the Catholic Church intervention, before the enactment of the NHRP. The Church was interested in sexual and reproductive rights and LGBT rights within this process. This paper shows how the instrumental and restrictive role of Catholic Church human rights opens a broad range of limitations based on a transcendental model. Also, it tries to prove that this restrictive logic aims at its

spreading through the implementation of a discourse on *being poor*, on *God's creature*, on *the divine plan*, which restricts the political sense of human rights.

Power Relationships in the Catholic Field About Indigenous Permanent Diaconate: San Cristobal de Las Casas, Chiapas 1975–2008
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The paper seeks to answer: What was the influence of power struggles within the Catholic religious field in the indigenous development of the permanent diaconate in the Diocese of San Cristobal de Las Casas in the years from 1975 to 2008? We hold the hypothesis that the evolution of permanent deacons in this diocese is explained by several factors (labor shortage and the pastoral inculturated), however, the main explanatory factor was the power struggles that raged inside and outside the Dioceses around the definition of this new position in the local Catholic hierarchy. In short, the way how the figure of the permanent diaconate was definite was decided in the struggles of the Catholic camp. The importance of this new position caused the conflict transcended the borders of the diocese including the Roman Curia, because of the threat to Catholic religious sources: celibacy.

RC22.04

RC22 KEYNOTE ADDRESS: Power, Religion and Social Theory

Chair and respondent: Bryan Turner, University of Western Sydney and Wellesley College

God's Eye

David Lyon
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A central plank of Enlightenment thought was that objective reason could offer a God's eye view of the world. Post-empiricist and post-modern accounts have largely undermined this but paradoxically the idea persists almost intact in the growth of contemporary surveillance, only now objective reason is expressed as information technologies. Through a consideration of what is seen, heard and known, a radical post-secular critique of surveillance is mounted and alternatives to both surveillance and its remedies (privacy, data protection) are sought in embodied knowledge, the care-control continuum and the recognition of finitude. This offers a case-study for post-secular thought in the social sciences.

Religion Between Power and Empowerment

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From the perspective of social system theory religion functions as a system of believing that interacts with a socio-religious environment more differentiated and complex that the former.

Religion as a system appears to use its power of communication for structuring individual expressions of the sacred into a relatively organized set of symbols (doctrines, myths, ritual performances, division of the religious labour, and a collective cultural identity). It develops a chain of communication that is claiming to give a justification and solution of recognizing the divine intervention in everyday life. The truth for its point of view is a solved doubt.

But the power of communication that a system of religious believing aims to impose on an entirely society or, globally, on the destiny of the humankind copes with the need by individuals to use religion as empowerment. The meanings produces and controlled by a religious system doesn't reduce the creativity of the individuals which transform the imposed power in an opportunity for the empowerment.

RC22/RC34

Youth and Religion - Part 1

Joint session with RC34

Sebastian Nastuta, "Petre Andrei" University of Iasi, Romania

"We have to be modern. After all, we are Muslims!" The Formation of a Religious Youth Culture

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Youths with migration background in European cities are increasingly turning to Islam in a quest for authenticity, an individual identity, and as part of their group orientation. Although the urban context is normally considered as a milieu where religious communities fulfil few social roles, the last decade has seen a return of religion in the city. Young actors are particularly active in this process, as participants, leaders, or initiators of WebPages, projects or new religious organisations. Nevertheless, little ethnographic material exists on how young females who are practicing Muslims are simultaneously playing out a 'youthfulness' or are 'being young'. Most research on the second generation of Muslims either ignores the aspect of youth in the study of Muslim subjects or considers 'being young' only as structurally relevant in their decision to 'turn to Islam'. The idea that Muslim youth actively create a *religious youth culture* seems to be largely ignored.
Consequently, this paper will examine the formation or production of a religious youth style and culture through ethnographic description of artefact, social events and consumption. I will examine how in the process of crafting a religious self, the females find ways to simultaneously 'be young' and be religious. Religious norms and conventions have implications for how the females construct or spend their time of youth; just like cultural systems (Geertz 2002 [1966]), religion proposes specific significations, world views, models of values, and moral life world. Trying to be or become a 'good' Muslim shapes the available spaces of being a teenager or adolescence. How does the process of crafting the self religiously shape the perception of what it means to be 'young'? Having followed ethnographically a religious youth organisation where the attendees learn religious norms and ideals which becomes part of their crafting of themselves as religious subjects, the paper suggests how ideas on being 'young' and 'religiously active' merge in a new significance. How does this Muslim youth organization try to form a space for young people to be young in a religiously 'correct' way? What does it mean to be religiously active and young for the females in this organization?
The references for the paper are from my participant observation with about 40 young female Muslims in Berlin as part of my PhD thesis in Social Anthropology. The youths (13 to 30 years old) have parents from Egypt, Turkey, Palestine, Germany, and Bosnian and participate in the organisation 'Muslims Youth Germany'.

Youth and Religious Change – What is the Influence of Church Confirmation Period?
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Confirmation work is one of the most important educational efforts in many Protestant churches in different countries. It is one of the major factors influencing young people's attachment to the church and its faith. For many young people church confirmation training is a turning point – at least for a short time. The paper analyses religious and other effects of confirmation period drawing on a large international survey conducted in seven countries at the beginning and at the end of confirmation training in 2008 (N=20,000) and on a longitudinal survey conducted in Finland in 2001-2006. The results show that confirmation period has both positive and negative effects on young people's religious attitudes and on their attachment to their church and its faith. Some of these changes are short-lived, but the longitudinal study reveals them to be partly long-lasting. The research also shows that in the long run it is the quality of training which really matters.

Cosmopolitanism, Faith and Community: Young People, International Volunteering and Development in Latin America
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This paper explores the ways faith and development articulate with shifting notions of cosmopolitanism, global community and global citizenship, and how this shapes young people's political subjectivities. Drawing on the example of young people participating in short term faith based volunteering in Latin America, the paper explores the ways contemporary ideas of mission at one level provide imaginaries of global community and shared identity between volunteers and host communities. The paper suggests that these imaginaries provide potential spaces for ideas and practices of global and cosmopolitan citizenship by young people, and do so in ways that are lacking where secular and normative debates around global citizenship struggle with notions of political community and shared values. However, drawing on data from young volunteers and their personal transitions during international placements, we also suggest that contemporary realisations of mission and faith, as they interweave with neoliberal ideas of development and citizenship, and post-colonial 'guilt' around intervention, produce discourses of 'sharing' and 'being with' that flatten structural inequalities and difference. This process, and the young people's experiences that result, limit the potential of those imagined spaces for developing political subjectivity on the part of young volunteers through the volunteering process. We conclude by suggesting that what results is effectively a 'banal cosmopolitanism' rooted in circumscribed encounters with distant difference, rather than one that either challenges the potentially 'colonial cosmopolitanism' of Christian mission or that uses such encounters to foster ideas of global justice.

Religious Transmission and Migration: The Case of Young Muslims in Quebec

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This paper focuses on the religious socialization of young Muslims in Quebec and examines the different sources of information from which these young people gain Islamic knowledge. How are young people introduced to religious education? What are their main sources of religious influence? What kind of religious heritage was taught to them and how was it received and reinterpreted? It reveals that their extensive exposure to the sometimes contradictory norms of the wider society forces them to examine their personal views on faith, God and religion. This concern for rationality encourages them to explore religion not just through the rituals they have learned through their cultural heritage, as parents still take on the role of inculcating Islamic values and of transmitting the sentiment of a distinct identity to their children, but also through the Internet, the Qu'ran and other Islamic texts, religious study groups, conferences or discussions with friends, relatives or Imams. As a result of this personal quest, the process of transmission is being transformed. This paper is based on an ongoing ethnographic field research that explores the religious practices and beliefs of 100 young Muslims in Quebec of different ethnic and national backgrounds.

The Transformation of Islamic Religiosity Among Young Muslims in Germany

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Recent youth studies have shown that the religiosity of young Germans is less pronounced. Even though one third of them say that they believe in God, this statement correlates with a value system which is highly secularized. Contrary to these findings more than half of the young people with migratory background say that they believe in God.

These results reflect the challenges of the adolescent life period, generally. In this phase young people have to position themselves towards certain themes in order to find and form an own identity. Religion respectively religiosity is such a theme among others.

The higher religiosity of adolescents with migratory background might be traced back to the fact that in their cultures of origin religion is still deeply rooted. Whereas German adolescents who grow up in a secular culture have not to deal with this theme, those young people have to gain an attitude – positive or negative – towards it. Especially, the discourse over Islam in the West nearly forces young Muslims to position themselves towards their religious roots.

On the basis of biographical narrations we want to show how Muslim adolescents place themselves towards both: their culture of origin and the culture of the receiving country, and, in doing so, how they

transform their parents' approach towards religion and develop a new Islamic religiosity (respectively secularity).

Iranian Youth and Religious Behaviors

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The main object of the paper is to show how much Iranian youth are religious. It is very important topic, because even the Iranian society is religious and the state has been run by religious leaders, clergyman, but we can see that there are many religious challenges among people and particularly the youth. I have used Weberian perspective to know how and
in which leveles (ideas, knowledge, behaviour or rituals) the youth in Iran care about their religion. We have launched a survey in Tehran with 640 sample size. We have found out that the youth in Iran are religious in terms of ideas and believe more than 90 percent, and they care in their religion less in their behaviour and rituals (35 percent). Hence, we can say that the Iranian youth believe to God and other word, but they are not religious in their behaviour. On the other hand, they do their religious practices less than their parents and they believe to God as they do

To Be or Not To Be Religious: Conservation or Transformation of the Non-existing

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Both adolescent and emerging adulthood is a time of religious transformation and consolidation. The same can be said about life-crisis such as serious illnesses. In this paper I will show how young cancer patients view their non-religiosity and atheism as something that can be negotiated and changed. As such their religiosity is present and non-present at the same time - a matter of personal choice. Something that can be drawn upon it the illness deteriorates. The results are based on a qualitative study of young severe ill cancer patients' religiosity and existential thoughts during their treatment at a leading hospital in Copenhagen.

RC22.05

Youth and Religion - Part 2

Sebastian Nastuta, "Petre Andrei" University of Iasi, Romania

The Identity Socialization of Children and Youth in the Jewish Communities of Barcelona
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The main aim of this communication is to present some of the principal elements of the educational field of the Jewish communities of Barcelona. More specifically, it tries to show the way in which these address the socialization of their new generations, in a secular environment that does not reinforce the Jewish belonging, but offers a wide variety of options to legitimate the reality. In this sense, the presentation takes into account not only the role that formal education, more specifically the community Jewish school, plays in these processes of construction and transmission of Jewish identity, but also the non formal education, particularly the one that takes place in leisure centers, youth associations and sports clubs, on the one hand, and the informal education that children and youth receive, mostly in their family and home, on the other hand. In this last one takes place the first stage of the socialization process, and therefore the first contact to Judaism, not only as a religion, but also as a cultural tradition and an "ethnic" belonging.

Young People's Vicarious Religion
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Throughout Western Europe young people as a whole are less religiously orientated than older people on all the usual measures of affiliation, belief and practice, particularly in relation to the Christian Church in its various denominations (Voas, 2009). It is often suggested that lack of church engagement is indicative of young people's rejection of traditional institutional religion in favour of new forms of spirituality that prioritize individualised, subjectively validated belief systems. Alternatively it is claimed that young people are increasingly secularly minded. This paper will argue that the everyday religion of most young people in England lies somewhere in-between these two positions. Based on survey and interview data from over 300 English young people (2004-2007) it will suggest that Davie's (2007) notion of 'vicarious religion' is a useful way of understanding young people's lived religious engagement. Religiosity is a situated phenomenon; for the most part young people in England are benignly indifferent to Christianity but nevertheless utilize both tradition and institution for periodic construction of their religious identity, belief and practice.

The Conservative Avant-garde: Islamic Youth Culture in Contemporary Western Europe
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Islam and youth culture have rarely been associated within and outside academia. Especially in the European context, young German, French or British Muslims are assumed to live a life entirely devoted to religion or to be secular and to consume European youth culture. In the 2000s, however, a new trend has emerged that combines Western forms of pop culture with Islamic substance. In the music sector, for example, rappers express their love towards Allah and the Prophet Mohammed. In the field of fashion, sports wear carries Islamic slogans such as "I love my Prophet". The media sector comprises radio stations, networking websites, youth magazines and festivals catering for a "cool" religious Muslim youth.

In my paper, I am going to present my ethnographic and interview data from Frankfurt, Marseille and Birmingham in order to sketch the societal context in which the movement takes place, but also to look at the tools for grasping this from a subcultural point of view.

The data suggest that there are four main types of motivation among the producers of Islamic youth culture: educational/proselytising, political, artistic and business motives. Young Muslims are negotiating their

having a say, confounding their own community by innovative forms of expression and bewildering subcultural scenes by moralistic values – which can be paraphrased as a "conservative avant-garde".

Christian Punk and Youth Subculture Theory

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Drawing on content analysis, in-depth interviews and survey data, this paper presents a mixed-methods sociological study of the global Christian punk subculture. The development of punk rock in the mid-1970s coincided with the University of Birmingham's Centre for Contemporary Cultural Studies' radical reorientation of youth subcultural theory away from generational differences and towards class analysis. The Birmingham School's critical approach was largely neglected in North America and repudiated by liberal scholars in Europe in the 1990s. However, drawing on empirical data from an ongoing study of Christian punk, this paper argues that the Marxist approach of the Birmingham School is highly relevant in studying creative youth cultures in late capitalism. Christian punk presents a curious case study of 'resistance' to the contradictions of liberal capitalist culture. Far from uniformly progressive, Christian punk nevertheless presents an abidingly and coherently anti-liberal ideology with both reactionary and radical tendencies, as this paper illustrates with empirical data. This paper also considers the broader applications of Marxist subcultural theory within the sociology of religion and the relevance of the issues raised in this study for the broader field of the study of religion and youth.

Youth Diaspora and Religion

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I propose to write a paper dealing with Second Generation Youth in the Diaspora and Religion. My focus is the children of the non-Western, non-Christian emigrants who arrived in Western predominantly Christian immigrant host lands during the last quartile of the 20th Century.

I am interested in how Muslim youth in Europe and Hindu youth in the U.S. are integrating religious identity with the various other sources of identity (e.g., status as college student, ethnic identity as a non-white; native homeland identity as Indian or Pakistani) to eke out social space in predominantly Christian immigrant host nations. The paper will deal especially with the fact that their first generation parents have been "racialized" on the basis of ethnicity and religion in both European and U.S. society -- a factor making it socially advantageous for these youth to distance themselves from the religio-cultural aspects of being Muslim or Hindu to the extent possible. (My field research was carried out in Sweden and in New Jersey, USA; however, I also have some data on Canada).

Religion and Life Values of American and Russian Youth: Cross-national Research

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What does it mean to be religious and young in a modern society? How does religion influence life values of youth in the USA and Russia? Is it the same to be religious in Russian society and American, or not?
 Historically, traditional religion (Orthodox Christianity) in Russia played an important role in people's lives, but the Russian February Revolution (1917) destroyed the Tsarist autocracy, led to the creation of the Soviet Union and 70 years of communism and atheism. Freedom of religion in the USA has affected spiritual behavior patterns of American youth as there is a diverse variety of religious institutions thus more youth than in Russia is involved in different religious practices.
The goal is to find out what and how national and socio-cultural differences in religion affect system of youth's life values.
My hypotheses are:
  1. American youth is more involved into religious institutions; Russian youth is more devoted to their religious practices.
  2. Life values of those who consider themselves religious differ from non-religious youth: being religious shapes and leads youth towards having strong value of family, healthy life style, volunteering, morality and less deviance.

Sample for quantitative research: N=500 in the USA (Twin Cities, MN) and N=500 (Yekaterinburg, Russia). The survey findings will be ready by January, 19.

Distributed Paper

God's "Second Coming": Youth and New Religious Movements in Post-Communist Albania

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Since the early 1990's, Albania has moved from the stage of indoctrination into atheism to a period of religious revival. The end of the Communist era discredited Hoxha's ideology of "Albanism" as the "state's official religion" and brought about a series of rapid political and broader social changes, which activated a radical reorientation in people's lives individually and collectively. As a result, many Albanians (re)discovered religion. In a cultural terrain formerly dominated by Islam and Orthodox Christianity as the two main transcendental axes of a traditional society, new religious movements (like Campus Crusaders, Jehovah's Witness, Adventists, Baptists) and all types of protestant groups mushroomed in Albania. They established foundations and Christian Colleges and over hundred congregations, in cities and remote villages, in an effort to "evangelize" the former "Muslim" segments of the population. Protestant missionaries from USA and Europe engaged in "church planting", targeting the recruitment of youth. Special programs and events, youth activities and performances, radio broadcasts and concerts, magazines and pamphlets were used as strategies to attract the young Albanians. This paper explores the reasons of success of these NRM organizations in relation to: (a) the contrasted political and socio-cultural frames of the old and new Albania, (b) the context of modernity and globalization. The paper places its focus on the appeal of western protestant doctrines on youth within the parameters of their life-world in Albania.

RC22.06

RC22 Presidential Address: The Sociology of Religion on the Move: What Has Changed in Religion and What Has Changed in the Sociology of Religion?

Scope and Limits of Theoretical Tools for a Diverse Religious World
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What changes can we identify in religions in the world? Can we speak of the same social observable fact in time and space when we refer to religion? Are religions changing and doing it in a faster pace than sociology of religions? How useful and relevant are concepts developed in Europe and North America in the field of sociology of religion to describe and explain religious beliefs, practices and experiences in countries of the South? Is modernity and secularization a global phenomenon affecting religion and society in the same way? What are our theoretical and methodological tools to understand religion in societies different from the context where classical conceptual instruments have been designed?

This paper will introduce questions concerning the reach and limits of sociology and social sciences in general in order to understand religion and its impact in societies with different historical trajectories and social development. More than a questioning of the capacities of social sciences, this contribution address the question of the possibility and necessity of general theories but at the same time the relativity of theoretical tools developed under a social context to be applied in different social experiences.

Transnationalism, Religion and Community: Crossing Boundaries, New Conceptual Challenges
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Transnationalism has relevant influence in the processes of restructuring ethnic and religious collective communities, identities and narratives. Deeply implicated in the dialectic of deterritorialization and reterritorialization which accompanies globalization processes and transnationalism, religion interacts in new ways with diverse communal and cultural realms and identitary referents.
Bordered and bounded social units that are transnationally constituted spaces interact with one another and redefine today the interaction between community and religion as frameworks and borders of the "space of identities" posing new questions and quandaries to our conceptual tools. While focusing on the theoretical challenges these new trends pose to social sciences, the paper will analyze as a case study Jewish life in Latin America. Historically characterized by ethnicity and ethno-national patterns of identification (that acted as main axes of identity building and community organization), referents have been redefined and have been shifting towards new domains among which religion plays an increasing role.

This paper will stress both the particular case and offer a comparative perspective on the interplay between secularization -apparent contradictory processes of assimilation of Diasporas (national and civic commonalities) and ethnicitization and religious revival (religious consciousness of Diaspora and religious organizations)- amidst communal spaces derived and on the light of the ongoing migration flows.

Are We Stealing the Elgin Marbles?; Exploring the Limits of a World-conscious Sociology
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The sociology of religion arose as a Western enterprise, whose core concepts were developed out of Enlightenment reflections on Euro-American religious history. Recently, scholars have begun to explore other cultural and religious traditions, seeking ways to conceptualize aspects of religion that were less emphasized in Western Christianity, but are no less important overall. Are these explorations truly inclusive – opening up our discipline to new insights by broadening the theoretical toolbox by which religions are understood? Or do they

amount to a new imperialism, an appropriation that tears such ideas from their social and cultural contexts, bringing them "home" for museum display?

This paper argues that theoretical imperialism is an issue, but not a decisive one. On the one hand, the effort to mine non-Western traditions does constitute an Enlightenment universalism, which exposes all particular cultures as partial in their understanding of religious life and posits that only disinterested Reason can grasp the whole. On the other hand, this effort exposes universalism's grounding in an eschatological faith – which constitutes a recognition of its own partiality. The attempt to appropriate other cultural and religious insights thus highlights its own conceptual limits – a humbling but useful reflexivity for a post-imperialist age.

RC22/TG04

Risk Society and Religion

Joint Session with TG04
Alphia Possamai-Inesedy, University of Western Sydney, Australia and Jens Zinn, University of Melbourne

Uncertainty Management by Risk Specific Religious Habitus Construction
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Uncertainty reaches a high level in situations of low intensity violent conflicts. Therefore, such conditions allow for specific insight in religious uncertainty management. Generally can be stated, that religious praxis copes with uncertainty by making "practical sense" (Weber, Bourdieu) out of it and, thus, by developing strategies for individuals, groups and institutions to manage the correspondent situations. Doing so, religious actors are at the same time part of the conflict (on one side or the other). Therefore any actor addresses a particular position within the framework of contradicting (or at least different) social interests. The present papers sketches – making reference to two very different currents of Pentecostalism in the Guatemalan war – a method and a theory for understanding (Weber) differential religious coping with (different kinds of) uncertainty. The method is based upon the theory of habitus and practical logic of Pierre Bourdieu. It provides techniques for the analysis of qualitative research material and the reconstruction of the actor's habitus and (religious) identity as a network of dispositions. First, the network model is transformative and shows how religious actors cope with uncertainty and develop from there cognitive patterns of perception, judgement and action as well as identities and strategies. Second, the comparison of two such models show how differential coping with uncertainty develops by the mere difference between different kinds of uncertainty – although both groups make sense of uncertainty working with the same inventory of religious symbols. The method of habitus analysis has been developed during the last 20 years and currently is being tested and formalized in different projects at the University of Bielefeld.

Risk and Systems Theory
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Systems theory regards risk as a constitutive feature of modern society instead of attributing it to new technologies, globalisation or individualisation. Modernity is characterized by contingency and therefore there is a constant need for decisions in modern society. Systems theory argues that risk is not a feature objectively associated with certain objects or developments but a special mode of observation. When observing something as risk one attributes possible (often negative) future effects to a decision and not to external causes. Systems theory thus distinguishes between self-attributed risks and externally attributed dangers. Both forms of attribution are ways to observe the irreducible uncertainty of the future. This theoretical perspective implies the impossibility of safety. Furthermore, it points to the social consequences of differences in attribution. Self-attribution as risk also means that one assumes responsibility for possible negative outcomes. In contrast, external attribution may involve blaming others for those results. In risk research, this distinction is particularly relevant for explaining conflicts between decision-makers and those affected by the decisions, but not involved in the decision process. Whereas the former deal with risks, the latter regard themselves as exposed to dangers caused by the decision-makers and tend to oppose the decisions. As the conflict is rooted in different modes of observations it cannot be overcome by referring to expert opinions or other supposedly rational arguments.

This theoretical framework does not only allow to link the analysis of classical topics of risk research with a general theory of modern society, but also to extend the concept of risk to various situations that involve decisions, e.g. international conflicts or the 'war on terror'. The paper will present the main aspects of the theoretical approach and illustrate its potential by referring to the question wether "suicide missions" within religious terrorism imply risks or interpretive dramas in order to avoid risks. The point may be seen in an understanding of religiously framed "suicide missions" by a sociological theory of risk. Psychological theories of irrational behavior or sociological theories of relative deprivation could be made unnecessary

Dealing with the Contingent: Religious Beliefs and Worldviews of Unemployed Persons in Germany
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In the sociology of religion the problem of contingency is considered as an important social function of religion: religions interpret experiences of uncertainty and describe ways how to cope with the contingent. The paper analyses religious and non-religious worldviews as patterns to deal with the contingent.

In the last years increasing experiences of social and biographical uncertainty can be observed in Western societies. Socio-political reforms in Germany as well as in other Western countries have laid emphasis on employment as central to social integration attributing the responsibility in being employed on the individuals. As a result unemployment is likely to generate biographical crises and to enforce the consciousness of uncertainty. On the basis of biographical interviews with unemployed persons and working poor in Germany the paper explores how this situation is being dealt with. The presentation focuses on religion as a resource in biographical crises and examines the impact of life conditions on religious beliefs and worldviews. It will be discussed how unemployed people and working poor interpret their experiences and in which way they refer to religion.

Jainism in the Lives of Second-Generation Jains in UK and USA - Cage or Resource for Navigating Choice, Risk and Uncertainty?
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The resurgence of Jainism in the 1990s and early twenty-first century among the children of South Asian immigrants in the UK and USA provides an opportunity to examine how a religion with roots in South Asia provides a resource for second-generation Jains living in societies characterised by late modernity. Utilizing qualitative data, I explore particular interpretation of Jainism and Jain religious practices and their meanings in the everyday lives of second-generation Jains in these two countries. I demonstrate that Jain spirituality, stripped of the ritual practice prominent in the first generation, provides a resource for young Jains to deal with the challenges of risk and uncertainty. Specifically, it acts as a moral compass as young Jains navigate the multiple and competing values present in religiously plural societies. I also argue that Jainism's appeal is further heightened for young Jains growing up in societies where individualism is an expression of Western heritage because it allows for the development of a Jain religious self that is congruent with a second trend identified by Beck, that of individualization or the process of 'becoming individual'.

Risk Society, Sustainable Development and Religion
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The Risk Society thesis warns us not only about the rise and change of type of risks that the whole world is facing, but also about everyday life people's knowledge of it and its consequent rise in anxiety. Looking at the arguments about sustainable development and change within the field of religion, in the light of this Risk Society thesis, this entry argues that sustainable development must take into account the warnings from this thesis and that development, when creating 'goods' (e.g. wealth), must avoid the emergence of 'bads' (e.g. risks); that is development must move towards a 'reflexive developmental' approach. Contrary to the mainstream opinion that religions are not involved in this kind of dialogue, this entry underlines the fact that there are religious groups who are active in sustainable and reflexive development (e.g. Ecotheology and neo-pagan groups), and some (e.g. fundamentalist groups) offer some island of security to people's rise of anxiety. This entry then raises the assumption that if, among other factors, sustainable and reflexive development fail to stop the rise of risks and of people's anxiety about them, religious fundamentalist groups might grow.

Sustainability as an Aspect of Modernity in Monasteries
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The biggest challenge that modernity brought to humanity is probably Climate Change. Hand in hand with climate change, the topic of sustainability and sustainable lifestyles took an increasing place in the ongoing public debate which can be noticed on nearly all levels of society.

As for people's lifestyles, religions have always wanted to present role models. Since monasteries as specific and traditional Christian entities provide an alternative model of life in a concentrated form, we chose them as the object of our research. The latter is imbedded in the question, how monasteries deal with the issue of sustainability.

Our study takes place in the context of the research project "Dealing with god's creation" (Umgang mit der Schöpfung) in which we collaborate with six Benedictine Monasteries in Germany and Austria. Trough a holistic, interdisciplinary and transdisciplinary approach, we aim to find out more about:

- how the topic of sustainability is reflected in Christian belief of Benedictine Monasteries?
- how rituals and daily routines are reinterpreted against this background?
- how the interaction between society and monasteries can be described and
- if monasteries actually can be a pioneer and provide helpful examples of how to deal with god's creation?

Intensive qualitative research is the main tool to describe relevant aspects related to sustainability from an organisational, spiritual and individual point of view.

On a macro-, a meso- and a micro level we reflect whether there is a connection between developments in monasteries towards more sustainable actions concerning their economic and spiritual life and ongoing discussions about sustainability/god's creation or whether decisions and changes in the conduct of monasteries are based on more pragmatic choices and motivations.

Either way the achievement of this project will be a multi-faceted inside view into the active and passive handling of aspects of modernity in the precise spiritual context of a Monastery.

Distributed Papers

Reshaping Social Technology: Religion and AIDS in South Africa

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Studies in sociology, anthropology and political science have shown that in Africa over the last decade religious organizations have become increasingly involved in international policy and development networks. As recipients of donor grants they mediate flows of money, values and institutional designs. African states too champion collaborations with religious bodies in the search increased political legitimacy. Undoubtedly this reflects a major shift away from models of statecraft and social development characteristic of the heyday of modernization ideologies in both theory and political practice. By way of corollary, religion has come to play new roles in mediating societal risks and in linking individuals to the social fabric.

In this paper I explain these changes with regard to the involvement of religious organizations in fighting AIDS in South Africa. Taking into account the transnational linkages through which these changes are engendered, I highlight the diverse ways in which religion and science are accommodated in shifting notions of progress and development.

When Personal is Political: Individualistic Worldview and Social Crisis in a Buenos Aires Middle Class Religious Setting
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The last two decades have changed Argentina's socio cultural scenario in diverse, complex and heterogeneous ways. A profound transformation of the country's structures and an encompassinng increase in social inequalites resulted in a political, social and financial crisis on December 2001. The latter became a critical event reshaping the symbolic horizon of different actors, renewing an emphasis on individualism rooted in Americanized Middle Class's values.

In spite of the profound changes in everyday life brought by this wide crisis there is a lack of ethnographic accounts analyzing how this watershed was both interpreted and lived. This paper aims to unravel

how a social, political and economic crisis generating vast social suffering is understood by a mundane religious ethics cantered on subjectivism and personal welfare.

Ethnographic data is culled from research on Catholic Charismatic "communities" and groups of the so-called New Age spirituality. Cosmologic conditions of this Porteño Middle Class worldview privileges a secular universe and a consumerist and individualistic personal success ethics, with which these religiosities get on well. Both ethnographic settings are diverse in beliefs systems, and even mutually exclusive, although they present isomorphism regarding values of subjective welfare as a way of managing both personal and social suffering. I associate this general religious sensibility with 'religions of the self' originated in the US and spreaded worldwide since the 1960s.

Although most analyses describe ways of reading social suffering as a personal responsabilization related to an extreme individualism (usually considered as a trace of the so called 'risk societies'), I will focus on the ways in which social suffering enters the political realm exceeding regular and secular views of the 'political'. I propose that religious rhetoric of national well-being fits an individual's ethos linking religious values to nationality as a local historical continuity. In doing so I aim to identify how local cultural conditions inform the reception of the 'religions of the self'. I claim that taking into account the historical configuration of native religious beliefs and their wider contemporary cosmology would lead to a deeper understanding of the contemporary religious scene in Argentina as a Latin American case, commonly perceived as homogeneous, discontinuous and depoliticized.

Post-Traditional Religiosity in Europe: A Multi-Level Approach

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A country's level of religiosity is widely related to the percentage of postmaterialist people in the overall population. However, scientific literature has pointed to a lack of association between these two variables at the individual level. We argue that this lack of association is in fact indicating the incapacity of current religious categories to grasp a new phenomenon that takes place in many advanced industrial societies: post-traditional religiosity. We propose a new typology with respect to the content of religious beliefs. The process of (post)modernization and the development of these societies towards a reflexive modernization (as Beck identifies the process of self-building of biographies through individual multiple choices) could be producing not only secularization, but also a post-traditional form of religiosity. Then we can establish a new cleavage separating traditional from post-traditional religious beliefs. As a point of departure for our analysis we use Halman and Draulans classification (2006) of religious beliefs and religious practices with a slight modification. By means of cluster analysis we define two groups of religious people comparing their degree of heterogeneity in moral beliefs and values. The more homogeneous and in line with the official position of institutional religions the more religiously traditional the person is, and vice versa. Data from the most recent European Values Study surveys are used to perform our analyses. Religious change involving this post-traditional dimension takes place all over Europe, but following different speed and extension depending on the country and its characteristics. In the second part of this paper we explore these differences using a multi-level perspective. In doing so we improve both the approaches of Norris and Inglehart (2007) and Halman and Draulans (2006) by taking into account the actual multi-level structure of the data.

RC22.07

Religions of Modernity - Part 1

Dick Houtman and Stef Aupers, Erasmus University, The Netherlands

Slider Syncretism and Modernity: The Case of Sunrise Valley
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In this paper, we have as an object a mystical esoteric movement called Sunrise Valley, which appeared in 1969 in the city of Brasília, Brazil, whose main feature is the syncretism of elements of Catholicism, spiritualism, african-Brazilian religions, new age, and readings of signs of Indian culture, Inca, Aztec, Chinese etc.. We seek to understand the dynamics introduced by this movement from the idea of undocking space and time, producing what we call "slider syncretism", which is marked by the performative utilization of decontextualised and recontextualised elements as *ad hoc* responses to a particular social situation, without it leads necessarily to a fixity or a historical reference group. In fact, the historical building can give strictly as an imaginary composition which takes into account factors such as aesthetics, while that for each situation the mechanics of producing this syncretism leads to new *ad hoc* responses that enable new arrangements. We believe that this formulation is only possible in the modernity, which allows this composition of meaning in the religious universe. For our analysis we will use mainly the contributions of authors such as Bourdieu, Giddens and Ortiz.

De-institutionalization in Western Sports Cultures: From Quasi-religion to Bodily Spirituality?
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Many theoretical and analytical reflections about the concepts of "religion" and "spirituality" show interesting convergences with the studies made by sport sociologists regarding new paradigms of bodily movement. An important convergence concerns the search for authenticity through a process of de-institutionalization.

Traditional sport institutions – by organizing physical activity through codified rules, technical specialization, standardized spaces, predefined categories, criteria for performance comparison – have imposed a bodily movement orthodoxy which celebrates the secular cult of victory and result within the frame of a (supposedly) open and fair competition.

Nevertheless, new ludic-motor practices have developed in opposition to the constraining, homologating and alienating character of this bodily movement burocratization. In open air practices and lifestyle sports (surf, orienteering, skateboarding, parkour, ecc.) the deeper consciousness of self and of the environment gained through personal experience, sensations and emotions, tends to replace the interiorization of bodily movement patterns defined by institutional trainers and instructors.

Whether the analogy between sport and religion has been criticized by many scholars mainly because of the lack (or low relevance) of the transcendent dimension in traditional sport practices, the recent sociological elaborations of the concept of spirituality provides new interesting tools for interpreting the emerging forms of bodily movement.

Consuming the Self: New Spirituality as 'Mystified Consumption'
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Using the analytical lens of late-modern social theory (e.g. Bauman, Beck, Bourdieu, and Giddens), this paper explores the hermeneutical value of regarding particular forms of new religiosity/spirituality as typically commoditised expressions of contemporary consumer society. In so doing, and whilst acknowledging the dangers of reductionism, the article engages new spiritualities from a number of angles. First, it is argued, new religiosities might be treated as continuous with, and thereby expressive of, the commoditizing processes of late-modernity. Regarded as modes of self-assertion, new spiritualities are held to promote the cosmic aggrandisement of the late-modern self. Second, the countercultural discourse of much new religiosity is acknowledged. Here, new spiritualities may be seen as discontinuous with certain contemporary dynamics and,

thereby, to comprise a reflexively orchestrated rejection of modern consumer society. Third, and following Wallis' typology, new religiosities are treated as neither wholly affirming nor entirely rejecting late-modern society, but rather accommodating key elements of it. In effect, the paper concludes, new spiritualities might best be regarded as forms of 'mystified consumption.'

Western Buddhism: Symptom of Secularization or Desire for Postsecular Re-enchantment??
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The status of Buddhism has long been a conundrum to scholars in the West – is it best understood as a religion, a form of gnostic mysticism, a pragmatic philosophy, a secular psychotherapy? It is this fascinating liminality that makes Western Buddhism an especially interesting field in which to explore the vacillations of religiosity in late modernity. Needless to say, Buddhism is a vastly plural phenomenon and such heterogeneity applies equally to its various Western incarnations, some remaining as close as possible to traditional Asian institutional, ritual, and doctrinal forms.

My research however focuses on one of the most overtly westernized movements. The Friends of the Western Buddhist Order (FWBO) is one of the largest in the UK, its stated aim to "communicat[e] Buddhist truths in ways appropriate to the modern world." How does such appropriation affect understandings of Buddhism? What are people looking to the FWBO for? Is this phenomenon best understood in terms of a longing for religious transcendence and meaning, for spiritual re-enchantment, as part of an emergent postsecular turn, or as little more than a symptom of secularization or individualization?

This paper will discuss preliminary findings from doctoral research currently being conducted with young adults ('post-Boomers') associated with the FWBO in Bristol, England, as well as reviewing crucial debates both within contemporary Western Buddhist scholarship and wider considerations of the meaning and significance of postsecularity.

Moral Pluralism and Late-Modernity: Study on the Increase of Religious "Nones" in the United States
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Religious non-affiliation in the United States has rapidly increased about 17 % since the 1990s (General Social Survey 2008). Scholars try to explain these phenomena in terms of political division or generational differences. However, this research re-focuses on pluralism (Berger 1967, in *The Sacred Canopy*) as a pivotal consequence of late modernity.

This study, utilizing the Baylor Religion Survey (2005), examines empirically how moral monistic tendency (i.e., teaching others your morals) is accepted by traditional religiosity but rejected by non-affiliation. Besides socio-demographic control variables, explanatory variables include (1) various forms of religious identities (including non-affiliation), (2) cognitive types of belief (including images of God, New Age interests), (3) religious practices (service attendance, prayer), (4) experiential types (traditionally religious experiences and spiritual/mystic experiences).

The findings demonstrate all forms of religious identities other than affiliated theists (i.e., affiliated spiritualists, atheists/agnostics, and the unaffiliated) show significantly higher levels of moral pluralism. The image of God as judge appears to be opposite to moral pluralism whereas New Age interests do not have a significant relationship to moral pluralism (p<.05). Religious services or experiences support moral monistic tendency whereas spiritual/mystic experiences leads to moral pluralism.

Advertising and Religion: Where Conflicts Arise
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Religious symbolism, which represents an important legacy even in a secularized context, is increasingly used by commercial advertising. Sometimes this sort of border crossing causes direct or indirect conflicts with religious institutions, which strive to preserve the peculiarity of their symbolic capital against an exploitation considered as a misuse.
Through the analysis of some typical cases of such conflicts, the paper suggest an interpretative model of the mutual power relationships between religion and advertising in the context of modernity.

Distributed Papers

Reafiliation or Conversión?: Religious Revival Among Jewish Communities in Latin America
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The assumption that modernization erodes religion in the western world –was a key tenet in the main interpretations of the integration and assimilation of the Jews in Western Europe and then in America. New forms of organization, educational and cultural settings as well as new personal narratives reflected this complex processes.
 For many decades the process of secularization seems to dominate the cultural and social dynamics of Latin American Jewry.
 In the last four decades this hegemonic tendency has changed dramatically in the Jewish life what constitutes one of the most modern minorities, in terms of education, income, geographic distribution and social mobilization, in Latin America.
This change reflects new forms religious revival, a rise of various forms of post-traditional spirituality and locals as well as global processes.
In this paper we will describe this transformation and formulate some e sociological explanation of it.

Mount Zion in a Flat World – The Latter-day Saints' Coping With Modernity
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The Church of Jesus Christ of Latter-day Saints arose in the context of the young United States of America, embracing and taking advantage of the given freedom of religion. Today is the Church present in almost every country of the world and runs an education and welfare program that reaches out to millions of people. Originally a farmers' community, the religion embraces wholeheartly industrialization and the advances of the technical progress. Today the use of the internet, satellite transmission, and the modern means of travel and communication are indispensable for the work of the church. The paper analyzes the self-description of the church, her participation in the globalized world and her coping with the advantages and challenges presented by the modern means of communication according to the socio-cybernetic analysis developed by Niklas Luhmann and others.

Case Study of Da-di Dramas: The Usage of Religious TV Network in Tzu-chi, a Contemporary Taiwanese Buddhist Organisation
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In an information-bombarded era,the society has become more and more dependent on mass media communication and computerized communication technology. As "religion finds technology" (Biersdorjer, 2002), religious symbols can be found in media texts. The production process of religious symbols is as important as the consumption and interpretation processes. (Hoover, 1997) As media consumption and interpretation processes can be subjective, Hoover suggests that modernity has changed the meanings of "traditionally defined religion." (2006)

This research uses Da-ai dramas(TV program from Da-ai TV network) as a case study to examine how Tzu-chi organization, the largest Buddhist civil organization in Taiwan, uses its own TV network, Da-ai TV network, to spread Buddhism as well as how the audience or Tzu-chi's followers see Da-ai dramas as a new field to practice Buddhism. Several Da-ai dramas are chosen to be analyzed for understandings on production process of religious symbols while interviews on the audience are conducted for further understandings on media consumption and interpretation processes. Results from interviews suggest a re-thinking of religion in an east Asian context and a re-examination of east Asian modernity in 21st century.

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Religions of Modernity - Part 2

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Contemporary Transformation of Orthodox Tradition in Russia
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The religious "Renaissance" of the 1990ies in Russia did not lead to an uprising of orthodox traditions in forms prior to 1917 atheistic revolution. The paper exposes key difference in the development of orthodox religiosity in contemporary Russia in reference to pre-soviet and soviet periods. The mass conversion to orthodoxy in last 20 years is considered as a kind of social adaptation in situation of social anomie after the decline of communist ideology. Three main categories of believers are described with regard to the intensity of religious life. Cultural asynchrony of Russian society creates a variety of reproductions of orthodox traditions. Furthermore, the interrelation of civil, ethnical and confessional identity is discussed against the background of eclecticism, inconsistency and simulation of (post-) modern religiosity. Despite this criticism, only since Perestrojka, in connection with the post-modern discourse of legitimation of cultural diversity and tolerance to 'other', an acceptation of religious identity become an event of personal self-determination, emancipated from social control.

The Future of Secularization and New Forms of Religiosity

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This article discusses the relationship between welfare and value from the perspective of social change, in the case of Turkey. As we know, Turkey, with its secularization and modernization processes and changing religious landscape, is a modern and secular state in the way of European Union. In the 1980s, named as Özal period, with the series of reforms and the free market mechanism, Turkey has been in transformation process into a liberal, modern and industrial nation-state. Therefore it is possible to say that the transformation is still continuing in Turkey.

This new economic restructuring and other various factors attracted many small businessmen, merchants and artisans to the big cities from the traditional-conservative provincial towns. This group established their workplace in metropolitan centers with the help of jointly managed family concern. This sector as a part of "petty bourgeoisie" which is conservative and anti-socialistic in nature has grown very rapidly in the 1980s and it is still continuing. As a result of tendency of migrants from the same region or village to cluster in the some squatter neighbourhood the values and norms, and to lesser degree the ways of life, of the village are preserved in the city. They want to get earn much money and to be rich, but also to be conservative some values.

In the post 1980 periods, with the steps towards economic and politic liberalization, the religious symbols, issues and identities started to gain public visibility, social recognition, legitimacy and prestige. At the same time, "new forms of religiosity" called "new public visibilities of Islam" have emerged. For example, wedding in luxurious hotel, veiling dress fashion shows, holiday in luxurious hotel, swimming, attending to musical concerts and sport competitions.

In this paper, firstly, the developments of secularization and modernization processes in the context of modern Turkish society will be summarized, and then how should these developments evaluate will be examined in social change and secularization perspectives. In this paper, conflicts and reconciliations between the new forms of religiosity and laicity/secularism will be examined in the sociological perspectives.

Beyond the Dual Perspective of Being Either Religious or Secular (Modern): Portuguese Catholicism as a Case Study
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Modernization is often associated with secularization. However, it has become clear over the last few years that modernisation doesn't cause a necessary decline of religion. Even in modern European societies, we have to acknowledge the simultaneous existence and the link between the religious and secular spheres. Based on the case study of Portuguese Catholicism, I endeavour to re-examine the dual perspective of being either religious or secular (modern). Bearing in mind that there has never been a linear transition from the religious to the secular in Portugal, it would be more accurate to say that traditional Catholicism has tried over the last decades to adapt to the conditions of increasing modernisation. In this sense, Portuguese Catholicism in the second half of the twentieth century is not necessarily an antinomy of or in opposition to modernisation. On the contrary, by modernising and even secularising itself and assuming a role in criticising socio-cultural life and regulating popular religiosity, Portuguese Catholicism should be understood as an important forming factor of a modernity that is singular and typical only to the Portuguese. To sum up, the main aim of this paper is to show that modernity is not only transforming traditional religion, but also that traditional religion can be a formative factor of modernity in a European society.

Refashioning Islamic Dress Code in Bangladesh: A New "Islamic modernism" Against Western Modernism

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In the milieu of globalization and wester-led modernization, religious life of the people have been reshaped in the developing world e.g. Bangladesh. In the context patriarchy and prominence of Islamic way of life, a large segment of women have adopted the "modern" lifestyle, while another portion of women caught into the web of "Islamic modernism". Increasing number of mobile women in the urban areas (e.g. university student, garments workers) of Bangladesh are increasingly visible with new "modern" Islamic dress code e.g. *burqa* (veil). This paper is aimed at exploring this emerging trend in Bangladesh to identify the factors behind the adoption of new dress code. This paper argues that refashioning of Islamic dress code is the result of uncertainties (e.g. crisis of identity, breakup of traditional norms) produced by the western modernization, insecurity and hence, a "successful" mobilization from "Islamist" in the country.

The Quest for Religious Purity in New Age, Evangelicalism and Islam: Young Religious Renditions and the Luckmann Legacy

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Even though it is beyond doubt that once virtually omnipresent churched Christian religiosity has lost much of its former appeal in particularly the Northwestern-European countries, there are other and arguably more interesting stories to tell about the fate of religion in the West than that of its inevitable decline. These other stories address the changing shapes of religion among the remaining faithful, and the younger generations among them in particular. In this paper, we address New Age spirituality, Evangelicalism and Islam, the three most popular, vital and visible strains of religion among contemporary Dutch youth. The three are nowadays not only embraced much more enthusiastically by the younger generations than any other type of religion, but moreover attain some striking features in their hands that serve to set them apart from the traditional types of church-based or mosque-based religion embraced by older generations of faithful.

From a theoretical point of view, the common features New Age, Evangelicalism, and Islam attain in the hands of contemporary Dutch youngsters highlight some major weaknesses in Thomas Luckmann's classical account – *The Invisible Religion* (1967) - of modern religion as radically privatized. This is not without significance, because this study is arguably the most important book in sociology of religion since World War II and has shaped sociology of religion more than any other book during the last four decades.

Luckmann's main argument is that, although structural differentiation in modern society inevitably results in an erosion of the Christian monopoly, this does not simply mean the end of religion. Instead, he maintains, a 'market of ultimate significance' emerges, where religious consumers shop for strictly personal packages of meaning that remain without wider social and public significance. We demonstrate in this paper, however, that this is not at all what we find among young Dutch New Agers, Evangelicals and Muslims. Their religion is neither ephemeral and superficial (section 2), nor socially unorganized (section 3), nor publicly insignificant (section 4).

While Luckmann's book is to be praised for its much-needed widening of sociology of religion's scope beyond the study of firmly institutionalized Christian religion, it is to be blamed for the relentless portrayal of

modern religion as 'socially insignificant', 'uncommitted', and 'strictly personal'. Indeed, the Luckmann legacy may have blinded sociologists of religion to processes of religious revitalization and rejuvenation that are taking place right before their eyes in Western countries like the Netherlands. We will argue that the vital religions discussed in this paper are characterized by a pursuit of purification: a search for a religion beyond what is seen as 'inauthentic' religious traditions and institutions, that nevertheless does not result in a privatized religion.

Religious Experience of a Young Congregation: Case Study of a Mega-church
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It has been argued that, under the influence of consumerism and globalization, the primal challenge to religious faith is not cognitive, but rather the commodification of everyday life. Indeed the principal issue facing many religious leaders now is whether it is possible to retain the loyalty of the next generation amidst fierce competition from 'Madonna, Microsoft and McDonalds'. Nevertheless, the obvious turning of thousands of young people towards mega-churches (which defined as non-Catholic churches with at least 2,000 members) over the last decade has challenged us with the questions: how do mega-churches construct a modern and authentic experience which excels in the religious marketplace? What constitutes its spirituality?

This ethnographical study focuses on one of the largest charismatic megachurches in Asia—City Harvest Church in Singapore, which has about 27,000 weekly attenders whose average age is 26 years. It seeks to explore the unique religious experience constructing through the combination of rational structures, emotional expressivity with a consumer ethic, which presents its young postmodern consumers with intimate attachments and effervescent services. The church's proactive engagement with media is particularly fascinating as it has aimed and succeed in creating world-class quality media performances and the "pastor-entertainer", i.e. a Hollywood singer, for the Asian market (secular and religious). It is thus interesting to see how religion interplays with media and commodification and how it is transformed in the process.

Distributed Papers

Application of the New Information and Communication Technologies by Serbian Orthodox Church in Republic of Serbia
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Religion and the media in the 21st century are more connected than ever before. All kind of media and particularly the Internet have strong influence on religious beliefs, routines and rituals. This text will try to define the link between religious belief and praxis in Serbia and the new information and communication technologies as the most defining media instruments at the beginning of 21st century.
As well as majority of other churches in the world, Serbian Orthodox Church accepted application of new information and communication technologies in its religious activities.
There is a web site of Serbian Orthodox Church, as well as web sites of all magazines and newspapers published by Serbian Orthodox Church, web sites of some orthodox monasteries and even some Orthodox bishops and arch-bishops have their profiles on social Internet portal Facebook.
This fact clearly states that new information and communication technologies have found wide usage in everyday life of modern people in Serbia, including domain of faith and spreading of religious beliefs.
Therefore, Serbian Orthodox Church use new information and communication technologies in order to establish strong presence in the Serbian social and political sphere and to draw young people to its teaching.

Examination of Islam with Modernity: A Study on Fethullah Gülen Community
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According to an idea which has been dominant over social sicences for a long time, 'as a project' modernization was to abolish religious and conventional structures and 'modern man' was to emerge. Today we can easily say that it did not happen this way. Modernity and its impacts could not abolish any religion or convention. By means of globalization and postmodernism, an awakening is experienced through religiosity, convention and cultures. However this process should not be perceived as a drift to the three great religion.Today world history is also witnessing the rise of "new religious acts" in a way it has never witnessed before.

Although rationalism, which is the gift of modernism in our age, did not abolish any religious forms, we can mention that it transformed them. Every single person, whatever religion or belief system he believes in, tries to base his experiences on a rational ground. Thus, this sharpest line between modernism and religion still remains important.

Under these circumstances, we witness a religious cult, which has been growing stronger and has more than 5 million followers, being   the centre of interest. The religious act, which is named as 'Fethullah Gülen and his community', handles Islam differently from radical interpretations.It differs from other interpretations by accounting spiritual and rational explanations for many religious concepts. Although the writings of Fethullah Gülen, attempting at a compromise among reason, science and religion, is appreciated by masses, on the other part we are confronted with an Islamic interpretation which is in search of exceeding its limit without leaving it behind. This study is the outcome of a concern which aims at interpreting the relation between modernism and religion in Turkey through Fethullah Gülen and his community.

RC22.09

Immigrant Religion and Gender

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Women in Motion: The Gendered Space of the West African Pentecostal Diaspora in Italy
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The paper illustrates the role of African women pastor in the context of migration, their profiles as leaders and their challenges as pastors, wives, mothers, workers and migrants. Previous researches highlight the ambivalent attitudes of toward women pastor: at one level women may enjoy greater participation and leadership opportunities, at another level, they are frequently stigmatized and demonized by other Pentecostal churches. They are victims of discrimination both by officialdom and in matters of church leadership. Yet, African Women pastors in the context of migration receive a great deal of visibility and exercise a certain degree of power and authority both within and outside the religious communities. Their role is both interesting and intriguing in particular in countries with a strong catholic identity like Italy where women cannot exercises any spiritual and religious leadership role. The paper analyses the articulation of their life dimensions in relation to the structure and agencies deployed in the Italian context of migration where they simultaneously inhabit multiple arenas of the public and private sphere. Particular attention is paid to the different practices of leaderships, transationalism and women pastor networking. The paper is based on a research project in progress conducted in Italy through the use of in-depth interviews and life stories, focus groups and participant observations of Sunday services, religious conventions, crusades, and cultural events.

Religious Participation of Muslim Immigrant Bangladeshi Women in Chicago: A Class and Gender Analysis
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Over the last two decades, religious gatherings and practices of women and immigrants have taken a significant place in the sociology of religion and immigration. In this ethnographic study, I investigate the different kinds of religious gatherings, namely institutional and informal, of low-SES immigrant Bangladeshi Muslim women in Chicago and the ways in which differential religious participation affects several aspects of their lives, e.g., economic outcomes, network size and composition, and the assimilation and acculturation processes. The main findings of this study are that a) institutional (i.e., mosque-based) religious participation, unlike informal religious participation, has several empowering effects on the lives of the participants like wider and open networks, access to economic opportunities and fostering the assimilation process; b) furthermore, informal religious participation (home-based in this case) is often an extension of, and/or reinforces the traditional patriarchy; and c) mosque participation is strongly correlated with comparatively higher SES of the participants, as well as their length of stay in the US. This study extends the current literature by studying an immigrant group of women that have not been studied before.

Religious Revivalisms: The Re-positioning of Religion Among Muslim and Christian Women in Italy
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The aim of this paper is to explore the issue of Islamic and Christian revivalism among Sunni Muslim and Baptist Christian women in Rome. By challenging the idea of exceptionality of Islam as the only religion that seems to re-position itself in the public sphere, this paper - based on comparative in-depth interviews and observant participation – discusses how religion is becoming, for many migrant women and their descendents, a way to have access to Italian public sphere. According to several Muslim and Christian respondents, turning to religion does not mean turning to the past and be locked into private sphere. On the contrary, in their words and performances (female religious lessons, proselytism, certain codes of dress, certain ways of eating, praying...), religion can become a tool of empowerment in religious communities and in host society. By turning to religion, both Muslim and Baptist women reclaim a voice in a fragmented post-modern era, challenging and reaffirming gender role.

This paper is based on an ongoing theoretical and empirical research conducted in the framework of the FP7 funded research project GeMIC and in particular of work package 6 focused on gender, religion and migration in 4 European countries (Italy, Greece, Bulgaria, Turkey).

Religious Transformations Among First Generation Immigrant Muslim Women in Bulgaria

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The proposed paper aims to discuss the relationship between religion, gender and migration in the case of Muslim immigrant women in Bulgaria. It is based on qualitative research conducted among female immigrants from Arab countries from both denominations of Islam (Shia and Sunni) as well as among representatives of local Islamic institutions. Bulgaria presents a very interesting case in a study of such focus as it emerges as a new country of immigration, located on the transit routes between Asia, Africa and the rest of Europe and is also an entry gate to the European Union.

The paper provides analysis of the place of religion in the process of adaptation of immigrant Muslim women in the host society, based on indicators such as accommodation patterns, social networks, gender divisions at home and in public and religious practices, related to life cycle and calendar. The study's main focus is placed on the negotiation of religious performance, clothing and children's (religious) education by female immigrants in the secular society host of Bulgaria, dominated by Orthodox Christian population. In this framework the paper discusses the observed prayer preferences of immigrant Muslim women to local churches rather than mosques as well as their attraction to the Catholic movement of the "Fokulyars" as a channel easing socialization in the host society.

The paper will present field work preliminary results that reveal a strong tendency of retaining Islam as important element in female immigrants' complex identities. Immigrant religion however, is observed to seek and find non-public and muted forms of expression in the host society. Religious performance of immigrant women retreats to the private sphere and resorts to various strategies of invisibility in the public sphere that sometimes come to the expense of some Islamic requirements.

The study is conducted in the framework of a comparative FP7 funded research project (GeMIC) focused on the interplay between migration and inter-cultural interaction in eight European countries.

Of Religious "Matters" and How Religion "Matters": Immigrant Women in Turkey

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This paper aims to discuss the nexus between immigration, gender and religion by focusing on the case of immigrant women in Turkey. It aims to do so by focusing on how age, immigration status, countries of origin, presence (or absence of) co-ethnics, presence (or absence) of religious organizations/centers impact the ways in which immigrant women negotiate their religious identity in their everyday life in Turkey. Based on the in-depth interviews conducted with immigrant women from the former Soviet Union, Central and Eastern Europe in Istanbul who arrived in the post-1991 period, the paper will analyze how these women integrate to Turkey as a constitutionally secular country with a Muslim majority population. The analysis will be based on their experience both in the workplace as mostly domestic workers and also in the city. The paper will conclude by a discussion on how the above mentioned factors and everyday experience impact the ways in which both Christian and Muslim immigrant women's ideas and strategies concerning integration and gender roles in the receiving society change during the immigration experience. The theoretical and empirical research has been conducted in the context of the FP7 funded project GeMIC.

The Significance of Bonding Capital: Class, Ethnicity, Faith and British Muslim Women's Routes to University

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The focus of this paper is on a group of Muslim women from working-class backgrounds and the way in which social capital influences the women's educational trajectories, especially in relation to higher education progression. Ethnicity as social capital has received a great deal of attention but it has tended to overstate the advantages of social capital, whilst downplaying the disadvantages of networks. Based on indepth interviews with 18 young women, I emphasise both the enabling and constraining factors of social capital in relation to the women's educational trajectories, paying particular attention to the interconnections between ethnicity, faith and class in relation to the deployment of social resources. Though the social network literature has emphasised the importance of parents to the educational outcomes of students, the significance of siblings has received less attention. I suggest, however, that older siblings in particular were central to the women's educational trajectories. In contrast to research findings which have emphasised the gendered divisions of social networks as they are offered to children, my research indicates that for the group of women I interviewed, no clear-cut gendered division existed.

RC22.10

RC22 Business Meeting

RC22.11

New Religious Movements and the Secular State

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Anti-cultism and the State: The Case of Post-communist Russia
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The paper discusses the impact of anti-cultism on the state management of religious diversity, focusing on post-communist Russia. It argues that anti-cult concepts, approaches, and activities have played a decisive role in the increasingly restrictive and discriminatory legislation and public policy towards the country's minority religions. Having started from targeting a relatively small range of new religious groups that emerged after the collapse of the soviet system, anti-cultists managed to promote their views to the status of dominant discourses and translate them into legislative measures and public policy that now capture a much wider range of religious minorities – or, potentially, any dissenting minority. Further, by drawing on Lewis Coser's and Georg Simmel's conflict theories, the paper shows the role of the anti-cult ideology and politics in creating an imaginary unity and degree of cohesion in the otherwise fractured dominant 'majority'.

Registered Faith Communities in Sweden: Economic State Support
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After the separation between church and state in Sweden in the year 2000, a possibility to register as a faith community was offered for religious organizations. Registered faith communities could also apply for economic support from the state, as well as for collecting the membership fees through the tax payment process. Around 40 faith communities received economic support in 2008. This paper will study the premises on which economic state support is given and also which applications have been turned down and the reasons for this.

Religious Equality in Europe: The Pluralization of Secularity?

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The current salience of religion in academic and political debates encompasses a broad range of topics, one of which is the contemporary renegotiation of the public role of religion within Western European democracies. Recently, attention has been directed towards the accommodation of Muslim communities in Europe's formally secular, but de facto Christian dominated societies. The recognition of Islamic practices in the public domain has also increasingly become part of the community cohesion discourse across Europe.

My paper explores contemporary political controversies about the public role of religion in two distinct European settings. Societies which face increasing ethnic and religious pluralization can either respond with further neutralization of their public domains, or set out to pluralize the cooperative relationship between the state and established religious communities. My study focuses on two countries which opted for the second strategy, Germany and Great Britain. I will establish which social actors contribute to debates about religion in public and how their political mobilisation shapes the content of legal reforms. Finally, the comparison assesses the degree of pluralization both countries have accomplished to date.

My analysis is based on the evaluation of policy documents on community cohesion and qualitative primary interviews with key actors who were involved in the establishment and negotiations within two representative political bodies, the German Islam Conference and the British Faith Communities Consultative Council.

Government Raids on New Religions in the U.S. and France: Force, Frequency and the Possible Social Factors
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Government raids on unconventional religious communities have increased in frequency in North America since1993, when we witnessed the deaths of David Koresh and the Branch Davidians after the FBI's armored tanks assaulted the walls and injected military tear gas into their "compound". These raids have become more militarized since the "War on Drugs" policy was implemented in the 1980s. In France there have been an increased frequency of raids on groups labeled as "*sectes*" after the 1995 Guyard Report was published. On the basis of field research and interviews with leaders of these targeted communities, this study will examine the rationale and social forces behind this method of social control, as well as its impact on the targeted communities.

RC22.12

Religion in Europe

Daniel Guttierez, Colegio de Mexico

Religious Supremacy in a Pluralistic Society: Bourdieu's Model of the Religious Field Revised
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In pluralistic societies, the privilege of religious jurisdiction is not exclusive, but an issue of ongoing debates and struggles among the different religious communities, institutions and organizations involved. Hence, the religious balance of power is in constant flux. To comprehend these inter- and intra-religious dynamics as well as their repercussions for society in general, poses a challenge for sociological theory construction that has to be met in order to allow for fruitful research on religion under conditions of fluid power relations.
Using the extreme example of Bosnia and Herzegovina – a multi-religious post-conflict society where the religious power balance has been shaken due to the perversions of the war – I will present a revised model of Bourdieu's "religious field", based upon quantitative data from household surveys, which allows to determine the relative capacities for mobilization of religious communities, institutions and organizations according to the criteria of credibility (Glaubwürdigkeit) and complexity (Organisiertheit). At least for Bosnia and Herzegovina, the results are quite surprising, as the model proves that a lion's share of the capacities for religious authority is held by the supposed underdogs.

Polish Religious Economy - A Case of Pluralistic Monopoly?: Endogenous Pluralism, Tension and Existential Security in Cracow
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The claim of rational choice theory of religion is that pluralism, not religious monopoly, leads to higher religiosity. Interesting question in respect to this thesis could be related to Poland, treated by most sociologists of religion as a Catholic monopoly with high levels of religiosity. Advocates of secularization thesis treat it as an effect of low existential security. Proponents of rational choice theory treat this anomaly as an effect of historical circumstances. This paper gives another explanation – endogenous (internal) pluralism.
Proposed presentation is based on a research that tries to verify whether Poland can be treated as a pluralistic religious market, and if so, how it affects religious economy. Rational choice approach is used in order to check whether organizations inside Catholic Church, in Polish city Cracow, differ in means of tension with environment. Also the correlations between tension, engagement in religious activities of members and their existential security are examined.

A Religious Group in its Local Society: A Finnish Case Study
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My paper presents some results from a locality study in a small town and a neighbouring rural municipality on the Westerern coast of Finland. The aim of the study is to look at the role of one particular religious group in the life of this community. The group in question is a conservative, Lutheran revival movement, the "Laestadian" movement, originating from Sweden in the 19th centyry, but spread also in the Northern parts of Norway and Finland. The group is known for strict lifestyle choices as well as a high birth rate. In the rural municipality, the members of the group make up almost half of the population, and their presense is significant also in town and in other surrounding municipalities.
The study analyses various qualitative material: interviews, media material, documents, etc. The paper presents some of the central findings of the study. The central issue of the paper is how the Laestadian movement in this region is able to maintain a strong plausibility structure for values that sometimes differ greatly from the

surrounding society, while still being integrated in society regarding education, business life and local politics – and not merely being integrated, but asserting significant influence in these areas.

Ministry in Change - Changing Role of the Clergy in Finland

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The paper analyzes work orientation among the clergy in the Evangelical Lutheran Church of Finland (ELCF). ELCF is a majority church with 80 percent of Finns belonging to it. Why have the members of the clergy in ELCF chosen that career and what do they find important in their work? What kinds of changes have occurred in their orientation and how do these changes reflect religious change and secularization?
The paper analyzes the changes in work orientation during the past years and differences between age cohorts. The previous study suggests that there is a shift towards more individualistic orientation. The previous study also suggests that there are more members of the clergy who have grown up in a rather secular setting with no clear connection to the church. The acceptance of female ministry in 1988 has itself been a great change, and the growing number of female ministers has changed the basic profile of a minister. The paper scrutinizers the differences in work orientation between male and female ministers.
The paper is based on surveys conducted among the members of the Clergy Union in 1999, 2004 and 2010 (N=about 1,000 each).

The Reproduction of Women's Social Status in Greek Society in the Official Discourse of the Greek Orthodox Church (1998-2008)

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The issue of women's social status in every kind of religion and especially in the three monotheistic religions has been studied in great extent. In this paper we are going to study Eastern Orthodox Church of Greece and its conception of women's social status in Greek society.
 Our theoretical background is firstly the notions of P.Bourdieu on masculine domination and symbolic violence and secondly the conceptions of M.Foucault on sexuality and bio-power. We begin our study with the ascertainment that the Greek Orthodox Church reproduces the patriarchal pattern of a masculine dominated society in a more refined way than in the past. This thesis raises a series of questions. In what way contemporary Church reproduces this pattern? Which social status has the Orthodox Church in store for women? Which kind of feminine patterns provides? In our effort and in order to trace the latent content of Church's discourse we are going to study and analyze the official discourse of the Orthodox Church, and more precisely of the former Archbishop Christodoulos (1998-2008) because his speeches form an extensive corpus of material very useful to analysis and also because the Archbishop of Church has a dominant and crucial institutional position in Church's organization in general.

Cursillos de Cristiandad: A Case-study of a Pioneer Lay Movement

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The separation process between the Church and the State in Europe in the 19th century provoked the decline of the Catholic Church in the public sphere. The democratic modern States defended the coexistence of ideologies and the Church became a social actor among others. To confront this situation, the Catholic Action was created, a hierarchical structure that aimed to foster together and to control lay associations with the will to play a relevant role in a new socio-political scenario.
In the forties, in Spain, *Cursillos de Cristiandad*, a lay movement, is born and in the sixties it spread all around the world. The more relevant of its method is the autonomy of the lay to arrive to God, in front of the mediator role of the priest. This was a pioneer proposal that had to face several difficulties especially for their confrontations with the hierarchy. Actually, after the Vatican II the number of lay movements has increased

considerably and nowadays some sociologists are identifying a process of protestantization inside the Catholic Church. To focus on *Cursillos de Cristiandad* can contribute to shed light upon the change of strategy (from strict control to higher autonomy) of the Catholic Church regarding lay movements and the process of protestantization.

Religiosity in Transition: The Case of Macedonian Students in Post-Yugoslav Times
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This paper is based on an empirical research conducted among the students of the state university of Macedonia. The focus of this research is the religiosity of the student population and it is part of a wider research project entitled "Macedonian identity in conditions of transition and globalization".

Among the rest, the results of this research show a state of religiosity of the student population with a high level of inconsistency in all components. The student population is looking for an "authenticity" of the sacred and a need for emotionally and practically experienced object of worshiping, which in a great measure is stimulated by the condition of "society in socialist-postsocialist transition", a condition that characterizes the Macedonian society for already 20 years.

This paper will, moreover, give comparative analyses with the other ex-Yugoslav countries based on similar research that has been conducted in those countries . The comparison suggests similarities and differences that will be analyzed in this paper.

RC22.13

Religion and the Sociological Imagination: Theoretical Approaches - Part 1

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Social Change Through Radical Imagination

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This paper is a theoretical contribution to the discourse on sociological imagination. It traces the evolution of the concept of imagination, which has been transformed from a mere reproductive or imitative faculty which forms images from a pre-existing phenomenon to a productive or creative power which autonomously frames and constructs its own images of reality. Thus the metaphor of the mirror has been shattered and replaced by the light that refracts or diffracts different images. The insight of C. Wright Mills on the sociological imagination is shown to be related to Sartre's philosophical psychology of imagination. The paper also refers to the discussion of imagination in contemporary social theory, particularly the ideas of Cornelius Castoriadis who stresses the capacity of the agent to imagine new social realities and thereby transform the world. This radical imagination is applied to religious discourse engaged in the social transformation of the society.

The Oneness of Human Nature and Its Origins in Society: A Buddhist Perspective

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Emile Durkheim's *The Dualism of Human Nature and its Social Conditions* provides the philosophical backbone for his 'sacred/profane binary'. But what if his basic assumption regarding human nature cannot be validated by his own scientific method? What if the duality of body and soul in Durkheim's concept, which is derived from the Christian (biblical) tradition, is replaced by a Buddhist perspective on the oneness of human nature, derived from society? What if the function of social ritual for individuals is in reality the origin of both the sacred and the profane? What if the goal of sociological study is the enlightenment of individuals regarding their collective origin in society, rather than the enhancement of human nature through moral education as set out in Durkheimian sociology. This paper brings a non-Christian perspective to sociological research. The sociological imagination may be explored in abundance if the intellectual contribution of Asian civilization is invited to the sociological table.

Intertextuality and the Sociology of Religion: Re-reading Texts and Contexts of Animism in the Philippines

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Born from concrete historical-cultural contexts, sociological paradigms have not only influenced the topics of interest of researchers but their tools and methods of inquiry as well. Hence the contexts of the sociology of Weber, Durkheim, Marx and other sociologists have also become the texts of the sociology of religion and of the studies of their respective followers. Un/consciously, however, practitioners and researchers have been im/properly appropriating these paradigms in different and/or new contexts. Using intertextuality as key concept, this paper illustrates the importance of considering the contexts of sociological assumptions and paradigms in current studies. The new and changing conditions demand a reading not only of the new contexts for sociology but also a re-reading of the contexts of the sociological paradigms we use. Re-reading these contexts as texts to be appropriated, researchers are given a better and wider perspective to make the sociology of religion not only meaningful and appropriate but truly relevant.

Turning Religion

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Most recent studies aim to define religion and make it measurable in size, form and development. Religion becomes a marker of differences in (national) identity, belonging and culture. Simply speaking of religion establishes boundaries and creates frames of inclusion and exclusion. The actual formations of the category 'religion' are, however, rarely the focus of empirical research. The paper intends to reveal these gaps and with a term-based text analysis to offer a new way of posing research questions. An opportunity for critical policy analysis is opened up, making it possible to examine different understandings of religion in different discursive fields.

Social Power and Religion: The Creative Potential of Pierre Bourdieu's Sociology

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The economic crisis only renders it more evident: in spite of modernization, functional differentiation and individualism, social inequality, contradiction and conflict still abound. Conflicts about resources and identities, limited statehood and the evidence of violence point to social inequality as an underlying problem – even if, on the surface, religion plays a major role in legitimizing conflict and violence. That said modernization, individualization and functional differentiation are also present. For example, they are observable in the dissolution of religious monopoly (Latin America), increasing freedom of choice (especially in the mega-cities), new opportunities for upward mobility and in the importance of transnational (religious) relations. Religious practice responds to this complex picture: offering new challenges for the sociological understanding of religion.

The sociology of Pierre Bourdieu – not only his writing on religion – is sufficiently broad to describe such practices. This paper is based on 25 years empirical research and sketches three important lines of research currently followed at the University of Bielefeld: the analysis of habitus, the model of the religious field and that of identity politics, and the (national and international) social space of religious styles. For more information and publications see the Centre for the Interdisciplinary Research on Religion and Society (CIRRuS): http://www.uni-bielefeld.de/theologie/forschung/religionsforschung/forschung/index.html

Multiple Secularities: Legal Conflicts and Public Controversies in Comparison

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Critiques of the secularization thesis, both empirical and normative, and the replacement of ideas about historical linearity, convergence and differentiation with an emphasis on cultural and historical specificities have re-energized research on religion, but – at the same time – have paralyzed conceptual thought. This paper seeks to present a new pathway by focusing on legal conflicts about religion and surrounding public controversies. Based on the observation that such legal conflicts have become a major form of negotiation regarding the place of religion in society and the public sphere worldwide, the paper argues that the public controversies surrounding these cases transmit notions of secularity as contested configurations of cultural meaning. Specifically, the paper takes the case of legal conflicts about religion to outline and illustrate the concept of 'multiple secularities' that we are developing in an ongoing research project. Taking its cue from Eisenstadt's notion of 'multiple modernities', the project seeks to uncover the diverse relationships between religion and secularity as these emerge both from notions of the secular itself and from critical responses to this.

Social Theory and Religion in Eastern Europe: Applying to Y. Lotman's Ideas of Cultural Explosion and Evolution

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What kind of sociological theory can grasp the current changes within the religious landscape in Eastern Europe (the region of Belarus, Ukraine, Moldova and Russia? As Berger, Davie and Fokas have stressed in *Religious America, Secular Europe*, Western European theorizing has been focused on secularization and the American equivalents on the 'forms of theory that support a model of choice'. To suggest a master narrative for the religious life of Eastern European, I will introduce the theory of Yuri M. Lotman, the founder of Soviet structural semiotics in culturology, to the sociology of religion. His main ideas, concerning the difference of Western and Eastern-European cultures can be described in terms of bipolar and ternary systems. While for Western Europe as ternary culture, we can observe an evolutionary process in religious life, for Eastern Europe we face the 'unconditioned annihilation of previous development and apocalyptic birth of new world' – for which explosion was the only possibility for change. Using illustrations from the religious challenges of the 20th century, I will develop Lotman's theory, according to which recent decades offer a chance for the Eastern Europe to follow the ternary model.

RC22.14

Roundtable: Religion and the Sociological Imagination: Empirical Applications - Part 2

Chair: Adam Possamai   Discussant: Grace Davie

<u>**Conceptual clarifications**</u>

From Xiaojiao to Islam: Framing a 'Religion' in 'Modern' China

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Traditionally speaking, Muslims in China were called Huimin (Hui people) while 'Islam' was called the Huijiao (Hui people's teaching) or Xiaojiao (little teaching). In 1956, a notice released by the state council of PRC indicated that 'Huijiao' should be renamed 'Islam' – i.e. as an international religion for Muslims all over the world. It formally places 'Islam' in a global landscape of 'religion' and thus resets its relationship with other 'religions' or folk tradition in China. This paper aims to investigate the local practice of Islam as a world religion from several point of view – such as changing local terms, shifting government policies and equivocal ideas on 'Xie' (misfortune) or production of 'Mixin' (superstition). Using textual analysis and ethnography from the southwest Shandong province, the author shows how 'Islam' or 'religion' is framed within the local context in 'modern' China.

Dealing with Other Religions: The Problems of Conceptualization

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The recently reformulated paradigm in the sociology of religion, which tries to encompass data and observations from various cultures (cf. Hadden and Shupe 1989, Casanova 1994, Berger 1999) must find a way of dealing appropriately with the issue of pluralism. The problem becomes evident when we employ traditional sociological concepts to research non-Christian religions.

I will analyze the problem with reference to Islam. During my field research in Azerbaijan, the Muslim country often described as the 'bridgehead of secularism' (Shaffer 2004), but which is also experiencing a visible religious revival, I have become aware that the commonly used concepts ('official' versus 'unofficial' Islam; 'state' versus 'folk' Islam; 'traditional' versus 'untraditional' or 'fundamentalist' Islam, etc.) do not help us to formulate effective research questions. I argue that we should pay more attention to the interpretations that the people themselves develop and their own priorities with regard to religious matters. Such an anthropological perspective can enable us to understand 'lived religion' and on this basis we can develop a better understanding of religions other than our own. I would also like to point out the difficulties that I, as a Christian, encountered in researching Islamic ideas and practices, especially with regard to secularism.

Textures of the Sacred: Or How to Think about Popular Religion in Latin America

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The presence of the sacred in everyday life is considered a trend that unifies popular/ working class cultures in Latin America; it is visible in daily activities as well as in rituals, feasts, devotions and miracles. The penetration of elements from the secular world (popular music, soccer, mass media and even crime) into that sacred presence displays a specific way of being-in-the-world, another (cosmo)logic. In this sense, the sacred appears in certain elements that, from a 'modern' perspective, would hardly be considered as 'religion'. Academic attempts to deal with these phenomena have used concepts as syncretism, hybridism and *bricolage.* Such concepts could, however, be criticized because of their scope and limitations, given that there are linked to an implicit, abstract, universalistic, dualistic – modern – notion of *religion*. In this paper, based on my field experience on popular religion and a critical reading of the academic corpus on the subject, I propose an alternative way to think imaginatively about religion and its place in contemporary Latin America: by coining and discussing the concept of *textures of sacred.* These textures – necessarily ambiguous, open, contextual and historic – are fundamental if

we are to understand the specificity of religious experience in working class/popular culture in contexts where modernity remains an incomplete project.

Secularization and Neo-Pentecostal Paradox in Mexico

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This paper revisits some of the theoretical and methodological considerations that are used to explain religious change in Mexico and Latin America. In spite of the limitations in the theory of secularization, much of the work on religious change has been grounded in that theory, whether in its classical form or in reformulated versions. Regarding the latter, although religion does not disappear, it is constantly readjusting. Frequently noted in this respect is the expansion of Pentecostal 'Protestant' groups in social sectors that are marked by anomie and instability. Equally important, however, are movements and religious institutions which do not conform to this description, such as the so-called Neo-Pentecostals. With this in mind, this paper starts from a different perspective. It aims to reformulate the categories of analysis, as well as the conceptual tools, and to construct a methodology which responds to an object of study, which is more complex than that assumed by the traditional paradigms of secularization and modernity.

Faith as a coping mechanism

The Coping Stone: Beliefs and Post-conflict Survival Among Survivors of the Khmer Rouge

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In the quest to reawaken the sociological imagination, I have been guided by research questions that seek explanations for the surprising recovery of remarkably resilient Cambodians. The paper draws from an on-going PhD project where these survivors of the Khmer rouge are asked 'the salutogenetic question' (Antonovsky, 1987): not, why are they sick, but why are they healthy? Religious beliefs, values, and practices play a major role. The worldview or nomos, the cognitive and normative edifice internalized in the course of socialization, then used by the individual in his own subjective ordering of experience, appears to be a key to their survival and normalization.

In an open and exploratory process, I have micro-analysed biographical narratives, abducted (by re-interpreting a composite narrative and returning it to informants for validation), and explored the nature of language as a repository of religious coping strategies. Through this multi-strategy approach to theory generation, the project is progressing towards an understanding of the nature of these belief systems and how they work for the participants.

Catholic accommodations

Catholic Schools and the Challenge of a Secularized World: Accommodating Strategies in a Modern Society

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I will answer the question: who is accommodating to what? Is it schools to the society or individuals to the requirements of the schools? These processes are not random – they depend on the social stratum that the schools are drawing from.

Catholic schools in Poland are increasingly popular. They are an interesting phenomenon in the sense that they are a laboratory of religious change – a place in society where new social attitudes arise. Paradoxically we are able to observe different expectations of the same religion, depending on which agent of Catholicism we are talking about. Survey data tell us that each year there are fewer people looking for the Church's advice when facing a family problem. At the same time, data that enquire into the motivations of parents reveal that there are many who treat Catholic school as a form of family counseling, a guide in raising children. In a broader sense this phenomenon may be called *vicarious parenthood*. Catholic schools (of a certain type) gain more trust than the Church hierarchy, because they offer a 'translation' of the gospel into everyday life. In addition, sending

children to such schools enables an escape from state educational system and the construction of an alternative world. So far I have data from Poland, but by June 2010 I will also have done research in Spain.

Religion and pluralism

Re-thinking Religious Pluralism in Turkey

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In times of rapid change, new concepts and new discussions come to the fore. Borders of nation-states lose their signficance; conversely migration, integration and eventually co-existence are important topics of discussion. People from different religions and cultures begin to coexist in different countries – notably in the United States and Europe. Hence the importance of religious pluralism.

The Turkish case is important and is often offered as an example in the Muslim world. Turkey brings together the heritage of the Ottoman empire and a secular state. As a Muslim but at the same time secular country, Turkey contains a number of religious-groups and congregations, but – paradoxically – religious pluralism remains a problem, both in theory and in practice.

In this paper, we discuss this problem, by analysing Turkey's history, social structure and the current trends of pluralism. Our main thesis is this: Turkey has a subconscious which can accommodate religious, cultural and denominational differences. On that score, we want to produce new questions. Our thesis will be tested by analysing Turkey's hi(story), religious pluralism and social structure in accordance with C. Wright Mills' notion of sociological imagination.

Religion in relation to spirituality, popular culture, science and knowledge structures

Public Discussions on Religion and Spirituality: Defining Themes, Differences and Similarities

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Previous research on religion and spirituality has been based on theory-driven questions delivered by surveys. Although this may provide useful data we argue that this method has several problems; most importantly that the outcome of these studies inevitably depends on the theoretical position on which the surveys are based. To avoid this problem we propose a fundamentally different method whereby the understanding of religion and spirituality is directly extracted from the context in which these terms are used. This is done by applying statistical and computational methods to how words co-occur in texts. This data-driven approach permits the quantification of a huge data-set of freely generated texts. To shed light on the ongoing 'religion-spirituality debate' we studied extensive material consisting of 220 000 blog posts on religion and spirituality. Preliminary results indicate that 'religion' is used in the context of belief systems (i.e. (a) Islam, Christianity, ideology, or (b) philosophy, theology). 'Spirituality' is also used as a theme in (a) philosophy and ideology. In addition, 'spirituality' is associated with the themes (b) meaning, inward, expression, and creativity, and (c) churches. In summary, 'spirituality' is used in a wider range of themes than 'religion' and includes both 'holistic spirituality' and institutionalized religion.

Sociology of Religion and Popular Culture: Some Theoretical Issues

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The study of religion and popular culture has been a growing field for the past decade. Much of the study is conducted within (systematic) theology, while sociology of religion has been less involved in the field. The argument of my paper is that not only would research on religion and popular culture be helped by sociological insights, but that the sociology of religion can also benefit from looking more closely at popular culture. This is partly a matter of expanding the empirical field to an area of truly 'public religion', where many people today have their most frequent – and sometimes most profound – encounters with religion. But it is also, and this will

be the main topic of the paper, the case that a closer look at the relations between religion and popular culture can provide the sociology of religion with new ideas on some central theoretical and definitional issues. The paper discusses how issues regarding the definition of religion and the relations between the substantive and the functional, the sacred and the profane can be illuminated by a closer study of the relation between religion and popular culture.

Hipatia from Alexandria: A Woman of Dialogue Between Religion and Science

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The modernization of European societies was associated, among other issues, with secularization. Reason was increasingly seen as being in opposition to religion. History, however, offers numerous examples from the scientific community where religious experience does not obstruct knowledge. Thus we look again at the figure of Hypatia of Alexandria who was, first a foremost, a scientist known for her constant search for the truth, doing this in dialogue with intellectuals from different cultures and religions. Equally important was her unwavering commitment to freedom, leading her to oppose all interpretations or models that placed women in a subordinate position.

Hypatia's example prompts (a) a reinterpretation of the religious tradition – in order to accept as equal the contributions that women have made throughout history, and (b) a stronger dialogue between religion and science. Our paper invites a critical perspective on religion through approaches such as the theory of argumentation (Habermas), the separation of the three spheres of value (Weber) and dialogic feminism (Puigvert) among others.

Religion as a Knowledge Category in World Society: Religious Gender Arrangements and Religious Practice in Arab Christianity
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Up to now, the sociological approach to religion was largely concerned with how religion is influenced by social change. Individualization, privatization and secularization were dominant features of analysis. More recently this approach was challenged by the 'discovery' of seemingly new trends such as pluralization and the growth of different religions worldwide.

The paper starts from the assumption that these perceptions are grounded in a Western-based understanding of the relation between religion, society and social change. It will begin by introducing Eisenstadt's notion of *multiple modernities,* which envisions *multiple* directions and forms of social change in different civilizations, each based on its particular cultural codes and knowledge structures. As a result, the conceptualization of religion is no longer overridden by secularization. It also leads to a growing awareness about the multiplicity of religious change itself, not least due to different social knowledge structures. This will be the second point of the paper.

The overall aim, however, is to strengthen a perception of religion as a knowledge category – in the tradition of Berger and Luckmann. This will be exemplified by the Arab Christian context, based on the empirical results of a qualitative study about Christian women in Egypt, Palestine and Lebanon. It will show how the distinct forms of everyday knowledge are structuring their religious practice and their perception of religious gender arrangements.

RC22.15

Roundtable: Religious Freedom and Religious Rights: Different Contexts, Different Concepts?

Siniša Zrinščak, University of Zagreb, Croatia

Multiculturalism v. Pluralism: Values Talk in Religious Freedom Cases

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In Canada, as in other western 'receiving' nations, there is increased discussion about the value of multiculturalism and its role in a diverse Canada. An alternative discourse of pluralism is emerging and is being positioned as being more fully in harmony with 'Canadian values'. This emerging discourse is in response to a fear of the religious 'other', and represents the state's marshalling of "Canadian values" to draw boundaries around what will and will not be accepted from these religious 'others'. The Supreme Court of Canada has consistently noted the 'multicultural nature' of Canada and has elaborated on Canadian values during the process of these discussions. During the next few months the Supreme Court of Canada is scheduled to hand down several interesting decisions that will speak to these debates through the lens of religious freedom. Using these new cases as well as past religious freedom decisions, this paper will consider the emerging values discourse, the debate about multiculturalism and pluralism, and the ways in which religious freedom is defined and delimited in the context of these debates.

Values and Religious Rights

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Values are the roots of human and religious rights. At present, people say that "nowadays there are no values anymore". A recurrent distinction concerns the difference between applied values and final values, therefore between values concerning individual practices and values which represent real goals to achieve. The issue of universal values is not secondary in juridical perspective. As human beings are variable, values as well have a variable dynamics.
It is not always easy to discern secular values from religious values. Vice versa, there are some typically secular values which are accepted by people inspired by religious principles. The main issue regards those who hold religious and secular values. If religious values are presumably conserved by churches, denominations, confessional organizations, for secular values the state is usually considered to be the main holder, through the established rights and duties. The existing relation between secular and religious values therefore is not a surprise. The different religions and Churches operating in Europe manifest a variety of behaviours towards religious pluralism and agreements between state and religious organizations.

Freedom of Religion But Not Freedom From Religion: Civil Marriage and "Institutional Bricolage" in Israel

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Civil marriage does not exist in Israel, and the only institutionalized form of marriage is the religious one. As a consequence 300.000 citizens – many of them immigrants from the F.S.U- cannot marry, for they are not recognized as Jews by the Chief Rabbinate of Israel. The "Conjugal Pact" (Brit HaZugiut) is a law proposal advanced by rightist secular parties to put an end to this situation. It offers legal recognition to adult (heterosexual) couples, who cannot get married through religious ceremony. However, though promoted by politicians, it is hardly echoed by NGO's and extra-parliamentary actors, so that the law, opposed by ultra-religious sectors, does not pass.
Referring to official documents and Ngo's sites , we try to explain this situation. For that purpose we mainly turn to the concept of 'institutional bricolage' (Levy-Strauss; Hervieu-Leger; Cleaver), i.e. to this process by which people patch together elements of different institutional logics available to them, leading to new institutional arrangements. This approach enables us to suggest that as Common-law marriage gives couples the same rights married couples enjoy, the Conjugal Pact is redundant while civil marriage is de facto being constituted.

Beyond the Freedom of Religious Rights: The New Management of Religious Diversity

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Religious diversity has become a crucial issue in the policy agenda in European countries in recent years. To face the new challenges in the religious field many new policy instruments are being promoted and the traditional models of state-church relationships are being redefined. However, a look to the new strategies of management of religious diversity shows that the main changes are not at the law level, but rather at the emergence of new "soft governance" strategies such as the establishment of selective funding, the training of religious staff, and the promotion of "official" representatives' of religious communities by the governments among others. We will analyze these changes under three hypotheses: an aim of a growing control over religious communities, and specially, over the Muslim community; a path dependence dynamic, following the dynamics of relationship with the traditional churches; and the opening of a window of opportunity for the recognition of the religious communities' public role. The paper will mainly focus on the case of Spain but we will also refer to some examples coming from other European countries such as Austria or Italy.

The Christian 'Cause Groups' and the Rhetoric of Rights in the UK Christian Debate Regarding 'Non-Heterosexual' Citizens

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One of the major deliberations, indeed source of conflict, within and between churches across the globe is what might be termed the 'gay debate'. This debate is not merely related to the legitimacy of civil marriages, gay clergy, and the citizenship and well-being of gay people within the churches, but has expanded to embrace other forms of 'non-heterosexuality, including bi-sexuality and transgenderism/sexuality and issues regarding their natures. The debate has also been enhanced by matters of secular civil rights and the human rights upon which they are contingent. Christian churches, alongside other faith communities, are often forced to confront legislation that increasingly sanctions matters of citizenship and equality for 'non-heterosexual' people in the broader social context. This paper considers the major Christian debates in the UK and how both those sympathetic to the cause of gay rights and those opposed are forced to integrate the rhetoric of rights into their respective platforms. Analysis includes examination of the contestation between those advancing such rights on the one hand, and those who oppose them on the basis of religious morality and conscience, in short, religious rights, on the other.

How the State Shapes Religion: The Case of Post-Soviet Russia

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The paper investigates the ways in which the state shapes religion as a social institution, drawing on the post-communist developments in Russia. It explores the legal and political mechanisms as well as cultural resources that the state employs in its attempts to manage religion and the different consequences that these attempts have for religious associations. At the same time, the paper points to the usefulness of the distinction between the concepts of the state and government, which allows to discern and explore inconsistencies and contradictions between and inside different state agencies, such as presidency, legislature, and government departments. It focuses on ways in which these inconsistencies and contradictions are addressed through informal and semi-formal mechanisms, in particular in countering the international legal and political mechanisms for protecting religious freedom. It points to the discernible trend of increasing institutionalization of these informal and semi-formal mechanisms and the consequent adaptation and resistance strategies of affected religious actors. These issues are explored through two interlocking case studies: Russia's implementation of the decisions of the European Court of Human Rights and the anti-missionary initiatives of the Ministry of Justice.

Religious Freedom and Religious Rights in China After 1949: From Borrowed Idea to Main Discourse

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Recently, there is a growing awareness that religious freedom and religious rights do not bear trans-historical essence and we should understand them in specific socio-cultural context. In this paper, I intend to discuss how the concept "religious freedom and rights" were historically constructed in China after 1949 by the study of the relationship between the state and Christianity in Wenzhou which is known as "Chinese Jerusalem". Chinese government has recognized that "citizens of the People's Republic of China enjoy freedom of religious belief" in 1954 Constitution. But it was rather a borrowed idea and not reified and soon other social and political movements were privileged to deny and dismiss this basic human right. In the post-socialist period, the idea of religious freedom are revisited, but the state and religious converts embrace different understanding on "freedom" and the conflict originated from the endless debate of "private vs. public". In this period, "religious freedom and rights" became popular discourses employed by religious converts to gain sympathy from the rest of world and pose pressure to the Chinese government. The negotiation between state and church, however, does not focus on the issue how to make "freedom" operational and feasible and the problems between them were always solved by motivating personal relationship between officials and converts.

Challenges of Religious Pluralism: The Case of Azerbaijan

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The break-up of the Soviet Union has brought new challenges in the field of religion. Facing the dynamic changes in the religious situation, state authorities of the former Soviet republics have developed various responses. In my presentation I would like to focus on the case of Muslim Azerbaijan, where I have conducted field research on the topic of religion. On the one hand hand, Azerbaijan is similar to other republics of Eurasia as it has witnessed a sudden revival of religion in the last decade, accompanied with an influx of foreing missionaries preaching their ideas. On the other hand, Azerbaijan has been considered as one of the most secular and tolerant of the Muslim countries worldwide. Therefore, the state has to deal with many new problems. One of them is the spread of radical Islamic ideas, which threaten the stability of the country. To prevent this trend the state has taken some measures, which at the same time limit the religious freedoms guaranteed by the law. Using the slogan of "war with terrorism", the governments seeks to control religious symbols and institutions, and monopolize the right to interpret Islam. The state- promoted "traditional religions" do not include groups that do not want to conform to state policies, such as Salafi Muslims, who from time to time suffer discrimination. By using the label "Wahhabists", state authorities legitimize their activities, as struggle against "Wahhabi trend" is a common phenomenon for the Eurasia region.

Distributed Paper

Religious Integration and Religious Tension Among the Yorubas of South-Western Nigeria
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Yorubaland located in South Western Nigeria can be described as a melting pot of different religions. It is a place where traditional religious practices co-exist with Islam and Christianity, the two world dominant religions. Being a people fiercely committed to their culture, what many Yorubas who have accepted "foreign" religious faiths like Islam and Christianity do is to syncretise their new religions with aspects of indigenous ritual and even occultic practices. While this has so far worked quite well as the South Western part of Nigeria is well – known for religious tolerance, it is also a fact that there still exists some areas of tension especially at the exact points where two or three faiths intersect. This paper will explore patterns of religious syncretism and instances of religious tension among the Yorubas of different faiths.

RC22.16

Miscellaneous Aspects of the Sociology of Religion

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Imagination and Epistemological Constraints Toward a Definition of "Sociology of Religion" as a Latin American Academic Field
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Sociology of Religion has a well established academic place in Latin America. This is a field of knowledge and forces, with its own references –specific authors, literature and topics – and widely present in many undergraduate and graduate courses. Research and academic production on Sociology of Religion has grown significantly in the region during the last decade – in Brazil, for instance, it is the area which has grown the most in Social Sciences. However, Sociology of Religion in Latin America has been structured throughout Eurocentric and Modern-centric perspectives. It has happened mostly, I argue, following a need for legitimating their "native" arguments using theoretical statements and methodological standards coined in hegemonic academic centers. By means of the examination of syllabi on Sociology of Religion, collected in 45 Latin American Universities, I propose the analysis of how Sociology of Religion has lately been imagined and taught. Overall this paper intends to discuss the Latin American epistemological contributions towards the understanding of religious phenomena in peripheral contexts.

How Disparities of Power Shape Religious Practice - The Impact of Social Stratification in Argentinean Pentecostalism
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Explaining individual behaviour in the social sphere of religion has become an increasingly discussed topic during the last years; as for instance the popularity of the rational choice theory of religion shows. But since Weber, the sociology of religion has paid little attention to social stratification as an explanatory variable for religious behaviour. My paper wants to address this blank and discuss the impact of social stratification on the field of religion. Therefore, I will analyze the findings of an empirical investigation on Argentina's Pentecostalism in the light of the sociology of Pierre Bourdieu. Bourdieu's sociology offers an efficient approach to analyze and explain the relationship between an actor's position according to the social distribution of power (capital) and his practice in different social fields of action. Applying Bourdieu's concepts of habitus and taste to the scientific study of religion can contribute to a deeper understanding of individual religious behaviour by indicating how the social position can shape the practice of religion. In correspondence to Bourdieus theory, my findings indicate for the case of Argentina that religious practice is significantly influenced by social disparities: Individuals from different social backgrounds tend to particular types of religious practice in Argentinean Pentecostalism. The findings on Argentinean Pentecostalism allow for assessing advantages and disadvantages of Bourdieu's theory for the sociological study of religious practice.

Religion and Colonial Policy in the Straits Settlements: Legitimating *Tai Pucam* and *Timiti* Within Malayan Hinduism
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This paper explores the relations between religion, law and colonial policy in the Straits Settlements, by focusing on the approach to specific Hindu festivals in the region. The administration of native affairs and the underlying British colonial logic at work in a managerial approach to 'native' religions has been the subject of much scholarly interest, and engaged academics in different parts of the world. We know by now of the deep and systematic interference by British colonial administrators into native affairs, including the supervision, governance, policing and sometimes persecution of non-Christian religious traditions in different locations. Such historical data are not yet available for British Malaya. Grounding the present discussion in historical and

ethnographic data from the field of Hindu festivals, specifically tai pucam, one core task is to uncover the logic and rationale of colonial regulation and penetration in the management of Hindu religious institutions in British Malaya. I then ask what has been the impact (if any) of such administration in shaping (often controlling) and producing emergent styles of religiosity with respect to Hinduism in the region.

This paper provides concrete historical data to demonstrate how Hinduism was substantively defined through the input of the various legal entities established to manage the religion. Ironically, today the two festivals most readily and easily associated with Hinduism in Singapore and Malaysia–*tai pucam* and *timiti*-derive their origins and histories from the realm of village Hinduism, and thus connect to 'folk' dimensions of the religion. It is important to ask what might have happened to these two festivals had the Mohammadan and Hindu Endowment Board taken a position opposing them in the early days of British colonialism in the Straits Settlements, and pressured the Government to consider banning them, the precedence for this already being available in the Indian context.

In the case of British Malaya, the 'non-action' of the MHEB and the colonial government was thus instrumental eventually in unintentionally sanctioning and legitimating these practices. The original need for 'order' in the Hindu domain, the prime reason for founding the MHEB, constitutes the inheritance of the HEB. In the 1930s and 1950s, these festivals were viewed by reform-minded Indians and Hindus as primitive, superstitious practices that had no place in Hinduism. These included the practice of animal and blood sacrifices in Hindu temples, worship of low caste deities, various acts of self-mortification, such as the piercing of different bodily parts with skewers and rods, the act of walking on fire-which were all aspects of religious devotion amongst Malayan Hindus, and performed during *taipucam* and *timiti.* Given that the MHEB was a semi-government body, and the fact that both *taipucam* and *timiti* occurred within the precincts of temples supported by it also lent a strong perception that these festivals were sanctioned by the government.

Sikh History and Culture on the Net: Storytelling as an Innovative Medium

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Storytelling,the way to narrate events, has always been an important aspect of every culture, which is not only a medium of entertainment but also an instrument of transmission of cultural as well as religious values. Though storytelling is always associated with oral tradition, the evolution and advancement of technology has changed its nature to a great extent and no wonder, with the advent of computers and internet, it has emerged as a powerful pedagogical tool to instill certain moral and educational values, especially in children.

The existence of innumerable websites has led to the shrinking of the global world but it has been accompanied by another phenomenon-the fear of losing one's identity. An attempt by almost all religious groupings, to preserve as well as to transmit their religious values, through the use of the Net, was an obvious chioce. And Sikhism was no exception.

This paper centers around sikh stories for children, downloaded from the website www.sikhnet.com . An attempt will be made to understand the nature of the choice of the stories and the interconnection between history,memory and the modern phase of the Sikh religion. The paper will also try to present a comparison with the present book form of stories published by the sikh organisation.

State, Religion and Israeli Citizenship: Who's Hindering Who?
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While six decades ago the young Israeli state might had been considered exceptional, in our times no one expects religion to wither away. Judaism was a major foundation of the new nation-state, and a cornerstone of its ideology. Still, from as early as the 1960s, civic rights became a part of the multiple Israeli citizenship (Shafir & Peled 2002). In my work, I re-examine the state-religion *status-quo*, which is the institutional as well as symbolic framework within which state-society relationship are being organised and understood. Seeking to unpack the concept of a 'Jewish and democratic' state, I focus on the relationship between state, religion and citizenship, through the lens of the 'status quo'. Arguably, state-religion relationship in Israel is entangled in society's development as an *ethnicised society*. Put differently. the ethnicisation of Israeli society, that is, the relegation of all matters of conflict to the realm of ethnicity and ethnic relations, has never been divorced of the

central role of religion in determining the contours and content of citizenship, and hence the scope and limits of democracy. In the proposed paper I seek to demonstrate this historical process and consider contemporary implications for the prospects of citizenship.

The Media Reception of the Shifting of Religious Proclivity in Brazil
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The paper focuses on the way the mainstream media in Brazil is dealing with the swift and dramatic increase of Evangelical and Neo-Pentecostal churches (they almost tripled in the past two decades), in the frame of a traditional Catholic country. We've been conducting a two year' research, gathering data from four main Brazilian publications (Veja magazine and the newspapers O Estado de S. Paulo, Folha de S. Paulo and Globo). The aim is to analyze the assumptions and biases that may be involved in the choices and handling of religious themes in media coverage. The methodology   is based on "Critical Discourse Analysis" (the discursive 'scripts' that provides the ideological contents of the news reported), and New Rhetoric (Chaïm Perelman and his theory of argumentation). Both approaches, applied to statistical analysis, give us the best tools to relate textual structures to the socio-cultural contexts of news production and reception. So far, the conclusion is that there is a recurrent and generalized 'Catholic canon' that presides over the media perspective, whose result is the inability to grasp, and deal properly with, the actual new religious scenario. One of the results of this contemporary disseminated media 'script' is the systematic derision of Evangelical denominations by portraying them as solely promoters of venality, with no regard to doctrinal or transcendental issues.

Beyond Islam: Factors Affecting Democratic Consolidation in a Muslim Majority State
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The relationship between democracy and Islam is very complexly articulated. Hence, there has been a long-standing debate on the issue of compatibility of Islam with democracy in the Middle East and other Muslim majority countries. Therefore, a rigorous scholarship is required to understand the complex relationship between Islam and democracy. This research paper will examine Islam's 'compatibility /incompatibility' with democracy based on the evidences of the "success" of democracy in Muslim majority state, Bangladesh. This paper argues that Islam is not a problem in democratization, but lack of social capital and trust, fragmented party politics, patron-clientism, rent seeking middle class, and subsequent unequal distribution of economic and political resources hinder democratic consolidation in Bangladesh. Since no single rule or institution is sufficient for democratic consolidation, this paper argues, along with electoral competitiveness, presence of a vibrant civil society, large number local NGOs (for political and economic empowerment and de-clientisation), indigenous form of secularism and non-political use of Islam, constitutional guarantees and implementation can make democracy "successful" in Muslim society like Bangladesh.

Distributed Papers

Contested Latin American Modernity – Conflicting Faces of Pentecostalism
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The process of modernization in Latin America – among other "multiple modernitites" (Eisenstadt) – eroded the monopoly of the Catholic Church on the religious field and in society at large. Since the nineteenth century Historical Protestantism has been very closely linked to the liberal middle class opposition against colonial rule and to a social transformation in terms of liberal capitalism. The Pentecostal movement, however, has developed during the twentieth century as a movement of the lower classes, socially diversifying only since the eighties by the Neo-Pentecostal movement and the upward mobility of third generation Pentecostals. Today, Latin American Pentecostalism is a highly diverse religious movement that makes up in suburban areas – e.g. in Brazil – up to 40% of the population. Because of its practical flexibility different Pentecostalisms today represent very different social positions and thus becomes involved in very different ways into social conflict and political affairs in

general. Moreover, its political relevance has increased since the social contradictions are not being fought so much according to the cold war model of political left and right, but according to different populist identity politics. The present paper examines – based on 30 years of research – special ways of present Pentecostal involvement in the contested Latin American modernity. Evaluating recent statistical data (a.o. Bertelsmann *Religion Monitor*) and qualitative material different ways of articulating the faith and of using new media for identity building as well as different strategies of identity politics are examined, taking into account new transnational "Faith firms" (as *Igreja Universal do Reino de Deus* or *Cash Luna*) as well as the level of *favela* congregations.

Global Change and the Rise of Islam in North Africa

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The paper focuses primarily on the circumstances which have led to a spectacular rise of Islam in the three societies of the central Maghreb (Morocco, Algeria and Tunisia) during the last three decades.

In a context of decolonisation and modern nation-building, several factors have induced a process of societal transformation in these societies: an unprecedented demographic explosion, an unusually rapid over-urbanisation, a spread of education to reach most of the population, and a sudden access of the large popular masses to information and communication. However, the road to modernity is still short and the social actors for a secular modernist society are rather fragile.

The (urban) Islam that has imposed itself during the last decades is often of conservative and dogmatic outlook. It is rooted among fractions of middle-class which feel marginalised by the ruling elite marked by the French culture and language. The popular masses, still anchored in the traditional culture despite being overwhelmingly young, are receptive to the Islamic discourse and are being mobilised for its credo.

The North African societies are at a crossroads. They should not miss the stimulating ideal of being open societies and in tune with a continuously unfolding modernity.

The Rise of Liberation Theology and the Catholic Student Movement

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The Peruvian theologian Gustavo Gutiérrez is considered 'the father of liberation theology'. The dominant notion is that he got his ideas while working among the poor in Peru, in the 1960s. An alternative notion is that he formulated his theology while serving as a theologian for the Latin American Episcopal Council (CELAM), also in the 1960s. My research shows that there are good reasons to question both these notions. In the paper it is argued that the theology of liberation rose within the Catholic student movement, and that it originally was a response to the student's religious needs and demands. It is also proposed that liberation theology is a collective product, created by both students and professional theologians. The study is based on materials gathered from several Latin American archives, the archives of Catholic Student Movements, and on interviews and email correspondence with several pioneers of the theology of liberation.

The Problem of Integration in Secularized Societies

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My work explores the ethical and symbolic dimension that each society renews with their civic rituals. Every society has its own sources and instruments of legitimacy and consensus, integrating the social body while acting as item of conflict between the social and political forces. The specificity of European secularism isn't enough to define the variety of the religious context in the historical and cultural realities that compose European nations. That's the aspect which pushes to explore, the broad spectrum of phenomena connected with civil religion rituals and manifestations, focusing in the local dimension of civil life.
Each society shares a specific history and culture that determines its collective historical consciousness. Is through great historical events and essential cultural references that social agent shapes the common heritage of a nation. The organic whole of historical heritage and cultural reproduction systems affects the individual psychological dimension, determines the citizen's civic spirit, while reinforcing the link with public institutions, strengthen a collective identity and promote democracy.

If the civil religiosity is the corollary that animates the whole, then I must ask: what are the dimension and the conceptual boundaries of the phenomenon of civil religion in the European context? In this context, the phenomena of civil religiosity referred to the politeia, has a historical and cultural legacy that defines and determines it, hence we need to reformulate the analytical approach to the phenomenon of civil religion and some of its theoretical bases.

Finally I want to reopen the debate on civil religion as an instrument of integration and inclusion, also in secularized societies, focusing my attention on the third millennium polis as open nodes of the global network interconnections. Modern leading cities are nowadays the architectural and social stages where protagonists' actors play their active role in globalization process. *

Changing Social Realties – Changing Religious Preferences
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The thesis of this paper is that changes in religious views are causally related to changes in social realities. In arguing for this, references are made to the classics; Marx, Weber and Durkheim. The main inspiration, though, is Mary Douglas and her grid/group-model. She explicitly intends to reveal the importance of social experience for the individual's religiosity. To underpin my thesis I will make a short historical outline from the 1960s and onwards with two different perspectives. Firstly a description of the dominating societal processes during these years and secondly an overview over the main religious changes during the same period of time.