

# Abstracts and Authors Index

The abstracts are ordered and numbered according to the scheduling in the programme for paper sessions. The Authors Index is placed after the abstracts.

## Existential Health and Well-Being

### 1 - Secular psychiatry in a postsecular world

*Ricko Damberg Nissen*<sup>1</sup>

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Scandinavia is regarded among the most secularized parts of the world, and the psychiatric hospital is regarded among the most secularized of the public spaces. From a postsecular perspective, however, the resurgence of and renewed interest in religion, have shown many examples of how the religious is re-surfacing in the public sphere; in television, social Medias, schools, hospitals, politics, and in psychiatry. This paper brings together the postsecular perspective with the results from a PhD study of religion in a forensic psychiatric ward in Denmark. Based on a series of interviews with psychiatrists' the aim of the project was to research how psychiatrists' approach religious topics, and if, then how they incorporate their patients' religiosity in the treatment, and how the religiosity/irreligiosity of the psychiatrist' influence their approach to patients. The paper will present and discuss the findings of the project, and set it in relation to international debates within psychiatry of the relationship between the secular and religion, as well as postsecular and multicultural perspectives, asking the question; can there be a secular psychiatry in a postsecular world?

### 2 - Impact of Existential Health Determinants. Reflexions on Person centered and cultural sensitive Public Health Promotion

*Wolfgang Rutz, Professor of Social Psychiatry, University of Coburg, Germany*

Existential factors play an important role in salutogenic and health promoting activities that on an aggregate level are directed to the public health and resilience in a society. However, hitherto, in times of a predominance of profit oriented market economy and all too often instrumental as well as dehumanized health approaches, these have probably not been given the crucial importance they deserve. The numbers of epidemiological phenomena indicating public physical and mental ill health problems are increasing. An influx of migrating populations emanating from cultures with different value systems imposes new challenges to hosting countries. A reorientation from solely physical and material strategies on health towards even existential and spiritual approaches should be discussed. Examples for this need will be elucidated and the feasibility and eventual consequences of a more spiritually focused health promotion will be elaborated on.

Keywords: Health Promotion, Public Health, Spiritual Health, Existential Health Determinants

### 3 - Understanding interfaith chaplaincy and mental health care in the challenging secularized context of post- disaster Japan

*Yukako Nahlbom, PhD Candidate, Department of Theology, Uppsala University*

After the 2011 Great East Japan Earthquake and Tsunami, the role of religious actors in providing "Kokoro no care" (心のケア care for the heart) for survivors got much attention. The most unique character of "Kokoro no care" by religious actors is that it is an interreligious endeavor. Taking this into account, this paper's purpose is twofold: to describe on-going development of- and challenges for the interfaith chaplaincy, and to understand religious- and spiritual care in relation to the Japanese

religious milieu. After a short background on the development of interfaith chaplaincy in post-disaster Japan, attention focuses on analyzing the challenges that religious actors are facing in this secularized context. The data for analysis consists of semi-structured interviews with 26 religious relief workers/interfaith chaplains. Finally, a religious and spiritual care model, widely used among interfaith chaplains, is presented. Discussion focuses on a culturally-sensitive assessment of how interfaith chaplaincy may relate to psychosocial health within a Japanese secular context.

Keywords: post disaster; Japan; inter-faith chaplaincy; religion; religious care; spiritual care; well-being; public mental health; psychosocial health

#### **4 - Legal ambitions to prevent or reduce substance abuse and mental health problems for unaccompanied children**

*Moa Kindström Dahlin, LL.D and senior lecturer in Public Law, Uppsala University, Sweden*

UNHCR describes unaccompanied asylum-seeking children as the most vulnerable group of refugees, in terms of risk for mental health problems. Correlation between mental health problems and substance abuse is well documented in the scientific literature, which means that unaccompanied minors are particularly vulnerable in terms of developing substance use- and other addictive problems. The main focus in this presentation will be to describe an on-going project on society's legal responsibility to prevent substance abuse and mental health problems for unaccompanied children (on paper) in comparison to the law's impact on emotional life and on psychological and existential wellbeing for the group described (in reality). The rationale for this approach is stemming from the starting point within the legal movement known as Therapeutic Jurisprudence (TJ). This is a perspective that regards the law as a social force that produces behaviours and consequences, which law-makers as well as legal practitioners needs to take into account. In light of the legal responsibilities to reduce substance abuse and mental health problems for unaccompanied children, the aim is to problematize the possibilities and limits in current law with regard to therapeutic and proactive dimensions in the law.

#### **5 - Existential Health and Well-being in December: The functions of Christmas concerts in Norway**

*Pål Repstad, Professor emeritus, University of Agder, Norway*

There is an increasing recognition that religion is more than cognitive affirmation of belief propositions. Religion is also emotions, materiality, practice and relationships. Music is an important element in religious practice. Every year almost a third of the Norwegian population attend at least one Christmas concert in a church. This paper takes as a point of departure an analysis of Christmas concerts, based on field-work at 30 concerts. The analysis moves into a more general discussion of the role of music in Christian practice, related to a presentation and modification of British sociologist David Martin's work on religion and music, especially his typology of Christian attitudes to music.

#### **6 - The 'Qur'anic' view of suicide: Implications for physician assisted suicide**

*Hossein Godazgar, Al-Maktoum College of Higher Education*

Diversity is becoming an essential characteristic of a globalised 'post-modern' world, where increasing collectivities of 'religion' and 'non-religion' emerge and rightly claim the right to life in various arenas. One of the consequences of this is the materialisation of different views of the value of life itself. Some people tend to deny a value of any sort to life, while others may be deeply disturbed by the idea that life is of no value. For instance, a person may find no value in their own life and commit suicide; but another who suffers from progressive multiple sclerosis (MS) may look to a physician to assist them in committing suicide. A different person in the same conditions may enjoy and value their life and, therefore, refuse to commit suicide. Informed by the philosophical notions of

instrumental, intrinsic and personal value as well as a social constructionist approach to 'Islam' and referring to eight arguably major exegeses, this paper addresses the case of (physician assisted) suicide and will examine the question: 'How far do Qur'anic exegeses address the diverse understanding of the end of life issues in tackling the view that life can be "valuable to" or "not valuable to" a person?'

## **Author meet Critics: Juridification of Religion?**

### **7 - Author meet Critics: Juridification of Religion?**

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*Juridification of Religion?* (Brill Research Perspectives in Law and Religion, Vol. 1, nr. 2, 2017)

Law & religion is a bustling field of scholarship. This recent publication explores the extent to which developments taking place at the interface between law and religion in domestic, regional and international law can be conceptualized as instances of larger, multidimensional processes of juridification. It relies on an expansive notion of juridification, departing from the narrower sense of juridification as the gradually increasing "colonization of the lifeworld" proposed by Jürgen Habermas in *Theory of Communicative Action* (1987). The book adapts the multidimensional notion of juridification outlined by Anders Molander and Lars Christian Blichner (2008), developing it into a more context-specific notion of juridification, attendant to the specific nature of religion as a subject matter for law. This panel, composed of leading scholars in law & religion, will engage with the main ideas and propositions of the book from a variety of theoretical perspectives.

## **Faith-based Organisations as Welfare Providers, Civil Society, Social Capital**

### **8 - Is there a future for church-based healthcare? – A study on contractual partnerships between churches and public authorities in Tanzania**

*Josephine Sundqvist, PhD*

The health sector in Tanzania has gone through large top-down structural changes and adopted Public Private Partnerships. The growing focus on collaborative partnerships was introduced as an externally-driven global reform agenda. Ever since the international donor community continued to promote a strengthened role of the private sector since they were considered to offer a wide reaching infrastructure that could be utilised in the economic effort to create societal conditions that enhanced and maintained the health systems. The study looks into the concerned church organisations' strategies in these partnerships (financing strategies, their relation towards public health authorities, their internal health policies and theological base). Thus, the study seeks to identify how the respective church organisations and the public health authorities perceive the partnerships in health beyond an instrumental approach and how church organisations manage their different roles. Moreover, by including one local hospital per organisation in the case studies, the local community level is integrated into the research design. Voices from the public health authorities, nationally from the Ministry of Health and locally from the CHMTs are integrated in the study. The study was conducted between the years of 2011-2014 in Tanzania and published as a PhD monograph in 2017.

## **9 - Church-affiliated charities between religious motivation and the secular requirements of EU law**

*Burkhard Berkmann, Prof. Dr. Dr. Ludwig-Maximilians-University, Munich, Germany*

A comparison of European countries shows significant differences regarding their social welfare systems. In Germany, for example, one third of hospitals are operated by the churches. Thanks to their religious motivation, faith based organisations are willing to provide even such services which are not profitable to commercial providers. Therefore, they receive financial subsidies in certain countries, which could be considered as illegal aid under EU law (Art. 107 TFEU). This issue has been discussed by legal scholars, but recent ECJ decisions regarding Spain (C-74/16) and Italy (C-622/16) hold out the prospect of clarification. The paper will demonstrate how European law is influencing the charitable sector and prompting religious welfare providers to make adaptations. In turn, religious organisations are trying to influence EU legislation by way of Art 17 TFEU. This study combines the legal method and the theological principles of church-affiliated providers in an interdisciplinary approach. In this process, not only tensions, but also convergences can be determined. The Human Rights approach of the EU prohibits religious discrimination. For church-affiliated organisations, providing assistance without discrimination is self-evident based on their Christian values. This seems particularly relevant to social cohesion in a society increasingly shaped by migration and religious diversity.

## **10 - Rural/Community Development Programmes and Muslim-Christian Cooperation in Conflict-ridden Regions of Northern Nigeria**

*Chentu Dauda Nguvugher, PhD, University of Jos, Nigeria*

The state of poverty in Nigeria and Northern Nigeria in particular has reached alarming rate in spite of the fact that the country is blessed with abundant natural resources. It is a well known fact that when poverty and lack of prospects for a future are torturing a people, peace is in danger. This paper evaluates the activities of several Christian development programmes set up by churches and church based groups to provide the much desired development in rural areas. Several international organisations are in partnership with these organisations. The evaluation focussed on the question whether the activities of these organisations in northern Nigeria are actually reducing tension or exacerbating it. Using semi-structured interviews, it was discovered that despite the efforts of these organisations, poverty is still high and it seems there has not been any reduction in the level of violence in the region. The paper concludes that development programmes in precarious regions of northern Nigeria should redesign their strategies to fit in with a wholistic development approach. Furthermore, it is suggested that church development programmes are to be properly empowered both financially and morally to be able to make a positive impact in the society.

## **11 - Foodbanks: The Impact of Faith on Charity in the UK**

**Kornelia Sammet<sup>1</sup>**

*Franz Erhard, Leipzig University*

In our talk, we will refer to major findings from our research project that compares different European welfare models on various levels. In this project, we assume that welfare state regimes are rooted in religious traditions. Their doctrines and ideas about supporting people in need (traditionally orphans, widows, disabled and ill people etc.) have a specific impact on different ‘cultures of poverty’ that can be observed across these countries.

Based on qualitative data, we explore foodbanks as one form of faith-based organisations within the broader welfare system in the UK and analyse the impact religious concepts of poor relief have on their work. The paper will focus on different levels: a) general semantics of welfare, b) the implementation and appropriation of these ideas on the institutional level of foodbanks, and c) on how

the clients perceive the service of food provision and their own role in it. Beginning at the institutional meso-level, we describe the general logic of the foodbank system and then investigate how the users of the foodbanks deal with their own structural default position within this charity figuration. The analysis makes clear how different and yet entwined the two perspectives on neediness are.

## **12 - International Crises, Local Adversities: Faith-based organizations supporting children of recession in Greece.**

*Christos Tsironis<sup>1</sup>*

*Chrysa Almpani<sup>2</sup>*

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Recent social studies underline the resurgence of religion and its impact on international relations with a special interest in the interrelation between local reality and international dynamics. If nothing else, the turbulences of international economic crisis revealed new areas of social research and analysis concerning the role of faith-based organizations. While some sociologists analyse religion at an international level, charting shifts and changes in the overall religious landscape, others focus on local level getting deep, nuanced pictures of day-to-day religious life and interactions. This paper examines how the Greek orthodox parishes reorientate their social support services towards the new welfare challenges and their impact on addressing child deprivation caused by the severe economic recession the country faces. The families depending on the local soup kitchens have grown rapidly in number over the past decade. At the same time, a new way of community bonding is developed through the daily interrelation of poor families with the parish social services. The paper will also present the results of an on-going mixed-method research focusing on the way the Church community workers and volunteers perceive the emerging challenges in supporting children at risk as the traditional charity structures are reaching their limits.

## **13 - The Orthodox Church welfare work in contemporary Russia: empirical analysis of its structure and effects**

*Daria Oreshina, Research fellow, St. Tikhon's Orthodox University, Moscow, Russia*

The Orthodox Church is the largest institution in contemporary Russia in terms of nominal membership (about 80% of belonging); the ROC parishes represent the largest network of volunteer associations in the country, with its outreach and presence unrivaled by any other foundation or non-profit organization (in 2017, the number of parishes exceeded 20 000). Since the 1990s, the revival of religious life has been coupled with the restoration of church charity and social service traditions. Our paper presents empirical analysis of the ROC welfare work aimed at the investigation of its effects for society. The structure of the ROC welfare work is regarded with respect to the following dimensions: (1) providers: parish communities of mutual support VS religious social service organizations; (2) orientation: local community integration VS service provision; (4) network embeddedness: “cooperative” VS “autonomous” work. We assume that in current conditions, parish based activities, aimed at community integration and development of the social support networks are more significant contributors to society, than formally organized Church social services. The paper is based on the empirical research (surveys, series of interviews in parishes, etc.) supported by PSTGU Development Foundation and RFH in 2010-2017 (about the project: <http://socrel.pstgu.ru/en/grants/social-work>).

## **Refugees and Religiosity in Integration Policies, Practices and Responses**

### **14 - A Tale of Three Cities: A Psychosocial Study among Christian and Muslim Syrian Refugees in Turkey**

*Önver Cetrez<sup>1</sup>*

*Eduardo Chemin<sup>2</sup>*

<sup>1</sup> Associate Professor, Faculty of Theology, Uppsala University, Sweden

<sup>2</sup> PhD, Independent researcher

In this paper, we present the results of two separate yet contextually linked research projects both of which aimed at better understanding how displaced Syrians cope with the trauma of being forced to emigrate and how they build resilience. Given the reported high-levels of religiosity amongst Syrian refugees, we ask questions about the possible role of religion in helping displaced people. For that common purpose, our research looked at both Christian and Muslim Syrians living in three Turkish cities: Istanbul, Mersin and Adana, three major destinations for Syrians in the East Mediterranean, over two separate periods of time. Amongst other findings, our research revealed that the majority of the refugees interviewed considered themselves to be religious whilst most experienced a traumatic event. Of these, almost half met the criteria for PTSD. We also found a significant gender (and generational) difference, women rating their physical and psychological health worse than men. We also found that positive religious coping reduced physical symptoms among male refugees by improving their evaluations toward their own psychological well-being.

### **15 - Responding to the Religious Dimension of Migration Governance and Integration**

*Susan Beth Rottmann<sup>1</sup>*

*Ursula Reeger<sup>2</sup>*

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This paper presents planned research as part of a HORIZON 2020 funded project (RESPOND) on the role of religion in migration governance in source/transit (Lebanon, Iraq) and destination countries (Germany, Sweden, Turkey, Greece, Italy, Poland, Austria). We draw from Penninx and Garcés-Masareñas (2016) and the European Commission's (2016) integration classification in which religion is identified as a critical domain of study along with legal-political and socio-economic integration. Our research directs particular focus to the micro and meso levels that are mostly "responsible" for integration (contrary to the governance of migration that is dealt with on the national and supra-national levels). Utilizing a multi-disciplinary and multi-method approach, our research will focus on:

- Migrants' perceptions of integration and religious institutions, psychosocial functions, including motivation, strategies, learning processes of a new cultural and religious repertoire, and consequences for those involved.
- The role of gender, family ties and religion for affecting conceptions and practices of citizenship.
- Differentiation in the integration processes of refugees with a specific attention to vulnerable refugees, including religious minorities.
- Overall, we emphasize the interrelatedness of integration dimensions and highlight the role of religion in integration and its governance.

## **16 - The Role of the Swedish Church for managing integration in the rural context of Sweden**

*Oscar Larsson*<sup>1</sup>

*Seema Arora-Johnsson*<sup>2</sup>

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<sup>2</sup> Associate professor

This study theorizes the multiple value conflict that has arisen in the management of integration and new governance arrangement between public and private actors in the rural context of Sweden. The capacity and willingness to provide housing, welfare and a potential integration for newly arrived immigrants vary and is often caught up in legal processes between the municipalities, state authorities and private actors. In the vacuum produced by a neoliberal rationality in migrant and integration issues, Civil Society Organizations (CSO) and volunteers have taken an unprecedented social responsibility in organizing and complementing the scattered efforts provided by public authorities. We identify a complex relationship between a secular state guided by austerity and neoliberal rationality and the role played by faith-based organizations in the Swedish politics of integration. This study shows the new governance arrangement and conflicting values present in the political field of integration in the rural context by exploring the relationship between the Swedish state and the Swedish church as these actors are caught up in an intimate relationship of power struggles and conflicting values.

## **Religion and Politics**

### **17 - Personal Piety & Presidential Politics: What Trump and Macron Reveal about Religion in the American and French Executives**

*Robin Presthus, Doctoral Candidate in Political Science, Aix-Marseille Université, France*

In the West, the Executive functions as keeper of the national ethos. What is the role of private religious conviction in American and French electoral politics and, upon election, what are the consequences concerning freedom of conscience and secularity? Donald Trump, despite a pro-choice and seemingly irreligious background, represents the most religious of the American electorate and has been called the most anti-secular American president yet. The arguably least-devout American president to date, is leading a nation steeped in Bellah's civil religion. Conversely, Emmanuel Macron, whose presidential campaign was noticeably devoid of religious rhetoric, has been called by leftist media a "Jesuit of secularism," who refuses to adopt the traditional secularist/religionist cleavage, and associated anti-Muslim disposition, in order to pursue an unapologetically liberal, rather *obamaesque*, approach to faith in France. This paper explains these paradoxes by underlining the subtle, yet significant, differences between American and French approaches to judicial appointments, religious lobbies, the public sphere, and secularism. Building on existing research concerning religion in the American presidency, French *Laïcité*, and recent public opinion data regarding radicalism, Islam, and religious freedom, this paper demonstrates how, despite perceived religious identities, other variables remain indicative of an administration's stance on religion.

### **18 - Politics and Religion : Case of Arab Spring in Morocco**

*Zohir Hicham*<sup>1</sup>

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Morocco has defined a succession of states that governed according to a religious reference. However, after independence, the Moroccan state rejects any party that represents an Islamist movement. Few years ago, several Islamic groups appeared on the public sphere but still under state control. In early

2011, demonstrations took place in Morocco known by the Arab Spring to demand political and social reforms. In this conflictual situation, an Islamist party known as Justice and Development has presented itself as the savior who will bring social justice. Indeed, the legislative elections of 2011 brought victory to the this party. The success of the PJD was a surprise for everyone, because the state has never allowed an Islamic party to participate in elections, while now we have a winning Islamist party. Several questions were posed by specialists. Does the state have a political interest behind this success? the elections were really honest ? the Islamist party has negotiated his interests with the state ? In this article, we will attempt to answer these questions and show the relationship between the state (power) and the Islamist party (religion) that can exist to the extent that The state has used religion for political purposes.

### **19 - Religion in Revolutions: A Case of Ukraine**

*Tatiana Vagramenko, Postdoctoral Researcher/ University College Cork, Ireland*

The European integration of post-socialist societies has highlighted the significance of the unique experience of Soviet forced secularization and post-Soviet religious revival for processes of democratization and pluralism in society. This is important as an enlarging Europe faces the re-emergence of religion in the public sphere and political life, which was prompted in part by the experience of East and Central Europe. This paper will present a project in progress on the role of the religious underground and religious opposition in the political life and social changes in Ukraine. The project addresses religious minorities and their historical role in the transition from a totalitarian regime to democracy in the context of Ukraine's European integration. The present political crisis in Ukraine has deepened religious involvement in political life. The Maidan protests shaped new forms of religious dissent and religious opposition. The author seeks to re-conceptualize the legacy of Soviet religious dissent and religious minorities' resistance to authoritarian regime in the context of transition Ukraine. The author explores the relationship between processes of marginalization, persecution and resistance during communism and how religious communities created alternative structures that could later be utilized for democratic action.

### **20 - Secularism and the Governance of Religion in Egypt**

*Ian Morrison, Assistant Professor of Sociology, The American University in Cairo*

This paper explores the ways in which public religion has appeared as a problem of governance for various Egyptian regimes and the manner in which they have sought, in different forms, to contend with this problem. While the problem of religion in Egypt is often explained as owing to particular features of Islamic political theology and/or the inability of autocratic regimes to contend with diversity and alternative centres of social influence, I argue that the fears and responses of Egyptian regimes are revelatory of more fundamental conflicts between religion and governance that governmental regimes of all kinds have been unable to contend and unwilling to acknowledge.

### **21 - The Secular Religion of Finnish Political Discourse**

*Titus Hjelm, Reader in Sociology, University College London*

One claim dominates academic and public discussion about religion in 21st century Europe: religion has returned to the public and political spheres. Using Finland as a case study, this paper complicates the emerging orthodoxy by hypothesising that while there might be a quantitative increase in the visibility of religion in political discourse, qualitatively speaking Finnish politics in the 21st century remains predominantly secular. Religion—Christianity, Islam, and other minority religions—is possibly increasingly present in political debates, but is seen in terms of what it does: as a social utility (e.g. social capital or welfare provision) or a social problem (e.g. terrorism). Religious legitimations of policies on the part of political elites are largely absent or marginalised. Looking at cases of 21st

century legislation same-sex marriage and freedom of religion, the paper investigates whether and under what conditions the hypothesis is confirmed.

## **22 - Hope and the Christian "Other": Religion and the Political Meaning of Whiteness in Malaysia**

*Callan Schultz, Mr, Australian National University, Australia*

In this presentation, I discuss how Christian Dusun, an ethnic group in northern Borneo, maintain hope in the face of widespread distrust toward the pro-Islamic policies of local Malay party rule and national political corruption and scandal. Because non-Islamic government in Malaysia is historically linked to British colonialism, many Christian Dusun I encountered during fieldwork would romantically conjure representations of "Orang Putih" (white person) as a productive locus of knowledge and power. This picture is partly formed by the perception of the "Orang Putih" as an essentially Christian figure, who fought the odds to bring people the word of God back "before there was any religion in Borneo." Drawing on my 18 months of research in the state of Sabah, I suggest that focus on the interpretation of whiteness as a particular expression of "Christian modernity" in the representational economy of postcolonial Malaysia offers an approach to understanding hope, what Miyazaki (2004:4) identifies as "a method that unites different forms of knowing." Following Bashkow (2006) and Keane (2007), I argue that while contemporary interactions with white people are ultimately morally ambivalent, the semiotic construction of "Orang Putih" indexes political possibility for Christian Dusun groups.

## **Religion and Racism, Discrimination, Segregation**

### **23 - In the midst of antimuslim discourses - experiences and counter strategies among Muslim women.**

*Mehek Muftee, PhD, CEMFOR, Uppsala University, Sweden*

During the last decades, a discourse in which Islam is seen as quintessentially incompatible with Western values has gained ground in European politics and society. This discourse has been construed and reproduced in debates concerning Islam's presence in public space. These debates often target Muslim women based on percieved perceptions of who these women are. Coupled with this focus, Muslim women have been targeted for a rising number of hate crimes. In this paper Muftee will discuss how antimuslim racism is experienced among Muslim women in Sweden and how these experiences as well as strategies to handle and/or counter racism can be understood through intersections of gender, ethnicity, and religion.

### **24 - The Quest for a Monocultural Europe: Abjection, Alterity, and Muslim Bodies in French "Neo-Reactionary" Literature**

*Per-Erik Nilsson, PhD, CEMFOR, Uppsala University, Sweden*

In France, authors like Eric Zemmour, Alain Finkielkraut, Natacha Polony, Michel Onfray, Régis Debray, Jean-Claude Michéa, Michel Houellebecq, have been blatantly named as the banner-bearers of a "neo-reactionary" intellectual school of thought. Although they make out a heterogeneous group of individuals, previous research reveal that they do share a number of concerns: they depict a degradation of French society, they deplore an ongoing undermining and feminization of French republican and national values, they see the a wide-spreading politically correct hegemony silencing oppositional voices to the status quo, and they appear to situate the origin of these ills, in various ways, in immigration and Islam. However, an understudied aspect of these authors is their diagnosis for Europe as a whole. In this paper Nilsson analyze the role attributed to Islam and Muslims in the creation of a common European identity – if there is one – in a selection of writings from these

authors. seen through the lens of orientalist, psychoanalysis, and gender studies. Nilsson makes use of these writings to discuss the state of fantasies and desires directed towards Muslims and Islam on a broader European level.

### **25 - White Nostalgia, Radical Nationalism, and the New Reconquista**

*Mattias Gardell, Professor, Centre for the Multidisciplinary Studies on Racism*

This paper investigates white nostalgia as key to the affective dimension of contemporary radical nationalist discourse by looking at the abundant imagery of the Reconquista found in the milieu's political thought and art. By erasing internal conflicts and class divisions within the imagined white nation, and the historical presence of Jews, Muslims, Roma, and Indigenous Peoples in the land radical nationalist leaders declare home to their nation, white nostalgia as a political concept is used to contrast the uncertainties and anxieties of the present with the imagined happiness of an idealized pristine white Christian nation. Hence, the white Christian nation radical nationalist ideologues claim to defend is called into existence only by declaring it lost or threatened.

### **26 - Islamophobia in The Sultan and the Queen and Victoria and Abdul**

*Abderrahman Beggar, Full Professor, Department of Religion and Culture, Wilfrid Laurier University*

This last year, two important documents came to enrich the debate around the relationship between the British Crown and the Muslim World. Both came as a response to a context marked by the rise of Islamophobia. In 2016 Jerry Brotton published *The Sultan and the Queen: The Untold Story of Elizabeth and Islam..* The author states that the word "Muslim" entered the English language only 1000 years after the birth of this religion. Its adepts were, until then, often referred to in a pejorative way such as "Mahometans", "Ottomites", "Saracens", "Persians", "Moors", "Pagans", and "Turks" (5). Yet with the Elizabethan court the ties were far from the logic of absolute "clash of civilizations". The movie *Victoria and Abdul* (2017, director Stephen Frears) is about the relationship between Queen Victoria and her servant Abdul Karim and the reaction of her environment. The purpose of this paper is to explore the strategies adopted by both the historian and the filmmaker in their treatment of Islamophobia, how diplomacy (in the case of Queen Elizabeth) and private life (Queen Victoria) are used to shed light on a complex problem.

### **27 - Islamophobia in German Society: Differentiating between Religion and Individuals**

*Isabell Diekmann, M.A., Osnabrueck University, Germany*

Since Islam has become a widely discussed and problematized issue in European societies, right-wing populists and parties have experienced an upswing in popularity. Established research on islamophobia often combines attitude measures directed against Islam and Muslims in a single measure, as both is conventionally defined as islamophobia. The current research raises the question whether it is worthwhile to establish a more profound perspective and to distinguish between prejudices directed against Muslims as individuals and against the religious aspects of Islam. According to *Social Identity Theory*, the category's salience depends on specific contexts. Consequently, for some respondents the religious affiliation might not be salient and Muslims are perceived as individuals, independent from Islam, whereas others do not distinguish between the two. This study analyses a sample of 229 respondents to test whether the devaluation of Islam and Muslims are two different phenomena, and whether specific conditions (e.g., education, contact, religion, national identity) have an impact on society's perception of the devaluation of Islam as religion and Muslims as individuals. The results support the necessity for a more profound perspective on islamophobia as there is theoretical as well as empirical evidence for a differentiation between Muslims as individuals and Islam as religion.

## **28 - Coping With Religious Segregation and Discrimination: Efforts in Indonesian Context**

*Rachel Iwamony, Ph. D - Christian University in the Moluccas - Indonesia*

Indonesia is well-known as the country with the biggest Moslem population in the world. There are also Christians, Hindu, Buddha, Confucians, and many indigenous religions. Generally, people live peacefully side by side. However, in some places social conflicts based on religious intolerance occurred. Social conflict in the Moluccas in 1999 – 2004 must be mentioned, because during and after the conflict, Christians and Muslims live separately. In coping with such religious segregation, the social and religious leaders keep trying to have direct talk to one another, in order to confirm issues which come up, to perform social act and to celebrate religious events together. Nevertheless, there are still some indigenous people with their religions who are experiencing religious discrimination. One of them is *Wiwitan* in West Java. Their access to acquire birth certificate has been hindered due to their religion. So, they have limited access to public services, including education and health care. However, their religious principle which calls them to be compassionate to others and prohibits them from causing danger to others support them. The main teaching of *Wiwitan* is to live in peace with all by not fighting back, even though for the sake of reclaiming their rights.

## **Religion and Youth, Gender, Sexuality**

### **29 - Youth and Existential health The meaning of Existential Health and Religion among young Swedes**

*Katarina Westerlund<sup>1</sup>*

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This paper will explore the meaning and the significance of existential health for youth. Drawing on a recent quantitative study of young people living Sweden from 2014, preliminary results of their overall existential health will be presented (n 2000, age 16-24). In doing so the paper will critically discuss how one could measure existential health, in comparison with similar concepts and measurement such as spirituality and spiritual health. In the study of youth in Sweden the Sense of Coherence scale (SOC) has been used for measuring existential health. Existential health reported by Swedish youth, using SOC, will be discussed in comparison to similar results from other countries and in relation to gender and ethnicity. Furthermore, the significance of religion from several perspectives will be examined in relation to existential health in the survey. So far religion, as it is operationalized in the survey, seems to play a minor role in existential health among young Sweden. Good relations within the family and to friends are far more important for the youth than religion, and reverse, stress, conflict not least in school proves negative for existential health.

### **30 - Young people at a revivalist movement's summer gathering: experiences of moment, tradition, and space**

*Paula Nissilä, Doctoral candidate in sociology, Faculty of Social Sciences, University of Tampere, Finland*

The mass summer gatherings of the traditional, Pietism-based revivalist movements are a distinctive feature of Finnish religiosity, as well as is the movements' ongoing position as a vital part of the state church. This paper explores the meanings that young participants attach to the celebration of the moderate Awakening movement, one of the largest of these communities. It asks how the religiosity is constructed in temporary celebratory settings through examining the youths' experiences related to rituals and activities. The analysis finds that the meanings are greatly connected to the distinct position of the peer group and its activities in the event context separated from everyday life. Drawing on

interviews, narratives and observation the paper highlights the intense group experiences and the creative co-presence within the traditions in festival context. The meanings attached to the profile of the movement are discussed in order to shed light on the religious space the community and its rituals construct. The *belonging* focused on the participation in rituals and based on liberal communality creates a post secular religious space of solidarity, autonomy, and seeking for this youth.

### **31 - Youth and Religion in Sweden: Dimensions of religion amongst “believers”, “atheists” and “none of the above”**

*Maria Klingenberg*<sup>1</sup>

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The Swedish youth population presents a case where the majority describes their relation to religion in terms of what they are *not* – they do *not* understand themselves as religious, do *not* come from religious homes, and do *not* attend religious services regularly. However, the population also includes a number of minorities who describe themselves as believers and acknowledge a religious tradition as an important influence in life. How does one capture the various orientations amongst those who do not understand themselves as religious, while also accounting for the variations of belief and practice amongst the believers, through the same survey questions? The purpose of this paper is to discuss the varieties of non-religion and religion amongst 16- to 24-year-olds in Sweden. Based on survey data from 2014, we present four main orientations towards religion in the data and discuss the rationale behind how these orientations were identified. Furthermore, we present the orientations in relation to the contact surfaces with religion and faith they report.

### **32 - Same-Sex Marriage and the Lutheran Church in Finland: How rapid change in values and norms challenges church and its decision-making**

*Eila Helander*<sup>1</sup>

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<sup>1</sup> Professor emerita, University of Helsinki, Finland

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This paper examines how changes in values and norms in societal level challenge the decision-making processes in the Evangelical-Lutheran Church of Finland (ELCF). The gender-neutral marriage law came into force in March 2017. Before that, there has been about two decades of intense debate in the church over the same-sex marriage. As a majority church (c. 70 percent of the population) the ELCF cannot ignore how its members view topical moral issues. However, its decision-making processes seem to be geared toward maintaining the status quo, especially in issues that touch theological matters. In this paper, we first examine through various surveys how popular opinion has changed in Finland concerning homosexuality and the same-sex marriage in recent decades. Second, we examine the legislative changes in the broader society and whether they have influenced the law and practice within the ELCF. Finally, we assess how the structure of the church and its relationship to the state have contributed to the polarization of opinions within the church.

### **33 - Reactions to same-sex partnership and marriage in the Orthodox Church of Finland since 1990**

*Pekka Metso, Doctor of Theology, University of Eastern Finland (Joensuu), Finland*

The presentation focuses on the current debate on same-sex partnership in the Orthodox Church of Finland (FOC), one of the two Finnish indigenous churches or state churches. Legislation facilitating the so-called “gender-neutral marriage” took effect in Finland in March 2017. Compared to the four

other Scandinavian countries, Finland is the last to legally recognize same-sex marriage. The new marriage law applies to civil marriage only. Religious communities still have the right to set their own conditions for the marriage. In its official teaching, the FOC emphasizes marriage as a union between a man and a woman. An awareness of the rights of sexual minorities has, however, given rise to the debate on how same-sex relationships should be perceived in the church. While holding on to traditional view of marriage, the leading bishops have sought ways to recognize and affirm the position of sexual minorities as a part of lived reality of the FOC. There are, however, tensions within the church since homosexuality is customarily seen in the Orthodox tradition as an abnormality. For the Orthodox advocates of sexual minorities, recognition of sexual minorities seems to be the main objective, rather than promoting same-sex wedding.

### **34 - In the front line of sexual rights**

*Edda Manga, PhD, Mångkulturellt centrum, Sweden*

The image of Sweden as a leading nation in sexual rights produces collective and individual identifications and emotions which in recent years have been coopted by ultra-nationalist discourses. This kind of cooptation is an international phenomenon that has been studied under the concept of *homonationalism*. This paper explores the mechanisms of Swedish avant-gardism in the area of sexual rights in “normal” discourse and specifically in the construction of Sweden as secular. The empirical material studied consists of discussions of same-sex marriage legislation in documents by public authorities, parliamentary transcripts and public debates. Subsequent references to a historical time-line of national achievements in this area, in state-produced and journalistic material on Swedish society, are also analysed.

## **Religion in the Public Sphere**

### **35 - Studying religion as a historically specific concept**

*Helene Kirstein, Ph.D., Roskilde University, Denmark*

The European churches are organized in a dialogue with the institutions of the European Union. Inspired by Reinhardt Koselleck and Tim Fitzgerald this dialogue can be studied as a place where notions of religion establish and are established in a specific praxis. The understanding of religion as distinct from politics is decisive for the structure of the dialogue. While at the same time oppositional notions are structuring the dialogue, namely a notion of religion as adding a necessary universal dimension to society. My research will show that different and contradictory meanings of religion are enabling this specific dialogue. This specific praxis exemplifies how the on-going history of making and thereby defining religion is taking place. In the dialogue specific notions of religion are shaped as part of a struggle for political influence and democratic positions. Religion is articulated both as a distinct obligation towards a God-given nature and as part of a universal fight for human rights, hereby establishing historically specific notions of religion.

### **36 - Shiites' Isolation in Russia: Misconception or Reality**

*Fatemeh Atri Sangari<sup>1</sup>*

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This is a challenge for Russian government to deal with Muslim community in Russia. Islam is the second officially recognized religion in Russia and Muslims are divided into different branches

including a Shia minority and a Sunni majority. While Russian government is attempting to protect religious freedom for Muslims, Shia minority believes that religious freedom policies of Russian Government are on behalf of Sunni Muslims and Shiites are subject to discrimination. For example they refer to anti-shia propaganda spread by some Sunni clerics and Ramzan Kadyrov, the Head of the Chechen Republic. Shiites also hesitate to be known as Shia and they usually dissolve themselves into the Sunnis majority. This paper will focus on discriminations claimed by Shiites in Russia. Authors of this article believe that ignoring this isolated society would be a challenge for religious freedom in Russia and would threaten Russia's security in the future. In this paper we will try to explain the factors that deepen Shiites' semi-isolated state, including their relations with Russian government, social superiority of Orthodox Christianity, and the limited communication skills of Shiites that is derived from ethnic and verbal factors.

### **37 - State Desecularization in Putin's Russia: social impact and possibility of rollback**

*Boris Petrov, Bachelor of international relations, Tomsk State University, Russia*

State desecularization is the unspoken policy of Russian government that was presumably launched in 2012 taking the case of Pussy Riot art group as the starting point. The research evaluates social context and practical effect of measures taken in the framework of this policy to prove it being aimed to marginalize secular pro-opposition groups rather than respond any request from religious groups. Based on this concept the research is to forecast whether policy of desecularization will be a consistent long-term trend or will it be suspended and even succeeded by re-secularization.

### **38 - Religious impact and adaptability**

*Bernd Harbeck-Pingel, Prof. Dr., Protestant University of Applied Sciences/ Freiburg im Breisgau - Germany*

When we think of the forms of religious impact, we can distinguish between the actions, intentions, attitudes, cognitions of persons. But this will not be sufficient to explain religious impact, as forms of group activities, corporate identities of religious communities and welfare organisations have to be considered concerning their influence in society. In consequence, there is a large variety of how religious influence instantiates, occurs, evolves and even disappears. However, religion is not by itself in a mode of adaptability. The paper will show semantic analysis to explain the options and limits of understanding the richness of religious history and semantics. The functionality of religious semantics appears with the abilities of persons, institutions etc. to reduce the complexity of beliefs. Time is needed for learning about how to reduce and repeating successfully reductions. On the other side religions have to stay aware separately of their own common grounds, the grounds of religions (as an entire function of society) and the grounds of societies, in order to be able to enrich their contributions to solving social problems, with caring about adaptability continuously.

### **39 - Religion and Humour: Breaking Barriers One Joke at a Time?**

*Lina Molokotos-Liederman, Researcher in sociology of religion, London, UK*

Religion and humour share more in common than we think. They have the power to push us to go beyond our everyday reality and comfort level, and to consider alternative interpretations. Yet, there is little empirical research on the potential social synergies between religion and humour to help address social problems. With a growing sense of uncertainty and frustration, the need for a good laugh is real, just as the need to make sense of everyday life. Humour offers another way to look at the world and see things differently. It brings out the open uncomfortable or sensitive issues, while also trying to break down social and cultural barriers. This paper is an initial presentation and part of a research project proposal on religion and humour, and on the perceived incompatibility between the two. How can these powerful forces be brought together as community-building partners to help defuse conflict,

strengthen commonality, bring people together and facilitate social integration? What is appropriate or inappropriate religious humour, for whom, under what circumstances, within what parameters or boundaries, in what context and with what effects and risks? This presentation explores some of these questions by looking at Muslim stand-up comedy.

## **Religious Diversity, Non-religion, Secularism**

### **40 - A Quest for Meaning : Being Spiritual as a Cultural Creative**

*Julia IteI, M.A. Candidate in Religious Studies, Institut d'études religieuses, Université de Montréal, Québec*

Aware of the achievements of tradition and modernity but also of their limits, the cultural creatives - which according to sociologists Paul Ray and Sherry Anderson[1] represent 35% of the population in the West - would seek to build a new society that is more sustainable and more inclusive. They would share a global consciousness and specific values such as ecological sustainability, the place of women in society, psycho-spiritual development, "being" over "having", and social activism. "Changing oneself to change the world" becomes the motto of an alternative culture to that of hypermodernity, that seeks in spirituality a means of re-enchanting the world and acting in it in consciousness. Indeed, these "social innovators" engaged in a spiritual journey would be more likely to impact their environment because of a quest for authenticity and greater congruence between values and acts in their everyday life. I will present some results from a qualitative research I conducted with cultural creatives in Montreal whose spirituality proved to be a fundamental resource for their moral and political commitment to the world.

[1] Paul Ray and Sherry Anderson, *L'Émergence des Créatifs Culturels, enquête sur les acteurs d'un changement de société*, Gap : Yves Michel, 2001.

### **41 - Worldviews in Sweden 2006 and 2017**

*Carl Reinhold Bråkenhielm, Senior Professor, Uppsala University, Sweden*

The paper concerns the presence and distribution of worldviews such as religion, spiritualism, biologism, and skepticism among the general Swedish public. Two different surveys among a representative sample of the adult Swedish population in 2006 (n=503) and 2017 (n=500) are analyzed and compared. The respondents were asked about their attitudes to a series of statements on values and philosophical convictions and instructed to indicate their position to each of them on a five-point scale from total agreement to total disagreement. In sum, 25 items were used, some of which were derived from the so-called New Environmental Paradigm Scale (NEP-scale, constructed by Riley Dunlap and K. D. van Liere) and other items used in study made by Anders Jeffner and others in 1986. Eight statements of these statements were included to measure the presence of biologism. Other statements were formulated to serve as indicators of other worldviews such as religious belief, spiritualism, ecologism and skepticism. The main result shows that religion and spiritualism are decreasing, but so is biologism (from 19 to 14 percent). Skepticism is increasing and in 2017 up from 14 to 17 percent of the Swedish population. The paper concludes with a discussion on these changes.

### **42 - Constructing spirituality: an actor-network approach to the socialization of young adults**

*Karoliina Dahl<sup>1</sup>*

*Sofia Sjö<sup>2</sup>*

<sup>1</sup> MA, Åbo Akademi University, Finland

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This paper focuses on how Finnish university students construct the category 'spiritual'. In many western contexts, studies have pointed to the tendency to identify oneself as spiritual but not religious.

Several reasons for such identifications have been highlighted, including a changing religious landscape, the negative connotations of being 'religious', and a more individualistic understanding of religion/religiosity. Previous studies have identified a strong emphasis on freedom of choice, self-expression, and personal experiences in the articulation and legitimation of these identities, but more research on the socialization of individuals identifying as spiritual is needed. The present paper is based on Faith-Q-Sort-interviews with Finnish university students. FQS is an instrument for assessing subjectivities and positions on worldviews and religion, consisting of 101 statements that are sorted according to how well they describe the respondent. The paper draws on an actor network approach in constructing the category of 'spiritual' in terms of associations and distancing; what kinds of statements do participants draw close and from which do they distance themselves? The paper highlights how the Finnish university students explain their choices and the array of things – such as, people, places, symbols, and texts – that are referred to in these explanations.

### **43 - Mindfulness and media: an investigation of the transformations of a spiritual practice.**

*Marta Kołodziejka, Dr, University of Warsaw*

This paper presents the results of a preliminary study of the relationship between the mediation of spiritual practices and mobile application use. I will discuss the growing popularity of mindfulness and its commodification through the development of apps (such as Headspace and Buddhify). By analysing the narrative of the Buddhify mobile app, I will argue that through appropriation by various digital apps, mindfulness can be considered a posthumanist practice (Bostrom 2003) abstracted from its religious connotations through commodification, used for improving various areas of one's life, and represented as a form of self-management. While mindfulness is rooted in Buddhist meditative practices (Keeling 2011), its increasing popularity is related to its effectiveness in increasing one's cognitive skills, empathy, concentration, etc. and reducing symptoms of anxiety and depression, which has been proven by several studies (Keng, Smoski, Robens 2011; Kabat-Zinn 2011). Mindfulness has also been appropriated by positive psychology, becoming a part of contemporary therapeutic culture, also widely used by corporations worldwide, which manifests itself in the app narratives. The presentation will end with an open question of the possible effects of the relationship between mobile apps and contemporary spiritual practices.

### **44 - Inter-religious Relationship in Northern Nigeria: A consideration of Christian/Muslim Inter-pathic relationship**

*Oholiabs Tuduks, PhD Student, Stellenbosch University, South Africa*

Christians and Muslims in Northern Nigeria have had a periodic inter-religious crises that culminated in a widespread devastation. As a result, the relationship between the religious groups became dysfunctional leading to the practices of exclusion and discrimination that creates encapsulated mind-sets among the religious adherents. Efforts were made in addressing the encapsulated mind-sets, one of which is the practice of inter-pathy. Inter-pathy is an inter-cultural term that enables someone to enter into a different culture with a cognitive and affective interest to perceive and conceptualize the internal coherence linking the elements of the culture into a dynamic interrelatedness, to respect that culture as equally as valid as one's own. The paper examine the Christian/Muslim inter-pathic relationship whether or not it promotes inter-religious relationship. As an empirical research through sampling method, the methodology focused on a structured interview with open-ended questions to the respondents who were selected through *diversity criterion*. The data was analysed using a *thematic analysis* method. Inter-pathy was found problematic in its application as it suggest syncretism and confusion among the adherents. Inter-religious understanding/learning, multi-religious prayers, tolerance and hospitality were argued and recommended for inter-religious Christian/Muslim relationship in Northern Nigeria.

**Keywords:** Inter-pathy, inter-religious, Christian/Muslim, tolerance, understanding/learning

## **45 - Disenchantment in Young Children's Expressions of the Supernatural**

*Arniika Kuusisto<sup>1</sup>*

*Liam Gearon<sup>2</sup>*

<sup>1</sup> Docent, University of Helsinki (2017) / Professor, University of Stockholm (2018)

<sup>2</sup> Associate Professor, University of Oxford, UK

This paper portrays early childhood narratives on (dis)enchantment in expressions of the supernatural. We present a part of a multi-method study on Finnish children's value learning trajectories during their transition from Early Childhood Education to primary school (ages 6 to 7). The data was gathered with tablet computers, with which the children themselves, during a period of one week, first created autobiographical accounts (videos, photos, voice recordings, drawings) on what they perceive as important and valuable in their lives. Second, the data was completed with the children's video-recorded narratives on these multi-method autobiographical stories. Our preliminary analysis illustrates how the supernatural contents of a young child's mind seek cultural expression of the transcendent. The findings are reflected with the literature on socialization on one hand, and on prevalent power narratives and the presence of religious/ secular in the public sphere, in particular the societal educational arenas, on the other. Furthermore, the children's expressions of the supernatural are investigated in relation to Weber's thesis of the disenchantment of the modern world. To conclude, we present preliminary precises for understanding how young children use fantasy as a foil for interpreting the everyday, and the implications of these to Early Childhood Education.

## **Religion, Migration and Religiosity**

### **46 - Crossing Borders, Changing Faith: how forced and unforced immigrant adolescents in Belgium describe the impact of relocation on their faith.**

*Amy Casteel, Student, Advanced Research Master's, KU Leuven, Belgium*

Adolescent youth who migrate may find their faith is an area of negotiation. How do these young people report changes in their spirituality? Rather than relating to adult role models consistently over time, these youth must discover and engage with new role models. Additionally, the place of religion in general, or their faith community in particular, within the majority culture may shift as the adolescent shifts between cultures. Faced with the challenge and opportunity to find new models and new expressions of faith, internationally mobile youth develop their identity in an interstitial culture. We expect this culture between cultures exposes them to several new faith practices. What strategies do they use to manage an inner inter-religiosity? Through timeline interviews, we glimpse into the events and situations which internationally mobile youth report have an impact on their faith. We seek to understand the attitudes and ways students engage with the continuity and discontinuity in their spirituality. This paper will report the initial findings of a current research project which includes adolescents from many migration motivations and diverse faith communities.

### **47 - Culture, Religion and Subjective Well Being Of Immigrants, Refugees and Asylum Seekers in Toronto**

*Swarnalatha Vemuri, University of Kent*

This ethnographic study captures the subjective well-being of South Asian immigrants, refugees, and asylum seekers in Toronto, Canada. The research interweaves subjective well-being, migration, and anti-oppressive theories. Data was collected through participant observation and narratives of vulnerable people from various South Asian countries with diverse cultural and linguistic backgrounds. Participant observation of all religious groups was conducted in places of worship and in social or faith-based organizations. The research found that the common goal of the participants was life satisfaction, quality of life, and happiness as they fled from insurgents, terrorists and certain caste

groups. Each individual has his or her unique pathway in this process. The data was analyzed through themes related to religious identity, religious participation, and coping. While religious and cultural practices played a major role in dealing with acculturative stress, religion itself was an overwhelming force which provided strength and a beacon of hope for their future. The study was designed to help provide more appropriate public and community services and to inform the policy making process. Keywords: immigrants, culture, religious practices, identity, coping, services, Toronto

#### **48 - The understanding of religious identity when a diaspora turns from temporary to permanent**

*Anneli Winell, PhD in the Sociology of Religion, Department of Theology, Uppsala University, Sweden*

How can religious identity and religious meaning-making be understood and maybe effected when a diaspora no longer seems to be temporary but permanent? Through the self-understanding of Assyrian/Syrian women, who have lived in Sweden for at least 10-15 years, the aim is to explore the discursive understanding of the concept of diaspora, the practice and experience of diaspora in a Swedish context. It is a study in progress focusing on religion and religious affiliation as a possible resource for religious identity and religious meaning-making. My objective is to highlight women's knowing and "doing" of diaspora, as a response to tendencies of gender-blindness in diaspora-studies where men's experiences of diaspora may overshadow women's experiences. The activities of men and women may be conditioned by explicit and implicit norms and power structures – often different gender roles and gender expectations that may be challenged and negotiated inside the diaspora minority, and by its interplay with the surrounding majority culture. It is a qualitative case study, with an abductive approach from a social constructivist view inspired by critical discourse analysis. The Assyrian/Syrian diaspora in Sweden is a fifty years old, complex and well organized diaspora, consisting of about 120 000 people.

### **Science and Religion, Relativism and Absolutism**

#### **49 - Panpsychism, panentheism and Tononi's "Integrated Information Theory" of consciousness**

*Oliver Li, PhD student*

In the last decades the debate within the philosophy of mind which metaphysical framework is most reasonable in relation to the mind/body problem has lead to a reconsideration of the position of panpsychism. In the fields of theology and philosophy of religion panentheism has been considered to be a promising alternative conception of God. In scientific research about consciousness Giulio Tononi's Integrated Information Theory - IIT is one of the more developed theoretical approaches providing a measure for the consciousness of systems in general. In this paper I argue on the one hand that given theism panpsychism strongly favors the position of panentheism, on the other hand that panpsychism supports and is compatible with scientific research about the human mind and especially the theory of Tononi. I conclude that panpsychism – possibly in a process philosophical setting – is both a reasonable, plausible and promising metaphysical position linking science and religion via philosophy.

#### **50 - The phenomenon of religion in Schleiermacher's philosophy: how it corresponds with the morality and science**

*Anastasia Belyaeva, Post-graduated student, Philosophy Department, National Research University Higher School of Economics*

Schleiermacher's philosophy, inspired by Kant and Spinoza, considered religion as the root of all science and morality. In Dialectic Schleiermacher postulates unity of understanding and practical

reason. He dedicates knowledge as mind which corresponds being and which is the same for all subjects. The will and morality we will see, that will makes being to be corresponding with ideas through actions. Concerning second characteristic of knowledge, the form of moral law is universal, it should be the same for all subjects. So, it could be said that practical reason has the same characteristics as knowledge and the will plays the same role in morality as understanding plays in knowledge. The difference is only in the way we research human being, through action or through understanding. Schleiermacher believes that dualism of will and understanding requires unity in its ground. This unity Schleiermacher sees in the idea of absolute identity or the idea of God. In the beginning his early work *On Religion* Schleiermacher tries to separate religion from the other spheres of human being by giving it only the sphere of feeling. But in the end of that work and in *The Christian Faith* he puts religion in the main place.

### **51 - And Yet It Moves: Practical Rationality in Scientific and Religious Revolutions**

*John Sianghio, Ph.D. Student, Religious Ethics, University of Chicago Divinity School, Chicago, IL, USA*

This paper compares Philosopher of Science Imre Lakatos's account of the use of reason in scientific revolutions (e.g. the shift from Newtonian to Einsteinian physics) and the use of reason governing the shift in Protestant theology from Calvin to Schleiermacher. The parallels between the use of reason in scientific and religious revolutions defy the view that religion is incompatible with rationality and unresponsive to epistemological challenges. For Lakatos, scientific revolutions occur when 1) the tenets of a scientific paradigm cannot account for new phenomena; and 2) new paradigms are adopted that explain phenomena accounted for in old paradigms, explain anomalies, and predict new observations. I argue that Calvinist theology was beset by a crisis of anomalies in the late 18<sup>th</sup> Century. It could not account for the problem of religious pluralism, the epistemological challenge of the enlightenment, and the disconnect between orthodox religiosity and modern life. The move to a Schleiermacherian paradigm with its sensitivity to hermeneutic interpretation, emphasis on intuiting the external world, and reimagining of the role of the church was not then a simple change in religious fashion, but rather a rational adoption of a paradigm that accounted for the period's social and epistemological developments.

## **Contesting Religion: The Media Dynamics of Cultural Conflicts in Scandinavia**

### **52 - Media Dynamics in Cases of Contested Religion in Scandinavia**

*Knut Lundby<sup>1</sup>*

*Stig Hjarvard<sup>2</sup>*

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Mass media and social media afford a communicative environment providing a horizon of orientation for citizens about conflicts relating to religion, and provide social actors with the tools to engage in such conflicts. Media may insert various dynamics into conflicts and may occasionally become actors themselves in contestations over religious issues. Examples from case studies in the CoMRel project are related to a typology distinguishing three different media dynamics: (1) media's ability to *amplify* the communication and the ramifications of the reported events, (2) how the world is represented, *framed*, in the media, and the ways in which the media bestow the communication of events with a certain narrative and dramaturgy and work as arenas for the *performative agency* of various involved actors, and (3) the various ways in which media as social and communicative environments come to *co-structure* communication and actions.

### **53 - Entertainment and controversy: Media use in religious education**

*Audun Toft, PhD fellow, the Norwegian School of Theology, Oslo*

This paper reports from a case study of the role of media in religious education in upper secondary school in Norway. The study finds that media -technology, -platforms and -materials are widely used, and integrated in the pedagogical practice of religious education. This impacts the engagement with questions about religion in several ways. When it comes to selection and depiction of themes and content, entertaining and controversial topics are privileged. Current events and debates from the news media are given priority, while the curricular aims of the subject are seen as less relevant and interesting by both the teachers and the majority of students. I argue that the extensive use of media should be seen as part of the classroom practices, meaning that media representations of religion are not merely an external influence. They are an integrated part of how questions about religion are engaged with in the classroom.

### **54 - Hijacking Religion on Facebook**

*Mona Abdel-Fadil, Postdoctoral Fellow, Department of Media and Communication, University of Oslo, Norway*

*Yes to wearing the cross whenever and wherever I choose* (YWC) is a vibrant Norwegian Facebook group with roughly 120,000 likes. YWC was originally created as a single cause group to protest the fact that a Norwegian PBS new anchor was barred from wearing a cross while reading the news, but rapidly morphed into an online space where xenophobic ideas intermingled with a spectrum of perspectives on religion. While YWC is dominated by those who are sympathetic to the initial cause, they are joined by a variety of participants who are skeptical to either the cause, the debates in YWC, or religion as such. Thus views rarely stand uncontested in YWC. Yet at times the various contestations take an intriguingly similar form. For instance, despite competing worldviews and agendas, the conservative Christians, nationalists, humanists, fervent secularists, and ardent atheists in YWC, can all be said to be ‘hijacking religion’ in different ways. In this talk I will discuss the notion of ‘hijacking religion’, and how it appears to be part of a broader contemporary religio-political trend.

### **55 - Beyond Entrenched Controversies about Islam**

*Mattias Pape Rosenfeldt<sup>1</sup>*

*Stig Hjarvard<sup>2</sup>*

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The contentious public debates about Islam in Denmark may be characterized as an entrenched conflict, upheld by media dynamics and fixed rhetorical positions alike. Drawing on two recent Danish case studies this presentation examines public service media’s prospects for, and ability to, facilitate public debates that move beyond such stagnated positions. The first study focuses on a TV satire show [*Still veiled*, 2013), and the second on a TV documentary (*Rebellion from the Ghetto*, 2015). In both cases we have analyzed online and offline debates, with particular focus on inclusion of minority voices, and how framings of religion influence the discussion. Further, through interviews with key agents behind the TV-productions we examine strategies for generating public debate about cultural and religious problems. On this backdrop, we discuss when and how public service media can participate in transcending the standard conflict-ridden public discourse on Islam.

## **Existential Health and Well-being**

### **56 - Finding Wellness: Divination as a Form of Modern Healing**

*Kari Sawden, PhD Candidate, Department of Folklore, Memorial University of Newfoundland, Canada*

Divination, a pluralistic act that engages participants from secular and religious communities alike, holds a paradoxical position in Canadian society. Frequently a site of challenge or dismissal, it continues to thrive within individual lives and defy institutional and cultural expectations. Drawing on my ethnographic work with divination practitioners (those who utilise tools such as tarot cards or astrology charts to uncover hidden information) in the province of Alberta, Canada, I will explore one of the key reasons for its ongoing presence: how these rituals fit into personal and communal approaches to health and healing. To understand the persistence of divination in Canada as a form of healing, I will focus on how this practice creates space for the construction and sharing of illness narratives that are otherwise inarticulable within biomedical approaches to well-being. I will then address how practitioners position themselves in relation to socially-recognised healthcare professionals and the institutions that are tasked with the care of its citizens (particularly medical and legal). In doing so, I will demonstrate that diviners are not working in opposition to contemporary norms but are providing a complementary force that strengthens the overall functioning of a community.

### **57 - An Assessment of Existential Worldview Function among Young Women at Risk for Depression and Anxiety—A Multi-Method Study**

*Christina Sophia Lloyd<sup>1</sup>*

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Increasing rates of psychiatric problems like depression and anxiety among Swedish youth, predominantly among females, are considered a serious public mental health concern. Multiple studies confirm that psychological as well as existential vulnerability manifest in different ways for youths in Sweden. This multi-method study aimed at assessing existential worldview function by three factors: 1) existential worldview, 2) ontological security, and 3) self-concept, attempting to identify possible protective and risk factors for mental ill-health among female youths at risk for depression and anxiety. The sample comprised ten females on the waiting list at an outpatient psychotherapy clinic for teens and young adults. Results indicated that both functional and dysfunctional factors related to mental health were present, where the quality and availability of significant interpersonal relations seemed to have an important influence. Examples of both an impaired worldview function and a lack of an operating existential worldview were found. Psychotherapeutic implications are discussed. Keywords: existential worldview function – ontological security – self-concept – young women – meaning – belonging – depression – anxiety

### **58 - Handicraft making, spirituality, and well-being from the women's perspective**

*Riikka Myllys, Doctoral student, University of Helsinki/Faculty of Theology, Finland*

In this paper I will explore how handicraft making is affecting to the existential health and well-being of women. I will also discuss the role of the community and charity in this matter. Based on earlier research handicraft making have strong impacts on well-being. Also religion and spirituality,

community, as well as charity and doing good for others are seen as factors of well-being. In this paper I will look at all of these together. The paper is qualitative and based on the yearlong observation period of four handicraft-making groups as well as the interviews of sixteen crafting women from these groups. Groups included both religious/non-religious and charity/non-charity groups. I found that women give variety of meanings, including well-being related to the handicraft making. It was also given spiritual meanings, both religious and non-religious. In this paper I am asking what kind of aspects of well-being and existential health are relating to the handicraft making. How both spirituality and charity are linking to the well-being when it comes to the handicraft making? And finally, what is the role of participating in the group and belonging to the community in the well-being and existential health of women?

### **59 - “In the past I felt gratitude, now gratitude is a matter of choice” – identifying and handling existential information in acute hospital care**

*Mats Rydinger<sup>1</sup>*

*Valerie DeMarinis<sup>2</sup>*

<sup>1</sup> IMPACT post doc, Church of Sweden

<sup>2</sup> Professor Uppsala University, Guest Professor at Umeå University Medical School

Little research has been reported on the relationship between existential issues and mental health among patients in acute hospital care. This study has therefore been conducted at a large general hospital where patients with a variety of diagnoses and prognoses are treated. Through a questionnaire and individual semi-structured interviews, existential information has been gathered from 26 patients and from focus groups with medical staff and chaplains. The study follows the public mental health prioritized research areas for the European Union. Preliminary findings with patients include an understanding of the relationship between a functional existential worldview and mental health, and provide insights into how patients create strategies to handle their life situation and understanding of their illness. Material from the focus groups indicates that staff understands the area of existential perspectives as very important, however it is given low priority. Reflections from the chaplains indicate a wide understanding of existential information, different unregulated strategies on how to identify such, and a strong focus on how to be recognized as a resource by the medical teams. As a result of the multi-level issues raised in the chaplain focus groups a national survey to all the chaplain teams in Sweden will be conducted.

## **Media and Religion in Central and Eastern Europe**

### **60 - The Four-sided Model of Communication by Friedemann Schulz-Von-Thun in Mediatisation Studies. Some Methodological Remarks**

*Lukasz Fajfer, Dr.; Martin-Luther-University Halle-Wittenberg, Germany*

This paper tackles the question whether the four-side model of communication by Friedemann Schulz-von-Thun may be used in the studies on mediatisation of religion. In particular the usage of media by the Orthodox Church in Poland will be investigated. Some examples of the digital media of this church (webpages, social-media profiles) will be analysed using the aforementioned model. This approach should show the advantages of using it while at the same time disclosing its challenges. Mediatisation is understood in this paper as “metaproces that consists of changing everyday life, of changing identity constructions [by the omnipresence of modern media]” (Krotz/Hepp 2011, 139). The four-side model of communication was developed by German psychologist and scholar in communication studies Friedemann Schulz-von-Thun. In his - regarded meanwhile as classical - model of psychology of human communication he describes four layers in which information is being transmitted. The presentation will analyse what information is spread through the church media on

every layer of communication. In this way the paper will try to implement the methodological tool that may be used in the mediatization studies in Poland, Central Europe and beyond.

### **61 - Religion and Economy of Likes. Expressing Religious Identities in Russian Blogosphere**

*Ekaterina Grishaeva, Ural Federal University*

On Russophone Internet, 2011-13 was a period of massive bloggers' exodus from Livejournal (thereafter LJ) to Facebook (thereafter FB). Users expressed dissatisfaction with LJ enhanced commercial policies, but also criticized the FB format as stimulating browsing rather than reading. In my research I study how the encounter of religion with commercial logic of social network sites affects bloggers' religious self-presentation and in what ways. I draw on critical arguments towards the mediatization theory, showing that media uses might be to a certain extent shaped by cultural and social environment of religious community (Couldry 2008; Lovheim 2011; Silverstone 2005). I understand online self-presentation practices as molded by media affordances (boyd 2011:39). Media affordances form "the front stage" of online self-presentation, by giving material conditions which help bloggers to perform identity in front of others. Following danah boyd and Nicole Ellison's (2008) definition of social networks, I identify three types of communicating tools, allowing bloggers to manage self-presentation: (1) profile, (2) friends lists, and (3) public display of connections. By the analysis of highly-ranked bloggers I compare how uses of this tools is changed when bloggers moved from one social network site to the other.

### **62 - Mediatized secular state in Poland**

*Damian Guzek, Doctor, University of Silesia in Katowice, Poland*

This paper will present recent work on the project "Media towards the idea of secular state" focusing on the presence of the idea of secular state in the main Polish news media. Data on media content, legal regulations, and political party programs in years 1989-2015 are analyzed qualitatively in relation to the theory of mediatization. Initially the author applies selected approaches to mediatization theory, suitable for conceptualizing and analyzing the non-Western and Post-Soviet Poland (inter alia Hepp, Hjarvard, Lundby 2010, 2015; Hjarvard 2012). In this context, Poland serves as an example of the slow tendencies of privatization of religion within Central and Eastern Europe (Borowik, 2010). Next, the author emphasizes the process of adaptation of political leaders and religious representatives to the dynamics of media logic. As a result, he claims that evolutionary changes in the approach to the secular state are rooted in a revolution in communications, with the shift in media from neutral transmitters to major actors on the political and social scene.

### **63 - Studying Mediatization of Organized Religion: What We Can Learn from the Russian Orthodox Church and its Use of Media**

*Hanna Staehle, PhD candidate, University of Passau, Germany*

Today, media have become dominant sites "where people [...] encounter religion in daily life" (Lövheim 2014: 549). However, media do not simply transmit religious experiences, symbols, and narratives but decisively influence the way religion is represented in the public domain (Hjarvard 2008; Hoover 2009; Campbell 2013; Lundby 2014; Lövheim 2014). The theory of mediatization aims to investigate these changes. Stig Hjarvard has defined mediatization as "a process whereby society to an increasing degree is submitted to, or becomes dependent on, the media and their logic" (Hjarvard 2008: 113). However, unlike Hjarvard suggests, media do not produce change in isolation but are embedded in social, cultural, and historical contexts that need to be uncovered (Lövheim and Lundby 2013). As I will argue in my presentation, agency belongs not exclusively to media but to a multitude of public actors, including religious organizations (cf. Couldry 2008; Lövheim 2014). Russian Orthodox Christianity provides valuable insights into the effects of mediatization on traditional

religion. My paper will demonstrate how the Russian Orthodox Church is affected by global media transformation and, more importantly, how it reemerged as a powerful public actor that seeks to extend its influence in the media sphere.

## **Religion and Education**

### **64 - Al-Mustafa International University: can the inclusion of the Social Sciences in Religious Curricula Relativize Islam?**

*Ali Kassem, PhD Candidate, University of Sussex - United Kingdom*

This paper investigates the International Al-Mustafa University; a Shia Seminary based in Qom, Iran with over 100 branches and affiliate schools around the world. The seminary in university dress was established in 2007 and has been expanding since. In many countries, it is already the chief institution forming the future generations of Shia scholars. Through the investigation of its Lebanon branch, and supported by data collected at the mother establishment in Qom, an emerging form of religious education collapsing the profane and the sacred appears. Through curriculum content analysis, in-depth interviews with 40 students and academics as well as participant observation for nine months, the paper suggests that a new form of seminary is being forged. It reveals that the novel institute is not only different in structure and form but also in content; most importantly in introducing the social sciences into its syllabi. The paper looks at which, and at how, social sciences are, and are not, engaged, discussing their impact on the production of religious jurisprudence. It ends by contemplating examples of how an altered jurisprudence can change both the public and the private living of Islam: from marital life to human rights.

### **65 - Determining National Educational Policy – the Israeli Case**

*Anat Feldman, Achva Academic College*

In Judaism, there are various ultra-orthodox communities. There are differences between them both in their daily behavior as well as in ritual. Especially noticeable in the educational systems. During the 1980s, for the first time a new party, Shas, arose, by and for the Jewish population which immigrated to Israel from Islamic countries. The party's main goal was to set up ultra-orthodox schools for its community. For that, the party needed money, which it and its supporters lacked, inasmuch as most of them were on Israel's socio-economic periphery. Funding could be obtained only from the government. The Ministry of education, however, opposed setting up these party schools. The lecture will deal with the great importance of the coalition agreements which Shas made in order to develop its haredi party educational system, in opposition to the professional position of the Ministry of Education. Today, there are party schools and kindergartens in every town in Israel. This has happened because the politicians abandoned the ethos of state education in order to set up a government. In the lecture, I shall present data which show the direct connection between participation in the coalition and the growth of the party educational system.

### **66 - Speak out or remain silent? Swedish teachers on controversial issues in the RE class room**

*Anders Sjöborg<sup>1</sup>*

*Malin Löfstedt<sup>2</sup>*

<sup>1</sup> Associate Professor, Uppsala University, Sweden

<sup>2</sup> Senior Lecturer, Uppsala University, Sweden

Teaching Religious Education (RE) can be demanding especially in a society which undergoes social changes. Increasingly both secularized and religiously diverse, many Western European countries are facing challenges for RE. Recent studies in Sweden have pointed out that many teachers of RE avoid what is seen as sensitive or controversial issues in RE and rather give priority to so called facts. This

implies that expected learning outcomes which are central to the national curricula are being relinquished. In the present study, teachers of RE in compulsory and upper secondary schools in Sweden have been observed, interviewed and surveyed regarding their teaching. Special attention is given to whether they experience tensions or challenges in their teaching and how they deal with these challenges. Of central interest is if religious diversity and personal experiences of religion on the part of pupils and teachers are seen to create controversial issues, and if so, what teachers do about such tensions (Ljunggren 2015, Englund 2015, Hess 2009). Results are also discussed in relation to theory that the role of religion in society is shifting from being a private matter to an issue which sometimes is addressed in the public sphere (Weintraub 1997, cf. Taylor 2007).

### **67 - A Conflict over Catholic Schools in Ireland: anthropological perspective**

*Ela Drazkiewicz, Dr. Lecturer, Maynooth University,*

In the last couple of years, Ireland faced some significant events (legalisation of gay marriage, scheduling of abortion referendum for 2018 etc.) which are often used as a testimony for the changing Irish identity and the softening power of the Catholic Church in the country. However, these changes are still not reflected in the Irish Education system: at present, more than 90% of public, state funded schools are owned by Catholic Church, and impose 'Catholic Ethos' on their students. Catholic leaders openly admit that schools (not churches) are their main platform for evangelisation. In this paper I will discuss some of the state and non-state efforts to secularise Irish Education, and how the role of Catholic Church in the country is negotiated. What is the meaning of those transformation for the dominant 'Irish-Catholic' identity? How is it being contested, reproduced, rejected and appropriated?

## **Religion and State**

### **68 - The Application of Proportionality Standard in the Turkish Constitutional Court's Religious Freedom Cases and Its Impact on Secularism**

*Tarlan Masmaliyeva, PhD Candidate at the Faculty of Law, Saarland University, Germany*

This paper evaluates the approach of the Turkish Constitutional Court (TCC) towards freedom of religion and its impact on secularism. The paper reviews the restrictive decisions of the Court adopted in religious freedom cases and finds that in none of these decisions the TCC applied proportionality analysis between the benefit to the state's interest and the restriction of individual freedoms. It is argued that, if the Court had applied proportionality standard, it would not have prohibited religious freedoms unnecessarily. Moreover, application of proportionality standard would enable the state's neutrality toward religion and harmonize the understanding of secularism in Turkey. The paper further argues that, although 2010 constitutional amendments resulted in a significant shift of the Court's ideological position, it did not change its approach. Since the Court does not apply proportionality standard properly yet, its decisions concerning religious freedoms still lack the cohesion and it has not developed a uniform understanding of secularism. While before the amendments this approach of the Court affected religious liberties of Muslim majority, now it affects the liberties of religious minorities. Thus, in the paper application of proportionality standard in religious liberty cases and its impact on secularism are introduced and examined.

### **69 - The Jewish State and Theology modified by Political, Social and Military Events**

*Boris Havel, Ph.D, Assistant Professor, Faculty of Political Science, University of Zagreb, Croatia*

In social studies conducted during the last decades, considerable attention has been paid to influence of theology on political and social processes, particularly in the Middle East. However, there has also been an on-going reverse process, drawing far less, if any, attention: influence of political and social

processes on theologies. Emergence of the Zionist movement in late 19<sup>th</sup> Century, establishment of the State of Israel 1948, and in particular the Six-Day War 1967, prompted theological shifts in all three major monotheistic religions. In Judaism, active, eschatological and militaristic Messianism appeared for the first time since Talmudic era. In Christianity, religious philo-Judaism superseded replacement theology's anti-Judaism as dominant feature of large parts of the Church, arguably for the first time ever. Finally, view of Jews in Muslim thought changed profoundly in comparison to the message of the Islamic Canon, early (normative) tradition and most of Islamic history until early 20<sup>th</sup> Century. In Hajj-Amin el-Husseini's interpretation, their image transformed from *al-dhillah wa'l-maskana*, nation humiliated by Allah for eternity, to a nation capable of perpetrating world-wide conspiracies. Issue to be discussed is: how will those new theological developments influence back politics and social processes, both in the Middle East, and in Europe?

## **70 - Indigenizing Canadian Secularism: Truth, Reconciliation and Public Religion**

*Carlos Colorado, Chair and Associate Professor, University of Winnipeg*

A common view of the normative bounds of secularism assumes the sequestering of religion to an idealized private sphere, and its concomitant disarticulation from public life. This model of secularism falls under what Charles Taylor and Jocelyn Maclure term "closed secularism", according to which religion is not simply disestablished in the name of neutrality, but evacuated from public life. This sort of closed secularism is buttressed by those dominant strands of liberalism that see religion as fundamentally divisive. One such foundational position is found in the work of John Rawls, whose *Justice as Fairness* begins with what he calls the "problem of order"—the notion that religion creates conflict, which gives rise to the need for political structures that would mediate differences caused by religion. Against these perspectives, I examine the Canadian Truth and Reconciliation Commission (TRC) to highlight the ways in which Indigenous actors often operate in a spiritual key in the public sphere and how Indigenous spirituality contributes to reconciliation and democratic order. My paper considers how the TRC's Calls to Action—the implementation of which has received support from Canada's governments—imply a re-envisioning of Canadian society that cannot be accommodated within a rigidly closed secularism.

## **71 - The Unattainable Neutral State**

*Carmen Garcimartin, Professor of Law, University of A Coruña, Spain*

Secular States are expected to be neutral in the religious field. They should act with impartiality when dealing with the different religious denominations. Moreover, they must be neutral regarding religion itself: it should not be considered a better or worse element among those that contribute to shape the society. However, in practice, the neutrality often appears as a tough target. Certainly, finding a proper balance in a plural society is not always easy, and it may trigger conflicts. Anyway, the answer from the public powers cannot be concealing religion from the public life, as a means of avoiding controversies. In other cases, the neutrality of the State is bestowed as the pursuing of a neutral society, a position that involves a ideological element that is not neutral itself.

The paper will deal with this issue from a juridical point of view, paying special attention to the Spanish Law. Some major problems will be conveyed, analyzing the State response to these challenges, and whether they comply with the principle of neutrality.

## **Religious Engagement to Foster Integration in Diaspora**

### **72 - Immigrant Faith-Based Organisations as Civil Society Organisations? Analysing the Civic Engagement of Muslim and Hindu Groups in Switzerland**

*Martin Baumann, Professor, University of Lucerne, Switzerland*

Not long after the settlement of recruited workers and refugees, the migrants are eager to found institutions to conduct religious services, pray to gods for help, perform biographical rituals, stage annual festivals, and much more. Importantly, these faith-based organisations are both religious and social places of gathering, fostering feelings of religious and cultural belonging, re-connecting to the former home, and at times also providing social services and resources. This presentation aims to provide theory-based answers why some faith-based organisations are engaged in offering social services such as counselling and extended learning, while other faith-based organisations refrain from such civic services. In order to do so, the paper will employ an analytical model scrutinising the structures of religious authority and intended religious goals. The presentation will use empirical research on the activities of Sunni mosques and Hindu temples, founded by migrants during the past 30 years in Switzerland. It will argue that a focus on the collectivity as locus of authority is important, coupled with a social impetus of the religious goal. On this basis, the paper will discuss to what extent such structured faith-based organisations can be considered civil society organisations, fostering processes of social integration.

### **73 - Engaging Cultural Differences: Rethinking Religious Identity in Liberal Democracies**

*Sebastian Madathummuriyil, Associate Professor of Theology, Duquesne University, Pittsburgh, United States*

Significant ways of integrating the immigrant population into the dominant culture of the host countries in Europe and North America have gained notable attention in recent years. This paper seeks to explore the role of religions in integrating these immigrants into western societies. I will first describe and critique the existing models of cultural integration, such as assimilation, melting-pot and multiculturalism. Then, I will propose hybridity as a feasible model that allows the ongoing continuation of human cultures through 'transculturation'. Finally, I will explore how the ethnic places of worship (ethnic churches and religious/cultural centers) provide social and physical space for these communities to cope with their migration experience. The role of religion in transculturation is significant because religion is intricately interwoven with cultural values and practices, and these immigrant communities mainly shape their identity in religious terms. The scope of the study will be confined to the engagement of cultural theories on race, ethnicity and migration to provide a theoretical framework for re-thinking immigrant identity. The role of religions in the process of social integration will be discussed in terms of the migration to Europe and North America in recent decades.

### **74 - Religious Capital and Syrian Refugees in Canada: A case-study on Syrian Refugees in the Kitchener-Waterloo area**

*Doaa Shalabi, PhD Student, University of Waterloo, Canada*

Integration of immigrants and refugees in western societies is a very relevant topic to our times, especially with the advent of Syrian refugee crisis, which is considered one of the worst humanitarian and refugee crises of our times. Our world is witnessing a global rise in populist and nationalist sentiments, which promote that refugee integration in Western societies is an unattainable goal. Those nationalists' views bring us to the debate that has been going on for years in popular and academic circles about refugee and immigrants' integration. The two core pillars of the debate are: what does it mean to be truly integrated into a society and what are the main factors that facilitate this integration. My research aims to explore the role of religious groups and institutions in the resettlement of refugees

in Canadian societies. Unlike other immigrants who might have a chance to accumulate human and social capital before they move to a new society, most refugees start in their host society with little to no capital of any kind. Therefore, I believe that examining the experience of Syrian refugees will illuminate the way religious capital can help refugees navigate some of the key components of integration.

## **Religious Freedom in the Context of the Global Human Rights Regime**

### **75 - Religious Freedom in the Context of the Global Human Rights Regime: An Introduction to the Panel**

*Heiko Beyer, Dr. Heiko Beyer, Institute for Social Research, Heinrich Heine University Düsseldorf, Germany*

Freedom of religion has been a contested right throughout history. Since ancient times, periods of equality and tolerance were often superseded by massive acts of suppression. While religious freedom is neither a strictly modern nor Western invention, not until the constitutions of Virginia and the first French republic had been drafted became freedom of religion a fundamental civil right. Today's discourse of religious freedom derives from those documents but differs from their essence in one fundamental way: it is embedded in the context of the "global human rights regime". This constellation constitutes specific challenges for modern democratic societies: First, while the human rights regime guarantees individual freedom of religion this right may conflict with other individual rights and freedoms. A second source of conflicts derives from the contradiction between global human rights' universalism and the intrinsic particularism of a specific set of religious beliefs and practices. Finally, potential conflicts may emanate from the contradiction between ratification of human rights protocols and actual practices. Although human rights are rhetorically accepted by most countries, national governments do not necessarily feel obliged to legally implement them. Examples of such practice are especially found in countries without an active transnational human rights movement.

### **76 - Reconciling Religious Freedom and Nondiscrimination**

*M. Christian Green, Ph.D., Center for the Study of Law and Religion, Emory University, Atlanta, USA*

The global resurgence of religion and claims of religious identity around the world in recent years has spawned new kinds of religious freedom claims, particularly by traditional religious groups concerned to resist laws and policies that they see as violative of their religious freedom. Many of these claims are made under the banner of "religious liberty" instead of "religious freedom." In the United States in recent years, these debates have swirled around religious freedom and conscience-based objection by religious individuals and religious groups to new laws on same-sex marriage and contraception requirements in health care. Wedding vendor cases of bakers, florists, and photographers have been cases in point and have occurred in Europe, as well as the U.S. In the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, and other international human rights documents, guarantees of religious freedom must be read alongside and in accordance with guarantees of equality under the law and nondiscrimination. This paper will examine the state of the tension between religious freedom and equality/nondiscrimination principles in international law, with particular focus on the same-sex marriage issue, while also raising larger questions about the compatibility and interrelation of the principles themselves.

## **77 - Religious freedoms as part of the European national constitutions - differences and similarities**

*Annette Schnabel<sup>1</sup>*

*Kathrin Behrens<sup>2</sup>*

<sup>1</sup> Prof. Annette Schnabel, Institute for Social Research, Heinrich Heine University Düsseldorf, Germany

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The right of religious freedom is among the most fundamental and currently most controversial human rights. Besides its international recognition, the right of religious freedom and freedom of worshipping is legally formalized within national constitutions. Constitutions implement and regulate the relationship between the state and their society in their most fundamental legislative way. They incorporate basic rules, regulations, and values of a society. In this regard, they mirror the nations' self-understanding. The presentation focuses on the regulations concerning religion, religiosity, and religious organizations in European constitutions, especially focusing on religious freedoms and the freedom of worshipping. We want to know in which way they are part of a country's self-understanding. We present results of an explorative, quantitative analysis of European constitutional texts and contribute to the comparison of religious freedoms in different national and cultural contexts.

## **78 - Boundary Work Between Law, Religion and Culture: Demarcating Fields in the Debate on Circumcision**

*Daniel Witte, Dr, Käte Hamburger Center for Advanced Study "Law as Culture", University of Bonn, Germany*

Legal practice is based on operations of interpretation, attribution, and subsumption. Complex social realities have to be constructed as cases before norms can be applied meaningfully and consistently. By doing so, the law draws and enforces boundaries between social domains and provides these boundaries with meaning and legitimacy, lending them an orientating or even binding character. Whether or not a certain practice is legally relevant as well as whether and how it is constructed, e.g., as "religious", "cultural" or "political", as "private" or "public", constitutes far-reaching differences not limited to the realm of jurisdiction itself. Conflicts arise on questions of whether wearing a headscarf can be considered a political or religious symbol, a cultural tradition or merely a fashion statement; whether certain caricatures fall under freedom of expression; or whether religious education should be a matter of ecclesiastical or state institutions. The paper discusses the implications of these discursive conflicts using the example of the debate on circumcision. It is demonstrated how conflicting attributions of a collective practice are made and defended, how its justiciability is negotiated, and how different rights are mobilized throughout this process.

## **Religious Freedom Versus other Human Rights**

### **79 - Which beliefs, whose faith? Defining the contours of the "religious" in the European Court of Human Rights and the US Supreme Court**

*Gregory Mose, Doctoral Candidate, Aix-Marseille University and University of Hamburg*

In adjudicating religious freedom cases, both the European Court of Human Rights and the US Supreme Court have demonstrated a reluctance to make value judgements regarding religious beliefs or modes of religious practice. When judges theorize about religion, the argument goes, they act beyond their sphere of competence and risk excessive entanglement of the state in religious affairs. Nevertheless, in both courts, judges in free exercise cases are expected to determine whether the behaviour being constrained counts as the practice of "religion" or, in the European context, "religion or beliefs". In defining this category, judges are obliged to make subjective determinations concerning

which practices merit legal protection and which do not. Only then can the courts determine whether a state interest is compelling enough to justify the limitation. This paper will offer a case-based comparative analysis of recent judgements emanating from these two courts focussing on how each court has defined the contours of religious manifestation. The analysis will take into account the textual, structural, political and historical reasons underpinning each court's current practice in order to develop a theoretical account of the divergences between the two courts' evolving conceptions of the contours of what counts as religious practice.

## **80 - Religious Symbols in Europe: a Discourse Analysis of European Courts' Case Law**

*Giulia Evolvi*<sup>1</sup>

*Mauro Gatti*<sup>2</sup>

<sup>1</sup> Research Associate at the Center for Religious Studies (CERES), Ruhr University, Germany

<sup>2</sup> Research Associate at the Research Unit in Law (RUL), University of Luxembourg

Recent changes in the European religious landscape result in a plurality of religious symbols in the public sphere. The European Court of Human Rights (ECtHR) and the European Court of Justice (ECJ) adjudicate on religious freedom and, thus, on the presence of religious symbols. This study analyzes the main judgments of the ECtHR and of the ECJ on religious symbols and garments, regarding Christianity (2), Sikhism (3) and Islam (12). By means of a Critical Discourse Analysis (CDA) of the judgments from a legal and sociological perspective, it seeks to answer the following questions: are the judgments discriminatory against minority religions? On which grounds may public authorities prohibit religious symbols in the European public sphere? The analysis shows that the judgments tend to frame Christian symbols as more compatible with European culture than minority religion symbols, notably Islam. The prohibition of Muslim symbols is inconsistently justified, by referring in each case to different and contradicting motivations, including the protection of other human rights (e.g. gender equality and freedom of thought). These results suggest that the case law of European courts may benefit from a more thorough analysis of religious symbols' meanings and social impacts, especially in the case of Islam.

## **81 - Reforming Hudud Ordinances to Reconcile Islamic Criminal Law with International Human Rights Law**

*Mark A Gabriel, Ph.D. in Public Law, University of Cape Town*

Human rights laws are violated by the hudud ordinances, with their cruel punishments, including stoning for adultery. Orthodox Muslims defend the hudud ordinances, claiming that they are divine and immutable. This study refutes the aforementioned claim and demonstrates that it is legitimate and possible to reform hudud punishments to reconcile them with human rights law. The study differentiates between Shariah and Islamic law. It argues that Shariah refers to the divine rulings recorded in the Qur'an and Sunnah, while Islamic law is not fully divine. The study demonstrates that reformation is an Islamic concept that requires that Muslims read the teachings of the Qur'an and the Sunnah in the context of their own time and environment. It is postulated, therefore, that the rulings of Islamic law need to be examined in the light of the Qur'an, and Sunnah. The thesis points out that the main purpose of Shariah is to serve the benefit of the people and to protect them from harm. These require that the reality of life and the needs of the people be considered. It, further, demonstrates how these principles can be applied to reform the hudud ordinances to reconcile them with international human rights law.

## **82 - Open secularism in education? A case study of Flanders (Belgium) and Québec**

*Leni Franken, Senior Researcher, Centre Pieter Gillis, University of Antwerp*

Between 1997 and 2008, the Quebec school system deconfessionalized, the introduction of a non-confessional subject about Ethics and Religious Culture (ERC) being a final step here. Although the deconfessionalized system has been criticized extensively and has even led to two supreme court cases, the current Quebec education system, with its compulsory ERC subject and its openness for religious symbols, opens a lot of opportunities in an era of secularization and religious pluralism. Interestingly, the Quebec educational system is in fact the *opposite* of the Belgian (Flemish) system, where only *confessional RE* is organized and where wearing religious symbols is not allowed. As I will argue, this ambivalent policy of including and excluding religion is not consequent and does not guarantee the freedom of religion and education in the most adequate way (cf. Council of State 2014). Based on a critical reflection of the Flemish and Quebec policies, I will plea for a system of ‘open secularism’, characterized by *deconfessionalized RE for all; optional confessional RE*; and a *contextual approach with regard to the wearing of religious symbols*. In the present context, this seems to be the most promising way of coping with religious and educational freedom in state schools.

## **Authors meet Critics: Religion and Welfare in Europe: Gendered and Minority Perspectives**

### **83 - Authors meet Critics: Religion and Welfare in Europe: Gendered and Minority Perspectives**

*Lina Molokotos-Liederman<sup>1</sup>*

*Pål Repstad<sup>2</sup>, Pia Karlsson Minganti<sup>3</sup>*

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*Religion and Welfare in Europe: Gendered and Minority Perspectives* (Policy Press: Bristol 2017), edited by Lina Molokotos-Liederman with Anders Bäckström and Grace Davie.

Using welfare as a prism, the edited volume *Religion and Welfare in Europe* explores regional variations in welfare and religion across Europe. Methodological approaches to research and practice draw thematic comparisons on these issues using case studies focused on gendered and minority perspectives. The contributing authors offer comparative insights concerning practices, patterns and mechanisms of social welfare provision, explaining how these lead to conflict, cohesion or – as is often the case – the grey area in between.

## **Constructive Forms of Religious Criticism in Secular Democratic Societies**

### **84 - Criticism of Religion in a Secular Society**

*Mikael Stenmark, Uppsala University*

Understanding the factors that can and do lead religious people into destructive and evil patterns of behavior is a high priority on the world’s agenda. But understanding is not enough; we also need to engage these fellow citizens (and others with less radical religious ideas) in a critical debate and dialogue. This paper aims at identifying and evaluating different ways of critically engagement – that is, different reasoning strategies – with the “religious other,” which has been proposed and use within the academy and in the public square. A core claim is that if we want to successfully influence religious people who are engaged in destructive and even evil patterns of behavior or their tacit supporters, we should focus much more attention on developing internal criticism than on external

criticism. We should look for reasons that might appeal even to those who are deeply devoted religious believers.

### **85 - Inside yet outside: academic feminist theologians as immanent critics**

*Ulf Zackariasson, Associate professor Philosophy of religion, Department of Theology, Uppsala University*

This paper investigates how academic feminist theologians position themselves as immanent critics of their own religious traditions and the strategies they choose to establish themselves and their results as both academically and religiously significant. To that end, I connect philosophical discussions of immanent critique with the work of feminist theologians Asma Barlas, Rachel Adler and Kwok Pui-Lan. I have to some extent operated with a 'sociological' criterion of constructive critique in that I have selected well-known scholars who have had a significant impact within and outside the academy of which they are part. One of the distinguishing marks of immanent critique is that it aims for change from within, from premises and standpoints that the criticized party already accepts. But another important dimension of immanent critique is that it relies on trust not just in the results, but also in the agent presenting it. Two central tasks of this paper is thus to research how these academic theologians use their results for critical purposes and how they seek to combine their roles as academic researchers with their roles as critical religious believers in ways that avoid compromising their trustworthiness.

### **86 - Mediatization and Constructive Forms of Religious Criticism**

*Linnea Jensdotter, PhD candidate, Uppsala University, Sweden*

In contemporary society debates over the public presence of religion often takes place in various forms of media. The case for analysis in this presentation is a recent debate about the boundaries for public expressions of religious beliefs and arguments in Swedish society: the so called hand-shaking affair in April 2016, where Swedish Green party politician Yasri Khan was interviewed by a female reporter and refrained from shaking her hand with reference to his values and Muslim upbringing. The debate that followed highlight tensions between in particular freedom of religion and gender equality in Swedish society. The presentation will focus on how the affordances of two media forums, hybrid media and editorials, enable and structure the arguments in the debate as well as what forms of criticism of and dialogue about religion that emerged, analysed in the light of two different models for constructive debates in pluralistic democracies.

### **87 - Secular Criticisms of Religion**

*Stephen LeDrew, Visiting Assistant Professor, Department of Sociology, Memorial University of Newfoundland, Canada*

This paper explores criticisms of religion that have emerged within organized forms of secularism. Since the National Secular Society was established in England in 1855 there has been an active movement for secularism in western countries, culminating in the present day with the New Atheism and an accompanying explosive growth in secular activism and membership in atheist and secular groups. But rather than uniting around a single coherent ideological position, organized secularists have developed critiques of religion that are not only different, but to some extent contradictory in that they tend to support and promote distinct underlying political ideologies. The two main positions are "scientific atheism" and "humanistic atheism", which are rooted in the natural sciences and social sciences/humanities, respectively. The differences between these two forms of secular criticism of religion will be explored and the resources they provide for the development of dialogue and constructive criticism across groups of diverse religious and secular worldview commitments will be analysed.

## **88 - Negotiating Christian family life in contemporary Sweden**

*Ninna Edgardh, Professor in Ecclesiology, Department of Theology, Uppsala University, Sweden*

This paper is based on a study of family life and values in contemporary Sweden done together with sociologist of religion Martha Middlemiss Lé Mon. The paper focus on criticism of religion in terms of how actively religious Christians in Sweden today negotiate decisions in everyday life based on religious beliefs and how they choose to present such choices in meetings with others from outside their religious group. Based on interviews with parents of small children we discuss how values and norms relating to religion are negotiated by Swedes who regard themselves as Christian. In the discussion we make use of the notion of ‘hierarchies of values’ (Hofstede 1984), exploring how the Christian parents whom we have interviewed reconcile their beliefs and values grounded in a Christian world view with the secular values of the surrounding society as they perceive it.

## **Faith-based Organisations as Welfare Providers, Civil Society, Social Capital**

### **89 - Bonding or Bridging Social Capital? Volunteering Among Dutch Evangelicals**

*Paul Vermeer, Dr. Radboud University, Nijmegen, the Netherlands*

Mainline Christians who volunteer for their religious congregation (bonding social capital) very often also display higher levels of volunteering for non-religious organizations (bridging social capital). However, in the Netherland, as well as in several other European countries, the religious landscape is changing dramatically. While the membership of more orthodox Christian churches remains relatively immune for the secularizing forces in Dutch society, the membership of mainline Christian churches is rapidly declining, resulting in a relative increase of orthodox Christians. But how does this development affect Dutch civil society? Does this relative increase of orthodox Christians also imply, that church membership and church attendance increasingly become sources of bonding social capital instead of bridging social capital? In view of this question, this paper compares the civic engagement of a specific group of orthodox Christians, viz. Dutch evangelicals, with the civic engagement of Dutch Catholics and mainline Protestants. More specifically, the following research questions are addressed: (1) Is there a difference in civic behavior, i.e. religious en non-religious volunteering, between Dutch evangelicals and Catholics, mainline Protestants and non-church members? and, if so, (2) to what extent are these differences attributable to specific religious characteristics of evangelicals?

### **90 - Religious participation and civic activity: parallel and separate spheres**

*Veli-Matti Salminen, PhD, Researcher, Church Research Institute, Finland*

The aim of this paper is to study the close connection between religious participation and civic activity and to explore the differing dimensions of these spheres of activity in people’s lives. Research on the European Values Survey has shown, for instance, that religious affiliation and participation increase helping values but not necessarily the actual help provided to others. When analyzing national survey data on the values, religiosity and participation of Finnish people, I found out that participation in voluntary or charity work depends not on belonging to a church but on participation in parish activities. Moreover, liberal attitude towards Christianity and universalist values increase the tendency to voluntary participation. Civic participation does include a religious motivation, yet it also represents a kind of ‘actively orientated universalism’ rather than participatory religiosity. These value orientations might, however, be rooted in the Lutheran reformation which has affected society largely especially in the Nordic countries. We tend to support the Nordic welfare state model as well as the idea that helping other people or participating in civic activity is an obvious duty of all citizens. My

paper tries to point out the value orientations behind the parallel and separate spheres of activity.

### **91 - Religion-sensitive parenting and family support to Belgian Muslim families: Can faith-based organisations bridge the gap between offer and demand?**

*Kim Lecoyer<sup>1</sup>*

*Imane Kostet<sup>1</sup>, Kristien Nys<sup>2</sup>, Hans Van Crombrugge<sup>2</sup>*

<sup>1</sup> Researcher, Knowledge Center Higher Institute for Family Studies - Odisee University College, Brussels, Belgium

<sup>2</sup> Researcher & lecturer, Knowledge Center Higher Institute for Family Studies - Odisee University College, Brussels, Belgium

Family support constitutes an important aspect of social welfare policies in different European countries. Research has evidenced a lack of accessibility of such services for ethnic minority parents. Much of the literature on social and cultural diversity within family support services and the social sector more broadly focuses on migrant families while overall a sort of ‘religion blindness’ can be noted. Indeed, with few exceptions, mainly from the UK context, research focusing on faith-based (mental) health and social care services as well as religion-sensitive parenting and family support remains extremely rare. This paper presentation is based on a recently started practice-oriented research project (2018-2020) concerning religion-sensitive parenting and family support for Muslim families in Belgium. The aim of the project is to develop, within a collaborative approach using a mixed-methods research design, an evidence-based training program developed with and for community organisations supporting Muslim families. Parents and their needs are taken as a starting point, as well as their immediate networks. The role of faith-based and other community based organisations in providing support to parents and families is central to the research. The presentation will present the study design and research questions as well as some early empirical findings.

### **92 - Violence Against Women and FBOs in Brazil: A Case Study in the Politics of Gender**

*Kim Beecheno, PhD, King's College London, UK*

What does the growth of FBOs as providers of social services mean for gender relations and women’s rights in particular? This paper provides original, ethnographic research from Brazil, where Christian FBOs (notably Catholic and Evangelical Protestant) have become increasingly involved in social welfare provision for women experiencing domestic violence. While employing legal discourse based on women’s right to a life free from violence (linked to the Maria da Penha Law 2007), this research highlights conflicting messages on the causes for and solutions to VAW, within secular and faith-based organisations contracted to provide social services. These conflicting messages are linked to contested views on gender roles and relations, underscoring religious/secular controversy over the politics of gender. Brazil’s vibrant ‘Third Sector’ - dominated by religious organisations - has been heavily involved in the country’s economic and social progress, which has seen millions of Brazilians lifted out of poverty and social inequalities reduced. However, the incorporation of FBOs as providers of social services raises important questions around notions of democratic, State secularism and in this case, suggests that women’s rights are being used as a political tool linked to wider debates within religious politics and the politics of gender.

### **93 - Does Faith Matter? Exploring the value ascribed to Christian theology, ethics and beliefs in shaping FBO practice in a South African Context**

*Nadine Bowers Du Toit, Associate Professor: Theology and Development*

Faith Based Organisations (FBO’s) have been at the forefront of a growing interest in the intersection between religion and development. Their value has been recognised as both pragmatic (grassroots reach, promoting civil society and advocacy) and also recently, and more controversially, the

'spiritual' advantages arising from faith itself (hope, meaning, purpose and transcendental power) have been recognised. For many FBO's religion is far more than an "essential component of identity...it is source of wellbeing". In this manner, FBO's challenge the traditional and modernist assumptions of traditional development theory. Therefore, despite recent progress in the relationship between secular donors and FBO's these perspectives, nevertheless, highlight possible points of tension with regards to the mission and vision of such donors and that of the FBO. Furthermore, FBO's "spiritual faith provides the fuel for action" and as a result there is often a fine line between proselytizing and service (cf. James 2008). This paper reports on the findings of a South African study, which sought to explore both the value and tensions ascribed to Christian theology, ethics and beliefs in shaping FBO practice in a South African context.

#### **94 - The provision of spiritual care in Swedish hospitals**

*Erika Willander<sup>1</sup>*

*Hannah Bradby<sup>2</sup>, Sandra Torres<sup>2</sup>, Pernilla Jonsson<sup>3</sup>*

<sup>1</sup> PhD, Uppsala University and the Church of Sweden

<sup>2</sup> Professor, Department of Sociology, Uppsala University

<sup>3</sup> Associate Professor, the Church of Sweden

Spiritual care provision in hospitals has been sparsely studied in Sweden. This paper describes and discusses new basic measurements of the provision of spiritual care in Swedish hospitals (including the number of hospitals offering spiritual care and the number of people working with spiritual care at each hospital). Spiritual care, in contrast to "sjukhuskyrka" (e.g., "the hospital church"), is a term used in Sweden to denote that representatives for other traditions than Christianity provide care in Swedish hospitals. The conducted mapping showed that nearly nine out of ten hospitals provide care given by religious representatives. Care offered by "sjukhuskyrkan" is most wide-spread. Because of these results, new research questions are justified concerning the relatively current implementation of the interreligious term "spiritual care" and its function as a new context for the practice previously lead by the organization called "sjukhuskyrka". In order to further the understanding of spiritual care, analyses are needed on the practice of spiritual care, including, for example, what forms of care exists and how, when and to what extent care is provided by Churches respectively other religious traditions.

### **Religion and Violence, Terror and the Security State**

#### **95 - Freedom of religion and protected democracies: the case of the political Islam**

*Andrea Gatti, Ph.D. candidate, University of Pisa, Italy*

The concept of democracy protection is used to describe a mechanism to hamper a (anti-constitutional) party or a group that exerts a radical form of opposition, seeking to undermine or abolish the free democratic (political or social) order. The Islamist ideology can be placed in this category. According to many experts and institutional authorities, the term Islamism refers to a form of political extremism: invoking (falsely) Islam, Islamists aim at the partial or complete abolition of the free democratic order. This research will deal with the notion of protected democracy with regard to extremist Islamic movements and their role as anti-systemic forces. This topic is still mostly overlooked from a juridical, or rather a constitutional, point of view. This essay will evaluate the main legislative and judiciary measures that banned Islamist movements in some European countries, including Germany, France and Italy with a particular focus on the case-law of the European Court of Human Rights. The purpose of this research is to identify parameters which Governments and Courts have used to assess the compatibility of the principle of freedom of religion/expression with some active, anti-democratic and politically extremist behaviour in the context of the European free democratic order.

## **96 - Sacred Shrines under Terror: Borders as Religious Claims**

*Nimrod Luz<sup>1</sup>*

*Nurit Stadler<sup>2</sup>*

<sup>1</sup> Prof. Dept of Sociology and Anthropology, Western Galilee College, Acre Israel

<sup>2</sup> Prof. Dept of Sociology and Anthropology, Hebrew University of Jerusalem, Israel

Drawing on the expansive and growing literature on the contested nature of the sacred, in our lecture we suggest that sacred sites are becoming increasingly relevant in dictating, shaping and negotiating geopolitical and national borders. Particularly, we ask: how have sacred shrines become agencies of change and platforms to land claiming and borders' modifications? To understand these processes, we explore religiously-inspired border's superimposition, through the prism of a small parcel of land, on both sides of the Separation Wall - built in response to terror attacks and violent clashes - that is claimed by both Israel and the Palestinian Authority and by the three Abrahamic religions. Lodged between the expanding outer limits of Jerusalem and Bethlehem, this area is home to three evolving shrines: the Tomb of Rachel, 'Our Lady of the Wall' and the 'Bilal Bin Rabah Mosque. We show that against current problematic geopolitics these shrines are used to exclude subjects of "the other religion", and to dictate physical borders between Israel and Palestine.

## **97 - Religious Violence Terrorism, and Peace: What can the psychology of religion teach us about conflict**

*Ripan Barua Sraman<sup>1</sup>*

*Shibu Halder<sup>2</sup>*

<sup>1</sup> Rev, Bangladesh Buddhist Federation

<sup>2</sup> Rev. Atish Dipankar Destitute Home, Sikkim State, India

Religion has been involved in national and international relation, both in history and in contemporary acts of violence. Religious terrorism is another dimension in this problem. At the same time we have also seen religion playing an important role in peace processes. How is it possible for religion to play this ambivalent role? What are the processes through which religion can facilitate violence, terrorism, as well peace? To answer these questions, the lecture will focus on the role of religion as a unique system of meaning in national and international relations. A meaning system, religious or not, functions as a lens through which reality is perceived and interpreted. However, religion as a meaning system is unique in that it centres on what is perceived to be the sacred, such as divine, God, or the transcendent. It is also unique in its comprehensiveness and quality. As other meaning systems, religion is learned, developed, and changed. However, once the meaning systems are constructed, they are usually held with great conviction, as they tend to be viewed by the group itself as basic unquestionable truths. The approach to religion as a unique system of meaning can shed light on how religion can motivate.

## **98 - The Army of God – An examination of religiously motivated violence from a psychology of religion perspective**

*Sacharias Wirén, MA, Uppsala University, Sweden*

The purpose of this qualitative study was to examine psychological processes that can contribute to religiously motivated violence from a psychology of religion perspective in relation to the militant anti-abortion movement the Army of God. The study applied a single-case design and the data were collected through semi-structured interviews with 3 prominent figures within Army of God, as well as through analysis of 43 qualitative documents and 4 autobiographical books. The collected data were analyzed through a deductive approach, implementing the concept of sanctification, social identity theory, selective moral disengagement, and the Staircase to Terrorism model. The results show that the collective meaning-system of the Army of God can be understood as a frame that binds the members

together, and from which social categorization and group identification can induce acts of violence. The results also demonstrate that abortion is perceived as a grave injustice and destruction of something sacred, which leads to a moral outrage by constituting a threat towards one's social identity. This threat moves individuals towards a 'black-and-white' and 'the ends justify the means' mentality. The act of violence is further prompted by a perceived duty from God and facilitated by a dehumanization of the perceived enemy.

### **99 - Securitization of Religion and the Ontological Security of the Religious 'Other'**

*Jonathan Brasnett, Ph.D. Candidate in Political Studies, University of Ottawa*

The concept of securitization, consisting of a 'speech act' by an influential actor presenting a 'normal' political issue as an existential threat, has gained in popularity since its original development by the Copenhagen School in the late 1990s. In particular, since the attacks against the United States on September 11, 2001, which were orchestrated by the Islamist terrorist organization al-Qaeda, the Islamic religion has been confounded with radical Islamist ideologies by non-Muslims, and depicted as an existential threat to the Western "way of life". This securitization of religion is not unique to Islam, but in many societies has resulted in increased religious discrimination, racial profiling and arbitrary arrest and detention of individuals simply because of their religion or ethnicity. Such circumstances are actually conducive to increased radicalization among ethnic and religious minorities, perpetuating a vicious cycle of terrorism causing fear which leads to discrimination that fosters radicalization and ultimately leads to more terrorism. This paper will explore the impact of securitizing 'speech acts' which depict religions as existential threats, and build a case for increased religious education, mutual respect and understanding across different religious groups and ultimately for the desecuritization of religion in the political sphere.

### **100 - Accommodating Religion and International Relations Theory: A Social Constructivist Approach**

*Maximilian Lakitsch, MMag. Dr., MA; Institute of Legal Foundations: Department of Comparative Political and Legal Studies, University of Graz (Austria)*

Religion has become a crucial factor in influencing international order and has also been acknowledged as such. However, while there are thorough paradigms to explain single aspects of religion in influencing conflicts and politics, they rarely reflect the diverse religious interrelations spanning over entire world regions. That is of crucial relevance in current conflicts in the Middle East, which can only be described properly in their interconnectedness: Religious identities, discourses, ideologies or practices form, change and take effect as a result of national, regional and international entanglements. Thus, integrating religion as a factor into an overarching IR framework is of utmost importance. The paper sketches some ideas on how to accommodate religion and International Relations Theory. In order to reflect the diversity of religious aspects affecting international relations, the paper will draw on a debate in religious sociology that relates religion to different phenomena of social reality. Those will be described according to theories of social constructivism, which allows to describe the actors' motivation as a dependent variable. That provides the foundation to describe the various aspects of religion in their relevance for international order in their dynamic interconnectedness.

## **Religion, Identity, Social Cohesion and Integration**

### **101 - Reinventing the Sacred: Revival of the family Slava in Serbia**

*Mikko Lagerspetz*<sup>1</sup>

*Sabina Hadžibulić*<sup>2</sup>

<sup>1</sup> Professor, Åbo Akademi University, Turku, Finland

<sup>2</sup> Ph.D. Uppsala University, Uppsala Religion and Society Research Centre, Uppsala, Sweden

The end of Real Socialism and disintegration of the Yugoslav federal state profoundly changed the role of religion in Serbian society. The Serbian Orthodox Church experienced an upsurge not only because it was filling a perceived ideological vacuum, but also as a corner stone of nation building efforts. A unique celebration within the Serbian Orthodox tradition, the Slava, is one of the most visible ways in which religious and ethnic identities became intertwined with family life. The Slava is a celebration of an individual patron saint by a religious family and its closest friends; from the 2000s, however, it has also started to be celebrated by organizations such as schools, government institutions and private companies. The customs has also been adopted by families previously indifferent to religion. The focus of this paper is on families in the process of discovering and reviving the Slava. How does a formerly neglected tradition gain credibility, “objectivity” of the kind necessary for an institution to survive? How is the concept of the sacred re-established in a modern society otherwise characterized by rationality? How are the traditional practices molded and re-interpreted by families adopting them? Hopefully, first results of an online questionnaire can be presented.

### **102 - Re-embodiment of ‘Islam’ in the West**

*Masoumeh Velayati, Associate Prof.*

The rigid dichotomy of religion and modernity advocated by some social theorists is not valid anymore. As a result of globalisation and migration, Muslims have become part of the mosaic that encompasses Western society. One of the manifestations of Islam in the West is its female adherents who are publicly visible by observing religious symbols in the so-called ‘secular’ domain. My paper aims to reflect on the continuity and changes of ‘Islam’ perceived by Muslim women in the context of UK. This is examined by the investigation of the correlation between the meaning of ‘Islam’, on the one hand, and Muslim women’s low presence in British labour market, on the other. My research illustrates how Muslim women from various ethno-cultural backgrounds respond to modern requirements of their everyday life whilst maintaining their ‘Muslim’ identity. Indeed, the finding of this research is consistent with ‘multiple modernities’, rather than ‘modernity’ as a single concept.

### **103 - The role of Russian-speaking worship communities in contributing to cohesion in Finland**

*Maija Penttila, Docent in Church and Social Studies, University of Helsinki, Finland*

The aim of my research is to analyse the meaning of communality in various Russian-speaking worship communities in the Helsinki metropolitan area. Most of the communities were founded when Russian-speaking immigrants, mainly re-migrating Ingrian-Finns, started coming to Finland in the 1990s. Today, Russian-speakers is the biggest foreign-speaking group in Finland and they constitute 22 percent of the foreign-speaking population in the country. The presentation analyses how the communities create communality and cohesion among their members and form a bridge to the broader society. I also explore what is the role of transnational contacts and identifications of the communities and individuals in creating cohesion locally and transnationally. The empirical data come from interviews and texts that the communities have produced, gathered between 2014 and 2018. The results reveal that the worship communities create cohesion in various ways: their members bond through “language, culture and mentality” and a shared identity, but the communities also form a bridge to the broader society through helping, active participation and a feeling of belonging.

Individuals gain a better access to public space and the feeling of belonging in Finland through their worship communities.

#### **104 - Exploring the acculturation and the development of identity among Assyrian/Syrian students in different school environments**

*Victor Dudas, PhD candidate in Psychology of Religion, Department of Theology, Uppsala University, Sweden*

The purpose of this mixed-methods study was to explore the acculturation and the identity development of Assyrian/Syrian students at two different schools in a Swedish city (age 9-16 years; n=65). Semi-structured qualitative group (n=37) and individual interviews (n=9) were used to further explore quantitative results regarding identity development and attitudes toward languages and school environments. This was done from a perspective of motivations to engage in acculturative learning and the phenomenology of acculturation with a particular focus on language use. Some preliminary results from the study are presented. Students at the two schools engaged in their social interaction by using several languages where the choice of language depended on the receiver and the situation. The church acted as a social environment in addition to being an institution that provided a room and rituals for religious practice. The religious practice of the students was also performed at home where the students prayed alone or together with their families. What languages that were used among the students when they engaged in religious practices differed. Some of the students mixed languages, while others were more restrictive in their use of language in different situations.

#### **105 - Religion and national identification in Europe: Comparing Muslim youth in Belgium, England, Germany, the Netherlands and Sweden**

*Fenella Fleischmann<sup>1</sup>*

*Karen Phalet<sup>2</sup>*

<sup>1</sup> Associate Professor, European Research Centre on Migration and Ethnic Relations, Utrecht University

<sup>2</sup> Professor of Social and Cultural Psychology, University of Leuven

How inclusive are European national identities of Muslim minorities and how can we explain cross-cultural variation in inclusiveness? To address these questions we draw on large-scale school-based surveys of Muslim minority and majority and other minority youth in five European countries (Children of Immigrants Longitudinal Survey (CILS) Belgium, England, Germany, the Netherlands and Sweden). Our double comparison of national identification across groups and countries reveals that national identities are less strongly endorsed by all minorities compared to majority youth, but national identification is lowest among Muslims. This descriptive evidence resonates with public concerns about the insufficient inclusion of immigrant minorities in general, and Muslims in particular, in European national identities. In addition, significant country variation suggests that some national identities are more inclusive of Muslims than others. Taking an intergroup relations approach to the inclusiveness of national identities for Muslims, we establish that beyond religious commitment positive intergroup contact (majority friendship) plays a major role in explaining differences in national identification in multi-group multi-level mediation models, whereas experiences of discrimination in school do not contribute to this explanation. Our comparative findings thus establish contextual variation in the inclusiveness of intergroup relations and European national identities for Muslim minorities.

#### **106 - The Role of Serbian Orthodox Custom Slava in the Lives of Serbian Immigrant Families in Sweden**

*Sabina Hadzibulic, Ph.D. Uppsala University, Uppsala Religion and Society Research Centre, Uppsala, Sweden*

Sweden became a destination country for Serbian immigrants after the Second World War. Official data show that their number is constantly increasing ever since. Traditionally, many of them are related to the Serbian Orthodox Church. This paper focuses on a unique Serbian Orthodox custom called *slava* and its role in the lives of Serbian immigrants in Sweden. Slava represents a family's annually celebration of its patron saint. The goal is to analyze how *slava* is practiced and interpreted by Serbian immigrant families in Sweden. Additionally, the ways in which *slava* affects the identity formation, and the consequences of it for the integration into Swedish society will be analyzed. The paper is based on the analysis of data collected through interviews conducted with Serbian immigrant families in Sweden, as well as appropriate ethnographic work based on observation and participation.

## **Religion, Youth and Family**

### **107 - Religious socialization: a critical assessment**

*Sofia Sjö<sup>1</sup>*

*Maria Klingenberg<sup>2</sup>*

<sup>1</sup> Dr. Theol., Åbo Akademi University, Finland

<sup>2</sup> Dr. Theol. Åbo Akademi University, Finland

Religious socialization remains a widely used concept amongst scholars who explore the social patterns that underline the formation of religious attitudes. These theories have pointed to the family's essential role in religious transmission, but mainly focused on religion as an institutional phenomenon. Consequently, the role of religious organizations for young people's religious attitudes has been studied extensively. Recent years have entailed a growing body of critique towards this narrow conceptualization and called attention to the socialization agents and religious identities that are neglected due to the (theoretical) focus on institutional religion. This paper is based on findings from the research project Young Adults and Religion in a Global Perspective, a mixed-method study on religion and values of university students in thirteen countries. By drawing on the main findings regarding socialization, the paper offers a critical assessment of religious socialization theory, highlighting areas in need of new or renewed attention. The paper argues for a more complex understanding of religious socialization that also manage to incorporate phenomena such as the religious socialization of the non-religious and the self-socialization of young adults.

### **108 - A musical way to think transculturalisms. How music and religion get into the second generation of migrant's life.**

*Blanche Lacoste, Aix Marseille Université, Università di Tor Vergata - Roma 2, Ecole Francais de Rome*

As numerous other European capitals Rome is currently a multi-ethnic city, but one of its specificities is that some of its migrant communities are mainly feminine (usually coming from eastern Europe and the Philippines). Such women are fully invested in the new market of healthcare for the elderly. Whether Catholic or Orthodox, they show their faith through their constant commitment to music in their respective parish, for example. On another hand, many of these women are sought to transmit their musical skills in different situations as choir master for Italian choir, as music teacher in local middle school, or as music teacher for migrant's children in different community's churches. With several case studies, I would like to demonstrate how rich can be the education and the transmission for both the "teacher" and the "student". How music can be a key element as the language for the second generation of immigration to be part of the parent's culture. How these women, who have a foot in each culture, can use this situation to enrich their methods of teaching? The question of education and transmission with the second generation of migration will surely have an important place in that really specific research.

### **109 - Upper secondary student's construction of meaning and religion in relation to media use**

*Anna Wrammert, Phd Sociology of Religion*

In highly secularized, and at the same time very pluralistic and religiously diversified, Sweden, media and school are the two most frequent arenas where young people today get in contact with religious ideas and values (Lövheim & Bromander 2012). To understand the role of religion among young Swedish people, constructions of meaning and the notion of religion, in relation to these arenas, are thus relevant to explore. Previous research concern how students talk about religion and their own life views and how the notion of religion is articulated in and outside the classroom. However, few studies have explored the relation between religion, media and religious education from both a didactic and a constructionist perspective. The purpose of this study is to explore how upper secondary students from various backgrounds construct meaning and notions of religion in relation to their everyday media use and what challenges and opportunities this relation implies for religious education. Findings are discussed using perspectives from mediatization (Hoover 2010; Lövheim 2015) and religious literacy theory (Franck 2011). The theoretical framework is based on social constructionism. For data analysis, thematic coding analysis will be conducted using NVivo software.

### **110 - Age requirement for spousal immigration – a comparative analysis of Scandinavian policy debates**

*Karin Borevi, Associate Professor in political science, Södertörn University, Sweden*

The introduction of stricter *age requirements* for spousal entry – higher than the legal marriage age for resident spouses – forms part of a civic integration policy trend. Western states, unfriendly to multiculturalism but wary of delegitimized assimilation tactics, try to mold the civic competencies, values and outlooks of newcomers. Immigrants may express religious and cultural minority identities but must also become *good citizens*, including being self-supporting, affirm liberal-democratic values, have good command of the host-society language and civic knowledge. In this context, age requirements can be regarded as a requirement to have civic *maturity*. Denmark has a 24 years requirement for spousal immigration since 2002, Norway introduced a 21 years requirement in 2010, while Sweden has been a fierce opponent of higher age requirements until 2016 when – almost unnoticed – an increase in the required minimum age for spousal reunification (from 18 to 21 years) was introduced as part of the temporary asylum law in the wake of 2015 refugee crisis. This paper documents and compares the introduction of age requirements in Denmark, Norway and Sweden and analyze the arguments and justifications invoked in the policy processes leading up to such reforms.

### **111 - Diversity of legalities: Protecting the vulnerable through discourses of marriage as status and marriage as relationship?**

*Sanna Mustasaari, LL.D., University of Helsinki, Finland*

Using material collected from Finnish legal institutions such as the local register offices and courts, this paper studies the diverse legalities of marriage in different state legal discourses. It approaches 'legality' as law's creative resource of meaning-making, and looks at how marriage comes to assume legal character and how and for what purposes 'legality' is invoked in the discourses of legal status and recognition of relationships and relationality, and what roles notions of consent and age play in these discourses. Drawing on notions of law as 'kinning practice' (Smart 2009) as well as a practice of 'moral gatekeeping' (Wray 2006), the paper studies gendered outcomes of discourses about validity and recognition of marriage and examines the various emancipatory and disciplinary effects that recognition and regulation of marriage has for individuals.

## **112 - Changing representations of 'religiosity' in soviet, post-soviet and contemporary Russia: study of young adults' family stories**

*Polina Batanova, doctoral student (Abo Akademi University), researcher (Saint Tikhon's Orthodox University)*

This paper deals with the question: why do young adults in Russia consider themselves less religious than their families? This question arises from survey and interview data of the research-project “Young Adults and Religion in a global Perspective” (YARG), Abo Akademi University. Along with possible explanations that refer to lack of religious socialization or disinterest in religion as such, there could be at least one more. Retrospectively, socio-historical context of Russia represents the unique empirical material in respect of religious life. Contemporary generation of young adults (born in 90s) was brought up by post-soviet parents (mostly born in 70s) and largely influenced by soviet grandparents. As result of this mixture, today we witness the tangible differences in the meaning of religiosity across three generations that collide within the same family. The present paper proposes three models of religiosity according to family stories told by young adults. Main argument of the paper is that religiosity of soviet grandparents and post-soviet parents (‘family’) had been socially constructed in ways quite distinctive from those of their (grand-) children who came of age in contemporary Russia, which causes differences in estimation of personal and familial religiosity.

## **Religious Diversity, Non-religion, Secularism**

### **113 - Religious diversity, non-religion, secularism in contemporary Poland**

*Michal Zawislak, Ph.D. The John Paul II Catholic University of Lublin*

This article will examined a variety of issues relating to religious diversity, non-religion and process of secularization in contemporary Poland. The general questions to be asked about nonbelievers will be: which values affirm coexistence with those outside the world of the believer, and which do not? Can the values that affirm coexistence be strengthened by leaders and activists in such a way as dramatically to remove animosity toward nonbelievers? A series of considerations will highlights the mixture of religious and pragmatic motivations in behavior, the struggle between public moral values and other traditional values that generate conflict, multifaith dialogue and pluralism as conflict resolution strategies. The process of secularization will be presented in the light of sociopolitical impact of religious leadership on conflict generation and resolution, the limited scope of religious ethics in regard to the rejection of nonbelievers and traditional outgroups. Universal system of human rights, plays a crucial role in Poland. However, this may not be a sufficient common denominator for people who define their religiosity as opposition to universal, secular values. Religious actors are playing an increasingly important and valuable role in resolving political conflicts in contemporary Poland.

### **114 - Researching The Diversity of Nones in Oslo: From Protestant to Nonreligious?**

*Erlend Hovdkinn From, Doctoral Research Fellow, Faculty of Theology, University of Oslo*

This paper presents on-going research on a selection of nones in Oslo: both affiliated and non-affiliated in the age cohort 30-40. The informants predominantly find purpose and meaning in an exclusively “immanent frame”, where experiences of present social life prevails at the expense of religion. They are post-religious in the sense that religiosity is not expected in any sphere of life. With a working hypothesis that stresses the importance of cultural contingency of nonreligion, nones assumingly relate to the dominating religious format in Norway (Lutheran Protestantism). However, this is only partly true. The interviewees tend to take a general view, claiming that “religion is religion”. But when describing “less problematic religion”, they normally echo a dominant protestant

format: Religion ought to be a matter of personal belief and remain in the private with little influence on social and public life. Meanwhile, informants who are brought up in multicultural environments are more likely to refer to Islam than Christianity when asked about religion. They experience religion predominantly through the mediation of their Muslim acquaintances while encounters with Christians are far apart. Sociocultural background affects how the informants relate to religion and religious phenomena are therefore conceptualised in different ways.

### **115 - Nonreligion, unbelief, and existential worldviews : New considerations for the scholarly study of religious literacy initiatives**

*Christine Cusack, Doctoral Student, University of Ottawa, Canada*

The concept of religious literacy is premised on reducing discrimination and fostering nuanced understandings of diversity. What, then, is the place of nonreligion in religious literacy initiatives? Now that sociologists of religion are increasingly focused on the statistical rise in numbers of ‘nones’ or people selecting ‘no religion’ in research about religious identity, the inclusion of nonreligion, unbelief and existential worldviews under the larger umbrella of religious diversity should arguably be an aspect of such literacy initiatives. Survey data from Canada, the United Kingdom and the United States confirms the status of ‘nones’ as representing nearly a quarter or more of national populations. Moreover, recent legal decisions in Canada and Great Britain have broadened the interpretation of religious freedom to include non-belief, recognizing this stance as one among many possible (and socially acceptable) worldviews. How might these emerging trends influence religious literacy programs in Canada and beyond? This presentation considers current Canadian policy discussions on the inclusion of ethical/moral belief systems in the definition of creed and how this shift might impact religious literacy program design in public education.

### **116 - Coming Out as an Atheist: Embedded and Embodied Self Performance on YouTube**

*Evelina Lundmark, Doctoral Student in the Sociology of Religion, Uppsala University, Sweden*

In this paper I will present the findings of my PhD project. My project aims to expand previous research on atheism by looking specifically at women atheists, who have not been extensively researched. I look at US women performing atheists on YouTube, as well as the technological and relational networks surrounding these videos. Using Actor Network Theory (ANT) I will be looking at these women’s performances as relational and embedded in a particular nexus of technology, associative logic, templates of behavior, as well as material affordances and objects (Latour 2005). I will also be utilizing the idea of counter-public(s) (Downey & Fenton, 2003) in order to tease apart how intersectional concerns affect the particular concerns of different women, as well as placing this idea of counter public(s) in relation to a theory of the mediatization of religion (Schofield Clark, 2011) in order to rethink conceptualizations of the public sphere and public discourse. I will use ANT to develop mediatization theory, particularly exploring if and how mediatization can be understood on a micro level.

### **117 - How to Be an Agnostic**

*Francis Jonbäck, PhD, Uppsala University, Sweden*

There is an attitude towards belief in God that more and more people in today’s Western and religiously diverse societies, in particular our Nordic countries, (consciously or unconsciously) veer towards – namely, an agnostic attitude or stance. Despite these apparent changes, contemporary philosophers of religion have not explored and analysed in any detail the content of agnosticism with respect to belief in God, the different forms it could take and its consequences for a religious way of life. In this paper, I present a short overview of the current and very limited research field of agnosticism and offer a direction on which I hope the research on agnosticism will pursue. More

precisely, I present the standard conceptions of agnosticism and then formulate the stance 'religious agnosticism'. According to this stance, one can reasonably adopt a religious practice and outlook on the world while also being agnostic and uncertain about the existence of God. I argue that an appropriate way to evaluate such a stance is value driven and broadly pragmatic rather than epistemic. I conclude, by giving some empirical reasons for why I think religious agnosticism is a religious stance suitable for the future.

### **118 - Anti-Religiosity, Enlightenment Liberalism and Opposition towards Islam: Findings from the Dutch Case**

*Jolanda Van der Noll*<sup>1</sup>

*Gina Gustavsson*<sup>2</sup>

<sup>1</sup> PhD, Fernuniversität Hagen, Germany

<sup>2</sup> PhD, Uppsala University, Sweden

Opposition to Islam remains high in the public opinion of otherwise typically tolerant countries in Europe, such as the Netherlands. This, it has been suggested, can be explained by an increasing concern among liberal Europeans that Islam threatens certain liberal values. Yet, the nature of these threatened values remains obscure. Moreover, it is unclear whether the antipathy is uniquely focused at Islam in particular, or at religion in general. What values, moreover, are associated with a more general anti-religiosity? This paper address these issues empirically, by examining different conceptions of liberalism and their associations with attitudes towards religion and religious markers. Focusing on attitudes towards the Muslim veil, and other (Islamic) religious markers in the public space, we argue that there is a need to distinguish between 'enlightenment liberals' who hold negative attitudes, and 'reformation liberals' who hold positive attitudes towards religion in general, and Islamic and Christian markers in the public sphere in particular.

### **State, Law and Religious Diversity**

#### **119 - 2003-2018: 15 years of religious diversity in Europe. Social debates and national stances**

*Anne-Laure Zwilling, Dr, CNRS-University of Strasbourg, France*

All the European countries, although in different ways, encounter an increasing religious diversity. This has provoked sometimes heated social debate. In many places, national reports have been issued, changes in law have occurred, and associations or institutions have been created to answer the different questions raised by the new terms of coexistence of religious groups. The Eurel website ([www.eurel.info](http://www.eurel.info)) offers information on the legal and sociological status of religions in Europe. Broadcasted for the first time in 2003, the website now has 15 years of existence, and gathers over 3000 articles providing an overview of the different national issues and perspectives and providing the opportunity to establish a comparative study of the national debates, their evolution and output. Based on the articles found on the website, this contribution will retrace the different discussions caused by religious diversity, their context and results, establishing an overview of the European consideration of religious diversity during the last 15 years.

#### **120 - Religious Politics in Indian Democracy: Challenges for Law and Society**

*Dr. Pawan Kumar, Assistant Professor In Charge, Centre for Juridical Studies, Faculty of Law, B.P.S. Women University, Khanpur Kalan, Sonapat, Haryana, India*

The preamble to the Indian Constitution inter-alia that we, the People of India having solemnly resolved to constitute India into a Secular Republic although the meaning of the word 'Secular' has not been defined anywhere in the Constitution although an amendment was moved before the Parliament to define that the term 'secular' mean equal treatment to all regions by the State. Articles 15 and 16

inter-alia declares that the State shall not discriminate citizens on the basis of religion in access to public places and in public employment respectively. Articles 25 to 28 guarantee freedom of religion to every citizen. Articles 29 and 30 guarantee rights to religious and linguistic minorities. However in reality none of the Political parties which formed the government have refrained itself from use of religion as a political instrument which culminated in demolition of a mosque for political purpose and the demolition resulted in increase of members of seats in house of people (one of the house of the parliament) of a political party from two to over one Hundred Ninty. The Paper will explore the challenges for society and law in such a situation.

### **121 - Is it necessary in France to ban exposure of creches during Christmas?**

**Andrea Hrebickova**, Mgr., Palacky University Olomouc

The proposed paper deals with the issue of exposing the creches during the Christmas period in the various public places in France, especially in the municipality buildings. Aims to respond to the central question of whether it is really necessary to prohibit this symbol of Christmas and where else these bans can lead. In this article, the emphasis will be on the decisions of *Conseil d'Etat* and also on the applicable legislation primarily through the analysis of French constitution and law of 1905 on the separation of church and state. This paper also wants to look at the whole situation critically and find a justification for both imaginary parties - for and against these prohibitions, where on the one hand is the principle of laicity and neutrality of the state and on the other the requirement of pluralism and tolerance of religion.

### **122 - Restrictions on full-face veils in the European public space under the European Convention of Human Rights**

*Matthias Zußner*, Dr. iur (Doctor iuris); University Assistent (post-doc) at the Institute of Law (Chair of Public Law) at the University of Klagenfurt (Alpen-Adria-Universität Klagenfurt), in Carinthia (Austria).

An increasing number of European countries have enacted national restrictions on full-face coverings worn in European public space including France, Belgium, Norway and the German State of Bavaria. Recently Austria became one of the latest European countries to propose such a ban: Whoever covers or conceals his or her facial features with clothing or other objects in Austrian public places or in public buildings commits an administrative offence. Following the European role models, the Austrian Federal Act on the Prohibition of Face Covering in Public applies to any facial covering, including, for instance, carnival masks and face-obscuring hoods. But, as is well known, the ruling purpose behind this new law is to ban specific forms of religious veils worn by some Muslim women. With regard to the recent attempts to ban burqas and niqabs across Europe, the veil issue must be seen as a part of a wider debate about multiculturalism in Europe, as many politicians argue that there needs to be a greater effort to assimilate ethnic and religious minorities. This comment examines the limits of national restrictions on wearing religious veils in European public space under the European Convention of Human Rights.

### **123 - Religion and fashion: The discourse of accessories in medieval Muslim jurisprudence**

*Hadas Hirsch*, Hirsch Hadas (Ph.D.), Dean of Faculty of social Studies and Humanities

Medieval Muslim legal literature aimed at matching the often abstract law to the community's needs, aspirations, changes and developments. This jurisprudence reflects a tensioned dialogue between law and reality, the desired norms versus existing customs and human wishes, a tension that exists to modern times. The use of accessories under discussion in this paper, namely: jewellery, perfumes and weapons was common in medieval Islam as a means of adornment and differentiation at the same time. This legal Muslim discourse reveals a complicated system of connections and contradictions

between human will for adornment and the jurists' demands aimed at defining an exclusive Muslim personal appearance and setting its laws of modesty. The same discourse was also used to construct masculinity versus femininity in purpose of preserving a gendered hierarchal structure where women are subjected to males in many spheres of life, including their personal appearance. To sum up, these accessories need to fulfil various contradicting roles as they were used at the same time as a mean of adornment and as a mean of differentiation of two kinds. First as a separation of other pagan and monotheistic religions and second as a gendered mean of constructing and preserving patriarchy.

#### **124 - Religion and Assisted Reproduction in Nordic Parliamentary Debates: Cases of Politicisation of Religion in Finland and Norway**

*Lise Eriksson, Postdoctoral researcher, Åbo Akademi University, Finland. Visiting researcher, Uppsala University, Sweden*

This paper will study intersections between biopolitics and religion in Nordic parliamentary debates on assisted reproductive technologies (ART) through case studies from Finland and Norway. In both countries, religious arguments have been prevalent in legislative processes and parliamentary debates on ART and biotechnology. The Finnish and Norwegian Christian Democrats have actively promoted bioethics as an important issue. The analysis will focus on religious arguments and the role of religious actors, in particular the national churches and Christian Democratic parties. The paper will discuss under what conditions religious positions and arguments achieve influence in political decisions, and how the empirical cases bring nuance to theories of politicisation of religion. The case studies will be analysed through critical discourse analysis. The material consists of legal sources (laws, bills and members' initiatives) and parliamentary proceedings of plenary sessions in the Parliament of Finland and the Parliament of Norway from 2000 to 2017. The paper argues that reproductive politics has contributed to politicisation of religion in the Parliaments of Finland and Norway. Bio-political issues may contribute to an increasing influence of religious actors, or an increasing use of religious arguments in the public sphere.

#### **The Social and Political Role of Religion and Religious Communities**

##### **125 - Impacts of a religious ritual (mourning) on socio-political constructions in Shiite**

*Zahra Khoshkjan<sup>1</sup>*

*Omid Mahramzadeh<sup>2</sup>*

<sup>1</sup> Assistant professor of political sociology, Shahid Bahonar university of Kerman, Iran

<sup>2</sup> Dr of Music Therapy

This paper aims at studying the socio-political impacts and constructions of religious mourning, both in formal and public sphere in Twelver Shiism (Iran). Although Ashura mourning is considered as a sacred and religious ritual, but its aspects and impacts on profane aspects are more considerable in a social constructionism background. this ceremony has double sides, from one side has strong roots in Shiite meaning system and beside itself have been become a meaning system that constructs behaviors and viewpoints in socio-political sphere. Some of these impacts on socio-political sphere in formal religion are:

- stabilizing the political power and political Islam.
- reinforcing the concept of leadership as a sacred concept and divine dignity.
- reproduce the notion of "the other" in identity definition.
- increasing the socio-political coherence and social mobilization.
- propagating of sacred death (martyrdom) for political reasons.
- intensification of political socializing process.

and in public sphere:

-seeking the social respect and prestige.

-increasing the social cheerfulness via: Ashura music performance like a Carnival, gatherings for eating and drinking votive foods and drinks, the special fashion of mourning, evacuating of inner suffering through participating in Rouzeh (a tragic narration of Karbala event with crying and body slapping),...

### **126 - Public Administration of Zakāt and the Making of Social Relations in Northern Nigeria**

*Dauda Abubakar, PhD, University of Jos, Nigeria*

*Zakāt* is one of the five pillars of Islam which have been practice by Muslims for many centuries and although it has constantly fluctuated from the level of private to public, it has never lost its relevance in most Muslim societies. *Zakāt* in northern Nigeria was initially a private affair, the implementation of *shari'a* has advanced its practice to the level of the state. This paper examines the public administration of *zakāt* in the *shari'a* state in northern Nigeria and the relations between the board of *zakāt* in Kano State with the contributors as well as beneficiaries. Despite the importance of *zakāt* among Muslims in Nigeria, the board of *zakāt* in Kano faced many challenges in its effort to efficiently collect and distribute the alms among the Muslims. Many factors are responsible; corruption of officials, lack of trust, insincerity of political leaders and the challenge of traditional means of distributing *zakāt* in the state. A closer look at the activities of the board indicates that despite the above shortcomings, some poor and needy in Kano depends on the little alms from the board to improve their life.

### **127 - Encouraging democratic development and good governance in sub-Saharan Africa: Evaluating the potential of Christianity**

*Nicola De Jager, Senior Lecturer: Department of Political Science, University of Stellenbosch, South Africa*

*Phillip de Jager, Associate Professor: Department of Finance and Tax, University of Cape Town, South Africa*

The regional distribution of Christians is expected to change by 2050, with the largest proportion of Christians to reside in sub-Saharan Africa. Historical and empirical studies have argued for a positive relationship between the proportion of Christians – Protestants in particular – and the development of democracy. This dynamic was evident not only in the West, but also in transitional states with higher Protestant populations. A key explanation for this positive influence is cultural; namely, the values which Protestantism carries and permeates. Core amongst these being the valuing of the individual. Could the growth in Christianity in sub-Saharan Africa have the potential to influence not only democratic development and but also good governance in the region? We answer this question using a combination of cross-country and time-series data (a panel of data) from the World Christian Database, Polity IV and the International Country Risk Guide. Our data shows that the population share of Protestants is positively related with both levels of democracy and levels of good governance. The use of data that also has a time dimension allows us to show that past observations of the population share of Protestants predicts higher levels of democracy and quality of governance.

### **128 - Framing Religion: A Social Cohesion Perspective on Public Religion as a Right to be Tolerated or a Value to be Promoted**

*Kristin Skarning Eriksson, PhD student, MF Norwegian School of Theology, Norway*

The role of religion in the public sphere is increasingly debated in a contemporary pluralistic society. *The framing of religion in policy debates* therefore becomes interesting when exploring perceptions of how and whether religion is considered relevant. Building *social capital* has often been used by scholars as an argument for the presence and practice of religion. This paper proceeds beyond this

argument, and uses perspectives from the theoretical construct of *social cohesion* to unfold how religion is framed in public debate. Perceptions of religion as a phenomenon to be ‘*promoted*’ or just ‘*tolerated*’ will be central. In this paper, I will discuss differing constructions of the societal role of religion and hence, arguments for supporting religious organisations based on an analysis of a Norwegian public commission report and the response to the report. Norwegian authorities grant generous public funding to all recognised faith and worldview organisations. *The Commission on Faith and Worldviews* was established as a first step in a revision of the relation between religion and state in legislation and public policy. Applying the concept of social cohesion in the analysis may contribute to a useful development of the concept, and to the understanding of religion in contemporary society.

### **129 - The Impact of Islam on Post-Independence Malaysian Society and Rule: Challenges and Prospects**

*Elmira Akhmetova, Asst. Prof. Dr., International Islamic University Malaysia*  
*Nadzra Ahmad, Asst. Prof. Dr., International Islamic University Malaysia*

This paper discusses the relationship between the state, civic society, and the country’s dominant religion, Islam, in Post-Independence Malaysia. When Malaya obtained its independence from the British in 1957, Islam has been expected to play a declining role in national affairs. The Constitution guaranteed Islam to be the religion of the state, while religious freedom for non-Muslims should be assured without any discriminations. Since then, religious affairs remained under a state responsibility and Malaysia has been hailed for decades as an oasis of moderate Islam. Within last few years, however, increasing religiously motivated hatred gains popularity in Malaysia. This paper accordingly endeavours to underline the main factors for a decline of moderate and enlightened attitude of Islam in Malaysia. It proposes that the politicisation of Islam in the government affairs, combined with the simultaneous authoritarian tactics in policing opposition as one of the main factors for the decline in religious freedom. The external factors for an intensifying role of political Islam in Malaysian state affairs by highlighting the impact of globalisation, the global ‘War on Terror’ and Islamophobia on wellbeing and security of Muslim communities are discussed thoroughly. Conclusions and recommendations are highlighted in the last part of the paper.

### **130 - A wish for social resilience – Participation and perspectives on local inter-religious councils in contemporary Sweden**

*Tomas Axelson, Associate Professor Sociology of Religion*

Swedish society is characterized by secularization but as a result of migration during the last decades Sweden has developed into a more pluralistic society. On local level this is also detectable through a development of inter-religious councils in a growing number of Swedish cities. Often local political authorities has decided to play a crucial part in the councils, seemingly out of a growing awareness of faith-based organizations vital role in promoting social cohesion in local settings. This paper presents a case study where the formation of an inter-religious council is taking place in a mid-sized Swedish town. It presents the result of interviews with three kind of actors; (1) elected politicians responsible for strategic policymaking in local community, (2) civil servants responsible carrying out these policies and (3) representatives of participatory Christian and Moslem faith-based organizations active in the local community. Main research questions: What are the key expectations on the council from the different actors’ point of view? What kind of challenges should be dealt with in the short and long perspective from different actors’ point of view? Analysis will be made comparing similarities and disagreements in various views.

## **Results of Research Projects on “Religion and Public Politics”**

### **131 - Comparing Public Commissions on cultural and religious diversity (Belgium, Canada, France, United Kingdom, Norway, Australia, etc.)**

*Solange Lefebvre*<sup>1</sup>

*Marie-Claire Foblets*<sup>2</sup>

<sup>1</sup> Professor, University of Montreal, Canada

<sup>2</sup> Professor, Max Planck Institute for Social Anthropology, Germany

In several countries, expert commissions have been established by governments or civil society to reflect on the changes and challenges of an increasingly plural society in terms of culture, ethnicity and/or religion. Commission recommendations on how to ‘manage’ diversity successfully have shaped national narratives and affected law and public policies. Two collective volumes will be presented and discussed that focus on the experiences of such commissions, with particular interest in the work done in the UK, France, Quebec and Belgium, as well as other countries like Norway and Australia. The volumes draw both from first-hand experiences by former commission members and introspection, as well as from outside perspectives. They are based on research projects funded by the Canadian [Social Sciences and Humanities Research Council](#) (SSHRC) and are the result of partnerships with KAIICID in Vienna and with the Max Planck Institute for Social Anthropology, Department of Law & Anthropology (Germany). They engage with core concepts of identity, nationality, citizenship, values, religion, freedom, equality and accommodation. (Solange Lefebvre et Patrice Brodeur (eds.), *Public Commissions on Cultural and Religious Diversity: Analysis, Reception and Challenges*, UK : Routledge, 2017, 309 p.); and the Second Volume upcoming, eds. Marie-Claire Foblets and Katayoun Alidadi, 2018-2019).

### **132 - Can Public Policy concerning Economic Support buy Equality within Religious Communities?**

*Lisbet Christoffersen, Professor, ph.d. (law), Roskilde & Copenhagen University Denmark*

*To which extent is it possible for Public Politics to buy changes internally in religious communities?* This question is burning in public politics in the Nordic countries. Governments propose legislation concerning religious communities (see L19/2017-18 for Denmark; Høringsnotat 25. September 2017 Forslag til ny lov om tros- og livssynssamfunn (trossamfunnsloven) for Norway. In Sweden, a committee to analyse the already existing legislation delivers a report spring 2018. All proposals seek to develop acceptance of, but also adherence to democracy, equality between men & women and prohibition of discrimination on basis of sexuality internally in the religious communities as precondition for access to public (economic) support. I have previously, as pretext to the HERA-funded research project Protestant Legacies in Nordic Law, ProNoLa ([www.teol.ku.dk/pronola](http://www.teol.ku.dk/pronola)), analysed the development of the Church of Norway into a by-law-established-church (to be published by M. Mjaaland). For the Research Foundation funded Project "What Money Can't Buy", ([teol.ku.dk/cfk/igangvaerende\\_forskning/whatmoneycantbuy/](http://teol.ku.dk/cfk/igangvaerende_forskning/whatmoneycantbuy/)) I have analysed the by-law-established churches in the Nordic countries legally (to be published in a volume edited by Linda Woodhead & Hans Raun Iversen) and work on a paper concerning public political use of Churches. The hereby proposed paper builds on results from these research projects concerning religion and public politics.

## **Acknowledging Diversity, Claiming Equality**

### **133 - African Migration in the Maghreb and Religious Conversion. An ethnographic comparison between Morocco and Tunisia**

*Katia Boissevain, Cnrs Idemec*

Similarly to other Mediterranean regions, the Maghreb is affected by various transformations related to international migration coming both from the South (sub-Saharan Africa) and from the “North” (USA and Europe). These establishments obviously carry different symbolic weights, as the Africans are suspected of only being passing through on their idealized journey to Europe, while the Americans or Europeans are presumed to be “temporary guests” residing locally for a few years for professional reasons. Despite these differences in perceptions and in real situations, a common denominator is that since the turn of the century, local Christian churches have been revitalized by the conjunctions of these communities. At the same time, small local communities of Christian converts have emerged, with various means of expression according to the country and its legal framework. In this presentation I will draw on fieldwork in Tunisia and Morocco in order to compare the legal situation of Christian converts in both these countries and the practical adaptations that the Church as an institution and the new Christian individuals imagine to be recognized and exist.

### **134 - Looking for religious’ pluralism in North and South. The problems of Universalism and of the men who did not want to act by themselves**

*Christophe Pons, CNRS, IDEMEC, AMU, Aix-en-Provence, France*

Religious plurality is an ancient historical fact but our contemporary globalized epoch gives it a new uniqueness, which is reflected in the demand for full recognition. We can no longer be satisfied with affirming that there is religious plurality; we must now build pluralism by responding to the demand for full recognition, required by the very numerous religions and denominations simultaneously present on a single territory. But what does this requirement of "full religious recognition" really mean? This presentation will attempt to examine this issue from a comparative perspective between the North (Iceland & Faeroe Islands) and the South (Cape Verde). In each of these contexts intensive ethnographies were conducted on the theme of claims, competitions and religious cohabitations. This "demand for full recognition", which raises many challenges in terms of governance (political and legal choices) and epistemology (theoretical, philosophical and moral arguments), will be questioned. Two major and related themes will be seen as significant of the challenges and pitfalls which politicians, scientists and activists will have to face: on the one hand the demand for universalism with the false argument of Truth, and on the other hand the “epistemological scandal” of the Subjects who wish to submit to God.

### **135 - The Invisible Rise of Latin-American Evangelical Christianity in Sweden**

*Emir Mahieddin, Postdoctoral Researcher/Uppsala University*

In Stockholm, around 4000 believers of Latin-American background are members of an Evangelical, Pentecostal or Charismatic congregation. They are part of an awakening among migrants in the capital of the so-called most secularized country in the world, Sweden. In spite of their success (there are around 60.000 Latin-American citizens in the whole of Sweden), they remain pretty invisible in the Swedish landscape. Although they share a common cultural background and religious belief, this evangelical Latin-American milieu in Sweden is far from being homogeneous. In this presentation, I offer to explore the diversity this milieu displays, and how this diversity follows the lines of legal and political opportunities and constraints. I will try to show how these different situations give rise to a diversity of theological positions, possibly referred to as cultural matters. I will also question the reasons of the relative invisibility of these communities in the contemporary Swedish landscape, which might be an advantage for a quiet and steady growth in suburban Stockholm.

### **136 - The “resurgence” of Bulgarian hatim? A religious ritual in a public sphere.**

*Marie-Laure Boursin, PhD, Aix Marseille University, Associate Researcher: Institute of Mediterranean, European and Comparative Ethnology / Beliefs, History, Space, Political and Administrative Regulation, France.*

This communication purpose to focus on the transformations and the public shaping of a Muslim ritual. How does the reference to the past (Ottoman and communist) intervene with the “resurgence” of a ritual? How does this reference reinforce the link between the Muslims living in neighbouring countries (Turkey and Greece)? How are religious institutions and their actors working for the visibility of a national Islam, or a European one? In order to answer, I will study the case of the ritual called “*hatim*” (in Arabic *khatima*). Organized by religious institutions (Koranic school, mosque, etc.), it concerns youngs, who have completed for the first time their reading of the Koran. In Bulgaria, this ritual is an occasion for a family and communal celebration. It is mainly practiced by Bulgarian Muslims (Pomaks) and Bulgarian Turks. In this presentation I will address the theoretical and methodological difficulties faced by scholars when he or she faces the notions of “resurgence”, “revival” or “reactivation”. These questions are particularly vivid within the debate on the “post-communist religious revival”; but also resonate with the category of the “return of religion” (from the sociology of religions), which is often used with reference to Islamic religiosity in France.

## **Law and Religion**

### **137 - Nonreligion and Law: The Grizzly Bear Spirit and the Supreme Court of Canada**

*Cory Steele, MA Student, University of Ottawa, Canada*

In the 2017 *Ktunaxa Nation* decision, the Supreme Court of Canada ruled upon the legality of the development of a ski resort in Qat’muk, an area located in the territories of the Indigenous Ktunaxa people, in British Columbia, Canada. The Ktunaxa opposed the development fearing it would force the Grizzly Bear Spirit—a spirit central to the religious beliefs of the Ktunaxa—from the area thereby impairing their religious practices and infringing upon their freedom of religion. Despite this, the Court ruled that the proposed development did not infringe the Ktunaxa’s right to the freedom of religion. Although the jurisprudence of this decision is interesting, this paper explores, through discourse analysis of the *Ktunaxa Nation* decision, *how* religion’s other—nonreligion—is conceptualized in Canadian law. The Court fails to understand, and protect, the religious beliefs of the Ktunaxa and in doing so it reconceptualises Ktunaxa religious belief as being nonreligious. What falls outside the Court’s understanding of religion is ultimately categorized as ‘that which is not religious.’ This paper asks: (1) what constitutes nonreligion, and how is this category applied, in the context of Canadian law; and (2) how does this understanding of nonreligion influence a religiously diverse society.

### **138 - Framing religious criticism in a Swedish secular cultural and legal order The case of a Secular Governmental Agency versus a Muslim Youth Organization**

*Pia Karlsson Minganti<sup>1</sup>*

*Mosa Sayed<sup>2</sup>*

<sup>1</sup> PhD and Senior Lecturer of Ethnology, Stockholm University, Sweden

<sup>2</sup> Associate Professor in Private International Law, Uppsala University, Sweden

Contemporary criticism of Islam is externally formulated from a non-Muslim standpoint, such as in a majority society where Muslims live as minorities, in this presentation illustrated by Sweden as an

example. Values like human rights, equality, democracy and anti-violence are at the forefront of this critique and also make up the basic condition for governmental funding to religious organizations in Sweden. One such organization, granted governmental funding via The Swedish Agency for Youth and Civil Society since 1991, is the national umbrella organization Sweden's Young Muslims. However, in 2016 the agency decided to reject the organization's application for continued state subsidy, a decision subsequently appealed by the organization. This case is the starting point for an investigation of the legal and cultural frames within which religious criticism is communicated between a secular governmental agency and a Muslim youth organization.

### **139 - Are We Grasping Private Law's Relevance for Multi-Religious Societies to Its Full Extent? – A Plea for Broadening the Scope of Analysis**

*Mareike Schmidt, Jun.-Prof. Dr., LL.M. (Tsinghua, China); University of Hamburg, Faculty of Law, Germany*

With regard to the relationship between religion and private law, the current discussion centers primarily on questions of personal status and family on the one hand and anti-discrimination statutes on the other hand. Any other area of law governing the relations between private persons, however, also contains (mostly implicit) decisions as to whether or not religious factors are considered legally relevant. In my paper, I will use the law of contracts and the law of torts as examples to explore the relevance of some core areas of private law for multi-religious societies, which have so far hardly been addressed. The paper will be based on findings from legal theory as well as from the social sciences. It will argue that a systematic analysis is needed with respect to how the legal rules in these fields do or do not take into account religious normative regimes. It will be elaborated that such an analysis is a necessary prerequisite for assessing potential discriminatory as well as integrating effects of such rules on followers of certain religions and would thus enable legislators and judges to take these consequences into account in their decisions.

### **140 - Is There Life Yet in The Old Ruins? The Religious Inheritance of Europe through the Eyes of the Court of Justice of the EU**

*Emma Ahlm, doctoral student, Faculty of law, Uppsala University*

The idea of a living ruin is used in order to analyse how religion lives and thrives in European Union law. The living ruin marks, on the one hand, the inheritance that is said to have inspired the EU project, and on the other hand, the new life in that ruin. The religious inheritance of Europe is not something that once was, but something that EU law negotiates with in order to find a path forward. The session will present recent legal developments in EU law; case law concerning the wearing of Islamic headscarves at European work places; EU state aid rules prohibiting tax exemptions for the Catholic Church in providing welfare services; and the presumed right to autonomy or self-determination of religious employers under EU discrimination law. When so doing, the metaphor of a living ruin will be used in order to shed light on this latest development.

## **Media and Religion**

### **141 - Celebrity Religious Leaders: Examining the Online Fandom of Popular Muslim Religious Leaders**

*Sana Patel, PhD Student, University of Ottawa, Canada*

This paper examines the factors that contribute to the online popularity of specific popular Muslim religious scholars, such as Hamza Yusuf, Tariq Ramadan, and Nouman Ali Khan. These religious scholars have thousands of followers on their social media accounts (Twitter, Facebook, YouTube),

and have committed and dedicated fans. The paper uses Tariq Ramadan and his online fan base as a case study, specifically his Twitter and Facebook accounts. The questions that this paper seeks to answer are: 1) what roles do social media play in the construction of large groups of online fans, who turn religious scholars into celebrities or celebrity-like figures?, and 2) what impacts is virtual religion having on young Muslims through social media?

#### **142 - Is the Journalistic Mechanism of News Value Stereotyping Religious Minorities?**

*Marta Axner Ims, PhD, Affiliated researcher Impact of Religion program, Uppsala University*

This paper discusses results from an analysis of representations of Muslims in Swedish news media in the fall of 2014, and pilot interviews with editors from some newsrooms, where they discuss the results of the analysis and representations of Muslims in Swedish media in general. Concepts from mediatization theory was used, most importantly media logic. The media analysis show a consistency with previous research, that media representations of Muslims generally is stereotypical and connect Muslims with violence, terrorism or tensions in society. When discussing the results with editors from major Swedish news rooms, they focused on news value and the process of journalism as factors in the patterns of representations of Muslims and other minorities. Religion is rarely covered as a subject as such, risking to only portray Muslims in negative stories, according to the editors. But they also point to the processes of news value and journalistic principles as means for changing the current situation, trusting the process of publicistic quality. But is there a mechanism in the journalistic process of determining news value that itself drives stereotyping? And if so, how is this process possible to study, and what are relevant concepts to use in such a study?

#### **143 - The religious function of Film: A viewer's perspective**

*Anita Cloete, Professor, Stellenbosch University, South Africa*

Research indicates a resurgence of religion, especially through the medium of film. It is argued that research on the religious function of media in general and of film specifically is crucial in a time where it seems that institutional forms of religion is declining. Although theoretical reflection on film and religion is growing, there is still a lack of empirical work to demonstrate the religious value of media. This article will make a contributions in this regard by reporting on how a focus group within the South African context, consisting out of young people between the age of 18-35, make use of religion to interpret film and if they experience film to fulfil any religious functions. The aim is to describe and analyse how participants utilise religious categories and knowledge to construct meaning from film as well if they deduce some kind of moral guidance from film. The religious value of film will be discussed within the framework of popular culture and lived religion, arguing that popular culture provide a hermeneutical function whereby people can make sense of their experience and life. The functionalist view of religion is applicable in the discussion.

#### **144 - How to Frame “Gay Propaganda”: Morality Policy, the Orthodox Church, and Online Media in Russia**

*Caroline Hill, MS, Researcher, Postsecular Conflicts Project, Universität Innsbruck, Austria*

The adoption of laws in the Russian Federation prohibiting propaganda of homosexuality and “non-traditional sexual relationships” to minors at the regional and federal levels, respectively, has raised questions regarding the role of the Russian Orthodox Church in politics. This paper shall evaluate public statements via electronic media sources by clerics and other figures serving in the Orthodox Church from 2011 through 2013 in order to analyze the strategies employed when arguing against public expressions of homosexuality. Drawing upon the concepts of framing and morality policy, I will argue that secular, rational-instrumental arguments have prevailed over moral and religious appeals (including in the online sphere known as the “Orthodox Internet”), and make observations

regarding successful communication strategies by a church rebounding after decades of forced secularization.

## **Religion and Migration**

### **145 - Muslim Immigration in Australia**

*Mehrnosh Lajevardi Fatemi, Western Sydney University, Sydney, Australia*

In recent years most Western countries, including Australia, have experienced increased immigration, with the accompanying issues surrounding religious diversity. This presents a challenge both at government and community level, with the majority of Muslims experiencing a shift in their spiritual capital in the new social context. My PhD research indicates that this shift can manifest itself in various ways (habitus), including the adaptation of symbolic gestures, religious fads and social mobility, in an attempt to live alongside others in a spirit of unity (pluralism), seeking shared values and mutual understanding. However, Muslims may feel insecure, with a sense of spiritual segregation, and struggle to adapt to the new environment, including being able to accept the differences between western culture, religion and their own new field. If Muslim scholars, who claim that Islam is the last religion, were to promote a comprehensive understanding of Islam, one which can be practised regardless of time and space, this might encourage their followers to question the status quo and think ‘outside the square’.

### **146 - Religious diversity in the “public arena” as a cornerstone for social integration**

*Gabriele Buchholtz, Dr., Bucerius Law School, Hamburg, Germany*

In contemporary European societies, cultural diversity, especially the diversity stemming from migration, is constantly increasing. Therefore, integration policies are faced with the challenge of accommodating diversity while preserving social cohesion. This article argues – based on sociological findings – that the recognition of differences is essential for successful social integration. Particular attention must be paid to religious diversity as having a direct impact on that process. Unfortunately, democratic policies in most European countries have neglected cultural differences or regarded them as a private matter. Such a difference-blind policy underestimates existing conflicts and discrimination. This article advocates a new approach emphasizing the idea of different religious and cultural manifestations as being part of the “public arena”. In legal terms, institutional change is needed: Measures must be taken allowing for intercultural opening of public and private institutions. Against this backdrop, new light will be shed on the decisions given recently by the ECJ on “headscarf bans” (14<sup>th</sup> March 2017, C-157/15, C-188/15). It will be argued that headscarf bans serve as a mechanism of exclusion and harm social integration. Moreover, there is much to suggest that – unlike the ECJ’s decision – headscarf bans in employment relationships are not in conformity with EU discrimination law (Directive 2000/78/EC).

### **147 - The interpretation of migration and the migration crisis by the larger religious organizations of Hungary**

*Anna Vancsó, Corvinus University of Budapest*

Since the beginning of the so called migration/refugee crisis in 2015 spring, the role of religion is again in the spotlight in many different ways. Without completeness, the importance and effect of religion and religious pluralism in the process of integration, on democratic institutions or legal systems; the role of religious leaders and organizations in interpreting the crisis or their real actions and practices when homeless masses arrive to a country, and so on. In my research project I examine the appearance of the larger Hungarian religious organizations – basically with Christian traditions - in

the online media since the beginning of the crisis (2015 may - 2017 may), focusing on the various interpretations they have on migration, taking deeply into consideration their relationship with the state and the actual government of the country. Since the aim of the research is also to point out that those interpretations are heterogeneous within a given organizations depending on the segment of its appearance in a broadly defined public sphere (media, civil sphere or politics), I make interviews with the leaders of these organizations to get a bigger picture about their approach to the migration crisis in comparison to their media representations in this matter.

#### **148 - Deadly threat or Unique Opportunity? Images of Islam in Czech Republic's Conservative Catholic Discourse**

*Frantisek Kalenda, M.A., Charles University in Prague, Czech Republic*

Thanks to the vast medialization of the so-called "migration crisis" in 2015, debates about nature of Islam and its compatibility with respective societies arose across the East Central European region. In overwhelmingly secular Czech Republic, some leading figures of the local Catholic Church including the archbishop of Prague Dominik Duka entered this debate, portraying Islamic faith in terms hostile to the native Czech culture and society, instead promoting their "original" Christian roots. This presentation seeks to explore their construction of Islamic "Other" in contrast with the conservative Catholic vision of ideal Czech society, defined by its imagined Christian culture and history, and their attempt to reconcile this construct with competing secular tradition. It is based on critical discourse analysis of public statements by archbishop Dominik Duka, and of RC Monitor, conservative Catholic magazine sanctioned by the archdiocese of Prague, since 2015.

### **Religion in the Public Sphere**

#### **149 - The impact of religiosity on voting behaviours in Poland. Spatial analysis.**

*Tomasz Padlo, Phd, Pedagogical University of Cracow, Poland*

Poland is a Catholic country, religiously homogeneous but varied spatially in terms of religiosity, what is visible in scale of participation in Sunday Masses (dominicantes). These differences have historical (a different approach to Catholicism by empires when Poland was divided before 1918) as well as social background (e.g. processes of secularization in urban centers). The purpose of the analysis was to determine the influence of participation in religious practices on voting behaviour, which are the emanations of the voters' views. Statistical analysis of election results from the past 28 years and activity in religious practices confirms the significant influence of religiosity on electoral behaviour, especially in rural areas and the small cities. The obtained results, supplemented by an analysis of the results of the surveys conducted in recent years by selected social research centers, confirm the functioning, known from public opinion, division of the church on two separated fractions: more open, closer to official one (so-called "Łagiewnicki") and more closed, folk, contesting some points of Catholic teaching (so-called „Toruński”). This division has a clear spatial feature and explains some behaviours of voters in Poland.

#### **150 - Using the stars to Indigenise the public sphere: Matariki over Aotearoa New Zealand**

*Ann Hardy, Senior Lecturer, Screen & Media Programme, School of Arts, University of Waikat, New Zealand*

*Hemi Whaanga, Associate Professor, Faculty of Maori and Indigenous Studies, University of Waikato, New Zealand*

As the rate of affiliation to Christian identity continues to decline in Aotearoa New Zealand (only 49 percent of the population said they were Christian in last census) public space has become more

receptive to other forms of religiosity. In particular, community rituals around the winter movements of the Matariki (Pleiades) constellation have gained support since the year 2000. For instance, the recent announcement that the capital city, Wellington, will replace centuries' old British fireworks festival, Guy Fawkes, with an enlarged version of its Matariki celebrations, has been seen as a tipping point (Lester, 2017) in incorporation of Māori spiritual values into public life. Interactions between British colonisers and Māori have been characterised for more than 250 years by tensions between the relational thinking of Māori who see human beings as both participating in and constrained by an environment resonant with divine energies, and the quantitative, hierarchical, 'Great Chain of Being' model that has been dominant among Europeans (Salmond, 2017). Now, when the natural environment worldwide is under strain from population and economic pressures it seems to some both appropriate and vital (Matamua, 2017) to look to epistemological and spiritual models that are intimately responsive to the specificities of location.

### **151 - Religious Complexity: A Useful Concept to Analyze Multiple Religious Trends?**

*Inger Furseth, Professor, University of Oslo/KIFO Institute for church, religion and worldview research, Norway*

The NOREL project concluded that there were different patterns of decline in individual religiosity, increase in "nones," growth of non-Christian religions, changes in religion itself, and a greater visibility of religion in the public sphere in the Nordic countries. The project was initially framed within secularization and "return of religion theories" (desecularization, deprivatization and post-secularity). Towards the end of the project, the meta concept of religious complexity was introduced. By drawing on the social science complexity frame of reference, religious complexity was coined as a concept to analyze different, and seemingly contradicting, religious trends. Is religious complexity just a fancy word that means, "everything is out there and we cannot conclude properly"? Or does the concept of religious complexity offer a useful tool in analyzing multiple religious trends? What does it bring to the table not already covered by alternative concepts?

### **152 - The Conflict between Religious Conviction and Political Order**

*Kaisa Iso-Herttua, Doctoral student, University of Helsinki, Finland*

It has been argued that with the separation of the state and church liberalism settled the role of religion so well that contemporary political philosophers have had difficulty in understanding the meaning of religious conviction. Susan Mendus has argued that present religious conflicts have had similarities with the seventeenth century religious battles in Europe. Then in *A Letter Concerning Toleration*, John Locke, the father of liberalism, argued for a toleration of different religious convictions. He tried to combine the knowledge of true salvation and religious toleration without turning into value scepticism. The limit of toleration was the safety and security of state. One contemporary attempt to accommodate minorities is the minority legal order. It is a multilevel matter, however, not a new phenomenon. Still, to request 'sharia tribunal', for the sake of equality, have created suspicion. Ayelet Shachar has argued that the appeal to 'privatize diversity' holds the risk of leaving the minorities inside the minority without the legal protection of the society. In this paper, I argue that Lockean argument on religion toleration is partly misunderstood and analyse the value of his argument in a contemporary discussion about minority legal orders.

Keywords: conviction, minority legal order, scepticism, toleration, voluntary

## **Religious Diversity, Non-religion, Secularism**

### **153 - Social mechanism of religious conversion: Western Buddhist communities in Russia**

*Valentina Isaeva, Associate Research Fellow of the Sociological Institute of the Federal Center of Theoretical and Applied Sociology of the Russian Academy of Sciences, Candidate of Sciences in Sociology, Russia.*

Methodology of analytical sociology, the idea of social mechanism, is exceedingly relevant for research of religious conversion in contemporary world as it can be appropriately adapted for various social and cultural environments and encompasses macro-, meso- and micro-levels of the societal system. The report considers the results of the research of conversion of Russians to Western Buddhism in the context of radical transformations namely in transitional and post-transitional periods. It is examined the case of one of the most widely spread and influential organizations in Western Buddhism – the Association of Diamond way Buddhism of Karma Kague tradition. In the report I'll represent the theoretical model of religious conversion, identified types of conversion, social and structural characteristics of the converts. The paper is based on the review of relevant literature, document analysis and data of the field research including 15 in-depth biographical interviews with the experts and ordinary members of Saint-Petersburg Karma Kague community.

### **154 - The Relation of National Identity and Religion in the Albanian Society**

*Sami Mehmeti, Assistant Professor, Southeast European University, Faculty of Law, Tetovo, Macedonia*

Religion among Albanians is often marginalized because the secularization of society is very pronounced as is the case with other ex-socialist countries. Since the late 19th century, the dominant tendency of the Albanian nationalism has been the weakening of the role of religious identities in relation to national identity. Eventhough Albanians Muslims officially are a numerical majority, their intellectual, social and political position is that of a minority. Islam is frequently described in the press as an Eastern, intolerant, patriarchal and backward religion, associated with the Ottomans in the past and with terrorism in the present. While Albanian Christians, especially Catholics, are treated as "original" and "resilient" Albanians and as a link to Western civilization, Muslim Albanians, especially the practicing ones are suspected that they do not belong to the model of secular and European Albanians because they may show special affection for the Ottoman past. For Albanian intellectuals that see the 'return to Europe' as personifying a spiritual return to the European roots of the Albanian culture, 'untouched' by the oriental influences, the existence of Christianity, especially of Catholicism in Albanian history and culture, is the most compelling evidence of the European identity of their nation.

### **155 - Inclusive Religious Pluralism as Asset for Social Integration in the 21st Century World**

*Marinus Iwuchukwu, Associate Professor, Duquesne University*

The theological underpinning of inclusive religious pluralism embraces the best of inclusivism and pluralism toward appreciating and harmonizing religious differences with religious commonalities. It is a theological underpinning that seeks to promote better social integration in multi-religious societies of our world. Religious differences have been at the roots of different social disharmony, conflicts, hate, bigotry, and even violence. Different religious motivated ideologies have also fueled terrorism, racism, hate, violence, sexism, cultural imperialism, and conflicts in different parts of the world. This paper will examine the theological underpinnings for inclusive religious pluralism as well as identify scholars whose theological views resonate with that theology. It will also explore how and why this theological viewpoint is a valuable asset for social integration in a 21<sup>st</sup> century world.

## **156 - Buddhism in Europe: Navigating the Confluence of Secularism and Religions**

*John Harding, Associate Professor, University of Lethbridge, CANADA*

This paper explores a number of European cases from early introductions of Buddhism to contemporary groups and government policy with an emphasis on how local religious and secular developments have interacted with global dynamics of modern Buddhism. Despite their variety, these cases all illustrate related streams of secularism, modern Buddhism, and the space that opened for multiple religions and hybrid religious identity with the challenge to conceptions of religion in general and to the hegemonic influence of Christianity in particular. Local dynamics include the enduring influence of individual countries' religious past, their own social and political past (including the roles of communism and secularism), the role of colonial linkages to Buddhist countries in Asia, and a host of influential individuals from scholars, adventures and sympathizers to immigrants and charismatic Buddhist leaders. Analysis, both of history and of interviews conducted over the last 20 years, suggests tentative theoretical reflections on this dynamic glocal interaction underlying a range of Buddhist developments in Europe.

## **Religious Freedom Versus other Human Rights**

### **157 - Religion on whose terms? Negotiating “religion” as a legal category in postwar Japan**

*Ernils Larsson, PhD candidate, Uppsala University, Faculty of Theology*

As a 19th century neology, “religion” (*shūkyō*) remains an in many ways foreign concept in Japan. Survey data indicates that although many people are comfortable practicing rites and ceremonies associated with Buddhism and Shinto, a relatively small number of people claim to believe in a “religion.” Those who do profess a religion include members of Japan's numerous new religions, but also members of “foreign” creeds. This category includes Christians of all denominations, groups that have been highly vocal in the process of shaping the secular society of postwar Japan. In this paper, I will illustrate some of the problems that arise from the use of “religion” as a legal category in a Japanese context. I will base my discussion on a selection of court cases relating to the freedom of religion, a majority of which were initiated by members of a Christian denomination. Many Christians, comfortable in an understanding of “religion” as a clearly defined sphere of life, experience conflicts with mainstream Japanese society based on differing understandings of constitutes “religion.” In many ways, Japan serves as a good example of a non-Western society negotiating the implementation of a fundamentally Western concept in constitutional law.

### **158 - Freedom from Religious Discrimination and Freedom of Religion: Prejudice, Relationality, and Some Geometry**

*Ilias Trispiotis, Lecturer in Law, University of Leeds, United Kingdom*

This paper will develop a theoretical account of the legal prohibition of wrongful religious discrimination, which it will connect with relational equality and the right to freedom of religion. More precisely, this paper will pursue the argument that indirect forms of religious discrimination are wrongful whenever the principle that the state has to treat its members with equal respect and concern regardless of conscience is violated. On that account, the wrongfulness of limitations on the right to freedom of religion, including instances of lack of accommodation, depends on their justification, which excludes certain impermissible kinds of reason, such as prejudice, from being counted as valid grounds for collective coercive action. That abstract principle, which stems from our right to make deep ethical choices independently as a matter of human dignity, limits the types of justification for conformist and assimilationist policies that are compatible with European human rights law. It also shows that our rights to freedom of religion and freedom from religious discrimination potentially

have an interesting, geometric relationship, since they share important parts of their normative foundation. This analysis also aims to explain the interchangeable use of the two rights in the jurisprudence of the ECtHR and the CJEU.

### **159 - Freedom of conscience based on religious beliefs: a right in need of protection**

*Adina Portaru*<sup>1</sup>

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Freedom of thought, conscience and religion is a foundational human right, since without it no other human right can be fully enjoyed. Despite this, Europe has witnessed a deterioration of this freedom, highlighted by the fact that several EU member states do not fully guarantee freedom of conscience including the right to conscientious objection based on religious grounds. In a number of European countries, staying true to deeply held moral beliefs may have severe consequences: dismissal from employment, financial penalties leading to bankruptcy, loss of reputation due to negative media coverage, permanent unemployment and social discrimination. Many such conflicts are visible in the cases of midwives, who conscientiously object to life ending medical procedures, such as abortions. Our presentation seeks to address the context in which women working in the medical sphere are facing an insurmountable conflict: either violate their deeply held convictions and the moral code which says they cannot take life, or risk their livelihood and careers by staying true to them. Such situations represent a challenge for society, individual human rights and democracy. Lastly, the presentation will show the need for the protection of conscientious objections – at the national, regional and international level.

### **160 - Freedom of religion, freedom from religion and religious discrimination in the workplace: Theory and practice in the British Employment Tribunals**

*Mark Emerton, Employment Judge (England & Wales); and doctoral candidate at the Centre for Law and Religion, Cardiff University, UK*

The workplace is central to the economic and social welfare of individual citizens, but it is also a place where people with contrasting values and beliefs must necessarily interact. There has been significant social change, affecting increasingly diverse attitudes towards the place of religion in the workplace. There have also been developments in domestic and supranational law. Commentators have identified and discussed, from different academic and methodological perspectives, a variety of concerns that arise in the workplace, within a largely pluralistic society. Issues relating to religion have ranged from (for example) the manifestation of religious faith through clothing, especially for workers in public-facing roles, to the tensions which may arise between attitudes towards sexuality and the rights of gay couples. This paper will take a broad view of underlying themes and research, and compare this to the reality of litigation through the Courts, using the British common law system as an example, within the framework of European and international human rights law. The focus, from a judicial perspective, will be upon the practicalities of enforcing rights in the secular courts, and the extent to which the current juridical mechanisms are able to provide fair and proportionate solutions.

## **The Social and Political Role of Religion and Religious Communities**

### **161 - Church asylum in the margins of international protection**

*Talvikki Ahonen, M.Soc.Sci., Junior researcher, University of Eastern Finland, Finland*

The ongoing PhD research (to be defended in 2018) focuses on the church asylum practice in the context of Finland. The data consists of thematic interviews, minutes from the Finnish Ecumenical

Council board and media material from Finnish newspapers. The theoretical starting point lies in the critical security studies. Undocumented migration should not be attributed to undocumented people – as is often the case in the political discourse – but instead to the societal structures. Therefore church asylum, which ultimately seeks to naturalize migrant’s illegal condition, goes beyond the dichotomy of “legal” and “illegal”. The research seeks to answer the following research questions: What kinds of mechanisms exclude and include migrants staying in a country, legally or illegally? How the authorities of different actors are constructed in church asylum cases? Are the church and the state seeking for dominion over one another, or are they even working as collaborators? What is the position and the agency of a migrant supported by the church? The study connects the data to the border and migration controls and wider national and EU level migration policies, which are viewed as generators of church asylum cases.

### **162 - Salafi dialectics in the secular public sphere**

*Emin Poljarevic, Dr, Uppsala University, Sweden*

In Sweden, and elsewhere, there are several Salafi strategies of upholding “purity” of their collective beliefs, identity, belonging, and religious practices vis-à-vis the “outsiders.” This paper identifies three main strategies by which Salafi practitioners delineate between in- and outsiders, a process here called “othering.” a) religious community-oriented differentiation between enemy and friend (creed-oriented group pietism), b) socio-cultural and political differentiation between Muslim allies and antagonists (socio-political activism), and c) individual or agency-oriented othering wherein individual Salafis create an alternative religious micro-cosmos (takfirism and radical confinement) outside of which all peoples are considered hostile in various degrees. These othering strategies are frequently linked to state/public alienation of Salafi youth from the public sphere, and the society at large, thus perpetuating and re-shaping practices of othering. This paper presents how parts of this antagonism are played out in a selected number of Salafi groups. It also raises the question of how the pressure mounted by the majority society shapes some of the identified Salafi groups’ self-image and their internal dynamic of othering beliefs and practices.

### **163 - Religion and spirituality in prisons**

*Sami Puumala, Doctoral student, University of Eastern Finland, Finland*

My paper explores religiosity and religious behavior of inmates and the role of religion in prisons (theme of my diss.) The empirical material consists of both quantitative (inmate-survey, n = 414) and qualitative (semi-structured interviews to inmates/n=35, prison chaplains/n=20 and prison directors/n=27) elements. Theoretical framework is a combination of sociology of religion, psychology and social psychology of religion, criminology and theology. In my paper focus will be on the findings of the quantitative data analysis. In exploratory data analysis, through crosstabulation together with significance tests some interesting preliminary findings were reached, suggesting the need for further analysis. Then, through factor analysis new computed variables were constructed, which were used in linear models of analysis. I will reflect on these empirical findings, whereby three key questions arise: 1. How to explain religion in prisons “from inside”, that is: can the sociodemographic and criminological and religious variables help us to understand the religious diversity among the inmates – if such a phenomenon will be proofed to be statistically significant. 2. Can the role and functions of religion be understood in common level when comparing inmates to the population as a whole. 3. Which theoretical concepts fit the data in interpretations of religion in prisons.

### **164 - Female Monasticism in Interwar Bulgaria**

*Daniela Kalkandjieva, Sofia University St Kliment Ohridski*

Until World War I, the development of Bulgarian female monasticism was constrained by a series of factors. The major of them was the centuries-long Ottoman rule that impeded the normal functioning of convents and the life and dignity of their sisters. The Liberation of Bulgaria also did not bring about a radical growth of female monasticism. The few existing convents were too weak economically to ensure the needs their inhabitants. The Balkan and the Great European wars (1912-1918), however, caused dramatic changes in the country's demography. On the one hand, the new balance between men and women caused a decline in the number of monks, while on the other, it stimulated an increase in the number of nuns and the transformation of some monasteries into convents. Facing this reality, the Holy Synod of the Bulgarian Orthodox Church took measures to adjust female monasticism to the challenges of modernity by establishing the first female monastic order in Bulgaria - the White Cross Sisterhood. Designed as a tool for a vocational training of a new generation of nuns it had to prepare them for their duties as promoters of religious enlightenment and various social and charity activities.

## **Understanding Processes of Violent Radicalisation in the 21st Century**

### **165 - Understanding processes of violent radicalisation in the 21st century. International and interdisciplinary perspectives**

*Gwynyth Overland, PdD, RVTS Sør Regional trauma competency centre in Southern Norway*

In the first decades of the 21<sup>st</sup> century, governments all over the world are preoccupied with the perceived threat of radicalisation and violent extremism. Global political elites regard violent extremism as the paramount global challenge. Yet terms used in the field, such as “radicalisation”, are ambiguous, and methods to combat the threat may have fostered terrorism. This approach has been in some ways counterproductive. Our hope is that this anthology will contribute new insight into violent extremism (built on religious- and other meaning-making ideologies), how and why it arises and what to do about it – to researchers engaged in transformational projects, policy makers and workers in health, social services, justice, security, education and child welfare. Such actors are in a position both to see and to act: both to *understand* and to *prevent* extremism and to *rehabilitate* those who have been radicalised to return to society and to make a life worth living. Five authors will present chapters especially related to religion and extremism. Perspectives on conflict, public mental health, social and human development from religious studies and the human sciences are included. The thematic session papers will move us away from an ethnocentric paradigm, toward a more balanced analysis.

### **166 - Burning the Bridge: A violent strategy employed by the Lord's Resistance Army's to recruit, radicalise and indoctrinate children in Northern Uganda**

*Kennedy Amone-P'Olak, Professor, University of Botswana, Botswana*

Globally, the rehabilitation and reintegration of survivors of violence in modern war-fare and terrorism is a priority for international, state and non-state stakeholders. This paper assesses the Lord's Resistance Army's (LRA) strategic use of violence to recruit, radicalize and indoctrinate children to perpetrate mass violence in Northern Uganda. The children's background, processes of radicalization and indoctrination, and implications for intervention practices are explored. While exploiting the discontent, grievances, and general social exclusion of the people against government, the LRA deliberately and strategically targeted, abducted, radicalized, and indoctrinated vulnerable children and forced them to perpetrate violence against each other and the civilian population. Employing mechanisms such as rituals, secrecy and mysticism, sexual enslavement, horrific public violence, and propaganda, all carefully executed to produce maximum psychological effects on both the perpetrators and victims, the LRA intended to sever the bond between the children and parents and communities and to reconfigure the children's identities to conform to LRA values, aspirations, and ideology. The complexity of the processes involved is analyzed, not only for addressing the adverse mental health

consequences but also the life-changing behavioural and character implications for interventions and reintegration of survivors into their communities.

### **167 - Public mental health promotion in a public health paradigm as a framework for combatting violent extremism**

*Valerie DeMarinis, Professor, Uppsala University and Guest Professor, Umeå University Medical School*

This paper focuses on the paradigm shift in addressing violent extremism (VE). The shift involves new evidence for combatting violent extremism (CVE), the ‘use of non-coercive means to dissuade individuals or groups from mobilizing towards violence and to mitigate recruitment, support, facilitation or engagement in ideologically motivated terrorism by non-state actors in furtherance of political objectives’ (Khan, 2015). The shift involves the second-wave of CVE as Weine and colleagues’ (2016, 2017) advocate, focusing more specifically on prevention and intervention components. The framework is public health, defining health as the ability to realize aspirations, satisfy needs and to change or cope with the environment. Emphasis is given to public mental health promotion, which is concerned with finding the protective factors that build resilience at the individual- and community level to stop engagement in VE, and to the particular need for assisting youth with building functional existential worldviews. A public health framework is always located in a particular culture. The case application here is Sweden: including analysis of the national health plan for CVE, definition of particular CVE challenges, and efforts underway at national-, municipal-, and community-levels, examined through the public mental health promotion focus in a public health perspective.

### **168 - Can we predict and prevent religious radicalization?**

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Developing the capacity to predict and prevent religious radicalization is a high priority for a variety of stakeholders, including local and state governments, NGOs, and concerned citizens everywhere. Policy-makers wonder: what policies (if any) can help mitigate the causes and effects of forms of violent extremism that appear to be motivated – or at least justified – by religion? Subject-matter experts wonder: what role (if any) does religion play in the process of radicalization? This presentation explores each of these questions and highlights the way in which their answers – or at least the processes involved in seeking those answers – are closely intertwined. The first section explores the importance of accounting for micro-, meso- and macro-level mechanisms in (de)radicalization. Section two explains how computer modelling and simulation can help. As a first step toward a model of religious radicalization, section three outlines recent research that clarifies some of the cognitive and coalitional mechanisms that engender “religiosity.” The fourth section briefly describes two of the computational models that our team has already developed identifying some of the conditions that “predict” and “prevent” religiosity. Finally, I discuss ways in which this approach could inform the development of more effective policies for reducing religious radicalization.

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