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Dinka Marinović Jerolimov and Siniša Zrinščak

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ISORECEA
International Study of Religion in Eastern and Central Europe Association

Sociology of Religion
Research Network ESA

12th ISORECEA Conference
&
ESA RN34 Sociology of Religion Mid-Term Conference

in cooperation with University of Zadar
Croatian Sociological Association
Institute for Social Research in Zagreb

RELIGION AND NON-RELIGION IN CONTEMPORARY SOCIETIES

Theoretical, Empirical and Methodological Challenges for Research in Central and Eastern Europe and Beyond

PROGRAMME AND ABSTRACTS

University of Zadar, Croatia
21-24 April 2016

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Welcome Address

It is my great pleasure to welcome you on behalf of the Organizing Committee for the 12th ISORECEA Conference & ESA RN34 mid-term conference. I am particularly pleased that this is the second time that the ISORECEA conference is taking place in Croatia, as the 4th ISORECEA conference was held in Zagreb in 2001. I am also happy that this conference is co-organized with ESA Research Network 34 (on the Sociology of Religion), which offers an additional opportunity for deepening a comparative approach, for focusing on quite challenging topics from different disciplinary, theoretical, methodological, and spatial perspectives. Indeed, the topic of this year's conference – religion and non-religion in contemporary societies - has attracted a great deal of interest from scientists. In preparing the Call for Papers we started from the fact that the interplay between historical, cultural and political factors and events has contributed to processes where both religion and non-religion are features of contemporary societies. At the same time, however, non-religion remains theoretically underdeveloped and under-researched and, interestingly, this refers also to former communist societies where atheism was enforced as a part of official ideology. Thus, the final programme comprises two plenary sessions and 92 papers co-authored by a total of 111 authors. The conference hosts 101 participants from 20 European countries, and from Canada, USA, South Korea, India, and Pakistan. A variety of themes will be explored, such as religion and non-religion in relation to public space, politics, the challenges of pluralism, education, economy, family, youth, welfare, identity, space, the environment, Orthodoxy, Islam, and so on. I have no doubt that this will be a great conference! Its organization has been generously supported by the University of Zadar and its Department of Sociology, in terms both of the venue and additional support for which I am particularly grateful.

I sincerely hope and believe that you will enjoy the conference, meeting new colleagues and friends, and I also hope that you will have the chance to enjoy the hospitality of Zadar, this beautiful Croatian coastal city.

Siniša Zrinščak
President of the Local Committee

On behalf of Research Network 34 "Sociology of Religion" within the European Sociological Association, I would like to give my warmest welcome to all those whose work puts them in Zadar at the ISORECEA/ESA Conference. Our Research Network gathers scholars from Europe as well as from around the globe involved in religious studies. Of course, there are several scientific networks both at national and international levels working in our fields and a lot of us are here as part of some of them. This Conference represents a good example of collaboration: together with the ISORECEA Association, the Croatian Sociological Association and the Local Committee we have had the chance to collaborate and share efforts in preparing the scientific programme of the event that we hope you can appreciate.

This important scientific event is an exciting laboratory that fits at the crossroads of various cultural interests in the field of religious studies and it will enrich our perspectives through both formal sessions and informal discussions. The Conference will give us an opportunity for inspiring new ideas in a more international framework.

Our wish is that this will be a successful Conference and that all the participants will remember our Conference in Zadar as a significant point on their own research pathways.

Roberta Ricucci
Vice-Chair ESA RN34

It is my great pleasure to welcome you to the conference entitled Religion and non-religion in contemporary societies: Theoretical and methodological challenges for research in Central and Eastern Europe and Beyond on behalf of the Department of Sociology. This is an important time for the Department as it celebrates its fortieth anniversary. The first study programme at the Department had a particular focus on the sociology of religion and the Department was recognised for its role in the field in Central and South-Eastern Europe and possibly beyond. Therefore, it is a great privilege to host the ISORECEA conference which will remind us about our beginnings as well as about our possible future advancement.

The institutional predecessor of what is today the University of Zadar was established in 1396, as a *studium generale* of the Dominican order. In 1553 it was granted the status of *universitas privilegiata*. In more recent times, in 1956, a modern Faculty of Philosophy was established which initially functioned as part of the University of Zagreb and after 1974 the University of Split. The University of Zadar was re-established in 2003, as a department-structured institution fully integrated in accordance with Bologna process requirements. The university consists of 25 departments, mostly in the humanities and social sciences. There are currently 5.500 students enrolled in 90 undergraduate and postgraduate study programmes.

The present Department of Sociology at the University of Zadar was founded in 1976 as part of the Faculty of Philosophy in Zadar and received particular recognition for its research activity in the fields of sociology of religion and sociology of ethnicity. Since 2003 the Department of Sociology has been a unit within the integrated University of Zadar. The Department's main research areas include identity, mobility and new technologies; intercultural approaches to ethnic diversity and identity; transnational migration; challenges of Europeanisation, national and European identities; quality and social inclusion in higher education. The Department of Sociology in Zadar has contributed to the development of curricula in cultural sociology (International Joint MA in Cultural Sociology together with the Universities of Graz, Trento and Brno since 2012) and sociology of regional and local development (International Joint PhD in Sociology of Regional and Local Development, together with University of Teramo since 2011). Its other undergraduate and graduate courses give a strong emphasis on ethnic relations, media and social identities. The Department is also active in its local community through development projects as well as its lecture series 'Public sociology' which takes place regularly throughout the academic year at the main city library.

Saša Božić
Head of the Department
Department of Sociology, University of Zadar

LOCAL COMMITTEE:

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Irene Becci (Lausanne)

GENERAL INFORMATION

Conference venue:
University of Zadar, Obala kralja Petra Krešimira IV, 2

Registration and Local Committee secretariat:
University of Zadar, Obala kralja Petra Krešimira IV, 2 - Hall in front of the room A
Opening hours - Thursday, 21 April 2016 at 14.00 →

Welcome party - Thursday, 21 April 2016
19.00 – 21.00 conference venue room A

Farewell dinner – Saturday, 23 April 2016
20.00 – Arsenal building, Trg tri bunara 1

ISORECEA General Assembly – Friday 22 April 2016
18.40 – 19.40 conference venue room A

ESA business meeting - Friday 22 April 2016
19.45 – 20.30 conference venue room A

Printing and copies, computer room
Please ask the Local committee secretariat

Internet
Access code at registration desk

PRACTICAL INFORMATION

Currency:
The official currency in Croatia is the kuna (1 kuna = 100 lipa). Foreign currency can be exchanged in banks, exchange offices, post offices and in the majority of tourist information offices, hotels and campsites.
Credit cards (Mastercard, Visa, American Express and Diners) are accepted in almost all hotels, marinas, restaurants, shops and cash machines.

Power supply:
220 V, frequency 50 Hz

Tap water is safe to drink in all of Croatia!

Shops and public services working hours:
Most shops are open from 8 a.m. until 8 p.m. on weekdays, and many of them are also open during the weekend. Public services and business offices work from 8 a.m. until 4 p.m., Monday to Friday.

Post and telecommunications:
Weekdays, in smaller centres from 7 a.m. until 2 p.m. Some offices work a split shift. In most towns and tourist centres, duty post offices are open on Saturdays and Sundays.

IN THE EVENT OF AN ACCIDENT, CALL 112 FOR HELP!
This number can be reached any time, day or night, regardless of where you are in the Republic of Croatia or in the European Union.
Calls to this number are free of charge.
Calls can be made through all operators and all telephone devices by dialling 112.
In the event of an accident, the 112 Centre can be contacted in any one of the following foreign languages: English, German, Italian, Hungarian, Slovakian and Czech.

CALL 112 If you need:
Emergency medical assistance, the assistance of fire fighters, the assistance of the police, the assistance of the Mountain Rescue Service, the assistance of other emergency services and operative search and rescue forces.

Croatian Automobile Club (HAK):
+385 1 1987
+385 1 46 40 800
Web: www.hak.hr,
E-mail: info@hak.hr

Taxi service
After arrival to Zadar a local taxi service is at your disposal. The taxies are parked near the bus stop in the port of Zadar, on the Main Bus Terminal and by the bridge (Branimirova obala). You can get a taxi service at the shortest time possible through a call to the Taxi Denis +385 (0) 98424071 or Taxi Lulić +385 (0) 23494494.

GO VISIT
The Museum of Ancient Glass, Poljana Zemaljskog odbora 1, Zadar
http://www.mas-zadar.hr/
MON - SUT: 9:00AM - 4:00 PM
Price 30 kn, for groups more than 5 persons 20 kn

MAP

Arsenal Zadar
Trg tri bunara 1
Butique Hostel Forum
Široka ulica 20
Obala kralja Petra Krešimira IV 2
Conference venue
University of Zadar
Ulica Bože Peričića 14
Hotel KOLOVARE
Liburnska obala
Morske orgulje
Crkva sv. Donata u Zadru
Arheološki muzej Zadar
Samostan Benediktinki sv.Marije
Narodni trg
PET BUNARA restoran
Perivoj kraljice Jelene Madijevke
Perivoj Vladimira Nazora
Foša
Ravnice
Antena Zadar
Sveučilište u Zadru
Kolovare ul.
PIZZERIA GUSTI
Google

KEYNOTE SPEAKERS:

Lois Lee, Research Associate, Institute of Advanced Studies, University College London

Lois Lee is a Research Associate at the Institute of Advanced Studies at University College London, and principle investigator of the Scientific Study of Nonreligious Belief project (funded by the John Templeton Foundation). Her work focuses on the sociology and politics of nonreligion, atheism and religion, and she has published widely in these areas. Her books include *Recognizing the Nonreligious*: *Reimagining the Secular* (Oxford University Press, 2015), and the edited collections *Negotiating Religion: Cross-Disciplinary Perspectives* (Routledge, forthcoming) and *Secularity and Non-Religion* (Routledge, 2013). Lois is founding director of the Nonreligion and Secularity Research Network (NSRN), and co-edits the journal *Secularism and Nonreligion* and the book series, Religion and Its Others: Studies in Religion, Nonreligion and Secularity (De Gruyter).

Abstract

SECULARISATION WITHOUT THE SECULAR
UNDERSTANDING RELIGION AND NONRELIGIOUS IN A POSTSECULAR AGE

The postsecular moment we find ourselves in is a period of transition. In it, scholars find themselves at once newly interested in the notion of the secular but also newly critical of it too. The concepts and theories that we have for so long relied upon have been discredited, but robust alternatives have yet to be developed and the old approaches dominate our thinking still. In this paper, I argue that the empirical study of nonreligion promises to be one of the most effective ways out of these quagmires of postsecular thought. I show how this work is already giving rise to a much deeper understanding of nonreligious variation not only between 'secular Europe' and the rest of the world but within Europe too, as well as to a radical rethinking of what it means to be nonreligious - as culturally invested rather than culturally vacant, and much more to do with the existential than with the secular.

Marjan Smrke, Associate Professor, Centre for Cultural and Religious Studies, Faculty of Social Sciences, Ljubljana, Slovenia

Marjan Smrke is an Associate Professor of sociology and member of the Centre for Cultural and Religious Studies at the Faculty of Social Sciences in Ljubljana, Slovenia. His main areas of scholarly interest entail church-state relations in post-communist societies, (de)secularization, modern atheism, modern superstitions, social dilemmas and social mimicry. His bibliography includes books on religious change in post-communist Europe, world religions and social mimicry (in Slovenian). He has recently published in *East European Politics and Societies and Cultures* (2014) and in *Politicization of Religion, the Power of Symbolism* (Palgrave Macmillan, 2014).

Abstract

TOWARD A SOCIOLOGY OF IRRELIGION IN POST-YUGOSLAV STATES

I will open the following questions: 1. How to delineate irreligion from religion in order to grasp what is supposed to be an object of sociology of irreligion in post-Yugoslav states? 2. What happened to irreligion and the irreligious in the last decades? 3. How to explain different trajectories found in different states? 4. What are the characteristics of the irreligious population(s)? 5. What is the future of irreligion on these territories? For answers, come and see.

PROGRAMME OF THE 12th ISORECEA and ESA RC34 MID-TERM CONFERENCE
RELIGION AND NON-RELIGION IN CONTEMPORARY SOCIETIES
Zadar 21-24 April 2016

	Thursday 21 April 2016 *University of Zadar, building II, Obala kralja Petra Krešimira IV, nr. 2 - 1st flor*			
13.00 - 14.30	*ISORECEA Executive Board meeting (University of Zadar, building I, Mihovila Pavlinovića nr. 1)*			
14.00 – 17.00	*Registration*			
17.00 – 17.30	*Opening ceremony*			
17.30 – 18.45	*Plenary session I - **Lois Lee:** Secularisation without the secular: Understanding religion and non-religion in a post-secular age* (room A)			
19.00 – 21.00	*Welcome reception*			
	Friday 22 April 2016 University of Zadar 1st flor			
	Room A	*Room B*	*Room C*	*Room D*
09.00 – 10.45	Parallel session 1A	Parallel session 1B	Parallel session 1C	Parallel session 1D
10.45 – 11.15	*coffee/tee*			
11.15 – 13.00	Parallel session 2A	Parallel session 2B	Parallel session 2C	Parallel session 2D
13.00 – 14.30	*Lunch (provided)*			
14.30 – 16.15	Parallel session 3A	Parallel session 3B	Parallel session 3C	Parallel session 3D
16.15 – 16.45	*coffee/tee*			
16.45 – 18.30	Parallel session 4A	Parallel session 4B	Parallel session 4C	Parallel session 4D
18.40 – 19.40	*ISORECEA General Assembly* (room A)			
19.45 – 20.30	*ESA business meeting* (room A)			
	Saturday 23 April 2016 University of Zadar 1st flor			
	Room A	*Room B*	*Room C*	*Room D*
09.00 – 10.15	Plenary session II - ***Marjan Smrke***: *Toward a sociology of irreligion in post-Yugoslav states* (room A)			
10.15 – 10.45	*coffee/tee*			
10.45 – 12.30	Parallel session 5A	Parallel session 5B	Parallel session 5C	Parallel session 5D
12.30 – 14.00	*Lunch (provided)*			
14.00 – 15.45	Parallel session 6A	Parallel session 6B	Parallel session 6C	Parallel session 6D
15.45 – 16.15	*coffee/tee*			
16.15 – 18.00	7A Roberto Cipriani, Roberta Ricucci, Simone Carlo Martino: Presentation of three journals			
18.15 – 18.30	Closing the conference (room A)			
20.00 →	*Farewell dinner*- Arsenal building			
09.00 - 11.30	**Sunday 24 April 2016** Social programme – Old City tour / meeting point - little harbour FOŠA in front of the Land Gate (Kopnena vrata)			

Friday 22 April 2016

Parallel sessions	Speaker(s)	Title of paper
1 A **RELIGION, NON-RELIGION, POLITICS, AND THE PUBLIC SPACE I** Friday 22 April 9.00 – 10.45 Room A Chair: Marjan Smrke	András Máté-Tóth	SOCIAL WOUNDS AND SOCIAL IDENTITY. PUBLIC RELIGION IN CENTRAL AND EASTERN EUROPE
	Jason Garcia Portilla	"…BY THEIR FRUITS YE SHALL KNOW THEM": RELIGIOUS DISCOURSES AND THEIR IMPACT TO MAINTAIN LOW HUMAN DEVELOPMENT INDICATORS IN COLOMBIA
	Ivan Markešić and Marko Antonio Brkić	LIMITING FUNCTION OF POLITICAL (POLITICIZED) PUBLIC SPEECH AND SOCIAL PEACE-BUILDING POTENTIAL OF RELIGION
	Anna Vancsó	CAN CHRISTIANITY BE INTERPRETED AS NON-RELIGION IN THE POLITICAL SPHERE? – THE DIFFERENT INTERPRETATIONS OF CHRISTIANITY IN THE CONTEMPORARY HUNGARIAN POLITICAL DISCOURSE
1 B **CHALLENGES OF PLURALISM** Friday 22 April 9.00 – 10.45 Room B Chair: David Václavík	Zaheer Ali	RELIGIOUS MINORITIES IN CONTEMPORARY PAKISTAN: AN EXPLORATION OF THE UTILITY OF GRAMSCI'S NOTION OF CULTURAL HEGEMONY TO UNDERSTAND IDEOLOGICAL
	Marian Burchardt	MAJORITARIAN MINORITIES? HOW STATELESS NATIONS RESPOND TO RELIGIOUS DIVERSITY
	Svetlana Sharonova, Alexander Savvin, Natalya Erokhova	RELIGIOUS AND SECULAR PLURALISM: FACTORS SHAPING SOCIAL TENSIONS IN RUSSIAN SOCIETY
	Stéphanie Wattier	THE STATE FUNDING OF "NON-RELIGIONS" IN BELGIUM
1 C **RELIGION, NON-RELIGION AND ORTHODOXY** Friday 22 April 9.00 – 10.45 Room C Chair: Irena Borowik	Tymofii Brik	THE ROLE OF RELIGIOUS MARKETS IN POST-COMMUNIST SOCIETIES: NEW EVIDENCE FROM UKRAINE, 1992-2006
	Tatiana Folieva	THE TRANSFORMATION OF ICONOGRAPHY OF POWER: FROM PATRON ICON TO THE ICON OF POLITICIAN
	Anna Glukhanyuk	PRESSURE OF RELIGIOUS CONTEXT: RUSSIAN THEATRE, POLITICS AND ORTHODOX CHURCH
	Ekaterina Grishaeva, Olga Farkhitdinova, Valeria Shumkova, Khaziev Gleb	WHAT DOES IT MEAN TO BE A TRUE ORTHODOXY IN POST-SECULAR RUSSIA: A QUANTITATIVE RESEARCH OF ECLECTIC RELIGIOSITY OF ORTHODOX BELIEVERS IN THE MIDDLE URAL
1 D **RELIGION, NONRELIGION, AND ATHEISM I** Friday 22 April 9.00 – 10.45 Room D Chair: Lois Lee	Radosław Tyrała	LIVING WITHOUT GOD IN POLAND
	Björn Mastiaux	WORKING TITLE: 'NEW ATHEISM' AS A DISCURSIVE OPPORTUNITY FOR THE GERMAN FREETHOUGHT-SECULARIST MOVEMENT
	Nikolina Hazdovac Bajić, Dinka Marinović Jerolimov	NONRELIGIOUS AND ATHEISTS GROUPS, INITIATIVES AND ORGANIZATIONS IN CROATIA: REBELS WITH(OUT) A CAUSE?
	Marta Kołodziejska	A CATHOLIC ATHEIST? THE USE OF CATHOLIC PORTALS AND FORUM BY POLISH ATHEISTS. A CASE STUDY

Parallel sessions	Speaker(s)	Title of paper
2 A **RELIGION, NON-RELIGION, POLITICS, AND THE PUBLIC SPACE II** Friday 22 April 11.15 – 13.00 Room A Chair: Aleš Črnič	Dorota Hall	THE DISCURSIVE CONSTRUCTION OF THE DIFFERENCE BETWEEN RELIGION AND LGBT ACTIVISM IN POLAND
	Jara Kampmann	DOES ATHEISM MATTER? – ATHEISTS' ATTITUDES TOWARDS HOMOSEXUALITY IN EUROPE
	Katarzyna Zielińska	(DE)LEGITIMISING HEGEMONY? RELIGION IN PARLIAMENTARY DISCOURSE ON ABORTION AND VIOLENCE AGAINST WOMEN IN POLAND
	Emilia Moddelmog-Anweiler	RELIGION AND NON-RELIGION AS EXPRESSION OF DIVERSITY WITHIN RELIGIOUS IDENTITY IN POLAND. ANALYSIS OF PRESS REPRESENTATIONS
2 B **RELIGION, NON-RELIGION AND ECONOMY** Friday 22 April 11.15 – 13.00 Room B Chair: András Máté-Tóth	Rafal Smoczynski	THE AMBIGUITIES OF POLISH CATHOLICISM IN CONSTRAINING THE INFORMAL ECONOMY AND CORRUPTION
	Elżbieta Firlit	THE RELIGIOUS IDENTITY OF POLISH ENTREPRENEURS
	Katinka, Bacskai	EFFECTIVENESS IN HUNGARIAN PAROCHIAL AND PUBLIC SCHOOLS
2 C **RELIGION, NON-RELIGION AND EDUCATION** Friday 22 April 11.15 – 13.00 Room C Chair: Branko Ančić	Michał Czapara	THE "BERLIN WAY" ON ETHICS CLASSES
	Ágnes Inántsy-Pap	EFFECTIVENESS OF CULTURALLY RESPONSIVE TEACHING IN CHURCH-RUN SCHOOLS DURING THE COMMUNIST ERA IN HUNGARY
	Ankica Marinović	ANALYSIS OF CATHOLIC CATECHISM TEXTBOOKS IN CROATIAN PRIMARY SCHOOLS: HOW DO THEY TEACH ATHEISM?
	Marcin K. Zwierżdżyński	RELIGION AND NON-RELIGION AS LEGITIMATION FACTORS IN EDUCATIONAL DISCOURSE ON BIOPOLITICS: THE CASE OF POLISH SCHOOLBOOKS
2 D **RELIGION, NONRELIGION, AND ATHEISM II** Friday 22 April 11.15 – 13.00 Room D Chair: Gergely Rosta	Christophe Monnot, Stefan Huber, Jörg Stolz	NON-AFFILIATED, NON-RELIGIOUS AND ORGANIZED "SECULAR" IN SWITZERLAND: A MIXED-METHOD RESEARCH
	Katie Aston	BRITISH 'NON-RELIGION' AND THE 'MORAL NARRATIVE OF MODERNITY'
	Malina Voicu	NEW BELIEVERS, BELONGERS AND ATHEISTS IN POST-COMMUNIST COUNTRIES
	Corwin E. Smidt	RELIGION AND NON-RELIGION: A CROSS-NATIONAL EXAMINATION

Parallel sessions	Speaker(s)	Title of paper
3 A **RELIGION, NON-RELIGION, POLITICS, AND THE PUBLIC SPACE III** Friday 22 April 14.30 – 16.15 Room A Chair: James T. Richardson	Simone Carlo Martino Roberta Ricucci	IS RELIGION STILL PROMOTING SOCIAL INCLUSION? THE EXPERIENCE OF SOUTHERN EUROPEAN COUNTRIES IN THESE HARD TIMES
	Annette Schnabel Heiko Beyer	RELIGION AND WELTANSCHAUUNG: THE POLITICS OF RELIGION AND THE RELIGIOSITY OF THE POLITICAL
	Inga Koralewska	'JESUS HAS A FACE OF A REFUGEE TODAY' – THE ROLE OF RELIGION IN THE REPRESENTATION OF REFUGEES IN POLISH PUBLIC DISCOURSE DURING A REFUGEE CRISIS OF 2015
	Christoffer Størup	MOLDOVA'S MINORITIES AND EUROPEAN INTEGRATION
3 B **RELIGION AND NON-RELIGION IN SOUTH KOREA** Friday 22 April 14.30 – 16.15 Room B Chair: Christophe Monnot	Jae-Ryong Song	SIGNIFICANCE OF 'RELIGIOUS NONES' IN KOREA: WITH REFERENCE TO CONFUCIANISM
	Sung Gun Kim Kwangsuk Yoo	GLOBALIZATION AND THE RISE OF RELIGIOUS NONES AMONG YOUNG ADULTS GENERATION IN SOUTH KOREA
	Sook Hee Lee	A CONFUCIAN RELIGIOSITY BEHIND A VARIETY OF RELIGIOUS CATEGORIZATION IN KOREA
	Richard Flory	THE SPIRITUAL AND RELIGIOUS LIVES OF YOUNG(ER) ADULTS: DISAFFILIATION AND RE-FORMING RELIGIOUS IDENTITIES AND INSTITUTIONS
3 C **CONCEPTS OF RELIGION AND NONRELIGION** Friday 22 April 14.30 – 16.15 Room C Chair: Katarzyna Zielińska	Roberto Cipriani	THEORY OF DIFFUSED RELIGION.
	Péter Török	BELIEF SYSTEMS OF DIFFERENT CATEGORIES USED BY SOCIOLOGISTS OF RELIGION
	Endre J. Nagy	THREE KINDS OF RELIGION IN HUNGARY
3 D **RELIGION, NONRELIGION, AND ATHEISM III** Friday 22 April 14.30 – 16.15 Room D Chair: Malina Voicu	Atko Remmel	THE IMPACT OF SOCIO-POLITICAL BACKGROUND ON THE RECEPTION OF ATHEISM: ESTONIAN CASE
	Roman Vido Antonín Paleček	INTERGENERATIONAL REPRODUCTION OF NON-RELIGION IN THE CZECH REPUBLIC
	Jara Kampmann	MEASUREMENT OF ATHEISM
	David Václavík	MANY FACES OF THE CZECH ATHEISM

Parallel sessions	Speaker(s)	Title of paper
4 A **ISLAM, IDENTITY, AND EUROPE** Friday 22 April 16.45 – 18.30 Room A Chair: Eileen Barker	Anna Dieler, Olaf Müller, Detlef Pollack, Gergely Rosta	RELIGIOSITY AND THE INTEGRATION OF MUSLIMS IN GERMANY
	Barbara Dellwo	ELITE MIGRANTS OF MUSLIM BACKGROUND IN GENEVA: SOCIAL INVISIBILITY OR NON¬RELIGION?
	Viviana Premazzi Roberta Ricucci	GROWING UP AS A MUSLIM IN A CATHOLIC COUNTRY. THE EVERYDAY-PATH OF EGYPTIANS IN ITALY
	Hengameh A. Emami	BRITISH MUSLIM WOMEN AND POLITICS OF INCLUSION AND EXCLUSION
4 B **RELIGION, NONRELIGION AND WELFARE** Friday 22 April 16.45 – 18.30 Room B Chair: Siniša Zrinščak	Slawomir Mandes	THE ROLE OF FAITH-BASED WELFARE IN SOCIAL POLICY: THE CASE OF POLAND
	Madalena Eça de Abreu Raul M. S. Laureano	DO RELIGIOUS PEOPLE GIVE MORE THAN NON-RELIGIOUS? ON THE ROLE OF RELIGIOSITY IN GIVING
	Polina Vrublevskaya	SOCIAL WORK OF RUSSIAN ORTHODOX CHURCH: BARRIERS, POTENTIAL AND PERSPECTIVES FOR CONTRIBUTION TO THE CIVIL SOCIETY
	Raul M. S. Laureano Madalena Eça de Abreu	RELIGION AND DONATIONS: A PORTUGUESE NGO IMAGERY
4 C **RELIGION, NON-RELIGION AND FAMILY** Friday 22 April 16.45 – 18.30 Room C Chair: Krunoslav Nikodem	Mónika Földvári	RELIGION, NON-RELIGION AND FAMILY
	Igor Bahovec	RELIGION, SPIRITUALITY AND FAMILY: SOCIOLOGICAL REFLECTION ON FAMILY AND THE CATHOLIC CHURCH SYNOD ON THE FAMILY
	Vanja-Ivan Savić	FROM BIBLICAL LAW TO THE BLESSED CONSTITUTION - REFLECTIONS ON CROATIAN REFERENDUM ON MARRIAGE
4 D **YOUTH, ADULTHOOD AND RELIGIOUS-SOCIAL CHANGES II** Friday 22 April 16.45 – 18.30 Room D Chair: Miroslav Tižik	Maria Sroczyńska	THE RITUAL PARTICIPATION OF YOUNG BELIEVERS AND UNBELIEVERS IN POLAND
	Gabriella Pusztai	RELIGIOSITY AS A SOURCE OF SOCIAL MOBILITY
	Deepa Idnani	'BEING SECULAR IN A SCHOOL': POLICY AND STATE - AN ETHNOGRAPHIC STUDY FROM A SECONDARY SCHOOL IN INDIA

Saturday 23 April 2016
9.00 – 10.15 PLENARY SESSION II

Parallel sessions	Speaker(s)	Title of paper
5 A THEORETICAL AND EMPIRICAL APPROACHES IN THE RELATIONSHIP BETWEEN RELIGION AND NONRELIGION IN GERMANY Saturday 23 April 10.45– 12.30 Room A Chair: Olaf Müller	Jenny Vorpahl	WHITE CIVIL WEDDINGS IN GERMANY – GDR-HERITAGE AND RITUAL DYNAMICS
	Christina Wöstemeyer	SECULAR TEXTBOOKS - TEXTBOOK SECULARITIES
	David Schneider	NON-RELIGION IN EVERYDAY LIFE OF GERMAN ADOLESCENTS. SECULAR FAITH AND NON-RELIGIOUS TRANSCENDENCIES OF ADOLESCENTS. THEORETICAL CONSIDERATIONS AND METHODOLOGICAL CHALLENGES IN QUALITATIVE RESEARCH
	Petra Klug	RELIGIOUS NORMATION IN GERMANY
5 B RELIGIOUS, NON-RELIGIOUS AND THE VISUAL Saturday 23 April 10.45– 12.30 Room B Chair: Roberto Cipriani	Alexandra Cotofana	DOCUMENTARY FILM AND MAGIC IN SOCIALIST ROMANIA
	Anna Kurpiel	THE SENSE OF UNIQUENESS OF THE NEW KALISZ BOURGEOISIE. MUSIC CLASSES, CATHOLIC SCHOOLS, BUT NO RELIGIOUS WEDDINGS
	Barbara Thériault	RELIGION THROUGH THE LENS OF PHOTOS
	Matouš Vencálek	VIRTUAL FAITH? RELIGION IN (AND OUT OF) VIDEOGAMES
5 C NEW RELIGIOUS MOVEMENTS Saturday 23 April 10.45– 12.30 Room C Chair: Péter Török	Eileen Barker	WHAT'S IN A NAME? NEW NON-RELIGIOUS MOVEMENTS BY ANY OTHER NAME …?
	James T. Richardson	THE COURTS, JEHOVAH'S WITNESSES, AND THE SOCIAL CONSTRUCTION OF RELIGION FREEDOM IN EASTERN AND CENTRAL EUROPE
	Artemy A. Pozanenko	LOCAL COMMUNITIES IN SOCIAL SELF-EXCLUSION. THE CASE OF RUSSIAN KIN'S DOMAIN SETTLEMENTS
	Aleš Črnič	THE CHALLENGES OF "INVENTED RELIGIONS" TO THE CONTEMPORARY NOTIONS OF RELIGION
5 D SPACE, ENVIRONMENT, AND RELIGION Saturday 23 April 10.45– 12.30 Room D Chair: Marian Burchardt	John Eade, Mario Katić	MILITARY PILGRIMAGE IN AND FROM SOUTH-EASTERN EUROPE
	Josip Faričić, Lena Mirošević, Ante Šiljeg	THE SPATIAL ORGANISATION OF RELIGIOUS LIFE IN ZADAR ARCHDIOCESE
	Branko Ančić Siniša Zrinščak	RELIGION AND ENVIRONMENT – EXPLORING INDIVIDUAL RELIGIOSITY AND PRO-ENVIRONMENTAL ATTITUDES AND BEHAVIOURS
	Christophe Monnot	SPIRITUALITY AND RELIGION: WHAT POWER TOWARD THE ENERGY TRANSITION IN SWITZERLAND?

Parallel sessions	Speaker(s)	Title of paper
6 A **RELIGION, NONRELIGION, EXPERIENCE, EMPOWERMENT I** Saturday 23 April 14.00 – 15.45 Room A Chair: Dorota Hall	Wojciech Sadlon	FROM FOLK TO THERAPEUTIC RELIGIOSITY. RELIGIOUS TRANSFORMATION IN POLAND ON THE EXAMPLE OF NEW EVANGELIZATION MOVEMENT
	Gabriella Turai	WOMEN MYSTICS AND CHARISMATIC POWER –THE CASE OF SAINT ANGELA OF FOLIGNO
	Monica Grigore	HOLY WATER. A BIOGRAPHY OF LIVED RELIGION IN POST-COMMUNIST ROMANIA IN THREE MOVEMENTS
	Edit Révay	THE SECRET OF LONG LIFE: LIVE IN CLOISTER!
6 B **YOUTH, ADULTHOOD AND RELIGIOUS-SOCIAL CHANGES I** Saturday 23 April 14.00 – 15.45 Room B Chair: Barbara Thériault	Ulrike Popp-Baier	VARIETIES OF JUST-WORLD BELIEF AMONG WELL-EDUCATED YOUNG ADULTS IN THE NETHERLANDS
	Anita Stasulane	YOUNG PEOPLE'S ATTITUDES TOWARDS RELIGION
	Roberta Ricucci	TOWARDS A NEW SECULARIZED MILLENNIUM GENERATION? COMPARING AND CONTRASTING DATA ON YOUNG PEOPLE WITH VARIOUS RELIGIOUS AFFILIATIONS
	Rita Hegedűs	RELIGIOUS IDENTITY IN ADULTHOOD: KEEPING OR REJECTING PARENTS' TRADITIONS?
6 C **IDENTITY, RELIGION AND NONRELIGION** Saturday 23 April 14.00 – 15.45 Room C Chair: Marta Kołodziejska	Irena Borowik	THE PLACE OF RELIGION IN CREATING AND MAINTAINING COLLECTIVE IDENTITY. THE CASE OF RUSSIANS AT CRIMEA
	Miroslav Tížik	THE ROLE OF THE RELIGION IN THE NATIONAL IDENTITY IN EUROPE
	Tijana Trako Poljak	THE SYMBOLIC LINK BETWEEN ROMAN-CATHOLIC RELIGION AND CROATIAN NATIONAL IDENTITY FROM THE MICRO PERSPECTIVE OF CROATIAN CITIZENS
	Maria Rogaczewska	WOMEN, RELIGION AND SOCIAL JUSTICE – TRANSLATING RELIGIOUS CAPITAL INTO HYBRID NETWORKS OF SOLIDARITY
6 D **RELIGION, NONRELIGION, EXPERIENCE, EMPOWERMENT II** Saturday 23 April 14.00 – 15.45 Room D Chair: Ankica Marinović	Tatiana Bužeková	TRADITION AND EXPERTS: LEGITIMISATION OF NEO-SHAMANIC PRACTICES
	Elena Medvedeva	RELIGION AS A COPING STRATEGY AMONG RELIGIOUS AND NON-RELIGIOUS PRISONERS
	Franz Erhard	NON-RELIGIOUS 'CONTEXTURES' OF DEATH IN A PLURALIZED WORLD
	Krunoslav Nikodem	«WHO WANTS TO LIVE FOREVER, ANYWAY»? STRANGE CASE OF BELIEF IN LIFE AFTER DEATH'S DECLINE IN SELECTED EUROPEAN COUNTRIES

Parallel sessions	Speaker(s)	Title of journals
7 A **PRESENTATION OF THREE JOURNALS** Saturday 23 April 16.15 – 18.00 Room A Chair: Roberta Ricucci	Roberto Cipriani, Roberta Ricucci Simone Martino	1. SOCIALIZATION AND RELIGION, VOL. 7, NO. 3 (October, 2015) Guest editors: Roberto Cipriani and Cecilia Costa 2. ANNUAL REVIEW OF THE SOCIOLOGY OF RELIGION, Brill, 2016 Volume 6: Sociology of Atheism Edited by R. Cipriani, F. Garelli 3. POLITICS AND RELIGION/POLITOLOGIE DES RELIGIONS Volume IX (No. 2) - Autumn 2015, guest editor Roberto Cipriani
	Sunday 24 April 2016	
09.00 – 11.30	Social programme – Old City tour / meeting point - little harbour FOŠA in front of the Land Gate (Kopnena vrata)	

ABSTRACTS

Zaheer Ali
School of Law, Royal Holloway University of London
Parallel session 1B

RELIGIOUS MINORITIES IN CONTEMPORARY PAKISTAN: AN EXPLORATION OF THE UTILITY OF GRAMSCI'S NOTION OF CULTURAL HEGEMONY TO UNDERSTAND IDEOLOGICAL DOMINATION

Pakistan emerged as an Islamic nation-state in 1947, following the collapse of British colonialism in the Indian-sub continent. Although the new nation was intended as a special home for the Muslim population living in the then British India; the country's founders sought to ensure that its constitution would embed values of religious tolerance, freedom of belief and religious practice (Mahumd, 1995). This was an important gesture for religious minorities who found themselves on the Pakistani side of the border. By drawing upon original empirical mixed-methods research, this paper seeks to promote theoretical and empirical understandings in relation to the experiences of religious minorities. Through a content analysis of key educational texts, and qualitative ethnographic in-depth interviews with individuals from religious minorities (n=30, comprising Hindus, Sikhs, and Christians), the paper helps shed light on contemporary Pakistani society. Interview findings reveal the everyday struggles of minority groups in surviving religious domination, repression and discrimination. The author provides an important insight into the utility of the notion of cultural hegemony to understand religious domination. Key concerns around human rights, tolerance, religious discrimination, social segregation, domination, and legitimacy are explored to advance the notion of cultural hegemony.

Madalena Eça de Abreu
Instituto Universitário de Lisboa (ISCTE-IUL), BRU-IUL
and Coimbra Business School, IPC, Portugal
Raul M. S. Laureano
Instituto Universitário de Lisboa (ISCTE-IUL), BRU-IUL, Lisboa, Portugal
Parallel session 4B

DO RELIGIOUS PEOPLE GIVE MORE THAN NON-RELIGIOUS? ON THE ROLE OF RELIGIOSITY IN GIVING

This paper investigates the impact of religiosity on donations practices in Portugal, particularly donor choice in giving either to religious organizations or secular organizations, and also on donations practices of religious and non-religious donors. The positive effect of religiosity on religious donors is found almost as a global trend. Moreover, this positive relation between religiosity and the donations of secular donors is also been under attention. Portugal, a traditional catholic country, is not an exception in the context of a secularized Europe. Moreover, the literature focusing on religiosity has been vast and diverse, generally seen as the degree to which beliefs and religious values are practiced and experienced by a person, and, what is more, has related religiosity to cognition in the sense of relating the external and inner world of the individual. Religious affiliation is generally defined as the adherence of individuals to a particular religious group, and religiosity can be seen. Based on a survey of Portuguese charities, 612 donors reported their preferences when giving. The results reveal that religious affiliation and religiosity have a different impact on the giving decisions a donor has to take. In fact, this study demonstrates that non-religious people, but displacing a high level of religiosity, like the religious ones, tend to give high donations and choose both religious as secular organizations for their donations. However the impact is stronger in religious affiliated than non-religious donors. Regarding the differences between religious and non-religious donors with

low level of religiosity the results are mixed, showing the complexity of religiosity on people's decisions, and in spite of being religious or non-religious.

Katie Aston
Goldsmiths University College, London
Parallel session 2D

BRITISH 'NON-RELIGION' AND THE 'MORAL NARRATIVE OF MODERNITY'

Over the last ten years there has been a spate of highly visible secular (and at times anti-religious) activity in the UK. Drawing on fieldwork among individuals associated with secular organisations such as the *Rationalist Association*, the *British Humanist Association,* non-religious celebrants and designers (2012-2013), this paper focuses on the intersection between these public expressions of secularism and religion. It argues that these articulations and concerns are *often* developed in relation to an idea of religion, even if those who profess to be non-religious and spend much of their time asserting their difference from it – an interaction I call non-religion (see Lee, 2012). One of the motivations for this kind of action and differentiation is a conscious desire for change and alternatives to religion, resulting in the freedom from it. Webb Keane suggests that such an impetus for change is inherent to secularism; what he calls the 'moral narrative of modernity' (2007, 2013). This narrative is characterised by rationality, human-emancipation, and self-mastery. In this paper I demonstrate the suitability and limits of this theoretical framework, using two case-studies from my fieldwork: Humanist Wedding ceremonies and anti-religious cartoons. These examples demonstrate that whilst this theory is hugely productive in helping us to think through what 'an anthropology of the secular might look like' (Asad, 2003) it may only help in describing a strong secular position.

Branko Ančić
Institute for Social Research in Zagreb, Croatia
Siniša Zrinščak
Faculty of Law, University of Zagreb, Croatia
Parallel session 5D

RELIGION AND ENVIRONMENT – EXPLORING INDIVIDUAL RELIGIOSITY AND PRO-ENVIRONMENTAL ATTITUDES AND BEHAVIOURS

In last several years there are growing evidence concerning biodiversity loss, tropical deforestation and desertification, and the effects of climate change due to anthropocentric activities. Re-thinking of our social and economic actions, re-evaluating of all the concepts, and exploring of all the social factors which are relevant to mitigation of climate change and further environmental degradation are increasingly on the public agenda. This implies a change in the social metabolism, as well as expectations and aspirations, behaviours and attitudes of the majority of the global population. To understand the interaction of human and environmental systems it is also required to explore religious dimensions which could influence the relationship between societies and eco-systems. Hence, the growing research on the relevance of religion to environmental issues and of ecological challenges has emerged into a significant interdisciplinary field. Existing research on the level of personal religiosity and pro-environmental attitudes and behaviours seems insufficient and with mix findings. Therefore, the aim of this paper is to explore the relationship between individual

religiosity (religious attendance and confessional belonging) on one hand and pro-environmental behaviour and attitudes (behavioural patterns, material sacrifice willingness, and attitudes of concern about the environment) on the other hand. On the base of the ISSP research module Environment survey data from 2010/2011, the paper will analyse these relationships from the comparative perspective of 19 European countries.

Katinka Bacskai
University of Debrecen, Hungary
Parallel session 2B

EFFECTIVENESS IN HUNGARIAN PAROCHIAL AND PUBLIC SCHOOLS

In Hungary after the political transition in the 1990s several parochial schools started to operate. In the era of communism only five parochial schools were tolerated. After the fall of communism in 1989 a number of new parochial schools were established. Nowadays there are almost 1000 parochial schools. It is a very significant change, a totally new situation. New actors appeared around these new schools. In Europe it was registered that non-public schools are more effective. This research is primarily attributed to Jaap Dronkers and his research fellows, who remind us about the inter-sectoral differences and the necessity of their further analysis. They found that the PISA scores of pupils studying in government-aided (mostly parochial) non-public schools were higher than those of pupils studying in other sectors. We also verified this result in Central Europe by analysing the PISA 2009 database. The analyses pointed out that in Slovakia and Hungary we can observe intersectional differences written in the secondary literature on the advantage of the parochial sector. We also saw that in the parochial sector, the determining power of social background is more moderate than in the public sector. But the question is: is this efficiency valid in this new situation or not? In our presentation we analyse the efficiency of the public and parochial schools in Hungary. We rely on two databases. Firstly the PISA (Programme for International Student Assessment) 2012, organized by the OECD, and secondly the Hungarian Competence Assessment 2014. The later measures on an international scale the levels of skills and knowledge of pupils in the areas of reading, mathematics and science. The survey evaluates the academic performance of 15 year-old pupils, who in most of the analysed education systems are approaching their school-leaving age. The Hungarian Competence Assessment also examines reading and mathematics skills during primary and secondary education every year. Every pupil and school has an identification number. With this ID we can follow the changes of the effectiveness. In our presentation we analyse the efficiency of the public and parochial schools in Hungary. We compare public, parochial and other private schools and examine school effectiveness, school climate, the composition of students and other factors.

Igor Bahovec
University of Ljubljana, Slovenia
Parallel session 4C

RELIGION, SPIRITUALITY AND FAMILY: SOCIOLOGICAL REFLECTION ON FAMILY AND THE CATHOLIC CHURCH SYNOD ON THE FAMILY

Socio-cultural changes of recent decades have had a major impact on various aspects of family life. In this paper we focus on some sociological aspects of relation between family life, spirituality and (non)religion. Many new family situations require profound social reflection, which leads to a renewed understanding of the family in societies and in religious communities. The core aim of the

presentation is to present a critical reflection of the twofold Synod on the family. It is evident that in many areas of family life, a big gap exists between Church teaching and life praxis, for example cohabitation, sexual moral, divorces. Many Catholics do not live their family life according to teaching and it is possible to say, they act partly according to religious moral and partly according to nonreligious or secular moral orientations. We will focus on challenges of two Vatican preparation documents and responding to them; on the dynamics of synodal process; on some of Pope Francis' view of the family (including the role of three generations, culture of nearness and fraternity); on some of the results of Synod sessions in the year 2014 and 2015. It is evident that synod was a process which include listening to the concrete life situations, and mutual search for future work for and with couples and families. Particularly in Europe, one of the major problems is how to transmit the meaning of Christian understanding of marriage and family to younger generations.

Eileen Barker
London School of Economics, UK
Parallel session 5C

WHAT'S IN A NAME? NEW NON-RELIGIOUS MOVEMENTS BY ANY OTHER NAME …?

Social Scientists have long argued over the meaning of concepts. Of course, those that we use to classify and explore our data are tools that are more or less useful, rather than more or less true. In this way they differ from reportive definitions, when we claim we are reporting what our data mean by the concept – then what we say is more or less true: they (or some of them) either do or do not mean that (mostly). This paper looks at some of the groups/movements that do not consider themselves to be religious and yet fall into the category that we, as scholars, are likely to term NRMs and their opponents are likely to term cults or sects. Some of these movements prefer to see themselves as spiritual, philosophical or merely technical groups. Sometimes the reason for claiming to be – or not to be – a religion has purely secular motives, such as gaining a tax advantage or being able to operate in situations denied to religions by the US First Amendment. Occasionally, a movement might consider itself religious in some contexts but not in others. And of course, there is by no means always internal agreement, let alone external agreement – to the extent that the law courts have echoed to the familiar sound of heated debates on just what is a 'real' religion.

Irena Borowik
Institute of Sociology Jagiellonian University, Krakow, Poland
Parallel session 6C

THE PLACE OF RELIGION IN CREATING AND MAINTAINING COLLECTIVE IDENTITY. THE CASE OF RUSSIANS AT CRIMEA

Distinctions between "them" and "us" are crucial for creating collective identity. The aim of the presentation, based on the empirical research conducted at Crimean Peninsula, is to show how religion participates in creating and maintaining collective identity. Russians, who confess Orthodoxy, live at Crimea since XVIII century, but only after the Second World War they became majority there. Religion, almost nonexistent under Communist rule, after dissolution of the Soviet Union became important part of social life. The aim of the presentation is to show, basing on empirical research conducted with use of biographical method, how religion operates in construction of collective identity, by forming and perceiving borders between "us" and "them". In the analysis of the col-

lected biographical interviews understanding of collective identity was supported by the concept of the borders (Fredrik Barth), categorizations (Henri Tajfel and John Turner), and comparisons (Peter J. Burke, Jan E. Stets). Although the place of religion in collective identity in the case of Russians is clearly located, shared by majority of them and stable, the collected material proves that understanding of Others and stressing the borders depends on the current relations with a given group, evaluation of their members attitudes towards "us" and expectations concerning the future relations.

Tymofii Brik
Social Science Department University Of Carlos III, Madrid, Spain
Parallel session 1C

THE ROLE OF RELIGIOUS MARKETS IN POST-COMMUNIST SOCIETIES: NEW EVIDENCE FROM UKRAINE, 1992-2006

Religious revivals were registered in virtually all post-communist societies where religion had been afflicted before the collapse of the communist regimes, including European and Asian parts of the former USSR, former Yugoslavia, and central European countries. Moreover, this trend of religious vitality has not disappeared in many societies soon after the collapse of communist regimes. Thus, non-religion seems to be lacking in the present day post-communist societies. Although the existing literature is rich and covers many topics, the studies of *religious markets* are surprisingly scarce. Rare studies of religious competition in post-communist societies covered mostly Catholic and Protestant countries such as Poland, Hungary, Eastern Germany, and Baltic states. However, little is known about religious competition in predominantly Orthodox societies. The present paper aims to fill this gap. The contribution of this study is threefold. New data on religious communities in Ukraine is presented in order to perform a valid analysis of the association between religious competition and religious participation in a predominantly Orthodox society. Furthermore, this paper organizes the vast literature on post-communist religious revivals in four distinctive explanations and incorporates the hypotheses about the role of religious competition with respect to each of them. Finally, the majority of existing studies employ cross-national comparisons in a single point of time. There are only handful of systematic long-term comparisons mostly in Russia and Romania. The present paper contributes to this line of the literature by offering a comparison of the Ukrainian surveys from 1992 to 2006.

Marian Burchardt
Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen, Germany
Parallel session 1B

MAJORITARIAN MINORITIES? HOW STATELESS NATIONS RESPOND TO RELIGIOUS DIVERSITY

In this article, I explore how nations without states or "stateless nations" respond to new forms of religious diversity. Drawing on the cases of Quebec and Catalonia, I do so by tracing the historical emergence of the cultural narratives that are mobilized to support institutional responses to diversity and the way they bear on contemporary controversies. The article builds on recent research and theorizations of religious diversity and secularism, which it expands and specifies by spelling out how pre-existing cultural anxieties stemming from fears over national survival are stored in collective memories and, if successfully mobilized, feed into responses to migration-driven religious

diversification. I show that while Quebec and Catalonia were in many ways similarly positioned before the onset of powerful modernization processes and the resurgence of nationalism from the 1960s onwards, their responses to religious diversity differ dramatically.

Tatiana Buželková
Department of Ethnology and Museology Faculty of Arts Comenius University in Bratislava, Slovakia
Parallel session 6D

TRADITION AND EXPERTS: LEGITIMISATION OF NEO-SHAMANIC PRACTICES

Neo-shamanism or urban shamanism is a set of diverse beliefs and practices which has attracted many adherents in Central Europe after the fall of communism. The paper is aimed to present the results of ethnographic research on neo-shamanic groups practicing in Bratislava, Slovakia. Most of the participants understand shamanism as a broader spiritual movement aimed to heal individuals and the world, as a set of special healing techniques with the central notion of the shaman's altered state of consciousness. Due to the eclectic nature of urban shamanism these techniques may be borrowed from virtually any cultural tradition. I will explore selection of concrete practices by individuals and groups and will consider legitimation strategies used by their leaders. I will argue that the leaders' basic strategy is referring to their expertise in tradition(s), but the choice of a particular tradition and its interpretation depends on authority of a leader. The most effective legitimisation is a charismatic gift providing a leader with the direct connection to non-ordinary reality. Thus, although shamanism in this context is represented as non-religion, it is legitimised by a set of religious traditions as a source of knowledge and a guide for behaviour. This combination presents an alternative to the dominant religious discourse (Catholic Christianity), to the previously enforced atheism, as well as to the contemporary capitalistic society, considered by participants to be soulless and utilitarian.

Roberto Cipriani
Roma Tre University, Italy
Parallel session 3C

THEORY OF DIFFUSED RELIGION

Modern diffused religion is not very different from that of the past. Indeed it is precisely its persistence that gives it its peculiar characteristic which Claude Lévi-Strauss would have understood as a hard core not easily touched by time but subject, nevertheless, to variations that may not be easily perceived. If anything has changed, it has done so at a secondary level that regards details rather than substance. Diffused religion is the result of a vast process of religious socialization that continues to pervade cultural reality and not only that. The pervasive character of religion arises from the religion itself and is heavily imbued with religious connotations. Religion of diffused values embraces central categories of religious behaviour. In particular the area that can be ascribed to the religion of values runs from the category defined as *religious (church) critical* to that described as *religious (distancing self from church) critical*, and thus includes both a part of church religion and the whole gamut of diffused religion, along with all forms of critical religion. Thus the framework of non-institutional religion appears much broader, being based on shared values which are represented by choices in terms of guiding principles of life. It is reasonable to maintain that we are faced not only with a religion based on values largely shared, since they have been diffused

chiefly through primary and, later, secondary socialization, but these very values can be seen in themselves as a kind of religion. This religion has lay, profane, secular threads.

Alexandra Cotofana
Department of Anthropology Indiana University Bloomington, USA
Parallel session 5B

DOCUMENTARY FILM AND MAGIC IN SOCIALIST ROMANIA

My research analyses the way national politics and ideology influenced ethnographic fieldwork dealing with spiritual practices in socialist Romania, discussing the only documentary film that recorded a full magical ritual in Eastern Europe during the 1960s. I contextualize the topic in the larger political context of the time, to explicate how doing research on magic and spiritual practices was (im)possible during the late 1960s, as well as what was at stake for conducting ethnographic work for local ethnographers in the context of the Cold War. The paper centres the practices used by 1) ethnographers to go about their research on spiritual practices 2) the interventions of the Communist Party and the Securitate (the Romanian secret police) in the ethnographers' work. The latter was particularly important as Western and local ethnographers collaborated, which meant the regime often became paranoid about what was being shared on the internal political affairs of the country. I work with interviews gathered during the summers of 2014 and 2015 in Bucharest, from local ethnographers whose fieldwork intersected religion and spiritual practices during the 1960s and 1970s, to make sense of how party ideology affected the labor of ethnographers in researching topics that deal with magic and religiosity. Furthermore, I discuss the influences that communist ideology has had on the practice of ethnography in Romania and how that influenced the way the discipline interacts with topics of spirituality today.

Michał Czapara
European University Viadrina Frankfurt/Oder, Germany
Parallel session 2C

THE "BERLIN WAY" ON ETHICS CLASSES

From 2006 on, pupils of grade 7 to 10 in the federal state of Berlin compulsory have to attend classes in ethics. Classes in religion can be attended additionally, but are not part of the compulsory curriculum. This solution is unique in Germany. In 2009 an alliance called Pro Reli e.V. obtained a referendum, trying to contest this particular model of Berlin school policy. Although the referendum clearly failed, the alliances till continues to contest the "Berlin way" on ethics classes in favour of an alternative model, in which all pupils should be obliged to decide between two types of classes: religion or ethics classes . Pro Reli e.V. claims that only this "choice-solution" emphasizes the free choice of pupils, who are by now – in terms of Pro Reli e.V. – constrained by compulsory ethics classes. As a philosopher I will take a closer look at the arguments of Pro Reli e.V. I will show that they are highly problematic and that –in fact –the current "Berlin way" on ethics classes seems to be convincing with respect to the independence and the freedom –esp. freedom of choice –of children/pupils. In other words, I will argue that the non-religious "Berlin way" should not be seen as an occasion ally exception of German education policy, but rather as a model worth following.

Aleš Črnič
Faculty of Social Sciences, University of Ljubljana, Slovenia
Parallel session 5C

THE CHALLENGES OF "INVENTED RELIGIONS" TO THE CONTEMPORARY NOTIONS OF RELIGION

Our new century has been witnessing a new phenomenon of invented religions (C. Cusack, 2010), which seriously challenge the traditional notions of religion. These challenges are not limited only to the theoretical field, but also pose difficult questions to official bodies responsible for regulating religious life in practice. The paper will present the case of »Trans-cosmic Zombie Church of Blessed Ringing« and use it as a case-study to question 1) the nature and role of religion in the societies of 21st century, 2) the contemporary church-state relations and the question of official registration of religion, 3) the role of religious studies in these new circumstances.

Barbara Dellwo
Institute for Social Sciences of Contemporary Religion, University of Lausanne, Switzerland
Parallel session 4A

ELITE MIGRANTS OF MUSLIM BACKGROUND IN GENEVA: SOCIAL INVISIBILITY OR NON-RELIGION?

In Switzerland as elsewhere in Europe, we are witnessing a growing dichotomy in the perception of migratory phenomena, based on an implicit class distinction, between desirable and undesirable migrants. The latter refers to labour migrants, thought of as a threat to national identity and at the heart of debates on social integration, whereas the former applies to highly skilled and mobile professionals, conceived as resources and coveted by the nation states. Meanwhile, the debate on migration and "integration" has turned into a debate on Islam and the Muslims, and (undesirable) migrants are increasingly perceived according to their (often externally assigned) religious belonging. Yet recent research on stigmatisation, recognition and social (in)visibility in public space, has shown that social actors develop strategies to (in)visibilise their belongings in response to the ways in which public debate is framed. In this context, elite migrants of Muslim background being not considered as problematic, they experience a double invisibility in the Swiss public debate, as migrants and as Muslims. This raises the following questions: are they actually non-religious, do they strategically invisibilise their religious belonging, or is their religiosity invisible due to a focus on other features (such as professional or socio-economic status)? From an intersectional perspective, how do some forms of discrimination (on grounds of ethnic, national or religious belonging) articulate with a privileged class position? Based on ethnographic fieldwork conducted within a broader project on "(In)visible Islam in the City", the present contribution seeks to provide some insights on the topic of (non-)religiosity by discussing the everyday practices and the self-representation strategies of elite Muslim migrants in the Lake Geneva area.

Anna Dieler, Olaf Müller, Detlef Pollack, Gergely Rosta
University of Münster, Germany
Parallel session 4A

RELIGIOSITY AND THE INTEGRATION OF MUSLIMS IN GERMANY

Research in the social sciences has increasingly focused in recent years on the relationship between religiosity and the integration of Muslim immigrants in particular. Assimilation theories argue that second and third generation immigrants adapt in the course of a successful social and structural integration of the largely secular majority society, and that their religiosity therefore decreases (Alba 2008). According to the thesis of "reactive religiosity", though, immigrants and their offspring may, after experiencing social exclusion and discrimination, reaffirm their identification with their ethnic in-group, resulting not in a weaker but in a stronger attachment to their religion (Fleischmann/Phalet 2012). Finally, however, the assumption that religiosity and integration are interdependent can also be reversed by inquiring into the extent to which certain forms of religiosity ("liberal" forms vs. dogmatism, fundamentalism, etc.) impact on people's willingness to integrate, on how they actually integrate, and on how they perceive their own integration (Garcia-Muñoz/Neuman 2012). This contribution explores these questions on the basis of survey data collected in 2015/16 among the Muslim population with an immigrant background in Germany.

John Eade
Roehampton, Toronto, Canada
Mario Katić
University of Zadar, Department of Ethnology and Anthropology, Croatia
Parallel session 5D

MILITARY PILGRIMAGE IN AND FROM SOUTH-EASTERN EUROPE

The journeys and commemorations that we frame as military pilgrimage have so far been analysed within debates concerning the role which they play in the contemporary construction of collective memories, nationalism, landscape, 'secular pilgrimage', the process of healing, the relationship between pilgrimage and tourism and dark tourism/thanatourism (Walter 1993, Walter and Reader 1993, Lloyd 1998, Michalowski and Dubisch 2001, Scates 2002, Nelson 2003, Dubisch and Winkelman 2005, McKenna and Ward 2007, Dubisch 2008, Margry 2008, West 2008, Tanaki 2009, Braithwaite and Leiper 2010, Hyde and Harman 2011, Miles 2014,Stephens 2014, William 2014). However, there needs to be a deeper analysis of the relationship between etic definitions of pilgrimage, religion, the sacred and secular, on the one hand, and emic understandings of these and other relevant categories, on the other. We will explore this relationship further by examining how members of religious institutions, those within the armed forces, and civilians deploy particular etic categories, e.g. memory, nation, pilgrimage. Our examination will draw on different examples of military pilgrimages in South-Eastern Europe (Marija Bistrica and Vukovar in Croatia, Bobovac and Srebrenica in Bosnia and Herzegovina, Letnica on Kosovo, etc.) and military pilgrimages from SE Europe (Croatia, Bosnia and Herzegovina, Bulgaria, Ukraine) to Lourdes.

Hengameh Ashraf Emami
Northumberia University in Newcastle upon Tyne, UK
Parallel session 4A

BRITISH MUSLIM WOMEN AND POLITICS OF INCLUSION AND EXCLUSION

This paper aims to explore the meanings of veiling, through oral history interviews with cross generations of British Muslim women in Glasgow and Newcastle. Drawing on multisided ethnographic fieldwork, recorded interviews and participant observations with diverse British Muslim women, the paper aims to explore dynamic of identities of British Muslim women through donning/ not donning the veil in their daily lives in modern Britain. The empirical research was carried through thirty oral history interviews in Newcastle-upon-Tyne and Glasgow to examine how the research participants negotiate their identities in a secular space. So this paper will examine the ways in which Muslim women negotiate their identities through veiling or not veiling in Britain context. An epistemological approach was combined with feminist standpoints theory and ontological activity in order to interrogate the meanings of the veil and its relation with the identity of the research participants. Thus, the empirical research is combined with the heated debates and discourse on veiling and Muslim women in Britain will discuss the myth of the veil and also agency of women through veiling to explore dynamic of the identities of British Muslim women and will illustrate the ways they employed the veil for their empowerment. Complexity of identity of British Muslim women will demands the research to get engaged with various theories, in order to discuss cultural practices of research participants and illustrate the meanings of veiling for them. This paper also will highlight the impact of veiling or not-veiling on their everyday lives. Therefore the research will explore the politics of inclusion and exclusion of British Muslim women through intersectionality of gender, ethnicity and religion in various arena of British society.

Franz Erhard
Bielefeld University, Germany
Parallel session 6D

NON-RELIGIOUS 'CONTEXTURES' OF DEATH IN A PLURALIZED WORLD

A common way of conceptualizing death in a sociological way is to see through the glasses of the sociology of knowledge. Death then occurs as a phenomenon that confronts society with the problem of having to make sense of something that is 'out of reach', something that is not part of our life, but rather the sharp ending of it. Nobody can experience how it feels to be dead and therefore no one can gain empirical knowledge about it. Death remains a space we cannot enter, but lies broadly before us. A social solution to this problem has usually been seen in religion. Religions provide semantics to manage the distinction between immanent and transcendent life within our immanent lives – and usually also provides an established narrative about how this difference will vanish in death. Thus death gains shape. It can be treated as a worldly problem. Yet, one must take into account that in highly secularized societies not all social groups share religious notions and partially even reject them. For them, th e death problem can't be solved by religion.

My presentation will therefore analyze group-discussions, showing how non-religious interpretations of death could look like. The reconstruction of these perspectives will reveal an immanent, pragmatic and scientific approach, which regards death only in reference to problems and worries about everyday life's world. Following these findings, I argue that the contents of dealing with the problem of death are determined or at least strongly influenced by the experiences made in this world. For the theoretical discussion Nassehi and Saake (2005) are good advisors. Following Got-

thard Günther (1979) they refer to 'contextures' of death stating that the perspective for observing death highly depends on the observer's stance. As a result I will show that everyday life observers in modern societies don't share a common integrating point in religion anymore. Instead they have to stick to a wide range of non-religious propositions, i. e. scientific mainstream knowledge or one's biographical self-concept to make sense of life and death.

Josip Faričić, Lena Mirošević, Ante Šiljeg
Department of Geography, University of Zadar, Croatia
Parallel session 5D

THE SPATIAL ORGANISATION OF RELIGIOUS LIFE IN ZADAR ARCHDIOCESE

The Roman Catholic Church is one of the oldest ecclesiastical systems present in Europe, with complex horizontal and vertical aspects to its spatial organisation. In terms of its catholicity (*katholikos*), it is present throughout the world, while at the operational level, it is based on the diocesan and parochial system. The Orthodox, Anglican and some other Protestant churches have similar operational, canonical structure. Based on New Testament theology (particularly the Acts of the Apostles and the letters of St. Paul) and the practical spatial organisation of the Roman Empire, this arrangement has proved functional in pastoral and mission work. In northern Dalmatia, situated centrally on the Croatian part of the northeast Adriatic coast, Christianity has been presented for two thousand years, and has exerted a significant influence on shaping the social environment and landscape. Most of the northern Dalmatia area belongs to the Zadar Archdiocese, which comprises over a hundred parishes. Each parish community is gathered territorially around the parish church, though monastery churches and some self-standing shrines also play an important role in the spatial organisation of religious life. Since the Roman Catholic Church has great significance as the dominant Christian community in Zadar Archdiocese, the topography of its parish and other churches, particularly those in the countryside, form a basis for the geography of the sacred landscape. The location of sacred buildings reflects the specifics of the local geomorphology and the associated morphology of the settlements. Given the importance of religion in the regional socio-economic system, by which a large majority of the population declares itself to be Roman Catholic even today, churches are important meeting-places for local and neighbouring social microsystems. Churches have contributed to the complex, socio-economic, spatial construct in terms of the saints to whom they are dedicated. Certain theological concentrations can be observed, and certain exceptions, along with the liturgical arrangement of festivals honouring parish patron saints, or dedications of individual shrines, which largely correspond to the regular yearly cycle of economic activities, linked to the changing seasons. The highest proportion of dedications reflect feast days honouring Mary, the mother of Jesus, followed by St. Anthony of Padua, St. Michael the Archangel, the apostles, and St. Nicholas, the patron saint of sailors and travellers. Normally, neighbouring parish churches are not dedicated to the same saint, which meant that liturgical celebrations and folk festivals in each village could gather the inhabitants of neighbouring villages in succession. This created opportunities for establishing and maintaining friendly relationships and business partnerships. Certain shrines in the border zones of Zadar Archdiocese, in which the gravitational influences of other Adriatic urban and diocesan centres overlap, play an additional role in marking symbolically the territorial jurisdiction of the Archbishop of Zadar, and the need for pastoral care which bishops from adjoining diocese also try to demonstrate. The main aim of this research is to develop a quantitative and qualitative approach which will aid the process of researching the spatial organisation of religious life in the Zadar Archdiocese. The authors have defined indicators forming a basic GIS analysis, using them as a basis for an exact determination of the basic topogra-

phy of parish churches and other important shrines, as the hubs of religious life, in harmony with the liturgical calendar and annual calendar of socio-economic activities.

Elżbieta Firlit
Department of Sociology Institute of Philosophy, Sociology and Economic Sociology, Warsaw School of Economics, Poland
Parallel session 2B

THE RELIGIOUS IDENTITY OF POLISH ENTREPRENEURS

One of the important consequences of the system transformation in Poland was the emergence of a dynamic group of persons that are autonomously active in business life, the so called entrepreneurs. The term „entrepreneur" (earlier: „merchant" or „economic subject") was for the first time used in Polish law in the Act of April 19, 1993, on the Fight Against Unfair Competition. It was, among others defined in the Act of July 2, 2004, on the Freedom of Economic Action. In the period of the last 25 years an extraordinarily dynamic development of small and mid-sized Polish entrepreneurs happened. The number of registered subjects of this type nearly quadrupled from 1,2 million in 1992 to more than 4 million in 2012.

The individuals doing business on their own account are always oriented toward goals that are common in this sphere, e.g. the pursuit of success, effectiveness, profit or market extension etc. In the actions of entrepreneurs there may also to be found motives beyond economy, and they may have religious or ethical character. Motives of this kind may sometimes strengthen and stimulate the energy of such entrepreneurs more intensely than pure economic ones. Therefore it is reasonable to search in the entrepreneurs' biographies for factors beyond economic ones, among them religious ones. With regard to Polish entrepreneurs such a research on the meaning of religious factors is the more reasonable, as these persons are part of a society, whose considerable majority identifies itself as Catholic. In my paper I will concentrate on the description of the religious characteristics of the entrepreneurs' religious identity and their implication for different decisions that are taken by these entrepreneurs. I draw from results of qualitative empirical studies that have been realized in Poland (together with Michael Hainz and Jacenty Siewierski) in the framework of the Polish-German research project *Dynamic Capitalism – Static Religion? Reconstruction of the Interactions between Economic and Religious Action of Entrepreneurs in Poland after 1989*.

Richard Flory
Center for Religion and Civic Culture, University of Southern California, USA
Parallel session 3B

THE SPIRITUAL AND RELIGIOUS LIVES OF YOUNG(ER) ADULTS: DISAFFILIATION AND RE-FORMING RELIGIOUS IDENTITIES AND INSTITUTIONS

The increase of the "religious nones" in the U.S. has been well documented over the past several years, with younger adults showing even higher rates of disaffiliation from religion than older generations. Most of the reports about nones suggest that this necessarily means that they exhibit a secular, non-religious perspective on life. But is this really true? Are religiously disaffiliated young adults really pursuing secular lives with little or no spiritual or religious content? In this paper I show the contours of the religious lives of younger adults, and argue that they are not necessarily leaving religion behind, nor are they completely turning their back on organized religion.

Tatiana Fiolieva
St.Tikhon's Orthodox University, Moscow, Russian Federation
Parallel session 1C

THE TRANSFORMATION OF ICONOGRAPHY OF POWER: FROM PATRON ICON TO THE ICON OF POLITICIAN

In modern Russia there is the veneration of icons with the image of the odious political leaders such as Joseph Stalin, Ivan the terrible and others. These images are not canonical, but are widespread, both among ordinary believers, and among marginal Orthodox groups. It is interesting to observe that the veneration of these icons takes place both within the Russian Orthodox Church (Moscow Patriarchate) and in its breakaway religious organizations and new religious movements. However, the tradition to picture at the icons the political leaders who do not have the status of Saints is not a new trend. It can be seen in XV – XVII centuries (patron icon) and is essentially a legitimization of political power in the minds of people. In our report we will see how official and popular perceptions of "political" icons have changed and why recently these icons have become so revered in the post-Soviet space.

Mónika Földvári
National Institute for Family, Youth and Population Policy, Budapest, Hungary
Parallel session 4C

RELIGION, NON-RELIGION AND FAMILY

The central issue of the paper is how religiosity is connected to family related values and demographic events. Using the Hungarian data of the European Values Study 2008 and the European Social Surveys (2002-2012) I examine what the characteristics of the different types of religiousness are: whether there are significant differences between them with regard to family related attitudes and values, forms of cohabitation, marriage, divorce and parenthood.

The features of the religious and non religious types will be investigated along different dimensions of religiosity (beliefs, worship and relationship with religious organizations). The longitudinal database of the European Social Surveys provides an opportunity to examine the dynamics of the relationship of religiousness and family related events as well.

Jason Garcia Portilla
Centro Latinoamericano Suizo University of St. Gallen, Switzerland
Parallel session 1A

"…BY THEIR FRUITS YE SHALL KNOW THEM": RELIGIOUS DISCOURSES AND THEIR IMPACT TO MAINTAIN LOW HUMAN DEVELOPMENT INDICATORS IN COLOMBIA

Noting the relevance of the study of cultural and institutional dynamics, and further deliberating that according to Munevar (2008: 389), it has been clear that since the Conquest, there has been a direct relation between political power and the power of the Roman Catholic Church in all Latin America, but in particular in Colombia, considered "the most clerical society of the continent", the study of the influence of Religion in shaping institutions is of seminal importance.

Levine (1981) also considers that Colombia is one of the most catholic societies in Latin America. This would be counterintuitive to the reality of this country that shows the highest homicide and insecurity rates in Latin America, and one of the highest in the world (UNODC 2013). Furthermore, Figueroa (2008: 256-270) considers a "Catholic and conservative hegemony" in Colombia until practically 1991, year in which the Constitution of Rights was promulgated and religious pluralism was legally recognized. Munevar (*op cit.*), argues however that currently, in practice, as a result of more than four centuries of such hegemony, the Roman Catholic Church still enjoy numerous privileged advantages with the Colombian State. This facts and social problems which seem to be shared to some extent by most of the countries of Roman catholic background (Levine, 1981), (Transparency International, 2014.), are actually opposite to what happens in societies of protestant tradition where corruption, inequality and violence indicators are usually the lowest worldwide (UNODC, 2013); (Transparency International, 2014.). Here, it can be worthy to infer a possible interesting correlation between religion, ethical values and human development, referring to the title of this text for which: "*…by their fruits ye shall know them*", as Jesus had clearly explained thousands of years ago and today it could be applicable to institutions, values and development of societies.

This study intends to understand how religious discourses help to maintain corruption, social inequality, insecurity, and violence in Colombia and Latin America, comparing to countries of protestant or secular background. Considering Colombia, as a primary case of study, comparing to Switzerland and Cuba, this doctoral research seeks to understand the impact of religion on political institutions and human development after the period of colonization of Colombia. On the development of the research I intend to understand why Colombia, being «the most clerical society of the continent», has the highest insecurity and social inequality indicators of the continent? (Question 1) How do religious discourses help to maintain corruption, social inequality, insecurity, and violence in Colombia? (Question 2) To come to the explanation of these enquiries I plan to do a «Critical Discourse Analysis» – CDA as qualitative method. Likewise, as a quantitative method, I propose to develop a model in which indicators of human development can be correlated to indicators of religion and the common explanatory theories of development (e.g. institutions (Robinson & Acemoglu, 2012); corruption perception; geographic location and ecosystems diversity (Diamond, J. 1997); Religion (Weber, 1905, Fergusson, 2012) among others.

Anna Glukhanyuk
Ekaterinburg State Drama School, Russian Federation
Parallel session 1C

PRESSURE OF RELIGIOUS CONTEXT: RUSSIAN THEATRE, POLITICS AND ORTHODOX CHURCH

Contemporary situation in Russia makes to re-think connections between art-religion-politics. Orthodox Church is becoming influenced social institute which works not only with the content of art practices, but also its positioning on political and social scenes. Contemporary Russian Theatre is in between of entertainment industry and urgent social and political issues. Such theatre directors as Kirill Serebrennikov, Nikolay Kolyada, Timofey Kulyabin etc. 'perform' provocative discourse for reactions of Church and Policy. Orthodox Church is becoming an instrument of accusation and establishing platform for arising "correct" reaction in society. My own interest is to study the process of creation of cultural meanings by means of religious content to follow political interests in contemporary Russia. As an example I've made the preliminary observation of the situation around the Opera "Tannhäuser" in Novosibirsk by studying Internet discussions, including social networks. Main discourses could be distinguished as a result of observation - *Western discourse* and *Religious obscurantism.* First overview opens several levels of further research: Sacralisation level (Theatre as Temple of Art); Symbolical level (Orthodox symbols must be/can be used? in "correct", "traditional" way); Political level (Governmental theatre, governmental money, governmental order).

Monica Grigore
Ottawa University, Canada
Parallel session

HOLY WATER. A BIOGRAPHY OF LIVED RELIGION IN POST-COMMUNIST ROMANIA IN THREE MOVEMENTS

The study of materiality takes up an important place in the lived religion approach; indeed many religious practices are tied to artefacts. For example, in their everyday devotion, Orthodox Romanians use a whole arsenal of religious artefacts: holy water, holy bread, holy oil, crosses, prayer books, or objects that were touched by relics or miraculous icons. Lived religion does not only deal with believers, it is also concerned with the clergy. Many religious artefacts are "charged" with "special powers" during ceremonies performed by priests that act as mediators between divinity and laity. In this paper I explore one artefact: holy water. It allows me to study materiality in Eastern Christianity and to understand its complex role in everyday life of the people *and* of the Church. Because holy water is a *fluid* religious artefact, this choice might appear uncommon, yet it is not without interest. Unlike the icons, holy water does not engage people towards what the anthropologist David Morgan calls "the sacred gaze." However, holy water is not without importance: used in formal and informal purification rites in public and private spaces and consumed on a daily or occasional basis, it is seen as a means to act upon the world. To analyse holy water, I use an approach that reconstructs its trajectory through the religious practices of some Orthodox believers whom I interviewed in Romania in 2012. I choose to delineate the holy water trajectory starting from three movements: its "creation" in the Church, its presence in people's everyday life, and the "revelation" of its "powers" outside the church. I argue that if materiality represents for priests a way to strengthen their authority, in the realm of lived religion, it responds to people's desire to establish a direct relation with the sacred that bypasses the intermediary place of the same priests.

Ekaterina Grishaeva, Olga Farkhitdinova, Valeria Shumkova, Gleb Khaziev
Ural Federal University, Ekaterinburg, Russian Federation
Parallel session 1C

WHAT DOES IT MEAN TO BE A TRUE ORTHODOXY IN POST-SECULAR RUSSIA: A QUANTITATIVE RESEARCH OF ECLECTIC RELIGIOSITY OF ORTHODOX BELIEVERS IN THE MIDDLE URAL

Traditionally Orthodox Christianity is based on strict regulations of behavior and way of believing, but on the other hand, believers have different vernacular interpretations and experiences of what it means to be Orthodox Christian in late modern society. Spiritual concepts such as aura, chakras, energies, etc. are widely spread, and it is discussed whether it is acceptable for Christians to share this ideas or not. Life style is also changed, so some believers and priests reject the necessity of frequent Eucharist and everyday prays. We use the concept of eclectic religiosity, a combination of different elements of Orthodox and spiritual ideas and practices, to describe the religiousness of Orthodox believers who are sensitive to these changes. The aim of our research is to explore how the level of urbanization, education, age and gender influence on the level of eclectic religiosity of Orthodox believers. Our research is based on the quantitative survey conducted in the parishes of Sverdlovskaya oblast in 2015 (sample - 1100 respondents). The preliminary results allow us to make the following conclusions: the level of urbanization influences on the level of eclectic religiosity only in one case: in the cities with a low level of urbanization believers more often accept pseudoscientific concepts, than in highly urbanized cities. The level of eclectic religiosity is higher among highly educated believers, than among secondary-level educated believers. In the groups

of believers at the age of 30-45 and older than 60, the level of eclectic religiosity is higher than in the other age groups. Women are interested in magic, spirituality and pseudoscientific concepts twice as often as men.

Dorota Hall
Institute of Philosophy and Sociology of the Polish Academy of Sciences, Warsaw, Poland
Parallel session 2A

THE DISCURSIVE CONSTRUCTION OF THE DIFFERENCE BETWEEN RELIGION AND LGBT ACTIVISM IN POLAND

The paper discusses the opposition between religion (mainly Roman Catholicism) and the activism by LGBT (lesbian, gay, bisexual and transgender) people in Poland. It shows this opposition as a discursively constructed phenomenon resulting from constant struggles between competing socio-political projects. It draws conclusions from the analysis of the press and employs the anti-essentialist conceptual framework established by Ernesto Laclau and Chantal Mouffe (1985).

The paper follows discursive transformations from the 1990s till the present day and highlights the fact that the opposition between religion and LGBT issues in Poland has evolved over time, engaging various discursive components and reflecting the formation and transformation of numerous subject positions such as 'Catholic intelligentsia', the political 'right', 'the liberal left', and 'the LGBT community'. At the beginning of the 1990s, the dichotomy was built on the Catholic vision of homosexuality as an unnatural phenomenon and a threat to 'family values'. On the eve of Poland's EU accession, homosexuality emerged as a threat to Poles' values associated with the Catholic religion and to Poland's sovereignty. This mobilized LGBT organizations – they entered the discursive field as a subject position articulating its demands in opposition to the Church. The fiercest struggles between protectors of nationalistic and religious values on the one hand, and LGBT rights' advocates on the other, took place in 2004 and 2005, that is, at the time when Poland was joining the EU. Subsequently, right-wing anti-gay radicalism produced a split engaging the issue of homosexuality within Catholic articulations. 'Catholic intelligentsia' and 'conservative Catholics' took opposite positions, the former by aligning themselves with liberal political currents and the latter by continuing the anti-gay articulation and aligning themselves with the political 'right'. Today, the dichotomy between religion and LGBT issues, although still strong, is contested by the 'LGBT Christians' emerging subject position.

Nikolina Hazdovac Bajić
Institute of Social Sciences Ivo Pilar, Dubrovnik, Croatia
Dinka Marinović Jerolimov
Institut za društvena istraživanja u Zagrebu, Croatia
Parallel session 1D

NONRELIGIOUS AND ATHEISTS GROUPS, INITIATIVES AND ORGANIZATIONS IN CROATIA: REBELS WITH(OUT) A CAUSE?

As religiosity became new conformist pattern in the post-socialist period in Croatia, nonreligious persons and atheists changed their social position dramatically. From official ideology and conformity they became minority, which is, like many other minorities, more or less marginalized. Nonreligious and atheists became in a sense "suspicious", perceived as persons who are reflecting "old

communist ideology" and represent not only opponents, but also a threat to the new system. The emergence of organizing of nonreligious persons and atheists in Croatia in the last decade (on the formal and informal level) points to the perceived need to protect their own rights and interests. They often point out that nonreligious and atheists are treated like second class citizens in Croatia. On the other hand, Croatian Constitution guarantees freedom of religion and non-religion and from the legal and formal point of view, they are not really in an unequal position.

As these groups have not been researched so far, our aim is to gain scientific insight into, and empirical data about non-religious/atheist/secular organizations and associations that appeared in Croatia. Building on Campbell (1971) we aim to explore different types of these associations (abolitionist, supstitutionalist, communal, associative or some other), form of organizing (formal, informal), their structure, function, mission (ideology), activities, membership, inner group dynamics, actions, etc. On individual level we will explore self-definitions of non-religious/atheist attitudes of the respondents, their interpretation of their own position in society, experiences arising from their specific position and motivation for social engagement and activity. In order to accomplish this goal, different methods will be used: semi-structured interviews with leaders and selected members of groups, initiatives and organizations; individual life histories and personal biographies (with particular attention to the socialization aspect); survey among members of groups, initiatives and organizations and analysis of documentation of groups, initiatives and organizations.

Rita Hegedűs
Corvinus University of Budapest, Hungary
Parallel session 6B

RELIGIOUS IDENTITY IN ADULTHOOD: KEEPING OR REJECTING PARENTS' TRADITIONS?

Members of contemporary western societies may on paper be born into their parents' religion, but this no longer determines their later ideological and community commitment. Individual freedom of choice is clearly present in the realm of religion. Still, religious background undoubtedly affects children in modern societies. Kids of Catholic, Protestant, or Jewish parents will even today most likely be Catholics, Protestants, or Jews – if they will be religious at all. But what factors determine whether young people will themselves be religious? Who will follow the traditions of his or her parents (or grandparents) – and who will not? The aim of the research reported in my presentation was to study what factors determine the keeping or rejecting of religious identity in adulthood. The first results of the secondary analysis of data from some Hungarian surveys will be presented.

Deepa Idnani
UCL- Institute of Education, London, UK
Parallel session 4D

'BEING SECULAR IN A SCHOOL': POLICY AND STATE - AN ETHNOGRAPHIC STUDY FROM A SECONDARY SCHOOL IN INDIA

Religion occupies an important place in an individual's life, but each person needs, desires, beliefs, attitudes, aspirations, and how they view religion may differ. The influence of schooling on belief formation can occur in many ways through the presence of explicit religious instructions within school or at times through the hidden curriculum, that is, it may be overt or covert at times. The tacit recognition of specific festivals or religious practices or rituals like the competitions, prayer,

songs etc. that is, the informal socialization in relation to particular norms or behavior, rituals or various practices, symbols also has an impact on the norms and the structures of educational institutions and their role. Whether religious education would lead to indoctrination or indeed be like value education or moral education in any institution indeed depends on each individual teacher, but also on the overall culture of an institution which may be reflected overtly and covertly to all. The position of the Principal or the Head in the school is also of central concern, as the functions and the role he/she performs has an impact on the whole institution. The present paper delves into the religious practices, symbols, rituals, beliefs and the views of teachers and students from an ethnographic work in a secondary school in India. Whether they exert any 'agency' or not? What are the different forms and kinds of negotiations and resistance that take place in the school and how it is embedded in the culture of the school and the wider policy implications.

Ágnes Inántsy-Pap
University of Debrecen, Hungary
Parallel session 2C

EFFECTIVENESS OF CULTURALLY RESPONSIVE TEACHING IN CHURCH-RUN SCHOOLS DURING THE COMMUNIST ARAE IN HUNGARY

There are a number of sharply contrasting views on the respective roles of the Church and the State in education. According to one paradigm the Church and the State have been rivals since the very beginning, and the past two centuries have been all about the struggle between the old and the new dominating groups (Archer 1979), whereas according to another view certain social interest groups, leaning on the bureaucratic state for support, have got rid of the Churches in the first step in order to achieve civil rights (Polanyi 1944), and later they have gradually limited the role of the state as well (Molnar 1990). Church schools have played a fundamental role in Hungarian education for centuries. The cooperation between church and state was characterised by co-operation and a division of tasks. As a result of the Communist take-over, however, church schools were nationalized in 1948. Only 10 of them were allowed to exist under strict constraints, mainly as a display for the West. The paper presents the mechanism of the state control of national church schools working in the decades of communism, their financial troubles, the formation of the students' numbers and the results of researches related to the students' social background. First of all, we look for an answer for the question, how they became - during the decades of communism - from the sanctuary of layers deprived of their learning opportunities and forced into a marginal situation in the 1950s into partly elite schools by the 1980s, and how this role change determined their seeking ways after the political transformation of 1989-90. Meanwhile, church policy started softening in parallel with the erosion of state socialism. The communist power wished to utilize the churches' activity in the 1980s on such areas that had crisis because of the economic difficulties e.g.: on looking after the handicapped, old, deviant and the poor. The ideological and political loss of the layers on the edge of society was unimportant for the system, but certain churches started to get experiences in this field that time eg.: in gypsy mission, which have been used in the educational system in recent years. Our research wishes to point out that the present situation of denominational schools in Hungary and their seeking ways can be interpreted only in the knowledge of the past of public educational role-taking of churches.

Jara Kampmann
GESIS – Leibniz-Institute for the Social Sciences, Cologne, Germany
Parallel session 2A

DOES ATHEISM MATTER? – ATHEISTS' ATTITUDES TOWARDS HOMOSEXUALITY IN EUROPE

Focusing explicitly on Atheists might seem irrelevant as they mostly lack classic group characteristics like common motives or goals. Instead they seem rather like a simple aggregate of individuals. However, when comparing them to non-Atheists it becomes apparent that they share a common demographic profile across Europe, i.e. they are on average male, young and well educated. Going a step further by comparing Atheists' and non-Atheists' mean attitudes (in this study towards homosexuality) we find significant differences. But do these differences only reflect e.g. Atheists' on average higher education, or is there something more in common among Atheists? Applying Multi-Level-Analysis to the longitudinal European Values Study we test across European countries whether individual Atheism exhibits an own effect on homophobia while controlling for their demographic profile. Our results are twofold. Firstly, yes, Atheism matters. Atheists are significantly less homophobe than non-Atheists independent from their demographic profile. Secondly, this result can only be found for Western Europe. We find a clear divide between former communist and older democratic countries in Europe. In an elaboration of our earlier model we try to explore the causes for this distinct country pattern. Our analyses show, that measures for countries' developmental and cultural characteristics explain the East/West-divide only partially. Our ad hoc hypothesis (open to discussion) is, that the unexplained rest might be empirical traces of the only theoretically described two different types of Atheism postulated by Zuckerman (2007), where 'organic' Atheism prevails in Western Europe and mainly 'coercive' Atheism in Eastern Europe.

Jara Kampmann
GESIS – Leibniz-Institute for the Social Sciences, Cologne, Germany
Parallel session 3D

MEASUREMENT OF ATHEISM

For decades the field of sociology of religion experiences discourses on the measurement of religiosity. In contrast, the measurement of Atheism has not been issued to any discussions, let alone any controversies. The uncritical application of measures bears the risk of potentially biased figures. Examining three of the big 'European' social surveys, i.e. European Values Study, International Social Survey Programme and European Social Survey, we find two kinds of measures, a direct one, explicitly spelling out the term "Atheist", and indirect ones, applying in varying wording distinct categories of believes or scales for self-assessment of religiosity. We assume that the two kinds of measures draw on different concepts, i.e. that the direct measure calls on an additional underlying dimension triggered by the term "Atheist". Our ad hoc hypothesis is that the term "Atheist" has a negative connotation as it evokes associations to being e.g. anti-religious, pro-communist, anti-social or amoral. By the mechanism of social desirability the direct measure, thus, leads to an underestimation of the percentage of Atheists in a given society. Comparing the different measures' outcomes, discrepancies range from hardly any up to a surplus of over 20% for the indirect measures. By regression of the different measures on demographic factors and comparing the (decomposed) regression coefficients, we receive further hints promoting our assumptions of diverging concepts.

Sung Gun Kim
Seowon University, Suwon, South Korea
Parallel session 3B

GLOBALIZATION AND THE RISE OF RELIGIOUS NONES AMONG YOUNG ADULTS GENERATION IN SOUTH KOREA

Social stratification in religious life is an important topic for the sociology of religion. Since the 1997 Asian financial crisis (specifically the 2008 global financial crisis), South Korea has been undergoing substantial generational innovation in religious experience most likely caused by two factors: 1) the bifurcation of the labor market due to globalization and industrial automation, and 2) cultural deviations that sanctioned non-marriage or late-marriage based families. The overall conditions for young people entering the job market are currently worse than in 2009—the year in which every country was still struggling to recover from the 2008 global crisis. Government statistics have consistently shown a two- to threefold increase of unemployment compared to the national average among people in their 20s. Difficulties facing young people largely stem from South Korea's 'dual market,' which places a wide gap between full-time regular employees and non-regular workers in terms of stability and pay. The wide division prompted excessive competition and unemployment, which, in South Korea, gave birth to the term—'Sampo Generation.' The term is used to signify largely unsuccessful young people who give up employment, marriage and childbirth. Given that marriage and having children are strong predictors of religiosity, I would focus on the social marginalization of young adults generation (20-39) who are increasingly disconnected from marriage and work. 47.3 percent of the population aged 20 to 29 was nonreligious in 2008, but that percentage went up to 51.0 percent in 2011. Similarly 45.7 percent of those aged 30-39 was unreligious in 2008, but that percentage went up to 51.2 percent in 2011. The Korean society faces perils posed by these growing strata of non-religious population.

Petra Klug
University of Bremen, Department for the Study of Religion and Religion Education, Germany
Parallel session 5A

RELIGIOUS NORMATION IN GERMANY

In societies with strong religious populations or religious traditions, religion influences many areas of public and private life. It creates power relationships, especially when it is implemented in political processes or where majorities stand against minorities. Religious normation of minority religions and of the nonreligious is present in legislation, politics, gender roles, and in the private sphere, which will be illustrated with some examples from the German background. However, our definitions of religion – no matter if functional, substantive, or working with dimensions – usually define religion exclusively or primarily through its meaning for adherents. What religion might mean for the nonreligious is not considered. Even scholars who work with etic definitions (as opposed to the emic definitions practitioners themselves carry) still define religion through the lens of the believer. I'll refer to this as an implicit emic perspective—which means that it is an etic attempt to define what religion is on the emic level of its followers, instead of defining it in terms of its role in society and culture. As this creates a lack of clarity about what counts as religion is (especially when it comes to conflicts) and arguably a bias in the study of religion, I will call for a critical reflection on this perspective.

Marta Kołodziejska
University of Warsaw, Poland
Parallel session 1D

A CATHOLIC ATHEIST? THE USE OF CATHOLIC PORTALS AND FORUM BY POLISH ATHEISTS. A CASE STUDY

In this paper, atheist users of Catholic portals in Poland will be scrutinized. The main theoretical concept will be that of post-durkheimian dispensation and expressive individualism by Charles Taylor. Firstly, available data regarding numbers of atheists in Poland will be shown, to be then juxtaposed with statistics regarding use of Catholic portals- as recent data shows, among users there are more declared non-participants in religious practices than those who declare participating a few times per year. While the numbers of declared atheists have been growing in Poland in the recent decades, they still comprise a minority of less than 10%. What was observed in the course of an empirical study, however, is that atheists (of Catholic upbringing mostly) are often one of the most active participants in Catholic forum discussions. In the next part of the presentation, empirical data from three Catholic online forums (dyskusje.katolik.pl, forum.wiara.pl and adnoai.pl/zrodelko) will be shown in order to answer the following questions: what is the function of atheists on analysed forums? Can one discern types of atheist participation? With the use of critical discourse analysis, it was found out that atheists are vital members of online religious communities, contributing to discussions with their knowledge (religious and scientific), experiences, and offering help and advice. They also participate in group divisions of forum users and build alliances with and/or against Catholics and members of other denominations. Atheist users can therefore play a vital role in sharing and interpreting religious and scientific knowledge, as well as in building a sense of belonging in a heterogeneous, virtual expressive environment.

Inga Koralewska
Institute of Sociology Jagiellonian University Cracow, Poland
Parallel session 3A

'JESUS HAS A FACE OF A REFUGEE TODAY' – THE ROLE OF RELIGION IN THE REPRESENTATION OF REFUGEES IN POLISH PUBLIC DISCOURSE DURING A REFUGEE CRISIS OF 2015

In year 2015 what previously was called a refugee crisis has become rather a Europe crisis. Now, Europe is divided between pro- and anti-refugees countries and movements. In European discussion about imposing a refugee quotas, Poland took a passive stand on the EU proposition of sharing newcomers between EU countries. In September, Polish government finally decided to accept refugees from European Union and Christian refugees from Lebanon. Decision of Polish government to accept only Christian refugees was motivated by alleged difficulties in the integration and assimilation processes that might have occurred among people from different cultural and religious background.

Also in September, Poland witnessed a large number of pro and anti-refugees manifestations. According to the data from September 2015, over 50% Poles support the idea of helping refugees by Polish government, while almost 70% declare fear of newcomers.

Polish press and media presented a diverse (either negative or positive) picture of refugees. However, religious arguments are vivid in both, positive and negative parts of public debate. The aim of my paper is twofold. Firstly, I will analyze discursive representation of migrants and refugees in Polish press, and in Polish governmental debate in year 2015. Secondly, I will analyze the role of religion in public discussion about refugees. I will discuss how religious arguments are used in pro- and anti-refugees debate.

Anna Kurpiel
Polish Ethnological Society
Parallel session 5B

THE SENSE OF UNIQUENESS OF THE NEW KALISZ BOURGEOISIE. MUSIC CLASSES, CATHOLIC SCHOOLS, BUT NO RELIGIOUS WEDDINGS

During an ongoing research in Kalisz—a middle-sized Polish town— I have spent many hours in the children's music school, the only one in town. I talked to parents while their children were taking classes and conducted observation; I was interested in the parents' everyday life and the network of social connections that were concentrated around the school. Asking about the importance of music in the parents' and pupils' life, I realized that it did not play the crucial role. What connects the parents who are part of the study together, even though they come from different social backgrounds, is a need for a "special order." What is this "special order"? Order is first constituted in everyday practices and rituals (all parents have mentioned that their children know that, after school, they have to wash their hands, sit to the instrument, and practice) but also in the general and vague sense of core values of life. In the case of the music school, this order is manifest around the organization of a ceremonies, such as student's performances for parents and particular rules of performance (such as a dress-code, ways of behaving). These rules give the parents and children a sense of order, but also a sense of participating in a special, traditionally "elegant group." The parents are in search of an articulated order. In this paper, I argue that this order is discursively rooted in the—real or imagined—life of a Polish bourgeoisie from before the World War II, a life in which religion, music, and a special "savoir-vivre" are invoked to provide a sense of order.

Raul M. S. Laureano
Instituto Universitário de Lisboa (ISCTE-IUL), BRU-IUL, Lisboa, Portugal.
Madalena Eça de Abreu
Instituto Universitário de Lisboa (ISCTE-IUL), BRU-IUL, Lisboa, and Coimbra Business School, IPC, Portugal
Parallel session 4B

RELIGION AND DONATIONS: A PORTUGUESE NGO IMAGERY

This paper empirically examines two sorts of pro-social behaviour, donations practices and volunteering. In other words, we aim to understand how donors with different religious affiliations behave regarding giving money and time to non-profit organizations.

We present the results of an empirical study addressing the value and frequency of donations, the volunteering time, and the intention for giving money and time in the future, in the context of a Non-Governmental Organization in Portugal. A sample of 347 potentially donors of these kind of organizations allowed to identify: i) clear linkages between religion and the intention to give, and ii) the giving value of the minority religious group is substantially higher than the majority religious group and the non-religious group. The results thus reveal a common pattern observed in different countries both for the religious tendency in giving and for the behaviour of minority religious groups. Moreover, the results confirmed the importance of the religious factors to explain the donation practices and loyalty to the non-profit organizations. This study contributes for the increasing of the knowledge in the area of the third sector in Portugal. It would be useful to replicate this study across other charities as the results could be of great value to the academic community and to the Portuguese charities as well.

Slawomir Mandes
University of Warsaw, Poland
Parallel session 4B

THE ROLE OF FAITH-BASED WELFARE IN SOCIAL POLICY: THE CASE OF POLAND

The charity-oriented activities belong to the core of most world religions. But since the establishment of welfare state the importance of alms and other traditional religious charitable activities have diminished. Within Christian churches we have observed various reactions to these changes. Protestant societies have developed a model of faith-based organization – operating independently, grass-roots organization, which promote religious values and enable its members and volunteers to practice their individual religion (Bender 2003, Farnsley II 2007). In Catholic countries the pastoral idea of "option for the poor", under Pope Francis is becoming the main massage of Catholic Church for the world and promotes stronger involvement of the Church into broadly defined welfare of citizens. On the one hand, the direct involvement of religious actors into welfare system changes the relation between state and religion and may be a decisive factor in the process of deprivatization of religion. Churches act as subjects of political advocacy: religiously inspired welfare agents have brought about a new perspective on the way welfare systems are shaped by directly addressing the interplay between societal cleavage structure, electoral rules and religion. On the other hand, these newly introduced, often disruptive and critical perspective puts into question the traditional role of religion in society, both as an institution and as a set of doctrines. The aim of my presentation will be to outline the complex dynamics of the above mentioned processes using the example of Catholic Church and religiously motivated organizations from Poland. The fall of Communism and the transformation made large segments of society economically vulnerable. Facing the weakness of the State, the Catholic Church stepped in and launched many various charity-oriented activities. Inspired by Catholicism several faith-based organizations were established. I will show what is the scope of faith-based welfare in Poland and in which areas of social policy they are most active and how influence the policy of the state.

Ankica Marinović
Institute for Social Research in Zagreb, Croatia
Parallel session 2C

ANALYSIS OF CATHOLIC CATECHISM TEXTBOOKS IN CROATIAN PRIMARY SCHOOLS: HOW DO THEY TEACH ATHEISM?

According to the data of the Ministry of Science, Higher Education and Technology, 91.61 per cent of children in Croatian primary schools attend Catholic catechism. There is no alternative subject for the students who do not attend catechism, what causes certain problems for schools and parents. According to the last Census conducted in 2011, 5 per cent of citizens declared themselves as nonreligious, atheists, agnostics and sceptics. It could be supposed that the most of students of primary schools who do not attend catechism are children of nonreligious parents. The main goal of this paper was to find out the position of atheism/irreligiosity in the Catholic textbooks for primary schools. Some aspects of the thesis of Srđan Vrcan (2001) that confessional belonging and religious self-identification in Croatia became almost general phenomenon and indicator of social authenticity in the state, political society, civil society and the public, while confessional and religious non-belonging becomes indicator of social abnormality, are considered on the example from the area of education. Textbooks analysis indicates that the atheism is absolutely unacceptable from the Catholic point of view. Textbooks do not develop spirit of tolerance towards atheism and atheists postulated by II Vatican Council, but offer students confusing image of the world, in which,

nonbelievers (living with their parents among them) become “people with mistake” and “object of correcting”. Textbooks instruction for the students is quite clear: not acceptance of difference but correction of atheists and prevention of atheism (by evangelization).

Ivan Markešić
Institute of Social Sciences Ivo Pilar, Croatia
Marko-Antonio Brkić
Herzegovina University, Bosnia and Herzegovina
Parallel session 1A

LIMITING FUNCTION OF POLITICAL (POLITICIZED) PUBLIC SPEECH AND SOCIAL PEACE-BUILDING POTENTIAL OF RELIGION

After field research of the attitudes of citizens, conducted in 2013 in 13 local communities on a sample of 2,600 respondents, and subsequently organized 13 focus groups in order to continue the qualitative phase of the research on the role of religion in the process of confidence building and reconciliation in Bosnia and Herzegovina, (http://www.diskursi.com/uploads/2013/dec/Edinburg%20Eng.pdf) and a number of individual and group interviews with experts, one of the key findings from the study appeared to be the fact that 75.4% of the total sample (interviewees) indicated that a serious attempt to build relationships amongst religious and ethnic groups in Bosnia and Herzegovina would have an impact on the future of the country (77% of those who responded to the question). However, the same data was followed with very different interpretations, conditioned by local circumstances in 13 different research communities in BiH (Banja Luka, Bihać, Bijeljina, Brčko, Jajce, Livno, Mostar, Sarajevo, Srebrenica, Stolac, Teslić, Trebinje, Tuzla. One of the most important thesis that could be extrapolated to the entire area surrounding Bosnia and Herzegovina is that a public speech, in particular (but not only) media, largely determine the values used for building of the attitudes of citizens about the potential social role of religion in bringing social peace. The role performed in public, common area. However, the public speech is under strong domination of political discourse, and even it is often politicized and turned into ideological one, which often serves the ruling political parties as a tool for limiting social peace-building potential of religion, just as they best fit their narrow interests, and on the other hand, religious establishments are not recognized as those who are able to contribute significantly to general confidence-building and reconciliation in societies, and to resist such limiting function of public speech to religion, both as a complex social phenomenon and as to religious communities as very specific social microstructures.

Simone Carlo Martino
Roberta Ricucci
University of Turin, Italy
Parallel session 3A

IS RELIGION STILL PROMOTING SOCIAL INCLUSION? THE EXPERIENCE OF SOUTHERN EUROPEAN COUNTRIES IN THESE HARD TIMES

The paper analyses whether Muslims living in Southern European countries as a religious minority group are considered to be a threat by local societies. It attempts to verify the major lines of conflict in the relationship between Islam and three traditionally Catholic European societies as Italy, Portugal and Spain. The paper investigates this complex relationship and outlines the general trends in these contexts. This study is based on both quantitative and qualitative data. Using data

from both Transatlantic Trends and Eurobarometer, we investigate different patterns of relationship between native Europeans and Muslims in the main regions of the three countries. The study detects regions with a high potential for conflicts and regions where we observe more acceptance of Islam as well as better basis for societal cohesion and cooperation. We aim at checking, whether regions with higher Islam acceptance are connected to well-developed integration policies: this analysis describes the link between local integration policies and the level of acceptance of Muslims by other population groups in countries where Catholicism is still a strong cultural reference point and the economic crisis has amplified feeling against immigrants and mainly against those who belong to Islam. Indeed, the paper presents findings showing that the integration issue deals with local rather than national contexts: We have to look at what is happening at the city level in order to better understand relations between Muslims and the local European resident population. This is why we use some qualitative interviews with both local administrators and representatives of Muslim associations in the main cities of each investigated country.

Björn Mastiaux
Institute for Social Sciences – Sociology Department, Heinrich-Heine-University Düsseldorf, Germany
Parallel session 1D

WORKING TITLE: 'NEW ATHEISM' AS A DISCURSIVE OPPORTUNITY FOR THE GERMAN FREE-THOUGHT-SECULARIST MOVEMENT

In my presentation I would like to argue that the so-called "New Atheist" phenomenon during the years of roughly 2006 to 2009 posited a discursive opportunity for the German secularist movement and helped it to gain visibility. With the help of McAdam's *political process approach* and the concept of *discursive opportunities,* as discussed by Myra Marx Ferree, William A. Gamson and colleagues, I am going to investigate the upsurge in media visibility afforded to actors from the freethought-secularist sector in Germany in recent years. This development was possible, I argue, because a secularist movement, which had built up some organizational strength of its own, stood prepared at the time of the appearance of "New Atheism". Some of its representatives were able to seize the discursive opportunity afforded by "New Atheism" and in that way acquire standing in parts of the German media, which allowed them to capture further political opportunities and noticeably comment on events pertaining to religion that were perceived as scandals. As a result, the secularist movement has gained in visibility and put the lack of church-state separation in Germany into the spotlight. In this context, I am also going to give an overview of freethought-secularist organizations in Germany and about their activities in recent years.

András Máté-Tóth
University of Szeged, Hungary
Parallel session 1A

SOCIAL WOUNDS AND SOCIAL IDENTITY. PUBLIC RELIGION IN CENTRAL AND EASTERN EUROPE

Contemporary Central and Eastern Europe can by characterized as one multiple cultural region in seeking social and cultural identity. One of the most important dimension of the regional context is the post-genocide experience, the permanent imagination of genocides and other forms of historical wounds. Under genocides I mean the experience of so called bloodlands (Snyder), Holocaust

and Srebrenica. In my presentation I try to argue for one particular interpretation of the societies in Central and Eastern Europe dealing with post-genocide public discourses. Religions, theologies and churches play important role in seeking and offering post-genocide identity – that kind of public activity is in my opinion the central and special point in the adequate and appropriate interpretation of contemporary processes in the region; and that approach can be seen as one particular and original theoretical framework for understanding the region today.

Elena Medvedeva
Saratov State Medical University, Russian Federation
Parallel session 6D

RELIGION AS A COPING STRATEGY AMONG RELIGIOUS AND NON-RELIGIOUS PRISONERS

Contemporary studies have demonstrated that religion often used prisoners as important coping mechanism to help them deal with the harshness and monotony of life in prison. Socio-psychological studies of religious component in everyday life of prison colony reveal contradictions in the attitudes to the role of religion for prisoners. The main attention is paid to the role of religion in a prison colony as one of the correctional methods of work with prisoners. In Russia religion have become a significant resource of pedagogical way to change, which used by administration of prison and often has a formal character.

Two groups of male prisoners from the Russian general penitentiary and the high security prison were assessed with the Religious Problem-Solving Scales. Religion not appears to be an important coping mechanism and don't help the transition to the community following incarceration. According to the results of the study, those prisoners who identify themselves as believers don't use religion as a coping strategy in stress situation. Prisoners prefer to choose self-directed type of style for coping with stress. The results of the study thus show that investigating the role of religious coping among Russian prisoners requires more complex approaches.

Emilia Moddelmog-Anweiler
Jagiellonian University in Kraków, Poland
Parallel session 2A

RELIGION AND NON-RELIGION AS EXPRESSION OF DIVERSITY WITHIN RELIGIOUS IDENTITY IN POLAND. ANALYSIS OF PRESS REPRESENTATIONS

„Atheists feel bad in the 4th Republic of Poland. The rights of minorities in the non-secular country" versus „Prayer for good law. …shall we pray for MEPs…". „What insults a Catholic?" and „Where should we draw the line between church and state?" these are questions that could be read on covers of polish weekly in the last few years. Presenting religious and non-religious identification in public debates in Poland is continuously becoming an issue in the polish public sphere. Emotions associated with religion can be especially observed when people are confronted with a multiplicity of social identities and questions regarding demand for new regulations in the normative sphere. The polish press seems to reflect in most vivid way differentiation of ideas about the current meaning and condition of religious identity in Poland. The journalists of most influential polish weekly do not hesitate to use religious meanings and symbols both to discuss socially relevant debates and to instrumentally use them to underline political and social divisions in the society. Religion may

be presented as collective and national identity, cultural custom or church belonging, institutional context or private, individual choice. Identification with religion or distance from it seems to serve as the basis of identity expression within formally homogenic catholic society. I would like to present the outcomes of press analysis conducted on the sample of chosen debates in five biggest polish weekly from 2007-2014. Methodology of the analysis use the idea of representation in twofold meaning – democratic procedure of political representations and socio-cultural pattern of group identity contractions in the public sphere based on cultural patterns, social memory and shaped also by current public discourse.

Christophe Monnot, Stefan Huber, Jörg Stolz
Universities of Bern & Lausanne, Switzerland
Parallel session 2D

NON-AFFILIATED, NON-RELIGIOUS AND ORGANIZED "SECULAR" IN SWITZERLAND: A MIXED-METHOD RESEARCH

The phenomenon of the "non-religious" or the "non-affiliated" in Europe, especially in Switzerland, is one of the major trends of the last decade in the religious field. The so called "nones" have doubled during the last 10 years to reach approximately 20% in Switzerland - according to the Federal Office for Statistics (FSO). This paper aims to present a mixed-method research conducted in Switzerland, with the central premise as follows: how do the "nones" construct their secular identities? Or more precisely: how do socialization, social characteristic features, social relations or organizations affect these identities, and under which conditions do the "nones" become socially or politically active? To answer these questions, the research is designed with four different samplings. 1. The first is a quantitative and representative sampling provided by the non-religious in the *Religionsmonitor* (N=1003). 2. A qualitative interview was conducted with 60 of the non-religious respondents of the *Religionsmonitor*. 3. A quantitative study surveys the "organized-nones", questioning members of the different secular and atheist associations and societies active in the country. 4. Finally, the fourth sample is a qualitative interview with 40 of these "organized-nones". With ongoing research, continuing until 2018, partial results will make way for a presentation of the main methodological stakes to cross, with analysis of the various collected data to get a general picture of the construction of the secular identity of the "non-religious" in Switzerland.

Christophe Monnot
Sociology of Religion Institute of Social Sciences of Religion University of Lausanne, Switzerland
Parallel session 5D

SPIRITUALITY AND RELIGION: WHAT POWER TOWARD THE ENERGY TRANSITION IN SWITZERLAND?

This paper aims to provide a methodological framework for an ethnographic survey conducted in Switzerland in the Research Program "Volteface" on different actors and events promoting energy transition, energy conservation or alternatives to fossil fuels. The analysis will be done from several "success stories" presented as such by the actors, or perceived so by the public. In the second part, the paper will present two "success stories". The first is in the field of the main churches in Switzerland that have set up a program of "green parishes." The second is in the field of spirituality with the festival "Alternatibat" that took place in different cities in France and Switzerland. Ac-

tors involved in the energy transition hold conferences, exhibitions and carry out public awareness campaigns on sustainable energy. Are the religious or spiritual mobilized by the actors, and if so, how? Several alternative paths seem appropriate for religious inspiration with this kind of event. However, if the spiritual or religious actors show green alternatives, the spheres of religion and sustainable energy economy seem more mingling than actually interacting. This research is financially supported by the Research Program "Volteface" (www.volteface.ch).

Endre J. Nagy
Semmelweis University, Budapest, Hungary
Parallel session 3C

THREE KINDS OF RELIGION IN HUNGARY

The author describes an empiric research event of an overall split that since almost two hundred years as a strand had been running along the Hungarian history. The split divided the society into two factions. The first one represents a Westernizing endeavor seeking to catch up the highly developed Western countries' economic, political and cultural achievements, while the other has made every efforts to keep the ancient institutional, patriotic order. In the thirties of the last century the formers were called the „urbanists", the later one the „populists"; that does not overlap the common usage in Western categories. The clash has been mostly reminiscent of the Russian contradiction between „zapadnikis" and „narodnikis". This contradiction between the two factions manifested under divergent pretexts but just after the change of the system it was posited on political level. The Hungarian Democratic Forum inclined to maintain the Hungarian traditions, while the Free Democrates wanted quickly to go all-out for the political, economic and cultural achievements of the most developed Western countries. The cleavage pervaded the whole of the society from political sphere to the cultural life. Nowadays it transfixed the religious life as well. According to several statistical data the Hungarian society can be discriminated in three blocks following the religious self-identification. The first can be called – following the Austrian sociologist of religion, Paul Zulehner, - as "Volkskirchlich" religion the one that looks back with nostalgia to the state of affairs, i.e. the hegemonic role of the Catholic church swaying between the world wars, and belongs to those who practicing religion more or less according to church's instruction; the second one can be considered as "do it yourself religion", and confesses to be religious in "its own way"; and the last third one can be categorized to being indifferent, atheist or uncertain group. One can identify somewhat the first one with the traditionalist, patriotic faction, the second one those who can be characterized as "post-modern" religiousness who consider to be religious "on their own way". As in all post-Communist communist countries the picture is shaded by the former Communist nomenclature that "trans-exculpate" themselves after the change of system. In our empirical research we found a case in a village where the post-communist mayor was forced to face with a traditionally religious ("Volkskirchlich") mayor while the whole of the population included the civil society followed the desperate clash between the two factions up to the unserviceable stage of the village. The unpleasant situation endured as long as a third mayor candidate stepped in who faced with both formers enemies and won on the exceptional elections. The new mayor transcended both the post-communist era and the oppositional mayor of traditional religious background, for – as the great-grand child of a landowner before the second war persecuted in the Communist era – restituted the continuity with the ancient landowner class. And at the same time, while jettisoning the old fashioned religion she disclosed a certain attachment to a new type, as it were, a postmodern religion.

Krunoslav Nikodem
Department of Sociology Faculty of Humanities and Social Sciences, University in Zagreb, Croatia
Parallel session 6D

«WHO WANTS TO LIVE FOREVER, ANYWAY»? STRANGE CASE OF BELIEF IN LIFE AFTER DEATH'S DECLINE IN SELECTED EUROPEAN COUNTRIES

Although populations in most of the European countries are ageing there are some empirical evidences for decline of belief in life after death in the last 15 years. At the same time perceived importance of religion in life is also declining in the same period. In this paper we are analyzing the question of belief in life after death in selected European countries in consideration with six predictor's sets. Theoretical frame of this paper are different theories of secularization. On the basic level empirical analysis is conducted on the European Values Survey 1999/2008 data sets, and all further analysis is conducted on the EVS 2008 data set. Empirical analysis is conducted on the aggregate level with three groups of countries ("Catholic" – Poland, Ireland, Croatia, Italy and Spain; "Protestant" – Denmark, Island, Finland, Norway and Sweden and "Secularized" – Czech Republic, Estonia, Netherland, France and Great Britain). Six predictor sets are containing basic socio-demographic characteristics, religion, bioethical issues, experience of very stressful events, and conceptions of social and cultural capital. Results are showing relatively strong connection between belief in life after death and only two predictor's sets (religion and social capital), but surprisingly connection between belief in life after death and religion is weaker in "Catholic" countries than in other two groups. Is this a sign of secularization processes in "Catholic" part of Europe?

Ulrike Popp-Baier
University of Amsterdam, The Netherlands
Parallel session 6B

VARIETIES OF JUST-WORLD BELIEF AMONG WELL-EDUCATED YOUNG ADULTS IN THE NETHERLANDS

The main research question in our project is: What types of religiousness and non-religiousness are discernable among well-educated adults in the Netherlands? We started our empirical research with a preliminary exploratory study which is still ongoing. Until yet (November 2015) we have conducted 17 biographical-narrative interviews with students at polytechnic institutes of higher learning in the Netherlands. The purposive sample aims at maximal variation among self-ascribed religiousness, self-ascribed spirituality and self-ascribed non-religiousness. Thus far we were able to include Catholics and former Catholics, Protestants and former Protestants, Muslims, people affiliated with the so-called holistic milieu and people with no religious or spiritual affiliation at all. Besides different constellations of religiousness and non-religiousness, a thematic coding analysis of the 17 interviewtranscripts also revealed two common patterns in the interviews thus far: a moral orientation to life and variations of a just-world belief (Lerner, 1980). This paper will focus on the variations of a just-world belief related to notions of karma, a rewarding and punishing God, a kind of cosmic justice or the simple idea that people always get what they deserve. These just-world beliefs are articulated as fundamental or tentative assumptions, as self-centered beliefs or as beliefs including self and others and as beliefs in immanent justice or in ultimate justice. These varieties have been analysed in their biographical and socio-cultural contexts and will be related to social-psychological research on just-world beliefs so far. Implications for an *etic* distinction between religious and non-religious people will be dicussed.

Artemy A. Pozanenko
Analyst at the Project and Educational Laboratory for Municipal Administration, Higher School of Economics, Moscow, Russian Federation
Parallel session 5C

LOCAL COMMUNITIES IN SOCIAL SELF-EXCLUSION. THE CASE OF RUSSIAN KIN'S DOMAIN SETTLEMENTS

In 1996 Vladimir Megre published *Anastasia*, the first book of his *The Ringing Cedars of Russia* series. Since then the Anastasia movement, which is a new religious movement, declared by some representatives of the Russian Orthodox Church to be a dangerous sect, is getting more and more popular every year. The followers establish a specific type of ecovillages called kin's domain settlements. Currently there are several hundreds of such villages across the country and even abroad, primarily in Ukraine. The settlers try to be independent from the outer world and isolate themselves from some aspects of the modern state and society, such as official healthcare and education and selected mass media, like radio or TV, where they cannot choose the content (social self-exclusion).

The paper is dedicated to the everyday life of kin's domain settlements, to the social structure of such communities and to their interaction with the outer world (with authorities, neighboring villages, other settlements and the modern society in general). The research is primarily based on empirical data, collected while working on the individual field research project *The Social Structure of Local Communities Territorially Isolated from Public Authorities* (financed by the Khamovniki Foundation, 2012-2014, Russia). The research has been conducted using qualitative methods, such as in-depth interview and observation (partly – participant observation). The author has visited six kin's domain settlements and collected 21 interviews with 38 settlers.

Viviana Premazzi
FIERI International and European Forum on Migration Research, Turin, Italy
Roberta Ricucci
University of Turin
Parallel session 4A

GROWING UP AS A MUSLIM IN A CATHOLIC COUNTRY. THE EVERYDAY-PATH OF EGYPTIANS IN ITALY

Muslims in Italy include not only members of the first generation but also a growing number of second generations. Given this, it becomes increasingly apparent that any research on Muslims needs to consider how both Muslim immigrants and their Italian-born – or second-generation – offspring adapt to life in Italy. In addition to this, the growing importance of social networks among young people invites us to focus on how these tools (e.g. Facebook, Twitter) influence religious expression in those contexts, like Italy, where the Muslims' presence and visibility is questioned.

This study will examine how a specific sub-group of young Muslim living in Italy express their religiousness and how they use social networks for religious purposes, placing the findings within the larger context of literature about second generations, acculturation and religiosity. The issue of the ethno-religious adaptation of second-generation Muslim Italians is a critical area of study given that the negative attitude of the media after 9/11 and in a context where one political party, the Northern League (a right-wing party), uses religious difference to fight against immigration, stressing the distance between Muslim young generations and their peers. What is the reaction of Muslim youth? Are they using internet to demonstrate their religious identity and at the same time

trying to pass as Italians in their off-line daily life, without any religious signs or specific attitudes? Are they using internet to develop networks with Muslim youth in Italy and throughout Europe? Data used in the paper have been collected throughout semi-structured qualitative interviews with 20 second-generation with Egyptian origin of varying levels of religious identification and practice but all Facebook users.

Gabriella Pusztai
Center for Higher Education Research and Development - Hungary, University of Debrecen
Parallel session 4D

RELIGIOSITY AS A SOURCE OF SOCIAL MOBILITY

It is a basic idea that religiosity in itself can be beneficial to upward social mobility (Riesman 1983, Weber 1982, Berger 1999, Martin 2005), but empirical evidence has been sought after ever since by a whole range of analyses, some of which claim that academic success is promoted by religious practice, while others hold the view that it undermines high achievement (Lenski 1961). During the decades of communist rules people who were affiliated with religious communities became under-represented in workplace leadership positions and the basic indicators of social status were very strongly and negatively interrelated with religiosity, but when we compared today HE students' religiosity indicators from the CEE countries, we pointed out that higher education studies seem to be a highly outstanding stage in the shaping of the individual's religious attitudes. Researching the institutional contribution to the study progress of students has made it clear that it is the interactional field of force offered by the institution that backs up the progress of the students. According to Colmanian social capital theory study success can be interpreted as the result of connectedness into religious networks, their affirming ethos, future-mindedness and emotional resilience. On the other hand students' network integration might have had strong negative effect on student achievement in higher education. In our presentation we analyzed effects of membership in religious network on student achievement. Our analysis is based on the empirical data from three countries (Hungary, Romania and Ukraine) collected in 2014 (Comparative Student Survey N=1850). We compared low status students' study pathways with different types of membership in religious network. We analysed their achievement in HE, including their study engagement and job attitudes to find out their mobility prospects.

Atko-Sulhan Remmel
University of Tartu, Estonia
Parallel session 3D

THE IMPACT OF SOCIO-POLITICAL BACKGROUND ON THE RECEPTION OF ATHEISM: ESTONIAN CASE

Recent academic interest towards atheism has pointed out certain ambiguity of the term. In addition, atheism can have political, social, historical etc connotations, which may change with the surrounding context. In both regards Estonia, one of the most secularized countries in Europe, due to its hectic recent history, provides an interesting possibility to study the development of the conception of atheism in a particular culture and the change of its contents. The paper will focus on the changing face of atheism in Estonia following the greater changes in socio-political background: from its first appearances in the late 19th century when Estonia was a part of the Russian Empire,

to the short era of Independence (1918-40), to the rule of atheist Soviet Union, and then finally to the once again independent Estonia (since 1991), which considers itself 'the world's most atheistic nation' (according to Eurobarometer 2005, only 16% of Estonians believed in God, the lowest score in Europe).

The paper draws on the data from archives, media analysis, recent sociological surveys and ongoing fieldwork.

Edit Révay
Hungarian Demographic Research Institute, Budapest, Hungary
Parallel session 6A

THE SECRET OF LONG LIFE: LIVE IN CLOISTER!

There is a long tradition of studies about the mortality characteristics of nuns and monks since 1746 when first time Deparcieux wrote about this phenomena. In the 1990-ies de Gouw, Butler and Snowdown, Dinkel and Luy turned their attention to this special population and focused on the mortality patters of this special group. Luy comparing the average Bavarian population and Bavarian male and female religious mortality, found so, that religious population live longer as the average population. Luy pointed out that environment, lifestyle, behavior, education and living conditions are quite significant among non-biological characteristics behind religious longevity. Being inspired by Marc Luy articles about mortality characteristics of nuns and monks I have started a micro-research among Hungarian male and female religious orders, in order to check if there are some difference in a post-socialist society, where the members of religious orders life conditions were different from religious orders of the western part of the World. In Hungary only four religious orders had possibility to live cloistered life during the communist era, and they lived also within strict restriction. The main question was: is there any difference in longevity among those who had possibility for cloistered life in Hungary during the socialist era and those who were sent by their general superior to abroad from socialist regime and those who remained in Hungary but lived separately because the religious communities were destroyed?

James T. Richardson
University of Nevada, Reno, USA
Parallel session 5C

THE COURTS, JEHOVAH'S WITNESSES, AND THE SOCIAL CONSTRUCTION OF RELIGION FREEDOM IN EASTERN AND CENTRAL EUROPE

This presentation examines how courts have partnered with the Jehovah's Witnesses in a series of cases in countries in Central and Eastern countries to construct a more western oriented version of religious freedom. Court systems involved include regular court systems within the nations, specially developed and more recent constitutional courts, and the European Court of Human Rights (ECtHR), which is the court of last resort for citizens of these countries, most of which are recent members of the Council of Europe (COE). A disproportionate number of cases before the ECtHR have come from this region of the world, and it therefore serves as an important laboratory demonstrating how the interaction of the several court systems operating within these COE nations has developed. While the overall pattern is one showing the emerging of a more robust construction of religious freedom (and related freedoms) there are interesting variations, which will also be examined.

Roberta Ricucci
University of Turin, Italy
Parallel session 6B

TOWARDS A NEW SECULARIZED MILLENNIUM GENERATION? COMPARING AND CONTRASTING DATA ON YOUNG PEOPLE WITH VARIOUS RELIGIOUS AFFILIATIONS

Italy is well known as a particular environment from the religious point of view. Various indicators – self-definition, frequency of prayer, attendance at church rites, and presence at parish meetings – underline the importance to the population of being affiliated to Catholicism. How do young people behave in this situation? What attitudes and actions are they developing towards religion and the Church? Findings on how people belonging to the Catholic culture will be compared with some data on how young people with other religious traditions (i.e. Muslims and Christian Orthodox) are developing their religious behaviour. Are there similarities? Are there some common points in how young people – leaving apart their religious affiliation and their religious socialization – both live and refer to religion in their daily life? This paper will present the findings of a qualitative survey (90 interviews) carried out in Italy among 18-24 year old belonging to three different religious cultural area: Catholicism, Islam and Christian Orthodoxy). It emerges that the label of "atheist" assumes very heterogeneous meanings and degrees of distance from religion in a similar way across the various religious affiliations.

Maria Rogaczewska
University of Warsaw, Poland
Parallel session 6C

WOMEN, RELIGION AND SOCIAL JUSTICE – TRANSLATING RELIGIOUS CAPITAL INTO HYBRID NETWORKS OF SOLIDARITY

Whereas women still predominate numerically in religion in many parts of the world, also in Polish society (Walter and Davie 1998, *Report on the Religiosity of Polish Women* by the Catholic Church Statistics Institute 2015), many of them are criticizing their churches, loosening their bonds with parishes or leaving. And when they leave, the question arises what are they doing with their religious capital? One of the hypotheses is that, after quitting their church-based identity, their religiosity can be re-created in very modern *millieus*, and then we should research on the question how it is recreated, by whom, and what the mechanisms of transferring religious capital to non-religious fields, such as medicine, sport, social care, youth work? Are women with religious up-bringing more prone to become agents of fruitful hybridization of very distant fields such as finance sector and care of the homeless, tech start-ups and care of seniors? In my paper I will delve upon the latest (2015) quantitative findings on the religiosity of Polish women and my own qualitative studies: on women volunteers in hospices; women leaders of the aid networks for the homeless in Poland; women grass-roots innovators in public health. Based on this, I claim that what drives women to loosen bonds with churches is not rapid secularization of their attitudes, driven by external culture, but rather the internal lack of responsiveness of church leaders (usually men), those with power and privilege, to the complex problems women face in their own lives and the lives of the other distant in whom they recognize themselves.

Wojciech Sadlon
Institute for Catholic Church Statistics Warsaw, Poland
Parallel session 6A

FROM *FOLK* TO *THERAPEUTIC RELIGIOSITY.* RELIGIOUS TRANSFORMATION IN POLAND ON THE EXAMPLE OF NEW EVANGELIZATION MOVEMENT

Religion in Poland in last 25 years is under the influence of strong political, economical and social modernization. At the beginning of this process the phenomenon of Polish religiosity was usually explained in terms of traditional or folk religiosity (often negatively understood) (e.g. Piwowarski 1996). Nowadays, although so called 'creeping secularization' (Marianski 2013) is observed, the country still remains religious, especially in comparison with other European societies (Pickel 2012). This persistence of Polish religiosity is not sufficiently well explained (cf. Pollack and Rosta 2015). The purpose of the presentation is to outline the religious transformation in modern Polish society on the example of New Evangelization Movement. It is assumed that these schools develop a kind of religiosity which is among others characterized by a stress on emotions and healing. There is assumed to be a fit between this religiosity on the one hand and the challenges and deprivations of modern society on the other hand. So the therapeutic function of religiosity becomes, so the hypothesis, dominant. It seems to replace and to supplement traditional religiosity which was based on imagination, authority, ritualism and national identity (Mielicka 2012; Wójtowicz 2012). It stresses more the experiential dimension of religion (Glock and Stark 1965; Huber 2008) and therefore the place of feeling and emotions.

Vanja-Ivan Savić
University of Zagreb, Faculty of Law, Croatia
Parallel session 4C

FROM BIBLICAL LAW TO THE BLESSED CONSTITUTION (REFLECTIONS ON CROATIAN REFERENDUM ON MARRIAGE)

It seems that we are living in a world which tends to change its traditional concept of family and relationships between sexes. But that is not the case for everyone. It might look that traditional concepts of family are losing its battle against post-modern concepts which tend to dismantle nuclear concepts of family life. On contrary, there are pockets of traditionalist revival: in those places more conservative approach seems to wins as more modern and wanted. Croatian referendum case, the most unique socio-legal and political event in modern European legal history shows exactly that: citizens of Croatia have changed fundamental document of the Nation by inserting the norm which defines marriage as a union between man and woman. Three largest World's monotheistic religions: Judaism, Christianity and Islam do not widely accept homosexual relationships and marriages not just for moral reasons, but since those do not fit into Creator's plans for preserving the mankind trough procreation. Major doctrinal 'issue' is that those rules cannot be changed even if one would like to change it: those rules are of God himself therefore are unchangeable. This article explains the roots for the justifications that marriage belongs only to man and woman, by looking at the sources form the Old Testament and Torah in the first place. Related texts of Leviticus 18 and Genesis 22 will be compared and confronted with attitudes of American philosopher Brian Leiter and Australian feminist Emily McAvan to prove that marriage has its religious and moral dimension even in secular and post-secular society. By connecting Abraham's faith and obedience to procrea-

tion of all Nations, we can see Isaac as image of God's request for faith and loyalty. He becomes ache-image of all fathers and mothers which would be able to be stars and beams of dust in God's plan for humankind. This will become a 'cultural' concept for millions who will follow in the centuries to come. That concept will be a corner stone of society even in the secular or post-secular times we are living today.

Annette Schnabel
Heiko Beyer
Heinrich-Heine-Universitaet Dueseldorf, Germany
Parallel session 3A

RELIGION AND WELTANSCHAUUNG: THE POLITICS OF RELIGION AND THE RELIGIOSITY OF THE POLITICAL

During last years, the politization of religion became more widespread: the recent emergence of the Islamic State (IS) is the most palpable manifestation of this trend, the take-over of social care by faith based communities, Churches and charities a more common one. Instead of a 'banalization of religiosity' we observe that religion regains importance as an ideology ('weltanschauung') showing political consequences. The presentation investigates this peculiar elective affinity of religion and politics theoretically and empirically. We want to contribute to a better understanding of how and why political agendas seem so compatible with religious ones and vice versa. First, we provide an analytical distinction between the concepts of 'weltanschauung' and 'religion', defining the former as constituted by beliefs about the social and the latter by beliefs about the transcendental. Subsequently we investigate mutual structural elements, as Manichean categorizations of good/evil, utopian ideas of salvation, and the ontological construction of meaning. The empirical part of our presentation presents evidence for these considerations. Using European Value Survey Data (EVS), we show correlations between different manifestations of weltanschauung and religious beliefs. We also tackle their embeddedness in social practices and memberships. Although the specific behavioral manifestations of religion and weltanschauung show differences they share a reinforcing function of the underlying belief system. The presentation contributes to understanding of how religion becomes politicized and politics get religiously loaded and the mechanisms behind.

David Schneider
Max Weber Center for Advanced Cultural and Social Studies University of Erfurt, Germany
Parallel session 5A

NON-RELIGION IN EVERYDAY LIFE OF GERMAN ADOLESCENTS. SECULAR FAITH AND NON-RELIGIOUS TRANSCENDENCIES OF ADOLESCENTS. THEORETICAL CONSIDERATIONS AND METHODOLOGICAL CHALLENGES IN QUALITATIVE RESEARCH

This paper aims to present a theoretical approach to understand religion and non-religion as modes of relating to the world. I'm beginning with the hypothesis, that every life practice (Lebenspraxis) cannot survive without any positive concept of life i.e. the idea of a good life and a "social imagination and background" (Charles Taylor) that offers meaning and plausible interpretations to existential questions. The answer to these questions can only be believed in. This approach cuts across dichotomies like faith and reason, rational and irrational, secular and religious, religious values/norms and secular values/norms. It rather focusses on faith as an everyday practice and not

so much on discursive, moral and cognitive ideas. In addition to theoretical reflection about religion and non-religion as social phenomena I also want to discuss how narrative and qualitative interviews can help us to gain insight into religion and non-religion as a lived experience and practice.

Svetlana Sharonova, Alexander Savvin, Natalya Erokhova
St-Tikhon's Orthodox University, Moscow, Russian Federation
Parallel session 1B

RELIGIOUS AND SECULAR PLURALISM: FACTORS SHAPING SOCIAL TENSIONS IN RUSSIAN SOCIETY

Pluralism in the mid-20th century was taken as a basis for the construction of a multicultural conception of the European Union. It is expected that the principle of pluralism will ensure the development of democracy in Western Europe, the conditions for economic growth and political stability in the EU will be set up. However, the other side of the coin has been found out. From one side, the scientists are talking about the difference between religious pluralism and secular pluralism now (Amina Hussain, Dorota A. Gozdeska). From the other side, they have to put forward a new interpretation of the concept of pluralism, how religious and secular pluralism relate to each other (David Pocklington, Margaret Davies, Russell Sanderg). The litmus test for determining the conflict zone of relation between religious and secular pluralism has become the issue of legalizing same-sex marriage. In Russia, during the 90s the ideology of pluralism has been spread broadly. The phenomenon has been studied by the philosophers (E.A. Gorodnyansky, V.V. Ivanov, S.E. Fedorin, M.M. Hasazanov, E.A. Gromov, D.V. Alekseev) and the political scientists (J.L. Parnikel, M.S. Mashanov, I.E. Sitnikov, E.V. Dudnikov, E.A. Korolev). The realization of pluralistic ideology needs a mechanism of tolerance. That's the main scientific aim of the efforts of Russian researchers. Only two authors – D.V. Alekseev and Levchenko I.N. - focus on the possible negative effects of the massive inclusion of tolerance and pluralism in all the spheres of Russian public life. The question is: what are the possible threats for the Russian society if pedaling Western pluralism and tolerance both in secular and religious relations continues?

Corwin E. Smidt
Calvin College, Grand Rapids, MI, USA
Parallel session 2D

RELIGION AND NON-RELIGION: A CROSS-NATIONAL EXAMINATION

While the phenomenon of non-religion has started to gather the attention of sociologists of religion over the past several decades, little effort has been made to assess the extent to which non-religion manifests similar, or different, characteristics across different cultural contexts. In other words, is non-religion a similar phenomenon cross-nationally or does it represent a mixture of different patterns of religious belief and behavior across such social settings? This paper seeks to address this question. Using the latest round of the World Values Study (2010-2012), I will examine the extent to those respondents who claim no religious affiliation exhibit similar or different religious beliefs and behavior across three broadly defined cultural settings: Central and Eastern Europe (Estonia, Poland, Slovenia, Romania, and the Ukraine); Western Europe (the Netherlands, Germany, and Spain); and the United States. In particular, attention will be given to whether non-religion exhibits distinctively different characteristics within the five Central and Eastern European countries that lived approximately four decades under communist rule than in the four other countries that did not.

Rafal Smoczynski
Institute of Philosophy and Sociology, The Polish Academy of Sciences, Warsaw, Poland
Parallel session 2B

THE AMBIGUITIES OF POLISH CATHOLICISM IN CONSTRAINING THE INFORMAL ECONOMY AND CORRUPTION

This paper refers to the recently conducted research on the impact of Polish entrepreneurs' religiosity on their business ethics conduct. Following the neo-Durkheimian "moral community" assumption pointing to the religious organization's integrative efficiency in constraining deviant behaviour this paper will demonstrate that entrepreneurs associated with the more integrated Catholic revival organizations produce by and large ethically stable world-views that substantially contribute to blocking deviant behaviour in economic realm (e.g. tax fraud, informal economy, corruption). This capability, as it will be argued, was less relevant in the case of entrepreneurs who were associated with the Catholic civil society associations, or in the case of the entrepreneurs who were regular church goers. Secondly, this paper will discuss an issue of the impact of attitude driven by religiously informed value rationality on the efficiency of economic outcomes of the companies run by the Catholic oriented entrepreneurs. Namely, the question will be posed whether value rationality oriented action forced entrepreneurs to seek advantage in innovativeness and strengthened their economic productivity or, conversely, religious resources acting in a specific historical context of Polish transition economy proved "maleficent" or acted as a Walzerian "moral blockage" leading to suboptimal economic results or even brought market failure of the analysed companies.

Jae-ryong Song
Kyung Hee University, Seoul, South Korea
Parallel session 3B

SIGNIFICANCE OF 'RELIGIOUS NONES' IN KOREA: WITH REFERENCE TO CONFUCIANISM

This presentation attempts to reveal the significance of 'religious nones' in Korean society with reference to Confucian habits of the heart. According to the statistics(Gallup Korea, 2014), Religious nones' in Korea reaches nearly 50% of the national population. The other 50% comprises Protestant, Catholicism, Buddhism, and other religions. Among the 'other religions' is Confucianism which covers only 0.22%(105,000) of the national population. It is thereby likely that Confucianism as a form of religion has not been very much influential in modern Korean society. However, having observed its cultural-linguistic effect on the Korean society, Confucianism has had a profound effect on the formation of strong 'cultural-emotional dispositions' in Korean society. On an individual and societal level, regardless of whether or not he or she is classified as a Confucian, it endorsed and/or generated norms, values, and virtues such as e.g, (quasi-) familism, clan rules, patriarchism**,** weism, seniority rule, ageism, and honorific-humble language system, all of which shape and represent the distinctive pattern and structure of Korean 'hierarchical order' in ordinary life circumstances. It also led to the idea of meritocracy, resulting in excessive desire for learning (education), nationwide eagerness to achieve fame and prestige, which come to coin the term, 'the cult of success.'

This presentation assumes in this regard that, in Korean society, there have been strong chains of collective Confucian memory, which have acted to establish powerful, pervasive, and long-lasting cultural-emotional disposition. This cultural-emotional disposition has so far functioned as Korean habits of the heart. It is here that the notion of 'religious nones' in Korean society has significance in it. When examining the notion of 'religious nones' in Korean context, it is necessary to investigate its implications in this perspectives.

Lee Sook Hee
School of Liberal Arts, Ajou University, Suwon, South Korea
Parallel session 3B

A CONFUCIAN RELIGIOSITY BEHIND A VARIETY OF RELIGIOUS CATEGORIZATION IN KOREA

As Confucianism in Eastern Asia absorbed many elements of Buddhism and Taoism, it functions as an foundation of daily custom and family structure as well as religion, philosophy, and ethics, whether people are religious or not. There are two dimensions in Confucianism: 1) as an institutional religion 2) as a worldview. In terms of the former most Koreans conduct a ritual of ancestor worship. This is a good example of Confucianism as an institutional religion. The pursuit of discipline for moral personality and responsibility for moral society is another feature of Confucianism. Based on these two dimensions, this paper attempts to find a religious identity of Korean religious nones through analyzing personal values, family life, social custom observed in everyday life of Korean people.

Maria Sroczyńska
Cardinal Stefan Wyszyński University, Warsaw, Poland
Parallel session 4D

THE RITUAL PARTICIPATION OF YOUNG BELIEVERS AND UNBELIEVERS IN POLAND

In contemporary societies religious faith and rituals stay under the influence of institutionalization and privatization processes, which creates some dangers and some chances. Empirical studies showing the attitudes of young people towards religious and secular rituals and their role in the socialization of the youths are very rare in Poland. The groups of religious and combined rituals institutionally stigmatized (family, church, school) and non-institutionally stigmatized ("significant persons" including peers, social and religious events, personal experience) have a stronger, more differentiating impact on the views and beliefs of youths on the verge of adulthood. The attitude towards secular rituals, connected with media-influenced, generally accepted models of celebrating, is the least differentiating factor among the youths. Ritual identity features have lower frequency among the boys as well as young people who have a weak faith (or unbelievers) and they participate in religious cult rarely or they don´t practice, who come from bigger cities, specially from metropolises. The ritual orientations acquired in the time of primary socialization (family celebrations connected with religious rites of passage, religious holidays) constitute "conveyor belt" for participation to different rituals. Lack of such competitions makes difficult celebration what is unusual. Nowadays the orientations of young people are affected by the privatization of rituals, especially those of a religious nature. This process takes form of a more emotional, yet more individual response to new problems, emerging at a junction of social needs and global challenges. Young people on the threshold of adulthood accept such forms of ritual behaviour that combine two somewhat contradictory tendencies – the need for experimenting, for freedom and autonomy, supported by the hedonistic culture, and the need for "being rooted", good relations with other people based on love, friendship and mutual understanding. In this context, the fate of the ritual does not seem to be threatened.

Anita Stasulane
Daugavpils University, Latvia
Parallel session 6B

YOUNG PEOPLE'S ATTITUDES TOWARDS RELIGION

The presentation is based on the research that has been done in the EU Seventh Framework Programme research project "Memory, Youth, Political Legacy and Civic Engagement" (MYPLACE). It is aimed at providing an overview of project findings based on the responses of almost 17,000 young people, aged 16-25 in 30 locations across 14 countries in Europe who took part in the MYPLACE project. The presentation will discuss respondents' attitudes towards religion measured using a range of questions covering the degree of religiosity, the frequency of attending religious services, as well as attitudes towards specific issues including religion's role in politics. Measuring religiosity is a difficult task due to the variety of components that it includes. Having reviewed literature on religion and youth, a number of standard socio-economic variables were included in the model that explain religiousness: (1) gender, on the basis of substantial research conducted until today worldwide, investigating possible gender differences regarding religiosity, as well as participation on religious activities; (2) parental social class, based on the assumption that lower social status increases the degree of religiousness. Parental is preferred instead of personal status since many young people have not entered the labour market yet and their living standards heavily rely on their parent's socio/economic status; (3) economic activity, based on the same rationale explained above: unemployed individuals might express higher need for religiousness, whereas employed – therefore more independent - young people are potentially less religious; (4) identity, since being part of the minority in a country might increase the need for religiousness, in the sense of "belonging" to a group as well as in order to feel empowered.

Christoffer Størup
University of Copenhagen, Denmark
Parallel session 3A

MOLDOVA'S MINORITIES AND EUROPEAN INTEGRATION

Moldova's signing of an Association Agreement (AA) with the EU in 2014 was conditioned by adopting a new law protecting all minorities against discrimination; this turned out to be the most controversial part of the agreement. Moldova has, as relatively young state with a disputed national identity, long struggled to find cohesion among its ethnic minorities and divided population. Religious actors managed, however, to hijack the public debate on the non-discrimination law, and turn it into debate about Christian and national values being endangered by a looming "homofication" of Moldova. This paper examines whether The Moldovan Orthodox Church in its public address simply has served the interests of Russia – which hosts its patriarchate – at the time of the drafting of the AA, or whether it was positioning itself on the national arena towards the population and politicians, thus serving its own local interests. Likewise the rhetoric of the Metropolitanate of Bessarabia under the Patriarchate in Bucharest, but operating in Moldova, will be compared to Romania's official position, in order to examine to which extend the Metropolitanate repeats it's host state's official position, or adopts an altogether different rhetoric strategy in Moldova from that of the Mother church in Romania. The analyses will be based on the official statements on the homepages of the metropolitanates from period 2011-2014, primarily focussing on the churches' statements during the politically most crucial and tense moments.

Barbara Thériault
University of Montreal, Canada
Parallel session 5B

RELIGION THROUGH THE LENS OF PHOTOS

Why did you do it? “Oh, it was to please my grand-mother.” Sara says. “My mom still does it, I usually don’t,” she adds. Sara is not referring to having her child baptized, or to any religious ritual. She is explaining why she had a family photo taken. While conducting fieldwork among families in Erfurt—an East German city—, entering their homes, I could not help but notice the numerous photos on the wall. I was inquiring into youth celebrations—be they secular, Protestant, or Catholic—and sociability. The latter found a material expression in photos and the exchange of photo albums. Sara was not an exception to my Erfurt sample. She lives in Montreal, a place with practically no youth celebrations, where weddings and baptisms are rare, as are photos on walls. Taking photos—or their absence—as an entry point, I delve into families’ life in Erfurt, Montreal and back. I enjoin to a small experiment: what if we were to replace the word *religion* by *photo* in some of our routine sociological questions? Are we witnessing a revitalization or a decline in photos, a process of “dephotoization”? Are there “invisible photos,” something, which might have replaced their traditional forms? What happens when people have no more photos? What cements solidarities once we do not exchange them anymore? What might first seem to be an odd, even a futile exercise, might lead us to question and reflect on our ways of thinking, on our theories and methods while casting light on what could otherwise slip through the cracks. Thinking religion and photos together, I explore the connection between religion, middle-class notions of taste, memory, and family while presenting Erfurt and Montreal in a different light.

Miroslav Tížik
Institute for Sociology of Slovak Academy of Sciences, Bratislava, Slovak Republic
Parallel session 6C

THE ROLE OF THE RELIGION IN THE NATIONAL IDENTITY IN EUROPE

The fall of state socialism in Central and Eastern Europe in 1989 has led to a resurgence of intra-religious identities leading to renewed emphasis on the intimate link between ethnicity, nationalism and a specific religion. The first period of transformation was connected with the fragmentation of previous collective identities and multinational state bodies and led to the creation of new states. While the political and cultural unification of Western Europe is continuously proceeding, the countries of Central and Eastern Europe are still in search of sources of legitimacy for the new post-communist regimes and of new meanings for their existence. Searching for legitimacy in the respective country´s history, national and religious traditions helped to construct the concept of an exclusive nationality, but at the same time this process weakened the opportunity to create a new kind of universalistic symbolic language for integration. Religion plays a particular role in the process of legitimization of new collective identities, mainly in its traditional institutional form. Analyses of various international comparative surveys show some continuing differences in the role of religion in Western and Eastern part of enlarged European Union but at the same time many similarities. Important aspects for comparing the two parts of the formally unified European Union are not only the level of religious affiliation and religious practices but also the importance of religion as a source of collective identity and the place of religion in public sphere. Various survey programs, mostly ISSP National Identity Modules (1995, 2003 and 2013) are going to be used for investigation of the role of traditional religions in various countries of EU.

Péter Török
Independent researcher, Dunakeszi, Hungary
Parallel session 3C

BELIEF SYSTEMS OF DIFFERENT CATEGORIES USED BY SOCIOLOGISTS OF RELIGION

Miklós Tomka started to use a new category of religiosity back in the late 1960s and early 1970s representing people who are 'religious on their own way'. This might be the equivalent of what Grace Davie labeled much later as 'believing without belonging' (1990). Both Tomka and Grace intended to differentiate those who – at least nominally – observe the precepts of a given church from those who do not follow that teaching in every respect.

Although the emergence and the significant growth of a new strata, that of those who are non-religious, occupy currently and understandably the attention of sociologists of religion, it is not precisely known what people in the different categories believe or do not believe in. Based on a questionnaire survey (N=966), conducted in 2011 and probing among others the belief systems and religious practices of the followers of Ferenc Pál, a charismatic Roman Catholic priest in Hungary, this paper intends to analyze the belief contents of Catholics, Protestants and non-religious people.

Tijana Trako Poljak
Department of Sociology Faculty of Humanities and Social Sciences University of Zagreb, Croatia
Parallel session 6C

THE SYMBOLIC LINK BETWEEN ROMAN-CATHOLIC RELIGION AND CROATIAN NATIONAL IDENTITY FROM THE MICRO PERSPECTIVE OF CROATIAN CITIZENS

During the formation of modern Croatian nation-state in the 1990s political and intellectual elites heavily utilized the link between Croatian ethno-national identity and Roman-Catholic religion. This can best be seen in the (re)definition of the symbolic dimension of national identity in the 1990s when religious imagery was mixed in with national identity through symbols, myths and rituals. The emphasis on this link during the establishment of a secular nation-state served two main purposes. The first was a clear separation from former Yugoslavia by underlining the religious aspect of national identity that was restricted and supressed during socialism, and the second was the propagation of Croatian claim to its right to statehood, which drew from the historical periods of as early as the 7th century. This paper will first present the use of Roman-Catholic religious symbolism in the 1990s from the macro-perspective of the elites. It will then go on to analyse the changes in the relation between religious and national symbolism over the past 25 years of the consolidation of Croatian nation-state. The main part of the paper will focus on the micro-perspective of Croatian citizens and their acceptance, rejection and modification of these macro-narratives. The empirical results from 2013 qualitative research conducted through deep semi-structured interviews on a purposive sample of 85 Croatian citizens will be presented. The results reveal divergences in Croatian citizens' attitudes towards the linkage between religious and national symbolism, as well as the reasons for such discrepancies that go beyond the correlation with personal religious and ethno-national identification.

Gabriella Turai
Corvinus University of Budapest, Hungary
Parallel session 6A

WOMEN MYSTICS AND CHARISMATIC POWER –THE CASE OF SAINT ANGELA OF FOLIGNO

The current paper is dedicated to represent the medieval female mysticism as a charismatic power in a Max Weberian sense, introducing a new socioscientific approach in the flourishing field of interpretations. Until fairly recently the scholarship focused on mysticism especially as an individual experience with the ultimate reality neglecting its social dimension. In this work I would like to underline the necessity of a sociodimensional model of mysticism pointing out the figure of Saint Angela of Foligno (1248-1309), the biggest Franciscan mystic. In the last three decades scholarship has seen an emerging multidisciplinary interest to the female mysticism. Undoubtedly it is also a leading topic in the feminist scholarship. The aim of this presentation is to show a new way toward the sociology of mystical experience using Max Weber's model on charismatic power.

Radosław Tyrała
Department of Sociology and Social Anthropology Faculty of Humanities
AGH University of Science and Technology, Kraków
Parallel session 1D

LIVING WITHOUT GOD IN POLAND

I would like to pay my attention to the community of Polish nonbelievers. According to the different surveys, they actually constitute approximately 8% of the overall population. In my – research grounded – opinion they should be treated as a minority, not only strictly numerical but also cultural, with all the consequences of this fact. My research conducted on the members of this group showed that there are some important levels of such consequences. The first one is the level of identity. The vast majority of my respondents were raised Catholic, therefore, one may call them non-religious converts. The second one is the level of (non)religious consciousness. Less than one fifth of my respondents clearly evidences certain forms of religious belief, such as faith in an impersonal form of deity or in an afterlife. And the third one is the level of subjectively perceived discrimination. Polish nonbelievers rarely meet with direct expressions of prejudice against them during face-to-face encounters. However, they feel a strong social pressure to cultivate some elements of the ritual dimension of religiosity. At the end I would like to give some more general remarks on the situation of nonbelievers in monoreligious countries, not only in Poland.

David Václavík
Masaryk University, Brno
Parallel session 3D

MANY FACES OF THE CZECH ATHEISM

The Czech Republic is rated amongst the most atheist countries in the world. This claim is based on selected statistical data from censuses and comparative surveys, which reveal a majority of the Czech population to be self-declared "nones". The aim of my paper is to argue that we need to read these data about the high level of "atheization" in Czech society in a more nuanced man-

ner and deal with the concept of atheism more adequately. In the first section, with reference to some theoretical impulses from the cognitive science of religion (Norenzayan, Gervais 2013), we try to show that the non-religious views of a significant part of the Czech population, usually labelled "atheism", are better understood as an expression of religious "apatheism", or evidence of "inCREDulous atheism". Apatheism here stands for "a stance of indifference towards religion that (...) arises from conditions of existential security", while inCREDulous atheism "results from people simply not receiving cultural inputs that encourage the belief that any god(s) are potent, relevant, or even real". Both positions are similar in their indifference to religion, rather than opposition to it.

Anna Vancsó
Corvinus University of Budapest, Hungary
Parallel session 1A

CAN CHRISTIANITY BE INTERPRETED AS NON-RELIGION IN THE POLITICAL SPHERE? – THE DIFFERENT INTERPRETATIONS OF CHRISTIANITY IN THE CONTEMPORARY HUNGARIAN POLITICAL DISCOURSE

Recently a quite visible turn toward Christianity and the importance of it can be seen in the contemporary Hungarian political discourse, although not only concerning communication but also actual political regulations and actions such the involvement of Christianity into the Constitution, the growing role of churches – mainly the Catholic Church – in education and social care supported by the state, or the recently reconstructed law on religious freedom. Thus the relation between the church and the state is changing as well, which requires a deeper description in order to understand in which ways Christianity can be interpreted in this recently constructed political discourse. Meanwhile we have to take into consideration the statistical facts about the decreasing religiosity in the country concerning religious practice, 'church-related' religiosity or traditional teaching based faith, while atheism is increasing, new forms of religiosity and non-traditional religious communities and organizations proliferate. Does the appearance of Christianity in the political discourse stand against these changes? Or involving religion into the political field makes it rather a profane or even non-religious phenomenon? As a general definition of religion is impossible, I would rather concentrate on the different dimensions of religion described by Linda Woodhead: religion as culture, identity, power or ritual considering the idea of Talal Asad that *definitions of religion are part of a political struggle designed to impose certain categories of thought and power relations on a given society. (Asad:1993)* In my research I focus on these different dimensions to clarify which element has more importance concerning Christianity in the contemporary political discourse or whether can they be generalized – appear interrelated - or does it depend on the communicational situation? Is it cultural politics, sort of identity creation, an alternative version of civil religion which is a combination of the previous elements; or is it the actual re-installation of religion and religious institutions – referring to the past - into the political and public sphere? In my paper I intend to present an analysis of political speeches - through the discourse analysis of the speeches of the Hungarian prime minister between 2012-2015 – and interpret the different dimensions of Christianity in the political discourse.

Matouš Vencálek
Department for the Study of Religions Masaryk University, Brno, Czech Republic
Parallel session 5B

VIRTUAL FAITH? RELIGION IN (AND OUT OF) VIDEOGAMES

Virtual space has undoubtedly become an inseparable part of our world. In videogames, the players become part of a different world with different rules, different beings and also different religions. This paper tries to find answers to several questions – how is religion being represented in virtual space, namely in videogames? How does virtual reality overlap with reality in the means of religiosity of the gamers? And are there any religious systems in the "real world" based on those found in videogames?

Until relatively recently, the topic of religion and video games has been quite neglected by scholars, however, nowadays this issue is being covered more and more extensively – one of the first publications dealing with the topic was *The Handbook of Hyper-real Religions* edited by Adam Possamai (2012), in 2014 a book called *Playing with Religion in Digital Games* (edited by Campbell and Grieve) was published, and there are now also several journals focusing on the topic – e.g. the *Journal of Religions on the Internet*, which has already published two thematic issues on Religion in Digital Games (vol. 05/2014 and vol. 07/2015), or an internet-based journal focusing solely on religion in video games called *Gameviroments*. The abovementioned publications and journal form an attempt to establish a new field of study, merging the fields of Digital Game Studies and Religious Studies.

Roman Vido, Antonín Paleček
Faculty of Social Studies Masaryk University, Brno, Czech Republic
Parallel session 3D

INTERGENERATIONAL REPRODUCTION OF NON-RELIGION IN THE CZECH REPUBLIC

The Czech Republic is regularly rated among the least religious countries in many international comparative surveys countries. Some sociological studies have noticed that the secular profile of the Czech Republic is exceptional even within the region of post-communist Central and Eastern Europe, whose religious development was strongly formed for almost a half-century by an explicitly anti-religious regime. Special attention is merited by the noticeable difference in the religious profiles of the populations of the Czech Republic and the Slovak Republic, two countries that constituted one state for a significant period of the twentieth century. However, several studies by Czech scholars have been published in recent years that oppose the widely shared thesis that Czech society is the most atheist society in contemporary Europe. They argue that this thesis is based on a misunderstanding of the character of Czech religiosity, which is distinguished by a strong tendency towards privatization and individualization and high levels of distrust of traditional religious institutions, mainly the big Christian churches. This scholarly critique is grounded in empirical data that they interpret as evidence for the unsubstantiated mistaking of atheism for individualized and privatized spirituality. In this paper, we pursue two basic goals: first, to analyze in more detail the nature of Czech non-religiosity; and second, to study the patterns of inter-generational reproduction of non-religiosity in the Czech population. In our analysis, we combine the sociological (or socio-demographical) perspective with theoretical impulses from the cognitive study of religion.

Jenny Vorpahl
Department for the Study of Religion University of Potsdam, Germany
Parallel session 5A

WHITE CIVIL WEDDINGS IN GERMANY – GDR-HERITAGE AND RITUAL DYNAMICS

The example of civil wedding ceremonies in Germany shows the entanglement of individualization and standardization. More and more couples in Germany decide to marry just in the register office. This development can be seen as part of secularization processes.

Wedding handbooks present relatively stable scenes of "perfect weddings" and parallel many options for a personal design by the bridal couple as well as by the registrar. Since 25 years the latter has increasingly more possibilities to react to different biographies of the couples and different framework conditions, but is still bound to formal and legal prescriptions. The taking up of established ritual framing processes and courses of action, which usually are associated with church wedding ceremonies is a normalized base. This recourse ensures stability, orientation, recognition and confirmation whereas the intermediate spaces offer options for individualization. The paper aims to reflect recent secular wedding representations in handbooks with its adoptions and rejections of Christian elements against the backdrop of the developments in cultural policy and Church-State policy in East and West Germany until the German reunification.

Malina Voicu
GESIS Leibniz Institute for the Social Sciences, Cologne, Germany
Parallel session 2D

NEW BELIEVERS, BELONGERS AND ATHEISTS IN POST-COMMUNIST COUNTRIES

Religious landscape drastically changed in post-communist countries during the last 25 years. Religious liberalization that followed the change in political regime came together with big economic and social transformations that brought existential insecurity at least for a while. These developments suggest a possible religious boom in the beginning of the post-communist period, a moderated increase being already reported by previous studies. On the other hand, religious liberalization opens the door to a-la-carte religiosity, by putting people in touch with new type of religious ideas. In the same time, faster economic development in some countries in the region could bring a rapid wave of secularization and a rising in number of atheists. This paper looks at the overtime trends in religiosity in the post-communist countries in Central and Eastern Europe during the last 25 years and tries to answer to the question: how does religious field changed in the region? Using repeated large scale survey data collected in the region during the interest period (such as European Values Study, World Values Survey, International Social Survey Programme, or EuroBarometer), the paper follows religious trends trying to capture the dynamics of three different groups: New Believers, Belongers and Atheists.

Polina Vrublevskaya
St. Tikhon's Orthodox University, Moscow, Russian Federation
Parallel session 4B

SOCIAL WORK OF RUSSIAN ORTHODOX CHURCH: BARRIERS, POTENTIAL AND PERSPECTIVES FOR CONTRIBUTION TO THE CIVIL SOCIETY

During last decades within western social theory appeared a great amount of works and researches dedicated to congregational social work or so called faith-based organizations. The social services provided by religious agents have been empirically investigated, conceptualized and classified according to various criteria (Jackson, Dudley, McKinney 1986; Cnann 2002; Ammerman 2005; Crisp 2014). The elaborated typologies of faith-based organizations (FBOs) — by their organization, structure, approaches, exercises, etc. — justify that they do differ from secular providers of social services (Harris 1998; Unruh & Sider 2005). Although the importance of FBOs for civil society is still under question, the significance of this question is apparent to western scholars. Nevertheless the basic level of congregational social work (where it all starts from) — community or parish — is still overlooked both in religious studies and studies on social services which relate to east European and especially to post-communist societies. On the case of Orthodox Church in Russia we are to raise the questions about how the social work of parishes can contribute to civil society. In presentation I would like to reveal the potential and perspectives of social work of orthodox parishes in Russia today. Referring to empirical data I will also outline the main problems they face with in order to encourage further research in the field of congregational social work in eastern, especially post-communist societies.

Stéphanie Wattier
Louvain Catholic University, Belgium
Parallel session 1B

THE STATE FUNDING OF "NON-RELIGIONS" IN BELGIUM

Since 1993, the Belgian Constitution has the particularity to provide the State funding of non-confessional organisations, next to the funding of religions that already exists since the independence of Belgium (1830-1831). This new legal provision is the result of a profound mutation of the Belgian society. Whereas the population census of 1846 showed that more than 99% of the Belgians were Catholics, estimations of 1980 revealed that only 70% were Catholics, and nowadays they are only 50%. During the parliamentary discussions of the eighties and the nineties, the Humanist (non-religious) movement was asking for more equality between religious organisations and "non-religious" organisations. Instead of cutting the funding of religions to raise more equality between religions and "non-religions", the Belgian State decided to extend the funding to non-confessional organisations by adding a second paragraph in Article 181 of the Constitution. The purpose of the paper is to analyse – on a juridical point of view – the reasons of such a choice, but also the concrete impacts on the Belgian system and its conformity to the case-law of the European Court of Human Rights. The paper also aims to enlighten which "non-religion" are nowadays financed by the Belgian State and if this system corresponds to the current religious and "non-religious" realities of the society.

Christina Wöstemeyer
Unit for the Study of Religions Leibniz University Hanover, Germany
Parallel session 5A

SECULAR TEXTBOOKS - TEXTBOOK SECULARITIES

Secular school education about religions and worldviews is no mainstream in Germany. Still in most federal lands confessional religious education (RE) is obligatory. Based on existing contracts between church(es) and state RE is the only compulsory school subject protected by the Basic Constitutional Law of the Federal Republic of Germany (Article 7,3). However, due to its federal structure, a homogeneous hostandardised model for religion-related school education does not exist in the religiously heterogeneous Federal Republic of Germany. Alongside courses in which the pupils are separated according to their religious background, certain nondenominational integrative forms for the whole class are provided by the state. These secular courses and their corresponding textbooks, whose contents are controlled by the state, serve as revealing subject of investigation to analyse conceptualisations of religious and nonreligious worldviews. This paper compares passages of secular textbooks concerning their ways of representing secular worldviews in contrast to religious diversity. How are the represented secularities conceptualised? Which perspectives do affect the representations? How can they be contextualised from a study of religions point of view?

Katarzyna Zielińska
Institute of Sociology, Jagiellonian University, Krakow, Poland
Parallel session 2A

(DE)LEGITIMISING HEGEMONY? RELIGION IN PARLIAMENTARY DISCOURSE ON ABORTION AND VIOLENCE AGAINST WOMEN IN POLAND

In the social sciences in recent years we have witnessed a growing interest in issues related to the place of religion in democratic societies. The main theme of the ongoing discussions focuses on the role of religion in the public sphere and on the boundaries between religion and politics. The arguments could be placed somewhere along a continuum, with two contrasting views at each end. At one extreme, the secularism underlying the classical liberal view stresses the need to delegate religion to the private sphere. At the other we find post-secularist visions, allowing religion to be actively involved in the public sphere and use of religious arguments in public deliberations. The questions about the impact of secularism or public religions on gender equality recently added a new dimension to the debate. The empirical investigations on the topic tend to focus on Western (post)secular societies and suggest that religious actors and right-wing parties, adjusting to secularized constituencies, justify their claims by referring to liberalism or using secular arguments. This topic seems to be overlooked in the context of Central and Eastern European countries. The proposed paper attempts to bridge this gap and Poland, with its only recent (post-1989) turn towards liberalism, its religious and conservative population and the strong public presence of the Roman Catholic Church, will serve as a case study. The discourse analysis of the selected parliamentary debates (since 2004 up to 2014) on abortion and violence against women will allow to test the claims about the use of religious or secular arguments in sphere of the policy making. Furthermore, it will serve to map the competing discourses and extract the different legitimizations used to justify claims for hegemony of a given discourse. Investigation of the role of religion in (de)legitimations of discourses on the issues in question will serve as a ground for further discussions on the relations between public religion and gender equality.

Marcin K. Zwierżdżyński
Jesuit University Ignatianum in Krakow Institute of Political Science, Poland
Parallel session 2C

RELIGION AND NON-RELIGION AS LEGITIMATION FACTORS IN EDUCATIONAL DISCOURSE ON BIOPOLITICS: THE CASE OF POLISH SCHOOLBOOKS

The aim of the paper is to understand the meaning of religion and non-religion in the public sphere in Poland by discovering the role played by references to both factors in legitimations of educational discourse on the thorny issues related to the field of biopolitics. Educational discourse, understood as a space for construction of meanings, requires specific models of legitimation, meaning ways of explaining and justifying the socially created order. This is also the case with biopolitics, i.e. the space of educational discourse on corporeality, sexuality, and the limits of life and death. Using qualitative content analysis of Polish schoolbooks (biology, civics, ethics, catechesis, education for family life) will make it possible to identify and analyse the models of legitimation used in this field by various discourse techniques, and secondly to learn what role references to religion and non-religion play in legitimising the positions taken in such fundamental issues as gender, civil partnership, sexual orientation, prostitution, pornography, contraception, sex education, cloning, in vitro fertilization, abortion and euthanasia. Discourse and religion are subjects that are frequently examined in social sciences, albeit more often separately than together. In the paper, however, more important than combining discourse and religion itself seems to be the application of the two concepts to find a new angle for examining the fundamental problem of sociology that is the mutual relationship between religion and society in contemporary democracies.

LIST OF PARTICIPANTS

	Name	Session	Country	e-mail
1	Zaheer Ali	1B	Pakistan / UK	Zaheer.Ali.2015@live.rhul.ac.uk
2	Katie Aston	2D	UK	k.aston@gold.ac.uk
3	Branko Ančić	5D	Croatia	brankoancic@gmail.com
4	Katinka Bacskai	2B	Hungary	bacskai.katinka@mail.iif.hu
5	Igor Bahovec	4C	Slovenia	igor.bahovec@guest.arnes.si
6	Eileen Barker	5C	UK	E.Barker@lse.ac.uk
7	Irena Borowik	6C	Poland	uzborowi@cyf-kr.edu.pl
8	Tymofii Brik	1C	Spain	tymofiisoc@gmail.com
9	Marko-Antonio Brkić	1A	Bosnia & Herzegovina	marko-antonio.brkic@hercegovina.edu.ba
10	Marian Burchardt	1B	Germany	burchardt@mmg.mpg.de
11	Tatiana Bužeková	6D	Slovakia	tatiana.buzekova@uniba.sk
12	Roberto Cipriani	3C	Italy	roberto.cipriani@tlc.uniroma3.it
13	Alexandra Cotofana	5B	USA	siacotof@umail.iu.edu
14	Michał Czapara	2C	Germany	czapara@europa-uni.de
15	Aleš Črnič	5C	Slovenia	ales.crnic@guest.arnes.si
16	Barbara Dellwo	4A	Switzerland	barbara.dellwo@unil.ch
17	Anna Dieler	4A	Germany	anna.dieler@uni-muenster.de
18	John Eade	5D	UK	j.eade@roehampton.ac.uk
19	Hengameh Ashraf Emami	4A	UK	hengameh.emami25@gmail.com
20	Franz Erhard	6D	Germany	franz.erhard@uni-bielefeld.de
21	Natalia Erokhova	1B	Russian Federation	erokhovanat@gmail.com
22	Josip Faričić	5D	Croatia	jfaricic@unizd.hr
23	Elżbieta Firlit	2B	Poland	efirli1@wp.pl
24	Richard Flory	3B	USA	rflory@usc.edu
25	Tatiana Folieva	1C	Russian Federation	tatiana_folieva@yahoo.com
26	Mónika Földvari	4C	Hungary	foldvari.monika@t-online.hu
27	Jason Garcia Portilla	1A	Switzerland	jason.garcia@student.unisg.ch
28	Anna Glukhanyuk	1C	Russian Federation	aglukhanyuk@yahoo.com
29	Monica Grigore	6A	Romania / Canada	monica.dovlete@gmail.com
30	Ekaterina Grishaeva	1C	Russian Federation	grisha-eva@list.ru
31	Dorota Hall	2A	Poland	dhall@ifispan.waw.pl
32	Nikolina Hazdovac Bajic	1D	Croatia	Nikolina.HazdovacBajic@pilar.hr
33	Rita Hegedűs	6B	Hungary	rita.hegedus@uni-corvinus.hu

34	Deepa Idnani	4D	UK / India	deepa.idnani.15@ucl.ac.uk
35	Ágnes Inántsy Pap	2C	Hungary	inantsypapagnes@gmail.com
36	Jara Kampmann	2A, 3D	Germany	Jara.Kampmann@gesis.org
37	Mario Katić	5D	Croatia	makatic@unizd.hr
38	Sung Gun Kim	3B	South Korea	sg97kim@gmail.com
39	Petra Klug	5A	Germany	Petra.klug@uni-bremen.de
40	Marta Kołodziejska	1D	Poland	ma.kolodziejska@gmail.com
41	Inga Koralewska	3A	Poland	inga.koralewska@gmail.com
42	Anna Kurpiel	5B	Poland	anuszka.ka@gmail.com
43	Raul M. S. Laureano	4B	Portugal	raul.laureano@iscte.pt
44	Lois Lee	Plenary I	UK	lois.lee@ucl.ac.uk
45	Sławomir Mandes	4B	Poland	mandes@wp.pl
46	Ankica Marinović	2C	Croatia	ankica@idi.hr
47	Dinka Marinović Jerolimov	1D	Croatia	dinka@idi.hr
48	Ivan Markešić	1A	Croatia	Ivan.Markesic@pilar.hr
49	Simone Carlo Martino	3A	Italy	simonecarlo.martino@unito.it
50	Bjoern Mastiaux	1D	Germany	mastiaux@phil.uni-duesseldorf.de
51	András Máté-Tóth	1A	Hungary	matetoth@rel.u-szeged.hu
52	Elena Medvedeva	6D	Russian Federation	fargonom@mail.ru
53	Lena Mirošević	5D	Croatia	lmirosev@unizd.hr
54	Emilia Moddelmog-Anweiler	2A	Poland	emilia.moddelmog@gmail.com
55	Christophe Monnot	2D, 5D	Switzerland	christophe.monnot@unil.ch
56	Olaf Müller	4A	Germany	omueller@uni-muenster.de
57	Endre Nagy	3C	Hungary	dr.nagy.endre@gmail.com
58	Krunoslav Nikodem	6D	Croatia	knikodem@ffzg.hr
59	Ulrike Popp-Baier	6B	Netherlands	U.L.Popp-Baier@uva.nl
60	Artemy Pozanenko	5C	Russian Federation	apozanenko@hse.ru
61	Gabriella Pusztai	4D	Hungary	pusztai.gabriella@arts.unideb.hu
62	Atko-Sulhan Remmel	3D	Estonia	atko.remmel@ut.ee
63	Edit Révay	6A	Hungary	revay.edit@sapientia.hu
64	James T. Richardson	5C	USA	jtr@unr.edu
65	Roberta Ricucci	3A, 4A, 6B	Italy	roberta.ricucci@unito.it
66	Maria Rogaczewska	6C	Poland	northernlights2.0@gmail.com
67	Gergely Rosta	4A	Germany	rosta.gergely.laszlo@gmail.com
68	Wojciech Sadlon	6A	Poland	w.sadlon@iskk.pl
69	Vanja Ivan Savić	4C	Croatia	vanja-ivan.savic@pravo.hr
70	Annette Schnabel	3A	Germany	Annette.Schnabel@uni-duesseldorf.de

71	David Schneider	5A	Germany	davidschneider9@googlemail.com
72	Svetlana Sharonova	1B	Russian Federation	s_sharonova@mail.ru
73	Corwin E. Smidt	2D	USA	smid@calvin.edu
74	Rafal Smoczynski	2B	Poland	rsmoczyn@ifispan.waw.pl
75	Marjan Smrke	Plenary II	Slovenia	Marjan.Smrke@guest.arnes.si
76	Jae-Ryong Song	3B	South Korea	jrsong@khu.ac.kr
77	Lee Sook Hee	3B	South Korea	sookheey@gmail.com
78	Maria Sroczyńska	4D	Poland	mariasroczynska@wp.pl
79	Anita Stasulane	6B	Latvia	anita.stasulane@du.lv
80	Christoffer Størup	3A	Luxemburg	stoerup@fastmail.fm
81	Ante Šiljeg	5D	Croatia	asiljeg@unizd.hr
82	Barbara Theriault	5B	Canada	barbara.theriault@umontreal.ca
83	Miroslav Tížik	6C	Slovakia	Miroslav.tizik@savba.sk
84	Péter Török	3C	Hungary	torokp@gmail.com
85	Tijana Trako Poljak	6C	Croatia	ttrako@ffzg.hr
86	Gabriella Turai	6A	Hungary	gabriella.turai@gmail.com
87	Radosław Tyrała	1D	Poland	rtyrala@agh.edu.pl
88	David Václavík	3D	Czech Republic	david.vaclavik@seznam.cz
89	Anna Vancsó	1A	Hungary	vancsoanna@gmail.com
90	Matouš Vencálek	5B	Czech Republic	vencalek.m@seznam.cz
91	Roman Vido	3D	Czech Republic	vido@fss.muni.cz
92	Jenny Vorpahl	5A	Germany	jenny.vorpahl@uni-potsdam.de
93	Malina Voicu	2D	Germany	malina.voicu@gesis.org
94	Polina Vrublevskaya	4B	Russian Federation	pvrublevskaya@gmail.com
95	Stephanie Wattier	1B	Belgium	stephanie.wattier@uclouvain.be
96	Christina Wöstemeyer	5A	Germany	christina.woestemeyer@ithrw.uni-hannover.de
97	Kwang Suk Yoo	3B	South Korea	ksyooii@snu.ac.kr
98	Katarzyna Zielińska	2A	Poland	katarzyna.zielinska@uj.edu.pl
99	Siniša Zrinščak	5D	Croatia	sinisa.zrinscak@pravo.hr
100	Marcin K. Zwierżdżyński	2C	Poland	zwierzdzynski@hotmail.com
101	Ružica Čičak Čand		Croatia	ruzica.cicak-chand@zg.t-com.hr
102	Anika Hvitamar		Denmark	jpd293@hum.ku.dk

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