**Programme of the** **12th ISORECEA and ES EC34 mid-term conference RELIGION AND NON-RELIGION IN CONTEMPORARY SOCIETIES, Zadar 21.-21.4.2016.**

|  |  |
| --- | --- |
|  | **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 April9.00 – 10.45Room AChair: 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 andMarko 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 April9.00 – 10.45Room BChair: 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 April9.00 – 10.45Room CChair: 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, Farkhitdinova O.,Shumkova V., Khaziev G. | 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 April9.00 – 10.45Room DChair: 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 BajićDinka 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 April11.15 – 13.00Room AChair: 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 April11.15 – 13.00Room BChair: 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 April11.15 – 13.00Room CChair: 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 April11.15 – 13.00Room DChair: 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 April14.30 – 16.15Room AChair: 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 April14.30 – 16.15Room BChair: Igor Bahovec | 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 April14.30 – 16.15Room CChair: 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 April14.30 – 16.15Room DChair: 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 April16.45 – 18.30Room AChair: 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 PremazziRoberta 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 April16.45 – 18.30Room BChair: Siniša Zrinščak | Slawomir Mandes | THE ROLE OF FAITH-BASED WELFARE IN SOCIAL POLICY: THE CASE OF POLAND |
| Madalena Eça de AbreuRaul 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. LaureanoMadalena Eça de Abreu | RELIGION AND DONATIONS: A PORTUGUESE NGO IMAGERY |
| **4 C****RELIGION, NON-RELIGION AND FAMILY** Friday 22 April16.45 – 18.30Room CChair: 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 April16.45 – 18.30Room DChair: 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 April10.45– 12.30Room AChair: 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 April10.45– 12.30Room BChair: 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 April10.45– 12.30Room CChair: 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 April10.45– 12.30Room DChair: Marian Burchardt  | John EadeMario 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 AnčićSiniša 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 April14.00 – 15.45Room AChair: 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 April14.00 – 15.45Room BChair: 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 April14.00 – 15.45Room CChair: 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 April14.00 – 15.45Room DChair: Ankica Marinović | TatianaBužeková | 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 |

|  |  |  |
| --- | --- | --- |
|  | Speaker(s) | Titles of journals |
| **7 A****PRESENTATION OF THREE JOURNALS**Saturday 23 April16.15 – 18.00Room AChair: Roberta Ricucci | Roberto Cipriani,Roberta RicucciSimone Carlo Martino | 1. SOCIALIZATION AND RELIGION, VOL. 7, NO. 3 (October, 2015)Guest editors: Roberto Cipriani and Cecilia Costa2. ANNUAL REVIEW OF THE SOCIOLOGY OF RELIGION, Brill, 2016Volume 6: Sociology of Atheism Edited by R. Cipriani, F. Garelli3. POLITICS AND RELIGION/POLITOLOGIE DES RELIGIONSVolume 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)* |