

Drifting apart or Consolidating? Religious and Secular Organizations in Political Constellations

XVth ISORECEA Conference
28–30 April 2022



ISORECEA

International Study of Religion in Eastern and Central Europe Association



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Links

THURSDAY 28th April:

<https://us02web.zoom.us/j/81699828887?pwd=MWdpdGJsVGtVbWVvQ0JwcVdKbFZNQT09>

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FRIDAY 29th April:

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FRIDAY Reception:

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SATURDAY 30th April:

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Password: 305362

Conference programme

Thursday 28th April

All times are in CEST

14.00 – 14.15	Opening: Dorota Hall as President of ISORECEA; Sławomir Mandes and Marta Kołodziejska as members of Local Committee	
14:15 – 15:15	Plenary session I: Keynote lecture chaired by Eileen Barker Siniša Zrinščak: Religious and Secular Organizations in Political Constellations: Challenges for the Scientific Study of Religion	
15:15 – 15:45	<i>Coffee break</i>	
15:45 – 17:30	Parallel session 1A – Room A Religion and the COVID-19 pandemic Olaf Müller, chair	Parallel session 1B – Room B – Religion, populism, and national discourses, Katarzyna Zielińska, chair
	Miroslav Tížik , Slovak Academy of Sciences – Protection of religious freedom as a privilege for the majority Marta Kołodziejska , University of Warsaw – Pandemic and minority rights in Poland: the case of Seventh-Day Adventist Church Nikolina Hazdovac Bajić , Institute for Social Sciences Ivo Pilar, Dinka Marinović Jerolimov , Filip Fila , Institute for Social Research in Zagreb – The Catholic Church in Croatia in the context of COVID-19 pandemic – walk on the edge Marjan Smrke , University of Ljubljana – Religion as a factor (of non/cooperation) in confronting the Covid-19 pandemic	Lilla Királyfy , Free University of Berlin – Between Throne and Altar: the place of Christian organizations in contemporary Hungary and Poland Zora Hesova , Charles University – Religion in Central European culture wars of the 2010s: a political view Dorota Hall , Polish Academy of Sciences – The Church, the lord-boor division, and protests against the new abortion law in Poland Olha Prymak , Taras Shevchenko National University of Kyiv – ‘Nationalistic approach’ in the contemporary religious studies’ investigation in Ukraine
17:30 – 17:45	<i>Short break</i>	
17:45 – 18:45	ISORECEA General Assembly	

<p>9:45 – 11:15</p>	<p>Parallel session 2A – Room A Internal affairs of religious organizations Dinka Marinović Jerolimov, chair</p>	<p>Parallel session 2B – Room B Nationalism and religion Gergely Rosta, chair</p>	<p>Parallel session 2C – Room C Religion in the face of secular society Nikolina Hazdovac Bajić, chair This session starts at 9:30!</p>
	<p>Milda Ališauskienė, Vytautas Magnus University – ‘Gender roles’ patterns among pagan women in Lithuania: is there a place for gender equality?</p> <p>Wojciech Sadłoń, Institute for Catholic Church Statistics & Cardinal Stefan Wyszyński University, Marcin Jewdokimow, Cardinal Stefan Wyszyński University, Luiza Organek, Institute for Catholic Church Statistics – ‘Synodalization of Catholicism’: transformation of generative mechanisms of belonging to catholic parishes in Poland</p> <p>Sanja Nilsson, Malmö University – Too pure to be held accountable? An exposé of the recent development to increase child protection in ISKCON</p>	<p>Viola Teisenhoffer, Charles University – Pagan revival and politics in Hungary: an ethnographic conundrum?</p> <p>Julia Petrovic, University of Copenhagen – Transnational religious nationalism</p> <p>Loris Botto, University of Turin – An heir and a spare: Kahanist legacy in Israel between Molotov cocktails and electoral campaigns</p>	<p>Michael Brixtofte Petersen, Roskilde University – ‘Polish Catholicism’ in Denmark: value tensions and varieties of transnationalism</p> <p>Anna Szwed, Jagiellonian University – Visible and invisible religion: Roman Catholic women in large-city work environments in Poland</p> <p>Maja Gergorić, Đurđica Degač, University of Zagreb – Praying against abortion: deprivatization of religion in pro-life protests</p> <p>Agata Rejowska, Jagiellonian University – Humanist marriage ceremonies as a struggle for secularity in Poland</p>

11.15– 11.45	<i>Coffee break</i>		
11:45 – 13:30	Parallel session 3A – Room A Combining the Incompatible Identities: Study of Feminist and LGBTQ+ Believers in Ukraine Dorota Hall, chair Discussant: Milda Ališauskienė	Parallel session 3B – Room B Religious actors in social-political sphere Marcin Jewdokimow, chair	Parallel session 3C – Room C Religion and the public sphere Sławomir Mandes, chair
	<p>Iryna Kaplan, Workshop for the Academic Study of Religions – In search for alternative religiosity for LGBT people (on example of the research Combining the (In)Compatible, 2021–2022, Ukraine)</p> <p>Kseniia Hurzhy, Workshop for the Academic Study of Religions – Discourse of silence: exclusion and self–Exclusion of feminist and LGBTQ+ believers from the religious communities in Ukraine</p> <p>Anna Mariya Basauri Ziuzina, Workshop for the Study of Religions – Multiple identities of feminist and/or LGBTQ+ believers in Ukraine: a crisis or an opportunity?</p>	<p>Maija Grizane, Daugavpils University– Old Believers' religious education in Latvia: political challenges in 1920s and 2020s</p> <p>Katarzyna Zielińska, Jagiellonian University– Faith–based organisations and the Future of Europe debate</p> <p>Roberta Ricucci, University of Turin – Religion and politics in the management of the Muslim diaspora: comparing and contrasting policies in several European</p> <p>Denys Brylov, National Pedagogical Dragomanov University – Political practices of Ukrainian Muslims</p>	<p>Gianni F. Trapletti, Facoltà di Teologia di Lugano– Pretending to be your own enemy: invoking the prerogatives as a religion to challenge the public relevance of religions</p> <p>Tadeusz Szawiel, University of Warsaw– Religious faith and violence</p> <p>Laurentiu Tanase, University of Bucharest & Romanian Academy ICCV– How do traditional Churches respond to secular competition?</p> <p>Csilla Gyöngyösi, University of Szeged – Balkan Muslims and the complex question of Umma</p>
13:30– 14:45	<i>Lunch break</i>		

14:45 – 16:15	Parallel session 4A – Room A Religious imaginary Anita Stasulane, chair	Parallel session 4B – Room B Challenges of religious socialization and education Miroslav Tížik, chair	Parallel session 4C – Room C Religion and the attitudes towards COVID-19 vaccinations Filip Fila, chair
	<p>Maria Roginska, Pedagogical University, Krakow – Re-enchanting the scientific institution: the non-Christian divine imaginary of Lithuanian and Ukrainian natural scientists</p> <p>Ewa Potępa, Polish Academy of Sciences – Psychotherapy of depression in contemporary Poland as a form of postsecular Protestant cultural practice</p> <p>Eileen Barker, London School of Economics / INFORM – Getting Heaven Down to Earth – and what must we get rid of first?</p>	<p>Gergely Rosta, Pázmány Péter Catholic University – Non-religiosity and socialization: the case of Hungary</p> <p>Mirosława Grabowska, University of Warsaw – Entering adulthood, leaving the Church</p> <p>Katinka Bacskai, Gabriella Pusztai, Laura Morvai, University of Debrecen – Religious values and educational norms among Catholic and Protestant teachers in Hungary</p>	<p>Márton Tamás Csanády, Károli Gáspár University of the Reformed Church – Relationship between anti-vaccination and different forms of religiosity in Hungary after the 3 waves of the coronavirus epidemic</p> <p>Željko Pavić, Juraj Jurlina, Emma Kovačević, Josip Juraj Strossmayer University of Osijek – Religiosity, political identification and vaccination attitudes among university students: a mediation analysis</p> <p>Kirill Lapitskii, Polish Academy of Sciences – Secular became post-secular: what do the leaders of traditional confessions in Russia think about vaccination?</p>
16:15–16:45	<i>Coffee break</i>		

<p>16:45 – 18:15</p>	<p>Parallel session 5A – Room A Religion in comparative studies of CEE Wojciech Sadłoń, chair</p>	<p>Parallel session 5B – Room B Religious practices under secular scrutiny Marjan Smrke, chair</p>
	<p>Zsuzsanna Demeter-Karászi, Gabriella Pusztai, Zsófia Kocsis, Valéria Markos, University of Debrecen – Religiosity and civic activity among higher education students from five countries</p> <p>Olaf Müller, University of Münster – Familial transmission of religion in Hungary and East Germany in comparison: first quantitative results from the Torag project</p> <p>Nándor Csikós, András Máté-Tóth, University of Szeged – Spatial distribution of the religion pluralism across Central Europe</p>	<p>Anita Stasulane, Daugavpils University – Intersection of the religious and the secular: the Cemetery Festival in Latvia</p> <p>Alla Marchenko, Polish Academy of Sciences – Political constellations connected to Hasidic pilgrimages to Uman during the pandemic times</p>
<p>19:00</p>	<p><i>Reception</i></p>	

10:00 – 11:00	Plenary session II: Keynote lecture chaired by Milda Ališauskienė Agnieszka Kościańska: The Power of Conscience: Catholicism and Abortion in Poland	
11:00 – 11:30	<i>Coffee break</i>	
11:30 – 13:15	Parallel session 6A – Room A Communism, and political-religious legacies Katarzyna Zielińska, chair	Parallel session 6B – Room B Discourses in focus Marta Kołodziejka, chair
	<p>Pavol Minárik, J. E. Purkyně University – Diversification as survival strategy of the Catholic Church in communist Czechoslovakia</p> <p>Anxhela Hoxha, Academy of Albanian Studies – How agitprop theater contributed to the creation of the first atheist state in the world: the communist Albania case</p> <p>Eglė Aleknaitė, Vytautas Magnus University – Ethnic culture revival and/or religion: entanglement of Lithuanian contemporary Paganism with state-funded ethnic culture revival</p> <p>Maja Kaninska, University of Ljubljana – Marcello Pera's analysis of the liberal Democratic-Christian European Union and Olivier Roy's analysis of the status of religion</p>	<p>Radosław Sierocki, University of Warmia and Mazury in Olsztyn – Religion and the public discourse in the fact-checking analysis and reports</p> <p>Ilva Skulte, Ieva Litinska, Riga Stradins University – The discourse strategy of religious organizations in the discussions on Istanbul Convention in Latvian media</p> <p>Anna Vancsó, Charles University Prague & CSS RECENS Budapest – Dialogue about religion in the public sphere</p> <p>Marcin Jewdokimow, Cardinal Stefan Wyszyński University, Marco Castagnetto, University of Turin, Wojciech Sadłoń, Institute for Catholic Church Statistics & Cardinal Stefan Wyszyński University – Different shades of green: discourses on eco-orientation in Poland and Italy</p>
13:15	<i>Closing of the conference</i>	

Organising committee:

Prof. Dorota Hall, Institute of Philosophy and Sociology of the Polish Academy of Sciences, President of Isorecea

Prof. Sławomir Mandes, Faculty of Sociology, University of Warsaw, Poland

Dr Marta Kołodziejka, Faculty of Sociology, University of Warsaw, Poland

Plenary sessions

Plenary session I:

Siniša Zrinščak: Religious and Secular Organizations in Political Constellations: Challenges for the Scientific Study of Religion

It is well established that studying religion in contemporary social processes faces theoretical and methodological challenges due to the definition problem and shifting boundaries between religious and secular. However, other challenges relate to how various disciplines treat the “religious factor” and take different expertise into account. The paper's main aim is to look deeply into some of these challenges in three aspects.

The first one is the relation between religion and politics. While much of the literature on politics still tend to ignore religion as a relevant factor, there is a tendency also to overemphasize the “religionization of politics” process. Both standpoints do not consider the profound transformation of both politics and policymaking, inside which religion becomes inextricably connected with other social factors. The second one is the legal outlook, mainly about how states regulate religion. While one pole sees religious organizations as strictly confined to legally drawn and easily observed and respected lines, the other is inspired by the notion of a state–church mixture, which allegedly helps in legitimizing actions. The issue here is acknowledging the role of different stakeholders that increasingly regulate religions (from the judiciary to local actors) and the need for a more detailed account of stakeholders’ involvement (well-known secularism–secularity/ies dilemmas). The third one is the outlook of organization theories which include seeing religious organizations as well-defined and straightforward forms to applying the organization models without considering specificities of religions, or at least a hybrid character of the majority of contemporary organizations.

Looking into these challenges may help reflect on the benefits and shortcomings various disciplines and theories bring while studying the religion–secular–politics intersections.



Siniša Zrinščak is Professor and Head of the Chair of Sociology at the Faculty of Law, University of Zagreb. His main scientific interests include religious and social policy changes in post-communism, Church-State relations, and gender. He served as President (2006–2014) and Vice-President (2001–2006) of the ISORECEA, Vice-President of the ISA RC 22 (2006–2014), General Secretary of the ISSR (2013–2017), coordinator of the ESA RN34 (2019–2021).

Currently, he is a member of the Scientific Committee of the European Union Agency for Fundamental Rights (FRA), of editorial boards of various scientific journals, and is involved in the Joint PhD on Human Rights, Society and Multi-level Governance (Universities of Padua, Zagreb, Nicosia, and Western Sydney). More information at: <https://www.sinisazrinscak.com/>.

Plenary session II:

Agnieszka Kościańska: The Power of Conscience: Catholicism and Abortion in Poland

In October 2020, a ruling by Poland's Constitutional Tribunal effectively ending legal abortion incited massive protests across the country. Despite the demonstrations being directed at both the government and the Catholic Church, many devout Catholics joined the protests against Church opposition to family planning being enacted through state-imposed prohibition. Drawing on archival and ethnographic research, this lecture will address a number of issues relating to Catholicism and abortion: how it is possible that so many Catholics decided to take part in pro-choice marches openly opposing official Catholic teaching on birth control? What were their motivations? And – finally – what are the genealogies of the concepts underpinning these motivations?



Agnieszka Kościańska is Leverhulme Visiting Professor at the Oxford School of Global and Area Studies and Associate Professor in the Department of Ethnology and Cultural Anthropology, University of Warsaw. She is the author and (co)editor of several volumes on gender and sexuality, including *To See a Moose: The History of*

Polish Sex Education (Berghahn Books 2021, Polish version 2017, Wydawnictwo Czarne), *Gender, Pleasure, and Violence: The Construction of Expert Knowledge of Sexuality in Poland* (Indiana University Press 2021, Polish version 2014, University of Warsaw Press), *Kobiety i religie* (co-edited with Katarzyna Leszczyńska, Nomos, 2006).

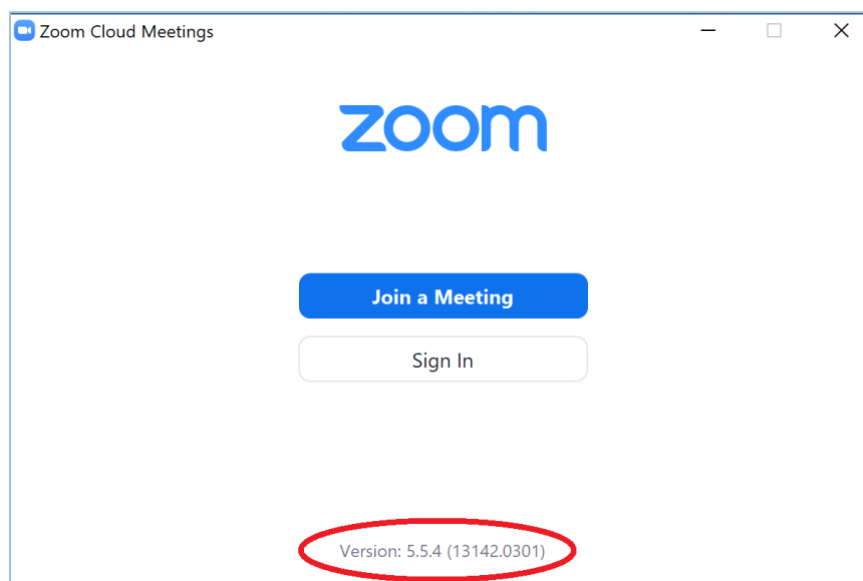
Instructions

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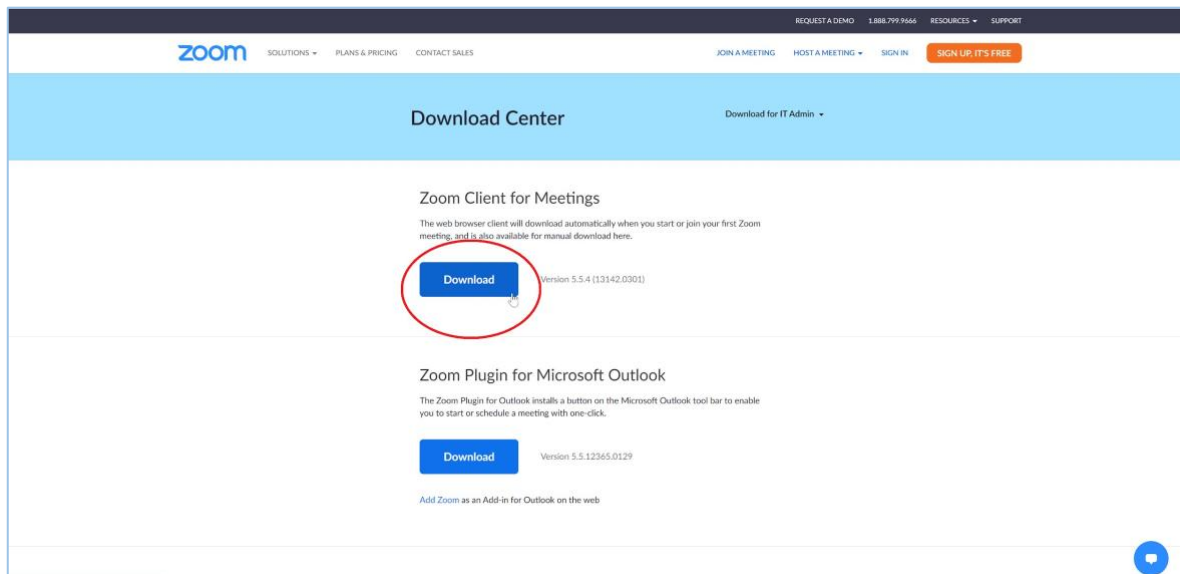
The parallel sessions will be available within the main session – as separate rooms. There will be an additional link, just for the Reception, on Friday 29th April.

- The Parallel Sessions will be available in Breakout rooms.
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- Alternatively, you can join the Zoom meeting through your web **browser** where the Breakout rooms are available automatically.

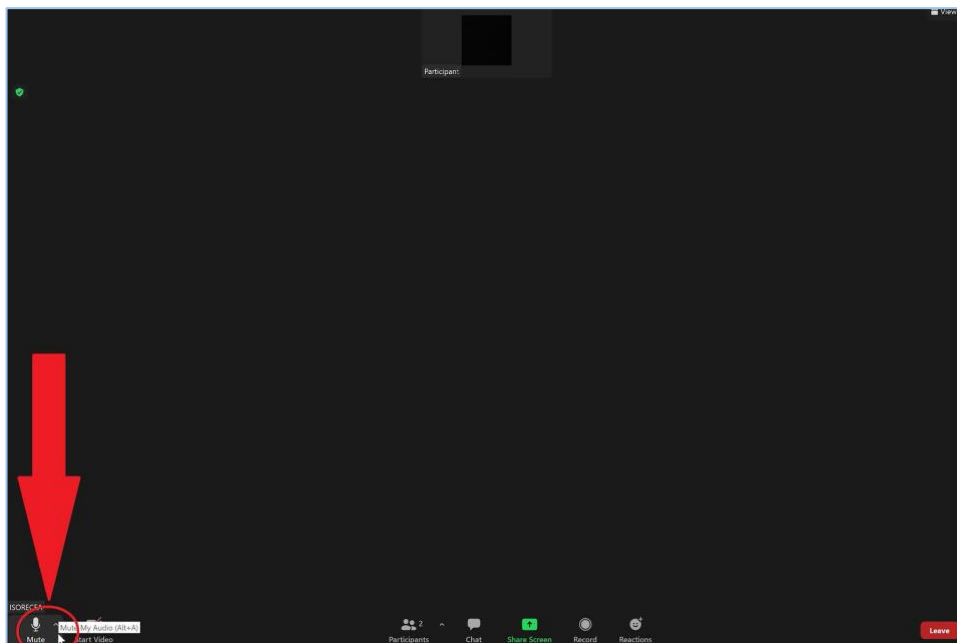
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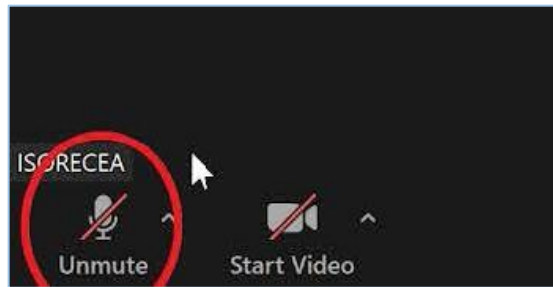


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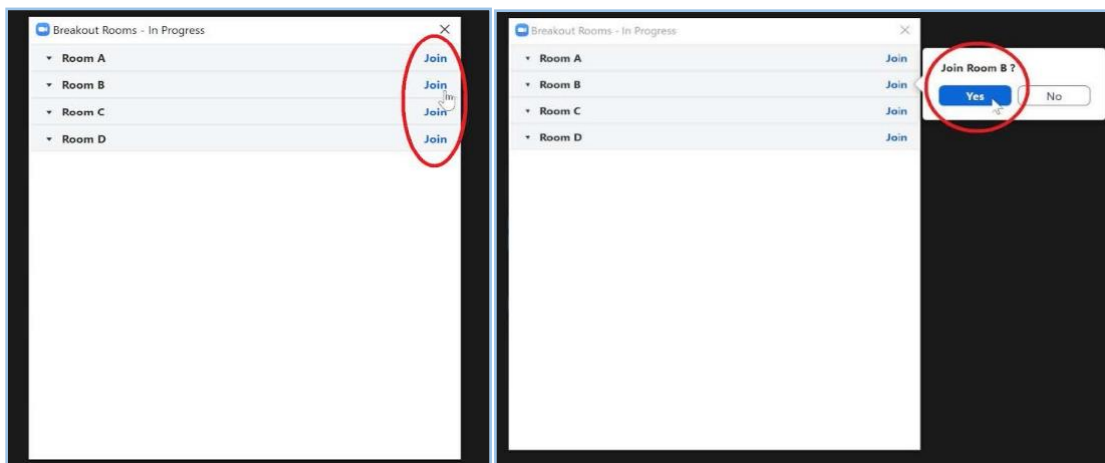
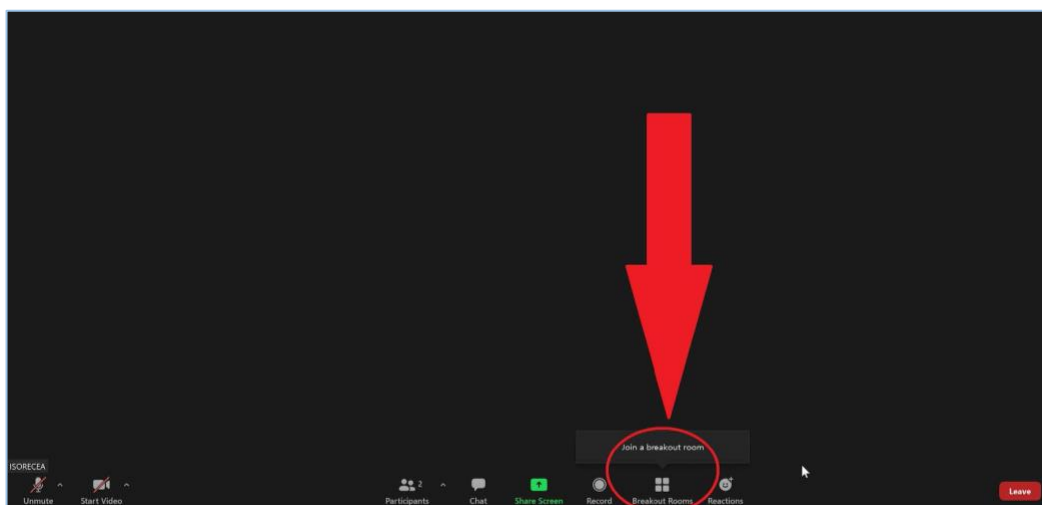


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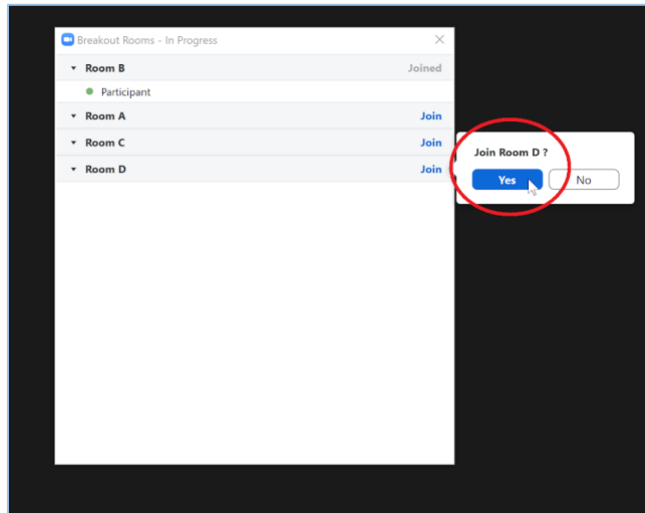
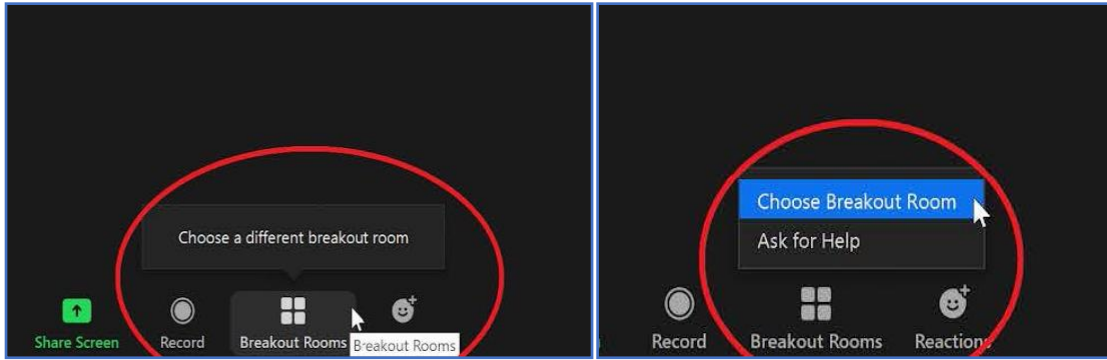




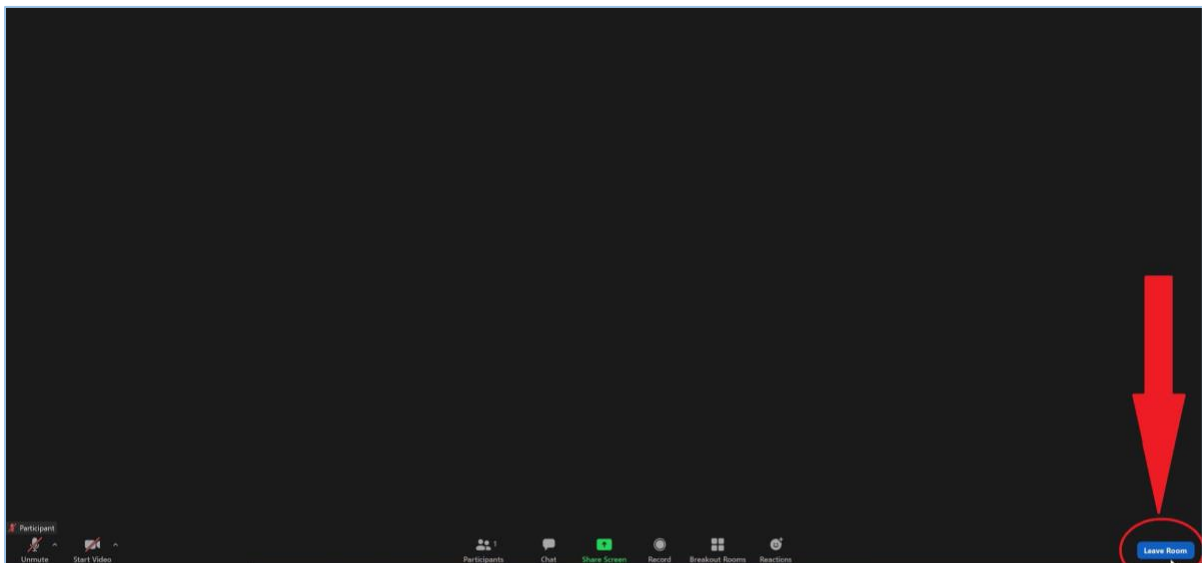
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To leave the Parallel Session and get back to the Main Session, click on **Leave Room**, and then **Leave Breakout Room**:

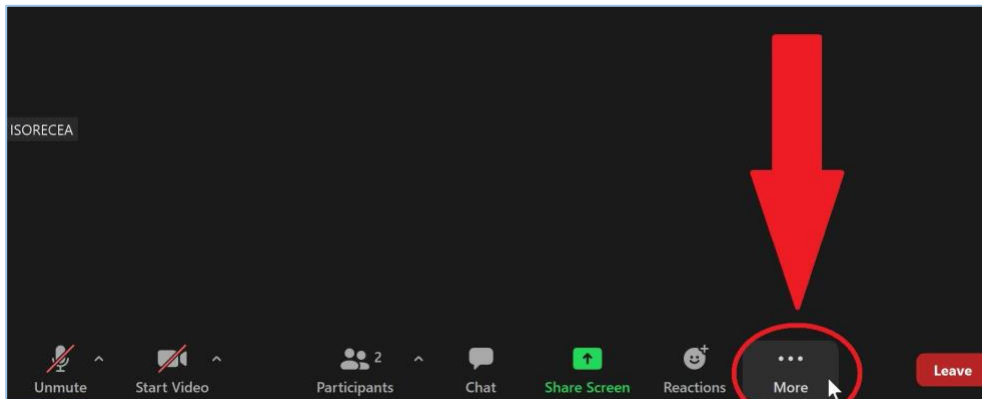




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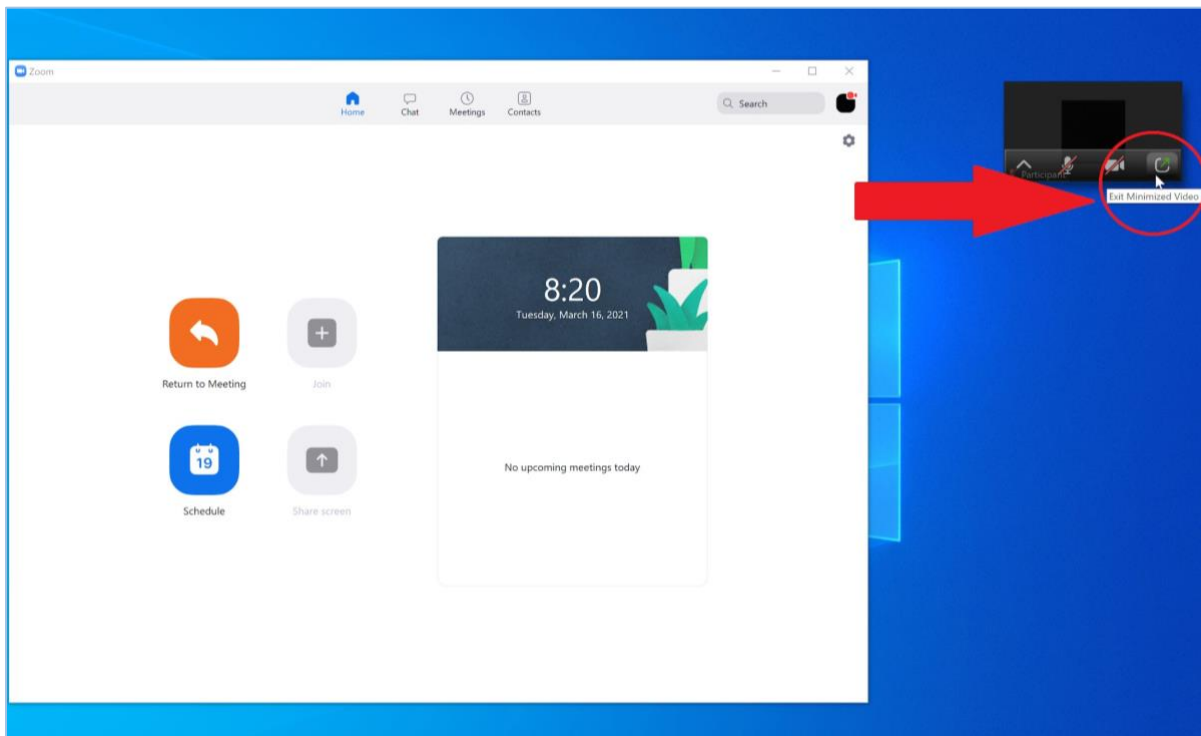
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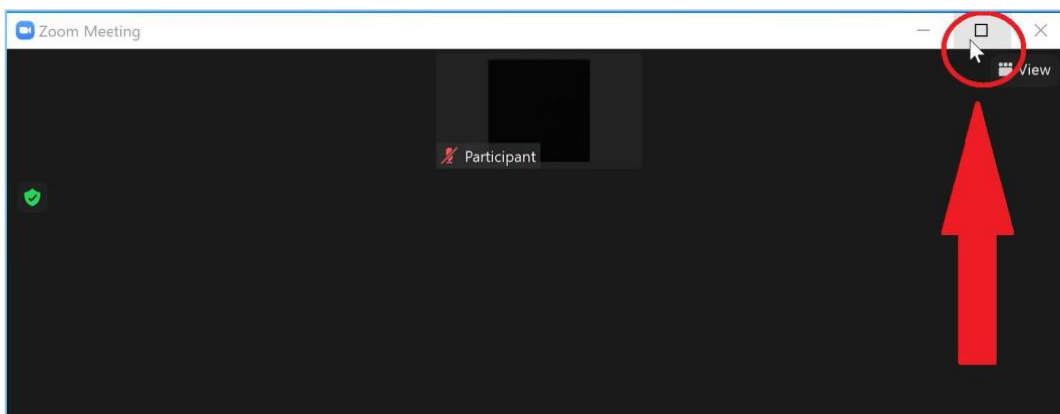


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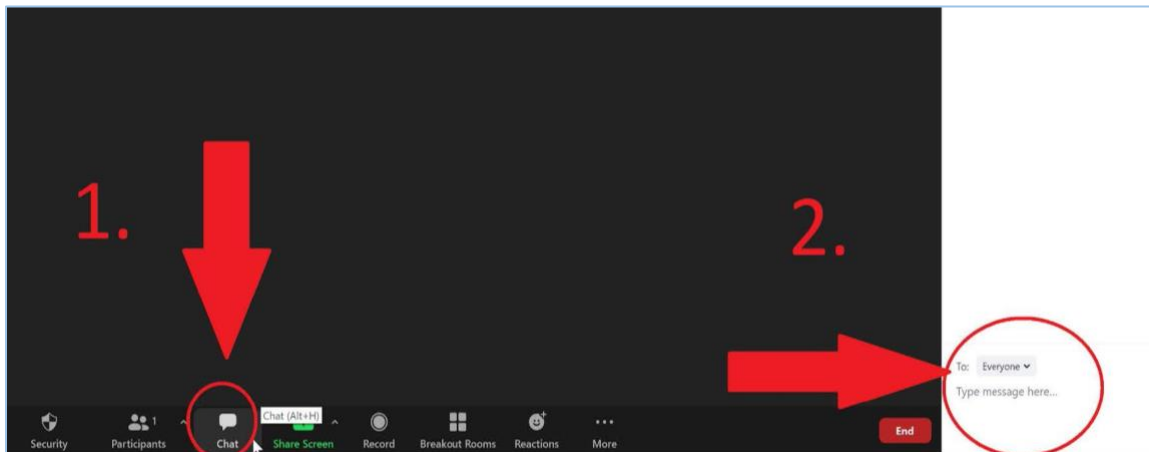
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Book of abstracts

A

Eglė Aleknaitė, Vytautas Magnus University

Ethnic culture revival and/or religion: entanglement of Lithuanian contemporary Paganism with state-funded ethnic culture revival

Romuva, the leading community of Lithuanian contemporary Pagans, emerged in the milieu of ethnic culture revival in the late 1960 and developed inseparably from secular revivers. Although later people with no links to the milieu joined Romuva, to this day a considerable number of Romuvians and leading figures of the community participate in secular revivalist activities, occupy significant positions in revivalist institutions and have performed a crucial role in the formation of state policies on ethnic culture preservation. The paper focuses on the recent Romuvian practices and strategies to act through state and state-funded institutions of ethnic culture preservation, the manifestation of their religious identity in such practices, and the conflicts arising between Pagans, other revivers and stakeholders. I argue that acting through secular institutions and initiatives without voicing their religious identity is a key Romuvian strategy to make influence on the wider society. Based on the legacy of heritagization of Paganism, pre-Soviet, Soviet and post-Soviet revivalist practices, it helps them to make a significant influence, but, at the same time, results in difficulties to establish themselves as religion.

Milda Ališauskienė, Vytautas Magnus University

Gender roles' patterns among pagan women in Lithuania: is there a place for gender equality?

This paper will discuss the findings of the fieldwork among women representing Ancient Baltic religious organization Romuva in Lithuania in 2021. Twelve women of different age groups participated in the research and their narratives contribute to the understanding of diversity of gender equality notions among them. Various social, political, and religious factors influence the notion of gender equality that informants discussed. Empirical data showed that Communism experience

created resistance towards gender equality ideals, while the informants who experienced sociopolitical transformations from communist to the neoliberal socioeconomic regime had more relaxed and tolerant view toward gender equality, while the youngest informants born and raised in independent Lithuania tended to embrace gender equality ideals and searched for their justification in the Pagan beliefs. The research was conducted implementing the international research project „Religion and Gender Equality: Baltic and Nordic Developments”. Project contract with the Research Council of Lithuania No is S-BMT-21-4 (LT08-2LMT-K-01-036)."

B

Katinka Bacskai, University of Debrecen

Gabriella Pusztai, University of Debrecen

Laura Morvai, University of Debrecen

Religious values and educational norms among Catholic and Protestant teachers in Hungary

There are several studies looking into the differences between state-run and church-run schools in the recruitment and retention of their teachers. In Hungary, where teachers of church-run schools do not have to meet any special official requirements, church-run education has seen a rapid expansion since 2011. The denominational schools in Hungary are faith-based government-dependent private schools. The number of both Catholic and Protestant schools has increased twofold, and the expansion is still continuing. The vast majority of the newest denominational schools used to be run by the state and were taken over extremely rapidly, along with all their teachers and students, by the church. In our present study, based on our analysis of the survey "Teachers in church-run educational institutions" (2015–2017, N = 1134), we compare Catholic and Protestant teachers from church-run schools. Our results show that there are only slight differences in teachers' values in the different denominational schools, which implies that the value systems of those schools are highly similar. The detected differences do not depend on the denominations that operate the schools but rather on the individual

teachers' religious affiliation. The most marked differences, however, have been detected between the value systems of religious and non-religious teachers.

Nikolina Hazdovac Bajić, Institute for Social Sciences Ivo Pilar

Dinka Marinović Jerolimov, Institute for Social Research in Zagreb

Filip Fila, Institute for Social Research in Zagreb

The Catholic Church in Croatia in the context of COVID-19 pandemic – walk on the edge

This paper is based on content analysis of the most visited Croatian portals in the period from April 2020 to December 2021, which deal with the attitude of the Catholic Church towards the COVID-19 pandemic. Since the outbreak of the pandemic in Croatia, the reactions of the Catholic Church and its representatives toward the official measures taken by the government and bodies set up to combat the epidemic have varied. The Croatian public is under the impression that official measures have been particularly lenient when it comes to the Church and religious gatherings. At the same time, while some priests strongly opposed the adoption of official measures, some publicly supported them. Such diverse reactions of the Church and the clergy have already been recognized in the literature as a potential double-edged sword in the context of the COVID-19 pandemic. We suggest that there is a visible lack of cooperation between the government and the Catholic Church that reflects the absence of the open dialogue, points to the populism and politicization of different social issues, which is detrimental for society as a whole and creates a fertile ground for the development of citizens' distrust. It also reflects the ongoing religious-secular dynamics in Croatia, which once more includes the same actors: political parties, different NGOs, religious and non-religious citizens, media, as well as the government, and the Catholic Church.

Eileen Barker, London School of Economics / INFORM

Getting Heaven Down to Earth – and what must we get rid of first?

Many people, particularly those with a strong political and/or religious persuasion, have a vision of what Paradise might look like – in another world, that is – perhaps, to be experienced after our death in this life. Others have a vision of what it might

be like on this world – as we know it now, yet, in another sense, not as we know it now. Agreement on either such visions is rarely to be found. However, yet others have a clear idea of what it would not be like; and here we can find more agreement – but certainly not complete agreement. This paper will start by considering the diversity of Paradises to be found among religions, and then turn, from what might be termed a 'negative Utilitarian' standpoint, to examine some of the secular evils that religions consider need to be banished for us to attain, if not Paradise, at least less Hell on earth than is apparent in most of contemporary society.

Loris Botto, University of Turin

An heir and a spare: Kahanist legacy in Israel between molotov cocktails and electoral campaigns

Meir Kahane was a key figure in the Israeli political arena between 1971 and 1990. He founded the Kach party in 1971 in Israel and was its only leader and ideologue. Kahane was assassinated in 1990 in New York. The party, based in Hebron, became a Jewish fundamentalists' nest and in 1994 was outlawed. In this presentation it will be argued that Kahanism consisted of two different tendencies that could be named after two well-known Nietzsche's categories: the Apollonian tendency, which implies the prudence and the rational thinking, and the Dionysian tendency, which implies the relying on emotions and instincts. Kahane was cleverly able to balance these two tendencies by not fully practicing what he preached. After his death, the tension between the Apollonian tendency and the Dionysian one finally exploded with the 1994 Hebron Massacre and shaped the actual manifestation of Kahanism. It will be argued that the Apollonian tendency flowed into a party called Otzma Yehudit that represents the institutional manifestation of Kahanism after 1994, while the Dionysian tendency shaped the Hilltop Youth movement that represents the revolutionary manifestation of Kahane's ideology.

Denys Brylov, National Pedagogical Dragomanov University

Political practices of Ukrainian Muslims

The paper examines the political practices of Ukrainian Muslims. It covers three main streams of political behavior: a) predominantly apolitical Islam of Muslim organizations connected with the transnational Sufi movement Al-Ahbash, b)

political activism of Muslim organizations connected with the global Muslim Brotherhood network, c) radical (jihadist) practices of a small part of Muslims represented by immigrants from the North Caucasus and Crimea. In this paper, I conclude that the apolitical Islam of most Ukrainian Muslims can be described through the concept of "traditional Islam," characterized by political conformism and the recognition of Sufism as an integral part of Islamic orthodoxy. The political activism of those Ukrainian Muslims who gravitate towards the Muslim Brotherhood can be described within the framework of B. Rieffer's concept as "instrumental pious nationalism." The militarization of society stemming from the long-term military conflict in eastern Ukraine has led to two main development directions of Islamic political activism in Ukraine: the strengthening of nationalist political discourse and radical political practices.

C

Nándor Csikós, University of Szeged

András Máté-Tóth, University of Szeged

Spatial distribution of the religion pluralism across Central Europe

In this recent study, we analyse the religious diversity of Central Europe, from the Balkans up to the Baltic region. This region has many religious confessions, without claiming completeness, Roman Catholic, Reformed, Lutheran, Orthodox, Islam, Hussite and many people without any religion. The recent spatial distribution of the religious confessions has been shaped by different drivers across Central Europe. We chose a quantitative method to visually interpret the pluralism of the religions and we selected a diversity index. The measurement of the diversity is coming from the ecology, in 1949, Simpson made an index to measure the probability that two individuals randomly selected from a sample will belong to the same species. During the last decades, it has been taken over by other scientific disciplines, such as the economics (Herfindahl–Hirschman-index) and also the religion researchers, as the Pew Research Centre's Religious Diversity Index. We calculated the diversity of the religions in a very detailed resolution, at municipality level of each country. The results of this study provide a good basis for further

research (theoretical and statistical) of the religion pluralism in Central and Eastern Europe.

D

Zsuzsanna Demeter-Karászi, University of Debrecen

Gabriella Pusztai, University of Debrecen

Zsófia Kocsis, University of Debrecen

Valéria Markos, University of Debrecen

Religiosity and civic activity among higher education students from five countries

In Central and Eastern Europe immediately after the political transformation non-governmental organizations based on voluntary participation and non-profit activities existed exclusively in church related environments. Social patterns of volunteering, which was destroyed in the middle of the 20th century, was also able to learn back in these church related environments. Over the last decade while examining the civic participation of students our results showed that members of sports and church associations make up the vast majority of civic participants, as other organizations are not so attractive. Following the millennium, with the emergence of a new type of volunteering, not only solidarity-based, but also career-based volunteering has formed, which is no longer motivated by altruism, but rather it is based on purposeful preparation for later employment. In our current research, we try to find answers to the questions "What self-reported motivations volunteers have and to what extent is religiosity characteristic of them?" In order to get answers to our questions and get a more comprehensive picture of religiosity and civic activity, we used the PERSIST 2019 database, conducted among students of higher education (N = 2310) in countries of Central and Eastern Europe (Hungary, Romania, Ukraine, Slovakia and Serbia), coordinated by CHERD (Center for Higher Education Research and Development).

G

Maja Gergorić, University of Zagreb

Đurđica Degač, University of Zagreb

Praying against abortion: deprivatization of religion in pro-life protests

Anti-abortion clinic activism has been a common protest strategy within anti-abortion (pro-life) movements, especially in the US. In the post-socialist context, the anti-abortion activism has had a different path and has only recently moved from the institutional to the protest arena. As the movement operates in the public arena and physical public space, it uses religious symbols and practices in a way which blurs the lines between religious and secular. By analyzing activities of the "40 Days for Life" initiative in Croatia, specifically their use of religious symbols and practices during campaigns, we will examine how the anti-abortion movement deprivatizes religion and desecularizes the public space. In order to answer the proposed question, we have conducted empirical research using the ethnographic approach, i.e. the non-participant observation method. Data were collected during the 2021 spring and autumn annual prayer campaigns of the "40 Days for Life" initiative on six different protest locations in Croatia. Using the example of "40 Days for Life" activities in Croatia, we analyze how (1) religious objects and symbols are used, (2) individual and group praying activities are performed, (3) are the messages framed and most importantly how (4) public space is transformed into religious and political space.

Mirosława Grabowska, University of Warsaw

Entering adulthood, leaving the Church

At present, the question of whether or not the religiosity of Polish society is changing is no longer being asked, because numerous international and national studies document the process of decline in the level of religious faith and practice. This process covers the whole of society, but is fastest among the youngest. More in-depth analyzes shows that we are dealing with both intergenerational changes – the level of religious faith and regular religious practice decreases from generation to generation, as well as intra-generational – as the younger cohorts

enter adulthood and with time the level of faith and religious practice decreases and non-practice grows. Why is this happening? The aim of the presentation will be to check whether and to what extent three institutions: family, school and the Church influence the departure from the religious faith and the Church of the youngest cohort. Do changes in family institutions and the weakness of religious upbringing in the family stimulate this process? Failure of religious education at school? The very institution of the Church, which has become unattractive, and for some even repulsive? Is it possible to identify the "engines" of this process and its "brakes"?

Maija Grizane, Daugavpils University

Old Believers' religious education in Latvia: political challenges in 1920s and 2020s

Old Believer community of Latvia has always been active in political life. Starting from 1920s, successful collaboration with the state institutions and permanent representation in the government made it possible to solve effectively many issues related to the activities of parishes, including religious education. The lessons of the Old Belief at public schools, educational courses for the Old Believer teachers of Religion and Riga Grebenshchikov Religious School with the support of public Old Believers' organisations developed the system of Old Believers' religious education in the interwar period. After the period of Soviet secularization, restoration of the interwar practice became the priority. Nowadays the state no longer considers religious education worthy of support, so the community has to look for its own ways of providing it. Old Believer politicians no longer have significant influence on religious issues and support the development of the education system in private. The leading role in providing education for parishioners and spiritual leaders (nastavniki) is given to Riga Grebenshchikov Religious School. The School offers subjects on the history and religious practice of Old Believers, as well as special subjects for spiritual leaders and their assistants. Due to religious peculiarities the studying is in Russian, and the School cannot be accredited and become a full-fledged educational institution.

Csilla Gyöngyösi, University of Szeged

Balkan Muslims and the complex question of Umma

Balkan Muslims face multiple identity problems, such as language-, culture-, religion-related questions of belonging, loyalty, group-identity, old customs versus new approaches, etc. One very important question in this nest is the relationship between the concept of the umma, the transnational endeavors of puritanist movements within the Islam, traditions and reformulated, imaginary traditions, global politics and the very present nationalism in the region, not to mention populist tendencies, struggles over democracy, social issues and much more. These divergent strings create contradictory sets of loyalty issues in these communities. The paper will examine through a case study the different angles of the problem and standpoints of these Muslim communities with a troubled past and a loaded present. The presentation also reflects on the new theory called Wounded Collective Identities which aims for a better description of the region.

H

Dorota Hall, Polish Academy of Sciences

The Church, the lord-boor division, and protests against the new abortion law in Poland

In October 2020, the Polish Constitutional Tribunal issued a verdict tightening the abortion law. In response, thousands of protesters crowded the streets of large cities and small towns. Their rage was directed not only at the Tribunal and the ruling party that controls this judicial organ, but also at the Roman Catholic Church (RCC) seen as standing behind the Tribunal's decision. Many protesters and their supporters praised the anti-Church drive as a sign of the nation's upcoming secularization in near future. This paper, rather than taking sides in the newest secularization debate in Poland, asks questions about cultural patterns that relate to political struggles in the country. More specifically, it refers to the lord-boor division rooted in local history and perpetuated in various forms over time. This post-feudal binary provides civic frameworks that enable definitions of 'good' and 'bad' citizens, and shapes political imagery to this day. The paper shows how the

lord–boor opposition underpins the differentiation within Roman Catholicism and the functioning of the RCC in relation to the state. It also connects the division to the issue of secularization and struggles for reproductive rights.

Zora Hesova, Charles University

Religion in Central European culture wars of the 2010s: a political view

Religion has become a striking feature of 'illiberal populist' politics in Central Europe (CE). While the salience of religious reference does not come as a surprise in Poland or in Slovakia, where Catholicism is closely tied to respective national identities and hence to national conservative projects, is far more surprising in Hungary, Czech Republic and Austria. Populist parties, the radical right, even nominal socialists and various formerly anti-clerical or secular public figures, have recently started to adopt notably Christianist positions (using the concept of Rogers Brubaker). This contribution aims to analyse the increased salience of religion using the perspective of culture wars. Reflecting or introducing newer types of political cleavage and of political conflict, several waves of polarising controversies about national past, migration and social norms have marked CE politics of the 2010s. Religion and religious institutions have played a prominent role in most of those controversies. Drawing on a recently completed research project, the contribution will scrutinise involvement of Churches and religious civil society in CE culture wars, analyse the related weakening of the distinction between the religious and secular, and suggest some explanatory perspectives.

Anxhela Hoxha, Academy of Albanian Studies

How agitprop theater contributed to the creation of the first atheist state in the world: the communist Albania case

By the end of the year, 1944 in Albania came in power the communist forces headed by Enver Hoxha. By the 60s–70s, the country would face a cultural revolution, which went along with Hoxha's attack toward religions. The movement climaxed by the end of the 60s, in the wake of the Chinese Cultural Revolution, and in 1967 everyone related to religious services was ordered to leave religious institutions, which were destroyed or turned into cultural centers, storehouses, or gyms, creating as cited in Nëntori magazine: "the first atheist state in the world".

Anyone related to religion suffered prison, tortures, stigmatization, deportation, starvation, and capital punishments. Severe punishments were applied to anyone using religious symbols or practicing religion. One of the main tools the government used during these years to attack religion was definitely theater. In the Albania of massive illiteracy and no other means of massive communication, theater proved a perfect propaganda tool. The new Albanian drama of socialist realism had – among others – the duty to ideologically fight religion. This paper will statistically and emotionally try to address theater productions on this specific topic in an attempt to analyze a historical case of the relationship between religion and populism.

Kseniia Hurzhy, Workshop for the Academic Study of Religions

Discourse of silence: exclusion and self-Exclusion of feminist and LGBTQ+ believers from the religious communities in Ukraine

This paper introduces us to the topic of exclusion and self-exclusion of Ukrainian feminists and LGBTQ people in Ukrainian Christian churches on the material based of the research «Combining the Incompatible: Making the Problems of Feminist and LGBTQ Believers Visible in Ukraine» that conducted by NGO WASR. The paper will be focus on the controversial understanding feminists and LGBTQ people as believers and as an active member of the religious community at the same time. It is also planned to explore the problems of open self-expression in the religious community. The author will also try to understand why the topic of Freedom of religion or belief as a civil right is not discussed among the respondents. The preliminary results of the research showed that the both feminists and LGBTQ people focus on the importance of acceptance within the religious community, on issues of fear of the religious community, as well as they belie in the strong regulatory administrative role of church hierarchies. Our analysis allows us to draw some conclusions regarding the practice of interaction between feminists and LGBTQ people within the community⁶ that is more liberal in real than the official verbal discourse on the church's attitude toward feminism or the LGBTQ community.

J

Marcin Jewdokimow, Cardinal Stefan Wyszyński University

Marco Castagnetto, University of Turin

Wojciech Sadłoń, Institute for Catholic Church Statistics & Cardinal Stefan Wyszyński University

Different shades of green: discourses on eco-orientation in Poland and Italy

The ecological crisis is becoming an increasingly important challenge, and therefore the question of how religions, as systems with relevant impact on people attitudes and practices, respond to it is becoming an important element of socio-cultural and political reflection. Additionally, in the last thirty years all religions have undergone an ecological shift – organisations associated with different religions have launched a number of initiatives towards dealing with environmental crisis. This change also applies to the Catholic context. *Laudato Si'*, the encyclical letter from 2015, set the foundation of Catholic ecological doctrine and has become the driver for ecological actions. However, a status of ecology in general and *Laudato Si'* in particular within a Catholic context is diverse. During our talk we would like to present result of our comparative analysis of selected Catholic media in Italy in Poland, conducted by the use of semantic field analysis. It aims at investigating the process of greening of Catholicism in a discursive perspective. We will address following questions: (1) how 'ecology' is understood in Catholic discourse (2) whether *Laudato Si'* was a discursive shifter? Different authors claim that *Laudato Si'* made a change in Catholic attitude towards ecology which is – in fact – unverified thesis. Basing on our study we would like to verify this thesis.

K

Maja Kaninska, University of Ljubljana

Marcello Pera's analysis of the liberal Democratic-Christian European Union and Olivier Roy's analysis of the status of religion

Marcello Pera remains significant in his vision of a united European community based on Christian democracy, with a pluralist political ideology. Catholicism was one of the most important elements of European integration, and the consensus on the unity of Europe with supranational characteristics was particularly developed within the framework of transnational Christian democracy. Pera connected Christianity and liberal freedom with human freedom and the notion that God created man accordingly. A few decades later, Olivier Roy devoted himself in detail to the theme of sacred ignorance, showing that instead of liberating the world from religion, secularization encouraged a kind of sacred ignorance, anti-intellectualism, but also a new phenomenon of mass commitment to fundamentalist religions. These religions connect the adherents with their culture through references, such as halal fast food, or communication in a language that is the language of only one group of believers. Instead of returning to traditional forms of religious service, Roy argues that we are witnessing the individualization of religion and the separation of religious communities from ethnic and national identities. This has put culturally integrated religions, such as Catholicism and Eastern Orthodox Christianity, on the defensive, and poses new challenges for the state and society.

Iryna Kaplan, Workshop for the Academic Study of Religions

In search for alternative religiosity for LGBT people (on example of the research Combining the (In)Compatible, 2021–2022, Ukraine)

In such large and well-known local Ukrainian traditional denominations as Orthodox, Ukrainian Greek Catholic church, and others, LGBT+ people are presented as opponents, as those who are on the other side of the discourse. The position of each particular priest and community, in general, is formed accordingly to this confrontational position, where LGBT+ people are strangers and need to be fought with. But naturally, among LGBT+ community, there are believers who have spiritual and religious needs and who do not want to give up their religious identity. One of the solutions is to hide their sexual or gender identities. But another way to solve it is a try to combine both religious and sexual identity. A significant percentage of such people are looking for options for realizing their religiosity and spirituality in movements alternative to traditional churches. The paper, based on interviews conducted during the research Combining the (In)Compatible (2021–2022, Ukraine), analyzes the reasons and ways for the switch from traditional

religions to alternative ones, as well as the transformation of the image of the transcendent in such cases.

Lilla Királyfy, Free University of Berlin

Between Throne and Altar: the place of Christian organizations in contemporary Hungary and Poland

The coming to power of Fidesz- and PiS-led governments have reinvigorated Church-state ties in Hungary and Poland. My research focuses on how this political situation has impacted the work of Christian organizations as well as their relationships to each other, to ecclesial leaders and politicians in these countries. This talk presents the results of semi-structured interviews conducted through snowball technique with Christian individuals, representing media outlets, family- and pro-life lobby groups, associations of intellectuals, environmental activists, youth organizations as well as charities. I showcase how the interconnections of Christian actors have enabled or prevented the transfer of ideas and (mutual) influencing among ecclesial, civic and political spheres both domestically and transnationally.

Marta Kołodziejka, University of Warsaw

Pandemic and minority rights in Poland: the case of Seventh-Day Adventist Church

The paper focuses on the issue of how the COVID-19- related restrictions and lockdowns in Poland in 2020 and 2021 affected the minority Seventh-Day Adventist Church (SDAC). On the basis of episodic interviews with eight Adventist pastors and media specialists, it will be argued that restrictions pertaining to participation in Church services and gatherings, while universal "on paper", affected the Polish minority Churches differently than the majority Roman Catholic Church. As a result, some SDAC representatives, as well as other Protestant minorities, undertook actions to bring this matter to the attention of the government and the Commissioner for Human Rights. The paper will highlight the key events and the results of the aforementioned actions, as well as the Adventist interpretations of the restrictions. It will be concluded that in the Polish case, the pandemic-related restrictions have resulted in the implicit discrimination against some minority

Churches such as the SDAC, and that the reaction of the Adventist Church was an element of political struggle.

L

Kirill Lapitskii, Polish Academy of Sciences

Secular became post-secular: what do the leaders of traditional confessions in Russia think about vaccination?

My talk is devoted to the position of dominant churches in the process of vaccination. I will compare the positions of the ROC and the RCC in Poland. The pandemic situation and invention of different vaccines entailed controversial people's views on the process of vaccination. These controversies also concerned religious organizations, especially dominant churches. I have decided to choose ROC and RCC in Poland because these countries are significant centers of Orthodoxy and Catholicism. The talk represents the analysis of articles in mass media devoted to the position of the church towards vaccination. Both churches have no unified opinion towards vaccination. Both churches demonstrate three levels of opinion towards vaccination: official church's position; an individual position of the church head and its leaders (metropolitans; bishops); the opinions of ordinary priests who are in touch with parishioners. On the highest levels, both churches are worried about the vaccines' structure. I mean the ethical side of using aborted fetuses in the vaccines' development process. Church leaders have different views on vaccination. In general, they approve of the procedure. Among priests, we can find opinions against vaccination. In the talk, I will highlight the abovementioned aspects.

M

Alla Marchenko, Polish Academy of Sciences

Political constellations connected to Hasidic pilgrimages to Uman during the pandemic times

In my presentation, I intend to analyze official public narratives in 2020 connected to the Hasidic pilgrimage to Uman (Ukraine), the best known and most popular destination of its kind in Europe – on the local, regional, and national levels. That year became unique in many regards due to the implementation of unprecedented restrictions on travelling, for instance, ban on entry to Ukraine in the period connected to traditional Hasidic pilgrimage to Uman. I will focus on two competing political discourses connected to this pilgrimage – "pilgrimage as a source of danger" and "pilgrimage as a proxy for Ukraine's good reputation", their development, agency and meaning. Both religious and secular organizations attempted not only to represent the situation with pilgrimage in Uman, but also make a political statement. Was the political constellation that appeared in 2020, present also in 2021? Which organizations appeared or disappeared in public space during the pandemic times? Were political discourses connected to the pilgrimage changed, with the adjustment to the pandemic? What conclusions can we make on that basis? My idea is that the pandemic times helped unveil existing political tensions and relations of power with such a sensitive topic as the Hasidic pilgrimages to Uman.

Pavol Minárik, J. E. Purkyně University

Diversification as survival strategy of the Catholic Church in communist Czechoslovakia

Diversified approach to religious practice and to secular world among different groups within the Catholic Church has been vigorously debated. It is unclear whether diversification necessarily leads to a schism or it helps the Church to survive in unfavorable conditions. The paper examines the experience of the Catholic Church in Czechoslovakia under the Communist regime and the choice of the Church to operate both officially and clandestinely. Based on the religious economy approach, it defines the conditions favoring diversified operation on the legal market and the black market. Despite repression, the Church strived to maintain official operation in Czechoslovakia. Simultaneously, it developed an underground structure that allowed for uncompromised religious life. The case study confirms the theoretical predictions that severe repression favors underground operation without eliminating the need for the official presence of the Church. Additionally, the paper points to the role of agency. The diversification strategy could only emerge and function due to the combination of externally imposed circumstances and individual initiative.

Olaf Müller, University of Münster

Familial transmission of religion in Hungary and East Germany in comparison: first quantitative results from the Torag project

The main aim of this paper is to examine the differences in the transmission of religion within the family and its impact on current religiosity in two former socialist countries, East Germany (the former GDR) and Hungary. In examining this, we will also look at the experiences of different generations in the two societies, comparing the generation grown up before and in early socialism, those who grew up entirely under socialism, and those socialized mainly after the fall of the Berlin Wall. The data comes from a population survey conducted from January to March 2021 within the project "The transmission of religion across generations: a comparative international study of continuities and discontinuities in family socialization" (Torag), funded by the John Templeton Foundation.

N

Sanja Nilsson, Malmö University

Too pure to be held accountable? An exposé of the recent development to increase child protection in ISKCON

During the 1980s and 90s, it became publicly known that there were widespread problems with The International Society for Krsna Consciousness' boarding school system which were in some places characterized by physical, mental and/or sexual abuse. In a lawsuit in the early 2000s, several hundred former boarding school students sued the movement and were financially compensated. The lawsuit and following internal work to protect children in the movement has been perceived as something of an end point for abuse within the movement, by members as well as outsiders. However, stories of abuse keep reappearing and the leaderships' failure to seek investigate individual cases is causing a politically significant split between the Western and Indian parts of the organization. This paper presents the recent activism of a small but vocal grassroots movement, predominantly made up by second generation members, organized in the spring of 2021 who try to draw the

movement's leadership's attention to the fact that the child protection institution within ISKCON formed after the lawsuit in 2000, The Child Protection Office, is in practice actively opposed by several key figures in the leadership and thus does not possess any real power to protect children.

P

Željko Pavić, Josip Juraj Strossmayer University of Osijek

Juraj Jurlina, Josip Juraj Strossmayer University of Osijek

Emma Kovačević, Josip Juraj Strossmayer University of Osijek

Religiosity, political identification and vaccination attitudes among university students: a mediation analysis

Vaccine hesitancy is increasingly becoming an important public health issue in the context of the COVID-19 pandemic. In Croatia, COVID-19 vaccination currently receives unbalanced support from political parties within the political spectrum, while the support of the Catholic Church has not been unequivocal. Having in mind the interconnections between religiosity and political identification in Croatia, the main purpose of this pilot study was to determine whether religiosity and political identification are independently connected with vaccination attitudes, and to explore possible mediating mechanisms of these connections through scientific literacy and trust in the healthcare system. The survey research was conducted on a sample of students coming from Josip Juraj Strossmayer University of Osijek, Croatia (N = 729). All constructs were measured using previously validated scales, with vaccination attitudes measured by means of two independent scales. The results show that only religiosity is independently connected with vaccination attitudes, whereas only the mediating mechanism through scientific literacy is important. The results are discussed within the context of the high overall religiosity of the region wherein the study was conducted and the current political support for vaccination in Croatia.

Michael Brixtofte Petersen, Roskilde University

'Polish Catholicism' in Denmark: value tensions and varieties of transnationalism

The cultural role of the Catholic Church in Poland is a widely discussed topic within both public debate and scholarship on political religion. However, what has been relatively understudied is how these relations work as identity categories in forming and cultivating Polish Catholic diasporic communities outside the Catholic heartland. One example is the Polish part of the Catholic Church in Denmark. Because of several generations of migrants and especially since the free flow of workers since the EU-enlargement in 2004, the Polish part of the Catholic Church continues to grow. Based on fieldwork among Polish Catholic families and communities in Denmark, interviews with priests and lay movements, I analyze how theological and ethical questions are cultivated by a transnational connection to Poland, emphasizing family values and the role of religious education. My research shows how the Polish part of the Catholic Church in Denmark works as a diasporic celebration of the homeland and as a place and reference where vital decisions of ethical livelihood are articulated and developed, often perceived as a more genuine and sincere form of religion.

Julia Petrovic, University of Copenhagen

Transnational religious nationalism

The overall aim of this study is to investigate the connection between Eastern European religious nationalism and the rise of The Nordic Resistance Movement (NRM), in the 21st century, in the context of anti-Islamic sentiments. I approached this study from a hermeneutical phenomenological perspective, drawing on interdisciplinary research. In my analysis of the NRM and their anti-Islamic views, I examine the NRM's inspiration of Serbian nationalism during the Yugoslav and Kosovo wars in 1991-95 & 1998-99, its recent expansion in Scandinavia and its affiliation with extremist religious nationalist groups; The Russian Imperial Movement (RIM) and the Ukrainian Azov Battalion. I do so by examining the intrinsic religious worldviews held by Serbian nationalist ideology during the Yugoslav and Kosovo wars, the RIM and the Azov Battalion, as well as the NRM's views on Serbian nationalism, its association with Azov Battalion and the RIM. I also examine how religious nationalism applies itself in the context of the NRM, by applying Hector

Avalos' theory of Scarce Resources vis-à-vis Anthony D. Smith's attributes of Ethnie and Nation and consider how radical religious nationalism offers the NRM a relevant worldview – as oppose to 'mundane' nationalism – in the context of its anti-Islamic stance.

Ewa Potępa, Polish Academy of Sciences

Psychotherapy of depression in contemporary Poland as a form of postsecular Protestant cultural practice

The presentation aims to examine the practice of psychotherapy of depression in contemporary Poland as a form of a quasi-religious practice. Drawing on Christopher Lasch and Mark Fisher's cultural criticism and Warsaw-based anthropological research it argues that there are common traits between the attitudes that people have towards religious practice and towards psychotherapy as a mean of not only alleviating extreme psychic suffering, but also in terms of dealing with quotidian issues and every day spiritual guidance. All of these aspects are sociopolitically oriented and inform the way people view their political agency, or, quite often, lack of thereof. Moreover, the presentation argues that the growing popularity of "Western" models of psychotherapy (such as cognitive-behavioural therapy) that are strongly rooted in the cultural norms and values of Protestantism is transforming the traditionally Catholic influenced attitudes of Poles (which can be more readily observed in certain forms of group psychotherapy). Thus, there is at least a subconscious shift in the "religious" ideas that shape the way people orient themselves in life.

Olha Prymak, Taras Shevchenko National University of Kyiv

'Nationalistic approach' in the contemporary religious studies' investigation in Ukraine

A paper dives into peculiarities of the Ukrainian scientific works, which explore encounters of religion and society in the terms of exclusive nationalistic approach. By nationalistic approach author means a particular idea of empirical existence of the unique national qualities, which defines Ukrainians and their state. That approach exceeds boundaries just of the ideological attitude of the scientists and converts into an independent scientific theory and methodological frame.

Author proposes a view on the methodological criticism of such investigation and opens up the weakness of the following ideological paradigm, including its surreal fundamental ideas and theoretical appeal to the transcendent in fact. Also the paper tries to release the roots of that approach and obstacles of its development. Author outlines the following features of the nationalistic approach: patriotic attitude; appeal to emotions; political commitment; weak theoretical support; creation of great general practical theories that tends to be utopic. The following paper will be actual for showing the increasing influence of the political sphere on science, particularly in Ukraine, and demonstration of the negative consequences of such process.

R

Agata Rejowska, Jagiellonian University

Humanist marriage ceremonies as a struggle for secularity in Poland

A commitment to rituals has consistently characterized Polish society, shaped historically by the period of partitions and communist rule. For this reason, in the Polish context ritual is an especially important tool of molding people's consciousness. As Mariusz Agnosiewicz, former president of the Polish Rationalist Association observed, the monopoly which the Catholic Church holds on the ritual sphere suppresses the process of secularisation: 'the dependence of the whole Polish society upon Catholic rites of passage is one of the most crucial barriers to the development of the laic movement' (Agnosiewicz, 2007). He initiated the introduction of humanist rites of passage in Poland, expressing the hope that this endeavour will reduce the number of 'fictional Catholics'. The paper is based on empirical research on humanist weddings conducted in Poland between the years 2016 and 2020. Since the first humanist (individualized and mostly secular) wedding was performed in Poland in 2007, the popularity of such rites has been steadily growing. Perceived as an alternative to both civil and religious (mainly Catholic) ceremonies, to some extent humanist weddings challenge the status quo and subvert traditional wedding practices. Nevertheless, while couples reject some elements of the wedding tradition, they remain attached to others. The paper sheds light on these interconnections between ritual, tradition and power.

Roberta Ricucci, University of Turin

Religion and politics in the management of the Muslim diaspora: comparing and contrasting policies in several European

Despite there being a rich body of literature on migrations, studies investigating religion within immigrant communities, including its role and impact on cities and migrants/citizens lives, have been less extensive. However, evidence from some contemporary ethnic groups suggests that religion may play a strong role in the lives of both Muslims and non-Muslim people in cities where Muslims represent a growing minority. Even though several studies have been focused on Muslims with

a migratory background in Europe, this paper intends to address an emerging field of study concerning the management of the Muslim diaspora at the local level. Across Europe, various approaches appear to dismantle the social construction of the Muslim exception; and the concepts of 'spatial regime', 'street level bureaucracy' and 'secular place-making' can be used to compare and contrast city's governance, secular space and the various faith-based organizations interplay in the public arena. The paper will describe and discuss several European cities' approaches (Barcelona, Turin, Berlin, Athens) through interviews (with stakeholders, policy-makers, religious associations' representatives, faith-based organizations), and field visits carried out in the last five years outlining their strengths and weaknesses in the perspective of policy transferability.

Maria Roginska, Pedagogical University, Krakow

Re-enchanting the scientific institution: the non-Christian divine imaginary of Lithuanian and Ukrainian natural scientists

This paper focuses on the issue of (de)secularization of the scientific and religious imaginary within the contemporary scientific institutions in two post-Soviet countries: Ukraine and Lithuania. The starting point of the research is the fact that both science and religion are based on their own, historically developed, ontological narratives and are powerful sources of the ontological images. Both use an imaginary in their institutional practices with the established metaphors being able to generate specific modes of knowledge production within the institution. This means that identifying oneself with an institution presumes one's loyalty to the institutional imaginary and its "epistemic culture". The imaginary emerging at the intersection of science and religion reflects also the cultural ways in which society assimilates scientific ideas and conveys the changes in human experience of life within the social and natural universe. This places the imaginary at the center of the debate about the role of the religious and scientific institutions in the (de)secularization processes. Paradoxically, however, the imaginary has rarely been addressed by empirical sociologists of science and religion. This article adopts the imagery-sensitive, empirical approach to explore the privatized, non-Christian religiosity of the scientific community from two Eastern-European Post-Soviet countries, which have both experienced a rapid religious change, from the Soviet forced secularization to the later religious revival. Based on 65 in-depth interviews with natural scientists from Orthodox Ukraine and Catholic Lithuania, I

reconstruct their "alternative" (in relation to Christianity) images of the divine to discuss the cultural role of the imaginary in religious change at the intersection of religion with science. I discuss finally the crucial phenomenon of the polemic message contained in the privatized imaginary of the scientists which can be summarized as a protest against some features of the modern Christianity known to them, as well as the political role of the Churches in their countries.

Gergely Rosta, Pázmány Péter Catholic University

Non-religiosity and socialization: the case of Hungary

The weakening of religious socialisation is often identified as a major mechanism behind secularisation processes. (Jagodzinski/Dobbelaere 1993, Pollack 2008, Voas/Doebler 2011; Voas/Chaves 2016) Non-religiosity, just like religiosity, is not a uniform phenomenon. Religious indifference, denominational non-affiliation or atheism are all different manifestations of it. The forms and types of non-religiosity have been the subject of numerous studies. (Campbell 1971, Lee 2012, Wohlrab-Sahr/Kaden 2014, Woodhead 2016) However, the role of socialisation in the development of these types has been less studied. In my paper I will examine the impact of religious/non-religious socialisation on types of non-religiosity in Hungary. The main research questions are the followings: What types of non-religiosity can be empirically identified in Hungary? What is the relationship between religious/non-religious socialisation and the development of the different types of non-religiosity? How does this relationship differ between birth cohorts? The research is based on empirical data collected in Hungary within the framework of the project "The transmission of religion across generations: a comparative international study of continuities and discontinuities in family socialization" funded by the John Templeton Foundation.

S

Wojciech Sadłoń, Institute for Catholic Church Statistics & Cardinal Stefan Wyszyński University

Marcin Jewdokimow, Cardinal Stefan Wyszyński University

Luiza Organek, Institute for Catholic Church Statistics

'Synodalization of Catholicism': transformation of generative mechanisms of belonging to catholic parishes in Poland

In the presentation we deliver conclusions of our first phase of the study on local reactions to the New Synod in the Catholic Church. The characterisation of 'synodal activity' includes answering to the questions: (1) what actions are undertaken by the Polish dioceses in reaction to the Synod? and (2) How is the Synod understood? In the presentation we demonstrate results of the mixed-methods study that consists of desk-research content analysis (diocesan internet web-sites), media press release on the Synod and interviews with priests and engaged Catholic laymen. In this way we want to deliver knowledge on (1) How and to what extent the Synod is lived out in Poland and (2) to what extent the Synod is a „space for sharing" and communication? It let us better understand the transformation of generative mechanisms (Archer 2013) of belonging to parish organization. We examine the change in the relationship between lived experience and parish organizational structure and contribute to the discussion on the institutional reactions to the changing cultural context and specific cultural logic (Jameson 1991; Possamai 2003) and local embeddedness of religious organizations (Lane 1996; Adler, Bruce and Starks 2019).

Radosław Sierocki, University of Warmia and Mazury in Olsztyn

Religion and the public discourse in the fact-checking analysis and reports

Religion plays an important role in the public discourse, especially in Poland, where Roman Catholicism is statistically the major and culturally dominant denomination, but – from the other side – where the process of "creeping secularization" is progressing. Topics related to the institutional Church, faith, religious worldview and state-religion relations appear regularly in the media, often in the context of

(1) either guilt and sins of clergy and dysfunctions of hierarchy, including connections with the state authority or (2) of the need of defending the faith, traditional values and sovereignty of the Catholic nation. Religion is an important part of "culture wars" and the way it is presented in the public discourse shed the light on how its meanings and the role in society is negotiated. Undoubtedly, there is no shortage of fake news, half-truths and untruths in the public discourse (and in the discourse about religion, as well as in the religious discourse). The goal of the presentation is to reconstruct the image of the Roman Catholic Church and – more generally – a religion that emerges from the analysis and reports of the most important Polish fact-checking organizations: (1) belonging to the International Fact-Checking Network (Fakenews.pl, Demagog.org.pl, Pravda.pl), (2) created recently as the "civil tool for controlling government power" (OKO.press), (3) and associated with government (TVP.INFO fact-checking office).

Ilva Skulte, Riga Stradins University

Ieva Litinska, Riga Stradins University

The discourse strategy of religious organizations in the discussions on Istanbul Convention in Latvian media

Since its opening in 2011, the issue of ratification of the Council of Europe the Convention on preventing and combating violence against women and domestic violence, or the Istanbul Convention, has created controversy in Latvian society and politics. During ten years there have been different topics and arguments in public space and, in particular, media coverage of the ratification issue. Different social actors influenced the discourse on Convention, including representatives from (associated with) religious organisations. In this paper we would like to discuss discourse strategies of those actors in Latvian mass media to understand their main goals, intents, arguments, topics invented, interactions with other actors and linguistic and other means of expression. We used discourse analysis of articles about Istanbul Convention (from 2011 to 2021) in biggest Latvian newspapers as well as in-depth analysis with representatives of biggest religious organisations to collect data for analysis.

Marjan Smrke, University of Ljubljana

Religion as a factor (of non/cooperation) in confronting the Covid-19 pandemic

Society's confrontation with the Covid-19 pandemic demanded the cooperation of different social players. What kind of players were religious organisations and the religious segments of society in general? Drawing on the theory of social dilemmas, we treat the pandemic as a classic public goods dilemma. We distinguish between co-operators who contribute to the public good (public health in this case) by acting in compliance with rules of save behavior, and defectors or free riders who do not. First, we present global, regional and, local examples of religious co-operators and defectors, including cases when religion functioned as a vehicle for the spread of the Covid-19 virus. Second, we classify the motives and justifications for the cooperative or defective behavior of religious players. Were some religious traditions more cooperative? Third, we analyse what role religious factors played during the pandemic in Slovenia. Multi-step regression analysis demonstrates that religiosity per se did not contribute to higher cooperation in Slovenia.

Anita Stasulane, Daugavpils University

Intersection of the religious and the secular: the Cemetery Festival in Latvia

The paper addresses the commemoration of the deceased by examining a peculiar Latvian religious tradition – the cemetery festival. Latvian society is moving down the path to secularization. Participation in religious ritual practices could be expected to decrease in a predominately secular society. Nevertheless, the tradition of the cemetery festival practiced in Latvia shows that the relationship between the religious and the secular is much more complex than simply being in opposition to each other. The analysis is based on data obtained by undertaking fieldwork at cemeteries in the eastern part of Latvia, Latgale. Participant observation and qualitative in-depth interviews were the main research tools used in the fieldwork. Through an analysis of the fieldwork data, this paper explains that the relationship between the religious and the secular has been proportionately reversed at the cemetery festival: the value of secular activities is increasing with a reduction in the importance of religious activities. It is this aspect, in particular, which helps in an understanding of the sustainability of the cemetery festival: the religious tradition at the cemetery festival has been able to be preserved, and is

still actively practiced, due to the powerful intersection of religious and secular activities. The example of the cemetery festival shows how some forms of religion may bring enchantment and empowerment to secular life.

Tadeusz Szawiel, University of Warsaw

Religious faith and violence

Social science examines forms of violence. It looks at social orders from the point of view of its neutralization, and preferably of elimination. Paradoxically, this neutralization and elimination often imply some form of violence. This means that violence is a quality of social action and quality of religious act. The presentation draws on Jesus' testimony: "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away." (Mt 11,12). The inspiration is Flannery O'Connor novel "The Violent Bear It Away", which describes the becoming of the prophet as embedded in the struggle with himself and the world. For O'Connor prophet is an example of religious enthusiast (or fanatic) in its social environment – "if you are a Catholic and have this intensity of belief you join the convent and are heard no more; ... if you are a Protestant [...], there is no convent for you to join and you go about the world getting into all sorts of trouble and drawing the wrath of people." Exploring the role of institution and their limitations, and predicament of religious enthusiasts is the aim of presentation.

Anna Szwed, Jagiellonian University

Visible and invisible religion: Roman Catholic women in large-city work environments in Poland

The presentation sheds light on the problem of navigating faith and work. Its aim is to discuss how Roman Catholic (RC) women who operate in secular work environments negotiate the presence of religion in workplace. I refer to the results of the research which encompassed 48 in-depth interviews with educated, RC women living in big cities in Poland. Using lived religion approach (Ammerman 2020) I show how religion can be lived at work, even if it's "hidden in plain sight" (Cadge and Konieczny 2014) in secular organizations that most our interviewees work at. I refer to intrapersonal and interpersonal aspects of the presence of religion (Héliot et al. 2020) pointing out to its supportive and hindering role for

individual involvement at work as well as for religious person's relationships with other workers. I present strategies religious women use to combine or to compartmentalize religion and work. I respond to the following questions: when and how religion is disclosed or hidden at workplace? how different types of audiences and situational context influence and modify practices of disclosing/hiding religion which result in visible and invisible presence of religion in workplace?

T

Laurentiu Tanase, University of Bucharest & Romanian Academy ICCV

How do traditional Churches respond to secular competition?

It can be seen, more and more visible in the public space, primarily through social networks and classic street communication with street banners, that there is a public competition between religious and secular. The competition aims to increase public authority by distorting the image of the other. Multiple topics of interest to the public in the field of religious life are challenged, from religious education in state schools to the budgetary funding of religious denominations or even the teaching of the faith of traditional churches. In Romania, too, the competition between secular and religious can be observed, intensifying significantly in the last five or seven years. What are the main topics challenged by the secular movements in Romania? Is it possible to build a typology of them? How do traditional churches react to secular competition challenges? Does the politician find a favourable electoral capital in this competition? Here are just a few questions we are trying to answer. We will analyse the press, use the results of quantitative surveys, and use concepts specific to political science, anthropology, and the sociology of religion.

Viola Teisenhoffer, Charles University

Pagan revival and politics in Hungary: an ethnographic conundrum?

In Hungary, contemporary pagan revival, a protean movement inspired by romantic nationalism and ethnogenetic theories, is emblematic of the emergence of new religious forms since the fall of the Iron Curtain. Persons engaged in (re)creating pre-Christian Magyar beliefs and practices creatively adapt historiographic and folkloric sources to craft new rituals and gatherings that allow them to act in the spirit of the nomad ancestors they claim to descend from. As several authors have highlighted, Pagan discourses are, in this context, closely related to the political right wing. However, the data I have gathered in the frame of an ongoing ethnographic research in two emblematic Pagan circles in Budapest show that this stance should be nuanced. While the two groups provide different means of recreating ancient Magyar religion (I label one "intellectual" and the other "shamanic"), they promote conservative values and draw on the same set of narratives that posit that Hungarians have a spiritual mission to accomplish. At the same time, in their teachings, leaders of both groups overtly criticize mainstream politics. Through their comparison, this paper will analyze this ambiguous relationship to politics and argue that it lies in contrasting and, from an emic perspective, incommensurable representations of the past.

Miroslav Tížik, Slovak Academy of Sciences

Protection of religious freedom as a privilege for the majority

The global pandemic COVID-19 has been a particular catalyst in various countries around the world and in Central and Eastern Europe, which has highlighted the problematic position of different religious and worldview minorities in society. In the case of Slovakia, it became clear that the various legal measures and exemptions from the pandemic restrictions on religious life applied only to the part of religious actors that are recognized by the state as churches or religious communities. Despite the constitutional declaration of the protection of freedom of religion and non-religion, members of unregistered religious groups or adherents of non-religious philosophical or humanistic worldviews were not allowed to exercise individual or collective spiritual or philosophical practice at the time of the restrictions on collective events. The pandemic has thus demonstrated the

real problem with the universal exercise of the right to freedom of religion and worldview within a constitutionally defined religiously neutral state.

Gianni F. Trapletti, Facoltà di Teologia di Lugano

Pretending to be your own enemy: invoking the prerogatives as a religion to challenge the public relevance of religions

In contemporary societies, the relevance of religion and its influence on the life of communities are debated. Some people, mostly citizens who do not recognize themselves in historically attested and mainstream religious realities, argue that states and other public institutions are granting excessive 'privileges' to specific religious groups by allowing them to interfere in the lives of those who are not believers. In the initial decades of the 21st century, in the public arena the opposition to the presence of the requests advanced by specific religious groups sometimes employed what we could define a mimetic tactic: instead of contesting religions from an explicitly secular point of view, opposers simulated the physiognomy of a religious movement and claimed that what they were asking were religious needs. In the name of religious freedom, they invoked the equidistant behavior of the civil institutions. One can suspect that these people do not actually aspire to the recognition of their alleged religious principles. On the contrary, they make requests that may appear abnormal to the public so that it becomes evident that also the concessions to historical religions are inappropriate. For example, the Italian Pastafarian Church proposes that the teaching of the devotion to the Flying Spaghetti Monsters be imparted in State schools by its ministers who are wearing pirate clothes, as well as the teaching of the Catholic religion is guaranteed. Similarly, in the USA, The Satanic Temple asks that school days should be opened by an inspirational speech dedicated to Satan and that monuments dedicated to Baphomet should be placed in public squares.

V

Anna Vancsó, Charles University Prague & CSS RECENS Budapest

Dialogue about religion in the public sphere

The growing importance of religion in the public sphere is evident, discussions about its active role as well as the presence and discourses of religious interpretations are essential parts of the contemporary public sphere. In the Hungarian governmental communication Christian teachings became point of references to 'normality', and basis for legislative decisions, mainly presented on pro-governmental news sites. Meanwhile, religious actors rarely share their opinion independently from the political discourses. As a result, the interpretation about religious views on certain social issues in the contemporary society seems to become the privilege of conservative political actors. In 2021, as an answer to that process, one of the non-governmental and non-religious website, Telex has initiated a column co-hosted by the editors and publicists of a religious, but non-church-related website Szemlélek. They weekly publish articles concerning issues such as the concept of family, adoption, the approach to abortion, or the role of women from a religious, sometimes church-related point of view. These articles are followed by intensive discussions on the comment sections of the Facebook pages of both websites. In my research I analyze the original articles and the emerging topics and discourses of the two comment sections by using discourse analysis methods to answer my comparative research question. How the topics of the articles are reflected in the Facebook comment section of these specific and very different websites? What are the main similarities and differences by focusing on systematically present topics, re-occurring discourses and long-lasting narratives bearing in mind the dominant governmental discourses concerning the same issues? The data gathering is done algorithmically, but the actual discourse analysis is conducted manually.

Z

Katarzyna Zielińska, Jagiellonian University

Faith-based organisations and the Future of Europe debate

Despite the ongoing debates on the involvement of the faith-based organisations in the public debates, their involvement in EU issues is a fact. As early as the 1990s, the European Commission began to develop and maintain relations with various religious communities. This was later institutionalised by the inclusion of a clause in the Lisbon Treaty stating that the Union institutions would maintain "open, transparent and regular dialogue" with religious and philosophical and non-confessional organisations (Art. 17). FBOs should be understood as entities connected both organizationally and in terms of belief and tradition with an 'organized' faith community. FBOs term covers a broad variety of phenomena from narrow non-state civil society organizations operating locally to broader, transnationally operating religion-based actors including e.g. the Vatican (constituting a specific case of both state and non-state actor), the World Council of Churches (WCC), and the Organization of Islamic Cooperation (OIC). The operation and political agenda of FBOs at the supra- and international level are already recognized, especially in the context of the EU and UN. However, usually, the research focused on the impact of FBO on specific policies i.e. women's sexual and reproductive human rights; international development; and 'defamation of religions. Their involvement/views on how they envision the EU is less recognized. The proposed presentation aims to fill in this gap. It would focus on the European FBOs who are involved in the official meetings organized by the EU institutions with an aim to look at how these organisations envisage the future of Europe and the EU and the role of religion (and which one) in it.

Anna Mariya Basauri Ziuzina, Workshop for the Study of Religions

Multiple identities of feminist and/or LGBTQ+ believers in Ukraine: a crisis or an opportunity?

Identity is a complex phenomenon, which can be studied with numerous scientific approaches. Every person has his/her exceptional identity, which is constructed,

transformed, and performed continuously during his/her lifetime, they also overlap, at times conflicting, and at times peacefully coexisting, creating a person's multiple identities. Identity studies allow us to focus on marginalized groups, registering their distinctive experience. In this specific research we study two marginalized groups in Ukraine: feminists and LGBTQ+ people, who identify themselves as being religious or believing in God in the present or in the past. Both feminists and LGBTQ+ people use various strategies of reconciliation of their religious beliefs with their values of gender equality (in the case of feminists) and their sexuality (in the case of LGBTQ+ people). What are their coping strategies? Do they discard one of their identities for the sake of the other, or do use them in turns depending on the situation, or do they integrate both? These issues will be addressed in the presentation, drawing on the data collected from the interviews.



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