



# Nordic Conference for Sociology of Religion

Umeå University, August 15–17, 2012

Organizing committee

*Curt Dahlgren*

*Karin Jarnkvist*

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Programme booklet, version June 15, 2012



Department of Historical, Philosophical and Religious studies



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## The Vice-Chancellor welcoming participants in the 21<sup>st</sup> Nordic Conference for Sociology of Religion to Umeå University, August 15–17, 2012

Dating from the early 1960s, Umeå University has developed into one of the leading universities in Sweden, doing well in the national and international competition for research funding and achievement, and as a node for higher education in primarily Sweden, but increasingly even internationally.

The study of religion has been an issue at the university from its very beginning, in organizational terms since 1984. Interestingly enough, the starting point for the organizational development was local. A vicar found historical parish registers in the local church and realized the research potential in that material: historical, social, economical, and religious. From that realization — and along a path with a fair number of obstacles — the academic subject religious studies evolved.

Today, religious studies — apart from being a scientific subject in its own right — is an important component in teacher education and vocational training for the priesthood.

Being the Vice-Chancellor of Umeå University, I am happy to welcome you to our university. I hope that your conference will be rewarding, that campus will present itself to its very best, and that you will have opportunities to take a look at the niceties of the city.

All the best

Lena Gustafsson

## Organizers

### **The committee**

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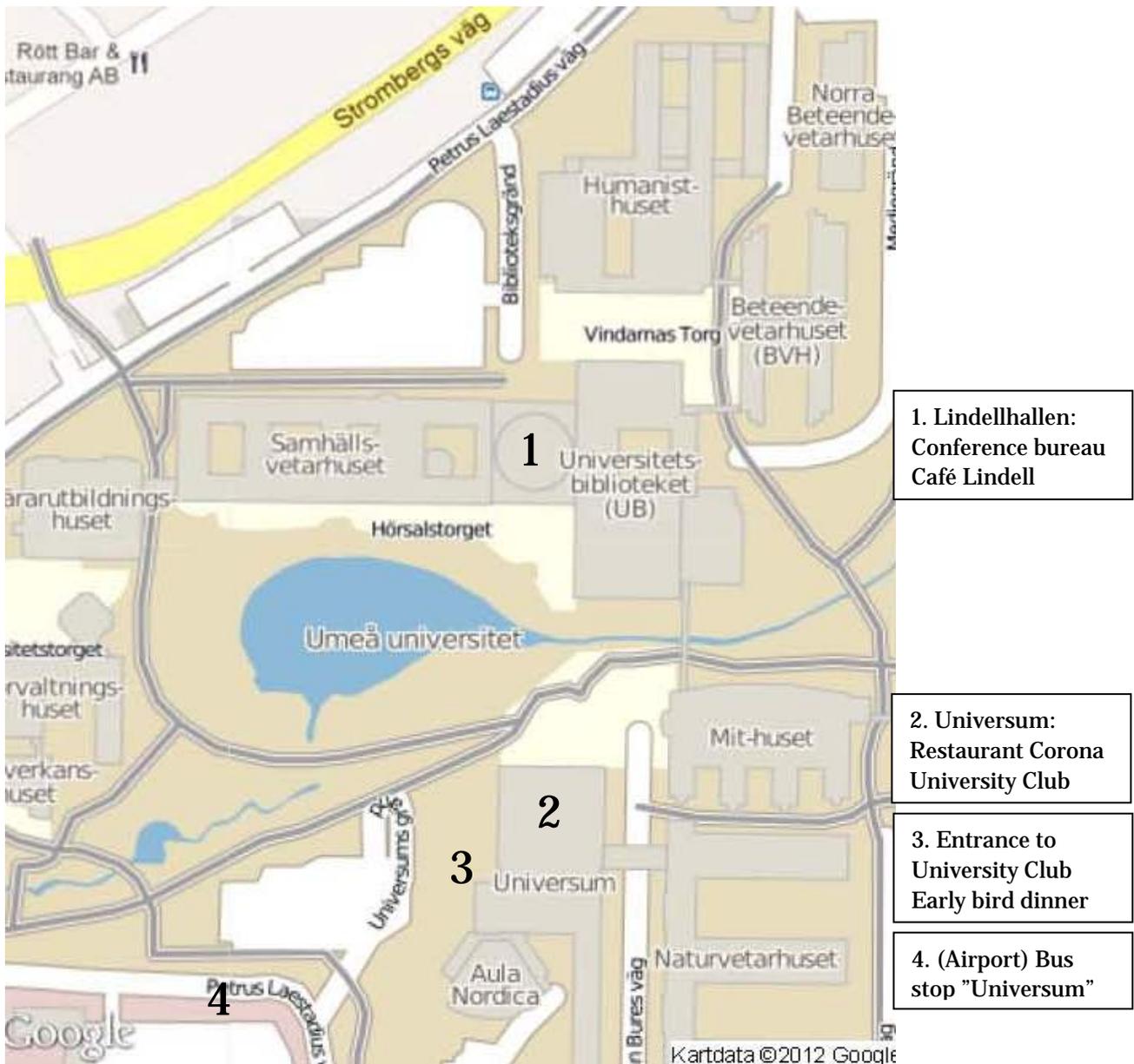
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### **Promise**

We will do our utmost to assist you (in ways relevant to the conference). Mail us or call us if you have a problem.

## Map of campus



## General rules for paper sessions

1. It is recommended that all paper sessions use its 120 minutes to accommodate 3-4 presenters.
2. Each presentation should be given 20 minutes followed by 5 minutes for clarifications and questions. This time schedule should allow for 20 minutes of collective discussion at the end of each session.
3. Please follow the order of presentations given in the chapter "Sessions" in this booklet (this will facilitate your fellow participants to participate in all paper-presentations she/he is interested in).
4. In every seminar room there will be a projector and a VGA-cord attached. Use you own computer for presentations. If you don't bring a computer of your own, please notify the conference assistants in advance. They will make a computer available.

## Lecture hall

**Hörsal A**    Adjacent to the floor of Lindellhallen (the conference hall). Equipped with computer projector, whiteboard, computer + DVD, CD-player, cassette tape recorder, microfon + loudspeaker, even body mike, hearing loop.

## Session rooms

UB-334

UB-335

UB-336

UB-337

All UB-rooms are upp one flight of stairs over the University Library. All equipped with computer projector and whiteboard.

HUMLab

One flight of stairs under the floor of Lindellhallen (the conference hall). Equipped with more technical installations than you can imagine.

## Technical advice

### **WiFi**

A personal temporary user account in the university's central authentication system (CAS) has been opened for each conference participant, which gives access to the wireless network system (UMU-VLAN). In your conference folder, you will find information on how to log in to the system.

### **Projector**

In every seminar room there will be a projector and a VGA-cord attached. Use you own computer for presentations. If you don't bring a computer of your own, please notify the conference assistants in advance. They will make a computer available.

### **Technical equipment**

If you need other kinds of technical equipment, talk to the conference assistants in advance.

### **Test before the session**

Test the technical equipment before the session (in the break before the session, for instance).





## Key notes

### **Mia Lövheim**

Department of Theology  
Uppsala University, Sweden

*Religious socialization in a Media Age*

#### **Abstract**

T. b. a.

### **Abby Day**

Department of Religious Studies  
University of Kent, Great Britain

*Grandmothers, dead or alive:  
how "Generation A" influences the religiosity of their grandchildren in the here and hereafter*

#### **Abstract**

As Euro-American generations become successively less religious over time, the role of the last remaining familial agent is fast disappearing. Following a ten-year intergenerational study, my research is currently focused on one cohort I have termed 'Generation A': female, Christian and born in the 1920s and 30s, everywhere regarded as the back-bone of mainstream Christianity and everywhere dying and not being replaced in the churches. Through ESRC funding I am able to conduct in-depth ethnography to discover more about this under-researched generation and their impact on the faith lives of Generations X and Y. Emerging research explores the impact of Gen A, whether living or dead, on their grandchildren's religiosity.

### **David Voas**

Institute for Social and Economic Research  
University of Essex, Great Britain

*Religious socialization around the world: Evidence from the International Social Survey Programme*

#### **Abstract**

Continuity in religious affiliation and behaviour is largely the result of socialization. Individual religious involvement is substantially determined in childhood and adolescence by parents, peer groups and the cultural environment. Religious change at a national level comes about when religious transmission is disrupted, resulting in generational differences in religious identification, practice or belief.

Growing up in a more religious environment will affect the likelihood of successful transmission of religious identity and practice from parents to children. The relative importance of parents and contextual factors, however, and how they interact, is not very clear.

Two possibilities come to mind. A more religious culture might reinforce domestic religious socialisation. If so, religious parents would be especially successful at reproducing their faith in religious societies, while secular households would be largely immune to these external influences. An alternative hypothesis is the reverse, that the significance of parental socialisation is greatest in more secular countries. Perhaps religious parents in secular countries work hard to instil commitment in their children, whereas secular parents in religious countries raise no objection when their children are exposed to religious instruction and activity.

These hypotheses will be tested using data from the International Social Survey Programme (ISSP), specifically the modules on religion from 1991, 1998 and 2008. The ISSP is the only multi-national survey to include questions about the religiosity of the respondents' parents.

**Lene Kühle**

Department of Culture and Society  
Aarhus University, Denmark

*T. b. a.*

***Abstract***

T. b. a.

## Sessions

Session	Title	The role of churches in the organization of health and welfare
<b>11</b>	Abstract	The session will focus on the role of religion in the organization of health and welfare provision at local, national and global level. Current changes in welfare systems against the background of global economic pressures and changes in the role of nation states are intricately bound up with issues of collective and individual value systems. This session welcomes papers addressing the role of religion in these processes. Contributions may address evidence from empirical research and/or theoretical reflection on issues of religious majority and minority cultures as upholders or challengers of value systems in welfare, individual religiosity in the encounter with healthcare services, faith-based organisations as actors in civil society in the welfare arena (and not least the role such activity can play in religious socialization) or other related issues.
UB-334	Chair	Annette Leis-Peters & Martha Middlemiss Lé Mon
Paper	Title	The church as a voluntary welfare organisation: the English case
<b>1</b>	Author	Martha Middlemiss Lé Mon
	Abstract	In recent years two qualitative research projects have demonstrated that churches in Europe are expected to play significant roles in their respective welfare systems as organisations within civil society. This paper tests this claim in the English context through an assessment of new research in the field, not least quantitative studies and statistical material that can throw new light on the issues. It asks what we know today about the national church's role as welfare actor and to what extent is it relevant to characterise the church as a voluntary organisation -- is the role voluntary? Is it organised as a voluntary association working for "the good of society" and to what extent is it a membership organisation run by volunteers?
Paper	Title	Folk churches as voluntary welfare providers: the German case
<b>2</b>	Author	Annette Leis-Peters
	Abstract	Folk Churches as voluntary welfare providers: the German case Qualitative studies like two Uppsala based comparative European projects show that the churches are expected to contribute to the welfare system, in particular in periods of social crisis. The paper at hand asks if recent quantitative research matches these results. What do German church and public statistics reveal about the social role of the churches? Do new quantitative studies give insights about churches as voluntary welfare providers on a growing market of independent non-profit and for-profit organisations? What role does volunteers and professional play for church social work? Are there any significant trends in the past decade? In what ways can the results give new perspectives on the role of religion in the public sphere and in civil society? This paper is intended to be presented in conjunction with Martha Middlemiss Lé Mon's paper on the same topic. They assess the same issues in two different contexts and are intended to precede a common discussion session.

Paper	Title	Food aid in welfare societies
3	Author	Anna Sofia Salonen
	Abstract	<p>The number of organizations providing food aid services has grown significantly in last few decades in the western world. In many countries, food aid has turned from temporary emergency assistance into a prevalent secondary social safety net to deprived people. Based on previous research, the paper will discuss the current debates on food banking in welfare societies. So far, food aid has been touched on in discussions concerning e.g. waste reduction and surplus food distribution in the globalizing food system, food security and human right to food, and the relationships between public welfare and private charity. Although faith-based organizations play an active role in food aid services, so far there has been little research about the faith factor of the food aid work. However, the changes in welfare systems and the continuing institutionalization of food banks force to pay more attention also to the role of religion in this field.</p>
Paper	Title	Contractualization of social services between local parishes and communities
4	Author	Sanna Lehtinen
	Abstract	<p>The contractualization at the local level in Finland can be seen as a counter-move to the spread of neoliberalism. While these processes take place at the local level, it is the national state -- and increasingly the EU -- which sets the legal framework and political agenda for these developments. What we can observe in various countries is a politics of "outsourcing" of social services and health care on behalf of the state. There are potential costs and benefits also for religious organizations in this. It seems that in the course of the outsourcing and contractualization of social services between local parishes and communities, the church acts as a "secular agent" of the state, thereby undergoing a transformation. Alternatively, the social services seem to provide church with an additional arena for religious activities, thereby enhancing the role of religion in the public realm and countering secularization tendencies. A comparative look will enhance the understanding of these mechanisms/processes. Finland as starting point and one Scandinavian country, Sweden, and Germany or the Great Britain as complementary and contrasting cases.</p>

Session	Title	Religious socialization
<b>12</b>	Abstract	Young generations tend to be less religious than older generations. This seems to be a universal pattern. One of the reasons for this has been seen in the changes in the family context. Religious upbringing in homes has been declining, and it has obvious consequences for religion: religion and religiosity are no longer so much something inherited from one's parents but something to be constructed through other channels and through one's own search and choice. This session welcomes papers on addressing religious identity construction and meaning of religion, faith and church among young people.
UB-335	Chair	Kati Niemelä
Paper	Title	Religious change in the transition to adulthood – a longitudinal study of young people between 14 and 25 years (2001–2011)
<b>1</b>	Author	Kati Niemelä
	Abstract	<p>This research project is analyzing the change in religious beliefs and behavior and the relation to church between the ages 14 to 25 among young Finns. This period between childhood and adulthood is a time of great changes overall. The latter part of this phase of life (18-25) is often called as the period of emerging adulthood. The most characteristic feature of this time of life is the search for identity.</p> <p>This study is a longitudinal study of those who started their confirmation period in the parish of Tampere in Finland in 2001. The young people filled in a questionnaire in the beginning and in the end of their confirmation period (at the age of 14-15), and five years after it in 2006 (about at the age of 20) and again another five years later in 2011 (about at the age of 25).</p> <p>The research shows that for many young people confirmation period serves as a means of maintaining and activating religious observance. However, in early adulthood young people get more relative and ambivalent about religious tradition and beliefs and their religious activity is very low and as many as one fourth have resigned from the Church. 10 years after the confirmation period, the quality of this period is still an important explaining factor of how one relates to religion, but experiences related to childhood religious upbringing are more important.</p>
Paper	Title	Mapping "Religion" – or "Something, I don't know what" – methodological challenges exploring young peoples' relations with "religion"
<b>2</b>	Author	Anders Sjöborg
	Abstract	<p>Prior studies exploring and understanding young peoples' relations with what is called religion have mainly focused institutionalized forms of religiosity with a propensity for an interest in propositional beliefs and ritualized behaviour. In quantitative studies, one argument for continuity in the way of putting questions is the possibility for comparisons. This paper discusses ways in which "traditional" questions from sociology of religion have been renewed. Suggestions for further methodological development, with theoretical implications are made. The paper makes use of two large-scale quantitative Swedish surveys among youth and young adults where we strived to develop previous questions to enable a richer image of "ordinary" young peoples' relation to religion. Such an image is necessarily more complex and nuanced, and for that reason of both methodological and theoretical value.</p>

Paper	Title	Young people's experiences with religious rituals
3	Author	Ida Marie Høeg
	Abstract	The confirmation rate in the Nordic countries leads every year a huge number of young people to continuing in Christian youth groups after they are confirmed. The positive social experiences with the confirmation program and the possibilities to experience more of the same in Christian youth groups after confirmation motivate the adolescents to continuing the relation to the church. The research project: What comes after confirmation shows that Christian rituals ? prayer, the Lord's Supper, Bible study and church attendance are considered to be substantial values for young people. The Christian rituals affect the social dynamic in the Christian youth group and represent valuable resources for the adolescents' identity process. The paper will examine how ritual actions affect the social dynamic of the Christian youth groups, the young people's group belonging and the young people's approach to religion. The research is based on in-depth interviews with young people in the age of 15-16 years conducted in Norway.
Paper	Title	Collective patterns in an individualist culture: church membership amongst young Swedish-speaking Finns
4	Author	Maria Klingenberg
	Abstract	In contemporary society, religious choices are often described as independent and actor-oriented rather than defined by social context. This paper, which is based on interview data collected amongst 19 year olds in the Swedish-speaking parts of Finland, argues that membership in the Lutheran Church in many ways comes across as a collective rather than personal matter. For the most part, Lutheran Church membership is enacted socially in settings characterized by close relationships and social normality. At the same time, the stress on individual choice is very present in the data as a general prevailing discourse. The main theme of the paper therefore concerns the interesting clash between the common discourse characterized by independency and choice on the one hand and religious practices characterized by prevailing cultural patterns on the other.

Session	Title	Religious socialization and identity
<b>13</b>	Abstract	This session considers the association between religious socialization and gender dynamics. Generally speaking, gender dynamics are recognized as the vital components of religious socialization. Although this session focuses mainly on educational system, the representation of gender patterns through other sources of religious socialization is also considered. This lies in the fact that educational system operates as one of the most important agent of, and the most powerful engine of religious socialization. Accordingly, it is important to explore how these religious socialization mechanisms, particularly educational system, represent gender patterns. This session includes papers which address to this key question: in the process of religious socialization particularly through educational system, for instance school resources, how gender patterns are portrayed? For example, educational system through school materials in many Islamic contexts represents specific patterns and expectations regarding dress codes and work outside the home for women. While papers which provide research-based evidence dealing with this key question are preferred, the session also considers papers addressing theoretical debates in this regard. This session welcomes papers dealing with all religions and various geographical places from throughout the world.
UB-336	Chair	Yaghoob Foroutan
Paper	Title	Religious socialization and gender dynamics in Iran
<b>1</b>	Author	Yaghoob Foroutan
	Abstract	Focusing on socialization theory, this paper presents evidence to investigate the place of educational system in the process of religious socialization and gender dynamics. The literature documents socialization as a strategy to protect social unity and group superiority. Although socialization is an enduring process involving various institutions, childhood is the vital period of socialization resulting in substantial role of school and its educational materials as the first official sources of children's socialization process. Using content analysis method, this paper focuses on the educational system of the Islamic Republic of Iran. The paper discusses the main patterns regarding the association between "religion and gender" represented in the standard and sole educational resources of the state religion.
Paper	Title	Confluence of religious and national identities among Danes at home and abroad
<b>2</b>	Author	Margit Warburg
	Abstract	Danes are reported to be among the most irreligious people of the world. Yet, the far majority (80 pct.) are members of the national Evangelical-Lutheran church and organised secularism is weak. Applying fresh quantitative and qualitative data on expatriate Danes, including data from an internet-based survey with nearly one thousand valid responses as well as comparative material on Danes in Denmark, including the European Values Study 2008, I shall illustrate how association with the Danish Evangelical-Lutheran church is part of Danish national identity also among non-believing Danes. This is particularly pronounced when they settle abroad and experience a change from a majority to a minority position. In order to analyse the particular ways, in which Danish identities are expressed empirically, I use three ideal types: "knowing", "doing" and "being". Despite the confluence of religious and national identities it is discernible that the Danish national identity regarding secular matters is mainly expressed through a "doing" ideal type of identity, while its Protestant dimension is expressed as a "being" identity.

Paper	Title	Is Mohammed a real person? Religious socialization for all in Danish public and private schools
3	Author	Sally Andersson
	Abstract	Scandinavian education is imbued with a strong egalitarian ethos. Education is for all, and ideally "all" are schooled together. Child-centered pedagogy focuses on the social, mental and physical well-being of each individual child as well as on the class group as a whole. This paper will explore how tensions created by this dual focus play out in religious education, specifically in relation to changes in the religiosities of children and their families. Drawing on ethnographic data on religious instruction in both private faith-based schools and public schools, I show how teachers, children and parents work to fashion educational and social spaces for all children across various forms of religious diversity. The cases presented are instructive of the ways in which religious and pedagogical orthodoxies present children with relational, emotional and cognitive challenge that turn back to confront and reshape the orthodoxies from which they ensue.
Paper	Title	Young brides and their decisions about future
4	Author	Liisa Lampela
	Abstract	In this paper my focus is on the socialization of young women belonging to an exclusive religious movement. I am studying how strong and important is the influence of the religious group in postmodern young women's life. According to the social identity theory (SIT) the individual's identity is based on the group identity and the significant others have a very important role in this process. How strong that influence is, when a young woman has to make a big decision about her future. I have interviewed five women, brides or recently married. On the perspective of socialization it is interesting to study, why they get married, when the choice of getting married means at the same time motherhood and big family.

Session	Title	Virtual worship
<b>14</b>	Abstract	In virtual worlds, facilities for religious worship are constructed. Some of these facilities are copied on physical structures, and congregations are organized along lines fairly similar to the organizational structures in the physical world. To this session, contributions about religious socialization, individual worship practices, congregation building, and authenticity issues in virtual worlds, as well as complementarity of religiosity in physical and virtual settings, are invited. The session is meant to be held in HUMlab, a well-equipped computer lab just below the conference floor, where demonstration facilities are excellent.
HUM-lab	Chair	Jørgen Straarup
Paper	Title	Virtual builders and virtual users of religious sites in Second Life
<b>1</b>	Author	Jørgen Straarup & Stefan Gelfgren
	Abstract	T. b. a.
Paper	Title	Religious actors in Swedish public debate: an empirical study
<b>2</b>	Author	Marta Axner
	Abstract	During the last decade, scholars have discussed a potential resurgence of religion in the public domain in Europe, including the visibility of religion in the media. However, not many systematic empirical studies of religious actors in public debate have been conducted. This paper presents the first results from a PhD project, an empirical study of the presence of religious actors on the debate pages of three major national newspapers in Sweden 2000-2009. Articles signed by religious actors are analyzed, presenting who, when, where and about what religious actors are writing, and how do they argue? This paper focuses empirical results but will also address possible interpretations of how this could be understood, drawing on theories about secularization, mediatization and the presence of religion in the public sphere of late modern society.
Paper	Title	What is sacred in a space of numbers?
<b>3</b>	Author	Erika Willander & Sverker Sikström
	Abstract	Religion may be defined as that which is held sacred in a society. In a Western tradition the sacred has been defined in Christian terms as belief in a supernatural God. However, sociological theory suggests that there is a difference between the traditional definition of the sacred and what is commonly considered to be sacred in contemporary society. The present paper uses an inductive yet statistical approach to analyze commonly held associations to the concept "sacred" in an extensive sample of blogs (n=220 000 blog posts). The preliminary results reveals that the "sacred" is associated with the distinctive themes (a) Christian salvation, (b) valued principles and (c) everyday life. We suggest that these themes may advance our understanding of commonly held notions of the sacred.
Paper	Title	—
<b>4</b>	Author	Vacant
	Abstract	—

Session	Title	Public religion
<b>21</b>	Abstract	—
UB-334	Chair	Ulla Schmidt
Paper	Title	Religion, state and national celebrations and ceremonies
<b>1</b>	Author	Ulla Schmidt
	Abstract	This paper focuses on presence of religion in symbolic manifestations and expressions of the state and nation in Norway throughout the decades from 1988 to 2008, such as parliament openings, official and ceremonial speeches by head of state, and national celebrations and commemorations. The data material will be orders for opening of parliament and religious services connected with that, manuscripts for speeches at the parliament openings, New Year speeches delivered by King and Prime minister, and forms of religious rituals connected with celebrations or commemorations of national events or crises. The material will be subjected to content analysis, asking whether religion is present or referred to, and if so, which religion, how, and in what form. These results will be discussed in light of theoretical perspectives that help bring out their significance with respect to understanding changes and status regarding religion and public spheres.
Paper	Title	Swedish public authorities' official use of religion
<b>2</b>	Author	Per Pettersson
	Abstract	Church and state formally separated in Sweden 1st January 2000. However, their relationships are complex and ambiguous, illustrated by the presence of the Church of Sweden and its involvement in activities within several public institutions, and public authorities' official use of religion in certain contexts. State institutions are officially religiously neutral, although in praxis many have special links and organized cooperation with the former state church. The aim of this paper is to scrutinize Swedish public authorities' official use of religion in a selection of contexts at national level; at the yearly opening of parliament, at official celebrations or commemorations, existence of religious rhetoric in official speeches by the prime minister and the king, presence of public authorities' representatives in religious rituals and ceremonies. The study focuses these contexts in three selected years 1988, 1998, 2008, in order to analyse possible change over time.

Paper	Title	State religion, public religious symbols and national self-understandings in Denmark
3	Author	Brian Arly Jacobsen
	Abstract	In an era of increased secularism and religious diversity, the historic relationship between the state and established religion at the highest constitutional levels is evident in the largely unchallenged official Lutheran religious practices of the Danish parliament (Folketinget) and the monarchy. Some politicians have developed alternative solutions to the inherent tensions between the spheres of the state and religion - secular solutions which clearly represents a protest to the existing public ceremonies of e.g. the opening of the parliament and the celebration of the royal family. Each set of rituals symbolically express power relationships and national self-understanding of the relationships between religion and state and show inherent tensions between the two.
Paper	Title	The Church of Sweden, environmentalism and organizational identity
4	Author	Anders Lundberg
	Abstract	The Church of Sweden has a tradition of international involvement in issues regarding social justice. In the last couple of decades, climate change has come to the fore as one major aspect of social justice more generally. Also, the Church of Sweden is currently undergoing changes which raises questions of its role in future society. The aim of this paper is to describe the ways the Church of Sweden approaches the question of climate change. The aim is also to study how the Church of Sweden positions itself as an environmentalist actor, and how this affects its organizational identity. How does the Church of Sweden frame the problem of climate change? How does the Church of Sweden frame its own responsibility towards the environment? How does the Church of Sweden work against climate change? How does the Church of Sweden distinguish itself among other environmentalist actors?

Session	Title	Churches in civil society
<b>22</b>	Abstract	—
UB-335	Chair	Anders Bäckström
Paper	Title	Building bridges or protecting islands – a study of national religious leaders in Norway
<b>1</b>	Author	Inger Furseth
	Abstract	This paper analyzes the understanding religious leaders have of their faith community in Norwegian society and their relationship to other faith communities. Three questions are asked: 1) What types of views do religious leaders have of Norwegian society and of each other? 2) Which activities do the faith communities perform towards new immigrants? 3) Do they engage in inter-religious dialogue? The study is based on questionnaire and interview data of 25-30 national leaders of majority and minority faith communities. The findings show that most leaders vary in their view on Norwegian society and to each other. Whereas some faith communities provide practical help to newcomers, others do not offer such services. Finally, many leaders engage in dialogue at the leadership level, but few activities take place at lower levels. The paper concludes by exploring different explanations and possible links between views, services to newcomers, and involvement in inter-religious dialogue.
Paper	Title	Churches' international organizations as agents promoting public religion
<b>2</b>	Author	Eila Helander
	Abstract	Notwithstanding the obvious indications of secularization, religion has become more public in various ways in today's Europe. Traditionally, the Evangelical-Lutheran Church in Finland has not been openly politically involved. Due to Finland's EU membership, a change towards a more active role can be detected. The Church has started actively to monitor EU affairs and, when needed, to work on to influence the decision making processes both at the national and EU-level, and to safeguard the operational preconditions for the Church. In these processes churches' Brussels based international organizations play an active part in feeding relevant EU-information to their members. In this paper I will examine how these international contacts of the ev-luth. Church in Finland have shaped its goals, decision making processes and actions both at the national and EU-level.

Paper	Title	Improving the wellbeing of clergy: usefulness of the psychological assessment of clergy applicants
3	Author	Aura Nortomaa
	Abstract	Religious professionals are key actors in the relations between religion and society. This is why the health and wellbeing of clergy is of high importance for a successful socialization of religion. However, clergy burnout and dropping-out are an increasing concern. Psychological assessment of clergy applicants has been used in Finland as an attempt to improve the situation. In the present study, it was evaluated whether the applicants considered the assessments useful for their professional growth. The study subjects were clergy applicants in the Evangelical Lutheran Church of Finland who participated in a psychological assessment in 2006-2010. Survey data was collected from the same subjects in 2012. The present study provides information for evaluating the usefulness of psychological assessment of clergy applicants.
Paper	Title	Social and civic incorporation – a regional study of religious leaders
4	Author	Ole-Edvin Utaker
	Abstract	This is a study of religious leaders. The general theme is to explore their role in social and civic incorporation of their members and especially new immigrants into the larger society. The study asks three questions: First, what type of contacts, if any, do they have in central decision environments in the Norwegian society? Second, what kind of activities are they involved in, directed towards new immigrants? Third, what are their views on central societal issues? The empirical basis is 15-20 structured interviews with religious leaders from a variety of faith communities in the county of Østfold, Norway. In analyzing the data, I will draw on theories of social capital and civil society. I will examine the type and quality of resources attainable in religious networks, and the role of faith communities themselves in society at large.

Session	Title	Death, dying and individualism
<b>23</b>	Abstract	In all Nordic countries the most common form of burial is within the Lutheran churches. Due to growing individualism and immigration of people with other religious traditions we are observing changes regarding both the burial ceremony and the disposal of the body. This session welcomes papers, both empirical and theoretical, discussing on both national and local levels questions like: What do we actually want to happen with our corpses when we die? Are we bound to our traditions or are we taking up new ideas and practices? Have younger generations through different kinds of media been brought up to see death as more "natural" than older generations? If so, have this something to do with the fact that religion is more visible today than it was only a few decades ago? Perhaps it is time to talk about "the new visibility of death"?
UB-336	Chair	Curt Dahlgren & Anna Davidsson Bremborg
Paper	Title	Funeral 2011 – results from a national survey in Sweden
<b>1</b>	Author	Anna Davidsson Bremborg
	Abstract	In 2011, the presenter, together with prof. Curt Dahlgren, carried out a national survey financed by the Funeral Board in Sweden. In a web questionnaire Swedes were asked about their thoughts and plans for their own funeral, about their experiences from being involved in another person's funeral, and about their thoughts on cemeteries. The result showed expected and unexpected significant differences between generations and sexes. These differences as well as results that might be of interest for future funeral and cemetery planning will be presented and discussed.
Paper	Title	Silent actions – disaster rituals in public space after Oslo/Utøya 22 July 2011
<b>2</b>	Author	Ida Marie Høeg
	Abstract	The Norwegian people's capacity for emotions was triggered by the brutalities of the twin tragedy on 22 July in Oslo and on the island of Utøya. Rather than being numbed by the horror, the Norwegian people in districts and towns all over the country poured into the streets and public places to express their emotions. Many of the responses to these extreme events were social actions that were exercised within the framework of rituals. In this paper I will examine a broad range of the public rituals from 22 July to 21 August, with reference to spontaneous rituals, and prepared rituals organised by the central government or the local council, the Norwegian Labour Party (AP), the Church of Norway and other faith and world-view institutions. Human compassion has socio-historical limits determined by geographical, ethnic and social distance to the people affected by the suffering. An import function of ritual action is to make distinctions through integration and separation. From a ritual point of view, this paper will explore the capability of these highly emotional rituals to contribute to unifying the Norwegian society across ethnic, political, social and religious lines by investigating the question: Which rituals have promoted attitudes of unity, commitment to reconciliation and renewed faith in a national community where different cultures and religions are represented, and which rituals have had the opposite effect? The analyses are based on participant observations and filmed public rituals.

Paper	Title	What happens with the dead body?
3	Author	Curt Dahlgren
	Abstract	This is a short, non-theoretical, presentation about what happens with the dead body. Data come from about 2000 orders of burial in Malmö from year 2006. Of special interest is the mobility of the deceased, in which religious tradition she or he is buried and if the body is cremated and the ashes is buried in an urn, spread in a memorial grove, spread in the nature or buried in earth.
Paper	Title	—
4	Author	Vacant
	Abstract	—

Session	Title	Public schools and religious education
<b>24</b>	Abstract	—
UB-337	Chair	Karin Sporre
Paper	Title	Value conflicts in Swedish confession-based independent schools mirrored in reports by school authorities and through public debate.
<b>1</b>	Author	Karin Sporre
	Abstract	<p>Independent schools (Sw. friskolor) have increased considerably in Sweden since the beginning of the 1990s up till today. In 2010/2011 almost 25 % of students in upper secondary school attended an independent school compared to 2-3 % in 1992/93; for compulsory school the corresponding figures are 12 % and 2 % (Skolverket, 2012;12:1269).</p> <p>Some independent schools have a religious confessional basis, either Jewish, Christian or Muslim. In a study of Muslim and Christian independent schools ethicist Elisabeth Gerle (1999) identified value conflicts in relation to these schools.</p> <p>In this paper Gerle's study is used for a critical analysis of value conflicts that are presently articulated in relation to confessional schools. Material used is reports from The Swedish School Inspectorate (Skolinspektionen), The Swedish National Agency for Education (Skolverket) and public debate from 2010-2012. Focus is given to issues of religious plurality and freedom of religion raised in a more multireligious Sweden.</p>
Paper	Title	Religious interest mortality in Sweden: a result of religious education drawbacks in public schools?
<b>2</b>	Author	Jørgen Straarup & Mayvor Ekberg
	Abstract	T. b. a.
Paper	Title	—
<b>3</b>	Author	Vacant
	Abstract	—
Paper	Title	—
<b>4</b>	Author	Vacant
	Abstract	—

Session	Title	Religion in the organization of health and welfare
<b>31</b>	Abstract	—
UB-334	Chair	Hans Stifoss-Hansen & Olav Helge Angell
Paper	Title	Welfare and Values in Europe
<b>2</b>	Author	Anders Bäckström
	Abstract	The results from the European Commission sixth Framework Programme project called 'Welfare and Values in Europe. Transitions related to Religion, Minorities and Gender' will be discussed in relation to both methodology and findings. The understanding that values expressing unity in diversity is easier to find in the Nordic countries will be discussed together with the complex relations between majority cultures and minority religions across Europe. Different roles of the states are following a north-south divide while different definitions of minorities on the whole are following an east-west divide of Europe. Women dominate in all sectors but differently in different parts of Europe. The main question is: In what way is religion used as a factor in solidarity or discrimination and tolerance or intolerance?
Paper	Title	African traditional religion and health management in Ghana
<b>2</b>	Author	Seth Asare-Danso
	Abstract	Disease ("dis-ease") can affect the physical, mental and emotional well-being of people. It therefore calls for disease-management approaches (like scientific, traditional or acupuncture). This study examines the traditional approach to disease management in Ghana. A theoretical framework was provided based on personalistic, naturalistic and emotionalistic theories of disease management. Key informants interview and content analysis of health policy documents were used for data collection. The findings revealed that in spite of the popularity of scientific medicine, these observations were made: traditional medicine is mostly patronized in Ghana; it has been integrated into scientific medical practice; it has been introduced into medical school curriculum; a research centre for plant medicine has been established; and traditional medical practitioners belong to a professional body. The study recommends that people patronize traditional medicine because of its accessibility, affordability, efficacy and holistic approach to health management.

Paper	Title	From critical voice to sub-contractor. A study on church organisations' health care delivery within the framework of Public Private Partnership in Tanzania
3	Author	Josephine Sundqvist
	Abstract	The aim of this paper is to analyse church organisations health care delivery in relation to the Tanzanian state within the framework of Public Private Partnership regulations in contemporary times. This paper presents a deeper analysis to the the critical question if subcontracting limit or support church organisations possibilities to raise a critical voice in health policy making and what subcontracting mean to the church organisations identity? This is a relevant area when studying ongoing processes of religious and societal change in contemporary Tanzania. These changes taking place in Tanzania's health system are both affecting and affected by the surrounding global community and therefore require to be analysed also from a global perspective. The church organisations included in the study are; the Roman Catholic Church (RCC) , the Evangelical Lutheran Church in Tanzania (ELCT) and the Free Pentecostal Church of Tanzania (FPCT) . Together these church organisations account for a large share of health care services in Tanzania.
Paper	Title	Accessing religious resources
4	Author	Gwynyth Overland
	Abstract	What is the role of religion and culture in processes of healing after traumatic experience? This paper, based on findings from empirical research among resilient survivors of the Khmer Rouge, suggests a new approach to the health and social care of war refugees. Discovering from the research the importance for mental health of religious value systems developed in early socialization, the paper proposes the possibility of accessing such resources in others as an aid to promoting individual and collective survival, recovery, and normalisation processes. The approach presented in the paper is currently being disseminated locally to welfare and healthcare providers and students in Southern Norway .

Session	Title	Religion – from doctrine to aesthetics?
32	Abstract	Religion in the Protestant North - at least official religion - has traditionally stressed the written and spoken word, and belief in certain propositions. A plausible working hypothesis is that religion in the Nordic countries is increasingly moving from such cognitive dimensions over to more sensual, narrative aesthetic forms, and that multimodality and symbolic expressions become more significant in religious life. This may be seen as a way of handling increasing pluralism of world-views, and can also be seen as an aspect of a visual turn in culture. The hypothesis on aestheticization of religion is of course very crude and general, and must be modified and discussed in confrontation with empirical studies. In Norway, there is an ongoing project called "Religion as aestheticizing practice" (RESEP). This session will present some preliminary results from RESEP projects, but is also open for other relevant research. For more information about RESEP, see <a href="http://www.uia.no/no/portaler/om_universitetet/humaniora_og_pedagogikk/nordisk_og_mediefag/forskning/resep">http://www.uia.no/no/portaler/om_universitetet/humaniora_og_pedagogikk/nordisk_og_mediefag/forskning/resep</a>
UB-335	Chair	Pål Repstad
Paper	Title	Christmas concerts in churches – who are in the audience?
2	Author	Pål Repstad
	Abstract	Christmas concerts in churches seem to gain increasing popularity in Norway, and can be seen as an element in the process of aestheticization of religion. Anne Løvland and Pål Repstad have written a book, <i>Julekonserter</i> (2008), based on fieldwork at such concerts. Now they present additional survey data. Is it true that Christmas concerts get more visitors than before? In <i>Julekonserter</i> , Løvland and Repstad distinguished between different types of Christmas concerts - classical, amateur and commercial. Who goes to what kind of concerts? Are there differences according to age, gender, class and religious commitment? These and other empirical findings will be discussed in relation to theories of increased multimodality in the field of religion, aestheticization, mediatization and commercialization, and on a background of theories on class and culture.
Paper	Title	Sport, religion and emotional regimes
2	Author	Olav Aagedal
	Abstract	International sports events often include spectacular ceremonies, shows and concerts. One example is The World Ski Championship in Oslo 2011, which included an extensive cultural programme. This became a big success with a total concert- and ceremony-audience of 650.000 spectators (more than the number of spectators at the competition area). The Church of Norway also arranged an extensive cultural programme during the championship, called "VM-kirken". The concerts were located in a church at the competition area and in the Dome in the centre of Oslo, close to the main ceremony- and concert scene of the official World Championship programme. The church concerts were planned in close collaboration with the sports events and frequently announced on giant screens. In spite of this favourable conditions, the "VM-kirken" did not become a success. In this paper I try to explain why. I use the concept "emotional regime" (Riis & Woodhead) and compare the emotional regime of the World Ski Championship with the emotional regime of "VM-kirken", showing why the last regime was difficult to combine with the other.

Paper	Title	Hijab street fashion and style in Oslo
3	Author	Inger Furseth
	Abstract	This paper concerns Muslim dress for women as an esthetic practice. It studies the sartorial practices of covered Muslim women in Oslo and the meanings they attach to these practices. Two research questions are asked: First, what are the different styles found in Muslim street fashion in Oslo? Second, how do the women use their style and their interpretations of Muslim female dress to frame strategies for gender negotiations? Data consist of websites and blogs posted by Norwegian Muslim women relating to Muslim fashion, newspaper coverage, and interviews and pictures of a sample of women. The findings show that the women in this study use signals to present themselves in public and assess their Muslim sisters, which pertain to religion, morality, culture, and generation. The findings suggest that these women use Muslim dress to negotiate between different perceptions of what it means to be a Muslim woman.
Paper	Title	With Bob Dylan as spiritual guide
4	Author	Pål Ketil Botvar
	Abstract	During his 50 year old career Bob Dylan has always been concerned with religion. After his conversion to charismatic Christianity in 1978 Dylan attracted quite a lot of religious fans. This continued during the 1980s and 1990s with Dylan still performing his most explicit religious songs. Other Dylan-fans, especially those following him since the 1960s, do not look at themselves as religious or spiritual. However, most Dylan fans have reflected upon the role of religion in the songs; some like it, some is accepting it, and some are neglecting it. In this article I will focus on religiosity in Dylan fans and describe their different positions and strategies when it comes to values and religion in popular culture. The empirical basis is a web-questionnaire conducted in December 2010. The theoretical perspective is a revision of the one put forward by Richard Niebuhr (1951/2001) on how different religious groups look at cultural phenomena.

Session	Title	Religion and media
<b>33</b>	Abstract	<p>This thematic group focuses on religion and media. For many the media is the context where they encounter religion most often. While religious participation has declined, there are more and more such people who have no first-hand contacts with religion at all. This means that the media also has a role with growing importance in religious socialization. One of the most important is the Internet, where values and ideas are disseminated among peers.</p> <p>The session is linked to the research program "The role of religion in the public sphere. A comparative analysis of the five Nordic countries" 2009-2013 (NOREL) and is open to everyone with an interest in media and religion and welcomes interesting research papers in the field.</p>
UB-336	Chair	Kati Niemelä
Paper	Title	Patterns of mediatized religion across Nordic newspapers
<b>1</b>	Author	Mia Lövheim
	Abstract	<p>As part of the NOREL study (<a href="http://www.religioninpublicsphere.no">www.religioninpublicsphere.no</a>) of secular news media, Lövheim's critical perspective on the mediatization of religion research (Lövheim, 2011) is developed into categories of public performances of religion. This model is combined with Lundby's view on mediatization as transformations incurred by the media, changing the direction, the form, or the character of the actual social or cultural activity (Lundby, 2009) -- in this case representation of religion in the newspapers. We apply empirical data from the Norwegian and Swedish part of the NOREL research to discuss the extent of mediatized religion in the newspaper columns. Even through external variables (as the location or size of the articles, kind of article, prominence of religion in the entry, and the religious tradition that is covered) we find it possible to trace, discuss and report some mediatized patterns. References: Lundby, 2009: Mediatization: Concept, Changes, Consequences. Lövheim, 2011: Culture and Religion, 12(2).</p>
Paper	Title	Constructions of religious advisers in popular magazines. An analysis of narrators, genres and discourses in the columns Ask Annika, Someone to talk to and Manual Expert
<b>2</b>	Author	Ann Kristin Gresaker
	Abstract	<p>The topic in this paper is the representations of religious actors in Swedish women's and men's magazines. The paper asks following questions: How are representatives from institutional religion represented in Swedish women's and men's magazines? Which discourses of religion and gender are constructed, in relation to narrators and genres? Are there any differences between the magazines concerning these issues? The study is based on a qualitative analysis of the columns "Ask Annika" and "Someone to talk to" featured in the magazine Amelia and "Manual expert" featured in Slitz, where representatives from Church of Sweden answer questions on religion from readers. The paper will display preliminary findings and discuss the research questions in light of theories on detraditionalization of religion.</p>

Paper	Title	Sweets for the soul – angels, magic, therapy and faith
3	Author	Anneli Winell
	Abstract	<p>This paper focuses on women's magazines as possible resources when it comes to existential and religious meaning making through a discourse on health and wellbeing. Among the recurrent themes which I have defined from a qualitative content analysis, I will especially pay attention to the magazines' propositions of "a new life", or "a new start". What are the readers supposed to leave behind? Why do they need a "new life" in the first place? What new opportunities are they promised, and how? What does the process look like -- leaving the old life heading for a new and presumably better one? That is, the construction of values and beliefs, norms, practices and tools associated with the discourse and defined by the magazines; phenomena which are to be interpreted by women of different ages in Sweden today. I will discuss my results with relevant theories and by previous research in the field of religion, media and culture, through a gender perspective, and previous studies about women's magazines.</p>
Paper	Title	Images of muslims in Christian and secular media discourse
4	Author	Kristian Steiner
	Abstract	<p>This is a comparative study on the construction of Islam and Muslims in different Swedish publications/news papers representing different Christian traditions as well as the secular society. The papers that will be compared are Världen idag, Dagen as well as Dagens Nyheter in 2006 and 2007. These media products represent very different part of Swedish society with very different history. The aim is to see agreement and differences in their Muslim related discourse. Världen idag can be defined as a ramification of Christian right. Here the main theme in the editorials is Muslim threat, in some cases combined with Western retreat. Världen idag also focuses on Islam's alleged incompatibility with democracy. Islam and Muslims are consistently described as causing these problems. Still terms denoting Muslims are rarely derogatory, instead Muslims are depicted with terms with very broad denotation, like "Muslims" or "The Muslim world". These labels are often combined with very derogatory complements, like "Islam is a dangerous religion". Muslims are related to negative behaviour. However, Världen idag also relates Muslims to aggressive acts, like "murdering" or "mass-murdering". Good Muslim behaviour is constantly disregarded, bad behaviour reflects true character.</p>

Session	Title	The role of religion in civil society
<b>34</b>	Abstract	This thematic session focuses on the role of religion in civil society. As the religious landscape is changing and becoming more diverse in Western Europe and in the Nordic countries, the role of religion in civil society is increasingly important to understand. How has the growing religious diversity affected the civil society sector? What are the relations between the different faith communities (majority and minority), and between faith communities, holistic spirituality, and secular organizations? Do faith communities primarily produce bonding, bridging or linking social capital, or the combination of some of these forms of social capital? The session is linked to the research program "The role of religion in the public sphere. A comparative analysis of the five Nordic countries" 2009-2014 (NOREL), and it is open to everyone with an interest in the role of religion in civil society.
UB-337	Chair	Inger Furseth
Paper	Title	Religious organisations and civil society. A study of religious leaders in Sweden
<b>1</b>	Author	Annette Leis-Peters
	Abstract	Folk Churches as voluntary welfare providers: the German case Qualitative studies like two Uppsala based comparative European projects show that the churches are expected to contribute to the welfare system, in particular in periods of social crisis. The paper at hand asks if recent quantitative research matches these results. What do German church and public statistics reveal about the social role of the churches? Do new quantitative studies give insights about churches as voluntary welfare providers on a growing market of independent non-profit and for-profit organisations? What role does volunteers and professional play for church social work? Are there any significant trends in the past decade? In what ways can the results give new perspectives on the role of religion in the public sphere and in civil society? This paper is intended to be presented in conjunction with Martha Middlemiss Lé Mon's paper on the same topic. They assess the same issues in two different contexts and are intended to precede a common discussion session.
Paper	Title	Religious actors in the civil society of Denmark
<b>2</b>	Author	Lars Ahlin
	Abstract	When talking about religious actors in Denmark one must be aware of some traits in the religious landscape of Denmark essential for the functioning of the actors in civil society. 1. There is no religious equality in Denmark. 2. The Folk Church is 35 times as big as all approved faith communities outside the church taken together. 3. Inside the Church there are at three distinct groupings with different agendas. 4. There is no authority that can make official statements on behalf of the Church. The different possibilities and limitations the above mean for the single actors with regard to action in civil society will be discussed in the paper. Alongside there will be a mapping of the factual forms for co-operation and initiatives in relation to immigrants.

Paper	Title	The Finns' attitudes toward religion in public life
3	Author	Kimmo Ketola
	Abstract	During the recent years there has been an increase in public awareness of religion and its relation to civil society. Especially the highly visible manifestations of religion in public life has aroused several debates. While previously the debate mostly involved the majority church and Christian practices and symbols in public institutions, in recent years such issues as Muslim headscarves and atheist campaigns have also become points of contention. In this paper recent Finnish survey data (Church Monitor 2011, N=4,930) is examined to see how the Finns react to the presence of religion in public institutions and to other manifestations of religion in public contexts. It is especially examined whether individual religiosity, national pride or discriminatory attitudes best explain the stances taken in these kinds of issues.
Paper	Title	—
4	Author	Vacant
	Abstract	—

Session	Title	Religion and state
<b>41</b>	Abstract	<p>This thematic session focuses on the relations between religion and state. The study of church-state relations is a classic topic in sociology of religion. With increasing levels of religious diversity in Western Europe, the area of interest becomes often expanded to religion-state relations. This new scope of interest leads - along with the profound changes taking place within existing church-state relationships in the Nordic countries and beyond - to a need to repose some of the classical questions relating to religion-state relations: How is religion regulated? Which role does religion play in apparently secular institutions as prison, hospitals and the military? What kind of relationship between state, nation and religion is expressed in civil religious ceremonies associated with national holidays or openings of the parliament?</p> <p>There is a lot that suggests that new research into these questions is needed. The session is linked to the research program "The role of religion in the public sphere. A comparative analysis of the five Nordic countries" 2009-2014 (NOREL), and it is open to everyone with an interest in the religion-state</p>
UB-334	Chair	Lene Kühle
Paper	Title	Church, state and religion in Denmark – same as it ever was?
<b>1</b>	Author	Marie Vejrup Nielsen
	Abstract	<p>Denmark is often singled out as the country with perhaps the least autonomous church, as well as the Nordic country with the least political development in the direction of disestablishment. 2011, however, witnessed a series of new developments that might point to how Denmark is transforming its model for state and religion in light of a new government, and a renewed interest in proposals for an independent church structure. This paper will examine the debates concerning a new structure for the relationship between church, state and other religious groups, by focusing on two cases: proposals for a new structure of the church and the issue of a church ritual for marriage of homosexual couples. This again will lead to considerations concerning the issue of privileges and demands from the state towards religious groups in relation to the question of changed relations between the state, the majority church and the minority religions in a Danish context.</p>
Paper	Title	State, church and religious minorities in Greece, Italy and Sweden
<b>2</b>	Author	Maria Grazia Martino
	Abstract	<p>The aim of my presentation, based on an article in the Journal of Church and State, is to explore the causal link between the legal status of churches, different denominations, and the degree of integration for religious minorities. For this purpose, I compare three countries with a former state church, but different denominations: Sweden for Protestantism, Italy for Catholicism and Greece for Orthodoxy. My research question is whether the abolition of the state church brought legal equality and social integration to religious minorities. Do minorities integrate well if they are treated the same way as "majority" citizens with individual rights? Or do they need special collective rights for their religious communities? Can these rights be bestowed on them independently of the legal status of churches? I aim to answer these questions by laying out models from ecclesiastical law, from sociology of religion, and from integration theory.</p>

Paper	Title	Social dynamics and educational system: politicization vs. socialization
3	Author	Yaghoob Foroutan
	Abstract	Does the process of socialization through educational system of state religion accord with the process of social dynamics? This paper provides evidence from the Muslim world to investigate this key research question. The process of "socialization" was identified as a "strategy" by which a society or a group guarantee the social solidarity and group unity (e.g. Berger 1967, Pluss 2007). This purpose is mainly pursued through mechanisms such as educational institutions, which lies in the fact that particularly school and its educational materials are the first formal agent and the most powerful engine of socialization process. Accordingly, using the socialization theory, this paper provides evidence addressing the use of educational materials for the purpose of socialization and the place of social dynamics. The field of this analysis is the Muslim-majority country of Iran, which is also one of a few Shiite-dominated places in the world. The analysis highlights the main patterns associated with the representation of the state religion in the official educational sources of this Islamic context.
Paper	Title	T. b. a.
4	Author	Erika Willander
	Abstract	T. b. a.

Session	Title	Film and religion
<b>42</b>	Abstract	—
UB-335	Chair	Olav Aagedal
Paper	Title	Religion in contemporary Nordic films: conflict, asset, change
<b>1</b>	Author	Sofia Sjö
	Abstract	The paper presents findings of the study of religion in Nordic films in the NOREL-project. Religion is today a fairly common theme in films from all the Nordic countries. Many similarities can be noticed in how religion is represented in films from the five countries, but also some noteworthy differences. Religion seems to have become more of a problem over time, something that is more visible in films from some Nordic countries. During the twenty years that the study covers the religions represented has also become more variable, which is also more prevalent in some cinema traditions. The paper gives an overview of the changes and differences and discusses how they can be comprehended with the help of theories of pluralization, detraditionalization and mediatization.
Paper	Title	Perceived values in contemporary Hollywood films – 309 young adults negotiating audiovisual representations of subjective life; virtues, flaws, desires & aspirations
<b>2</b>	Author	Tomas Axelson
	Abstract	In this paper I present empirical findings from an ongoing project, Spectator Engagement in film and utopian self-reflexivity. Moving images and moved minds. During 2011, 309 questionnaires were sampled, from students of education, nursing, social care and media. In open ended questions these young adults gave examples of contemporary film of personal importance dealing with life issues. Some movies, such as Donnie Darko, Amelie from Montmartre, Pulp Fiction and Avatar, attract a collective interest. Examples of the respondent's statements about the kind of struggles in life these and other films evoke are dealt with from different theoretical perspectives. The reported impact of specific movies is analyzed through theories about visual rhetorics and the responding chord (Schwartz 1973, Elmelund Kjeldsen 2008) where cognition and emotion are important aspects of the spectators' relation to a film (Bruun Vaage 2009, Plantinga 2009). These analyses of audiences responses of reading a film are put into the context of the Subjective turn in the sociology of religion as well as the changing conditions for the reflexive self in late modernity (Taylor 1989, McAdams 1993, Lynch 2007).
Paper	Title	—
<b>3</b>	Author	Vacant
	Abstract	—
Paper	Title	—
<b>4</b>	Author	Vacant
	Abstract	—

Session	Title	Controversies over multiculturalism
<b>43</b>	Abstract	—
UB-336	Chair	Signe Engelbreth Larsen
Paper	Title	Religion, mediatisation & politics: Islam and crises of multiculturalism in the UK, Netherlands and France
<b>1</b>	Author	David Herbert
	Abstract	This paper compares the relationship between religion, media and politics in the UK, France and Netherlands since 2000, with particular reference to controversies connected with Islam and Muslims. It argues that in each case the mass and social media played a significant role in the construction of controversies, including genesis and escalation, but that the impact on Muslims and multicultural arrangements is strongly influenced by the system of political representation and the type of secular formation active in public discourse.
Paper	Title	The socialization of blasphemy. Transformations of blasphemous space and blasphemous identity in Denmark in the 1970s and 2000s
<b>2</b>	Author	Signe Engelbreth Larsen
	Abstract	Within recent years Denmark has been the center of two political crises related to blasphemy. In the 1970s the artist and provocateur Jens Jørgen Thorsen's transgressive movie script on the life of Jesus led to violent attacks against Danish embassies and made Denmark the center of an international political crisis. In the mid 2000s Denmark once again became internationally renowned for blasphemous actions, when the newspaper Jyllands-Posten launched the caricature initiative. By analyzing parliamentary discourse on the subject of blasphemy as well as judiciary evolvments within the area in the two decades I will take special interest in 1) transformations of "blasphemous space" in Denmark between the two decades, and in 2) how "being blasphemous" evolves from a rebellious counter identity in the 1970s to being rearticulated as definitive of the "societal self" in Danish identity politics of the 2000s.

Paper	Title	Fiqh of minorities and Muslim minorities integration
3	Author	Dina Taha
	Abstract	<p>The question examined by this paper is whether Fiqh for minorities actually takes into account the conditions under which Muslim minorities live, specifically in the matters of family law. Such issues are highly essential to both Islamic faith and identity, and thus affect their integration process in the society. What does a Muslim do when he or she has to follow the secular rules of a non-Muslim country that contradict his or her obligations to Sharia? When is a Muslim marriage legitimate? How does divorce take place? What governs child custody? What happens when a woman converts to Islam but her husband does not? The paper argues that Fiqh of minorities is not a "New Fiqh". Rather it is a specific framework/perspective of the general Fiqh that looks with one eye at the objectives and principles of Sharia, and the other eye to consider the reality of Muslim minorities in cases that will, usually, only arise in the situation where Muslims constitute a minority. In essence, Fiqh of minorities is designed to respond to the process of Muslim minorities' integration in a way that is healthy for both this minority and its society. In order to test the effectiveness of Fiqh of minorities, the paper examines the case of "Islam al Zawja" or the conversion of the wife to Islam and its impact on the marriage. The common traditional verdict among Muslim scholars in such cases is to terminate the marriage contract. However, Fiqh of minorities, referencing Sharia's lens/purpose of -- healthy -- integration, proposes tools by which verdicts and solutions from within the Sharia respond more effectively to the family law issues of Muslim minorities.</p>
Paper	Title	Ethno-religious crises: Boko Haram uprising and the threat to socio-economic development in Nigeria
4	Author	Ugochukwu Emmanuel Osuagwu
	Abstract	<p>In spite of the natural and mineral resources with which the country is endowed, coupled with numerous governmental policies and programs to foster peaceful co-existence among the multi ethnoreligious entities which make up Nigeria, the country has virtually become a battle field where incessant ethno-religious crises are staged. The crises do not spare any part of the country as ethno-religious crises have become the order of the day in the northern part of the country, while cases of kidnapping and vandalization are the norms in its eastern part. Thus the instrument, which is supposed to be used for sustainable development, is conversely being used for destruction and vandalization purposes. The big questions are: can any development be attained in an atmosphere of crises? What are the causes and effects of ethno-religious crises on sustainable development in Nigeria? What other steps is the government taking to address the issue of ethno-religious crises? How can religion assist in checking the menace of crises in the country? These, and some other questions, shall be answered in the course of this paper. The paper shall posit further that From the 1980 Maitatsine uprising to the 2009 Boko Haram uprising, Nigeria was bedevilled by ethno-religious conflicts with devastating human and material losses. But the Boko Haram uprising of July 2009 was significant in that it not only set a precedent, but also reinforced the attempts by Islamic conservative elements at imposing a variant of Islamic religious ideology on a secular state. Whereas the religious sensitivity of Nigerians provided fertile ground for the breeding of the Boko Haram sect, the sect's blossoming was also aided by the prevailing economic dislocation in Nigerian society, the advent of party politics (and the associated desperation of politicians for political power), and the ambivalence of some vocal Islamic leaders, who, though they did not actively embark on insurrection, either did nothing to stop it.</p>

Session	Title	Religion and place
<b>44</b>	Abstract	<p>There are several different points of connection between religion and place. There are locations sacred to various traditions and there are countries or regions dominated by and/or identified with a particular religion. As people of one faith attempt to maintain a plausibility structure, they stay close to each other; but religions also move with their adherents. The Nordic countries are perceived as especially secularized; and on the other hand, there are certain regions or cities in the Nordic countries often identified as particularly (or comparatively) religious, as "bible belts".</p> <p>The purpose of this session is to explore how sociology of religion can contribute to a study of religion and place. The session invites case papers on small and large spaces, from chapels and church yards to regions and countries. It also gives opportunity to discuss more principal and theoretical issues, such as the relevance of the category of space to contemporary religion, and to the sociological study of this religion.</p>
UB-337	Chair	Andreas Häger
Paper	Title	The construction of a "bible belt"
<b>1</b>	Author	Andreas Häger
	Abstract	<p>The term "bible belt" was coined in the USA to describe parts of the country with a significant proportion of conservative Christians. The term has later been exported to many other parts of the world, including the Nordic countries. I understand a bible belt as a form of culture region, where religion is the cultural trait defining the region in question. There are of course issues regarding the definition and delimitation of a bible belt. These issues relate to the degree and kind of religiosity as well as to geographical place. My paper attempts to deal with these issues through a discussion of the construction of the region of Österbotten in Finland as a bible belt. The purpose of my paper is to study how this region is constructed as a bible belt in various discourses in media, literature and research.</p>
Paper	Title	Multireligious places
<b>2</b>	Author	Sven Halvardson
	Abstract	<p>One of the most significant features in ongoing religious changes in our part of the world is the emergence of ethnical and religious pluralism in many local contexts. Important questions to be addressed concerning religious pluralism and social cohesion are how religious actors interrelate to each other inside and across religious boundaries, how they look upon others sharing the same context, including their beliefs, and in what fields they actually cooperate or might consider to cooperate. I will in my paper present results from interviews with religious actors conducted in immigrant dense and pluralistic environments in Northern and Southern Stockholm with these issues at the centre. The entire study, which is planned to be published in autumn 2012, relates interview data from those environments to questions of religious dialogue and theology of religion and to issues of political and legal conditions for religious encounter.</p>

Paper	Title	Sohbets: Alternative spaces between religious prescriptions and secular experiences for Turkish girls in France
3	Author	Sumeyye Ulu
	Abstract	In the Muslim tradition, "sohbets" allow people to meet and have conversations on Islamic knowledge. In Europe these sohbetes take a new shape: they are mainly intended for the Muslim youth born in Europe who come to speak about their experiences and problems which they meet in the public space not in compliance with their piety. It is through the "sohbets" that I will examine the formation and the socialization of a feminine pious subject in a European context, more particularly Turkish girls who are followers of the hizmet (Gulen) movement. It is not only a place of learning religion through the discussion around texts but also an essential place of socialization outside the family. Through sohbetes, I intend to analyze these girls who become emancipated from the family universe and perform in the French "laic" public space while conforming to religious tenets and creating an "alternative space" of religious socialization.
Paper	Title	Religiously inspired environmentalism in contemporary place
4	Author	Laura Wickström
	Abstract	Environmentalism is an apt example of the transformations of values and beliefs both in religiosity and in place related to the post-secular. The aim of this paper is to explore the religiously inspired environmentalism of today and to relate it to contemporary place and trends in the religious landscape, such as the complex processes of globalization, modernity, and post-secular value transformations. The critical dismantling of dichotomies and binary opposites is a central objective in this metamorphosis and the focus is on two specific strategies within the post-secular discourse that have significant bearing on the eco-debate: the blurring of the lines between secular and religious views and motives, and the quest for a holistic unity between spiritual and worldly dimensions of reality. This paper deals consequently with contemporary religiously inspired environmentalism, its role and relevance in the ongoing discussions concerning post-secular transformations of society in place, and individual religiosity.

Session	Title	Challenges for religious education
51	Abstract	Nordic schools have traditionally been embedded in and had the task of imparting a Christian culture and a Christian ethos into the nations' children. There is a long and extensive tradition of Christian culture in schools and education, and this has specifically been elaborated on in church services, hymn singing, prayer and celebration of special Christian holidays. In recent decades, schools and education have been challenged by secularisation and cultural and religious pluralisation, and ties to the church have loosened or are completely absent. In this session we therefore want to elaborate on such questions as: What role does religion and/or belief play in Nordic schools and education today? Can we still talk about schools and education in Nordic countries as Christian, or is it more appropriate to understand schools as conveyors of several religious cultures? Or are Nordic schools secular institutions where religious expressions are not present at all? In this session we want to discuss if and how secularisation, pluralisation and transformation of Christian cultures in the Nordic countries are challenged by and challenging schools and education. We also want to ask if Nordic schools can/should be seen as important arenas for dialogue and identity formation, and as a place where future citizens can obtain knowledge about various cultural and religious beliefs and traditions. Thus, this session welcomes contributions which focus on the interconnections between religion, culture, ethnicity, nationality and education in a Nordic perspective.
UB-334	Chair	Kerstin von Brömssen & Ida Marie Høeg
Paper	Title	Religious education and social cohesion – examining the high intentions by listening to the pupils
1	Author	Anders Sjöborg
	Abstract	In many Western countries there is a political recognition that teaching school students about religious diversity in Religious Education may contribute to social cohesion. Learning more about religions is thought to reduce risks of misunderstandings and prejudices and even enhance intercultural understanding. Critically examining the aims of the Swedish curricula for upper secondary school, this paper asks how such an understanding is realized. A document analysis inspired by postcolonial perspectives is juxtaposed quantitative and qualitative findings concerning how young Swedes from various social, cultural and religious backgrounds conceive religion in school and in society at large. The results indicate that some goals are not realized and that the attitudes towards RE vary considerably. As a consequence I discuss what could be done in order for the RE to accomplish its high aims also for groups of pupils that according to my results seem not to appreciate RE.
Paper	Title	The foundational value basis of the Norwegian kindergarten and school – a common ground across cultural affiliations?
2	Author	Olav Hovdelien
	Abstract	The objects clause states that the Norwegian kindergarten and school is based on the fundamental values of Christian and humanistic heritage and tradition, combined with values that are expressed in different religions and beliefs and also made clear in the Human Rights Declaration. In this paper I argue, in dialogue with typologies of different forms of secularity and secularism by Charles Taylor, that the objects clause can be understood as a form of "common ground strategy". Such soft secularism can be seen as a possible unifying value foundation for the future across cultural affiliations as long as the rights of the parents are respected.

Paper	Title	A discussion on today's education system in India
3	Author	Kumutha Valli
	Abstract	<p>Education is an ornament in prosperity and a refuge in adversity. -- Aristotle          Abstract -- In India education is elevated as a fundamental right of every citizen. But the subject of education comes under the purview of states and not the centre. Education is of various types -- general education, school education, higher education and professional education -- this became the cause and disease for un-uniform patterns. The policy of liberalization, privatization and globalization impacted the types of education patterns -- surfacing conflicts in quality, standard, cost and excellence too. This apart, multitude cultures, languages, scripts and social plus economic conditions promoted or resulted in the "commercialization" in the system of education and gave an impetus to competition, exploitation and oppression. Education builds the man so it builds the nation. Today we claim to be the biggest human resources supplier for the world, but are we concerned what quality of human capital we are building and for whose needs? We supply bureaucrats to the government, software engineers to the IT companies around the world, highly paid managers to the multinationals; we supply engineers and science graduates as researchers to the foreign universities. What capital are we building for ourselves? Does our education system leading life enriching are discussed in the proceeding pages.</p>
Paper	Title	—
4	Author	Vacant
	Abstract	—

Session	Title	Youth and religion
<b>52</b>	Abstract	—
UB-335	Chair	David Herbert
Paper	Title	The formation of militants within the Catholic student movement in Latin America, and the emergence of the theology of liberation
<b>1</b>	Author	Ulf Borelius
	Abstract	Liberation theology emerged in Latin America, in the 1960s. It rose within the Catholic Student Movement (CSM), which used the method of Revision of Life to form its militants. This method is based on three steps: SEE (what is the problem?), JUDGE (evaluation of the problem in the light of faith), and ACT (action to solve the problem). In the paper it is argued that this method contributed to the radicalization of the militants of CSM, and to their commitment for social change. It is also argued that assessors (formally trained in theology) and militants of CSM alike participated in the early development of liberation theology, and that this theology rose in response to the ambition of CSM to mobilize the Catholic students in the struggle for social change, and to the militants' religious interests and demands, partly born in this struggle. The study is based on materials gathered from Latin American archives, the archives of CSM, and on interviews with pioneers of liberation theology.
Paper	Title	Whiteness and secular identities: stigma and differential privatisation of religion
<b>2</b>	Author	Lars Laird Iversen
	Abstract	Why do so few majority background Norwegian youth publicly self-identify as "Christian"? During my fieldwork in religious education classes in Norwegian secondary school, I noticed that pupils of religious minority background often used a religious label in their self-presentation. In contrast, not one member of the majority Church of Norway did this. Drawing on critical whiteness theory, I present an hypothesis that argues that social expectations surrounding religious self-presentation varies.
Paper	Title	Gurdwara, Sikh youth and identity politics in London: a case study of the Hounslow Gurdwara and the transmission of British Sikh identity
<b>3</b>	Author	Gurbachan Jandu
	Abstract	London's Sikh youth have developed a diverse relationship with the religion's place of congregation: the Gurdwaras. These spaces have traditionally been an important factor in the passage of Sikh identity inter-generationally. This paper tries to understand the role of the Gurdwara in Hounslow (SGSS). This paper is based on participant observation and semi-structured interviews with youth aged 18-30 as well as the study's "transmitters". This research is analysed using a historiography centred on the sociology of religion, particularly Max Weber's "switchman" concept and Émile Durkheim's ideas of the "sacred" and "profane". The conclusion advanced is; Sikh youth, whilst maintaining their nuanced approach to the Hounslow Gurdwara, consider it to predominantly assist in the transmission of an unambiguous part of British Sikh identity -- that of religion (piri). The youth find Sikh identity in Britain challenged by secular concerns (miri) that distance them from the Gurdwara due to its focus on religiosity.
Paper	Title	—
<b>4</b>	Author	Vacant
	Abstract	—

Session	Title	Religion and politics
<b>53</b>	Abstract	This thematic session focused on the relations between religion and politics. The notion of a separation of religion from political issues in a secular state has strong support in the Nordic countries. Changes in the religious landscape during the latest decades have, however, made the role of religion in politics increasingly significant and debated. This poses new questions concerning the relations between religion and politics in the public sphere. The session welcomes papers focusing the role of religion in political discourse. How is religion represented and used in political rhetoric, for example in political speeches and campaigns? How is religion constructed in parliamentary debates? How do political actors deal with the issues of religious diversity, gender and religion, ideals of equality and freedom of expression? Is the new public role of religion changing the political discourse in terms of issues raised and actors taking part? The session is linked to the research program "The role of religion in the public sphere. A comparative analysis of the five Nordic countries" 2009-2014 (NOREL), and is open to everyone with an interest in the relations between religion and politics.
UB-336	Chair	Mia Lövheim
Paper	Title	Religious politics without a religious state?
<b>1</b>	Author	Pál Ketil Botvar
	Abstract	his book <i>Crossing the Gods</i> N. J. Demerath (2001) describes the Nordic countries before the year 2000 as religious states performing secular politics. Since that time Norway (and more so Sweden) has taken steps towards a secular state. Maybe we are moving towards a situation with a secular state and religious politics. According to Casanova (1996) the process of deprivatization of religion both has to do with religion becoming politicized but also politics being more preoccupied with religious (and moral) questions. The political arena could become more secular and more religious at the same time depending on what parameters we are looking at. This paper deals with religion in parliamentary debates in the Norwegian Storting during the period 1988 to 2008. My empirical material consists of a set of debates on religious themes and data about the MP's religious background and religious affiliation.
Paper	Title	Religion as resource and problem in Nordic parliamentary debates 1988–2008
<b>2</b>	Author	jonas lindberg
	Abstract	In a traditional secularization perspective religion will be become less visible over time in different public arenas. But empirical findings suggest otherwise in different spheres, including politics. In this paper I will present results from such a study of parliamentary debates in the Nordic countries, with a focus on 1988, 1998 and 2008, as part of the NOREL project. The change from a more or less mono-religious society to a multi-religious one will be examined and whether religion is primarily considered to be a resource or a problem in society in these debates.

Paper	Title	Religious literacy for welfare practice
3	Author	Adam Dinham
	Abstract	Faith based social action plays a growing role in the mixed economy of welfare in Britain and the West, yet Uk society has largely lost its ability to talk well about religion and engage in quality conversation and debate. This paper will draw on the experience and practice of the UKs Religious Literacy Leadership Programme to explore approaches to improving this quality of conversation as a basis for better policy and practice in welfare settings.
Paper	Title	Religion as private resource and public/political voice in Northern Europe
4	Author	Anders Bäckström
	Abstract	During the 20th century, the secular state has gradually taken over the role to define religion as belonging solely to the private sphere. Global developments show, however, that the privatization thesis does not function in a uniform way. In addition the thesis is normatively problematic. Growing global communication makes religion ever more visible in the public sphere, partly through a spirituality that concerns the existential sphere of life, partly through a new poverty which pulls religion into public conversation about ethical issues, partly through growing religious pluralism which demands political and legal measures to be taken and partly through the state's continued relationship with churches/religions. These factors together mean that it is not clear who owns modernity today. This uncertainty leaves the field open for new analyses of civilizations, where the (northern) European model exemplifies only one of several paths towards the future.

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# Proceedings

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