Religion, Democracy and Citizenship
10 - 13 October 2019, Wuerzburg (Germany)

Abstracts
(The order of the abstracts corresponds to the preliminary schedule of the program)

Friday, 11. October 2019

Plenary 1  (09:00-10:15)

What does it take to believe in democracy?
Prof. Dr. Rolf Schieder (Humboldt University, Berlin, Germany)

The “Goddess of Democracy”, ten meters tall, was erected on Tiananmen Square in Beijing on May 31st, 1989 and torn down on June 4th, 1989. The belief in democracy seems to ask for symbols that represent either a collective desire or the general will. Jean-Jacques Rousseau called this the need for a “religion civile”.

The approach of Germans to democracy seems to be much more rational. When Gustav Heinemann, then President of the Federal Republic of Germany, was asked whether he loves his country, he answered on January 13th, 1969 as follows: “I don’t love states, I love my wife. That’s it.”

On February 6th, 2019 however, President Walter Steinmeier claimed, that a democracy requires more from its citizens than just respect and abiding the law. Enthusiasm, trust and engagement would be needed. A democracy could not rest on mere utilitarian self-interest of its citizens alone.

Heinemann’s approach to politics was highly pragmatic. He considered patriotic feelings as dangerous. But is a mere welfare state which treats its citizens as customers and is based solely on an economic paradigm, robust enough to ensure the protection of human rights and human dignity in times of crisis? Must the “bourgeois” not be transformed into a “citoyen”?

Are we well advised to overcome the liberal political narrative and consider a new appreciation of Hegel’s “sittlicher Staat”? Should we even promote a transnational civil religion? What can civil societal actors like the churches do to encourage and strengthen republican virtues?
Collegial session 1 (CS) 10:45-11:30

CS 1a  Democratisation as a professional task? Pastors of the Protestant Church in Germany and their public role
Dr. Kerstin Menzel (Humboldt University, Berlin, Germany)

The Protestant Church in Germany has undergone many shifts in the attitude towards democracy and pastors have widely supported an authoritarian model of power for a long time. What can be said about the churches key religious profession in its relation towards citizenship and democracy today?

The paper will offer three perspectives: *First*, in historical perspective, I will present the development of pastoral identities from a focus on authority to a focus on dialogue and empowerment after 1945, which has had an impact on their public role, especially within the fight for democratization in the organizational society of the GDR in the late 1980s. *Secondly*, the paper will offer empirical insights. In my dissertation I have explored pastoral selfunderstanding in the context of rural areas in East Germany, where loss of population, reduction of infrastructure and processes of peripherization cause serious challenges for daily life and for democratic preconditions. Based on qualitative interviews, I have reconstructed a typology of attitudes towards religion, church-participation and society, which influence pastors’ approaches to the role of the Protestant Church as intermediary institution (cultural fields, education, public organizing, mediation of societal conflicts, public interpretation of collective values etc.). My results can add to the reflection of the role of religion in democratic processes on a local level as well as in a context with high affinity to populist answers. *Thirdly*, conclusions will be discussed in relation to current debates around Public Theology / Public Protestantism. How is the public role of pastors conceptualized here and what further insights can the historical and empirical results give?

CS 1b  Ridiculing of religious minorities in the media - part of a new xenophobic worldview?
Prof. Dr. Pål K. Botvar (University of Agder, Norway)

In recent years the relationship between religion and satiric expressions in the media has been a topic of public discourse, sparked initially in 2005/2006 when Danish and Norwegian newspapers published cartoons depicting the Islamic prophet Muhammad. The publications led to heated debate, riots and demonstrations. The 2015 attack on the French satirical magazine Charlie Hebdo brought the topic back into the public eye. This year New York Times decided to stop publish newspaper cartoons after protest against a drawing of the Israeli prime minister as a guide dog wearing a Star of David collar and leading a blind US President Donald Trump — who was wearing a Jewish skullcap. The controversy over boundaries for joking about religion is part of a larger debate about freedom of expression and the rights of vulnerable groups such as religious minorities.

In present-day Europe, antisemitism has again become an issue of public concern. According to a recent survey, about one third of European Jews experienced anti-Jewish harassment over the last year. At the same time, Islamophobic ideas have gained ground in Europe. Reports of growing bullying and social exclusion of Jews and Muslims may be a threat to their rights as citizens of European countries. In this paper I will analyse a representative population survey in order to find out to what extent support for satirical expressions about religious minorities in the media is part of a growing xenophobic worldview in the Norwegian population.
CS 1c Judaism and Citizenship: The Attitudes of Religious Female Adolescents in Israel to Democracy

Prof. Dr. Zehavit Gross (Bar-Ilan University, Israel)

The aim of this qualitative research is to investigate how religious Zionist female adolescents (N = 40) construct and deconstruct their perceptions of democracy within the “postsecular” Israeli society as a result of their intensive, religious Zionist education and socialization process promoted by Israeli schools which subscribe to this ideology within the Israeli State Religious Education system (SRE). This study found that female graduates from the national religious schools were influenced by political theology which was promoted through their schools’ education and socialization processes. The findings highlighted the graduates’ belief in the Jacobin communitarian approach to democracy; their focus on Liebman’s (1982) concept of expansionism; and the challenges these approaches pose for maximal civic education in Israel.

CS 1d Strong religious teachers about religious diversity and tolerance

M.A. Hanna Markus (Driestar educatief Onderzoekscentrum, Gouda, the Netherlands)

Almost 5% of Dutch primary schools are orthodox Protestant schools (i.e., schools in the Calvinistic tradition; abbreviated OPPSs) (De Muynck, Miedema, & Ter Avest, 2014). Dutch law on citizenship education states that all schools should guarantee ‘tolerance’ and ‘rejection of intolerance’ (Inspectorate of Education, 2006a, 2006b). However, in orthodox Protestant communities, tolerance is regularly understood as compromising the truth and is therefore treated with reserve (Kater, 2017).

It is unclear how teachers in OPPSs interpret the concept of tolerance. Because of the religious identity of the schools we could expect at least some ideological and didactical tensions around this governmental requirement (Markus, De Kock, De Muynck, Bertram-Troost, & Barnard, 2018). Teachers’ beliefs are important since they influence educational processes (Fives & Buehl, 2012; Pirner, Häusler, Scheunpflug, & Kröner, 2019). Therefore it is relevant to know what teachers in OPPSs believe about the emphasis on the Christian faith and community in their schools, religious diversity in society, and tolerance as an educational goal. Our research question is: How do teachers of OPPSs relate to religious diversity and the democratic value of tolerance?

To answer this research question, we will analyse data of in-depth interviews with 16 teachers of OPPSs who participated in an explorative and descriptive PhD research study around this topic. We will also reflect on what this means for the way future generations are equipped to participate in our society and the respective responsibilities of teachers. The empirical study was done in a cooperation project between the Protestant Theological University and Driestar Christian University for Teacher Education.

Collegial session 2 (CS) 10:30-12:15

CS 2a Attitudes toward religion and democracy among young people in Pakistan and Palestine

Prof. Dr. Mandy Robbins (Glyndwr University, Wrexham, UK), Prof. Dr. Raymond J. Webb (University of Saint Mary of the Lake, USA), Dr. Sahar Nadeem Hamid, Fatma Asa’d
This paper compares the samples from young people in Pakistan and Palestine collected from the Religion and Human Right Project. Both countries present unique contexts within which Islam is the dominant religious world view. The aim of this paper is to compare the attitudes of these young people to democracy operationalised through the concepts of freedom of speech, freedom of assembly, freedom of religion, freedom to religion, protection from discrimination, prohibition of inhuman treatment. The impact of three psychological traits on democracy will be considered (authoritarianism, social dominance and empathy), alongside sex, age and religious socialisation. A total of 903 young people aged between 13-24 years of age from the Bethlehem area form the Palestinian sample. A total of 231 young people aged between 18-25 years of age from the Islamabad area form the Pakistani sample.

CS 2b  Religion, democracy and active citizenship among the youth of South Africa

Prof. Dr. Jaco S Dreyer and Dr. Garth Aziz (University of South Africa)

South Africa celebrates twenty-five years of democracy in 2019. It is, however, a celebration that is tempered by the realisation that this very young democracy is under severe pressure. Social unrest, xenophobia and racial tensions in recent years seem to have reversed the progress made towards democracy and social cohesion in the first few years of the new democratic South Africa. These tensions have been further fueled by widespread corruption, slow economic growth and a failing infrastructure. Against this background, the notion of citizenship becomes vitally important. Without the participation of citizens in their communities and in civil society, it will not be possible to address the multitude of challenges that face this young democracy. In the second part of the paper we will discuss the notion of active citizenship with particular reference to the South African contexts and the use of this notion in policy documents. We will also discuss the relation between active citizenship and religion. In the third part of the paper we will use some results from our empirical survey among grade 10 and 11 learners in public schools in three metropolitan areas (Cape Town, Bloemfontein, Pretoria) to explore the relation between certain background variables, religion (independent variable) and active citizenship (dependent variable). We will end the paper with some reflections and ideas for further research.

CS 2c  Minorities as Citizens in a Jewish-Democratic State

Prof. Dr. Pauline Kollontai (York St John University, York, UK)

Key issues in the Israeli consciousness are security and survival, driven to some degree by a religious theocratic agenda. The internal dynamics of fears and concerns, aspirations and hopes of Jews and non-Jews complicates choices for the Israeli state regarding the safeguarding and security of the majority with the balancing of minority rights. A commitment to ensuring, ‘complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex’ is a founding principle in the 1948 Declaration of the Establishment of the State of Israel, and the values and ethos of this state are explicitly identified, ‘as based on freedom, justice and peace as envisaged by the prophets of Israel’ (Ben-Gurion, 1948: 3). Alongside the commitment to the provision of ‘equal democratic freedom is a unique promise: Israel will be the state of a particular religious group’ (Mazie, 2006: 23). But what does this unique promise of Israel as a Jewish state mean and how can it be realised alongside western concepts of liberal democracy? Indeed, are these two components of being Jewish and democratic to any extent compatible? What is the concept of minority rights in an ethnic-democracy? The track record of the Israeli State towards its non-Jewish inhabitants is littered with violations of the concepts
and values which are regarded as manifesting a commitment to equal rights and freedom for all citizens. In this paper, I aim to identify what the challenges are in terms of Israel’s democratic model and the dominant expression of Judaism that limits the achievement of equality for Israel’s minorities and to consider what measures could be taken to re-dress the situation.

**CS 2d  Religion, state and democracy. An empirical exploration among Italian youth**

Dr. Francesco Zaccaria with F.-V. Anthony and C. Sterkens (Apulian Theological Faculty, Bari, Italy)

Does religion have an impact on what people think about the functioning of state and democracy in Italy? Catholicism, which has a virtual religious monopoly in Italy, teaches that believers should be interested in how contemporary democratic societies work, because they are called, by their faith, to engage in political and public life, in order to contribute in building-up a more just society. This presentation aims to explore the impact of religion at grassroots level, namely researching to what extent religious variables have an impact on what young Italians think about the functioning of the state and about the soundness of democracy in Italy. This study presents the results of an empirical investigation among Italian secondary school students (N = 1,087). More specifically it points out the results of the relations between religious variables (e.g. beliefs about God, religious experiences and practices, attitudes toward the function of religion and toward other religions) and the students’ attitudes about the functioning of the three-powers of the state (legislative, administrative and judicial power) and of democracy in Italy. In these analyses, also the relations between non-religious characteristics of the students (such as their psychological and socio-political traits) and their attitudes about state and democracy are reported.

**Collegial Session 3 (CS) 14:30-15:15**

**CS 3a  Religion and the quality of democracy in Croatia**

Prof. Dr. Gordan Črpić and Marijana Kompes (Catholic University Zagreb, Croatia)

This paper explores the impact of religiosity on some of the pillars of democracy in Croatia, such as participation, trust in institutions and inclusion as some of the major guarantees of the permanence of the democratic system. Democracies assume from citizens both their willingness to participate actively through parties and other civil institutions, but also democratic culture and attitudes appropriate to it. Since Croatia has faced many social challenges which have also affected young people since 2013/2014, the results of the international empirical project “Religion and Human Rights” (2014) for Croatia will be compared in this paper with the results of the “European Values Study” (2017) for Croatia, which give an important insight into the quality of democracy in Croatia, especially regarding the most recent data on e.g. attitudes of young people towards authoritarianism. Theoretical approaches of Colin Crouch and Franz Neumann, as well as the principles of social teaching of the Church will be included in order to explore the relationship between religiosity and the quality of democracy in Croatia.
CS 3b Normative Citizenship Education in Plural Societies

Ibrahim Kurt, with Omer Gurlesin, Alper Alasag and Dr. Ina ter Avest (Inholland University of Applied Sciences, the Netherlands)

During the first decades of the 21st century in culturally homogeneous societies multiple concepts of citizenship have been developed. More often the religious plural societies have common ideas holding the national identity card for their inhabitants for being citizens. In that case the religious and citizenship education in a society characterized by diversity might have to deal with the claim of the state to regulate the coexistence of people. However, paying attention to neo-nationalists ideas, building citizenship on a strong attachment to the nation state, can result in polarization and radicalization in certain activities and behaviors. From the perspective of childrens’ rights education at school should not prevent them from their feelings of belonging and loyalty with their socialization at home by their parents and families. The aim of this contribution is to elaborate on the relationship of the need for citizenship education and the freedom of education in the Netherlands. The starting point is the stimulation of youngsters’ religious identity development, and make them aware of their positionality as a religious person and citizen in the Dutch society. Youngsters as members of the society have the right to be stimulated in their (religious or secular) identity development – participative citizenship being an important part of their identities in a plural society that favors living together in diversity with the mutual respect one to other. With a research instrument based on the Self Confrontation Method (SCM) and the Dialogical Self Theory (DST) we ‘measured’ Islamic youth’s positionality in the plural Dutch Society. Preliminary results show a conflict between self-image and assigned image of participative citizenship in the Netherlands. Dialogically – internal and external – is seen as a facilitator for the creation of new ‘in between’ positions. Normative Citizenship Education might facilitate these processes.

CS 3c Become Christians to remain Chinese

M.A. Jingyang Yu, (Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen, Germany)

Corresponding to the theme of the conference, my paper focuses on migrant churches and the impact of religious institutions on the process of integration among immigrants with religious affiliation. Particularly in Germany, much has been written about how the Islamic beliefs could prevent Muslims from embracing the concept of democracy and therefore hinder Muslim immigrants from becoming proper citizens in the civil society. However, little is known about immigrants of Christian faith. The beneficial effect of Christianity on reinforcing a Western liberal democracy is taken for granted. The debates over a German Leitkultur in recent years, especially in the opinions of politicians from CDU/CSU, tend to imply that not only does Christian heritage serve as the fundamentals of German society, but Christian teachings shall be the guiding principles in the political sphere and the desirable criteria to be a German citizen.

In this paper, I will take the example of the Chinese Christian Church of Berlin, the biggest Chinese Christian congregation in Germany, to illustrate how Christian faith can create a new path to strengthen the Chinese identity among Chinese immigrants in Germany. Based on ethnographic data from a two-stage fieldwork in the course of three years, this paper will investigate the roles of Bible groups, Sunday School and the Chinese language programs inside and outside the church. I will analyze how the Chinese Christian Church of Berlin averts its members from integrating into the German society with religious vocabulary and within the Christian context. The notion, that Christians have an
advantageous position in conformity to the Leitkultur as well as social norms and conventions in Germany, is not only against the basics of a constitutional democracy, but a make-believe in itself.

CS 3d  No citizenship for Ruth?

Prof. Dr. Karl-Heinrich Ostmeyer (Technical University Dortmund, Germany)

The Moabite Ruth’s immigration to Judah is regarded as a prototype of a conversion to Judaism. According to biblical tradition, the Moabite Ruth is denied any kind of citizenship or integration because of her background. The biblical scriptures explain repeatedly that Moabites and Ammonites have no right to return to the congregation, i.e. to (re)integrate into Israel (Dtn 23:4 etc.). Three obstacles prevent the Moabite Ruth to get a citizenship: 1) After the destruction of Sodom (Gen 19:24–25), where Lot had settled after the separation from his uncle Abram (Gen 13:12), there was a fatal case of incest (Gen 19:30–38): The sons that arose from this incident are considered to be the founding fathers of the Moabites and the Ammonites (Gen 19:37–38). 2) The ancestors of the Moabite Ruth were still affected by the separation of their forefather. Lot had separated himself from his uncle Abram and therefore from the promise that was bound to him (Gen 13:8–11). That means it was Lot, who had denied a common citizenship first. 3) In addition to the incest of Lot’s daughters in Genesis, according to the prophet Amos the Ammonites and the Moabites also committed war crimes, which prevented that God “brought them back” (Am 1:13; 2:1).

The reintegration of a Moabite into God’s covenant with Abraham despite of the three obstacles is in need of an explanation. An author who wanted that Moabites were granted citizenship, had to give them some kind of theological / philological passport. The study asks for philological indications that are suitable to shed light on how the author handled the difficult background of his protagonist. A new understanding of the proper names in the Ruth scroll offers a key.

Plenary 2  (15:45-17:00)

Global Migration, Fundamentalist Religion and Citizens’ Preferences: Evidence from a Cross-national Survey Experiment in Six Democracies

Prof. Dr. Richard Traunmüller (University of Frankfurt, Germany)

One of the most visible consequences of global migration for Western democracies is the reappearance of religion on the political agenda. Increasing inflows of Muslim immigrants over the last decades have made questions of how to deal with religious customs and claims for religious rights salient topics in public debates. They have also raised concerns over fundamentalist forms of religion which are not accustomed to secular and liberal society. This in turn has serious repercussions for citizens’ preferences toward the regulation of immigration. To better understand the role of religion in structuring preferences toward immigration we devised a cross-national survey experiment in six countries which varies migrant status (labor migrant vs. refugee), country of origin (Syria vs. Nigeria), religious identity (Muslim vs. Christian), and form of religiosity (secular vs. devout vs. fundamentalist). Preliminary results suggest that concerns over global immigration are indeed driven by a rejection of fundamentalist forms of religion and that this factor is more important than migrant status, country of origin and, importantly, even religious identity. This finding has important implications for the regulation of global migration and the role of religion in modern democracies.
CS 4a  The Income Inequality Gap and its Effect on Citizenship, Democracy, and Religion

Prof. Dr. Raymond J. Webb (University of Saint Mary of the Lake, USA)

This theoretical paper considers the growing income inequality gap -- the increasing disparity between rich and poor -- and how it affects citizenship, democracy, religion. An example of the income inequality gap is that in 2010 18% of U.S.A. income went to the top 1%, while the poverty rate was 24%. Race and gender variations are also considered. This is not simply a “poverty” issue or the lack of capital. It is not a question of whether the overall material situation for humans in the world is improving. Important are the need for focus on outcome over opportunity, the happiness factor, the problem of minimized social cohesion and especially the effects of loss of agency and minimal distributive justice. An argument will be made that the income inequality gap diminishes the positive effect of citizenship, dilutes democracy, privileges sufficiency over equality, is at home with cautious, rigid, even disconnected religion, and negatively affects women and black and Latina/o persons. Less educational support for the very concepts being considered seems to be an additional negative effect of the income inequality gap. What are also at stake are two realized spheres, two societies in one space. Interlocutors include Thomas Piketty, Anthony Atkinson, Joseph Stiglitz, John Rawls, Steven Pinker, Margaret Archer, David Hollenbach, and others. If one percent of the population has effective control of economic, social, and cultural life, justice and agency, then meaningful citizenship, actual democracy, life-influencing religion have a difficult path ahead.

CS 4b  A qualitative and comparative study on the views and practices of the primary school teachers in Germany and Turkey to the teaching of the concept of democracy

Dr. Mehmet Fatih Kaya and Ph.D. Yusuf Özdemir

In the Globalizing world, the concept of democracy is perceived differently in different societies and cultures. Emerging trends and global developments inevitably influence society. This research aims to reveal the opinions of primary school teachers in teaching the concept of democracy. Therefore, the research will be carried out in accordance with the phenomenon model of qualitative research methods. The depth and width of the data considered to be obtained are inversely proportional to the size of the working group. In qualitative research, it is not healthy to work with a large number of individuals due to the limitations of resources, information gathering, and analysis methods. Therefore, considering the easy accessibility working group in 2018-2019 academic year in Germany-Bayern (16) and in Turkey (16), totally consisting of 32 primary class teachers working in primary schools will be randomly selected. For the selection of the study group, the purposive sampling method is preferred. In this method, a total of 32 teachers will be placed in the study group, with 4 teachers per class level. To determine the opinions of the classroom teachers on the teaching of the concept of democracy, the interview technique of qualitative data collection methods will be used.

CS 4c  Countering anti-Jewish attitudes among Christian and religiously unaffiliated 13- to 15-year-olds in England and Wales: Testing the contact hypothesis

Revd. Prof. Dr. Leslie J. Francis (University of Warwick, UK)
Drawing on data provided by 5,811 students from schools in England, Wales and London who self-identified as either 'no religion' or as Christian, this study explored the effect of the contact hypothesis (having friends who are Jews) on scores recorded on the five-item Scale of Anti-Jewish Attitude (SAJA), after controlling for type of school (with or without a religious character), location (England, Wales, London), personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism) and religious factors (self-assigned affiliation as Christian, worship attendance, and belief in God). The data demonstrated the positive effect of having friends who are Jews on lower anti-Jewish attitudes. The path is then described from educational research to curriculum development in the design of resources to offer young learners vicarious experience of having friends who are Jews.

Collegial Session 5 (CS) 19:00-19:45

CS 5a  Education in the face of Communalism and Cosmopolitan Citizenship
Prof. Dr. Francis-Vincent Anthony (Salesian Pontifical University, Rome, Italy)

Ethno-cultural-linguistic diversity, socio-structural caste distinctions, and religious plurality make the Indian population oscillate between introverted communalism affirming the uniqueness of diversities and extroverted cosmopolitanism seeking to build up the common good in the wider perspective of the world community. Based on the empirical researches undertaken among Christian, Muslim and Hindu students Tamil Nadu, India, the paper seeks to shed light on their attitudes of towards the caste system, their religious in-group and out-group tendencies, and their openness to sharing citizens’ rights with refugees and migrants in the context of politics of inclusion. Paradoxically, the politics of inclusion, with its strategy of positive discrimination, can end up favouring communalism, fundamentalism and nationalism giving rise to conflict and violence. Education as the right of the minority communities can play a crucial role in shaping cosmopolitan citizenship in an ever-shrinking world.

CS 5b  Religion, democracy and citizenship – exploring the relations among Swedish youth
Assoc. Prof. Dr. Anders Sjöborg (Uppsala University, Sweden)

Toward the end of the second decade of the 21st century, several signs indicate that crisis and polarization seem to challenge late modern societies in the West. In contrast to a steadily growing economy, expanding welfare state and developing democratic cultures which were true for several decades in the 20th century, many countries, not only in Europe, are now more familiar with issues sometimes presented in terms of migration crisis, mistrust in government, populism as well as hate speech or even hate crime. These challenges to modern societies have caused debate around what factors that may contribute to social cohesion. While religion for long was seen as a private matter, recent years have seen the rise of a discussion whether religion even may be part of the problem or part of the solution of the problem described above. Many voices now ask for how to enable social actors such as politicians, media agents and civil society actors to contribute to trust, citizenship and an open, democratic society where diversity can be realized - if not in harmony but in good public discussions with also room for disagreements. This paper aims to explore what are the relations between religion and central social and political attitudes. This paper draws on empirical data from a survey within the research program Religion and Human Rights carried out in Sweden in 2014, among upper secondary students. Of special interest in this paper is a comparison between upper secondary
students who define themselves as Christian, Muslim or nonreligious. Particular attention is also paid to experienced discrimination on ideological, social-economic and ethnic grounds.

CS 5c  Attempting a connection between teenagers’ religious consciousness and citizenship education in the Greek educational system.

M.A. Argyro Potamousi (University of Aegean, Greece)

This presentation is part of a wider project which will seek to explore the relationship between citizenship education and religious consciousness. According to Article 16 paragraph 2 of the Greek Constitution, Education constitutes a basic mission of the State; accordingly the purpose of education is, among other things, the formation of young people into free and responsible citizens and the development of their religious consciousness. This paper presents the discussion about the relationship between the two concepts and in particular it aims to explore the levels of the religious consciousness of 20 young people aged 14-17 years old and the possible influence in the effectiveness of Citizenship within Greek education. The research question is: if and if so which characteristics/values of citizenship are related to religious consciousness of young people in the framework of Greek Education? Moreover, this paper aims to test the validity of a quantitative methodological tool and present its results in a small test sample as well as attempt a first analysis of the data presented. The results of the research will provide a first understanding but also serve as an index towards a formation of a wider scaled theory which will attempt to look deeper into the possible links of religious consciousness and the cultivation of democratic values of young people within a specific educational framework.

Saturday, 12. October 2019

Collegial Session 6 (CS) 09:00-10:15

CS 6a  Educating for civil society and democracy in non-formal programs of religious education – the example of confirmation work

Prof. Dr. Friedrich Schweitzer (University of Tübingen, Germany)

The interest in the relationship between religion, citizenship and democracy necessarily includes the question of how responsible citizenship and vital democratic attitudes can be strengthened. In this paper it is suggested that religious education can play a strong role in this respect, especially non-formal religious education. Against the background of the international research on confirmation work as well as related forms of voluntary commitment in which the author has been involved for the last 12 years, this field will be used as a test case for this hypothetical understanding.

The empirical studies in which about 30.000 young people in nine European countries took part and which entailed quantitative as well as qualitative approaches allow for discussing a number of relevant aspects on a broad empirical basis: the development of prosocial attitudes as well as of democratic
understandings of participation during confirmation time; experiences of young volunteers in confirmation work after confirmation; the effects of voluntary work on young people.

The results show both the desirable effects of confirmation work in terms of educating for civil society as well as the need to expand and to strengthen certain aspects of confirmation work, especially in terms of more participatory structures. Moreover, there is a need to strengthen the awareness of the potentials of non-formal education in terms of educating for civil society and democracy so that these potentials can used more effectively.

CS 6b  Religious Worldviews, Citizenship and Social conviviality in Malta

Prof. Dr. Adrian-Mario Gellel (University of Malta)

Malta is currently experiencing a rapid transition from a homogeneous Catholic community to a multicultural secular society. The process has been going on over these past two decades but the pace of such change has increased dramatically over the past six years. The reasons for this are varied and complex. Among the contributors of the abrupt changes are the policies and legislation carried out by the present government, the sudden increase in the non Maltese citizens living in Malta, which soared from 5.6% in 2013 to 14.1% of the total population in 2018, the disillusionment with the institution of the Catholic Church as well as the individualistic attitudes and values spurred by a highly affluent society, which in 2019 will have an estimated GDP growth of 5.2%. These factors are leading, among other, to a change in the lived experience and perception of community, religion and the role of religion in the public sphere.

The paper sets to investigate how the sudden change in the country of origin and religious adherence of the population influences the lived experience of professionals in the health, social work and education sectors. Given that up till now religion is very visible and present in these three sectors, the paper will explore how this experience may contribute to changes in policy and practices in relation to the role of religion in the public sphere and social conviviality. After conducting an analysis of the situation in Malta through a review of the local literature, the paper will report and analyse the data stemming from six focus groups of around 90 minutes each conducted with around 30 professionals.

CS 6c  Personal Growth and HR: Reflections on the Empirical Findings regarding HR-Religion Relations among Muslims

Prof. Dr. Üzeyir Ok (Ibn Haldun University, Istanbul, Turkey)

So far, more than 5 sets of data were collected in Turkey from adolescents and young adults to find out connections between HR and religion within the frame of International HR-Religion project. These need to be brought together and presented in a whole to give a full picture of issue. It is also important to put these findings into a nutshell to show their contributions to human growth. Therefore, the presentation will be on the free reflections of the researcher on the findings of data regarding Human Rights and Religion. The contemplation will focus particularly on the contributions of these findings on Muslim Youth’s individual and collective growth from the perspective of positive psychology. The implications of findings for education, theology, and Muslim religious services will delineated. In this respect, the flourishing ways of combining Muslim theology and HR values in particular will a cherished spot. The implications of measurement issue will also be discussed. It will also take into account how to cultivate the values that is represented by HR documents in a cultural context. Finally, opportunities and the topics which could be studied in the future will be argued.
CS 7a  To find inspiration, to experience community and to gain citizenship skills: The case of Turkish-Dutch youth in a disadvantaged neighborhood in Amsterdam

Religion and citizenship: the case of a Turkish mosque organization in Amsterdam

Dr. Hasan Yar (Inholland University of Applied Sciences Amsterdam / IUA, Islamic Theological Faculty Amsterdam, the Netherlands)

People follow different paths that connect them with their environment, neighborhood, city and society. Mosque communities have their own visions and ways on how they determine their place in the society. In this paper, I will explore these ways, by the research question ‘how the volunteers of a Turkish Faith Based Organization works on positioning themselves in society, how they interact with the world around them?’ The theoretical framework consist of the ‘theory of presence’ (Baart, 2001), enriched with the ‘social capital theory’ (Putnam, 2000).

This paper aims to provide insight in the ways in which the key-persons of a Turkish mosque community themselves legitimize their actions, give them meaning, and which action and conceptual repertoire they have available. I’m looking for their perspectives, their world view, their dilemmas, their powerlessness, their fears, but also their strength, hope and ideals. When we understand the way executives of a mosque organization position themselves in the world, then we can form an image regarding the citizenship discours of muslims as a religious minority group.

The paper is based on an ethnographical study, in which interviews and participatory observations formed the important data collection techniques. It focused on the narratives, perspectives, value orientation and attitudes of leaders and volunteers in a Turkish mosque organization in a disadvantaged neighbourhood in Amsterdam.

The activities of the volunteers are results of the interviewees’ interpretative framework: they experience the forceful social reality in Amsterdam-West, and have a religion-based view of society in which a close community and neighbourhood life play a central role. Besides, some Islamic social-ethical concepts form an important inspiration resources to be involved.

CS 7b  Compassion Live: Green Ladies and Gentlemen in Hospitals and Retirement Homes

Prof. Dr. Manfred Riegger (University of Augsburg, Germany)

I. What society should know about Green Ladies/Gentlemen volunteers: characteristics, developments, perspectives – especially for collaboration with religious education at schools.

II. To live compasion is important in many religious traditions. Green Ladies and Gentlemen are volunteers in hospitals and retirement homes in Germany – a concept that originated in the USA under the title: volunteer service (former Pink Ladies or Candy Stripers). The job title refers to the color of the pinafores worn by the volunteers. They donate their time and skills to make the patient’s lives easier and more comfortable. They volunteer for non-medical tasks and provide personalized care to patients, thus life in hospitals and retirement homes would be humanized.

There are almost 7700 volunteers organized at the evangelische Kranken und Alten-Hilfe e.V. (eKH), a member of Diakonie Deutschland; and round about 3500 volunteers at the Bundesarbeitsgemeinschaft Katholische Krankenhaus-Hilfe, a member of „Caritas-Konferenzen Deutschlands e.V.“, a member of „Association Internationale des Charités“ in 53 countries with 150.000 volunteers.
III. I will report empirical findings, especially from Zentrum für zivilgesellschaftliche Entwicklung (zze), Freiburg/Berlin (center for development of civil society).

Theoretical conceptualizations regard to

a) Compassion could be a link between individuals, religious traditions and citizenship.
b) How to teach (faith-based) Compassion: School-based volunteer service should be connected systematically to the school’s curriculum and classroom instruction.

CS 7c  Debating religious pluralization processes: Poland’s political reactions to Muslim immigration

M.A. Laura Karoline Orawski (Technical University Dortmund, Germany)

This paper focuses on the reaction of all Polish Sejm parties to religious „others“ between the last elections in Poland in 2015 and the upcoming European Parliament Election in 2019.

Although Poland has remained one of the most religious and religiously homogenous countries in the European Union, the so-called refugee crisis has raised the awareness of Islam and of religious pluralization in Polish politics. Whereas many studies have primarily concentrated on the Islamophobic sentiments and the religious and nativist narratives of the ruling Law and Justice party (PiS), research on identity politics of Poland’s political opposition have been widely neglected. Thus, this paper wants to fill in the gap by offering a precise analysis of all parties in the Sejm disentangling their narratives evolving around religious „others“ and their affirmation of religious pluralism. Against this backdrop, the empirical approach of this paper will be based on a qualitative frame analysis examining selected material such as manifestos, public documents, press releases, and official websites of all parties. Furthermore, semi-structured interviews with parliamentarians are planned to be conducted in order to draw a precise picture of how the political landscape of one of the most religious member-states reacts to current migration processes in the European Union.

Collegial Session 8 (CS) 11:30-12:15

CS 8a  Religion and civic attitudes in the International Civic and Citizenship Education Study (ICCS)

Prof. Dr. Jorge Manzi, Prof. Dr. Joaquín Silva and Daniel Miranda (Pontificia Universidad Católica de Chile)

The International Civic and Citizenship Education Study (ICCS) is the most important international program to assess and monitor civic attitudes and knowledge in the world. Representative samples of 8th-grade students are selected in each participating country (about 5000 students per country). In the last two rounds (2009 and 2016), 36 and 24 countries participated. Using data from 4 countries that participated in the two rounds, 2 in Latinamerica (Chile and Colombia), and 2 in Europe (Holland and Norway), we present and compare the relationships between religious variables included in the study and civic attitudes. Although religion and religiosity is not a major focus of ICCS, religion is represented in 3 aspects: religious identity (whereas students identify with a particular religion), religious practices (frequency of practices and participation in religious groups), and a scale about the influence of religion in society. Our presentation will include descriptive information about three types of variables: (1) the religious variables just mentioned, (2) civic attitudes (trust in institutions, including
the church; expectations of political participation in adult life; democratic values, and support for social equality), and civic behaviour (community and school participation). We will compare results for those variables in each country in the two rounds and will present the relationship between religious antecedents and civic attitudes and behaviors in each country. We will conclude suggesting future possibilities for the Religion, Democracy and Citizenship study.

**CS 8b  Metaphoric perceptions of political immigrants towards the concept of citizens**

Ph.D. Yusuf Özdemir and Dr. Mehmet Fatih Kaya

Throughout history, citizenship has been a category of rights demanded by individuals, as well as status and identity issued by governments. The concept of citizenship has been welcomed by many groups as it is a very relevant concept with the liberal, individual rights, and authority thoughts, as well as the community ideas that advocated to join and connect to a certain community. The only reason for this interest is the resurgence of nationalism, the multi-ethnic, multicultural demographics changing with migrations, globalization, the threat of damage to nation-state structures.

The study group/respondents consist of individuals who left the Turkey for political reasons and got political asylum status by German government post-coup attempt in Turkey (2016). In this study the researchers aimed to reveal how political refugees perceive the concept of citizen. Thus, the current status of the participants makes this work more significant. In this study, the pattern of qualitative research, which is suitable for the nature of the study (image, phenomenological) will be used.

**CS 8c  Democratic and citizenship education at faith-based schools. Conceptual deliberations and empirical insights**

Prof. Dr. Manfred L. Pirner (University of Erlangen-Nürnberg, Germany)

In this paper, the conference’s central focus on “the impact of religion on attitudes towards democracy and citizenship” is investigated with regard to faith-based (Christian) schools in Germany. There are, for instance, quite a number of Protestant schools with a special commitment to promoting democratic values and teaching citizenship or human rights education and even special networks such as the programme “Politische Bildung und demokratische Erziehung” (political and democratic education) run by the Schulstiftung der Ev. Kirche in Mitteldeutschland (School Foundation of the Protestant Church of Central Germany), which is responsible for 25 educational institutions in the German states of Thuringia and Saxony-Anhalt.

The major research question is: How does, at such schools, their Christian character and ethos impact on or interact with their programme of democratic and citizenship education? As an initial exploratory step of research, results from interviews with several experts either in the field of citizenship education or in the field of faith-based schooling in Germany are presented and discussed. These experts were asked about their knowledge and experience concerning faith-based schools with democratic and citizenship programmes as well as on their conceptual views on (possible) links between the Christian character and the educational programme of such schools.

The paper concludes by suggesting a conceptual framework for further discussion and empirical research on democratic and citizenship education at faith-based schools.

Jun.-Prof. Dr. Alexander Unser (TU Dortmund / Univ. Würzburg, Germany)

The question of whether and how religion contributes to democracy and citizenship is still under discussion (Young, 2007; Weithman, 2002). It is among other things an unanswered question because the current state of research offers us a wide range of partially diverging findings on the relation between religion, democracy, and citizenship concentrating on, for example, the raise of fundamentalism (Marty & Appleby, 1991; 1993), on the role of religion in political conflicts (Kubik, 1994; Hasenclever & Rittberger, 2000), on the relevance of religion for developing social capital (Traunmüller, 2011), or on religious institutions as schools for democracy (Verba et al., 1995).

The present paper puts forward the hypothesis that this ambivalence of findings is due to two issues: that religious traditions themselves have an ambivalent attitude to liberal democracy and that personal and contextual factors influence how individual believers adopt these traditions as citizens. Thus, it is argued that an empirical analysis of the initial question needs to concentrate on interaction processes between religious institutions (meso-level) and individual believers (micro-level) which take place in particular social and cultural contexts (macro-level). The present paper, therefore, offers and discusses a conceptual framework and reviews existing measuring instruments with regard to their relevance for a future empirical research project.

Are Religious People the better Democratic Citizens?

Prof. Dr. Hans-Georg Ziebertz

Is there empirical evidence that religious people are the better democratic citizens? One could argue that, for example, Christians in Poland and East Germany participated in the fall of the Wall. However, Christians in Nazi Germany, Pinochet-Chile and Franco-Spain have also pacted with totalitarian regimes. From the Muslim world there are not many examples that strong religiosity strengthens democratic citizenship because there are hardly any Muslim-influenced countries that correspond to ideas of democracy. That religion in many countries plays an important role for political identity is undisputed, but the direction of influence is ambivalent. There are examples of religion legitimizing national and sometimes even nationalist ideas. There are also examples that religion helps universalist principles to prevail. This article aims to find an answer to the question of how religion and democratic citizenship relate to one another in Germany. For this purpose, data from an empirical study among 1000 citizens of all age groups will be analysed. But both, democracy and citizenship, are multidimensional concepts that have to be elaborated first. In addition, the paper is based on the normative assumption that democratic citizenship is a value that must be preserved and defended - an assumption that must be justified. Furthermore, it has to be asked whether a religion itself contains a theological idea of the relationship between religion and the state that shapes religious people. The dominant Christian churches in Germany cooperate in many ways with the state, so it can be assumed that committed Christians understand themselves as democratic citizens and support the idea of democratic citizenship. However, in the context of secularization many church members identify only
partially with church-defined Christianity, so that the probability is low that a particular religious motivation in favor of democratic citizenship can be identified. Religious influence may become visible when it comes to the defense of undemocratic tendencies in society, as both Christian churches in Germany (Catholic and Lutheran) explicitly oppose the questioning of basic values of democracy.