Summaries

Leora Auslander, Negotiating Embodied Difference: Veils, Minarets, *Kippas* and *Sukkot* in Contemporary Europe. An Essay

This thought piece focusses on how European societies are negotiating the changes to their streetscapes brought about by non-Christian religious observance. Whether in the form head coverings worn by observant Muslims or Jews, or the minarets on mosques or Jewish ritual architectural markings, or restaurants and groceries advertising *hallal* kosher food, secular Europeans find themselves confronting challenges to their assumptions of what home looks like. Until relatively recently religious Muslims and Jews living in Europe did their best to practice their religion discretely, either out of a fear of provoking discrimination or a sense of a need to conform to Christian-secular norms. That moment has passed and many members of both groups now assert the right to live their religious identities openly in public as well as in private. This essay discusses the varied reactions – juridical, cultural, and journalistic – to this quotidian, embodied, presence of the non-Christian, non-secular other.

Uta Andrea Balbier, »Youth for Christ« in England and Germany. Religious Transnationalism and Christian Post-war Order between 1945 and 1948

The article explores the rise of the American Evangelical youth movement »Youth for Christ« and its first missionary activities in Germany and England in the immediate post-war period. It focusses on the question of the impact of modernity and transnationality on the self-conception of the movement and on its understanding of secularisation and re-Christianisation. Comparing the missionary activities of »Youth for Christ« in England and Germany, it shows that different religious traditions both helped and hampered the movement's work. The article concludes by constituting the political self-conception of the Evangelical youth missionaries and consequently by locating them within the cultural history of the beginning Cold War. In addition, it unfolds fears of secularisation and hopes for re-Christianisation which dominated the spiritual life in England, Germany and the United States during the late 1940s following common patterns. In addition, it gives an insight into the role and impact of transnational religious actors during the second half of the twentieth century.

Christian Bauer/Veit Straßner, Ecclesiastical Presence in the Factory: The Experiment of French Worker Priests

During the 1950s the Catholic Church in France took measures against the progressive dechristianisation of the workers which were bound to be considered outrageous in the historical context. Priests were sent into factories and became workers. This experiment gave cause for serious concern in Rome, yet not just here. Ultimately, the French bishops and senior order members had to withdraw their priests from the factories. This decision triggered public debates; several priests defied the orders. The article examines the theological, ecclesiastical and political background of this conflict as well as its course. Much more was involved than just the some one hundred priests: The self-conception of the Church in a secularised society was at stake. The priests had taken on the task on behalf of the bishops in order to answer the progressing process of secularisation. Their experiences in the workers' world often politicised them and made them take sides. The Vatican had great concerns about the experiment and feared that the holy priesthood itself was under threat of profanisation.

Michael Brenner, Religious Renewal and Secularisation in Jewish Life in Germany. An Overview

   Unlike in places such as the successor states of the Soviet Union and Israel, where Judaism is predominantly defined as an ethnicity, in Germany it is understood as a religious community. The majority of Jews in present day Germany are migrants from the former Soviet Union. Their understanding of Judaism differs from the external definitions officially held in Germany. Against the background of a clear divide between self-descriptions and external definitions, the article tries to explore the secularisation of German Jews within the historical context. It charts this process from the beginning of the twentieth century focussing on the decades after the Second World War. It is striking that religious representatives of Jewish congregations have hardly attracted any public attention, although Judaism is defined as a religious community. The »Central Council of Jews in Germany« left it solely to its lay representatives to exercise the claim of being a religious community. In conclusion, the article examines different forms of religious renewal which can be observed in German Jewish congregations in the early twenty-first century. The orthodox messianic movement of Chabad Lubawitsch as well as the reform movement are in the vanguard of this renewal. Both movements are centred in the USA.

Callum G. Brown, The People of ›No Religion‹. The Demographics of Secularisation in the English-speaking World since c. 1900

   This article argues for study of the decline of religion in western countries, not merely in terms of loss and negative consequences for (predominantly) Christianity, but in positive terms for the individuals who have taken the decision to forsake organised religion. It puts forward the need to consider ways of examining secularisation which grant respect to categories of secularity selected by respondents. After contextualising an examination of the category of ›no religion‹ (also known as ›none‹) from state censuses and surveys, the article compares the growth in the numbers of people adopting these labels in Canada, Australia, New Zealand, Ireland, the United States and the four countries of the United Kingdom (England, Wales, Scotland and Northern Ireland). This shows ultra-low levels prior to 1960, followed by a common pattern of rapid change in the late 1960s; however the rates of change, and the destiny of the change, differ thereafter. The article concludes by examining demographic information as to who ›no-religionists‹ were in terms of age, gender and race, and explores some economic and religious-heritage determinants of growth. It posits a key linkage between feminism and ›no-religionism‹, but acknowledges the need for a vast increase in research.

Pascal Eitler, Scientific Resources of Religious Knowledge. Information Hegemony and Politicisation in the Federal Republic of Germany 1965–1990

   Assuming the extremely productive impact of scientific concepts on religious communication in the Federal Republic of Germany, the article does not agree with the supposition of a religious decline around and after 1968. Taking the example of the Political Theology and discussing New Age, it shows that long-prevailing assumptions about the secularisation process stating that religion has been superseded by science do not give enough consideration to the manifold interchanging relations between these two fields. The article argues that by directly including certain scientific interpretation patterns at an early stage religious communication was encouraged. Social sciences noticeably gained social importance and achieved a kind of information hegemony in the 1960s through the Political Theology. New Age, on the other hand, rather promoted the natural sciences, particularly during the 1980s. The article emphasises the completely different areas of politicisation which have been

opened up or closed again by discussions from either a natural scientific or a social scientific perspective.

Franco Garelli, From Catholic Hegemony to Pluralism. The Transformation of Religion and Public Life in Italy since 1945

As recently as 20 or 30 years ago, many observers believed that in advanced industrial societies the fate of religions in general – and Christianity in particular – could be interpreted through the paradigm of secularisation. According to this view modernity asserts itself at the expense of religion, and, in so doing withdraws, even though not always clearly, increasingly important roles in society, politics, culture and economy. What does this mean applied to the Italian situation? Is religion separated from the public scene? Has the relationship between the Church and politics as well as between the Church and Catholics changed in recent years during which the scenario of »believing without belonging« seems to have become a general statement? An analysis of the relationship between religion and society (both at political and civil levels) from 1945 shows that Italy continues to be an interesting case study where Catholicism spreads its influence in the society, not as a result of a close relationship with a political party (as happened in the past with Christian Democrats) but through the social engagement of Catholic associations and a more and more frequent cultural involvement of the Catholic Church itself. The end of the Catholic party in the early 1990s has prompted the Church to increase its presence on the public and on the political stage, directly addressing political issues, and interacting autonomously with public institutions in order to defend religious interests. This modern and unusual course of action of lobbying has placed the Church in an even more central position within public dynamics, also creating considerable perplexity in many social and Catholic circles.

Daniel Gerster, From Pilgrimages to Protest Marches? Changes of Catholic Peace Activism in the USA and the Federal Republic of Germany 1945–1990

Based on a comprehensive examination of peace activism of US-American and West-German Catholics during the Cold War, the article reflects about the general change of religion during the second half of the twentieth century. In this context, protest campaigns and protest sites serve as relevant indicators in order to analyse, if and to what extent Catholics took part in public and ›political‹ peace movements. We understand religion and politics as two fields which are not distinctly and structurally separated but whose boundaries are constantly redefined by discussing certain issues. The article sees these processes as a recoding and asks if there were forms of protest immediately after 1945 which can be considered as genuinely Catholic-religious. Subsequently it explores to what extent the conflict with the public peace movements of the Cold War and their forms of political protest caused a recoding of Catholic protests. The upshot is that although Catholic peace protests were politicised during the 1960s, this recoding of ›religious‹ protest campaigns was an incremental process. This conclusion can be differentiated by comparing the USA and the Federal Republic of Germany and by identifying national particularities despite a common transnational framework.

Klaus Große Kracht, The Catholic Wave at ›Zero Hour‹. Catholic Action, Missionary Movement and Pastoral Power in Germany, Italy, and France 1945–1960

During the first years after the Second World War several European countries were shaped by an extraordinarily strong presence of Catholics and Catholic Church in politics

and society. Taking the example of West Germany, Italy, and France, the article examines the extent and impact of the short but intense period of Catholic mobilisation in Europe which could not stop the long-term trend of secularisation but was able to interrupt it for a short time. In the beginning, the situation of Catholicism in the three countries is outlined. The article then observes Catholic mobilisation movements of the Catholic Action and of the missionary movement supporting the former, because the Catholic *réveil* of the midst of the century was based predominately on them. Both movements were characterised by specific religious mechanisms of power and by dynamics which are reflected in particular by using the term of »pastoral power« coined by Michel Foucault. During the 1950s, however, the Catholic wave at ›zero hour‹ faded away rapidly. Europe returned to its old and traditional paths of secularisation originated from the nineteenth century.

Jörg Haustein, The Pentecostal Movement as an Alternative to Secularisation? The Perception of a Global Religious Movement in the Twentieth Century

The worldwide growth of the Pentecostal Movement and the increasing academic attention devoted to this phenomenon coincide with the talk of a »return of religions«. There is, however, reason to be sceptical about this interpretation. On the one hand, the statistical findings are heterogeneous. The growth of the Pentecostal Movement has taken place predominantly in Africa, Asia and Latin America. They are followed by some margin by North America, whereas Pentecostals play a merely insignificant role in Europe. For historical reasons the movement is much less pronounced in Germany. The transfer of Pentecostal beliefs from the rest of the world to Europe and Germany is marginal, despite a considerable number of Pentecostal migration congregations with aspirations of re-missionising secular Europe. First and foremost, however, the indeterminacy of both concepts in content makes it difficult to define the relation between Pentecostal movement and the process of secularisation. The findings vary depending on which type of Pentecostal movement and which assumptions of modernity, state, and religion are taken as the basis for the analysis. In this respect, the interpretation of the growth of the Pentecostal movement is subject to the same master narratives as the de-ecclesiasticalisation of Europe.

Rainer Hering, The Churches as a Key to Political Power? Catholicism, Protestantism and Social Democracy in the Second Half of the Twentieth Century

For a long time, the relationship between Social Democracy and labour movement on the one hand and the Christian churches on the other has been extremely tense even during the second half of the twentieth century. A rapprochement took place not until 1959, when the Godesberg Programme was approved. It explicitly included the protection of religious communities by public law and the declared willingness to cooperate with the Churches in terms of a free partnership. The article describes this development from the middle of the nineteenth century and its impact until the present time. Reducing prejudice among Catholics was a precondition for the SPD to be capable of winning the majority throughout Germany. This mutual process of convergence between SPD and the Churches could only be prepared, realised, and implemented by convinced and engaged representatives of both sides. They discouraged reservations in their own ranks, sought contact and openly approached their counterpart. One of the leading Social Democrats, who supported convergence towards the Churches predominantly on grounds of their conviction rather than as part of election tactics, was Helmut Schmidt. The article exemplarily describes his role in this context, which has been rather ignored up to the present.

Dagmar Herzog, Christianity, Disability, Abortion: Western Europe, 1960s–1970s

The article challenges conventional wisdom about the abortion debates of the 1960s–1970s and what these can tell us about broader trends of secularisation and adherence to religious tradition in the decades after 1945. Concentrating on the cases of the United Kingdom, France, West Germany, Italy and Switzerland, it reconstructs not only the various religious and political positions hostile to both contraception and abortion as well as the – largely pragmatic – arguments put forward by those who favoured expansion of abortion access (the widening gap between the restrictive legislation and actual social practice, the damage to women's health caused by illegal abortions, and the class injustice pushing poorer women into the more dangerous terminations). It also reconstructs the arguments put forward by both Protestant and Catholic theologians and laity who disagreed with traditional church teachings and used deliberately moral – even explicitly religious – arguments to advocate for legalisation of abortion. In addition, the article considers the many invocations of the Nazi Judeocide and mass murder of the disabled used in the abortion controversies. Focussing particularly on the debates about eugenic abortion, and the contempt for the disabled that persisted also into the post-fascist decades, the paper explores how problems inherent in pro-choice rhetoric in the 1960s–1970s have now come to haunt the twenty-first century present.

Heiko Kiser, With the Virgin Mary against High Modernity. Religion as a Resource of the Indigenous Population against State Modernisation Projects in Oaxaca, Mexico, from 1950 to the Present

Using the conflicts between the Mexican state and the indigenous population about the construction of three embankment dams as an example, the article examines the social and political significance of religion and Catholic Church. In this respect, religion is identified as an important intervening factor in all three conflicts and analysed as a pivotal resource of subaltern resistance strategies. Religion, as the three examples show, can serve as a manifestation of local communitarisation and municipal self-determination for a marginalised rural population which from the 1950s onwards became object first of modernisation theories than of neoliberal strategies of market expansion. The Catholic Church intervened in two different ways: On the one hand it claimed hegemony in terms of the administration of salvations goods and the legitimacy of religious expression. Thus the precondition under which the recalcitrant potential of religion could come into effect was the result of a previous negotiation between the faithful and the Church. In addition, the Church was not only an intervening, but also a direct political actor. The orientation towards Liberation Theology from the 1970s in Oaxaca changed the political and social self-conception of the Church, its relationship to the subalterns and subsequently its position in the conflicts between the state and the indigenous population about the embankment dams. In this three-actors-model (state, Church, subalterns) the boundaries of the religious field and the legitimacy of religious intervention are re-negotiated, which implies that macro-social processes have to be taken into consideration as well. The article discusses if and to what extent the term »secularisation« – which firstly originates from findings in Europe, secondly is characterised by a certain teleological tendency and thirdly was associated in Mexico with a specific elitist political project – is an appropriate notion in order to describe the dynamic negotiation process between relevance and acceptance of religion in Mexico from the 1950s.

Frieder Ludwig, Desecularisation? Religion and Politics in Sub-Saharan Africa in the Process of Decolonialisation from the 1960s

The article examines certain developments in their relation to religion and politics in post-colonial Africa by using selected examples. After outlining the current state of research it gives an overview of the developments during the first period after the independence from around 1960 to 1972. In this context, it describes the repositioning of the African churches towards the independent national states and the international oecumenic debates on the ecclesiastical assessment of the process of secularisation. It further shows that some African state leaders, who sought to integrate all forces and means possible into the building process of the nation, made reference to these debates, whereas elsewhere the scope of action of churches and religious communities was rather restricted. Subsequently the article describes the insidious erosion of nation state integration during the years from 1973 to 1989. Although there were increasing tendencies to one-party regimes and military dictatorships during this period, the ideological foundations of the national states lost their attraction. The article argues that those churches and religious communities which had co-opted to the least extent gained influence. Against this background the strengthening of religion as a political factor between 1990 and 2005 is portrayed. The article concludes in discussing further perspectives of the developments and possible interpretations.

Thomas Mittmann, Concepts of Secularisation and Religious Identity in the Migration Discourse. The Ecclesiastical Perception of »the Islam« in the Federal Republic of Germany from the 1960s

Against the background of the growing attention for the factor »migration« within the study of the history of religion, the article reconstructs the ecclesiastical discourse of »the Islam« in the Federal Republic from the 1960s. It takes into consideration the self-descriptions und the external definitions of both main Churches, which up to the present contribute to a high degree and with sustained success to the exclusion of »the Islam« from a Europe claimed to be Christian. By means of discursive and semantic strategies, first and foremost about the religious coding of migrants from Islamic countries, it was possible to identify the »alien migration religion« as the crucial obstacle which prevented the integration of Muslim migrants into the Federal Republic and Western Europe. In addition, the article points out how since the 1970s Christian representatives adopted secularisation claims of the public towards Muslim migrants and set the Christian churches as a model for a ›secular‹ religion. From this, Christian institutions deducted their leading competence within the religious field and secured their public authority in »modernising« »the Islam«. In conclusion the article shows that ›religion‹ celebrates a comeback as an instrument of self-identification of the ›secular‹ society which positions itself as a Jewish-Christian hegemonic culture against the religious and cultural acceptance of Muslims.

Patrick Pasture, Religious Globalisation in Post-war Europe. Spiritual Connections and Interactions

In religious respect Europe deeply transformed since the Second Word War: The traditional Christian churches have lost much of their social impact and significance; new religions were introduced (like Islam), making the overall landscape far more plural; old denominational and secular divisions lost much of their meaning; and religious and spiritual attitudes and practices have fundamentally changed. This article investigates the role of contemporary globalisation in these developments, focussing on the impact of Asian religions and spiritualities. It argues that these religious changes cannot be dissociated from wider social transformations. These even challenge the very fundamental ways that religion

is conceived of and this certainly applies to Asian religions and spiritualities. Their appearance in Europe is not new. This article states that their introduction is not only the result of European interest in the ›mystical East‹ (either of early twentieth century Theosophists or of hippies in the late 1960s and 1970s) but also of a sustained Asian ›mission‹ that already originates in the late nineteenth century. However, some views on religion and mission differed fundamentally from traditional European understandings. They emphasised practices such as yoga and meditation dissociated from their religious context, rather than belief. In Europe some Asian religions and spiritualities – significantly not all, and one has to differentiate between them – partly merged with New Age and became mainstream. The monistic emphasis on spiritual well-being has antecedents in Asian thinking, but is nevertheless mainly a feature of modern American attitudes that are finding their way in Europe as well. The emphasis in this article on Asian religions and spiritualities should indeed not obliterate the impact of Islam and of American Evangelical religions. All, however, share a very gradual development towards more individual understandings of the meaning of faith. Hence convergence leads to divergence, all the more so as Europe is moving in a different direction again, emphasising its external boundaries.

Detlef Pollack, Renaissance of the Religious? Changes in the Religious Field in Selected Countries of Eastern and East Central Europe

Some sociologists of religion argue that after the collapse of state socialism there has been an extensive religious recovery in the post-Communist countries of Eastern Europe. In contrast, changes in the religious field in the post-Communist countries of Eastern and East Central Europe during the last two decades have not only been characterised by a growing importance but also by decline. Diversification between the countries, in this context, is extremely high. The article charts the events during the last two decades and explores the causes of different developments by using two selected examples: Russia and East Germany. These examples were chosen because both countries are diametrically opposed. Whereas in East Germany the processes of dechristianisation and secularisation after 1989 maintained the same pace as before, Russia was characterised by a religious renaissance which is unprecedented in the history of religion. The article identifies the factors which influenced religious change such as the connection between religious institutions with nationalist tendencies, the relation between state and church and the processes of functional differentiating and those of growing wealth and modernisation.

Antje Schnoor, Between This-Worldly and Other-Worldly Salvation. The Adoption of Liberation Theology in the Society of Jesus

Focussing on the Jesuit Order the article examines the reception of Liberation Theology in the institutional Church. In addition it explores Liberation Theology in its historical context of mutual adoption processes of theology between Europe and Latin America. When Pope Paul VI called upon the Jesuits to confront atheism and secularisation, they issued a decree which defined the core Jesuit assignment not only as the »service of faith« but also as the »promotion of justice«. Thus, this fourth decree of the 32. General Congregation of the Society of Jesus from 1974/75, which shows clear similarities to the Latin American Liberation Theology, has to be seen in context with ecclesiastical concerns about secularisation. It offers answers to the more general question of how ecclesiastical actors and institutions reacted on the decline in church affiliations. In contrast to many authors who point out the supposedly European origins of Liberation Theology, the article shows the significant role of dependency relationships in the development of Liberation Theology. Thus, Liberation Theology can be described as a reaction to a European

»theology of imperialism« as it was perceived in Latin America. Aside from the contentual theological level of meaning of Liberation Theology there is also a theological emancipatory one. Due to the ecclesiastical concern about secularisation – combined with an alleged crisis of Church and theology in Europe in the aftermath of the Second Vatican Council – the position of Latin America in the frame of ecclesiastical understanding changed. This favoured the adoption of Liberation Theology in Europe and in the institutional Church, as the example of the Society of Jesus has shown.

Clemens Six, Post-Colonial Secularism in India and Indonesia from 1945 to 1965

The current upturn of political religions in several societies in Asia has prompted intellectuals and political decision makers of these societies to announce a crisis of secularism and even its failure. The term »secularisation« is, in this context, understood as a political normative concept which does not seem to be capable of coping with religious pluralism due to its European and Western origins. By using empirical case studies from the contemporary history of India and Indonesia, the article portrays secularism as a pragmatic category with a guiding effect enabling the political elites predominantly during the early post-colonial period to justify their claim to power in view of alternative religious and ethnic claims of hegemony. The ambivalent heritage of this category is therefore not based on its nature as an idea but on the pragmatic characteristics of realising this idea. In this way the question of whether secularism has or has not failed has to be rephrased. The case studies illustrate many forms of ›secular‹ practice which have been ignored so far: secularism as a form of social policy, as a socio-political strategy which itself creates specific forms of religion and as a guiding principle which could easily be given up in actual situations of conflict. Above all, these examples show post-colonial secularism as a specific praxis in historical and social terms which indicates that it is necessary to pluralise the term »secularism« against the background of a global history.

Jan Ole Wiechmann, The Debate over the Sermont on the Mount. Secular Reason and Religious Faith in the Christian Peace Movement of the Federal Republic of Germany from 1977 to 1984

Christian peace initiatives are among the most significant representatives of the new peace movement which essentially shaped the image of the Federal Republic during the early 1980s. The article looks into the question to what extent Christian argumentation within the new peace movement can be seen as a manifestation of a »crisis of secularisation«, that is to say of a profound social questioning of the loss of importance of religion. As an example, the article analyses the debate over the political character of Jesus' Sermon of the Mount which had repercussions for the society far beyond a merely theological, ecclesiastical and religious context. Christian groups and protagonists of the peace movement claimed that political decision making on security in the advanced nuclear age had taken on the character of final questions of mankind. Therefore they strongly opposed a separation between the Sermon of the Mount and security policy, between faith and rationality as well as between the ethics of consciousness and of responsibility. In this sense they tried to develop concepts which were both based on religion and on the politically feasible in order to overcome the spirit, the logic and the practice of the system of nuclear deterrence. »Collective security« became the key concept which was able to substantiate the biblical love of one's enemy and to serve as a concept of political reason at the same time. At a general level Christian peace initiatives gave a specific answer to the changed social problems of a secularised, rationalised world becoming increasingly complex.

Benjamin Ziemann, Secularisation and the Reshaping of the Religious Sphere. Religion and Society in the Second Half of the Twentieth Century

   This introductory article tries to develop three themes which are of crucial importance for the intersections between the religious sphere and society in the period from 1945, mainly with regard to Europe and North America, but also drawing upon examples from Latin America, Asia and Africa. The first theme is a reconsideration of secularisation theory. While the standard modernisation theory accounts of this approach have been rightly criticised for their teleological nature and their inability to account for the renewal and transformation of religion during the twentieth century, there are still reasons to believe that secularisation, understood as observation of the side-effects of functional differentiation from a religious viewpoint, remains a necessary instrument for the analysis of religious changes. Second, the article explores some key features of the globalisation and competitive pluralisation of the religious field in this period. The third theme arises from the observation that leftist practices and ideas and a religious critique of capitalism, as demonstrated by the worker's priests and Liberation Theology, were a crucial factor of religious renewal in the latter half of the twentieth century.