

Summaries

Hanns Wienold: Religion on travel. The ubiquity of believing. Spirits and deities are travelling with their mediums or worshippers. They move from Vietnam to California, from Haiti to Canada. African Independent Churches form prayers groups in Hamburg or Berlin, migrant communities of Bangladeshi Muslims build mosques in London, and gurus of religious movements like Radha Soami from India are constantly on move to connect with their followers all over the world. Based on broad spectrum of studies on communities of religious migrant minorities in urban centers like London, Atlanta or Istanbul the article explores the social forms and conditions through which religious communities establish themselves, how religious rituals and practices are re-produced, and religious traditions re-invented. Transnational networks sustain religious authority, charisma and tradition in moving communities by personal exchange, social media, transnational ordination of religious specialists, religious commerce and by staging massive religious events. The article argues that the production and reproduction of transnational religious spaces depends less on transposable universal messages and more on portable rituals, practices and objects. Fields of highly diverse religious action are expanded and transformed by religion travelling around the globe without getting integrated into a global religious system.

Anna Daniel & Frank Hillebrandt: From “collective religion” to “spiritual experience” – a genealogy of sociological discourse on religion. While early sociology of religion theorists like Weber and Durkheim were interested in the societal level of religion, this conceptualization of religion changed in the 1960s. Luckmann, for example, assumes that religion does not lose its significance in modern society but changes its social form. Luckmann, as well as Berger and Luhmann, assume an individualization of religion, meaning that the question of belief becomes a private decision and an individual experience. This point of view has had a great impact on the latest debates concerning the concept of religion. Currently, definitions which focus on religious experience or religious communication are enjoying great popularity in the sociology of religion. Supposing that such conceptualizations of religion can be problematic, we examine the current sociology of religion discourse and critically discuss various definitions of religion. In so doing, we present an alternative sociological approach to religion.

Gerda Heck & Stephan Lanz: Religious “worlding from below”. Global Pentecostalism in Rio de Janeiro. Urban studies regard the increasing importance of new religious movements as extremely problematic or they interpret them by using monocausal logics. The urban booms of the Pentecostal movement or political Islam are often one-dimensionally linked with increasing urban poverty and immiserization. Drawing on the concept of “worlding” advanced by Aihwa Ong and Ananya Roy, this article examines the complex practices of the believers, focusing on the interrelations between religion, globality, and urban daily life. Using the example of different

Pentecostal churches which are assembled under the umbrella of the *Assembléia de Deus* in Rio de Janeiro, the article compares local and Congolese migrant churches and discusses three aspects of the urban configuration of the Pentecostal movement: the location of the parishes, with reference to their relationship to urban space in general and especially to daily life in the *favela*, their interaction with urban everyday cultures, particularly the music culture, and, finally, their transitory character.

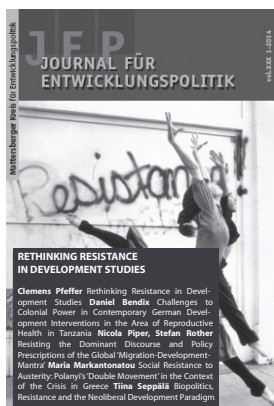
Eva Gerharz: “Who benefits from all these temples?” Religion, Development and Transnational Social Spaces in Northern Sri Lanka. Starting from the observation that the reconstruction of places of worship in war-torn Sri Lanka is a highly disputed terrain full of controversies, this article investigates the motivations and rationalities underlying Tamil migrant commitment to the reconstruction of temples in the northern part of the country. Social and culturally embedded practices are geared towards the maintenance and constitution of social order. Donating to religious institutions is a conventional way to engage in social work and charity, and at the same time this practice serves the aim of securing social status within the community of origin. Particularly illuminating is the contrast between Hindu institutions, predominantly temples, and Christian institutions, which are a minority in Jaffna. The questions at stake are: Does this serve the reconstruction and development process in post-war Sri Lanka? In what way do these practices instigate social change? What are the development visions promoted by the institutions’ representatives? How do they relate to particular systems of knowledge? The analysis reveals that poverty alleviation is always at the core of these religious activities; however, this is not always accompanied by visions of a more egalitarian society. This relates to questions concerning the localisation of religion in the globalized world, as well as its relationship with and integration into the global developmental space.

Eva Youkhana: The power of things in transnational religious spaces – the example of the Virgin of Cisne in Madrid. Religious institutions, such as the Catholic Church, are becoming increasingly important since the economic crisis in Spain. They act as reference and meeting points by which faith communities are kept together; tangible assistance is offered and transnational communication structures and family bonds are sustained. Being assisted by local Saints, the Catholic Church serves as a place of remembrance to produce and reproduce senses of belongings that date back to the early colonial era. Consequently, the social relations of migrants are manifested in a space which symbolizes the power and glory of the former colonial regime. Taking the example of the congregation of San Lorenzo in an immigration neighborhood in Madrid, the role and agency that religious artifacts play and have in reproducing collective identities and allocating social and financial resources is shown. By focusing on the object itself, the functions and cultural meanings of the figure in different historical contexts become apparent. The religious staging around the object of the Saint shows spatial and chronological chains of interaction which reflect deep seated power relations between the immigrant and the host communities.

Rike Sinder: Liberty through Political Obligation. Taking the overwhelming female support of Islamist movements in some places as its point of departure, the article investigates the concept of liberty underlying such movements. Drawing upon Judith Butler, in the first part the reconceptualization of (positive) liberty Saba Mahmood suggested vis-à-vis the Women's Mosque Movement in Cairo is analyzed, with the link Mahmood establishes between a subject's agency and liberty questioned. Following, the concept of liberty underlying the works of Heba Raouf Ezzat, a leading "Islamist feminist", is analyzed. It is argued that Saba Mahmood's reconceptualization of liberty necessarily falters when trying to grasp the concept of liberty revealed in Ezzat's works. In the last part, a new reading of Judith Butler's concept of liberty based on her critique of normative violence is suggested.

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