



Palacký University
Olomouc

**CONFERENCE ON
MIGRATION, RELIGION
AND ASIA
BOOK OF ABSTRACTS**



Department of Sociology, Andragogy and Cultural Anthropology

Palacký University, Olomouc, Czech Republic

November 27th – 29th, 2014



INVESTMENTS IN EDUCATION DEVELOPMENT

CHINET

**Forging a Scientific Team and International Networking in the Field of
Chinese Studies**

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Republic**

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CONFERENCE ON MIGRATION, RELIGION AND ASIA

Palacký University, Olomouc, Czech Republic

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CONFERENCE FOREWORD

Dear colleagues and conference participants,

Conference on Migration, Religion and Asia is the results of collaboration of Department of Sociology, Andragogy and Cultural Anthropology, Department of Asian Studies and CHINET project.

Together we strive to establish a sustainable transnationally cooperating platform for scholars interested in the field of Asian Studies and related disciplines, Conference of Migration, Religion and Asia being one of which provides an academic space for discussion on highly elaborated topics, scopes and limits of future scholarly cooperation and development.

CHINET team for Cultural Anthropology deals with topics related to the global migration and the place of Chinese within as well as we focus on the maintaining/transforming of cultural-religious traditions that are an inherent part of the process of globalization. By organising CMRA we wish to contribute to the contemporary academic debates on migration and religion in relation to Asia and that what is regarded as Asian around the world.

We wish this conference to fulfill its goals and to be a successful academic event in all means. We are glad to welcome distinguished scholars from all around the world at Palacký University Olomouc in the Czech Republic. Thank you all, enjoy and make the best of it!

Finally, let us express our thanks to all those who helped to organise the conference, especially to Mgr. Martina Rysová, PhD. Jakub Havlíček, Mgr., members of CHINET team, colleagues and students of Department of Sociology, Andragogy and Cultural Anthropology.

Doc. PhDr. Dušan Lužný, Dr.

Head of CHINET Team for Cultural Anthropology

Head of the Department of Sociology, Andragogy and Cultural Anthropology, Palacký University, Olomouc

and

Mgr. Petra Tlčimuková

Chief Organizer of CMRA, Palacký University, Olomouc

THURSDAY, 27TH NOVEMBER, 09:30 – 10:00, FACULTY OF ARTS, ROOM: AULA

OPENING & WELCOME SPEECHES

ONDŘEJ KUČERA

Vice-president – Palacký University, Executive manager of the CHINET project, Olomouc, Czech Republic

DANIEL TOPINKA

Head of the Section of Cultural Anthropology, Palacký University, Olomouc, Czech Republic

THURSDAY, 27TH NOVEMBER, 10:00 – 11:30, FACULTY OF ARTS, ROOM: AULA

ISLAM AROUND THE WORLD

CHAIR: ROMAN VIDO

Assistant Professor, Department of Sociology, Masaryk University, Brno, Czech Republic

THE RESEARCH FOR LIVING ACTUALITY OF MUSLIM MIGRANT WORKERS IN JIANGSU PROVINCE

JI FANGTONG

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With fast economic development of China, labour forces of different regions migrate frequently. A great number of rural migrant workers are from northwest China, coming to cities like Suzhou, Wuxi and Changzhou in Jiangsu Province. Most of them are Muslim migrant workers, who have triple identity, minorities, Muslim and migration. We have conducted questionnaires and interviews to learn these rural migrant workers' population, income, social relation, religious life and their difficulty integrating urban life, on which we have proposed relevant suggestions.

THE IMPACT OF IMMIGRATION POLICIES AND COUNTRY-SPECIFIC CITIZENSHIP REGULATIONS ON ATTITUDES TOWARDS MUSLIMS

ALEXANDER YENDELL

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In my paper, I will discuss different political factors which influence attitudes towards Islam and Muslims among European and Asian populations. The results of the Religion Monitor 2013 reveal that attitudes towards Islam in all surveyed countries in Europe and Asia depend to a large extent on group-focused enmity, on frequency of contacts with Muslims, the feeling of threat and partially on perceived social deprivation. These results do not by themselves explain what are often significant differences between countries regarding attitudes towards Muslims. I assume that, besides micro-social indicators, societal factors play an important role, too. Therefore, I will discuss the extent to which differences between the countries regarding the attitudes of the majority population towards Muslim minorities depend on the particular orientation of national migration and immigration policy as well as country-specific laws governing citizenship. The results of the statistical analyses reveal in particular that, in countries with an exclusive model of citizenship, national identity has often an ethnic character, which has a negative effect on how Muslims are perceived. In addition, flawed migration policy and the resistance to a multi-ethnic society, as for instance occurred in Germany until the late 1990s, impeded the integration and participation of minorities, which also led to intolerance towards Muslims.

***CZECH REPUBLIC: ISLAM IN THE PUBLIC SPACE IN THE CZECH REPUBLIC:
LONG-TERM RESEARCH PROJECT***

DANIEL TOPINKA

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EVA ČERMÁKOVÁ

Research team member, SocioFactor

The paper deals with the process of social construction of the image of Islam in the public sphere in the Czech Republic. Muslims immigrants have become a part of the Czech society, especially after 1989. They have been founding organizations, establishing themselves in public, attempting to de-privatize religion and entering the public space. The Muslim “community” serve as a very appropriate example for migration theory due to the following: construed strangeness of Islam, presentation of the alternative social-political project, the importance of collective identity and the variability in the modes and mechanisms of the integration of social factors. The paper introduces key features of the establishment of Muslims in the public space. It is based on a long-term research Muslim “community”, which was started in 2006. It focuses in particular on the perception of Islam in the public discourse. Long-term research deals with the forms and effects of the establishment of Islam on three related levels: state and self-government (institutions), civic societies with an emphasis on public opinion, and immigrant “communities”. This enables us to examine to what extent the deprivatisation of religion and the forms of establishment primarily result from the missionary

efforts of Muslims, who want to advance their own alternative social-political project in the public space, or whether it is a consequence of refusal by Czech society.

THURSDAY, 27TH NOVEMBER, 10:00 – 11:30, FACULTY OF ARTS, ROOM: 4.09

GLOBAL CHINESE MIGRATION – LOCAL IMPACTS

CHAIR: MARIO RODRÍGUEZ POLO

Assistant Professor, Department of Sociology, Andragogy and Cultural Anthropology,
Palacký University, Olomouc, Czech Republic

***MAGNITUDE OF INVESTMENT IMMIGRATION FROM CHINA TO THE
U.S.: MOTIVATIONS, REGULATIONS AND IMPLICATIONS***

ZOU HUAN

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With a deep look into China's domestic system, this paper analyzes the motivations of the Chinese emigrants from a structure-functionalism perspective. As a transnational issue, the roles of the non-state players such as intermediators, project developers, funds administrators, Chinese EB-5 investors are taken into account. The underbalancing idea of neoclassical realism and transnationalism-neoliberalism are applied to estimate the Chinese government attitude. This paper explores the interaction and the function of these players, as well as the loopholes and the problems in the system which they formed. Last but not the least, this paper examines the implication of the Sino-U.S. investment immigration from a liberalism perspective. Applying the complex interdependence theory, this paper concludes that complex interdependence relations not only have impacts on the political behaviour patterns of the two states, but also the asymmetric sensitivity and vulnerability between China and the U.S. The costs of changing their interdependence relationship for both sides would be much higher than before. So serious conflicts are not likely to happen in spite of discords and disputes, thus peace is obtained. Because no outbreak doesn't mean the state actors and non-state actors could avoid the internal injuries of economy, politics caused by the loopholes and problem.

***CHINESE COMMUNITY IN JOHANNESBURG – LOCAL SOLUTION,
GLOBAL IMPACT***

KATARÍNA ČAVOJSKÁ

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The community of recent Chinese migrants living in Johannesburg is bustling with activity not just at the individual level. Associations, one of pillars of overseas Chinese communities, are abundant and working, their main purpose being promotion of their members' interests. However, these associations (home place associations, chambers of commerce and the likes) are not the only organizations established and utilized by the Chinese.

South Africa Chinese Community & Police Co-operation Centre, founded in 2004, bringing together leaders of all associations, is a direct response to challenges specific to South Africa, such as high crime rates or unfair treatment in the hands of the police and corrupt behavior of the authorities. The project was a success and gradually expanded.

The Centre became a platform for communication and exchange with local authorities. Chinese language training for the police officers symbolizes that the Chinese and their needs are being acknowledged and addressed. Moreover, broader exchange is being established (delegation of South African police officers to China to exchange experiences).

Thus, we can see that what was meant as a solution to a specific problem has outgrown its original purpose. Within Chinese community, the Centre brings all the associations together in joint efforts. On South African level, it creates a space for interaction with local authorities, either official-to-official (South African authorities and the Chinese consulate) or official-to-public (South African authorities dealing directly with community leaders), making the local Chinese visible, their agenda taken into account. On international level, I argue, the Centre becomes a public diplomacy project, promoting international exchange, cooperation and understanding.

AN ESSAY ON RELIGION OF CHINESE MIGRANTS IN FRANCE

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The history of Chinese migrants in France dates back to the Great War. Today the country counts over 450.000 Chinese migrants including in the majority Indochina community, Wenzhou community and Dongbei community and each community bear their own religious tradition.

We roughly divide religious practice of Chinese migrants in France into six categories:

- A. Community organisation: huiguan, with a temple or altar
- B. International Buddhist organisations: Foguang shan, Amitabha Buddhist Association, Tzu-Chi
- C. Charismatic organisation network: True Buddha School, Supreme Master Ching Hai and her Quan Yin Method
- D. Redemptive Societies: I-Kuan Tao
- E. Christian churches: Little Flock, The True Jesus Church, community churches
- F. Individual religious specialist: medium, fortune-teller.

The activities of these religious organisations or individual are not limited to temples or churches, but also carried out in cemetery, religious object shop or vegetarian restaurant. Beyond local space, Chinese migrants build up a transnational network in which peoples, money, information and texts circulate thanks to their religious practices.

Indeed, religion plays an indispensable role in the life of Chinese migrants in France. It offers not only ritual services, but also teaching of doctrines, sacred literature and body techniques. Furthermore, religious organisations help Chinese migrants integrate into communities, and create or recreate their own identities.

THURSDAY, 27TH NOVEMBER, 11:45 – 13:15, FACULTY OF ARTS, ROOM: AULA

RELIGIOUS SITUATION IN CHINA

CHAIR: PAVEL ŠINDELÁŘ

Researcher, Masaryk University, Brno, Czech Republic

***PROTESTANT REVIVAL AND THE SPIRIT OF CAPITALISM IN
CONTEMPORARY CHINA***

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Despite the context of persecution coming from the Chinese Communist party, Protestant Christianity is spreading rapidly in contemporary China above any other religious affiliation. Together with this large protestant revival, a form of ‘hidden capitalism’ is taking place. What is not clear is why such major change took place in this particular era and under the particular institutional constraints of socialism. Some features of Max Weber’s theory on Protestantism and the spirit of capitalism, in particular the Beruf and the role of sects, are essential for the purpose of understanding how Protestant Christianity is providing in the contemporary Chinese context the elements for the development of a work ethic able to stimulate the emergence of a specific spirit of capitalism. Empirical research findings on the so called ‘Yi Xiang’ and the house churches show that those theoretical points drawn from Weber’s theory are clearly present between the Christian entrepreneurs of Wenzhou, the Jerusalem of China and one of the most influent entrepreneurial economies of China. Finally, there is a need for further in-depth studies that will be able to testify the strong link between the sociological reflection of Max Weber and what is happening in China in a season of high spiritual ferment. We argue that Protestant revival in China today works as a crucial condition for the display of a hidden capitalist spirit, through an economic ethic that was absent or incomplete in the socialist China and that has been observed among Christian businessmen and house churches.

CONTEMPORARY CCP'S POLICY TOWARDS CHRISTIANITY IN CHINA

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Even though constraints on the practice of state approved religion was significantly loosened in the reform era, the CCP elites still execute strict control of all forms of religious life. Due to political aspects, Tibetan Buddhism, Islam and Falun-gong have been as the main victims of the CCP crackdowns on banned religious practices. However, in past few years, there

seems to be growing trend on the side of government authorities to bring China's Christian population under much stricter control as well. This year we have witnessed several anti-Christian crackdowns in Zhejiang province and elsewhere, with the government publicly announcing putting more effort into making Christianity more in line with state's social and political agenda. Despite long and complicated history of Christianity in China, the numbers of Christians in China is growing (some estimates put their numbers at 160 million), mostly in underground churches, given the non-existence of official diplomatic relations between the PRC and Vatican. This paper will be addressing three questions concerning Christianity in China: 1) Does contemporary CCP's policy towards Christianity in China present some kind of new trend, or is it simply a continuation of long-term government policy fighting anti-state religions? 2) How strongly are the PRC's motives for being more tough on Christianity China related to the state's foreign policy?; 3) Could we imagine more harmonious relations between the PRC and the Holy See, despite their disagreement on some important questions (Taiwan, religious freedom)?

RELIGIOUS CHANGE AS MIGRATION: CHINESE CONVERTS TO CHRISTIANITY IN SHANGHAI AND IN FRANCE

PIERRE VENDASSI

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Migration and religious transformations are often interconnected. On one hand, migration may triggers religious transformation, reinforcing traditional identities or facilitating conversions. On the other hand, religious transformations may generate migration, through phenomena such as exodus or proselytizing missions. Religious institutions may also take advantage of migrating flows to spread and extend their influence.

Based on investigations conducted among Chinese converts to various Christian organizations in China and in France, this papers suggests that the growth of Christianity among Chinese people cannot be understood without taking into account the increased mobility of Chinese populations, in China and overseas. migration (short term and long term) and religious transformation interact in at least three ways:

A/ Migration often prompts conversion, facilitating individual innovative religious choice, while paradoxically reinforcing traditional patterns.

B/ Religious organizations are using migration flows for strategic purposes, especially in Mainland China, where proselytizing activities are challenged by religious restrictions.

C/ Religious resources give meaning to migration and mobility. They contribute to reshape ethnic identities: While Chinese converts are entering global Christianity, Chinese churches are emerging, in which frontiers between original ethnic identities are blurred (e.g: Chinese churches mixing Taiwanese and mainland Chinese, etc.)

Eventually, this intertwining of religious change and migration leads us to question to which extend the notion of religious change can be understood as a sub-category of the notion of migration, at a symbolic and empirical level.

THURSDAY, 27TH NOVEMBER, 15:15 – 16:15, FACULTY OF ARTS, ROOM: AULA

SPECIAL GUEST LECTURE

AIKE P. ROTS

University College Cork, Ireland

GLOBAL SHINTO? INVENTION AND SPREAD OF A "NATURE RELIGION"

The Japanese religious tradition Shinto is notoriously difficult to define. In the course of modern history, Shinto has been conceptualized according to several competing paradigms, which correspond to different historical narratives and ideological positions. In recent decades, the notion that Shinto is an ancient tradition of nature worship, intimately connected to the physical landscape of the Japanese isles, has gained widespread popularity. Proponents of this view often assert that Shinto contains ancient ecological knowledge and ethics that may serve to overcome contemporary environmental problems. I refer to this view as the ‘Shinto environmentalist paradigm’.

Until fairly recently, Shinto was widely associated with Japanese nationalism and wartime imperialism; accordingly, it received little scholarly attention outside Japan, and there were few (if any) non-Japanese practitioners. As the Shinto environmentalist paradigm is gaining popularity, however, Shinto practices and beliefs are increasingly dissociated from their imperialist past, and reinvented as some sort of Eastern ‘nature spirituality’ with global significance. Non-Japanese priests have established Shinto shrines in the United States and the Netherlands, and similar initiatives are undertaken elsewhere. Moreover, in recent years, communities of self-declared Shinto practitioners have become active in Facebook groups and on other social media, where they discuss their personal interpretations and adaptations of Shinto beliefs and rituals. Meanwhile, in Japan, there are several developments apparently pointing to an increasing ‘internationalisation’ of Shinto, ranging from institutional cooperation to international shrine tourism.

In this presentation, I will analyze this apparent ‘globalisation’ of Shinto, and ask what it means for the tradition as a whole. How, for instance, has international cooperation transformed existing shrine practices and Shinto ideology? To what extent does the spread of Shinto outside Japan affect Shinto self-understandings? And how does the reinvention of Shinto as an apolitical ‘nature religion’, and its corresponding international popularisation, relate to ongoing debates about the position of the emperor and the legal status of shrines within Japan? Are we currently witnessing the emergence of a new world religion, or is Shinto too closely intertwined with the Japanese nation and its imperial family to become truly global?

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THURSDAY, 27TH NOVEMBER, 16:30 – 17:30, FACULTY OF ARTS, ROOM: AULA

SPECIAL GUEST LECTURE

MIYAMA RYO

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USAGE OF PAPER OFFERINGS IN TAIWANESE FOLK RELIGION

Taiwanese folk religion is a complex mixture of Taoism, Buddhism and local indigenous deities. The Buddhist ceremony "普度 Pu du"(a mass for the dead) is performed in a Taoist shrine. Common people go to pray there without distinguishing Taoism or Buddhism. Most Taiwanese believe in this mixed folk religion.

Offerings in Taiwanese folk religion consist of incense sticks, candles and paper currency "紙錢 zhi qian" (made from paper, printed or cut with a knife). According to their wishes, people prepare flowers and food. Furthermore, depending on the event, they prepare "紙紮 zhi za" (offerings made from paper and bamboo) .

In the seventh month of the lunar calendar, there are such events as "七娘媽生 Qi niang ma sheng "(on the 7th day) and "普度 Pu du "(on the 15th day).

On the 7th day, the worshippers prepare paper offerings called "七娘媽亭 qi niang ma ting " (goddess's shrine). On the 15th day, or "普度 Pu du", they prepare various kinds of paper offerings for salvation of the dead. They display spirit-dwellings, statues of deities, ships for ghosts to board, etc.

At the end of the ceremony, paper offerings are burnt with paper currency. People believe that they can send offerings to heaven or hell by burning them. They believe this can help their relatives who are "living" in the underworld.

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THURSDAY, 27TH NOVEMBER, 17:30 – 19:00, FACULTY OF ARTS, ROOM: AULA

EAST AND SOUTHEAST ASIA IN RELIGIOUS TRANSFORMATION

CHAIR: DANIEL TOPINKA

Assistant Professor, Department of Sociology, Andragogy and Cultural Anthropology,
Palacký University, Olomouc, Czech Republic

MIGRATION AND 'RELIGIOUS' CONFLICT IN BURMA

EVA LUKÁŠOVÁ

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There are many conflicts in the world which are presented as religious ones. One such a conflict is currently going on in Burma (Myanmar). There happen so called “religious riots” between Buddhists and Muslims in Burma. The paper will try to explain how it is possible that such a conflict can happen in Burmese society and what are the causes of it. It will show that there are many more important players, not just religion, in this violent situation. It will introduce the role of migration in this specific example happening in Burma. The paper will show that the conflict is far from being just religious one and will focus on perception of the Rohingya people as immigrants to Burma. The fact that Rohingya are perceived as immigrants seems to be of at least the same importance as the fact that they are mostly Muslims. Findings of this paper are based on the first analysis of interviews with Burmese political activists as well as information from mass media.

NEW RELIGIOUS MOVEMENTS IN VIETNAM

JAN IČO

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Present- day Vietnam is a country ruled by Communist Party and not unlike in other such states, the party feels responsible for organizing all aspect of life of the people, and at least in theory, leading them to a utopia of social equality and rational atheism. Therefore it is interesting how the older religious patterns in society have not only survived, but they flourish and present day Vietnam even faces a rise of new spiritual traditions, sects and religious movements. New (or revived) cults of Holy Mothers, secret societies and superstitions appear throughout the whole country. Now, by the beginning of the 21st century, the party is facing a new challenge, as it is getting harder to distinguish between “religious” behaviour (which is

more or less allowed and lives in gentle balance with interests of the state) and “superstitions” (which are inappropriate and should not be tolerated).

The papers will focus on the semi-religious/semi-sectarian movements and societies in the present day Vietnam. It will briefly describe their roots, analyze the role they play in the society, and changing attitudes of the state to religious life of Vietnamese

KAMI WAY OVERSEAS: SHINTO SHRINES IN THE HAWAIIAN ISLAND OF O’AHU

JAKUB HAVLÍČEK

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After the arrival of captain Cook (1728-1779) to Hawaii, the vast majority of native Hawaiians succumbed to contagious illnesses such as influenza or smallpox to which they have no immunity. The native population of the islands dropped from several hundred thousand to approximately forty thousand by the end of the 19th century. The need for labour force led Hawaiian kings and farm owners to encourage foreign workers to come to Hawaii. King David Kalākaua (1836-1891) travelled around the world to gather knowledge and experience overseas and make contacts with representatives of foreign countries. In 1881 king Kalākaua comes to Japan to meet with emperor Meiji. Japanese workers are invited to Hawaiian kingdom and by the mid-80’s the first Japanese immigrants come to Hawaii, to work on sugar cane and pineapple plantations. At the beginning of the 20th century, when Hawaii is administered by the US after the overthrow of the kingdom in 1893, more than 40% of total population of the islands are of Japanese descent. Nowadays 20% of total population are Japanese descendants. Japanese people set down deep roots in Hawaii: the presentation deals not only with the history of Japanese presence on the islands, but also with religious life of the Japanese in Hawaii. This is illustrated on the example of three Shinto shrines in Honolulu area: Izumo Taisha Mission, Daijingu Temple of Hawaii and Hawaii Kotohira Jinsha. The presentation is based on research conducted in 2014 during the author’s stay at the University of Hawaii under the CHINET project.

FRIDAY, 28TH NOVEMBER, 09:00 – 10:00, ARTS CENTRE - CHAPEL

KEYNOTE LECTURE

MARTIN BAUMANN

Professor, Department for the Study of Religions, University of Lucerne, Switzerland

***GENERATIONAL CHANGE OF RELIGIOUS PRACTICES AND IDEAS
AMONG ASIAN IMMIGRANTS: MODELLING AND INTERPRETING SHIFTS
AMONG HINDUS AND BUDDHISTS IN SWITZERLAND***

Workers and refugees from Asian countries have come to Europe in substantial numbers in the past 40 years. As the myth of return declined and women and children followed the earlier arrived men, processes of religious and cultural institutionalisation took on. The migrants founded various temples, gurdwaras and pagodas in provisional premises in order to continue religious traditions and to hand these on to the children. With their longer stay and more financial resources, the immigrants changed the provisional sites to larger places, extended the religious infrastructure and at times constructed purpose-built new sacred buildings. In the course of this establishment for long, the second generation grew up, socialised both in the ordinary school system and the cultural-religious traditions of the parents' country of origin. Will the children and young people continue their parents' religions or will they change religious practices, ideas and hierarchies? The paper will discuss these issues, using the examples of Tibetan Buddhists and Tamil Hindus in Switzerland. In addition, a heuristic 'moral order map' developed by Fred Kniss and Paul Numrich (2007) will be applied in order to highlight shifts and changes. The paper argues that the dominant socio-cultural ideas about "religion" in Switzerland necessarily lead to a changed understanding among the second generation and their religious practices and concepts.

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FRIDAY, 28TH NOVEMBER, 10:00 – 11:30, ARTS CENTRE - CHAPEL

BUDDHISM AND JAINISM IN TRANSFORMATION

CHAIR: MARTIN BAUMANN

Professor , Department for the Study of Religions, University of Lucerne, Switzerland

MOVING THE JINA - JAIN RELIGIOUS PRACTICE AND ETHICS IN NEW GLOBAL ENVIRONMENTS

TINE VEKEMANS

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In ‘The Importance of Diasporas’ (1999), Ninian Smart writes about Hinduism: Themes such as caste, yoga, bhakti, pilgrimage, temple rituals, austerity, wandering holy men, instruction in the scriptural traditions, regional variation, pundits, a strong sense of purity and impurity, household rituals, veneration of the cow, the practice of astrology, belief in reincarnation, the importance of acquiring merit, etc. (...) do not all travel equally easily to new environments. Or, to put it another way, movements of people entail a movement of religious and cultural practices that might require some negotiation to fit into new contexts of migration. What sort of impact does this have in the case of Jainism? Today, about 5% of the adherents of this South Asian religious tradition live outside India. Being away from the context in which their tradition developed has pressed Jains to articulate, negotiate and adapt elements of both their religious practice and their daily conduct. Migration may hinder daily temple visits, change the way festivals and ceremonies are celebrated, and make taking darśan of monks and nuns impossible. It may also confront parents with dilemmas concerning the (religious) education of their children, act as a catalyst for gender equality, and impact upon food habits. This presentation aims to assess different trajectories of development in Jainism in the context of migration. The data used are drawn from interviews with individuals from different locations in the diaspora and from a dataset of on-line resources on Jainism.

TRANSLATING THE DHARMA TO WESTERNERS

MARION DAPSANCE

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The aim of this paper is to explore the trajectory and the work of a Tibetan migrant who became an internationally acclaimed Buddhist teacher. Coming from an aristocratic family that was ruined by the Chinese invasion, recognized a reincarnated lama due to family

arrangements, never fully trained as a religious specialist, Sogyal Rinpoche fled to England in order to treat his tuberculosis. There he met a small group of enthusiastic hippies who helped him build his own 'dharma center', first in a squat, then in bigger, more prestigious places. In 1983, he participated in a conference in California, dedicated to palliative care and religious conceptions of death – including the so-called 'near death experiences'. This prompted him to compose an extended version of an already hybrid best-selling work, the Tibetan Book of the Dead (1927), highly influenced by the theosophical doctrine. Sogyal's Tibetan Book of Living and Dying (1992) was an instant success, propelling his author on the international scene as a Buddhist superstar. One year later, he featured in Little Buddha, a movie illustrating the theosophical belief that 'the wisdom of the East' will save the materialistic West. From then on, Sogyal's teachings dramatically changed. Instead of teaching the basic and more elaborated rituals of tantric Buddhism, he created a progressive, initiatory path where he, as an enlightened buddha specifically in charge of awakening Westerners through the contemplation of his image, is placed at the centre. Based on extensive fieldwork in Sogyal's dharma centres in France and England, I will show how new, hybrid Buddhist understandings and practices emerge out of the encounter between Tibetan culture and Western esoteric ones. I will argue that the transmission of Buddhism to the West should be understood not in terms of proselytising (Obadia), spiritual colonialism (Lopez) or export/import/elite models (Nattier), but rather in terms of creative co-accommodation.

BUDDHIST MEMORIES OF NORMALIZATION CZECHOSLOVAKIA AND THE POST-REVOLUTIONARY CZECH REPUBLIC

PETRA TLČIMUKOVÁ

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Buddhism has been a minority religion in the local environment since 19th century. Although we have a clear evidence of their presence, not much has been said about minority religions in the communist period. In this paper I present outcomes of an empirical research among long-term practising Buddhists in the Czech Republic. Their narratives were analysed to reconstruct the so far academically unexamined reality of Buddhist practitioners in the time of normalization and after the liberalization in 89'. The aim is to answer the question on how do Buddhist reflect the change of discursive situation in normalization Czechoslovakia and the post-revolutionary Czech Republic.

FRIDAY, 28TH NOVEMBER, 13:30 – 14:30, ARTS CENTRE - CHAPEL

KEYNOTE LECTURE

EILEEN BARKER

Professor Emeritus, London School of Economics and Political Science, United Kingdom

***HERE, THERE AND/OR ANYWHERE? MINORITY RELIGIONS AND THEIR
MIGRATION OF IN AND OUT OF BRITAIN***

Religious beliefs and practices have travelled around the world since before the days of the silk routes. This they continue to do, with new inventions, be these printing, air travel or the World Wide Web, facilitating the exchange of ideas with an ever-increasing speed to an ever-increasing extent. This paper will look at the wide variety of both foreign and indigenous minority religions to be found in contemporary Britain, asking questions about the diverse ways in which they have changed since their founding, and how, why, where and when such changes have occurred. Factors that are both internal and external to the religions will be explored, and, in an effort to suggest where generalisations might be posited (and when they might not), some attempt will be made to consider how at least some of the variables might (or might not) be related.

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FRIDAY, 28TH NOVEMBER, 14:45 – 16:15, ARTS CENTRE - CHAPEL

RESEARCHING RELIGIOUS MIGRATION – THEORIES AND CONCEPTS

CHAIR: EILEEN BARKER

Professor Emeritus, London School of Economics and Political Science, United Kingdom

***THE PITFALLS OF EMIGRATION LIGHTNESS – THE EXPERIENCE OF YOUNG
POLISH EMIGRANTS.***

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Poland's accession into the European Union and the ensuing possibility of undertaking legal employment abroad has become an important turning point in the history of Polish migrations. Despite differences and difficulties in precise numerical estimates, it seems undeniable that,

as of 1 May 2004, a relatively large number of Poles have decided to leave the country. However, it is not the great quantity itself that comprises the essence of this phenomenon of post-accessio emigration; it is the qualitative change which appears to be more important and more interesting. Today's emigrants – as a result of changes in institutional, technological, and cultural background – have found themselves in a new existential situation. Contemporary internal migrations within the Schengen zone are seen as “light”; they do not carry the degradation of irreversibility. This is evident, too, in the terminology applied: emigrants are reluctant to call themselves such, often using this noun in an ironic context. This “lightness,” however, bears certain dangers. Some of these are perhaps less manifest but nonetheless capable of significantly affecting individual quality of life. The unapparent “pitfalls of emigration lightness” are now an obvious threat and have been described in the paper.

RELIGION AND SECULARITY: (UN)SUITABLE CONCEPTS FOR THE COMPARATIVE RESEARCH?

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Usefulness of the analytical category of religion has long been debated in the field of religious studies. Primarily, the category is seen as a questionable one due its strong Western bias which makes it allegedly of only limited (or even no) use in the cross-cultural scientific research. Alternative approaches have been proposed to tackle the problem; however, with no definitive result. Alongside, various defences of the category have been pronounced, downsizing the potential risks associated with using the category. Similar debates have recently accompanied the employment of category of secularity in the comparative study across nations. In the same vein, Western roots, ideological bias and the colonial context have been aired as objections against the use of the category. In the first part of my paper, I will reflect briefly on the main arguments presented against and in support for employment of the two categories in scientific research. Then, I will elaborate more in detail on the thesis that it is not only possible, but also helpful (if not necessary) to work with these concepts. The thrust of my argument will be that in the contemporary globalized world both these categories represent “social facts” in numerous (if not all) societies, those beyond the Western cultural orbit including. The fact that contexts in which these concepts appear are different, as well as relations between them and local concepts, does not invalidate the argument. My theoretical reflection will be backed up and illustrated by empirical cases from Asian countries (Japan and India).

SYRIAC CHRISTIAN IMMIGRANT MINORITIES OF NEAR EAST: PROCESS OF IDENTITY CONSTRUCTION AND ACCULTURATION PROCESS

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Syriac Christian immigrants (SCI) can be considered as a 'double minority', because they are a minority in the host country and in the country of origin. This creates a complex situation where we need to consider that people can define themselves by different collective identities and adapt themselves to two majority groups (Arab/Turkish and European). Such a selection raises our interest in comparing "Syriac Christian Immigrants" (SCI) with "Muslim Immigrants" (MI).

Through comparative studies between SCI and MI, we measured the level of identification (origin/host country), the maintaining of the culture of origin and the adaptation to the host culture, in addition to the attitudes of the majority group towards the two groups. Both groups have a preference for integration into the new European societies. Compared to MI, we found an ethnicization of identity construction (at a community level) and a strong preservation of the culture of origin among SCI. We also noticed that SCI has an active self-presentation of in-group culture coupled with high distinction from the majority members of the country of origin, but also victimization strategies are linked to their situation in the country of origin as a minority. The non-recognition of some Christian minorities and their exclusion in their country of origin (e.g. Turkey) lead to a more disidentification of national identity of origin and negative attitudes against the immigrants (established in Europe) from the majority group in the country of origin.

FRIDAY, 28TH NOVEMBER, 16:30 – 17:30, ARTS CENTRE - CHAPEL

KEYNOTE LECTURE

ROBERT SEGAL

Professor, University of Aberdeen, United Kingdom

RELIGIOUS MIGRATION AND DIFFUSION

Underlying the study of religious migration is particular explanation similarities among religions. There are two explanations of similarities: (a) independent invention and (b) diffusion. (a) Migration is a case of diffusion. Religion A starts somewhere and spreads. The cause of the spread can be trade, war, or migration. Religion A can be forced upon those with religion B, but usually the acceptance of religion A by religion B is voluntary. At the same time religion A rarely simply replaces religion B. Usually, religion A is adapted to fit religion B. The result is less a takeover than a merger. (b) Independent invention attributes the similarities between religion A and religion B not to the influence of A on B but to similar causes yielding similar effects. The cause is whatever need religion anytime and anywhere purportedly arises to fulfill and lasts by fulfilling. All modern theories of religion explain the similarities among religion, which is what they are seeking to explain, to independent invention and not to diffusion. Similarities in detail are accepted as too coincidental to result from independent invention. But broader similarities are assumed to result from similar circumstances. I do not, then, see how theories of religion can explain similarities attributed to migration.

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FRIDAY, 28TH NOVEMBER, 17:45 – 19:15, ARTS CENTRE - CHAPEL

RELIGION AND CHINESE MIGRATION

CHAIR: ROBERT SEGAL

Professor, University of Aberdeen, United Kingdom

MISSING THE COMMUNITY: RELIGIOUS LIFE OF CHINESE OVERSEAS IN THE CZECH AND SLOVAK REPUBLIC

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The paper will present an analysis of qualitative research carried out in Chinese migrant communities living in the Czech and Slovak Republic. The fieldwork lasting for several years was focused on the religious life of individuals and their families. The research aim was to reflect what does concept of religion actually mean to migrant people, how does it shape and influence their lives and what are the differences and disparities of religious expressions in western and eastern culture. Revival and transformation of religious life happening in Chinese society during the period of economic reforms established another attractive research topic. It raises a number of interesting questions of both theoretical and practical nature. The analysis of collected data examines issues ranging from the role of religion in the lives of migrants, the importance of religion in the construction of Chinese Overseas identity, the relationship between religious life in the original homeland and in their new homes and the role of the state (or its absence) in the religious life of Chinese society, both in exile in central Europe or in the People's Republic of China itself. The findings will be compared to outcomes of some similar research projects and studies focused on religious life of Chinese communities living outside of China elsewhere in the world.

RELIGION OF OVERSEAS CHINESE IN THE USA AND SOUTHEAST ASIA

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This paper compares the religion of overseas Chinese in the USA and Southeast Asia, two major places of Chinese diasporas in successive waves in different periods. In both places, Chinese immigrants adhere to their original faith, such as Buddhism and Taoism, to some extent and meanwhile adapt to the local contexts. By contrast, Taoism has been in decline in China. In the USA, Chinese immigrants increasingly embrace Christianity. And overseas Chinese who return to China have played a key role in the spread of Christianity in China.

However, it is very rare for overseas China in Southeast Asia to convert to Islam, due to many factors, such as the colonial legacy. This paper investigates the trends of spiritual life of overseas Chinese in the USA and Southeast Asia and analyzes the causes and effects of such developments.

THE IMPACT OF RELIGION ON ACCULTURATION OF CHINESE INTERNATIONAL STUDENTS

OLUFOLAKE SOPHIA OREKOYA

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The dynamic nature of youths in social interactions and the perception of what makes sense to them are to be considered in relation to religious socialization of adolescents. This paper focuses on understanding the social factors that influence religious faith from the perspective of Christian adolescents. A qualitative interview design was used to explore the perceptions of four Catholic Chinese adolescents in Hong Kong on the religious support they received from their social networks. Five major themes emerged from the interpretive analysis of the participants' narratives showing :1) mentors have the most influence on religious faith; 2) reverence for parental advisory role; 3) desire for parental involvement in joint -religious engagements; 4) participation in religious activities with majority of close friends relates to religious faith; 5) adherence to a mid -way balance between the Chinese traditional value of collectiveness and Western individualistic culture on religion and self-esteem. The implications of the findings are presented for understanding the contemporary Chinese Christian adolescents in relation to religious socialization, and for further research.

SATURDAY, 29TH NOVEMBER, 10:00 – 12:00, FACULTY OF ARTS, ROOM: AULA

MIGRATION, TRADITION, VALUES

CHAIR: TOMÁŠ KARGER

Ph.D. Candidate, Department of Sociology, Andragogy and Cultural Anthropology, Palacký University, Olomouc

FROM SLOVENLY MAINLANDERS TO MODERN CITIZENS: AN ETHNOGRAPHIC STUDY OF NGO ACTIVISM AMONG MARRIAGE MIGRANT WOMEN IN TAIWAN

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This study investigates how the policy of graduated citizenship in Taiwan affects the everyday lives of mainland wives and plays a key role in moving these women toward social organization and the building of transnational networks. Because of "not State but State"-the special relationship between Taiwan and Mainland China-the Taiwanese government gives Mainland people who come to Taiwan different citizenship status. Whereas foreign wives must wait 4 years to apply for Taiwanese citizenship according to immigration law, mainland wives must wait for more than 6 years. This kind of graduated immigration policy and the special relationship between the Mainland and Taiwan has motivated Mainland wives to gather as a group differentiated from other foreign wives. The outcomes of their activity appear in two spheres: the women protest together to protect their civil rights in the political sphere, and they also work to bring changes to their everyday life in such aspects as raising children, finding jobs, promoting friendship.

In light of this trend, this study investigates how Mainland wives, who make up the largest group among foreign wives in Taiwan and inhabit an ambiguous position in Taiwanese society as a result of the special relationship between Mainland China and Taiwan, seek to build social networks. It looks also at the characteristics of these networks, including the possibilities they present as well as their limitations, and whether they can be considered transnational networks serving to reinforce the network between the wives' hometowns in China and their new place of residence, Taiwan.

LIVING WITH UNCERTAINTY: MARRIAGE CUSTOMS AMONG SYRIAN REFUGEES IN TURKEY

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The world has experienced the worst refugee crisis in 20 years during Syrian civil war. According to UNHRC report, since 2011, more than 3 million Syrian have left their country and fled to neighbours. Turkey is one of the welcoming countries of the refugees. Registered number of asylum-seekers in Turkey is nearly 1 million. AFAD report indicates that 40% of the refugees in Turkey prefer to live in the cities rather than refugee camps. For more than 3 years, boarder cities of Turkey such as Kilis, Hatay and Gaziantep host disproportionate number of Syrian immigrants.

Apart from primary issues that they have, the immigrants are struggling to maintain their culture. Syrian immigrants have faced challenges to live and transmit their culture and its customs within limited social and cultural structures. This problem becomes apparent especially during social practices and rituals such as marriage, funeral ceremony and festive. Marriage, in particular, has an important role to maintain ethnic culture and is hardest to perform in a different social environment.

This study examines wedding ceremony experiences of Syrian refugees in Kilis, Turkey. The study aims to answer following questions. How do Syrian refugees maintain their marriage customs in a foreign country? Have they managed to bring their native customs with them? Have they found suitable environment to conduct their customs? In this study, in-depth and semi-structured interview methods were used to collect qualitative data.

INDIVIDUALISM, COLLECTIVISM AND THE PURSUIT OF HAPPINESS - HOW INHERITED CULTURAL VALUES AFFECT ECONOMIC PERFORMANCE AMONG US-CITIZENS WITH FOREIGN ANCESTRY

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This study provides new evidence on the link between cultural values and economic outcomes. The dataset is designed from US 2010 census data and comprises nearly 500,000 US citizens with a self-reported foreign ancestry. The epidemiological approach allows me to uncouple the effects of cultural differences keeping formal institutions constant. By construction, it also removes the reversed causality between economic outcome and culture. Using Hofstede's Individualism Index for 74 countries, I find that higher scores of individualism lead to higher income. Interestingly, the effect is gender-specific and travels through several indirect channels such as labor force participation and education. These findings are robust to the inclusion of country specific controls. Herewith, I contribute to the economic literature on cultural values by exploring a new method on an extensive and recent dataset.

INTERACTIONS BETWEEN MIGRATION AND NEW GLOBAL PROTESTS

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Global protests since 2011 opened a new paradigm breaking previous conceptions and legitimization of the status quo. The role of civil society organizations as mediator between migrants and receiving country institutions is also under question. In this paper I attempt to discuss the possibilities of interaction between migration and current protest movements. Through an ethnographic approach the study question the role of migrants living in Spain taking part of 15M-Movement and its paradoxical counterexample: Spaniards abroad focusing their activism in their condition of migrants. The paper addresses questions of migrant's visibility, inclusion and empowerment.

**SATURDAY, 29TH NOVEMBER, 10:00 – 12:00, FACULTY OF ARTS, ROOM:
MEETING ROOM**

GLOBAL INDIA, GLOBAL HINDUS

CHAIR: JAROSLAV ŠOTOLA

Assistant Professor, Department of Sociology, Andragogy and Cultural Anthropology,
Palacký University, Olomouc

*NEGOTIATING UNFAMILIAR HINDU SPACES IN THE SOUTH ASIAN
DIASPORA: TAMIL HINDUS IN BRITISH REGIONAL CITIES*

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This paper draws on ethnography amongst Tamil Hindus living in British regional cities. In Britain, unlike in some other European states, Tamils are not a majority amongst the diasporic Hindu population, but have joined longer-established and more numerous Hindu communities such as Gujaratis. The majority of Tamils in Britain live in London, with this population concentration supporting an ethno-religious infrastructure of Tamil-orientated temples and ritual events such as chariot processions. While the prevalence of Tamil-run temples in London precludes the need for Tamils to worship in temples orientated towards a different ethno-linguistic tradition, this is not the case in most regional cities, where Tamil populations are smaller and an ethno-religious infrastructure is consequently lacking. The paper examines how this absence is negotiated, and the ways that the settlement of Tamils outside the established Tamil Hindu landscape of London facilitates new social formations, and adaptations and transformations of Hindu practice. Three strategies practised by Tamil Hindus are examined: firstly, attendance of local Hindu temples which are orientated towards a broadly imagined, de-ethnicised constituency, secondly, the use of temples orientated towards a non-Tamil Hindu tradition, and thirdly, the 'DIY' performance of an ethnicised Tamil Hinduism in non-institutional settings. The paper explores Tamil Hindus' responses to these spaces, and their significance in terms of place-making and the forging of local and transnational diasporic connections within and between the site of settlement, other global sites of Tamil settlement, and the South Asian homeland.

TO BE A YOUNG HINDU "NEPALESE" WOMAN REINSTALLED IN QUEBEC, CANADA: FROM SOCIAL RITUAL TO PRIVATE PRACTICES. FIRST ELEMENTS OF ANALYSIS

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From 2008, Canada has welcomed around 6,500 Bhutanese Nepali-speaking refugees from camps in Nepal. These families are mostly Hindu and the young generation, born in refugee camps and who call themselves ""Nepalese"", need to negotiate their socialization between tradition at home and the culture of their adoption society at school.

This paper aims at looking at the function these young people assign to religion in this context of resettlement, the French-speaking Canadian province of Quebec. We want to specifically look at the meaning these young ""Nepalese"" women give to collective and private ritual practices.

This research is based on field observations led from June 2010, and on individual semi-directed interviews of young girls and their mothers led during summer 2014. The first elements of analysis will be presented here.

The paper will particularly explain the impact the lack of Hindu temple in Quebec has on these refugees; yet, collective rituals are still present and we will present as examples the annual ""day of the women"", *tij*, ritual practices such as *vrata* (votive fast) and those around the menstruations which remain punctuating the lives of these Hindu girls. It will finally focus on their conception of their future marriage, a conception still largely influenced by the Hindu *vivahā* and the pressure of their ethnoreligious group.

Yet, arrangements are observed in those attitudes, at least for some of them, and it is interesting to confront this family religious and cultural transmission to that that is put forth in school.

"MUM, WHY DOES AUNTIE SHAVE HER HEAD? IS NOT IT WEIRD?" CHILDREN IN THERAVADA BUDDHISM IN CZECH REPUBLIC

ZDEŇKA PITRUNOVÁ

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Paper reflects on the process of acculturation of Theravada Buddhism in contemporary Czech society. It presents data from qualitative research among Czech Theravada converts. Ascetic meditation practice had attracted them and many of them also we living as Buddhist monks in traditional Buddhist monasteries. But after all they decided to live as householders and created families. I am interested in the strategies which Czech Buddhist parents - who themselves converted to Buddhism in adulthood on the base of free decision – choose to bring up their children. I consider religious socialization as an integral part of general socialization

(in this process also intervene different actors: broader family, friends, school, media, Buddhist authorities etc.). I am interested in parent's expectation about children. I try to find answer on following questions: How is ideal of asceticism transmitted to children? How is monkhood and asceticism presented and introduced to children as acceptable, plausible and even the best of way of life, good to follow or support? I will point out how in different situation and through different strategies (especially storytelling) parents negotiate the authority of an ascetic ideal.

IMPORTANT NOTICE

Please observe the time allotted for your presentation. Presentation time limits: keynote and special guest lectures – 45 minutes for presentation, 15 minutes for discussion; other presentations – up to 20 minutes for presentation, 10 minutes for discussion.

TRAVELLING WITHIN OLOMOUC

Both Arts Centre Konvikt and Faculty of Arts are located within short walking distance in the city centre.

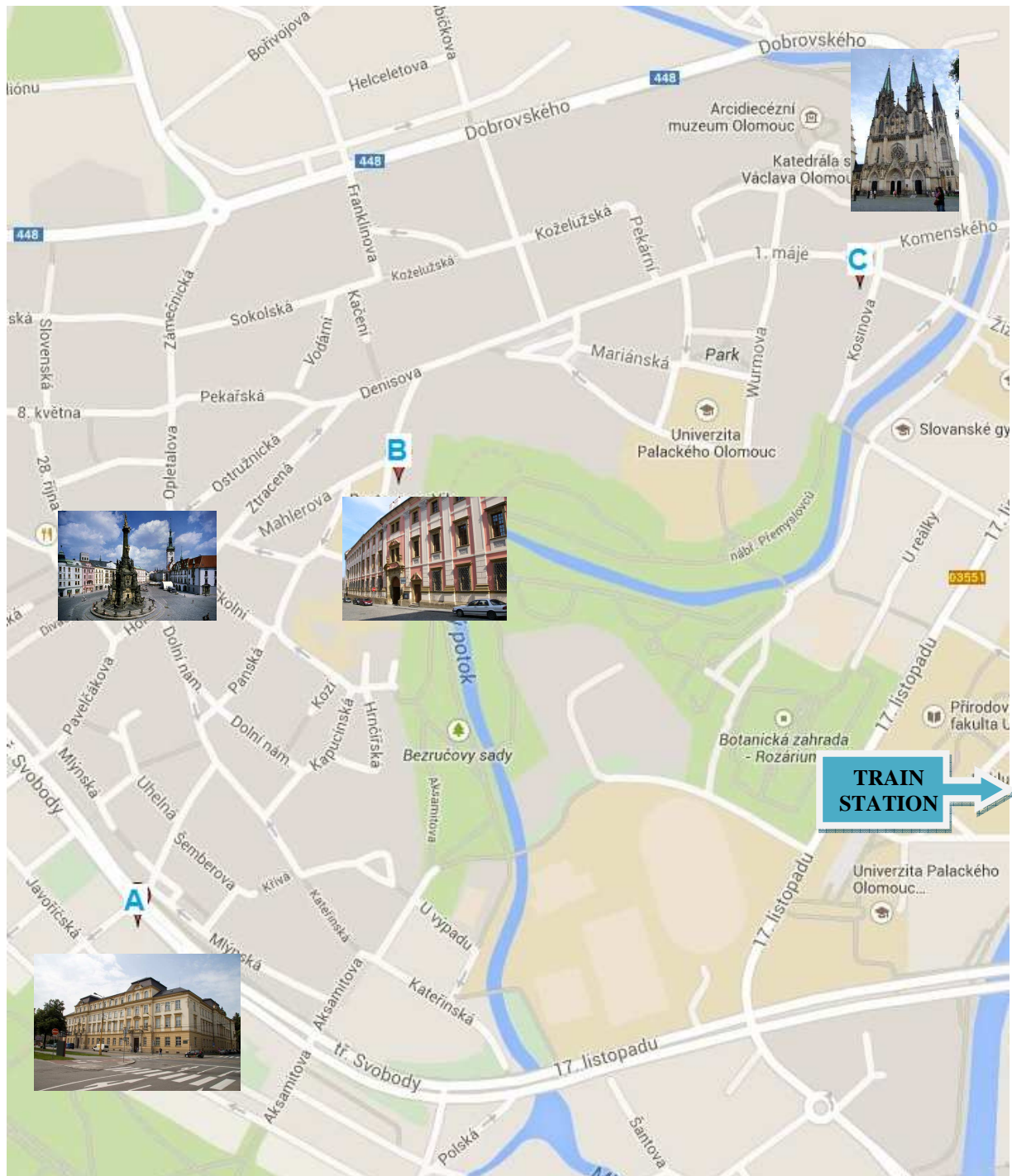
To get to the Faculty of Arts from the train station take the tram No. 1 or No. 7 from the terminal in front of the train station building (“Hlavní nádraží” station) to the station “Tržnice” (5 minutes ride, 3 stops, 14 CZK ticket).

There is a dense network of public transportation in Olomouc, which includes busses and trams.

Ticket can be purchased from vending machines and newspaper stands. It costs CZK 14, and is valid for 40 minutes during weekdays and 60 minutes during weekends and holidays. Ticket can be also purchased from the bus/tram driver, but the price is CZK 20. There is also an option to buy one-day ticket for CZK 46.

Ticket can be purchased via mobile phone with Czech number, just by sending text “DPMO” to 902 06 (ticket is valid for 50 minutes and costs CZK 18 plus fee for service provider).

OLOMOUC CITY CENTRE



A: Faculty of Arts, Třída Svobody 26 (Conference venue, 27th and 29th November)

B: Arts Centre Konvikt, Univerzitní 3 (Conference venue, banquet, 28th November)

C: Kaštánek Restaurant, Kosinova 2 (Welcome party, 27th November)

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INVESTMENTS IN EDUCATION DEVELOPMENT