

GÉNERO, CUERPO Y ACTIVISMOS
RELIGIOSOS EN EL SIGLO XXI

GÈNERE, COS I ACTIVISMES RELIGIOSOS AL SEGLE XXI

GENDER, BODY AND RELIGIOUS
ACTIVISMS IN THE 21ST CENTURY

16:00h Ciencia, Religión,
Género y Cuerpo: una
agenda de investigación

Mar Griera i
Cecilia Delgado-Molina
Universitat Autònoma de Barcelona

16:30h Conversatorio
Narrativas biomédicas
sobre género y
sexualidad en México y
España

Mónica Cornejo
Universidad Complutense de Madrid

Rafael Cazarín
Universitat Autònoma de Barcelona

María del Rosario Ramírez
Universidad de Guadalajara, México

Moderadora: Cecilia Delgado-Molina
Universitat Autònoma de Barcelona

SESIÓN 1

29 DE NOVIEMBRE

16:00 - 18:00 HRS

ONLINE

**ACTIVIDAD ABIERTA
CON REGISTRO PREVIO**

[HTTPS://BIT.LY/SEMINARIORNARRATIVASBIOMICAS](https://bit.ly/seminariornarrativasbiomedicas)

*EL SEMINARIO SE REALIZARÁ EN CASTELLANO

Sesión 2
Institut d'Estudis Catalans
2 de desembre

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INTERNATIONAL RESEARCH NETWORK
FOR THE STUDY OF SCIENCE, RELIGION AND SOCIETY


RESEARCH NETWORK ON
SCIENCE RELIGION AND HEALTH


Institut
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Catalans


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catalana de
sociologia

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SESSIÓ 2

2 DE DECEMBRE

9:30 - 14:00 HRS

09:30h Obertura

Mar Griera
Universitat Autònoma de Barcelona

09:30h Theoretical debate

History and politics in debates
around gender, body and
religion.

Denis Pelletier
École Pratique des Hautes Études, France

Anja Hennig
European University Viadrina, Germany

Chair: Rafael Cazarin
Universitat Autònoma de Barcelona

11:00h Coffee Break

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11:30h Case Studies

Gabriela Irrazábal
CONICET Argentina

Séverine Mathieu
École Pratique des Hautes Études, France

Joseba García Martín
Universidad del País Vasco /
Euskal Herriko Unibertsitatea

13:30h Discussion

Camil Ungureanu
Universitat Pompeu Fabra

Avi Astor i Cecilia Delgado-Molina
Universitat Autònoma de Barcelona

**PRESENCIAL AMB REGISTRE
INSTITUT D'ESTUDIS CATALANS**

*EL SEMINARI ES REALITZARÀ EN ANGLÈS
THE SEMINAR WILL BE HELD IN ENGLISH

PREVIOUS REGISTRATION:
[HTTPS://WWW.IEC.CAT/JORNADES/GENERE2022.ASP](https://www.iec.cat/jornades/genere2022.asp)

Sesión 1- Online 29 de noviembre

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Gender, body and religious activism in the 21st century

Barcelona 2th December 2022

Institut d'Estudis Catalans

Rationale of the workshop

We are at a time of social and political polarization. Neoconservative moral discourses have gained new strength in the public sphere, and far right parties and movements are acquiring greater visibility, and power, all over the world. Neoconservative movements are not homogeneous, and they take distinct shapes and forms in the different geographical and cultural milieus in which they thrive. However, most of them have in common that they view, and present themselves, as movements resisting, and fighting, what they consider the “moral decadence” of current societies, and that they create new political narratives articulating religious, moral and cultural ideas to counteract this perceived decadence.

In this context, religion acquires a new public and political relevance. It is possible to identify three main roles that religion plays in this scenario. First, religion increasingly becomes an actor of public mobilisation, generating dynamics of confrontation and opposition in the public sphere. In relation to this, the sociologist Céline Béraud (2017) explains that despite quantitative indicators of religiosity are on high decline, Christian churches have regained a public profile, and currently display a significant capacity to mobilize resources and people to support religious/moral causes. Céline Béraud's work focuses on the case of France but we find similar patterns in another European countries (e.g. Spain, see Griera et al., 2021, Cornejo and Pichardo, 2017) and also beyond (e.g. Latin America, De la Torre & Semán, 2020; Bárcenas Barajas & Delgado Molina, 2021). To some extent, and as José Casanova (1994) already stated years ago, the secularization of contemporary societies is not incompatible with the reemergence of religion in the public sphere through a process of (des)privatization of religion. Religious organizations become, then, promoters of the (des)privatization of religion by developing a broad range of mobilization repertoires -from demonstrations, to online petitions or the organization of cultural events- where they display, and perform, religiosity in the public sphere. The recent campaign launched by the association *Propagandistas católicos* with the slogan “Praying in front of abortion clinics is cool” is an illustration of this trend.

Second, in the current context, religion also becomes a source of legitimacy to justify, strengthen and anchor the discourses of the right and of the extreme right. In a certain way, religion becomes a symbolic resource in the political struggle for the creation of new moral projects through which to think about the present and the future. As Joseba García Martín (2022) put forward, Christian rhetoric's offers a meaning-making framework to explain, and also assess, moral value to certain political projects. Through new readings of doctrinal texts, a new ideological paradigm, built upon the idea of “culture of life vs culture of dead”, gain ground as a moral compass to interpret, and act, in the world (see also Martín, Delgado-Molina and Griera,

forthcoming). This general schemata, this division between “culture of life/culture of dead” is adapted, contextualized, and reconfigured in each local context but it works as a global narrative.

Third, religion, and religious milieus, become key spaces for the construction of new political subjectivities. From catholic schools, to religious movements (e.g. Opus Dei, or Neocatecumenals), or associations (e.g. Hazte Oír) all these spaces play a role in fostering the socialization of the youth (and not that youth) believers in a new political language and climate. Religious milieus are spaces of articulation of new moral narratives about contemporary societies but also a point of encounter of those sharing, and willing to share, these narratives. Many of these spaces align themselves with conservative, and neoconservative, movements, and promote a public, and political, engagement of believers. Obviously, there are also religious milieus that are not in tune with right and right-wing movements but these are usually less visible in the public sphere. Yet, new religious feminisms and LGBTIQ activism also started to claim the compatibility between religion and affective-sexual diversity challenging the philosophy of conservative religious discourses that lead to the marginalization of women and sexual minorities (Cazarin, 2021; Giorgi, 2021). This activism calls for the inclusion and recognition of sexual and gender diversity in religious contexts, while proposing to challenge transphobic, homophobic, and misogynistic practices and discourses of some religious leaders (Wilcox, 2006; Brintnall, 2013).

Thus, religion is clearly taking a new public and political role in this new millennium. Religion becomes an actor of public mobilization but also a space for the configuration (and legitimation) of new moral projects, and a milieu for the socialization of believers in new political subjectivities. This revitalization of religion in the public sphere, as Denis Pelletier develops for the case of France (2017, 2010) comes bounded with the debates on the boundaries, and the possibilities of regulation, of intimacy. As Pelletier himself explains, this refers mostly to questions related to gender, on the one hand, and to the limits, and meanings, of life, on the other. These are questions that usually involve struggles about the definitions, and conception of the body, and about the capacity (and legitimacy) of the state to regulate over it. In this regard, it is especially important to acknowledge that many of these public controversies, and moral battles, are related with health issues, and often played out in debates in between science, religion and health (see for instance, debates on the regulation of embryos, eg. Mathieu, 2022; or on bioethics, e.g. Irrázabal, 2015). This are also questions that have implications in relation to definitions of the life cycle, and of the personal organization, and structuration, of life (e.g. family life).

The intertwining among gender, religion and far right politics (Norocel and Giorgi, 2022) is one of the core battle-fields identified by Weiberg-Salzman and Anja Hennig (2021) in her analysis on contemporary “illiberal politics”. According to them, right-wing populist and conservative (religious) forces “increasingly oppose the liberal principles of universalism and diversity” (2021: 14), which might give new impetus, and a new expansion, to the so-called “cultural wars”.

The aim of this workshop is to reflect, and gain new insights, on how religion and politics intersect in the contemporary public sphere, and more specifically on the role of gender in shaping this encounter. Three questions orient our approach:

- What is the nature, the main characteristics and the forms of actions of these emerging neoconservatist religious movements? What are their repertoires of action? Which are the networks that they mobilize?

- Why gender issues take a central role in contemporary public controversies between right and left wing actors? What role has (and has had) religion (and especially Christianity) in framing, and defining, disputes over gender? How religion and science intersect in this relationship? And how biological, religious and political discourses over the body interact (or collapse) in relation to health issues?
- How global movements land into local politics, and how global diffusion processes impact into local dynamics? That's to say, how the global and the local intersect in shaping dynamics of interaction between religion and politics in current times.

The workshop will combine theoretical approaches, with empirical ones, and will also include discussions to foster interdisciplinary dialogue.

References

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