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Nota di contenuto	1. Introduction; Stefan Gelfgren & Daniel Lindmark -- Part 1. Conservative Religion Confronting the Culture -- 2. Mapping Conservative Religion: A Bible Belt in Northern Sweden; Stefan Gelfgren -- 3. Conservative Laestadianism the in Municipal Politics of in Northern Finland; Tapio Nykänen & Tiina Harjumaa -- 4. Pentecostalism and Secular Youth Culture: Translatability, Ambiguity and Instability; Ibrahim Abraham -- 5. Interpreting Popular Christian Music from Theological and Musicological Perspectives: The Example of Damaris Joy; Reinhard Kopanski, Veronika Albrecht-Birkner, Florian Heesch & Ruthild Stöhr -- Part 2. Conservative Religion, Schooling, and Public Life -- 6. Religious Pluralisation and Secularisation: Opposites or Two Sides of the Same Coin?; Wolfram Weisse. - 7. Education Hesitancy in the Ostrobothnian Bible Belt?; Jakob Dahlbacka & Gerd Snellman -- 8. Mainstream Israeli Teenagers Conceptions of Ultra-Orthodox Jews: Humanism, Criticism and Resentfulness; Ori Katzin -- Part 3. Conservative Religion and Media -- 9. Defending the Truth of the Bible: Two Apologetic Periodicals in Early Twentieth-Century Sweden; Daniel Lindmark & Erik J. Anderson -- 10. Combating Caustic Communication with Truth and Beauty: Christianity Today, Beautiful Orthodoxy, and US-Culture; Anja-Maria Bassimir -- 11. Laestadianism in the News: Media and Conservative Religion in a Finnish Case; Andreas Häger.

## Sommario/riassunto

This book highlights tensions and negotiating processes between modern society and conservative religious groups. Conservative religion and society have co-existed for at least a century in an increasingly pluralist society. Still, the right to religious freedom and tolerance clashes with certain expressions of religious exclusivity. In this book, scholars from different disciplines look at the various ways in which representatives of conservative religious faith live, practice, and formulate their religion in relation to a contemporary mainstream culture. The studies included represent various settings with regard to time, religion and geography, and are presented in three thematic groups: culture, schooling and public life, and media. Taken together, the studies contribute to a more nuanced and diverse picture of conservative religious believers and their engagement with mainstream society. The book will be of interest to students and researchers in the fields of sociology of religion, church history and contemporary religion.

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