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Repstad, Pål (ed.) 2019. *Political Religion, Everyday Religion: Sociological Trends*. Leiden/Boston: Brill. 212 pages.

This book combines reflections on two central theoretical approaches in contemporary sociology of religion: political religion and everyday religion. Political religion and politicisation of religion are broad terms, which include the study of the interplay between religion and politics, often in relation to party politics, media, or social movements. The terms everyday religion and lived religion build on works by Nancy Ammerman (2007) and Meredith McGuire (2008), emphasising the study of ordinary people's experiences and practices of religion or non-religion.

The book is edited by Pål Repstad, professor emeritus in the sociology of religion at the University of Agder, Norway. In addition to the introduction, he has authored or co-authored several of the chapters. The edited volume includes three sections. The first section, "Recent Developments in the Sociology of Religion", is mainly theoretical, including contributions by James A. Beckford, Inger Furseth, Anne Løvland, Pål Repstad, Ida Marie Høeg, and Tale Steen-Johnsen. This section is centred around the message of Repstad's chapter, namely that scholars studying lived religion should enter into dialogue with scholars studying religion and politics. His contribution is based on a criticism of lived religion theory and its tendency to ignore the influence of socio-political frames on people's everyday religious life.

Unfortunately, the other authors rarely accept his challenge to combine the two, as their contributions to a greater extent represent the book's subheading: *Sociological Trends*, or rather sociological trends in the study of religion. Beckford continues his previous studies on religious diversity by performing what he calls conceptual hygiene, i.e., he examines the meaning of the terms religious diversity and religious pluralism. He offers a compelling and useful conceptual overview, which is well worth reading. Beckford's and Furseth's chapters speak to each other by emphasising the diversity and complexity of contemporary European societies. Furseth summarises the central results of the research project "The role of religion in the public sphere. A comparative study of the five Nordic countries, 1988–2008" (NOREL)

by outlining how secularisation theory and return of religion theories have been challenged, and by presenting the concept of religious complexity. Løvland argues for the inclusion of social semiotics in the study of religion. Høeg's contribution represents an everyday religion approach by exploring ritual practices of ash scattering and experiences of connections to the deceased. It is an interesting case, which mixes elements of religious and non-religious practices and experiences. Steen-Johnsen's contribution discusses methodological challenges to the study of religious peacebuilding based on fieldwork in Ethiopia, concluding that religion and politics are very much intertwined in religious peacebuilding in the country.

In the second section, "Normativity and Empirical Studies: Sociology of Religion in a Wider Context", the authors of four chapters reflect upon the role of normativity in the sociology of religion, the influence of institutional contexts, and personal convictions. Jan-Olav Henriksen, professor in philosophy of religion, and Paul Leer-Salvesen, professor in theology and ethics, reflect on how their normative disciplines can be informed by empirically oriented social sciences, including the sociology of religion. Repstad has authored two chapters in this section. In the first, he aims to stimulate reflexivity among sociologists of religion on the connections between their personal beliefs and their research, which is an interesting challenge that is surprisingly rarely addressed by sociologists of religion. His second contribution discusses changing views on hell and perdition in Norway, and thereby enters into dialogue with theology.

The third section is titled "Research Notes from Young Norwegian Sociologists of Religion". It includes brief empirical contributions, applying previously presented theoretical concepts to a Norwegian context, particularly the perspectives of lived religion and everyday sociology. Several of the chapters concern tensions between secular Scandinavian societies and religious conservatism in the southern region of Sørlandet, which is referred to as the Norwegian Bible belt. The chapters in this section summarise doctoral or master theses written by the authors. The contributions have an easy-to-read style and are reminiscent of non-academic texts. I particularly appreciated Irene Trysnes' chapter about Christian summer camps as a well-written application of Goffman's sociology of everyday life.

The three parts of the book appear at first glance as separate parts with different objectives. In the introduction, editor Repstad explains that one of the chapters' common denominators is himself, as the book's contributions are revised versions of papers presented at a seminar in

2017 that marked his retirement. Repstad has supervised the five authors of the third part of the book. However, the book exceeds the ambition of a *Festschrift*. This book contributes to the debates regarding religious change, the public role of religion, and everyday religion. It particularly contributes to discussions on lived religion and political religion by combining chapters applying two theoretical perspectives that often are studied separately. The book's main target audience is scholars and students interested in the sociology of religion or religious studies. Despite the explicit focus on the Nordic and Norwegian context in many chapters, the authors manage writing for a broader international audience.

An aspect that could be developed is the empirical application of Repstad's message that lived religion and political religion should enter into dialogue. His chapter on hell and perdition is to some extent informed by the lived religion approach, and changing beliefs on hell are discussed in relation to political dimensions and societal changes. However, the third section of the book could have served the purpose of combining the two approaches, but Repstad admits in the introduction that these final chapters are more closely connected to lived religion than political religion. As an interested reader, I hope that this anthology will inspire future contributions that accept the challenge of combining these two approaches in empirical sociological studies of religion.

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