

# **Political Rights and Religion**

Conference of the international research project  
„Religion and Human Rights“

Zagreb, 9<sup>th</sup> - 12<sup>th</sup> December, 2015  
Catholic University of Croatia

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## FOREWORD

**Prof. Dr. Gordan Črpić,**

*Project Leader for the Croatian research project „Religion and Human Rights“*

We are proud to present the results of our research and collaborative work on the international project “Religion and Human Rights”. The project coordinator was prof. dr. sc. Hans-Georg Ziebertz with Julius-Maximilians from the University of Wurzburg, with whom I worked as project leader.

The project was launched with the aim of exploring the relationship between religion and human rights, the effects of religious beliefs and practices on attitudes towards human rights, as well as analysing the differences and similarities between the project’s member states. The empirical portion of the study involves about 25 000 young people, of which 1,284 are high school students from Croatia.

This project is valuable and important as an international, interdisciplinary, inter-confessional and inter-religious context. As a result of this project, a collaborative network of scientists from five continents was formed. The networking of scientists from different social and cultural backgrounds contributed to the development of comparative research perspectives in the field of human rights and religion. An interdisciplinary approach was taken to the topic in the domain of sociology, law, psychology, theology and political science. Special attention was paid to inter-confessional and inter-religious aspects of the relationship between religion and human rights given that the participants come from countries where different Christian denominations are in the majority (majority Catholic, Orthodox and Protestant countries), and a few scientists are investigating human rights in predominantly Islamic and Hindu countries.

As host of the conference, on behalf of the Croatian Catholic University, I would like to thank the participating institutions, scientists and associates of the project for an international contribution to reflections on the relationship between political rights and religion as an important issue for the social public and the academic community.

**Prof. Dr. Hans-Georg Ziebertz,**

*Leader of the program "Religion and Human Rights"*

How can we create a culture of "living together in the world" which guarantees peace, freedom and justice for everyone? How can we make sure that the very basic value of human dignity is respected by states, institutions and people? It is obvious that in a multi-cultural, multi-ethnic and multi-religious world such a culture cannot be guaranteed by a specific world view or a particular ideology. Therefore most of the countries in the world agreed to understand human rights as an expression and elaboration of the very basic value of human dignity. Human rights shall function as a general agreement ensuring a save world and offering the foundation of a civilization of peace, freedom and justice.

At the same time, we are aware that in our contemporary world many human rights are under pressure. Media reports of restrictions on the right to protest, the active and passive right to vote, the right to associate, the right to assemble and the right of self-defense. Torture takes place, refugees fear for their lives and asylum seekers are confronted with resistance and rejection. Populist groups seem to be successful in mobilizing many people against anything foreign and unknown. All people should be equal before the law and should be given a fair trial, regardless of their offence, but political practice is often different. Human rights are disrespected in many countries around the world. The perception of many people is that ideological interests effectively subordinate human rights. This is a clear challenge for the promotion of human rights.

In the program Religion and Human Rights scholars of about 25 countries in Europe and other parts of the world collaborate to research the attitudes of young people towards human rights. This research will clarify whether religion has any impact on human rights attitudes, if the students' political opinions on state and democracy matter and if so how their concepts of values are taken into account. Therefore the general question of the Zagreb conference is: *What religious attitudes can be found among religious and non-religious citizens with regard to political and judicial rights? Can religion be identified as a force supporting the human rights regime?*

The timeliness of these questions is evident. It is therefore necessary to elaborate reasons and possibilities how values of religions, world views and human rights can be combined. Wouldn't the research network "Religion and Human Rights" exist, it would be the time to invent it.

**Dr. Michael A. Lange,**

*Head of the Konrad Adenauer Stiftung Office in Croatia*

It is a great honor for the Konrad-Adenauer-Stiftung in Croatia to be a partner in the Conference: „Political Rights and Religion“ to help disseminate the findings of the international research project „Religion and Human Rights“.

For the Konrad Adenauer Foundation, which proudly bears the name of the first German Chancellor Konrad Adenauer, the commitment to European integration and the spread of Christian-democratic values was from the beginning and remains until today, our most honourable mission. We support freedom and democracy, pluralism and human rights, which are the main pillars of our activities all over the world.

Our Christian understanding of a man encompasses his unique individuality and dignity, as well as his imperfection. Unlike in totalitarian ideologies our Christian image of man does not strive for the formation of a „new man“, but rather accepts everyone as he is, with all his strengths, weaknesses and limitations.

We, Christian Democrats, accept that one cannot derive political strategies from our Christian faith. While we share many values, we do not see ourselves as an extended arm of the church into the political realm.

We consider this research that connects young people with the question of political and human rights and religious beliefs very relevant, since Christian Democracy is tolerant against other religions, open-minded and in favor of peaceful coexistence, emphasizing national and regional identities and symbols, and a continued commitment to European integrations.

## PROGRAM

# „Political Rights and Religion“

Conference of the international research project „Religion and Human Rights“

9<sup>th</sup> – 12<sup>th</sup> December, 2015,

Zagreb \* Catholic University of Croatia (CUC)

### Wednesday, 9<sup>th</sup> December (Public Part of the Conference)

Location: Catholic University of Croatia, Ilica 242

(entrance from Domobranska Street)

Room: „Alojzije Stepinac“, 3<sup>rd</sup> floor

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| 18 | Room:<br>„Alojzije<br>Stepinac“<br>3 <sup>rd</sup> floor | <b>Welcome speeches</b>  |
| 19 | Room:<br>„Alojzije<br>Stepinac“<br>3 <sup>rd</sup> floor | <b>Lecture</b><br><i>Gordan Črpić</i><br>(Catholic University of Croatia, Zagreb)<br><b>Presentation of Croatian results „Religion<br/>and Human Rights“ among high school<br/>students (2014)</b> |
| 20 | Room:<br>„Marko<br>Marulić“<br>3 <sup>rd</sup> floor     | <b>Buffet-dinner</b>   |

## Thursday, 10<sup>th</sup> December

09.00-09.20	Room: „Alojzije Stepinac“ 3 <sup>rd</sup> floor	<b>Introduction</b> „Who is who“
09.20-10.15	Room: „Alojzije Stepinac“ 3 <sup>rd</sup> floor	<b>Short keynote</b> Chair: <i>Leslie J. Francis</i> (UK/Wales) <i>Susanne Döhnert, Alexander Unser &amp; Hans-Georg Ziebertz</i> (University of Würzburg/DE) <b>Interaction of the political situation, religion and personality characteristics. A comparative multilevel analysis on attitudes towards Judicial Human Rights</b>
10.15-10.45		<b>Break</b>
10.45-12.15		<b>Parallel collegial sessions</b>
	<i>Group 1</i>	Chair: <i>Katarzyna Zielinska</i> (PL) Room: „Alojzije Stepinac“, 3 <sup>rd</sup> floor
	10.45-11.30	<i>Francis-Vincent Anthony</i> (Salesian Pontifical University/IT) & <i>Carl Sterkens</i> (Radboud University Nijmegen/NL) <b>Religion and Political Rights. An empirical study among Christian, Muslim and Hindu students in the context of Indian secularism</b>

11.30-12.15	<i>Pål Ketil Botvar</i> (Centre for Church Research, Oslo/NO)	<b>Why are political rights more accepted than religious rights? A study among young people in Norway</b>
<i>Group 2</i>	Chair: <i>Olga Breskaya</i> (BY/LT) Room: "Council Hall" ("Vijećnica"), 1 <sup>st</sup> floor	
10.45-11.30	<i>Jaco Dreyer</i> (University of South Africa/SA)	<b>The complex relationship between religion and political human rights in Africa</b>
11.30-12.15	<i>Clement Fumbo</i> (University of Tanzania/TA)	<b>Religions and socio-cultural influence on attitudes towards political and judicial rights in Tanzania</b>
12:20	Entrance	<b>Official Conference Foto</b>
12:30	Room: „Marko Marulić“ 3 <sup>rd</sup> floor	<b>Lunch</b>
14.15-15.45		<b>Parallel collegial sessions</b>
<i>Group 3</i>	Chair: <i>Francesco Zaccaria</i> (IT) Room: "Alojzije Stepinac", 3 <sup>rd</sup> floor	
14.15-15.00	<i>Silviu Eugen Rogobete</i> (Department of Politology, Timișoara /RO)	<b>Preliminary comments on the relation-</b>

**ship between religion and human rights  
from Romanian high-school students'  
perspective**

15:00-15.45 *Leslie J. Francis* (University of Warwick/  
UK) & *Mandy Robbins* (Glyndŵr University,  
Wrexham/UK)  
**Political rights and religion among  
Christian, Islamic and non-religiously  
affiliated students in England and Wales**

*Group 4* Chair: *Jorge Manzi* (Chile)  
Room: "Council Hall" ("Vijećnica"),  
1<sup>st</sup> floor

14.15-15.00 *Claudia Sarti* (Emory University, Atlanta/  
US)  
**Attitudes of young people toward  
multiculturalism in The Netherlands**

15.00-15.45 *Claudia Cristescu* (University of Timișoara/  
RO)  
**Religion as a National Security Issue:  
Media and Public Discourse Surrounding  
the Construction of a Muslim Mosque in  
the City of Bucharest**

15.45-16.15 **Break**

16.15-17.15 Room: **Business meeting „Religion and Human  
Rights“**  
„Alojzije  
Stepinac“  
3<sup>rd</sup> floor

## Facultative Program

17.20		<b>Bus-Transfer to Westin Hotel</b>
18.00	Hotel Westin	<b>In memory of the Universal Declaration of Human Rights (1948)</b> <i>Michael A. Lange</i> Head of the Konrad Adenauer Stiftung Office in Croatia <i>Srećko Prusina</i> Director of the Croatian Statehood Foundation <i>Željko Tanjić</i> Rector of the Catholic University of Croatia, Zagreb <i>Vanja-Ivan Savić</i> Faculty of Law, University of Zagreb <b>Human Rights and Democracy</b> <i>Hans-Georg Ziebertz</i> University of Würzburg/DE. Leader of the international project „Religion and Human Rights“ <b>The UDHR (1948): A Challenge from the Past for the Future</b>
19.00	Hotel Westin	<b>Dinner</b>

## Friday, 11<sup>th</sup> December

9.00-10.15	Room: „Alojzije Stepinac“ 3 <sup>rd</sup> floor	<b>Keynote speech</b>  Chair: <i>Jaco Dreyer</i> (SA)  <i>Joaquín Silva &amp; Jorge Manzi</i> (Universidad Católica de Chile/CL) <b>Is the support for judicial and political rights in Chile related to religious and psychosocial attitudes?</b>
10.15-10.45		<b>Break</b>
10.45-12.15		<b>Parallel collegial sessions</b>
	<i>Group 5</i>	Chair: <i>Carl Sterkens</i> (NL) Room: “Alojzije Stepinac”, 3 <sup>rd</sup> floor
10.45-11.30		<i>Sahar Hamid &amp; Mandy Robbins</i> (Glyndŵr University, Wrexham/UK) <b>Young people’s attitude towards human rights: A Pakistani perspective</b>
11.30-12.15		<i>Anders Sjöborg</i> (Uppsala University/SW) <b>The impact of religion on young Swedes’ attitudes towards judicial and political human rights</b>
	<i>Group 6</i>	Chair: <i>Sophie Zviadadze</i> (GE) Room: “Council Hall” (“Vijećnica”), 1 <sup>st</sup> floor

10.45-11.30	<i>Damir Miloš &amp; Krunoslav Novak</i> (Catholic University of Croatia/HR) <b>The role of values and political orientation in human rights (in)tolerance</b>
11.30-12.15	<i>Katarzyna Zielińska</i> (Jagiellonian University in Kraków/PL) & <i>Marcin K. Zwierzdzyński</i> (Jesuit University Ignatianum in Kraków/PL) <b>Religion and political human rights in Poland</b>
12:30	Room: <b>Lunch</b> „Marko Marulić“ 3 <sup>rd</sup> floor
14.15-15.45	<b>Parallel collegial sessions</b>
	<i>Group 7</i> Chair: <i>Anders Sjöborg</i> (SWE) Room: “Alojzije Stepinac”, 3 <sup>rd</sup> floor
14.15-15.00	<i>Raymond J. Webb</i> (University of St. Mary of the Lake, Mundelein/US) <b>Factors Affecting Palestinian Muslim Support of Political Rights</b>
15:00-15.45	<i>Francesco Zaccaria</i> (Apulian Theol. Faculty, Bari/IT), <i>Francis-Vincent Anthony</i> (Univ. Pontificia Salesiana, Rome/IT) & <i>Carl Sterkens</i> (Radboud University Nijmegen/NL) <b>Religion for political rights of immigrants and refugees? An empirical exploration among Italian students</b>

- Group 8*      Chair: *Claudia Sarti* (USA/NL)  
Room: "Council Hall" ("Vijećnica"),  
1<sup>st</sup> floor
- 14.15-15.00      *Joaquín Silva, Ana María Celis & Sebastián Zárate* (Pontificia Universidad Católica de Chile/CL)  
**The importance of social empathy in a human rights system: the case of religious freedom in Chile**
- 15.00-15.45      *Zviadadze Sophie* (University of Tbilisi/GE)  
**Visible Religion and Invisible Human Rights in Georgia**
- 15.45-16.15      **Break**
- 16.15-17.45      **Parallel collegial sessions**
- Group 9*      Chair: *Pal Ketil Botvar* (NO)  
Room: "Council Hall" ("Vijećnica"),  
1<sup>st</sup> floor
- 16.15-17.00      *Olga Breskaya* (European Humanities Univ./Vilnius, LT)  
**Democratic values of young Belarusians and their attitudes towards juridical-political rights**
- 17.00-17.45      *Modestus Adimekwe* (University of Würzburg/DE and Nigeria)  
**Predictors of Juridical Human Rights' attitudes of adolescents in Nigeria**

<i>Group 10</i>	Chair: <i>Mandy Robbins</i> (UK/Wales) Room 212, 2 <sup>nd</sup> floor
16.15-17.00	<i>Stefan Huber</i> (University of Berne/CH) & <i>Aurelian Plopeanu</i> (University of Iași/RO) <b>The cognitive representation of God concepts and their influence on attitudes toward human rights in dependence of the centrality of religiosity</b>
17.00-17.45	<i>Milan Podunavac</i> (Faculty of Humanistic Studies Montenegro/ME) <b>Religion and human rights among Montenegrin students: empirical exploration</b>
<i>Group 11</i>	Chair: <i>Vincent Anthony</i> (IT/IN) Room: "Alojzije Stepinac", 3 <sup>rd</sup> floor
16.15-17.00	<i>Hans-Georg Ziebertz</i> (University of Würzburg/DE) <b>Is there a relation between convictions about human dignity and attitudes towards political and judicial rights?</b>
18.00-19.00	Room: <b>Dinner</b> „Marko Marulić“ 3 <sup>rd</sup> floor
19.00	Room: <b>Socializing with wine tasting and „Advent in Zagreb“</b> „Alojzije Stepinac“ 3 <sup>rd</sup> floor

**Saturday, 12<sup>th</sup> December**

Departure

**Modestus Adimekwe** (Germany/Nigeria)

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### **Predictors of Juridical Human Rights' attitudes of adolescents in Nigeria**

The current status of the juridical human rights in Nigeria is not commendable. This is often cited as a major threat to her national stability. The Nigerian Constitution at Independence in 1960 guaranteed the fundamental rights and liberties, but the country witnessed monumental infractions of these rights in the long era of military regimes, at the height of which she was quarantined at the international arena as a pariah state and consequently put on the agenda of the United Nations Commission on Human Rights. Thanks to the support of the human rights civil society groups and professional bodies that the country was returned to the path of Constitutionalism in 1999. However, the emergence of democracy has changed very little of the culture of disdain for human rights. Politically motivated arrests, illegal and lengthy pre-trial detentions, torture, inhumane and degrading treatment of suspects, and extrajudicial killings have continued on large-scales. Due process is not respected. This has left the citizens with abiding physical, mental or psychological injuries. In this situation, questions about the future of the rights in the country become inevitable. Therefore, in order to put a finger to this pre-emptively, 1191 senior secondary students of eighteen secondary schools across the breadth of Nigeria were involved in a survey. The sole objective is to determine their perception(s) of the juridical human rights. The sub-population groups Muslim and Christian (Catholics and Protestants) are also compared here.

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## **Religion and Political Rights**

### **An empirical study among Christian, Muslim and Hindu students in the context of Indian secularism**

Secularism in the Indian context does not require that the State ignore, let alone oppose, the religious traditions that form part of the civil society; rather the State should guarantee a symmetric treatment of all religions. On the other hand, to what extent can religions influence the political ideas of their followers? Can the diverse religious traditions, namely, the Christian, Islamic and Hindu traditions, inspire their followers in matters of political rights that come under the purview of the State? More specifically, we wish to examine the extent to which Christian, Islamic and Hindu beliefs solicit and legitimize political rights related to immigrants and refugees. Do religions differ in doing this? We focus on the factors of personal religious attitudes, contextual religious attitudes, and individual values, and analyze their impact on the perception of political rights. We also take into account the personal characteristics, aspects of religious socialization and psychological traits. The paper presents the significant findings emerging from the data collected from 1215 respondents in Tamil Nadu, among Christian, Muslim and Hindu students.

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## **Why are political rights more accepted than religious rights? A study among young people in Norway**

Jose Casanova claims that religion is about to move from the private to the public domain. Jürgen Habermas is one of those scholars that have

gained a more positive outlook on the role of religion in society. These researchers argue that religion can make a positive contribution to the public debate by elevating the moral aspects of social issues. Other researchers like David Voas and Rodney Ling believes that the increased visibility of religion has to do with secularism and increased resistance to religion. They argue that conflicts about religion will increase with growing visibility. The survey project “Youth and Human Rights in Norway” have gained data that may shed light on this question. The survey looks at the view of a number of human rights - civil, political, economic and social. In this paper I will look at some selected civil and political rights. Why are political rights accepted to a higher degree than are religious rights?

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### **Religion as a National Security Issue: Media and Public Discourse Surrounding the Construction of a Muslim Mosque in the City of Bucharest**

(A critical discourse analysis of online discussion forums and media coverage of the Turkey-funded mega-mosque in Bucharest controversy)

Research on Muslims in Europe has highlighted the importance of three issues: the politics of recognising religious diversity, the tolerance (or not) of public claims to Muslim identity and whether governments allow the construction of mosques in European cities (Evergeti, Hatziprokopiou 2011).

This paper uses the „Turkey-funded mega-mosque in Bucharest” dispute as a case study to investigate patterns of anti-Muslim prejudice among Romanians. Specifically looking at the „online public sphere” (Poor 2005), the study analyzes - qualitatively and quantitatively - both media coverage and online comments or responses that readers of five daily newspapers (Cotidianul, Adevarul, Evenimentul Zilei, Jurnalul National, Romania Libera) posted on issue related articles published

between 29/05/2015 and 29/08/2015. Preliminary research findings show that the discourses of opposition to the establishment of a mosque in Bucharest rely mainly on the stereotypes of Islam (drawing linkages between mosques and terrorist cells, connecting mosques to terrorism).

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### **Interaction of the political situation, religion and personality characteristics. A comparative multilevel analysis on attitudes towards Judicial Human Rights**

This paper examines attitudes towards Judicial Human Rights in an international comparative perspective. The aim is to identify factors on individual and country levels predicting attitudes towards these rights. Due to the fact that there are only a few empirical studies addressing these rights with different explanatory variables our own approach is an explorative one.

This study assumes that, on individual level, the perceptions of state authorities and religious institutions, personality characteristics and the religious commitment predict attitudes towards Judicial Human Rights. The perception of state authorities is highly connected with Judicial Human Rights since these are formulated as a protection of individuals against the state. As well, it is assumed that the expected functions of religious institutions – stabilizing the political order or criticizing it – can influence attitudes towards Judicial Human Rights. Other studies have shown that personality characteristics – like empathy or right-wing-authoritarianism – influence political attitudes, ethic values and attitudes towards human rights. Therefore, an influence of these personality characteristics on attitudes towards Judicial Human Rights is expected.

Further, it is assumed that the political situation in a specific country

highly influences attitudes towards Judicial Human Rights. Human rights are getting more and more important whenever they are violated. Therefore, on country level, the democracy index and the human development index are added to compare the political situations in different countries.

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### **The complex relationship between religion and political human rights in Africa**

The aim of this paper is to explore the complex relationship between religion and human rights in the African context. The adoption of legal human rights instruments is a fairly recent phenomenon in Africa. However, by 1999, all member states of the African Union (AU) had become signatories of the “African Charter on Human and Peoples’ Rights” that was first adopted by the Organization of African Unity (OAU) in 1981. Despite this formal adoption of human rights, human rights abuses are quite common in Africa. The First Organisation of African Unity Ministerial Conference on Human Rights in Africa in 1999 identified for example 21 causes of human rights violations. These violations include religious intolerance, harmful traditional practices and lack of freedom of the press and association. It is evident that religion plays an important role in Africa, also with regard to public morality. Human rights abuses often occur where public morality, supported by religion, conflicts with human rights. Homophobia and the practice of female genital mutilation are examples of this negative role of religion regarding human rights. The varieties of religion in Africa further complicate the relationship between religion and human rights in general and political human rights in particular. This ambiguous role of religion regarding political human rights will be explored further with reference to the South African context.

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### **Political rights and religion among Christian, Islamic and non-religiously affiliated students in England and Wales**

This study explores the association between self-assigned religious affiliation (Christian, Muslim, and unaffiliated) and attitudes toward political rights among a sample of over 1,000 students between the ages of 14 and 18 years in England and Wales, after taking into account personal factors, home environment factors, psychological factors, and religious factors. While religious saliency and interreligious openness both predicted a more positive attitude toward political rights, after taking these attitudinal factors into account self-assigned religious affiliation (both Christian and Muslim) predicted a less positive attitude toward political rights. This finding highlights the fallacy of discussing the connection between self-assigned religious affiliation and human rights independently of distinguishing the religious saliency of such affiliation.

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### **Religions and socio-cultural influence on attitudes towards political and judicial rights in Tanzania**

At least most contemporary Tanzanians in a certain degree presume themselves to be religious. Considering that presumption this research examines the influence of religions and society (independent variables) on attitudes towards political and judicial rights (dependent variables) among young Tanzanians. The study uses data from a quantitative research conducted among selected students in the first and second year of high schools and universities in Tanzania in 2015 (N=1286). Our colleagues from Wuerzburg University, Germany had time to design

and develop a conceptual model after statistical calculation of the data from Tanzania. The questionnaire contains different questions about socio demographic of respondent (Control variables), religion and society, state and democracy, values and human rights. The expectation from the outcome is that religions and socio-cultural values have direct or indirect influences on attitudes toward political and judicial rights. Furthermore, it is likely, to note a connection between religious convictions and societal values of students' towards human rights attitudes. Finally yet importantly, conclusions will be based on the main findings of the survey especially those deem vital to improve human rights awareness. Hence, as experience indicate involvement of the general aspect of community, family and a dialect of communication 'Swahili' language has a place to positive influence on furthering human rights education among youth in Tanzania.

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### **The cognitive representation of God concepts and their influence on attitudes towards human rights in dependence on the centrality of religiosity**

The paper discusses the cognitive representation of concepts of God and their influence on attitudes toward human rights in dependence on the centrality of religiosity. The theoretical basis for it is Huber's model of religiosity (Huber 2003, 2008; Huber and Huber 2012) which distinguishes between the ideal types of the "highly religious", the "religious", and the "non-religious. This model includes two postulates regarding the psychological representation and relevance of religious contents. Firstly, the representation of religious contents is more differentiated in the religious systems of the highly religious than in those of the religious (thesis of differentiation). Secondly, religious contents have a stronger influence on the general experience and behavior of the highly religious than they do on the experience and behavior of the religious (thesis of relevance). The hypotheses are tested empirically on the basis of the

Swiss data of the Religions and Human Rights survey (N=1865). The three ideal types of the “highly-religious”, the “religious”, and the “non-religious” are operationalized on the basis of the 5 item version of the Centrality of Religiosity Scale (CRS-5) and the cut-off-values recommended by Huber and Huber (2012). The concepts of God are operationalized by the 12 item inventory from van der Ven that distinguishes between the three personal concepts of God (Theism, Pan-en-theism, and Natural pan-en-theism) and three non personal concepts of God (Deism, Pantheism, and Metatheism). Further, all human rights variables (civil rights, right to life, judicial rights, political rights, socioeconomic rights) as well as the human rights behavior variables are included in the analyses.

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### **Is the support for Judicial and political rights in Chile related to religious and psychosocial attitudes?**

Chile is a country that has undergone very different political context during the last 50 years. After the violent military coup of 1973, which led to a military dictatorship that lasts 17 years, the country recovered democracy in 1990. During the dictatorship all political rights were banned, and judicial rights were limited. Therefore, it is interesting to study how new generations perceive those rights, and how are they connected to some psychological and religious variables.

Using the data collected for the Religion and Human Rights projects in 2014 (N=1307), we analyzed judicial and political rights, using a number of psychological and religious variables as predictors. The measurement of the human right scales indicated that they are moderately reliably (Cronbach’s alpha =.60 and .64 for the judicial and political rights scales). The correlation between those scales was significant, but weak ( $r=.22$ ), indicating that the support for those rights is not strongly connected.

Overall, we found that support for judicial rights is only related to authoritarianism ( $r=-.13$ ) and multiculturalism ( $r=.13$ ). This means that young people with lower degree of authoritarianism and those who have personally experienced more negative situations related to the intergroup context in the country, express higher support for the judicial rights.

The support for political rights, on the other hand, shows many more significant relations with the predictors. In general, students lower in authoritarianism and social dominance orientation, as well as those with higher degrees of empathy and higher awareness of multicultural tensions, are more willing to support political rights. We also found that satisfaction with social issues in the country is negatively correlated with support for political rights ( $r=-.10$ ). This probably means that young people who are less satisfied see political action as a way to deal with those issues.

Finally, religious attitudes were not correlates with any of the human rights analyzed. The paper concludes by offering some explanations for the pattern of results, in the context of the social, religious and political situation of Chile. The conclusions also open questions to be addressed with comparative results obtained in other participating countries of this project.

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### **The role of values and political orientation in human rights (in) tolerance**

This paper examines the role of values and political orientation in the attitudes towards human rights. Which Schwartz's value types express inclination for more and which for less human rights is examined first. Detailed consideration about what value types nurture attitudes towards more or less specific (socio-economic, civil, legal and political) rights follows. The relationship between political orientation and views on

human rights in general as well as the one between political orientation and each right individually is shown next. Finally, we analyze whether there is difference in the attitudes about more or less human rights within each value type when the political orientation of the respondents is taken into account. The results provide three basic pieces of information: 1) The relation between value types and positions on human rights, 2) The relationship between political orientation and attitudes about human rights, 3) Is there a difference in attitudes towards human rights within a particular value type considering the political orientation of the respondents. In short, how consistent Croatian youth are when it comes to values, political orientations and attitudes towards human rights.

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### **Religion and human rights among Montenegrin students: empirical exploration**

Montenegro belongs to multicultural and multireligious countries and has long run history of religious tolerance. As regard relation between state and religion it is backed on agonistic secularized model which seeks to maintain a neutral stance among religious but does not shy away to favoring religion over atheism and other non religious perspective. The paper is backed on quantitative research conducted among young Universities students in October and November 2014 (N=862) distributed within three different regions and three different universities. The research outcome are regarding the relation between students convictions and practices toward first and second generation human rights but also toward general values of identity, democracy, religious tolerance and minority (group) rights.

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### **Young people's attitude towards human rights: A Pakistani perspective**

The study is the first within this research group that will explore the beliefs and attitudes toward human rights of young people in Pakistan. Pakistani students aged between 16 and 21 who attend English speaking schools have been invited to take part in this study. Items from the new survey will be combined to explore the interaction between judicial rights and values, alongside population characteristics. Judicial rights will be assessed by the items concerned with the right to remain silent, the right to protection from torture, and the right to a search warrant being shown. Values will be assessed by the three items concerned with the reasons young people give to valuing another person. The population characteristics employed will be age, sex, and political perspective (e.g. left/centre/right). The data will also allow a comparison across other countries that have participated in the project.

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### **Preliminary comments on the relationship between religion and human rights from Romanian high-school students' perspective**

The Questionnaire on Human Rights and Religion will be applied to a group of approx 800 students grade 11 and 12 (16-18 yrs old) in some of the best high-schools of all the 8 capitals of the Regional Development Areas of Romania as defined by the EU. It is expected that by the time of the conference in December 2015, enough data will be available in order to be able to make the first, preliminary interpretations.

In the light of recent (political) events, it is expected to find a significant

growth in openness towards respecting secular human rights and a decreasing interest on religious issues/perspectives related to a more fundamentalist inclination. However, it is difficult to predict if this is also accompanied by a decrease in interest on religion/religious issues in general. It is hoped that a more relativist, liberal view on such matters will prevail.

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### **Attitudes of young people toward multiculturalism in the Netherlands**

In the last decades of the twentieth century, Western democracies developed a range of multicultural policies (MCP's) that increased the recognition and accommodation of different minority groups. Since 2000, however, this trend has changed in the Netherlands. According to studies conducted by Will Kymlicka and Keith Banting on immigrant multiculturalism policies in various countries in the years 1980-2010, multiculturalism policies in the Netherlands increased more than twice between 1980 and 2000. However, between 2000 and 2010, multiculturalism policies in the Netherlands decreased by more than 60%. In no other country was there such a striking cut on the MCPs. With this background in mind, the focus of this paper will be to investigate the attitudes of young people in the Netherlands toward multicultural society. The empirical part of the paper will be based on data collected for the *International Empirical Research Program Religion and Human Rights 2.0* project from 1266 senior secondary school students in the Netherlands. This data reveals that young people favor the positive aspects of multiculturalism, but that they also recognize or are ambivalent about the negative aspects of cultural diversity. This paper will present an analysis of the data toward answering two main questions: What are the effects of religious beliefs on students' multicultural attitudes? What are the effects of human rights on students' multicultural attitudes?

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## **The importance of social empathy in a human rights system: the case of religious freedom in Chile**

Religious freedom as a fundamental right has an important role in the Chilean democratic society. Religious freedom (Qs. E 1g., 1k., 1m.) here is distinguished from 'freedom from religion' (Q E 1c.). While the former is taken from the perspective of the autonomy recognized by the state towards religious entities, the latter goes into the concept of religious neutrality of the state.

Social empathy, on the other hand, can be a predictor of attitudes towards a system of rights, favoring certain group of rights, or at least some aspects of them, against other kind of right-based options. This paper will analyze social empathy among young people in Chile (n=1,337) as a predictor of the level of perceived religious freedom. In this sense, the hypothesis offered is the positive correlation between empathy (IV) and the level of perceived religious freedom (DV).

Methodologically, this exploratory paper will undertake a multiple linear regression between 'empathy' (Qs. B 3a.-3d.) and 'religious freedom'. Additionally, 'freedom of assembly' (Qs E f. and E i.) and 'prophetic voice' of religion (Qs C 1b. and 1h.) will be used as moderators, attempting to show that the higher the level of perception in each element the greater is the relevance given to religious freedom.

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### **The impact of religion on young Swedes' attitudes towards judicial and political human rights**

The first wave of the quantitative study on human rights and religion provided an empirically rich material which has enabled theoretical applications and discussions. Conducted among upper secondary pupils (ages 16-19) the Swedish data seemed to indicate a rather limited impact on the freedom of religion and freedom of speech which was possible to interpret in terms of compartmentalization, as a strong interpenetration of human rights discourse into the religious field, or as a high acceptance of human rights in the general Swedish society. Results from the second wave of the Swedish study undertaken during the first months of 2015 will be presented in this paper highlighting a comparison, where possible, with the first wave. In the paper specific attention is given to the impact, if any, of religion, on judicial and political rights. Here, special attention is given the subgroups Christian, Muslim and non-religious youth.

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### **Factors affecting Palestinian Muslim support of political rights**

Palestinian Muslims in the greater Bethlehem area live in an area which has a significant minority Christian population as well as many visitors and commerce with other outsiders. It also can be considered a "religious environment." Much activity is directly or indirectly under the control of the Israeli military occupation – travel, certain land use, etc. The sample here is 800 persons who identify themselves as Muslim. This research considers the effect on attitudes toward political rights of personal attitudes; of personal experience; of religious practice; and of attitudes toward religion, God, and prayer. It is hypothesized that there is a stronger connection between personal experience of denial of

one's own political rights and the seriousness of one's religious practice and attitudes toward political human rights, than that between political rights attitudes and personality variables. This gives some support to the hypothesis of environmental factors being stronger than personality factors in regard to the effect on political human rights.

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### **Religion for political rights of immigrants and refugees? An empirical exploration among Italian students**

Political rights of immigrants and refugees are nowadays at the core of the debate on human rights in Italy, given that its coasts are one of the main entrances to Europe for an increasing number of migrant people from crisis and war torn areas in Africa and the Middle East. In this context the Catholic Church has become, especially with Pope Francis, a vocal champion of the political rights of these people in the public domain. Our presentation firstly addresses the role of the Catholic Church in advocating immigrants' and refugees' political rights through its teachings, secondly it explores empirically to what extent the religious profile of a sample of Italian secondary school students (N = 1,087) relates to their attitudes about political rights of immigrants and refugees. Our aim is to detect the role of religion in today's Italian debate in this area of human rights, not only at the institutional level of official statements of the Catholic Church but also at the personal level of human rights' attitudes of young Italians, namely exploring the predictive strength of religious variables on the public opinion about immigrants' and refugees' rights in Italy.

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### **Is there a relation between convictions about human dignity and attitudes towards political and judicial rights?**

Convenants of human rights regard human dignity as the very foundation of rights in general. All human rights are based on the understanding of the individual person as a value in itself - not as a value among others, but as the core value that establishes the ground for rights. But human dignity can be understood differently and in the past the understanding has varied. Dignity can be related to the appreciation given by others, to the moral conduct of a person, and it can be understood as inherently related to the individual as a human being. In an empirical perspective the first question is whether respondents represent one of these types exclusively or whether they mix them. The first goal is to research if a typology of attitudes towards human dignity can be created. As stated in several convenants, dignity is the foundation of human rights. The second research question is if this can be empirically proven. What is the relation between different concepts of human dignity and attitudes towards political and judicial rights? The valuation of human dignity is especially challenged when rights of particular people are questioned: f.i. mass-murderers and terrorists on one hand or refugees and asylum seekers on the other. In the first case the concept could reckon that dignity depends on the conduct of a person, in the second case that dignity depends on the appreciation given by others, while the concept of inherent dignity is connected with the attitude that rights are equal for everyone - even the actions of this person are morally unacceptable. The empirical analysis show that the concept of human dignity of the respondents has led to different valuations of several political and judicial rights.

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## **Religion and political human rights in Poland**

The attitudes and evolution of the views of various religious organisations on human rights seem to be well recognised in scholarly work. However, research on the potential links of religious views and beliefs with identities and perceptions of and support for human rights seem to be overlooked. The proposed paper aims to bridge this gap.

The paper will attempt to examine how religious background (different religious groups and their social status – minority vs. majority) and religiosity are linked with perceptions and support for political human rights. We will also be interested in finding out if such variables as location (big cities vs. small towns or rural areas, monolithic or pluralistic religious environment), age and gender have an impact on this perception. The empirical material was provided by a survey conducted among high-school pupils in Małopolska region as well as pupils of ethnic and national minority schools in the eastern and south-eastern part of Poland.

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## **Visible Religion and Invisible Human Rights in Georgia**

The development of the post-communist Georgia has been marked by the rise of religiosity and growing importance attached to the church. Religion is visible in a public space and the church has become one of the most important public-political actor. The challenges of the modernity turned out to be quite difficult for a GOC. The struggle between different ideas and life orientation is most visible in public arena.

On 17 May 2013 around 20 civil activists announced that they were going to celebrate the international day against homophobia followed by a massive rally of thousands of anti-gay activists including orthodox clergy, who tried to prevent an anti-homophobia event from taking place. The opponents did not limit themselves with only slogans (Stop Homosexual Propaganda in Georgia) but also used physical force to settle scores with them. On the morning of May 18, 2013, in the central part of the liberty square was covered with shoes. Unidentified group of artists created performance called "protest of invisibles". This was answer to 17 May incident. The "invisibles" do not dare to assemble in public sphere. An official statement made by the Church calling on against the event had encouraged thousands of youth to mobilize against the 17 May event. The Church's controversial attitudes towards religious minorities, LGBT people are reflected in society. „Let them exist but they should not show themselves in public“ is the most "safe" common view. The Church's position has a considerable impact on constructing of hierarchy of rights in society. Paper aims to explore the official church's attitudes towards "foreign" and "other" on one hand, and on the other hand what is the attitude of young people towards the same groups, and if it is the correlation with their attitudes and religious beliefs. These issues will be discussed on the basis of current event analyze and RHR 2.0 empirical research findings.







