

Migration and religion
Role of Religion in Migratory Experience

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Migration and religion: relationship

- Moving faith (S)
multicausation for staying and leaving
- Changing faith (P)
religious switch (who is gaining who is loosing)
- Integrating faith (P)
religion as a bridge or barrier in the new society
- Transferring faith (S)
religious heritage across generations

Theoretical background

- Relative Acculturation Extended Model: RAEM (Navas, García, Sánchez, et al 2005, 2007)

Both guests and hosts are involved in acculturation

- Real plane and ideal plane preferred simultaneously in different areas by the same person (by both guests and hosts)

Seven areas of acculturation

Core Areas

(religious beliefs and customs,
ways of thinking)

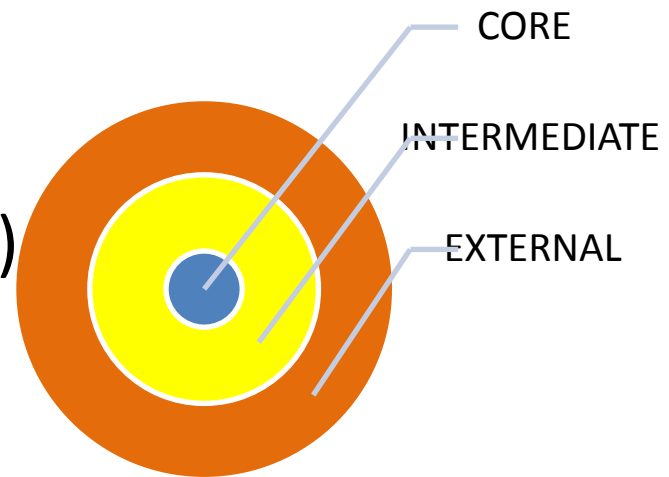
Intermediate Areas

(social and family relationships)

External Areas

(politics, work, economic)

Available strategies in each area: assimilation,
integration, marginalization, separation



What are options i.e. acculturation space, created by dominant culture in respect of religious diversity ?

- **The first element** -acculturation orientations of non-dominant group. These orientations depend on group's desire to maintain its heritage culture and a wish to adopt a dominant culture.
- **The second element** -preferred orientation of members of dominant group towards presence of culturally distinct others in their immediate vicinity.
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- **The third element** -the final result of the acculturation process

Different functions of religion in cultural transition of migrants

Cultural bridging (religion retains minimal level of external expressions similar to context of origin- open to everybody irrespective of nationality and country of origin)

Social and cultural integration (new generation of immigrants try to integrate old traditions with local (host) church)

Religion as an engine of non-adaptation (religion serves as ethnic identity marker, helps to form religious enclaves)