

CATHOLICISM, FAMILY, *and* ASIAN SOCIETIES

10-11 February 2022 | Online via Zoom



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This conference investigates how Catholic identities influence the composition and values of contemporary Asian families, the ethical dilemmas they confront and the political contexts in which they engage. Catholicism in Asia is often presented as the religion of a minority, and little attention is given to the ways this world religion impacts the local social fabric. Similarly, Asian Catholics are easily perceived as a periphery of world Catholicism. Although missionaries from Korea, Vietnam, India, and the Philippines are present all around the world, little attention is given to how Asian forms of Catholicism are reshaping world Catholicism today. Thus, through the lens of kinship practices, this conference seeks to discuss the role of Catholicism in the social fabric of Asian societies as well as the contribution of Asian Catholics to world Catholicism.

Historically, kinship networks have been an essential vector to diffuse Catholicism across Asia. In times of political and religious adversity, family circles were an important site of retreat and resistance even when they gradually redefine what Catholicism was for them. On the other hand, Catholicism has often reshaped the traditional family structures of many Asian groups. Through the rejection of polygamy, polyandry, repudiation, and eugenic practices, Catholic authorities have diffused and institutionalized a normative ideal of the family with specific gender roles. Similarly, the introduction of consecrated celibacy had a significant impact on local societies and kinship ideologies.

Today, Asian families are impacted by economic changes, the COVID-19 pandemic, new political ideologies, and globalization. Yet, world Catholicism continues to carry its own understanding of proper kinship relations. When governments legalize divorce, abortion, birth control, family planning, and same-sex marriage, tensions between Catholic communities and policymakers rise. But Catholics around the world do not necessarily deploy the same response to cultural and political changes affecting family structures. With the rising marriage age, fertility concerns, the lower number of children, new educational expectations, and growing generational gap, Catholics in Asia elaborate a wide range of responses that call for methodological inquiries.

To explore relations between Catholicism and Asian families, paper presenters are invited to consider the following questions:

- How are Asian Catholics constructing their families and gender roles? What are the driven forces that they apply to shape the composition and future size of their family?
- How are family dynamics and kinship relations used to preserve, redefine, and diffuse specific forms of Catholicism? How are inter-religious marriages approached by the laity, the clergy, and the various rites of Asian Catholicism?
- How are Asian Catholics relying on ecclesial networks and religious practices to shape and nurture their families? How do they participate in broader socio-political changes impacting kinship norms and expectations? What are the points of tension and cooperation at local, national, and regional levels?
- How are Catholics responding to the aging reality of some Asian societies? To what extent do birth control practices and new technologies affect the familial and religious life of Catholics across Asia?
- How is the Catholic clergy – nuns, friars, seminarians, deacons, priests, and bishops— participating in the definition and promotion of kinship practices and gender roles? How distinct are the approaches promoted by specific Catholic movements and orders (Focolare, charismatic communities, Franciscan tradition, etc.)?
- How are the various sections of the Vatican, as well as the Pope and his diplomatic network across Asia, participating in public debates in Asian societies about kinship norms?
- To what extent do the various ecclesial traditions of Asian Catholicism— Latin, Syro-Malabar, Syro-Malankara— share similar kinship ideologies? How are family structures impacting the mutual relations of these ecclesial traditions?

This conference is part of the [Initiative for the Study of Asian Catholics](#) (ISAC) – an initiative hosted by the Asia Research Institute.

PROGRAM AT-A-GLANCE

DATE	TIME (SINGAPORE TIME)	PANEL SESSION
10 Feb 2022 (Thu)	10:00 – 11:45	Welcome Remarks & Panel 1
	16:00 – 17:30	Panel 2
	20:00 – 21:30	Panel 3
11 Feb 2022 (Fri)	10:00 – 11:30	Panel 4
	16:00 – 17:30	Panel 5
	20:00 – 21:45	Panel 6 & Concluding Remarks

10 FEBRUARY 2022 • THURSDAY

10:00 – 10:15	WELCOME AND INTRODUCTORY REMARKS Kenneth Dean <i>National University of Singapore</i> Michel Chambon <i>National University of Singapore</i>
10:15 – 11:45	PANEL 1 – CATHOLIC CLERGY AND KINSHIP IDEOLOGIES
<i>Chairperson</i>	Erica Larson <i>National University of Singapore</i>
<i>10:15</i>	‘Being the Obedient Daughters’: The Imagination of a Catholic Family and the Syro-Malabar Women’s Congregations Anu K Antony <i>Indian Institute of Technology, India</i>
<i>10:30</i>	From “Renunciation of Parents” to Filial Piety: An Ethnographic Study of Chinese Catholic Clergy Wei Xiong <i>Central China Normal University, China</i>
<i>10:45</i>	The Church in their House: A Glocalization of Priestly Celibacy in Singapore’s Chinese-Catholic Families Bryan Benjamin Yu-Xian Goh <i>University of Michigan-Ann Arbor, USA</i>
<i>11:00</i>	COMMENTS BY DISCUSSANT Ji Li <i>Hong Kong University</i>
<i>11:15</i>	QUESTIONS & ANSWERS
11:45	END OF SESSION

16:00 – 17:30	PANEL 2 – FACING CONTEMPORARY CHANGES
<i>Chairperson</i>	Exequiel Cabanda <i>National University of Singapore</i>
16:00	Gender and Marriage amongst Catholic Fishers in Kerala and Sri Lanka Johnson Jament <i>University of Sussex, UK</i> R.L. Stirrat <i>University of Sussex, UK</i>
16:15	Family and Religion in China: A Qualitative Research on Mixed Marriages in Shanghai Agustina Adela Zaros <i>Shanghai University, China</i>
16:30	Fear of Becoming Minor among the Minorities: Re-assertion of Boundaries and Re-advocacy of Large Families by the Syrian Catholics of South India V.J. Varghese <i>University of Hyderabad, India</i>
16:45	COMMENTS BY DISCUSSANT Francis Khek Gee Lim <i>Nanyang Technological University, Singapore</i>
17:00	QUESTIONS & ANSWERS
17:30	END OF SESSION

20:00 – 21:30	PANEL 3 – THE QUESTION OF MARRIAGE
<i>Chairperson</i>	Shanthini Pillai <i>National University of Malaysia</i>
20:00	Cautioners, Defenders of Faith, Accompaniers: Catholic Priests’ “Living Catholicism” and Interfaith Marriages in Mumbai, India Namita N. Manohar <i>Brooklyn College – City University of New York, USA</i>
20:15	From Enemy to Family: Marriage, Religious Conversion and Identity among Catholic and Non-Catholic Families in Flores, Eastern Indonesia Fransiska Widywati <i>Universitas Katolik Indonesia Santu Paulus Ruteng, Indonesia</i>
20:30	Caste and Denominational Endogamy in Opposition to ‘the Catholic’: An Anthropological Study of Marriage and Family Structures in South Indian Catholic Communities Ashok Kumar Mocherla <i>Indian Institute of Technology Indore, India</i>
20:45	COMMENTS BY DISCUSSANT James Ponniah <i>University of Madras, India</i>
21:00	QUESTIONS & ANSWERS
21:30	END OF DAY 1

11 FEBRUARY 2022 • FRIDAY

10:00 – 11:30	PANEL 4 – FAMILY AS A QUESTION OF CARE
<i>Chairperson</i>	Emily Hertzman <i>National University of Singapore</i>
10:00	The Suffering Korean Elderly and the Roles of the Korean Catholic Church in an Aging Society Jieun Han <i>Sogang University, South Korea</i>
10:15	The Unbearable Beauty of Simple Things: Family and Food in a Japanese Novitiate during Pandemic Times Allen J. Kim <i>International Christian University, Japan</i>
10:30	Women, Childbirth and Catholics: A Study on Rituals, Illnesses and Treatments in Eastern Uttar Pradesh Suman Rawat <i>Banaras Hindu University, India</i>
10:45	COMMENTS BY DISCUSSANT Bernardo E. Brown <i>International Christina University, Japan</i>
11:00	QUESTIONS & ANSWERS
11:30	END OF SESSION

16:00 – 17:30	PANEL 5 – INTERPLAY BETWEEN CATHOLIC FAMILIES AND RITUAL PRACTICES
<i>Chairperson</i>	Bernardo E. Brown <i>International Christina University, Japan</i>
16:00	Marian Devotion and its Influences on the Filipino Family and Society Aldrin B. Rodriguez <i>University of the Philippines-Diliman, Philippines</i>
16:15	Intergenerational Changes in Catholic Faith and Business: Winemaking and Faith among Catholic Tibetans in Southwest China Brendan A. Galipeau <i>National Tsing Hua University, Taiwan</i>
16:30	“Our Hearts Continue to Come Closer to One Another like Family”: Catholicism and the Amis Symbolic Family in Taiwan Sin Wen Lau <i>University of Otago, New Zealand</i> Shu-Ling Yeh <i>National Taitung University, Taiwan</i>
16:45	COMMENTS BY DISCUSSANT Rowena Robinson <i>Institute of technology Bombay, India</i>
17:00	QUESTIONS & ANSWERS
17:30	END OF SESSION

20:00 – 21:30	PANEL 6 – CATHOLIC IDENTITY ACROSS GENERATIONS
<i>Chairperson</i>	James Ponniah <i>University of Madras, India</i>
20:00	Saints and the Shifting Sands of Sacred Landscapes in Malaysian Tamil Catholic Faith Practices Shanthini Pillai <i>National University of Malaysia</i>
20:15	“I Would Rather Die a Thousand Deaths than Renounce My Faith”: Ancestors, Heritage, and Identity in the Catholic Archdiocese of Nagasaki Simon Hull <i>Nagasaki Junshin Catholic University, Japan</i>
20:30	We Are All Children of God: Conversion as a Re-semantization of the Chinese Family Structure Marco Lazzarotti <i>Friedrich-Alexander-Universität Erlangen-Nürnberg, Germany</i>
20:45	COMMENTS BY DISCUSSANT Julius Bautista <i>Kyoto University, Japan – ARI, Singapore</i>
21:00	QUESTIONS & ANSWERS
21:30 – 21:45	CLOSING REMARKS Michel Chambon <i>National University of Singapore</i> Kenneth Dean <i>National University of Singapore</i>
22:45	END OF DAY 2

‘Being the Obedient Daughters’: The Imagination of a Catholic Family and the Syro-Malabar Women’s Congregations

Anu K Antony

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The paper attempts to understand how the Syrian Catholic women’s congregations of Kerala understand their community as a larger Catholic family where the founder is imagined as the father, Mother Superior as the mother and the nuns as obedient, dedicated daughters. Through the chronicles of Kerala’s first indigenous convent, the *Koonammavu matam* and through the data from the ethnographic fieldwork conducted among the nuns belonging to two different indigenous congregations of Kerala, this paper explores how the model of a Catholic family structures the community life and ‘spiritual labour’ of nuns belonging to these Syro-Malabar congregations. The ‘spiritual labour’ is understood here as closely intertwined with a nun’s subjectivity in which, she is expected to participate in the work of God with the involvement of a daughter and without the typical alienation and detachment of a ‘slave’. At the same time, this family rests on the Syro-Malabar church’s patriarchal and upper caste equations, by which the nun is imagined as an obedient daughter whose work is not menial, as there are servants for the kitchen work and other chores. The chronicles of the first indigenous convent compares the nun’s religious work to that of the ‘owner’s son’ as different from the ‘owner’s slave’ where she should ‘labour’ her detachment away, while working in the missions, for she is working for her own heavenly family. Further, the paper looks into how a ‘spiritual labour’ thus ‘familiarily’ structured becomes crucial in their family missions (where they work to orient the families in Catholic values) and in moulding not just Catholic families, but also the families of non-Catholics and non-Christians who study in their schools or are part of their other institutions such as hospitals, care homes or boarding, through the family missions.

Anu K Antony is a PhD research scholar and Junior Research Fellow in the Indian Institute of Technology, Bombay. She is currently working under the supervision of Prof. Rowena Robinson and the title of her PhD research project is ‘The Work and Vocation of Catholic Nuns: A Study based on the Indigenous Syrian- Catholic Congregations of Kerala.’ She has completed an MPhil dissertation prior to her Ph.D., titled ‘Constituting Moralities: The Study of a Catholic Convent School in Kerala.’ Her research combines the archival and ethnographic methods in order to bring out the importance of contemporary monasticism in understanding various aspects of the Malayali society as well as their history. She has presented papers in various conferences at national and international levels and her publication is under peer review. Her areas of research interests include religion and Secularism, Gender, Anthropology of Christianity, Monastic traditions, Minority studies, Post-Secular discourses and the Anthropology of Ethics.

From “Renunciation of Parents” to Filial Piety: An Ethnographic Study of Chinese Catholic Clergy

Wei Xiong

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Before the 1990s, Chinese Catholicism was very traditional and conservative. If someone wanted to become Catholic clergy, they had to take a vow to “renunciation of parents” (“*弃绝父母*”). However, after the 1990s, the ethics of Catholic clergy were reversed, and the clergy were required to be filial piety. Taking a rural Catholic community in southwestern Hubei, China, as an example, this paper analyzes the trajectory and logic of the changing relationship between Chinese Catholic clergy and their families through an ethnographic approach. I argue that the change in the discourse from 'renunciation of parents' to filial piety is not only related to the renewal of the Catholic theology since the Vatican II but also closely linked to the social transformation and moral changes in China since the reform and opening up. Drawing on the cultural resources of tradition and modernity, religion and secularism, Chinese Catholics have rebuilt their ethical system to maintain a dynamic balance between religious faith and social development.

Wei Xiong works in the School of Chinese Language and Literature, Central China Normal University. In 2018, he received his Ph.D. degree from the Department of Anthropology at Sun Yat-Sen University, and his doctoral dissertation is on "The Norms of the Word: The Religious Beliefs and Everyday Life in a Catholic Community" (in Chinese). His academic research interest is the Anthropology of religion, with particular attention to Catholicism in China. He has published papers related to Chinese Catholicism in journals such as *Religions* and *Religious Studies Review*.

The Church in their House: A Glocalization of Priestly Celibacy in Singapore's Chinese-Catholic Families

Bryan Benjamin Yu-Xian Goh

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Continuing the family line is, to traditional Chinese families, as important as priestly celibacy is to the Catholic Church. Chinese-Catholic families in Singapore thus face a cultural dilemma when a son experiences a religious calling to join the priesthood – does Catholicism necessitate a thorough break from Chinese notions of familial lineage?

Families have negotiated this dilemma throughout the history of the Catholic Church in Singapore. In the early 19th Century, small families from the Fujian and Chaozhou regions of China had limited sons to 'gift' to the Church due to the ephemeral nature of their sojourning. Later, migrants seeking better fortunes were also reluctant to lose potential heirs to family businesses. In the 20th Century, the post-Occupation efforts by the Singapore government sought to further control family sizes. Yet, the mid-20th century saw the birth of the local clergy, to the extent that Chinese-Catholic priests presently constitute a significant majority in the Singapore diocese.

Adopting an anthrohistorical lens, this paper juxtaposes the strategies employed by the Church and Chinese-Catholic families in mitigating this cultural dilemma. I draw from the archives of the Catholic Chancery (comprising publications of priestly vocation stories, communal prayers, and vocational outreach) to assert that the Church constructed a palatable image of the priesthood that was consistent with traditional Chinese values. From another perspective, my own oral history collection, comprising of interviews with Chinese-Catholic Priests and their relatives, emphasizes lay autonomy in contributing to redefining expectations within the Chinese family. The stories of three priests, ordained between 1970s-1980s particularly illustrates this localization of the notion of priestly celibacy within a Singaporean context. My research thus claims that the dialogical process negotiating this cultural dilemma of a Chinese-Catholic Priest embodies a dynamism that is hallmark of the glocalization of Christianity in Southeast Asia in the late 20th Century.

Bryan Goh is currently a doctoral student in the Department of History at the University of Michigan-Ann Arbor. Born and raised in a Teochew-Catholic family in Singapore, Bryan attained his Bachelor of Arts (Highest Distinction) at the National University of Singapore, specializing in history and philosophy. He completed in Master of Arts in 2019 with the Department of History at the National University of Singapore. At present, Bryan's research aspires to adopt an anthro-historical approach to the study of the History of Catholicism in insular Southeast Asia. Bryan's scholarly interests lie broadly in the histories of religion, community formation, and cultural memory. His work dialogues with fields of diasporic studies and world history through an exploration of religious networks.

Gender and Marriage amongst Catholic Fishers in Kerala and Sri Lanka

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This paper explores aspects of gender and marriage amongst Catholics in Kerala and Sri Lanka. Although only a few hundred kilometers apart, the two areas have followed rather different Catholic traditions, Sri Lankan Catholicism being very much the product of European missionaries, mainly Benedictines and Oblates, whilst in Kerala the situation is much more complex with three different traditions of Catholicism being important. Yet, there are many commonalities in terms of the way in which marriage and associated ideas about gender relations have been conceptualised. Our primary focus is on marriage and the gendered division of labour within Catholic fishing families. In both, gender is basic to the household division of labour, men being responsible for fishing whilst women are responsible for running the household, managing its finances and (often) selling the catch. This division of labour is traditionally justified in terms of Catholic teachings about the nature of the family but an equally significant element is the religious division of labour where women are seen as responsible for the family's spiritual welfare. This religious division of labor sits uneasily with a situation where priests are all male.

Recent years have seen a destabilisation of the traditional division of labour between husbands and wives. Within the Church changes in thinking about gender and the role of women have opened up new ecclesiastical roles for women as well as reformulating conjugal relations. In Kerala status considerations have pressured women to retreat from fish selling whilst in Sri Lanka large numbers of Catholic women emigrate for work, especially to Europe. In both Sri Lanka and Kerala women are taking on independent income generating activities undermining the previous male monopoly of these roles. Increasingly both in the mundane and religious spheres the nature of marriage and relations between the genders are being questioned.

Johnson Jament is a Postdoctoral Research Associate with the School of Global Studies at the University of Sussex, UK for their forecasting with fishers project in Kerala, India. Earlier he was working with the University of Northampton for their MA Special and Inclusive Education programme in Bangalore, India. Since he is a coastal community researcher and activist, he has been involved in number of research and volunteer projects within Kerala's Catholic fishing communities. He has done a few publications international journals as well as in the regional language of Kerala.

R.L. Stirrat is a Research Professor in anthropology at the University of Sussex. He has been involved in research in Sri Lanka for the last forty years focusing primarily on fishing and Catholicism. Amongst other publications he is the author of *Power and Religiosity in a Post Colonial Society*. In addition to his work in Sri Lanka he has extensive experience in development and has published widely on the anthropology of development.

Family and Religion in China: A Qualitative Research on Mixed Marriages in Shanghai

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This paper aims at analyzing the present diversity of Chinese families, especially from the standpoint of Catholic beliefs and practices in foreigner-Chinese mixed marriages of Shanghai.

In the last thirty years, the socio-economic development, employment-related migration, and changes in the size and structure of the marriage market have unfolded rapidly in the country. At the same time, China has become an international migration destination because of the employment opportunities, the political stability, and the financial prosperity that China offers.

Shanghai is a city whose memory is linked to milestones in the history of Catholicism in China, with traditions that persist as a background to the present reality of Catholics. With more than 100 churches and four international communities with services in different languages, Catholic organizations are both family-oriented and multicultural.

This study is based on field work comprising interviews and ethnographics of international Catholic communities, and presents the findings on family and religious matters. More specifically, it examines the increasingly diverse phenomenon of mixed marriages between foreigners and Chinese individuals—where issues around the religious conversion of the spouses arise—the affirmation of religious affiliation through the respect of religious practices and the notion of religion as identity.

Agustina Adela Zaros received her PhD in Social Sciences, Padua University (UNIPD), post-doctorate in the Culture and Religion program of CEIL-CONICET in Buenos Aires. She currently works as a postdoctoral researcher at Shanghai University and is a professor of Research Methodology at the Universidad del Salvador (USAL) in Buenos Aires. It deals with studying themes of memory, generations, religion and migration.

**Fear of Becoming Minor among the Minorities:
Re-assertion of Boundaries and Re-advocacy of Large Families
by the Syrian Catholics of South India**

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The history of enumeration induced competition, rivalry and conflict among communities has its origins from the colonial enumerative and classificatory politics in India. Such antagonism among religious minorities today is significantly conditioned by the Majoritarian political disposition in the country. My paper proposes to look at the growing anxiety among the Syrian Christian/Catholic community of Kerala, South India, about their declining proportion in the population of the region and the strategies being adopted by the community leadership to combat what is thought to be an impending situation of slipping into demographic/political inconsequentiality. The paper will trace the demographic transition of the community from the early 20th century to the present day to explain the current predicament of this 'privileged minority' through the route of successful imbibing of family planning, shift from agriculture to modern professions and large-scale overseas migrations. The paper will also make an attempt to understand the community's forbidding resentment to the Muslim community and their allegedly growing weight in the region, incited largely by the majoritarian political maneuvering of pitting minorities amongst each other. The paper will argue that the community *imaginaire* against declining fertility rate, inter-faith marriages, postponement of marriages and growing divorces and long distance migrations, apart from a recourse to accentuate its boundaries, hint also at an internal crisis and a loss of moral weight it possessed earlier in a multi-religious society and its shared cultural life.

V.J. Varghese is a historian, working on modern south India with reference to the making of regional economic and community modernities. His work on the transformation of the Syrian Christian community in Kerala, south India, under the weight of modernity through the routes of migrations, land reclamation and agrarian expansion, looks at the apparently conflicting orientations - local and the imperial/global, religious and the secular, traditional and the modern and pre-political and political- involved in the production of modern subjectivities in the erstwhile colonies of the global South. He teaches at the Department of History in the School of Social Sciences, University of Hyderabad, India. He has co-authored *Dreaming Mobility and Buying Vulnerability: Overseas Recruitment Practices in India* (Routledge) and co-edited *Anjuru Varshathe Keralam: Chila Arivadayalangal* in Malayalam (Tapasam/DC Books), *Migration, Mobility and Multiple Affiliations: Punjabis in a Transnational World* (Cambridge University Press).

**Cautioners, Defenders of Faith, Accompaniers:
Catholic Priests' "Living Catholicism" and Interfaith Marriages in Mumbai, India**

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This paper examines how Catholic priests in the Archdiocese of Bombay traverse the institution-local spaces of Church teaching on (interfaith) marriage and the lived reality of it in their parishes to minister to interfaith couples. It is based on a four-year ethnography, including interviews with 30 priests. I find that theological and canonical precepts, far from being homogenizing forces acting upon institutional actors, can be galvanizing and creative forces through which religion is "lived." Through their pastoral approaches to interfaith marriages, the multiplicity of their practices and roles in interacting with couples during the PNE, and the salience of pastorally accompanying them in an organized and inclusive way, priests agentially maneuver within institutionalized discourses, (re)articulating, (re)inforcing and (re)imagining them to embody a "living Catholicism" attentive to the lived realities of these marriages in the Indian context and to speak back to that context.

Namita N. Manohar is an Associate Professor in the Department of Sociology at Brooklyn College – City University of New York. She is a qualitative, feminist sociologist with broad interests in the sociology of families, (im)migration, intersectionality, and an emerging interest in the sociology of religion connected to her ongoing research on Catholic interfaith marriages in Mumbai, India. The project examines questions of religious identities and practices, religious and cultural rituals, family life, and institutional responses to Catholic interfaith couples and their families. She loves teaching and mentoring students and is currently serving as the undergraduate advisor in her department

**From Enemy to Family:
Marriage, Religious Conversion and Identity
among Catholic and Non-Catholic Families in Flores, Eastern Indonesia**

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The marriage law in Indonesia does not explicitly support interfaith marriages. Religious groups also tend to be unfavourable to interfaith marriages. However, religion plays an important role in marriage law in Indonesia – to be legally married requires a religious ceremony. As a result, it is common in Indonesia for couples of different faiths to convert to their spouse's religion to legalise and register their marriage to the civil registry. This study explores the phenomenon of religious conversion for marriage in Flores, Eastern Indonesia and its consequences on the relationship between the spouses' families. This study finds that issues surrounding religious conversion and the relationship between Catholic and non-Catholic families in the only "Catholic Island" in Indonesia are complex. Although both men and women can be subjected to religious conversion, in the patriarchal society of Flores, women tend to be forced to convert. Religious conversion for the administrative aspect of marriage not only creates a personal religiosity struggle but also incites conflict between families. With a strong Catholic tradition in Flores, Catholic families tend to oppose their member's conversion but want his/her spouse to convert into Catholicism. When conversion is forced, conflict between families is inevitable especially in the early days of the marriage. However, this study has observed an interesting phenomenon, whereby the conflict generally eases after a few years and the two families who were each other's enemy learn to become one family. This study delves into aspects that motivate Catholic families to adapt and negotiate which leads to this phenomenon.

Fransiska Widyawati got her doctoral degree on Inter-religious and Cultural Studies from Gadjah Mada University, Yogyakarta Indonesia in 2013. She is now a senior lecturer at Indonesia Catholic University of Saint Paul Ruteng, Flores Indonesia. She has focused her research on religious, cultural, sociology, education, and humanism issues. Her scholarly works can be traced at:

<https://scholar.google.co.id/citations?user=ZjupvdgAAAAJ&hl=id>

Caste and Denominational Endogamy in Opposition to ‘the Catholic’: An Anthropological Study of Marriage and Family Structures in South Indian Catholic Communities

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Drawing upon the anthropological insights collected from a select few urban social settings in South India, this paper attempts to examine how the internal composition and external outlook of marriage and family structures of the Indian Catholics today are, in part, institutionalized manifestations of caste/jati endogamy. The newest addition to the list i.e. denominational endogamy is nothing but an extension of caste endogamy, in its essence and attitude. Based on the source of legitimacy and logic of operation, both caste and denominational endogamy stand in opposition to the universal idea of being ‘the Catholic’. Despite the absence of ritual/textual justification under Catholicism, practices such as caste and denominational endogamy managed to crystallize their presence in the lived Catholicism/Christianity with the help of a new set of social categories – such as *class, status, culture, urbanism, language* and *region* – which have in due course come to gain more prominence in the organizational structures of kinship, marriage and family. It is therefore important to analyse the larger social conditions that nurtured a tendency to seek alternative sources of legitimacy for caste/jati endogamy and denominational endogamy within the framework of Catholicism. The Indian Catholicism as a cultural system and the institutional ideas of caste/jati endogamy, which are unique to South Asia, have constantly been moulding each other to substantially transform traditional notions of ‘family’, ‘marriage’ and ‘kinship’ and produce a form of religious syncretism that we see and experience today. Therefore, it is Anthropologically meaningful to engage with and study such long-standing interactions between Catholicism and caste/jati endogamy, and also denominational endogamy, in the light of fast-changing notions of family, marriage and Christians being a religious minority, and larger politics of India. In this context, this paper examines how the notions of caste and denominational endogamy are taking refuge under a new set of social categories and in turn diffusing the universal values and ideals of the Catholic by influencing social structures of kinship, marriage and family to breed social evils. This study draws its empirical insights from two urban Catholic communities, one each in Hyderabad and Chennai.

Ashok Kumar Mocherla is Assistant Professor of Sociology at the Indian Institute of Technology Indore. His academic interests include, not confined to, sociology of religion and caste, sociology of faith healing and public health, political sociology, sociology of higher education and religious minorities. He is the author of *Dalit Christians in South India: Caste, Ideology, and Lived Religion* (Routledge 2020). He received doctorate in Sociology from the Indian Institute of Technology (IIT) Bombay and has held visiting positions at University of Bielefeld, Germany (2010); Drexel University College of Medicine, Philadelphia (2013). His research has been funded by the ICSSR (Indian Council of Social Science Research); Ministry of Education, Government of India, New Delhi; AHRC (Arts and Humanities Research Council), UK; and INSA (Indian National Science Academy), New Delhi. He is currently working on a book manuscript that examines questions of Christian modernity, public health, and missionary medicine in modern Andhra.

The Suffering Korean Elderly and the Roles of the Korean Catholic Church in an Aging Society

Jieun Han

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Pope Francis announced that the World Day for Grandparents and the Elderly would be celebrated on the fourth Sunday in July of 2021. The Holy Father instituted the World Day for Grandparents and the Elderly because grandparents should not be forgotten, adding that old age is a gift and grandparents are the link between the different generations, allowing them to pass on to the young the wealth of tradition and their experience of life.

Accordingly, the Korean Catholic Church proclaimed the first World Day for Grandparents and the Elderly on July 25, close to the feast of Saints Joachim and Anne, the grandparents of Jesus. The reality of the Korean elderly in an aging society, however, is not as positive as the Holy Father hoped. The suicide rates among those who are older than 65 was 58.6 out of 100,000 people in 2015, which was the highest among the member countries of the Organization for Economic Cooperation and Development (OECD). The suicide rate of the Korean elderly was followed in distant second by Slovenia with 38.7 people, and it was much higher than 18.8 people, the average suicide rates of the elderly among the OECD member countries.

A recent survey done by the Korea Institute for health and Social Affairs shows that the Korean elderly are mainly suffering from economic problems, conflicts with spouses or children, and social isolation. In this context, this paper will examine the main causes of the problems that the Korean elderly face and how the Korean Catholic Church deals with these problems in an aging society. It will also explore some alternatives to reduce the sufferings of the Korean elderly.

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The Unbearable Beauty of Simple Things: Family and Food in a Japanese Novitiate during Pandemic Times

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This study explores the relationship of men, food, and a Catholic novitiate in Japan during the pandemic. A Jesuit's formation begins in the novitiate, where two years are spent learning how to pray, live in community, and become the Society of Jesus. In Japan, widely known for their rapidly aging population, aging nuns are largely responsible for food preparation in the novitiate. To protect the vulnerable nuns, COVID-19 transformed the food operations within the Japanese novitiate, by requiring all men to shop and prepare their own food for during the crisis in Japan. Through in-depth interviews with leaders and novices situated at one novitiate in Japan, this study explores how a group of men define, promote, and discover kinship practices through their food preparation for one another. Initial findings show the challenges of living in Japan and adjusting to the standard diet prepared by staff during "normal times" at the novitiate prior to COVID-19. In contrast, the "pandemic time" period at the novitiate reveals men's newfound entrepreneurial spirit as they improve their cooking skills and connect their histories, families, and diverse cultures with one another. Applying sociological theories of conversion, this study demonstrates how intensive interaction and affective bonds promote change and kinship in men's lives. Men ultimately reveal that the unintended consequence of their new responsibility is a fuller expression of family, culture, and food in their lives.

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Women, Childbirth and Catholics: A Study on Rituals, Illnesses and Treatments in Eastern Uttar Pradesh

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Every religion has its faith in the healing of illness, be it physical or supernatural, so does Christianity and Hinduism. In the present time when biomedicine prevails, culture also plays an important role in the notion of well being, day-to-day activities and illness. It provides traditional healing medicines and practices for the treatment. Healing is related to performing special prayers and rituals by following specific social norms to get rid of the illness. Women are considered as the axis in shaping and nurturing their families in every step of life. They are considered and concerned with childbearing and childbirth in society. The present paper focuses on women and childbirth, following rituals, illness and treatment in Catholic families, and the role of family, society in childbirth when medicalization of birth is at hegemony. The present study is carried out in the Pratapgarh district of eastern Uttar Pradesh, India. In the study, women from the Dalit community and another subaltern caste, their families and the pastor have been interviewed. The women mainly take the first step in conversion, followed by the family later (sometimes not). Childbirth is related to wishes, special prayer, and seclusion of woman and child from family and society after delivery for few days. Prevalent rules and customs in society are followed to protect women and children from physical and supernatural illnesses. Although biomedicine is at hegemony, traditional/local medicines and healing practices are preferred first and/or used simultaneously with biomedicine for the treatment of illness. Narratives of communication and conversion resulted in the changes in ritual, the question of which custom to follow and which not, preferences, beliefs, and healing practices.

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Marian Devotion and its Influences on the Filipino Family and Society

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The 1493 Papal Bull, *Inter Caetera*, prompted the Catholicization and colonization of the “new land”; with this quest came the stories of Mary, the mother of Jesus. Commemorating the 500th anniversary of the first Philippine-Spanish encounter, this paper considers the influence of Marian rituals and traditions on the Filipino family, particularly on how Catholicism and familial obedience, especially to the mother, have dictated the local spiritual and socio-political history. By locating *Ina* (the “Mother”) in the legends and miracles attributed to the *Nuestra Señora de Peñafrancia* – the Patroness of both Bicol, Philippines and Salamanca, Spain – the paper argues that both the indigenous and Spanish communities actively used religious rituals and imagery to redefine the identity of the local population. Although the indigenous communities of Bicol, especially the so-called *cimmarones* and *remontados*, opposed the Spanish government, they welcomed the Catholic faith and secured their pre-colonial identities by using traditional art and sensibilities in practicing the new faith. The merging of Iberian Catholicism and pre-colonial animism created a community, indeed, a geographic locality, where everyday life is negotiated through religion. Though the Marian rituals and devotion have taken new forms from its Iberian origin, the Bicolano families, in search of better economic prospects, have become the contemporary bodies for Catholicization and globalization – bringing a different form of Marian devotion to Europe and other parts of the world.

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Intergenerational Changes in Catholic Faith and Business: Winemaking and Faith among Catholic Tibetans in Southwest China

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This paper ethnographically examines how Catholicism has generated different forms of business acumen among parents and children within a Tibetan household in Southwest China. Cizhong village in Yunnan Province has over the past two decades become recognized as a tourist destination for its Tibetan Catholic identity and over 100-year-old church built by French missionaries. Alongside the development of tourism, households in the community have developed a winemaking practice, inspired by viticulture first introduced by Catholic missionaries. The primary interlocutors in this paper, a father and his adult son, are the first family to engage in this practice in 1998, inspired by the father's role as leader of the village church management association, his role as a lay catechist, and his devotion to Catholic faith. As he explains when asked about the inspiration for planting vines and making wine, "wherever there is a church there is a vineyard...and wherever the missionaries went they planted vines. To maintain our Catholic identity, we should plant them and make wine." While for this father winemaking began as a religious hobby, it evolved into an economic practice, making wine to sell to tourists. He then passed this practice on to his son who has developed his own quite sophisticated winery using modern techniques and technologies. However, for his son who has subsequently devoted less time to his Catholic faith and does not regularly attend or participate in church activities, winemaking has become a purely business practice, but one he links with Catholicism and imagery of the church. Through this lens of wine business, this paper analyzes and asks how Catholicism evolves and changes from one generation to the next in rural societies, especially under increasing pressures of modernity and globalization as witnessed through the arrival of tourism, road building, hotels, and other "modern" infrastructure.

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“Our Hearts Continue to Come Closer to One Another like Family”: Catholicism and the Amis Symbolic Family in Taiwan

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This paper examines how the Amis of Taiwan deploy their Catholic faith to redefine and preserve traditional kinship practices. The Amis are the largest indigenous community in Taiwan and, today, many are Catholic. Traditional Amis kinship structure comprises of matrifocal households encompassed by a paternal age-set system. This structure constitutes a single symbolic “family” at the village level. Regular exchanges between humans and spirits (*kawas*) were thought to be essential in generating further exchanges and social reproduction of this symbolic family both within the village and beyond. Men and women played different roles in ensuring the reproduction of this structure. However, economic development in wider Taiwanese society forced Amis men to migrate to urban areas in search of work and placed pressure on this traditional kinship structure and its associated socialities to change.

This paper examines how the Amis rework these indigenous socialities through their Catholic faith. It investigates the ways in which Amis men contribute to church building in order to demonstrate the continued importance of the paternal age-set system in mobilising men and renewing exchange relations within and beyond the village. It contrasts the preservation of the age-set system by highlighting women’s church groups as a new but critical development that enabled the preservation of the symbolic Amis family. It argues that, by strategically deploying their Catholic faith, the Amis have Catholicised their symbolic family, a move that facilitated the preservation of their traditional kinship structure in the face of external pressures.

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Saints and the Shifting Sands of Sacred Landscapes in Malaysian Tamil Catholic Faith Practices

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This paper focuses on Tamil Catholics in the diaspora by highlighting the role that family patron saints play in the sacred landscapes of kinship and faith practices. It chooses to specifically explore the spiritual centrality of Saint Anthony among Malaysian Catholic Tamil families. It uses as its point of departure the anecdotal reference to a Tamil catechist found in the pages of a memoir by a French missionary in Malaya written in 1892 and his attempt to relay what he felt was a divine message received through the vision of St Anthony that he had in a dream. The paper will firstly trace the historical roots of Malaysian Tamil Catholic parishes in Malaysia founded by the Société des Missions étrangères de Paris (M.E.P) and the pattern of foundational dedications to specific patron Saints popular among the global Tamil Catholic communal imaginary. It will then locate the role that Saint Anthony plays among contemporary Malaysian Catholic Tamil families. This will be presented via the findings of exploratory data gathered from personal interviews as well as a survey conducted among a selection of Tamil Catholic families from selected parishes across Peninsular Malaysia. It deliberates especially on the issue of intergenerational engagements with Tamil Catholic faith practices, the sustainability of the role of Saints and the inadvertent shifting sands of sacred landscapes between generations with changing kinship ideologies. The latter is especially crucial given the predominance of digital spaces among millennials. The paper ultimately hopes to shed light on the legacies of Tamil Catholic faith practices that have remained largely unexplored in studies of Malaysian Catholic religiosity.

Shanthini Pillai is Associate Professor at the Centre for Research in Language and Linguistics, Faculty of Social Sciences and Humanities, National University of Malaysia. Her research interests are anchored primarily in cultural studies with reference to diaspora and transnationalism, ethnic diversity, and religious mobilities, especially in the context of global South Asian communities. She has held Research Fellowships at the University of Queensland, Australia and the Asia Research Institute, Singapore and has published widely in her area of expertise, with recent work included in *The International Journal of the Sociology of Language* (2021), *Social Sciences and Missions* (2021) *SOJOURN* (2020), *The International Journal of Asian Christianity* (2018) and *The Australian Journal of Anthropology* (2017). She is currently principal investigator of a research project that traces the impact of French missionaries in Malaysia.

“I Would Rather Die a Thousand Deaths than Renounce My Faith”: Ancestors, Heritage and Identity in the Catholic Archdiocese of Nagasaki

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Catholicism in Nagasaki represents a highly distinctive form of Japanese Catholicism. At the heart of this distinctiveness are families, whose “Hidden Christian” ancestors kept their faith in secret for over two centuries despite the complete absence of priests until Japan’s long ban on Christianity was finally relaxed in 1873. In other words, in Nagasaki it was the family, not the clergy, which for many generations assumed responsibility for Christianity’s survival.

Drawing on oral interviews with a wide range of Catholics in Nagasaki (senior-ranking clergy, parish priests, religious Sisters, and members of the laity including both teenagers and elderly atomic bomb survivors), this paper will begin by exploring how the historical experience of their persecuted ancestors influences local Catholics in the present. These Catholics often lay stress on how the local church has been nurtured and sustained by the sacrifices of their ancestors (above all by the “blood of the martyrs”), and this has led to questioning within the Nagasaki Catholic community about the role and responsibility of Catholic families in the Archdiocese today.

The second section will discuss heritage, highlighting how the efforts to register a number of Nagasaki’s Hidden Christian sites as UNESCO sites (which were inscribed on the World Heritage list in 2018) has challenged the self-understanding of many local Catholics, forcing them to confront questions of value and worth in relation to their familial histories in a new and unanticipated way. It will also address the darker and more difficult aspects of this heritage, such as the legacy of the Nagasaki atomic bombing, which disproportionately affected the local Catholic community. It will be argued that while many local Catholics are inspired by their familial heritage, some also feel burdened by it and even (in certain cases) seek to disassociate themselves from it entirely.

Finally, a number of reflections on Catholic identity in Nagasaki today will be advanced, with particular reference to the legacy of the Second Vatican Council in the Japanese context and the recent visit of Pope Francis to Nagasaki. By way of conclusion, it will be asked whether the Church in Nagasaki might currently be experiencing something of an “identity crisis” as it seeks to respond to modern forces such as globalisation, urbanisation and the Coronavirus pandemic against a backdrop of depopulation, declining religious observance and decreasing vocations.

Simon Hull is an assistant professor at Nagasaki Junshin Catholic University in Kyushu, Japan. He holds degrees from the University of Cambridge and Harvard University, and was closely involved in Japan’s successful bid to list some of the Nagasaki region’s “Hidden Christian” sites as World Heritage sites, which were inscribed by UNESCO in 2018. In 2019, he was appointed by the President of the Catholic Bishops' Conference of Japan to head the International Press Centre during the visit of Pope Francis to Nagasaki. He specialises in Japanese Catholicism, and has lived in Nagasaki for the past decade.

**We Are All Children of God:
Conversion as a Re-semantization of the Chinese Family Structure**

Marco Lazzarotti

International Consortium for Research in the Humanities 'Fate, Freedom and Prognostication.

Strategies for Coping with the Future in East Asia and Europe.'

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The purpose of this presentation is to introduce the results of three years of ethnographic fieldwork that the author carried on in a small village located in the Taiwanese countryside. For many people in Taiwan, the concept of family also includes the members who have already passed away. As many ethnographic works have already convincingly explained, they can be ancestors as well as ghosts. In the village focus of this research, Christians represent the two-thirds of the entire village population, and the influence that they have on the neighbor non-Christian community is very strong and concrete. This work aims to describe the effects of the influence of conversion to Christianity on the family's identity and on the construction of the genealogy of a Christian Taiwanese family. The conversion of this family is linked with the Dominicans' evangelization of Taiwan. The missionaries introduced a new belief, other practices and specific rituals that have caused a separation between the converted and their extended family and above all with their previous cosmologies. Furthermore, by introducing a new—and only—ancestor, Jesus, the missionaries concretely helped the changes within the family structure. These changes are visible in many elements linked to the cosmological and cultural dimensions of the traditional Taiwanese family. From the external and internal architectural changes of the Christians' houses, to the particularity of the family's genealogical book which, contrariwise to the Chinese tradition, is bilateral. It contains also the female members of the family and with whom they are married and a record of their descendants. In conclusion, the author believes that the changes due to the conversion have created a special agency that defines not only the village but also, and above all, the families who live in it.

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