Datamining Deconversion Narratives
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Research questions:

(1) Why and how do people deconvert from Christianity?
(2) What are the social dimensions of deconversion?
(3) What role does the internet play in deconversion?

Sample characteristics

English speakers aged 20-50

All Protestant denominations and Catholic

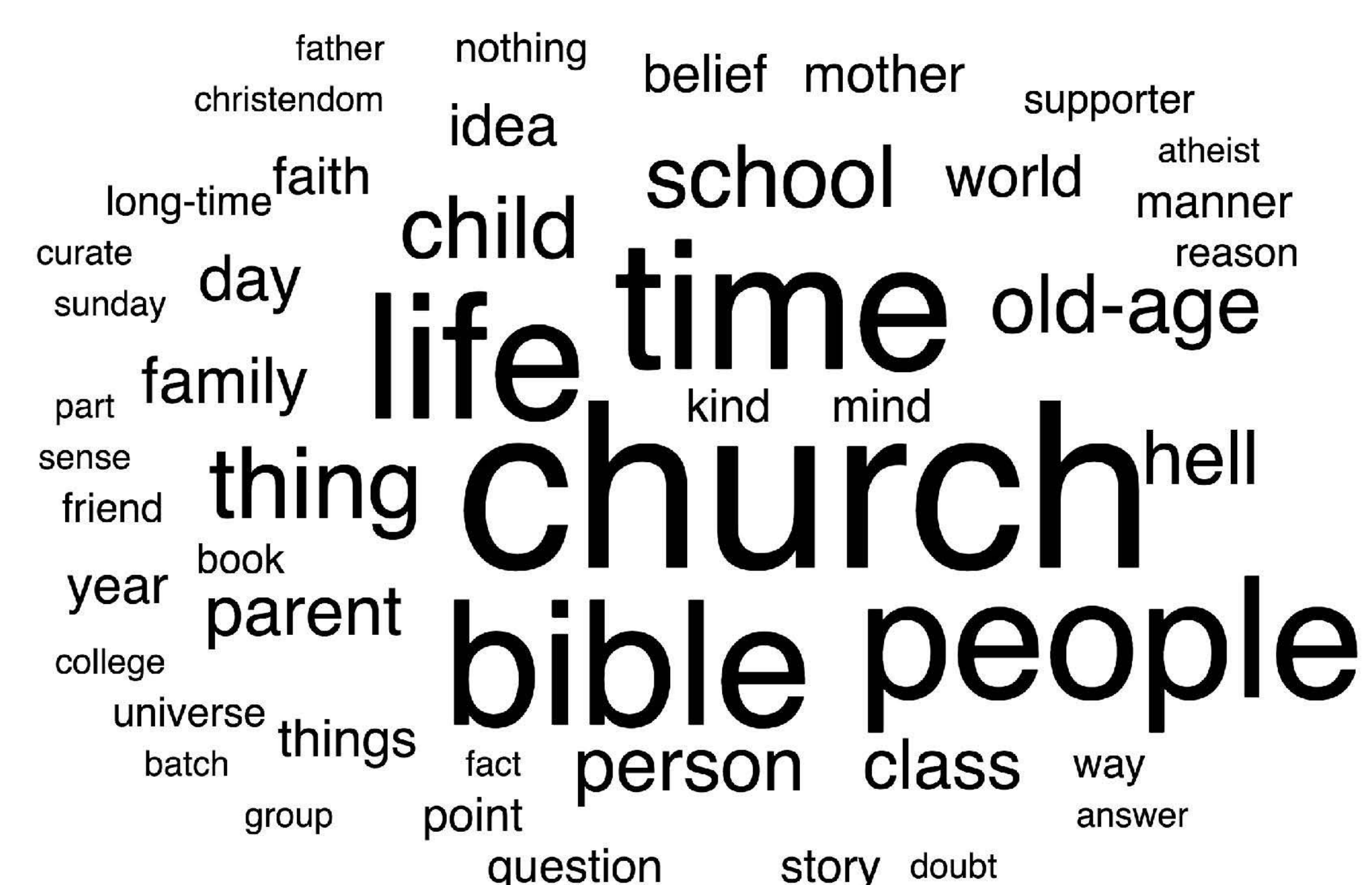Many Bible literalists/fundamentalists

50% male; 34% female; 16% "not telling"

Methods:

Datamining using WordNet

Mapping of concepts in 2,200 deconversion narratives

Qualitative analysis of 40 narratives

Results:

Discussion:

Concepts clustered around these themes:

    -life history

    -the "why" of deconversion

    -the "how" of deconversion (social factors)

The "why" of deconversion:

• Bible stories conflict with science or common sense
• Unanswered prayer in times of crisis
• Lack of religious experience
• Church attitudes towards gender roles and/or homosexuality
• Unable to reconcile a loving God with the concept of hell and/or suffering

• The "how" of deconversion
• Breaking social ties
• Use of the internet for support

Two-step model of deconversion:

1. Intellectual process of giving up belief
2. Social process of giving up social ties and "coming out"

Religion in Society

The pertinence of the traditional wisdom to the mental health care: a case report.

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Introduction

Researches of the World Health Organization to evaluate the clinical evolution of mental disorders - including diagnosis, treatment and prognosis - since the 70s show that different social contexts determine different clinical outcomes. Unlike the model of classification and treatment of mental disorder in the hyper industrialized and technician western culture, the approach of the same phenomenon among people of traditional cultures - such as the Yoruba of Nigeria, or in Brazil with the practitioners of Umbanda (syncretic Brazilian religion), occurs in a way that does not segregate or isolate the individual of his group. The same result was found in an ex- psychiatric patient's narrative, interviewed by us through a semi-structured interview, whose symptoms arose after a serious accident that victimized her family. Her hallucinations just found a definitive solution because of a spiritual treatment received at a kardecian spiritist center in a town of São Paulo State, Brazil.

Key-words: case report, traditional wisdom, kardecian spiritist, mental health care

History

At the time of the research, Ms. X. was a medium in a Spiritist Center of a Kardecian tradition of a town in the interior of the State of São Paulo. She had a previous history of hallucinations. The disturbing visions began after a serious car accident, in which Ms. X. survived, but lost the whole family.

Problem

For a few years, Mrs. X. made treatments with different doctors, took several medications, but showed no improvement. She kept lucid consciousness and was able to differentiate her visions of the other experiences of everyday life. Since she did not show any advance with conventional psychiatric treatments, Mrs. X. underwent a treatment in a Spiritist Center.

Spiritist Treatment

X. went through an interview with the most experienced mediums of the Center. Her treatment included lectures on the development of mediumship, series of passes, a work of dispossession by magnetic current and by indoctrination; all activities were carried out with the support of the group. Since that treatment, 20 years before our interview, the visions of Mrs. X. became circumscribed to the Spiritist sessions.

Discussion

Although we can not say whether the psychiatric treatments received by Mrs. X. were right or wrong, we can say that the conventional treatments received were not effective in order to deal with the suffering triggered by an extreme situation. Already the treatment received at the Spiritist Center taught her to live with suffering, through the the support of a practitioner's group who did not see her as an abnormal person.

For the Center that hosted Mrs X., the accident that victimized her loved ones did not sum up to a random event, but had a purpose that would only be understood in the measure that Mrs. X. deepen her own knowledge about spirituality. Her loved ones would not have simply disappeared, but changed themselves to another way of existence according to a greater purpose. Her mediumship, sudden and disorderly arising from the accident, could find in the Kardecian Spiritist Center a way of expression in an environment where she was supported and understood.

Conclusion

We conclude that religion - in this case, Spiritism - offered an integrative principle for the traumatic events experienced by Mrs. X., which, before the support received, appeared to be unbearable. To the extent that religion offered points of reference and support in relation to the unpredictability of daily life, the suffering experienced by Mrs. X. became intelligible, endowed with meaning, which allowed for a reordering of disaggregating psychic tendencies.

That corroborates the position adopted by the World Health Organization, which considers to be fundamental to the prognosis of a mental disorder the treatment provided to the disorder.

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An Introduction to the Revival of Folk Religious and Spiritual Activities in South Hebei Province

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Religious activities become prosperous temples have been reconstructed, public worship of God's of various believes such as those of Buddhism, Daoism, Guan-gong are more frequently conducted in the previous two decades in south part of Hebei province, People's Republic of china. Primary investigation into documentations such as records of local history, researches on regional studies, and personal interviews of local officials and practioners suggest that the revival of the folk religious activities among the area of history of over three thousand years, may include, in addition to political factors, traditional and even environmental considerations.

Religious activities become prosperous with temples being reconstructed, public worship of God's of various believes such as those of Buddhism, Daoism, Guan-gong are more frequently conducted. Primary investigation includes personal interviews and analysis of research papers.

A. Classification:

Buddhism The area claims to have the oldest pagoda (*Putongta*, All Red Pagoda) of China and is re-constructing more temples.

Daoism Most popular are the god of Land, the god of Family Security , god of Kitchen, and the god of Treasures who would be worshipped on days such as spring festivals. Local governments

hope to revive Daoism with annual religious activities and academic and research forums.

Guan-gong, the second most popular Gods among Chinese, almost every village and town had a temple of Guan. village Guandi Temples   Jinjiazhai, Nangong County

Even though Guan has been worshiped for such a long time, temples for Guan are not regarded by the administrative office of PRC as religious sites, which may contribute to the reasons why the worship of Guan-gong is among the first to revive.

The beginning of the 21st century witnessed the emergence of new religions as well as the revival of traditional ones. As a matter of a fact it is the new religions that arouse attention.

In my field study, three of the most hard-working women can be typical examples: all of them had been the most hard-workings, yet turned to the opposite once converted. Two of them received seven years of chooling, the best educated ones in the village in their generation.

B. Reasons for Converting

People may find *help* both physically and spiritually in religious activities. Landscape and population changes may underline, to some extent, the reason why faiths' revival and emergence. People seek answers for confusions.

C. Conclusion

Religious believes and rituals contribute to the *local identity* and even *financial improvement*. That may explain the reason why local governments become willing to restore some of the ancient places and activities. This, may be agreed to some extent by Sara Cook in her report The Battle for China's Spirit (2017). Temples and worship activities may *help contribute to the local economy* now that anti-pollution policy is much stricter that manufacturing industry seems staggering. With the temples and temple fairs, local government offices may withdraw some income and promote local popularity (Wang, 2014).

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