

Chelsea Ebin

“Mapping the Influence of the Transnational Nationalist Catholic Right”

This paper extends previous work mapping the intellectual tradition of right-wing Catholic political thought in the United States. It extends and broadens the analysis to examine the transnational nationalist Catholic far-right movement. It opens by briefly touching on the Catholic far-right's 20th-century antecedents (notably Catholic nationalism, Action française, and the writing of Charles-Marie-Photius Maurras), which continue to influence the Catholic far-right across Europe. The paper then turns to key works by influential right-wing thinkers, such as Ryszard Legutko and Aleksandr Dugin, and contemporary European Catholic integralists, such as Alan Fimister and P. Edmund Waldstein. The second half of the paper considers how far-right Catholic intellectual thought manifests across our contemporary political landscape. To do so, it looks to Catholic far-right groups, including Academia Christiana, Ordo Iuris, and Tradition, Family, and Property, as well as to political leaders with ties to the Catholic far-right, including Viktor Orbán, Jaroslaw Kaczynski, Matteo Salvini, and Giorgia Meloni. Throughout the paper, common themes—of authoritarianism, illiberalism, and common good communitarianism—are highlighted and shown to operate within and across various factions of the Catholic far-right.

Gionathan Lo Mascolo

“Religious Right Networks and Their Metapolitical Playbook”

Over the past three decades, the Christian Right has evolved into a dense transnational network linking religious institutions, advocacy organizations, political movements, and financial backers across multiple regions. This presentation examines how religious actors have become central nodes in the international infrastructure of contemporary anti-gender mobilization and its connection to broader processes of democratic erosion. The talk highlights three mechanisms of transnational coordination. First, networks of Catholic, Evangelical, Orthodox, and Pentecostal actors cooperate through international organizations, conferences, and advocacy platforms that facilitate strategic coordination, and political parties and think tanks.

Abstracts Panel: International Networks

Second, religiously framed narratives—such as “family values,” “religious freedom,” and “child protection”—circulate globally and can be translated into diverse national political contexts. Third, these networks intersect with various online and offline trends, forming a durable advocacy ecosystem that draws its success from its vast meta-political network.

Andrea Mammone

“Italy’s far right and religion: From national history to global ties”

This paper looks at the approach of the Italian far right towards religion. It starts describing how, in the postwar years, neofascism related to the Catholic religion and some of its values and worldviews – also in the light of the interwar fascist experience. It also discusses how contemporary far-right groups use religion to define their vision of the nation and society and to forge ties globally. This is especially important to understand how Italy’s as well as Europe’s far right is determined to (1) hijack Christianity in its bid for power and to (2) become the defender of a specific (white) European (or Western) tradition. Today Catholic fundamentalism is, in fact, fully mixed with anti-Muslim feelings, xenophobia, and a narrow anti-EU nationalism.

Anton Shekhovtsov

“Antichrists and Empires: The Transnationalisation of Quasi-Religious Visions of the Russian Far Right and US Techno-Oligarchy”

This paper compares the quasi-religious worldviews of Alexander Dugin and Peter Thiel as arguably most influential illiberal voices in Russia and the United States intentionally projecting their views beyond national borders. It examines how both articulate millenarian visions centred on civilisational crisis, the end of the world, and the emergence of a new order. For Dugin, the End Times are framed as an apocalyptic confrontation between Eurasian “Tradition” and Western liberalism, with Russia cast as a metaphysical actor destined to lead a civilisational rebirth. Thiel, by contrast, advances a more ambivalent eschatology, shaped by technological disruption and global instability, in which collapse and renewal coexist as competing trajectories. His

Abstracts Panel: International Networks

notion of the “Antichrist” reflects a fear of totalising, peace-imposing systems that suppress human freedom. By juxtaposing these perspectives, the paper explores how both thinkers construct key actors of the End Times – empires, elites, and technological systems – and how their visions circulate transnationally through political, intellectual, and technological networks. In doing so, it highlights convergences and tensions in contemporary illiberal imaginaries shaping Russia, the US, and the global order.

Dr. Anton Shekhovtsov is political scientist and holds a PhD from University College London. His research spans the far right, authoritarianism, and illiberal politics across Europe. He is currently a Senior Fellow at the Central European University in Vienna and an Associated Researcher at the Research Centre for the History of Transformations at the University of Vienna. His most recent books include *Russian Political Warfare* (2023) and *Russia and the Western Far Right* (2018).