Important items to note from this issue:

- Papers submitted to the SISR Conference to be held in Santiago de Compostella
- XVII-ISA World Congress of Sociology—Call for Papers

Letter from the President

Dear members of the Sociology of Religion Research Committee (RC-22) of the International Sociological Association and dear colleagues:

We all know that the economic situation of the World is not at its best. We understand that this circumstance will most certainly affect our work. But we also know that this could also be a great opportunity to look deep into our own human and material, intellectual and imaginative resources, in order to stand and overcome this situation. So, let's get to work with zeal and enthusiasm!

The Conference of the International Society for the Sociology of Religion (ISSR/SISR), where we have organized joint sessions, is rapidly approaching. It will take place, in Santiago de Compostela, (Galicia Region), Spain, on July 27-31. The program develops under the central idea of "The Challenges of Religious Pluralism", considering that religious diversity is a constant feature of human societies and the very existence and understanding of this diversity has become the subject of contestation. According to their organizers, the Santiago de Compostela ISSR/SISR Conference seeks to contribute to the sociological analysis of religious pluralism and its common understandings. The Conference will include a wide range of possible approaches and will pay particular attention to both the ways in which religion adapts to the context

of religious pluralism and to the ways in which contemporary societies respond". Therefore, this is going to be a great chance to share ideas, opinions, analysis and points of view concerning the above mentioned subject.

We are also getting closer to the World Congress of our International Sociological Association, to be held in Gothenburg, Sweden, on July 11-17, 2010. The general subject of that Congress is "Sociology on the Move". It means, following the presentation of President of ISA, Michel Wieviorka, that "if sociology is to be useful, it has to contribute to an understanding of change – and it has to change itself. It is on the move and has to be on the move because the world, the societies, collective and individual actors are on the move. 'Sociology on the Move' means that our discipline contributes to an understanding of our world by defining new objects of research, devising new approaches and reevaluating its rich heritage. It implies a new openness with regard to other disciplines and to normative questions.

Either in Santiago de Compostela or in Gothenborg, we will also have a great opportunity to exchange thoughts with scholars who work in related subjects and other themes spanning from sociology of work to sociology of law, passing through sociology of lecture, sociology of aging and more. There will be plenty of opportunities to increase our knowledge and share our findings. In Gothenborg,

besides our Research Committees' meetings, there will be Ad-hoc sessions, common sessions, and open debates, plenary meetings, and special sessions, thematic and working groups. Possibilities for the development of our field are going to be great. If you have not already checked in and proposed a paper, you should do it fast. Time is running out!

I don't want to end these words without thanking all the people who have contributed to the organization of the meeting in Santiago de Compostela. First of all, to our dear colleagues from Spain, particularly the President of the local committee, Juan Luis Pintos, and Xavier Costa, active collaborator and old friend of our organization. To Karel Dobbelare, special thanks for his continuous work as General Secretary of the ISSR/SISR, who did the enormous work of organizing the program of our meeting in Spain. Thanks to all and let's hope, in spite of bad omens, for a very positive, and fruitful year of 2009!

Roberto J. Blancarte

President of RC-22 of the International
Sociological Association

Papers submitted to the SISR Conference to be held in Santiago de Compostella

STS 16 Welfare and Values. Transitions Related to Religion, Minorities, and Gender.

The notion of help within a biographical perspective.// L'aide dans la perspective biographique.

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Within narratives that are associated with life stories, the help we are provided with and the help we render to others is inseparable from what is important in our lives, what influences the choices we make and the way that we interpret these. On the basis of thirty biographical interviews, an attempt will be made to analyze the meaning of 'help' and to consider the value it poses to the respondents. The interviews were carried out within the Polish case study of the WaVE project, and concerned the inhabitants of Przemyśl (South-East Poland) who were more than forty years old. Apart from gender, the factor that distinguishes the interviewees is religious affiliation, given that the respondents belong to three Christian churches: the Roman Catholic, the Greek Catholic and the Pentecostal. As a result we are able to examine the impact of religious affiliation on the ways in which 'help' is both understood and realized within everyday life. Finally, as some of the interviewees had been actively engaged in various forms of welfare-related activities, it is possible to discern the factors that might determine an individual's engagement in this field.

Dans des histoires de vie racontées, l'aide que nous recevons, et celle que nous donnons aux autres est inséparable de ce qui est important dans notre vie, de ce qui influence nos choix et leurs interprétations. A la base de 30 récits de vie, nous tenterons d'observer l'importance de ce qui est compris comme 'aide' dans le sens le plus large, et des valeurs qui y sont attachées pour les interrogés. Les enquêtes ont été faites dans le cadre des recherches de la partie polonaise du projet WaVE avec les habitants de Przemyśl (Sud-est de la Pologne) âgés de plus de 40 ans, Mis à part le sexe des participants de cette enquête, l'élément qui les distingue le plus sont leur affiliation religieuse à trois églises chrétiennes- catholique, grecque-catholique et de pentecôte. Pour terminer, comme certains de ces interrogés ont été actifs dans des formes diverses d'activités sociales et caritatives, il est également possible de discerner d'autres facteurs qui peuvent déterminer l'engagement d'un individu dans ce champ de pratique.

Welfare and Values in Europe: Suggestions for Policy at Three Levels // Le bien être et les valeurs en Europe: des suggestions à trois niveaux pour des recommandations

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This presentation focuses on the policy aspects of the WaVE project (Welfare and Values in Europe). WaVE was carried out between 2006 and 2009, and was funded by the European Commission's Sixth Framework Programme (FP6). The project concentrated on in-depth qualitative case studies conducted in medium-sized towns in twelve European countries. Through these case studies, the WaVE researchers aimed to throw light on trends in social cohesion and/or conflict between diverse communities in the domain of welfare with a special focus on religion, minorities, and gender. The policy recommendations are drawn from the overall results of the case studies and indicate specific needs concerning European welfare provision in relation to religion/ action/information/education/ social sector/politics. They are articulated at three levels (local, national and EU). One point is very clear: in this area of our work, the causes and consequences are both interrelated and overlapping. Theoretical notions, based on the recommendations, will also be considered.

Cette communication se concentre sur les recommandations engendrées par le projet WaVE (Le bien-être social et les valeurs en Europe). Ce projet, financé par le sixième programme d'encadrement de la commission européenne a commencé en 2006 et se termine en 2009. Une recherche qualitative approfondie d'études de cas de villes de taille moyenne dans douze pays européens était au cœur de ce projet. A travers ces études de cas, les chercheurs du WaVE tenaient a découvrir les tendances vis-à-vis du conflit et de la cohésion sociale dans le domaine du bien-être social (et tout particulièrement les cas sur la religion, les sexes et les minorités) entre des communautés diverses. Les recommandations sont basés sur les résultats d'analyse de ces études de cas et indiquent une demande pour des besoins spécifiques concernant la provision du bien-être social en relation de variables diverses telles que la religion, l'action, l'information, l'éducation, le secteur social et la politique. Celles-ci sont articulées à trois niveaux (le local, le national, et l'européen). Cette étude démontre que les causes et conséquences de ces effets sont liés et interpénétrées. Une exploration théorique, basé sur ces recommandation, sera également considérée dans cette communication.

Papers submitted to the SISR Conference to be held in Santiago de Compostella

Migrants who Become Seniors – An Identity Challenge / Migrants âgés – un défi pour la quête de l'identité

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The findings of our empirical work, carried out in the framework of the WAVE project in Reutlingen in Germany, reveal that there is a huge difference between established groups and migrants in terms of both the supportive arrangements and the social contacts of elderly people. The more established German seniors use the activities offered by the public for socializing, whereas the migrants stick to their own associations or remain in their family contexts. Migrant women in particular look after the cohesion of the family. Most of the elderly migrants complain about the coldness of German society and a lack of hospitality. In the younger, the so-called third generation, however, there are signs of a better integration and a growing autonomy, but also of a revival of conservative family patterns and gender roles. All in all one must say that most of the elderly migrants have still to redefine their identity in the face of pluralism and the loosening of family ties.

Les résultats d'une étude empirique, qui fut effectuée en rapport avec le projet WAVE dans la ville provincial de Reutlingen (Allemagne), montrent une grande disparité dans l'usage des mesures publiques de soutien et dans les contacts sociaux de la part des personnes âgées. Alors que les autochtones les utilisent largement, les migrants sont limités à leurs propres associations et à leurs familles. La plupart des migrants âgés regrettent la froideur de la société allemande et un manque d'hospitalité. Dans la génération plus jeune, désignée comme „troisième génération", il y a des indices d'une meilleure intégration à travers une autonomie croissante, mais aussi un renforcement de conceptions conservatrices de la famille et du rôle des femmes. Globalement, il faut constater que la plupart des migrants âgés sont amenés à redéfinir leur identité, en présence du pluralisme et du relâchement des liens familiaux.

Religion and everyday life: survival strategies of minority communities / La religion et la vie quotidienne: les stratégies de survivance des communautés minoritaires

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On the basis of data taken from a research project carried out in 12 European countries, this paper will analyze the role of religion in the everyday life of different (ethnic and religious) minority communities. In these data, there are many interesting insights that can serve as a starting point to rethink the theoretical and popular images of the role of religion both in different communities and in society in general. The first factor is the huge diversity (a) in the level of religiousness in different ethnic communities and (b) in the role of minority religions in society. The latter, it should be noted, very largely depends on how different ethnic communities establish relations with host societies. The importance of religion in everyday life contributes more to bonding than bridging; that does not mean however that religion is necessarily a (crucial) factor in generating conflicts. It is important to remember, finally, that religion has to be studied in connection with other cultural factors (such as language or family values), which in some cases are even more important in maintaining the separate identities of different communities.

Sur la base des données reçues de la recherche qui a été effectuée dans douze pays européens, cette communication analysera le rôle de la religion dans la vie quotidienne des différentes communautés minoritaires ethniques et religieuses. De nombreuses révélations intéressantes peuvent être servies comme base de réflexion pour repenser le rôle théorique et populaire de la religion dans la vie des différentes communautés et sociétés en général. Le point de départ crucial est le fait qu'il y maintenant une grande diversité au niveau de la religiosité entre les différentes communautés ethniques et au niveau des rôles des religions minoritaires dans la société. Le rôle de la religion dépend beaucoup d'autres facteurs comment la manière dont les différentes communautés ethniques établissent des relations avec les sociétés réceptrices. L'importance de la religion dans la vie quotidienne contribue plus au lien social d'une communauté qu'à la construction de ponts sociaux entre communautés, mais en même temps, ceci ne signifie pas que la religion et un (crucial) facteur de la suscitation des conflits. La religion doit être aussi examinée en rapport avec autres facteurs culturels (comme la langue ou les valeurs familiales) qui sont dans quelques cas même plus importants pour maintenir les identités autonomes des diverses communautés.

Papers submitted to the SISR Conference to be held in Santiago de Compostella

STS 13/1and STS 13/2

Detraditionalization-Retraditionalization// Detraditionalisation-Retraditionalsation

Convener/Organisateur:

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The aim of this STS is to analyse the extent of weakening, respectively disappearing cultural and religious traditions caused by globalization and post-modern conditions. However, especially in the religious sphere, there are trends to re-assert a society's

cultural traditions. The papers to be presented address the dynamic of the contrasting processes.

Le but de cette session spéciale est l'analyse de l'affaiblissement ou disparition des traditions culturelles et religieuses causés par la mondialisation ou conditions postmodernes. Cependant, surtout dans la sphère religieuse, il y a des tendances de réaffirmer des traditions culturelles d'une société. Des contributions adressent le dynamisme des processus contradictoires.

STS 13/1

Chair: Michaela Moravčiková (Institute of State-Church Relations, Slovakia)

Ivan Varga: The dynamic of de- and re-traditionalization/Le dynamisme de la de- et re-traditionalisation

Detraditionalisation accompanies the economic, financial and cultural globalization. Many students of globalization and postmodernity claim that this process eradicates local or national traditions. Even though traditions are socially con-

structed, detraditionalization is a more complex process as there is a trend to observe or even strengthen local traditions as shown in the growth or resistance of synchretistic religions in Africa and Latin America as well as in the different streams of monotheistic religions.

La detraditionalisation accompagne la mondialisation économique, financière et culturelle. Beaucoup de chercheurs de mondialisation et postmodernité soutiennent que ce processus fait disparaitre des traditions locales ou nationales. Même si les traditions sont construites par société, le processus est plus complexe car il y a une tendance d'observer ou même renforcer des traditions locales comme la croissance ou résilience des religions synchrétiques en Afrique ou Amérique Latine et aussi dans les courants différents au milieu des religions monothéistes.

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Catholicism and Global Capitalism: The Role of Movements in Shaping Catholicism in a New Social Context.// Catholisicme et capitalisme global. Le role des mouvements dans la formation du catholisicme dans un nouveau contexte social.

The development of global capitalism is the main characteristic of the new social context in which mainline churches have to operate. The Catholic church reacts to this new situation, both officially and through semi-official ways. Social systems theory states that semi-official ways are very suitable to present 'religion' in the current context. The paper displays three movements that – with the help of Catholic social teaching on the economy – criticise modern capitalism: a traditionalist, an intellectual and an ecumenical movement. In the conclusion the possibility to present Catholicism in a modern, global world is discussed.

Le développement du capitalisme mondial est un contexte nouveau et important pour les églises populaires. L'église catholique réagit á cette nouvelle situation par des approches officielles et officieuses. Selon la théorie des systèmes sociaux, surtout des approches officieuses sont très adéquates pour présenter 'religion' dans le contexte mondial contemporain. La contribution illustre trois mouvements qui – inspirés par la doctrine sociale catholique sur l'économie – critiquent le capitalisme contemporain : un mouvement traditionaliste, un intellectuel et un œcuménique. En conclusion, la contribution pose la question de la possibilité de présenter Catholicisme dans l'éspace mondial d'aujourd'hui.

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La lumineuse obscurité d'une société violente. Religiosité dans le Mexique d'aujourd'hui./ The Radiant Darkness of a Violent Society: Religiosity in Contemporary Mexico.

Malgré les efforts déployés par les autorités pour tenter de l'endiguer, la violence en Mexique est devenue une pandémie, s'immisçant dans tout les milieux, et avec elle, l'insécurité. Cette contribution traite des réactions des citoyens de point de vue de la religion. Si les uns en appellent à l'intelligence résiliente, les autres cherchent refuge dans la spiritualité et la méditation, des autres encore poursuivent l'expérience de Dieu et le réveil de la conscience. Les mouvements New Age se centrent sur les pensées positives et laissent de côté les négatives. Ils disent apporter un apaisement aux tensions mentales et à l'anxiété au moyen de techniques de développement de la conscience. Les personnes engagées dans ces mouvements créent un monde idéale où l'être humain trouverait la plénitude et la satisfaction dans son environnement.

Papers submitted to the SISR Conference to be held in Santiago de Compostella

Comme exemple de ce mouvement au Mexique, l'on présent ici un discours paradigmatique qui reprend la connaissance de la tradition religieuse (discours connu sous le nom de prophéties mayas) pour l'actualiser à la lumière des découvertes récentes sur le fonctionnement et l'évolution du cerveau.

The panorama of violence in Mexico shows that it has become an epidemic. Violence and insecurity spread all around. There are institutional efforts to deal with this problem but in this paper we look the reactions of citizens from the point of view of religion. Some individuals recur to resilient intelligence, others to spirituality through meditation and yet others seek God's experience and conscious awareness. New Age movements focus on positive thoughts and disregard the negative ones. They offer relief from mental tension and anxiety by providing techniques for developing consciousness. People involved in these movements create an ideal world in which a human being is in harmony with the environment. To exemplify this movement in Mexico, we shall present a paradigmatic discourse that recovers traditional religious knowledge (known as Mayans' prophesies) in order to actualize it by using recent scientific discoveries of the functioning and evolution of the brain.

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Behind the scenes: About the Ethno-religious Self-conception of Vietnamese Buddhists in Switzerland and Europe. /Derrière les coulisses. Au sujet de la comprehension ethno-religieuse des Bouddhistes vietnamiens en Suisse et en Europe.

As a consequence of different wars in Indochina, thousands of Vietnamese Buddhist refugees came to Switzerland since the mid-1970s. They had to present and structure themselves in a new context and another social environment. They had to define the situations of co-presence and to re-establish their ethno-religious understanding of organizational forms like the Sangha in Switzerland and Europe. The paper shows, how Vietnamese Buddhists restructured their "traditional" ethno-religious community by integrating two different organizational forms in Switzerland and the broader European context: on the one hand one can find an official, democratic and legal constitution, on the other, a "traditional", hierarchically structured Vietnamese Sangha. The theoretical aim of the paper is to analyse, how migrants restructure their ethno-religious communities in Europe, which models, forms and techniques of acculturation and accommodation they use as well as the misunderstandings and conflicts that arose.

Comme une conséquence des différentes guerres d'Indochine, des milliers de réfugiés vietnamiens bouddhistes sont venus en Suisse. Ils ont dû définir les situations de co-présence et de rétablir leur formes d'organisation ethnoreligieuses comme le Sangha en Suisse et en Europe. La contribution présente des résultats empiriques sur le processus de la communautarisation par les migrants vietnamiens en Suisse et dans le contexte européen plus large. L'objectif théorique de cette contribution est d'analyser comment les migrants restructure leur communauté ethnoreligieuse et des modèles et techniques de l'acculturation et l'accommodation qu'ils utilisent et quels malentendus et conflits g sont générés.

STS 13/2
Chair: Ivan Varga

Michaela Moravčiková (Institute for State-Church Relations, Bratislava, Slovakia) E-mail: michaela@duch.sk

Cleansing the Memory: We Forgive and Ask for Forgiveness: Religion and Religious Values in Relations between Slovakia and Hungary/ Purification de la mémoire. On pardonne et demande de pardoner. Religion et les valeurs religieuses dans les rapports des slovaques et des hongrois.

In the Carpathian basin, Slovaks have been living with Hungarians for almost 1,200 years. The Latin tradition of the Roman Empire and its Pannonian province established a basic civilisational framework for this region. All later state entities followed this framework. The Christian Church administration openly followed the Pannonian tradition. A double cross adapted by both states, as the coat of arms of Slovakia, has been associated by with medieval Hungary. The universalism of the high Middle Ages contributed to the centralisation of the Hungarian state whose legal, historic and state expression became the *Crown of Saint Stephen*. The paper inquires into the question whether the common majority of Catholicism and Christian values in both nations can constitute currently a potential to be a significant factor leading to the Slovak—Hungarian reconciliation.

Les Slovaques et les Hongrois ont vécu les uns á côté des autres dans la Plaine de Pannonie pour presque 1,200 années. Le cadre de civilisation avait été créé dans cette région par la tradition romaine et par sa province de Pannonie. Toutes les formations suivantes ont continuées dans ce cadre. L'administration de l'Église chrétienne a manifestement suivie la tradition de Pannonie. Une croix double acceptée par les deux états comme le blason de la Slovaquie est aussi associé avec la Hongrie médiévale. L'universalisme du haut Moyen Âge a contribué á la centralisation de l'État Hongrois dont l'expression juridique, historique et public a devenu la Couronne de St. Étienne.

Papers submitted to the SISR Conference to be held in Santiago de Compostella

Est-il possible que le catholicisme majoritaire des deux nations et les valeurs chrétiennes deviennent un facteur important qui assistera à la réconciliation historique entre les Slovaques et les Hongrois?

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Public Significance of Traditions in the Era of Globalization/ Significance publique des traditions à l'époque de mondialisation.

Traditions express humanity's deepest cohesiveness and understanding in a given society. While traditions are a major social institution, studies show that there are trends leading to declining commitments to, and affiliation with, different religious traditions. The paper, therefore, addresses the changing trends regarding the meaning and significance of cultural traditions and their respective relevance in conditions of post-modernity and globalization. In particular, the question arises, how do traditional beliefs and practices hold their prominence in a globalized world or to what extent are cultural traditions functional or dysfunctional concerning civilization and/or progress. The study is based in Luo traditional beliefs and practices based on empirical findings amongst young (between 18 and 35 years) as well as older (50 to 70 years) persons in the Kisumu District in Kenya.

Les traditions émettent la cohesion profonde et compréhension de l'humanité dans une société particulière. Malgré le fait que les traditions constituent une institution majeure de sociale, des études indiquent qu'il y des tendances qui mênent au l'engagement et attachement avec des traditions religieuses différentes. Donc, la contribution adresse les changements des tendances concernant le

sens et la portée des traditions culturelles et leurs pertinance dans les conditions de la postmodernité et mondialisation. Alors, l'on doit poser la question, comment croyances et pratiques traditionelles peuvent soutenir leurs proéminence dans un monde mondialisé ou comment les traditions culturelles sont fonctionnelles ou dysfonctionnelles en relation de civilisation et progrès. L'étude est fondé sur les croyances et pratiques traditionelles des Luo dans la région Kisumu de Kenya, parmi les jeunes (de l'âge 18—35 ans) et les plus agés (50—70ans.)

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Glocalization in „Cosmopolitan" Yoga: The case of Taiwan/ Glocalisation dans le Yoga „cosmopolite". Le cas de Taiwan.

This paper aims at enhancing the sociological understanding of a new form of yoga practices that recently emerged in an urban area (Taipei City). These practices spread in large urban centres and bring together various yoga practices. The paper has three sections: the first introduces the emergence and development of cosmopolitan yoga in Taiwan. The next one analyses the cosmopolitan yoga, emphasising its "pluralism" and "entrepreneurism". The third section argues that this form of cosmopolitan yoga is not a "modern secular yoga", a "way of life" as considered in Europe. Rather, it will be argued that the nature of yoga in traditional India is blended into cosmopolitan yoga. Therefore, "cosmopolitan yoga" can be regarded an area where de- and re-traditionalization coexist.

Cette contribution a pour but de poursuivre la compréhension sociologique d'une novelle forme de pratique de yoga apparue récemment dans une région urbaine (Ville de Taïpei de Taïwan). Cette nouvelle pratique de yoga,

nommée yoga «cosmopolite» est apparue dans les large centres urbaines et rassemble des pratiques différentes de yoga. La contribution a trois parts. La première introduit l'émergence de yoga «cosmopolite» á Taïwan, la deuxième analyse le yoga cosmopolite par mettre en évidence son «pluralisme» et «enterpreneurialisme». La part troisième propose que cette forme de yoga cosmopolite n'est pas un «yoga moderne et séculier» ou «style de vie» comme ce qui s'est passé en Europe. Plutôt, l'argument est que en Inde le yoga traditionel et cosmopolitain se mêlent. Par conséquent le «yoga cosmopolite» peut être vu comme une champ dans lequel coexiste de- et re-traditionalisation.*

Session/Séance STS 14
TOWARD AN INDEX OF "LAICITY" IN THE WORLD
Convener / Organisateur: Roberto Blancarte, (El Colegio de México, México) blancart@colmex.mx.
Chairperson / Président: Roberto Blancarte, (El Colegio de México).

Building an « index of 'laïcity' » : a multifactorial approach based on the case of the European Union/ Construire un « index de laïcité » : une analyse multifactorielle basée sur l'exemple de l'Union européenne.

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How can *laïcité* (laicity) be defined on the European level, taking specific national contexts into account, as well as emerging policy convergences between European Union countries? This text examines the question. The handling of religious plurality by European institutions will be seen in the light of socio-

Papers submitted to the SISR Conference to be held in Santiago de Compostella

historical classification (Françoise Champion, Jean Baubérot, Jean-Paul Willaime, Jean-Paul Martin), legal constructs (Micheline Milot) and philosophical ones (Jean-Claude Monod) dealing with laicity. The EU, that "unidentified political object" as Jacques Delors put it, is in fact a veritable laboratory for seeing how religious diversity is being regulated; it brings together the different traditions of relationships between church and state throughout Europe, while moving beyond them. We shall attempt to bring out the underlying principles of EU's regulation of religious diversity in order to formulate an "index of (laicity)". Finally, we shall suggest an alternative classification system based upon concepts from political science (systems of intermediation of interests: pluralism, neo-corporatism and neo-pluralism) in order to provide a solid basis for a definition of *laicity* that is no longer derived only from an analysis of church-state relations, but also from a theory on the relationships between the state and civil society. We shall illustrate this classification system through examples from European nations

Comment définir la laïcité au niveau européen en prenant en compte les spécificités nationales, tout comme les naissantes convergences entre pays de l'Union européenne ? Tel est le but que se propose ce papier. Il confrontera diverses typologies sur la laïcité à la gestion de la pluralité religieuse par les Institutions européennes. En effet, l'UE est un véritable laboratoire de la régulation de la diversité religieuse qui combine, tout en les dépassant, les différentes traditions de relations Eglises-Etat en Europe. Nous essayerons d'en dégager les principes directeurs afin de constituer un « index de laïcité ». En dernier lieu, nous proposerons une typologie alternative fondée sur des concepts de la science politique afin

d'ancrer une définition de la laïcité non plus sur une seule prise en compte des modes de relations Eglises-Etat mais sur une théorie des relations Etat-société civile.

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*L*a dimension anticlérical et laïque du catholicisme populaire/*The Anticlerical and « Lay/Secular » dimension of Popular catholicism.*

Popular christianity, seen from the internal dynamism of the field of religion, presents a paradox: on the one hand its institutionalism "marginalization" is the result of the despoiling suffered by lay people at the hands of the priestly hierarchy intending to set up an absolute monopoly of the production and administration of doctrine, rituals, power and organization (Bourdieu). On the other hand, the popular Christianity is formed and perpetuated as an autonomous and, at moments, independent subfield of production and management of symbolic functional goods for subordinate and "marginalized" cultures. In this way, in the modern scenario, a certain form of anticlericaism and laicism, although seemingly paradoxical, is located in the network of prevailing relationships between popular religion, the Hierarchical Church and the Modern State.

Du point de vue de la dynamique du champ religieux, selon Bourdieu, le christianisme populaire présente une paradoxe: d'une part, son marginalisation institutionnelle est le résultat de la dépossession subie par les laïcs, en relation avec la production et gestion de ses propres biens de salut. De l'autre coté, la structuration et développement historiques de la religion populaire comme un sous-champ religieux relativement autonome et indépendante en ce qui concerne a la produc-

tion et gestion des biens religieux, montrent que celui-là monopole jamais fut total dans la vie quotidienne des cultures subalternes ou marginalisées. De cette façon nous sommes dans le voisinage du christianisme populaire anticlérical. Avec la modernité, se mettre en place le modèle d'État Laïc et, par conséquente le christianisme populaire s'ouvre à une nouvelle situation d'une plus grande autonomie découlant de l'expulsion des églises de l'espace public et des limitations imposés par l'État pour le exercice de contrôle des meures et les comportements que la hiérarchie Catholique pratiquait pendant l'ancien régime. Ainsi, la laïcité et anticléricalisme, même si paraît paradoxale, est situé dans le tissu de la dialectique des relations qui prévalent entre la religion populaire, l'église hiérarchique et l'État, révélant une nouvelle facette de la religion marginal.

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An Analysis of Turkish Model of Separation between State and Religion/*Une analyse de modèle turc de séparation entre l'état et la religion.*

Laicist separation between state and religion is possible through the application of laicist dogma, which obliges a distinction between politics and religion, and a restricted role for religion in social life. The commitment to build an index for laicity in the world would be faced with the problem of lack of theorisation on the secularisation process in the Muslim world, and lack of power dimension in theories of religion and secularisation. Turkish model of separation is based on a reduction of religion to religious practice. This article analyses Turkish model in terms of its approximation to an assumed pure laicist separation.

Papers submitted to the SISR Conference to be held in Santiago de Compostella

La séparation de laiciste entre l'état et la religion est possible par l'application du dogme de laicisme, qui oblige une distinction entre la politique et la religion, et un rôle restreint pour la religion dans la vie sociale. L'engagement pour établir un index pour la laïcité dans le monde serait confronté au problème du manque de théorisation sur le processus de sécularisation dans le monde musulman, et au manque de dimension de puissance dans les théories de religion et de sécularisation. Le modèle turc de la séparation est basé sur une réduction de religion à la pratique religieuse. Cet article analyse le modèle turc en termes de son approximation à une séparation pure assumée par le laïcisme.

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Laïcité en Turquie: La place de la Présidence des Affaires Religieuses en Tuquie dans le processus de l'UE/Laicity in Turkey : The place of The Presidency of Religious Affairs in Turkey In the process of the EU

Turkey has been kept it's own characteristic among the Muslim world. I mean that Turkey the only country which realized radical reforms in the social, political and religious life. Since the time of Tanzimat, the reforms which were been realized in Turkey, especially in the religious domain, always caused debates and comments in favor or against to it. Notably during the period of Republique, the debates on the understanding and the application of the principle of the laicity have been continued until todays. Today, in the process of entering into EU one of the issues debating between intellectuals is the Presidency of the Religious Affairs. Why did the Turkish State organized and maintained the Presidency of the Religious Affairs in it's structure in spite of the secularism system that was accepted? Does not this attitude of the Turkish State contradict the Laicity? In that case, how can we explain and determine the place of Presidency of the Religious Affairs taken a place as a official foundation in the contemporary Turkey? In this paper we will examine the place of the Presidency of the Religious Affairs in Turkey as much as possible.

La Turquie conserve toujours sa singularité au sein du monde musulman. C'est le seul pays qui a réalisé des réformes radicales dans la vie sociale, politique et religieuse. Depuis l'époque du Tanzimat, les réformes qui ont été réalisées en Turquie, notamment dans le domaine religieux, ont toujours suscité des débats et commentaires, favorables ou hostiles. Notamment à l'époque de la Republique, les débats sur la compréhension et l'application du principe de la laïcité ne se sont pas interrompus jusqu'à nos jours. Aujourd'hui, au processus de l'entrée du pays dans l'UE l'un des débats entre intellectuels a pour sujet la Présidence des Affaires Religieuses (PDAR). Pourquoi l'Etat Turc a-t-il organisé et maintenu la PDAR en son propre sein en dépit du système de laïcité qu'il a adopté? Cette attitude de l'Etat ne contredit-elle pas la Laïcité? Dans ce cas, comment déterminer la place qu'occupe officiellement la PDAR en Turquie contemporaine? L'objet de notre exposé est d'examiner, avec le plus de précision possible, la place de la Présidence des Affaires Religieuses en Turquie.

Przemysław CHODAN (Institut of the Science of Religion**,** *Jagiellonian University, Poland). Email:* **pchodan@wp.pl**

From religion to atheism; Faith rejection among the Poles in the context of biografical experiences/ *De la religion à l'athéisme. Rejet de la foi par les Polonais dans le contexte de leurs expériences biographiques.*

On the field of the sociology of religion, religiousness and religions are much better researched than atheism. It is especially clear in Poland – the country, where 95% of adults declares Catholic faith. For both above-mentioned reasons, atheists appear to be especially worth my attention. The main problem, which I would like to concentrate on, is the process of coming to atheism of people, brought up in the Catholic tradition. There is an interesting multitude of ways and experiences leading to rejection of religious tradition as well as factors forming atheistic attitudes. According to my researches, the atheism receiving proceeds by quite different ways. It could be the result of criticism, based on rational – according to my respondents – analysis of the role and methods of function of Catholic Church in Poland. It could be also emotional process, which does not subordinate to the process of rationality. The interesting context, which also would be displayed, is composed of reactions of relatives to the declarations of atheism and valuation of it by respondents.

Dans le domaine de la sociologie de la religion, la dévotion religieuse et les religions sont des problèmes beaucoup plus étudiés que l'athéisme. C'est visible notamment en Pologne – pays où 95% des adultes déclarent être catholiques. Pour les deux raisons mentionnées ci-dessus, les athées me paraissent particulièrement dignes d'intérêt.

First ISA Forum of Sociology Sociological Research and Public Debate Barcelona, Spain September 5 - 8, 2008 — A Post-graduate Report

Cont. from Page 8

Je voudrais me concentrer sur le problème du processus du passage des personnes élevées dans la tradition catholique à l'athéisme. Il est intéressant d'étudier la pluralité de voies et d'expériences menant au rejet de la tradition religieuse inculquée à la maison familiale ainsi que les facteurs formant les attitudes athées. Il résulte de ma recherche que différentes voies mènent à embrasser l'athéisme. Cela peut être dû à une critique basée sur une analyse rationnelle – selon les personnes enquêtées – du rôle et du fonctionnement de l'Eglise catholique en Pologne. Ce processus peut aussi être émotionnel et ne doit pas être soumis à une rationalisation quelconque. Les réactions des proches aux déclarations d'athéisme et l'évaluation de ces réactions par les personnes enquêtées constituent un autre contexte qui sera aussi présenté.

Current agendas on the sociology of religion: scientific debates at the first ISA Forum

by Géraldine Mossière, Université de Montréal

The First International Sociological Association forum took place last September in the city of Barcelona, Spain; the University of Barcelona hosted the event in its fascinating historical buildings. Under the main theme of "Religious Actors in Public Debates", the Research Committee on Sociology of Religion welcomed a large variety of contributions reflecting the diversity of countries from which scholars came: Colombia, Romania, Singapore, Nigeria, Argentina, Serbia, Finland, and many more. In spite of the plurality of perspectives presented, two broad themes emerge from the papers: the relationship between religion and politics in transforming secular states and public spaces, and local challenges faced by religious identities and behaviors in a globalizing world. Sessions dealing with pluralism in current public debates, popular religion and new media or the transformation of church-state relations in Eastern Europe emphasized the role of religious actors and institutions in the political adjustment processes accompanying the transformation of civil societies. Presentations suggested that from now on special focus should be held on transnational virtual social ties and on new religious solidarities, the most typical case being the worldwide Muslim community, or Ummah.. Invalidating once again the theory of secularization, papers showed how political institutions are built with the help of or in opposition to religious forces. The session entitled "Islamism: the rise of a new enemy ?" chaired by Riaz Hassan from Australia was particularly insightful in this regard, as it linked global Islamic revival with local social contexts, ideological power structures and modernization processes underlying Muslim societies. On the other hand, new challenges induced by the globalization process also encourage the appearance of new actors that some contributors aimed at describing. Among others, studies of religious migrants and converts exemplify how new identities are shaped by and from the circulation of a diversity of religious resources. A large two parts-session conducted by Daniel Guttierez-Marinez from Mexico addressed the question of local interpretation and reappropriation of religious referents, wondering to what extent religiosity and beliefs may integrate themselves with ethnicity. Although the challenges faced by immigrants in their religious practice and their sense of belonging, as well as the congregational dynamics in host societies were described at length, a rich session on the African Diaspora presented by African and North American scholars and organized by Afé Adogamé from the University of Edinburgh also provided fascinating material on transnational social and economic dynamics promoted by religious networks and communities.

As this three-days conference was useful in informing participants about the current sociological agenda in the study of religion, its greatest merit was in providing a stimulating environment for developing new perspectives on a more-than-ever pertinent subject. Because today the issue of religion seems to pervade all dimensions of contemporary sociopolitical discourse as a total *fait social*, plenary sessions open to all sociologists were particulary stimulating as they addressed general epistemological problems. Of particular interest was Maffesoli's conference on postmodernity, new tribalism and youth. The famous sociologist argued that the current identity crisis faced by individuals and societies should lead academics to reassess widely-accepted notions and concepts that tend to confine moving realities within fixed frameworks. Another session facilitated by Alain Touraine, Manuel Castells and Craig Calhoun discussed current epistemological developments in the sociological field. While Alain Touraine observed a shift from a sociology of social systems to a sociology of actors, Craig Calhoun reminded us that institutions also emerge significantly in order to manage social and ideological conflicts pervading contemporary societies. In spite of a few organizational difficulties mainly due to the large scale of ISA's program and focus, the association has undoubtedly successfully met its ambitious target of providing a stimulating forum for sharing knowledge and promoting academic exchanges.

First ISA Forum of Sociology Sociological Research and Public Debate Barcelona, Spain September 5 - 8, 2008 — A Report

By Olga Odgers

The First International Forum on Sociology, "Sociological Research and Public Debate," organized by the International Sociology Association, took place in Barcelona, Spain from September 5 to 8, 2008. The University of Barcelona, set in the historic heart of the city, hosted the meeting, within which the Research Committee 22 Sociology of Religion organized the program on: Religious Actors and Public Debate.

During these three days of intense work, participants were able to listen to various papers as well as organize debates and informal talks on eleven different topics.

The first day of the program began with papers on "Alternative Religious Movements in the Public Sphere" (chaired by Daniel Gutiérrez) and "Religious Pluralism in the Public Debate and the Public Area" (chaired by Claude Proeschel).

The second day was organized around four issues. The first, entitled "Secular States, Civil and Religious Freedom" (chaired by Roberto Blancarte), comprised two parts, in which it was possible to establish a productive dialogue on the basis of studies undertaken in a wide variety of geographical contexts.

The second axis of debate on the second day corresponded to the link between ethnicity, religiosity and beliefs in the contemporary world (chaired by Daniel Gutiérrez).

In the afternoon, the discussion panels focused on three main topics: 1. Processes of religious conversion; 2. Popular Religion, New Media and New Public Spaces (chaired by Adam Possamai) and 3. Religious publics, social capital and diasporas (Afe Adogame). Taken as a whole, these sessions revealed the vitality of studies on the sociology of religions, since they provided new perspectives of analysis on "classic" issues as well as the emergence and consolidation of new research issues.

The debates begun in previous sessions continued on the third and last day. Thus, the session on the transformation of State-Church relations in Europe (chaired by Sinisa Zrinscak) took up the discussion begun in the session on lay states and religious freedom. Likewise, the session on migrants as new socio-religious actors was linked to the first day's session on ethnicity and religiosity.

The program ended that day with sessions on "Islamism: the rise of a new Enemy?" (chaired by Riaz Hassan) and "Challenges of the public in old and new forms of popular religion" (chaired by Maria das Dores Campos), in which innovative approaches were used to deal with the discussion on the formation of new socio-religious actors in the public sphere.

Through a variety of theoretical perspectives, the forum managed to bring both established and young researchers and doctoral students from over 30 different countries into contact, highlighting new discussion topics and continuing the debates begun during earlier sessions.

Perhaps the only complaint would be the lack of time available for certain sessions, which forced participants to drastically reduce the scope of discussions, which had to be continued informally in the university corridors and cafeterias.

We hope to be able to continue these productive discussions at the 17th World Congress of Sociology in Sweden, 2010.

Conference abstracts can be accessed at the Forum web page (*www.isa-sociology.org).*

RC22 Member Governmental Report

<u>Review of the Evidence Base on Faith Communities: A Review</u>

James A. Beckford (University of Warwick), Richard Gale (University of Birmingham), David Owen (University of Warwick), Ceri Peach (University of Oxford), Paul Weller (University of Derby)

April 2006. London: The Office of the Deputy Prime Minister.

Document available only online in pdf format at: http://www.communities.gov.uk/publications/communities/review

The UK's Office of the Deputy Prime Minister (hereafter ODPM – now Communities and Local Government) commissioned this 100-page review from the 'Mercia Group' of academics based at four universities in the British Midlands. The aim was to review the evidence base relating to the demographic, socio-economic and cultural characteristics of 'emerging' faith communities in England, specifically the Hindu, Muslim and Sikh populations together with the likely future trends within them. The main criterion for the selection of evidence was its relevance to the ODPM's strategic priorities of Housing Supply and Demand; Decent Places to Live; Tackling Disadvantage; Delivering Better Services; and Promoting the Development of the English Regions. The review also considered the relationship between faith and other equalities strands in terms of ethnicity, gender, sexuality and disability. The bibliography is extensive.

Some of the key findings are as follows:

Overall, Muslims are more likely than Sikhs and Hindus to be materially disadvantaged on a range of economic and social indicators. Sikhs have the highest percentage of households owning their own dwelling, but are less successful in the labour market than Hindus, who have the most favourable socio-economic profile.

Hindus live in the most residentially mixed areas, Sikhs less so. Muslims are most concentrated in areas with little religious and ethnic mix. On the other hand, the Muslim population as a whole is more ethnically heterogeneous than Sikhs or Hindus. It is important to recognize that using the catch-all category of 'Asian' can obscure differences in housing circumstances within and between faith communities. There is housing deprivation in 40 per cent of Muslim households; 26 per cent of Hindu households; and 22 per cent of Sikh households.

In neighbourhoods where members of minority religions are concentrated they need to have facilities. The design of purpose-built premises for Hindus, Muslims and Sikhs has been a source of contention. Such buildings are often characterised as 'out of keeping' with the local environment; and the response of planning authorities to religious minority needs has been slow. Nevertheless, examples of 'best practice' do exist.

It is not clear how far government strategies for partnership with local authorities take account of the needs felt by the most disadvantaged members of emergent faith communities. Organisations of Hindus, Muslims and Sikhs can serve as useful channels to some of the most 'hard-to-reach' and disadvantaged sections of society. But it will not be possible to assess the impact of ODPM policies on them unless the religious identity of service users is properly monitored.

Local inter-faith activity can stimulate the contribution of emergent faith communities to neighbourhood renewal and social cohesion, but there is a risk of thereby reducing religious diversity to a lowest common denominator.

The review concluded with some implications for the ODPM's policy-making processes, including recommendations for (a) more research in the two areas of religion and disabilities and religion and sexual orientation (b) greater monitoring of the extent to which the impact of policy is refracted by religion, and (c) developing 'religious literacy' in public bodies.

XVII ISA World Congress of Sociology—Call for Papers

Research Committee on Sociology of Religion RC22

Programme Coordinators

Adam Possamai, University of Western Sydney, Australia, a.possamai@uws.edu.au

Sinisa Zrinscak, University of Zagreb, Croatia, sinisa.zrinscak@zg.t-com.hr

Please send your proposed paper for any of these sessions (except sessions 3, 4, and 12) to the session chair(s) by the **31st of October 2009**. Please include with your proposal, a title, a 100-200 words abstract, your name (family name first), your affiliation and your e-mail address. Do not send the same paper to more than one session.

Session 1

Religion on the Move: Religion in the Context of Global Migration

James V. Spickard, University of Redlands, USA, jim_spickard@redlands.edu

This session explores several existing and emerging models of religion in the context of global migration. As is well-known, religion often plays a role in adapting immigrants to – or buffering them from – their new socio-cultural homes. Religion can also operation bi-nationally, tying together regions and communities that would otherwise remain apart. Religions can flow in surprising directions, South to North and South to South, among others, as missions and reverse missions push religion along unaccustomed paths. Religious organizations can operate transnationally, following migratory flows, or they can stimulate those flows; in either case, the movement of peoples makes their organizational dilemmas more complex. And religion can be an unexpected response to the dena-tionalization and deterritorialization of economic migrants, both subaltern and elite; these often have political consequences. This session welcomes papers that shed new light on these topics.

Session 2

Religion and Power: Observing Catholicisms from the Global South

Eloisa Martin, Brasilia Federal University, Brazil, eloisamartin@hotmail.com

This session proposes to discuss power relationships within Catholicism (specially State-Church, but also catholics-Church) in the Global South (Latin America, South Africa, and South and Southeast Asia). The comprehension that Europe –and the USA ultimately – could offer universal paradigms to understand religion (and its relationship with Modernity), left durable effects. The very existence of something as an international globalized academy is largely based on the prevalence of a *Europhilic* model of knowledge organization and production, that has, as a consequence, the almost impossible contact between scholars and researchs from the Global South. It is more evident within studies on Catholicism, because of its European power centralization, tends to be mediated by and compared to European perspectives.

Session 3

RC22 Keynote Address: Power, Religion and Social Theory with Bryan Turner.

Session 4

RC22 Presidential Address. The Sociology of Religion on the Move: What has changed in religion and what has changed in sociology of religion?

Session 5

Immigrant Religion and Gender

Inger Furseth, KIFO Centre for Church Research, Norway and Center for Religion and Civic Studies, University of Southern California, USA, inger.furseth@kifo.no

Studies on immigrant religions in the West have been growing. An important theme is the different ways in which gender transforms religious values and practices among immigrants and their descendants. There is a new awareness of the role of women in various world religions. Some immigrant women demonstrate higher levels of religious activity in their new country compared to their country of origin. Gender also structures immigrant religious communities and their roles for women and men. The gender discourse in the host society may provide an important influence on the view on gender within the immigrant religious communities. In some instances, there are more varied roles, especially for women, and in other instances, these roles have become more restricted and contested.

This session explores the importance of gender in immigrant religion, both in the lives of immigrants and their descendents and in the immigrant religious communities. The aim of the session is to provide a forum for scholars to present papers on gender and immigrant religion. Especially welcome are papers discussing new theoretical approaches, but also empirical works are welcome.

XVII ISA World Congress of Sociology—Call for Papers

Research Committee on Sociology of Religion RC22

Session 6

Religious Freedom and Religious Rights – Different Contexts, Different Concepts?

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Freedom of religion and freedom from religion is widely recognized to be one of the main human rights, guaranteed by numerous international and national documents. However, what is the substance of that freedom and how it should be guaranteed in practice is far from clear. The issue is not mainly about differences between countries which basically recognized it and those which place several restrictions toward religions, but about different and in many cases conflictual understandings of religious rights. Even in the most democratic societies there are evidences about rising tensions and restrictions in the field of religious rights. This session welcomes papers which deal with the concept of religious freedom and religious rights from different social and cultural experiences and which show how and in what way the understandings and practice of religious rights change historically and socially. Both the specific case studies as well as comparative papers are welcomed.

Session 7

Religion and the Sociological Imagination

Grace Davie, University of Exeter, UK, G.R.C.Davie@exeter.ac.uk

This session invites participants to think 'imaginatively' about religion and its place in the modern world – in other words to open up new areas of research, new methodologies and new research questions. The latter is particularly important: how we pose the question has huge influence on the subsequent research process. Let us, then, following C W Mills himself (1959): 're-arrange' the file, abandon the conventional script, engage with reality rather than received truth, but – at the same time – think rigorously about what is going on. Papers are invited from people who have done this, are doing this, or who want to do this.

Session 8

Religion and Modernity

Dick Houtman and Stef Aupers, Erasmus University, The Netherlands, aupers@fsw.eur.nl and houtman@fsw.eur.nl

The assumption that modernization erodes religion in the western world – once uncontested in the social sciences – is increasingly under fire; many now feel that it has been exposed as a mere ideology or wish dream, intimately tied to the rationalist discourse of modernity. And indeed: today's rapid globalization of Islam and the Evangelical upsurge, especially in Africa, Latin America and East Asia, fly in the face of the expectation that religion is doomed. Moreover, the modern world is witnessing a rise of various forms of post-traditional spirituality and 're-enchantment'. This session calls for papers that address the relationship between modernity and religion. Two varieties are called for: first, papers that delve into the ways modernity is transforming traditional religion. One can think, for instance, about the influence of market, media and Internet on religious beliefs, routines and rituals in Islam, Christianity, Buddhism or Hinduism. Second, papers that address new religions that are generated by modernity

and modernization itself are also called for. One can think in this context about New Age 'self' religions, 'rational' sects and 'scientific' cults like 'Scientology' or the 'Raelian' movement or unacknowledged spiritual meanings in contemporary popular culture.

Session 9

New Religious Movements and the Secular State

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Susan J. Palmer, Concordia University, Canada,

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The principle of separation of church and state has been understood and applied in most democracies in the West for the better part of the 20th century. But an international survey of the "public management" of new religious movements (NRMs) indicates that this principle been applied in many different ways - ways that reflect the history and culture of the country in question. As we move from France's «laïcité», to the U.S. "melting pot"; from Canada's "reasonable accommodation" system to Quebec's "multiculturalism", we find that the line separating church and state is not always as clear as most citizens would like to think - and its "fuzziness" has implications for the level of tolerance that various states exhibit towards NRMs in their social midst. This session is dedicated towards exploring this issue, through the case studies by international scholars of NRMs and a sociological analyses of the data, that will hopefully shed light on the remarkable permutations and wide variations in church-state relations involving NRMs in recent years.

XVII ISA World Congress of Sociology—Call for Papers (Cont.)

Session 10

Youth and Religion

Sebastian Nastuta, "Petre Andrei" University of Iasi, Romania,

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The research tradition of religious phenomena assimilates young age, and mainly adolescence, with the major religious transformations in a person's life cycle.

Over time, researchers interested in the study of religious conversion, in secularization or in the adhesion to the New Religious Movements have paid special attention to young people. What is happening now? Do young people still constitute an interesting category for the sociology of religion?

Research topics like religious socialization, religious formal education, youth religious practices, behaviours and spirituality, radical and alternative religious movements, the influence of religion on youth values, norms, social aspirations and social capital, the methodological and ethical aspects of researching youth or, looking from the opposite direction, the influence of youth (sub) culture on religion could be interesting subjects for this section.

Session 11

Miscellaneous Aspects of the sociology of religion

Adam Possamai, University of Western Sydney, Australia,

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This session addresses an eclectic mix of themes in the sociology of religion that is not covered in any of the other sessions.

Session 12

RC22 Business Meeting

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