



NEWSLETTER

Published by the Research Committee 22

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Dear friends and colleagues,

This is the last newsletter from the 2010-2014 RC22 board, and I would like to thank all RC22 members for all the support and involvement in RC22 activities that you have shown. I couldn't have hoped for a better board and members during my time on this research committee.

Working in the sociology of religion is not only a delight because of the nature of the research but also because of the inspiring work of all of you. Indeed, I find it hard to catch my breath when I think of all the activities that we, as sociologists of religion, as part of RC22 and other sociology of religion associations have been involved in. On top of these numerous conferences and events, so many new journals and books are constantly being printed. Not bad for a field of study that was supposed to disappear through so-called secularisation. I had great pleasure in serving the field for these last few years through the ISA and I look forward for the new board to take RC22 into further new and exciting directions.

The incoming board will soon have to organise an interim conference and the RC22 programme for the next ISA forum in Vienna in 2016 and the next World Congress in Toronto in 2018. I hope that you will join me at these upcoming events to listen to state-of-the-art papers, see old friends and meet new ones. I wish the new board to have the same pleasure in supporting and promoting our research focus.

In a few days, we will meet each other at the World Congress in Japan and the programme is excellent. We will be exposed among so many good things to themes such as religion and inequality, ethnicity, collective memory, health, and civilizational analysis. Many thanks to Jim Spickard and Esmeralda Sanchez for having put together



such a wonderful and strong series of papers. Organising such an event is always a difficult and complex task and they have done this in an admirable fashion. These papers (which I can't wait to listen to) will certainly stimulate our research interest and inspire us for the next few months. No doubt, when it comes to the sociology of religion, too much is never enough.

Don't forget to follow all the information about the sociology of religion through our e-mailing list (RC22@uws.edu.au) and the RC22 blog at <http://www.isa-rc22.org/blog/>. For my very last words in the RC22 newsletter as President, I would like to thank Afe Adogame who has worked through very tight deadlines over the years to put together our very informative newsletters.

Sociologically yours,

Adam Possamai

University of Western Sydney

From the Desk of the Secretary/Treasurer



This comes probably as the last communication to you, via the Newsletter, in my capacity as Secretary/Treasurer of RC22 from 2010-2014. It has been a great honour and privilege to serve you in this role, but also as one of the Board members representing Africa for two consecutive terms. These past years have been both incredibly illuminating, challenging and a learning period for me. As I look forward to meeting some of you again at the XVIII World Congress of Sociology in Yokohama, Japan in July, permit me to use this medium to thank you all for your tremendous support on the one hand, but also for your individual and collective contributions to the success and further advancement of RC22 objectives and programmes. In particular, my unreserved gratitude goes to the RC22 Executive Committee and the Board especially Adam Possamai, for their collegiality and camaraderie.

I also thank the ISA Secretariat for providing much needed support in handling administrative and logistic issues. Since 2010, our full membership demography has undulated from 149 (2011); 158 (2012); 177 (2013) and currently 148 (2014) respectively. The geographical distribution of members is as follows: Africa (3%); Asia/Australia Pacific (32%); Europe (35%); Latin America (9%); and North America (21%). We are not there yet in terms of numbers nor have we arrived in terms of equitable global representation and spread. Ironically, what we lost in terms of numerical strength, we have gained in terms of a fairly robust financial standing. Here is the challenge for us to do more on both levels in the coming years!

Nonetheless, we can give ourselves a pat on the back for a number of successful activities between September 2010 and June 2014. A few examples will suffice here. RC22 organised sixteen (16) sessions at the XVII ISA World Congress of Sociology Gothenburg, Sweden July 11-17 2010. We organised two (2) joint sessions with the International Society for the Sociology of Religion (ISSR) at the SISR/ISSR 31st Conference of the ISSR, Aix-en-Provence, France in June 30 – July 3, 2011. We also held and organised twelve (12) sessions at RC22 midterm International Conference "Religion, Conflict, Violence and Tolerance in Global Perspectives" Abuja, Nigeria, at the 3Js Hotels Limited in January 27-30, 2012.

In August 1-4, 2012, RC22 organised twelve (12) sessions at the Second ISA Forum of Sociology 'Social Justice and Democratization', Buenos Aires, Argentina. It is very encouraging that at this year's Congress in Yokohama that RC22 has organised twenty-two (22) ses-

sions; two (2) Roundtables; one (1) Joint session with RC15 and RC31; and one (1) Poster session.

I enjoin RC22 and the ISA to work out additional strategies for membership recruitment especially from Africa and Latin America, and increase in their attendance of ISA meetings. Perhaps, more midterm conferences should be located in non-western countries to give ISA the desired global reach. RC22 should explore additional funds to be able to provide bursary for junior scholars to attend ISA and RC22 midterm conferences. In this regard, the contemplated Ivan Varga Prize for student members is a welcome development.

The RC22 website was launched in 2011 to assist in the international dissemination and exchange of information on significant developments of ISA/RC22 and in the sociology of religion. Web address: <http://isarc22.org/>. Our e-mailing list is one of the most active in the sociology of religion. Each e-mail is uploaded as a blog on our site. Thanks to Jim Spickard for keeping us virtually compliant. Many thanks to Phuti Mogase for handling the editorial work of the newsletter.

It remains for me to wish you a pleasant time in Yokohama, if you are attending the Congress. To others, keep working sociologically! I look forward to working with the incoming committee and board.

Cordially!

Afe Adogame (*Secretary/Treasurer 2010-2014; Board Member Representing Africa [2006-2014]*)



XVIII ISA World Congress of Sociology Facing an Unequal World: Challenges for Global Sociology Yokohama, Japan July 13-19, 2014

An incredibly sensitive community of academics and professionals such as the International Sociological Association, aware of the social transformations taking place in the world, cannot and should not be absent from a debate on inequality.

The great tradition of multi, inter and transdisciplinary works in which the most complex problems of the present day world are addressed; its unique condition of being academically, scientifically, regionally, institutionally and organically plural make it ideally qualified to face the challenge of contributing to this international exchange, from which an intellectual and moral force can emerge in order to achieve drastic changes in the manners, forms of reasoning and scopes of the decisions to be taken in the world to ensure the preservation of human life and societies.

Raquel Sosa
ISA Vice-President, Congress Programme

RC22 Program, World Congress of Sociology, Yokohama, Japan 2014

RC22 Program, World Congress of Sociology, Yokohama, Japan, July 13-19, 2014.

Jim Spickard & Esmeralda Sanchez, Program Coordinators

Presidential Session: "Facing an Unequal Post-Secular World" – organized by Adam Possamai

Paper Sessions (listed alphabetically by title): each with 4-5 oral presentations and 4-6 distributed papers "The Impact of Neoliberal Policies, Practices and Ideas on Religious Organizations" – organized by Tuomas Martikainen

"Locating Religion in Civilizational Analysis" – organized by Edward Tiryakian & Said Arjomand

"Multiculturalism and Religion: Contemporary Challenges and Future Opportunities" – organized by Joshua Rose

"New Forms of Religious Organization" – organized by Thomas Kern & Insa Pruisken

"Non-Religion in Question: Ethics, Equality, and Justice" – organized by Susanne Schenk & Cora Schuh

"Religion and Countering Gender Inequality" – organized by Anna Halafoff, Emma Tamalin, & Caroline Starkey

"Religion and the Transition to Adulthood" – organized by Kati Niemela

"Religion as a Factor in the Composition and Decomposition of Ethnic Identities" – organized by Mirosljub Jevtic

"Religion, Immigrants, and Health" – organized by Ephraim Shapiro

"Religion, Nationalism and Transnationalism" – organized by Patrick Michel, Adam Possamai, & Brian Turner

"Religious Diversity and Social Change in Contemporary East Asia" – organized by Michiaki Okuyama

"The Role of Religion in the Public Sphere" – organized by Inger Furseth

"Sociology of Religion in Africa: Challenges and Prospects" – organized by Afe Adogame

"Spiritual and Religious Capital" – organized by Christo Lombaard & Maria Haemmerli

"Uses of the Past: The Politics of Religion and Collective Memories" – organized by Marian Burchardt & Mattias Koenig

"Welfare and Civil Society: The Role of Religion" – organized by Per Pettersson

Roundtable Sessions (listed alphabetically by title): each with 4-6 oral presentations and some also with distributed papers

"The Best of All Gods: Sites and Politics of Religious Diversity in Southern Europe" [two tables] – organized by Jose Mapril

"Facing Inequality from the Perspective of Islamic Organizations" [two tables] – organized by Kerstin Rosenow-Williams & Matthias Kortmann

"Issues of Secularization" – organized by Jim Spickard & Esmeralda Sanchez

"Lessons for Studying Religion in the African Diaspora" – organized by Jualyynn Dodson

"Religion, State, and Law" – organized by Jim Spickard & Esmeralda Sanchez

"Religion and Politics" – organized by Jim Spickard & Esmeralda Sanchez

"Religion and Media" – organized by Jim Spickard & Esmeralda Sanchez

"The Sociology of Orthodoxy: The Study of Church Life in Contemporary Russia" – organized by Igor Ryazantsev & Maria Podlesnaya

Other Sessions:

Poster Session: **Topics in the Sociology of Religion** – 25 individual presentations in poster format

Film Session: **Haifa's Answer** – a film about religious complexity in Haifa, Israel, with a discussion focused on issues related to visual sociology

Business Meeting

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RC22 SESSION SCHEDULE

All Sessions are in Harbor Lounge B except the two Roundtables the Poster Session, and the Joint Session on "Religion, Immigrants, and Health"

MONDAY, JULY 14, 2014:

10:30 AM - 12:20 PM, The Impact of Neoliberal Policies, Practices and Ideas on Religious Organizations
03:30 PM - 05:20 PM, New Forms of Religious Organization
05:30 PM - 07:20 PM, Uses of the Past: The Politics of Religion and Collective Memories
07:30 PM - 08:50 PM, Film: Haifa's Answer

TUESDAY, JULY 15, 2014:

08:30 AM - 10:20 AM, Non-Religion in Question: Ethics, Equality, and Justice

10:30 AM - 12:20 PM, Locating Religion in Civilizational Analysis
03:30 PM - 05:20 PM, RC22 Roundtable I

Room: Yokohama, 315

A. Facing Inequality from the Perspective of Islamic Organizations - Table 1
B. Facing Inequality from the Perspective of Islamic Organizations - Table 2
C. The Best of All Gods: Sites and Politics of Religious Diversity in Southern Europe - Table 1
D. The Best of All Gods: Sites and Politics of Religious Diversity in Southern Europe - Table 2
E. Issues of Secularization
05:30 PM - 07:20 PM, Religion and the Transition to Adulthood

WEDNESDAY, July 16, 2014:

08:30 AM - 10:20 AM, Spiritual and Religious Capital
10:30 AM - 12:20 PM, Religion, Nationalism and Transnationalism I
RC22 Session Schedule
03:30 PM - 05:20 PM, Religion and Countering Gender Inequality

05:30 PM - 07:20 PM, Religion, Immigrants, and Health

Room: Yokohama, 501

THURSDAY, JULY 17, 2014:

08:30 AM - 10:20 AM, RC22 Roundtable II
Room: Yokohama, 315
A. Lessons for Studying Religion in the African Diaspora

B. Sociology of Orthodoxy: The Study of the Church Life in the Contemporary Russia
C. Religion, State, and Law
D. Religion and Politics
E. Religion and Media
10:30 AM - 12:20 PM, RC22 Presidential Session: Facing an Unequal Post-Secular World
03:30 PM - 05:20 PM - The Role of Religion in the Public Sphere

05:30 PM - 07:20 PM, Welfare and Civil Society: The Role of Religion
07:30 PM - 08:50 PM, RC22 Poster Session: Topics in the Sociology of Religion
Room: Yokohama, 511

FRIDAY, JULY 18, 2014:

08:30 AM - 10:20 AM, Sociology of Religion in Africa: Challenges and Prospects
10:30 AM - 12:20 PM, RC22 Business Meeting
03:30 PM - 05:20 PM, Religious Diversity and Social Change in Contemporary East Asia
05:30 PM - 07:20 PM, Multiculturalism and Religion: Contemporary Challenges and Future Opportunities

SATURDAY, JULY 19, 2014:

08:30 AM - 10:20 AM, Religion as a Factor in the Composition and Decomposition of Ethnic Identities.

Introducing ISORECEA - The International Study of Religion in Eastern and Central Europe Association

ISORECEA - The International Study of Religion in Eastern and Central Europe Association (www.isorecea.net) is an international scientific association established in December 1995, after a series of conferences organized since 1991 and devoted to the religious change in Central and Eastern Europe.

The association focuses on the exchange of academic knowledge on the situation of religion in the Central-Eastern European area. Its members represent various disciplines, e.g. sociology, anthropology, history, philosophy, and come from various countries, including Austria, Armenia, Belarus, Belgium, Bulgaria, Canada, Croatia, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Great Britain, Hungary, Italy, Latvia, Lithuania, Luxemburg, Norway, Poland, Romania, Russia, Slovakia, Slovenia, South Africa, Ukraine, and the USA.

The ISORECEA governing bodies are: the General Assembly summoned during ISORECEA bi-annual conferences; the Executive Board elected by the General Assembly for the term of four years and the Audit Commission elected by the General Assembly for the term of four years.

The Association is established in order to: develop and exchange scientific information concerning religion and churches in Eastern and Central Europe, with regard to religion studies, sociology of the religion, ethnology, ethnography, history, psychology, law and any other related disciplines; create a network for the exchange and update the information concerning above mentioned issues; organise international conferences every two years, present papers on the subject of religion in Central and Eastern Europe and summarise achievements of different organization or persons and discuss them; publish books, journal and other scientific materials; promote young scientists and students from different countries and promote publications of its members.



Dinka Marinović Jerolimov, Institute for Social Research – Zagreb, Croatia. President of ISORECEA

As mentioned, every two years, ISORECEA organizes international academic conferences. Apart from that, the association participates in other academic gatherings, for instance, it arranges joint ISSR-ISORECEA sessions at conferences of the International Society for the Sociology of Religion (ISSR). In 2010, ISORECEA became an affiliate member of the IAHR – International Association for the History of Religions.

ISORECEA publishes proceedings from its conferences and an academic journal *Religion and Society in Central and Eastern Europe* (www.rascee.net).

The international ISORECEA 2014 conference — “Religious Diversification Worldwide and in Central and Eastern Europe”

The international ISORECEA 2014 conference “Religious Diversification Worldwide and in Central and Eastern Europe”



The international ISORECEA 2014 conference “Religious Diversification Worldwide and in Central and Eastern Europe” took place on April 24-27, 2014 at Vytautas Magnus University in Kaunas, Lithuania. The main organizer of the conference was ISORECEA (*International Study of Religion in Eastern and Central Europe Association*). The co-organizers of the conference were Vytautas Magnus University Department of Sociology and Lithuanian Society for the Study of Religions. Vytautas Magnus University was reestablished in 1989, it distinguishes among other universities in Lithuania with *artes liberales* tradition and focus on humanities and social sciences.

More than 130 abstracts were sent for the organizers of the conference after the call for papers was issued. Organizing committee of the conference selected and invited 100 papers. 81 papers were included in the program. The conference attracted 91 participants from 26 countries worldwide.

The conference opening session took place on the afternoon of April 24 where two plenary speakers – prof. Eileen Barker (LSE, UK) and prof. Irena Borowik (Jagiellonian University, Poland) gave speeches. Within next two days of the conference 18 parallel sessions were held. The conference was finished with the plenary session dedicated to the discussion about the contemporary religious diversification in three Baltic States.

On April 27 participants of the conference were invited to go for the fieldtrips and visit two religious sites of Lithuania. One of the fieldtrip sites was the Hill of Crosses which is a place related to the mainstream religious community

of Lithuania – Roman Catholic Church. The Hill of Crosses is considered to be a symbol of Christianity and its resistance to the Soviet authorities in Lithuania. On their way to the Hill of Crosses participants of the international ISORECEA conference had a stop at Šiluva – a site of Catholic miracle where it is believed that Mother Mary had appeared in XVII century.

Another fieldtrip for the participants of the international conference was the visit to the site of alternative religiosity – the Pyramid of Merkine. The Pyramid of Merkine was constructed in 2003 by Povilas Žėkas *who had revelation with instructions how to build the pyramid with special powers*. The Pyramid of Merkinė in recent decade became one of the most important sites of visit for spiritual seekers.

**Milda Ališauskienė, professor,
Vytautas Magnus University,
Kaunas, Lithuania**

**President of the Conference
Organizing Committee**

General Secretary of ISORECEA



Reports on ISORECEA Conference

The ISORECEA Conference in Kaunas:

A personal reflection

As soon as the Berlin Wall came down in 1989, one of my first thoughts was how I wanted to get into Central and Eastern Europe with a microphone and discover what individuals and institutions (including the traditional churches and newer religious movements) thought, believed and were doing about their new religious freedom. Thanks to the generosity of the Hibbert Trust, I found my wish being fulfilled and it was not long before I had visited nearly all the C/E countries, some of them several times. Not speaking any of the languages myself, I relied heavily on finding a bevy of willing scholars and friends to translate for me when my subjects could not themselves speak English.

What I was discovering was fascinating, but I found relatively few local academics were involved in a similar quest, and those that were tended not to know anything about the work of other academics – even those in their own country. One notable exception was Miklos Tomka, an Hungarian sociologist whom I had got to know through his regular attendance at western conferences, such as the Society for the Sociology of Religion (previously the CISR), throughout the Soviet period. Another was a young woman called Irena Borowik whom I had first met in the mid-1980s when she was doing a PhD at the Jagiellonian University in Krakow, and with whom I have remained a close friend ever since.

I think it was sometime in 1993 that Irena and I were in a pub in Krakow, bemoaning the fact that there were so few native-speaking C/E scholars working on religion, and that for those that were interested in the subject there was so little networking between them and little know-how for publishing in scholarly journals. We were convinced that there was a potential wealth of knowledge out there waiting to be tapped and encouraged. We discussed with Miklos the idea of setting up an organisation that would have regular meetings in different parts of the region; then Jim Richardson, one of the few Americans sharing our interests, joined us in officially setting up the International Study of Religion in Eastern and Central Europe Association: ISORECEA – a clumsy name, for which I plead guilty.

The first conferences attracted a small, but enthusiastic number of scholars, some with very rudimentary English, so several papers were translated into English (or occasionally Russian) to allow those with a different tongue to understand. Irena, who now ran a publishing house, *Nomos*, edited several books that drew on many of the papers that were presented at the conferences, and participants were encouraged to try to publish in western journals, which meant some of us had to devote not a few hours in helping to get the articles into a state that western editors would consider acceptable. But it was certainly worth it! I was not the only one who gained enormously from the exchange of information and

insights from native scholars and the steady growth of interest and skills in presenting work concerned with the rapidly changing religious scene in C/E Europe. Over the past twenty or so years, conferences have been held in such countries as Croatia, the Czech Republic, Hungary, Poland, Romania, and Ukraine; ISORECEA has its own website, <http://www.isorecea.net/>,

containing useful information and contacts; and it also has its own, peer-reviewed on-line journal, *Religion and Society in Central and Eastern Europe (RASCEE)*, <http://www.rascee.net/>, edited by a team skilfully led by Malina Voicu from Leipzig, with Olaf Müller, from Frankfurt (Oder) as the Review Editor.

The ISORECEA conference held in April of this year at the Vytautas Magnus University in Kaunas was as good as any, indeed better than many that I have attended in Western Europe or North America. Efficiently organised by Milda Alisauskiene, who is now one of Lithuania's leading sociologists, and quietly, but capably overseen by ISORECEA's outgoing and incoming Presidents (respectively Siniša Zrinišćak and Dinka Marinović Jerolimov, both renowned Croatian scholars), the conference was attended by 91 participants, with 81 papers being presented, pretty well all of them in excellent English.

A striking feature of the conference was not only the high standard of the papers, but also the sheer variety to be found among both the participants and the papers. There were one or two elderly contributors (such as myself), but many seemed to have been born, or at least grown up after 1989. There were an encouraging number of students doing innovative research, yet demonstrating a good theoretical knowledge and analytical skills. The atmosphere was friendly with many old contacts being renewed and new ones cemented. My one disappointment with the meeting was that because of the large number of parallel sessions, I was unable to attend all the papers I wanted to hear.

As has become the custom at many ISORECEA conferences, field visits were made to sites of religious interest. Milda arranged for some of us to visit the Pyramid of Merkinė and talk with its spiritual creator; others visited the unique Hill of Crosses. Such expeditions give participants further opportunity to learn more about the religious scene in the host country and to chat with each other in a relaxed atmosphere during the day, thereby catching glimpses of alternative religious practices that complement the more formal academic setting of the conference.

*Submitted by Eileen Barker, Professor Emeritus, London School of Economics / Inform
Honorary president of ISORECEA*



Reports on ISORECEA Conference Cont.



Report on ISORECEA conference, “Religious Diversification Worldwide and in Central and Eastern Europe,” held at Vytautas Magnus University, Kaunas, Lithuania, April 24-27, 2014.

According to Milda Alisauskiene, head of the Organizing Committee, this was the largest ever ISOCREA conference. There were 130 paper proposals, of which 100 were accepted, with about 90 different participants presenting papers to an audience that included scholars from 26 countries. Thus the Kaunas conference was indeed a great success in terms of numbers of participants and participation from around the world.

Nearly 50 participants participated in the business session, which was very informative and revealed that the Association is in good shape financially, and that it has established ties with a number of other associations that are involved in the study of religion. The new journal, *Religion and Society in Central and Eastern Europe*, is also doing well, having published two issues, with more planned.

One major item of business was to approve a number of changes in the governing document for the Association to make them function more effectively as the organization grows. Also, a strong slate of new officers were elected, headed by Dinka Marinovic Jerolimov, the new president. I was very pleased to be named an “Honorary Member” of ISORECEA, along with Irena Borowik, one of the original organizers of the Association.

The conference included many high quality papers. I attended a number of sessions, and was always impressed with the presentations. I was also very impressed by the number of younger scholars on the program, which bodes well for the study of religion in the region into the future. And, it was very nice to see some old friends who have been with the organization from its inception two decades ago.

We are all getting a bit older, but still involved in trying to understand the dramatic changes in the religious landscape of the region.

Keynote speeches were presented on day one of the conference by Eileen Barker, and Irena Borowik, and Ringo Ringvee delivered an assessment of religion in the Baltic states to close the conference. All three addresses were well-received and quite informative, and set the stage for the full program that was presented over the next two days.

The program was jam-packed with strong sessions both days. It was very hard to decide which to attend. I presented in one of two sessions entitled “Religious Diversification and Human Rights” which included papers dealing with south Africa, Lithuania, Italy, and others topics, including my paper dealing with use of the pseudo-scientific “brainwashing” concept around the world. The Miklos Tomka Memorial Session was very well-attended, as we honored a founding member who has passed. There were sessions on religion in the Ukraine, on spirituality, on diversification within Christianity, on diversification of church-state relations, and religious diversification in post-Soviet societies, on religion minorities, on media coverage of religion, and other topics.

I particularly enjoyed the meal times, which were all shared and covered by the conference fee, allowing much time to visit with old friends and met new young scholars.

Also, two field trips to visit religious sites in Lithuania were planned for the day after the conference, allowing more time for visiting with other scholars from around the world.

Overall this was an excellent conference. I only wish more scholars had been able to attend.

Submitted by Jim Richardson, Professor of Sociology and Judicial Studies, University of Nevada, Reno

Honorary member of ISORECEA



Reports on ISORECEA Conference Cont.

Submissions by Monica Grigore

Topic: Finding Relief in Pilgrimage:

I am a PhD student in sociology at the University of Montreal who had the opportunity to present a paper at the ISORECEA conference organized this year in Kaunas, Lithuania on 24-27th April, 2014. My presentation was a developed version of a paper which was awarded the "Mikols Tomka" prize, on January 31th, 2014. The "Miklos Tomka" Award offered by ISORECEA was established to honour Miklos Tomka, the widely acknowledged and esteemed scholar of religion specialized in the Central and Eastern European region who died unexpectedly in 2010. My paper is part of my research project which sets out to understand the ways in which Romanian Orthodox (believers) understand and practice religion. Over the last fifteen years, religion has seemed to play an ever-increasing role in the lives of Romanians. However, the blend of religion, magic, and superstition that appears in the beliefs and practices of many Romanians made some observers question their religiosity. In my paper I investigate the lived religion of Romanian Orthodox (believers), which is the religion imagined and practiced by people in their daily lives that is expressed through their inclination for materiality and ritualism. Drawing on participant observations made during several pilgrimages in Romania in spring and autumn 2012, I start with a paradox: in pilgrimages the women are trying "to do something" in order to help themselves or their families, but—in appealing to relics and icons—they abdicate responsibility for their own lives.

For me, the women's attitude to illness is interesting because it makes visible the tension between action and resignation. Using the example of one pilgrim's history quoted in my diary on October 24th, 2012, during the St Dimitrie pilgrimage in Bucharest, I discuss how the desire to influence fate combines with an attitude of resignation in the context of pilgrimage to give birth to a seemingly paradoxical behaviour and how this relationship relates to the feminine identity in post-communist society. In order to grasp paradoxical women's behavior I took religious believers attitude toward illness into account: for them sickness is always linked to divine will. Thus, in the context of pilgrimage "acting" seemed to consist of a special prayer, which is called, in Romanian: "a da acatist", which could be translated as "giving a prayer". In order to obtain a satisfactory outcome, the women strengthen their prayers with a whole arsenal of rituals and religious artefacts: self-imposed restrictions such as fasting, dressing modestly, touching the sick parts of their body with holy water and holy oil, and rubbing personal objects against relics and icons. This mode of action goes along with a passive way of understanding the world which was indicated by the inclination for the "disposition to suffer" and the lamentations expressed by maxims. These two contradictory attitudes before fate relate to feminine identity through metaphors such as "suffering mother". Finally, I argue that many Romanians who declare themselves to be believers—whether practicing or not—are caught in the tension between a desire to influence fate and a resignation to fate. They thus sometimes behave in a way that could be seen as "irrational" in the eyes of an external observer.

Overall impressions of the ISORECEA Conference;

Organized every two years, the ISORECEA conference is an excellent occasion for sociologists interested in questions related to religion in Central and Eastern Europe to keep up with different research projects in this field. As a PhD student in sociology at University of Montreal, this year I had the privilege and opportunity to present a paper entitled, Finding Relief in Pilgrimage: the Lived Religion of Orthodox Romanians, which was awarded the 'Miklos Tomka' prize.

The conference took place on April 24-27, 2014 at the Vytautas Magnus University in Kaunas, Lithuania, and was entitled Religious Diversification World Wide and in Central and Eastern Europe. After an engaging introduction to the conference theme made by Irena Borowick (Jagiellonian University, Poland) and Eileen Barker (London Schools of Economics), the participants had the chance to listen, for two days, to stimulating and creative papers which discussed problems tied to religious diversity in Central and Eastern Europe, as well as to hear about different research projects that set out to understand the place of religion in the Post-communist societies—some of which are still in the turmoil of a transitional period. This year many of the presentations were concerned with the Russian and Ukrainian space and less with other countries of the former Soviet bloc. Because Lithuania is a Baltic country, the organizers allotted a special place to the Baltic region, choosing to end the conference with an interesting discussion which framed the religious problems in Lithuania, Estonia and Latvia. My last observation, which is tied to my own research interests, concerns the fact that quantitative studies were preponderant. Other research approaches—such as "lived religion" or "material religion"—were not as well represented.

However, these inequalities are inherent in any conference, and it was a good occasion for all participants to meet and exchange ideas about their projects. I have to mention the excellent organisation of the conference by our hosts, who made an extraordinary effort to welcome us, from the opening of the conference to its conclusion. I also appreciated the short introduction to Lithuanian culture that was offered by the hosts. And after two full days of work, we could conclude the conference with a planned tour of one of two Lithuanian pilgrimage sites. As someone who studies pilgrimages and lived religion, our tour of the "Hill of the Crosses" was of a special interest to me. I would like to thank our guide, Rasa Pranskeviciute, for her informative insights during the tour.

Finally, I cannot end my note without thanking the organizers—and especially Mrs Milda Ališauskiene—for their friendly spirit and attentiveness, which created an excellent environment for a fruitful conference.

Monica Grigore, is an ISORECEA 2014 Miklos Tomka prize grantee.



Reports on ISORECEA Conference cont.

The Vytautas Magnus University and the Lithuanian Society for the Study of Religions hosted the conference, with the theme 'Religious Diversification Worldwide and in Central and Eastern Europe'.



The majority of attendees had their primary training in sociology, later specializing in sociology of religion, which set the atmosphere of the conference and dictated the predominant sociological flavour of the papers presented – both in topics and in their methodological approach. The papers converged on various issues of state-religion relations, institutional dimensions of religious traditions, religious diversity in different countries of CEE, socio-political dimensions of religious diversification within CEE and various religious traditions, and so on. As with any conference, the quality of the papers varied, but the overall quality was good. Although some papers were predominantly descriptive, others contributed greatly to the theoretical and empirical research on religion in CEE – the opening lectures by Dr. Irena Borowik and Dr. Eileen Barker, and the closing plenary session lead by Dr. Ringo Ringvee deserve a special mention due to their quality.

Although the overall quality of the papers was good, I did however miss more substantive topics. The papers given were predominantly focused on sociological, political and legal dimensions of religion, while few presented a 'religious studies' perspective on belief, practice, historical developments within traditions, doctrinal variabilities etc. As this was a conference on religion, I did expect such papers, but the quality of the conference was in no way diminished by its emphasis on sociology of religion. Although this is only a minor criticism, I hope it will encourage more researchers to respond to the next ISORECEA's call for papers with more substantive papers.

Another criticism is also minor and more applicable to conferences in general rather than this conference in particular. I am amazed at how little emphasis scholars put on the actual delivery of their papers – although the use of PowerPoint has become more widespread, scholars still often more-or-less read a prewritten text as their presentation. Not only is that excruciatingly boring for their audience, it also almost guarantees that very few will care about the research findings presented. Although the quality of the content is the primary criteria we should judge a paper by, the use of the medium (i.e. presentation) is nevertheless important as it dictates the interaction an audience has with the information transmitted.

To end on a positive note, the local organizing committee lead by Dr. Milda Ališauskienė did an impeccable job and made the conference run incredibly smoothly with hardly any hindrances. Besides coordinating eighteen parallel panels and almost a hundred people, they also organized two

optional field trips to either the Pyramid of Merkinė or the Hill of Crosses near Šiauliai city for the attendees.

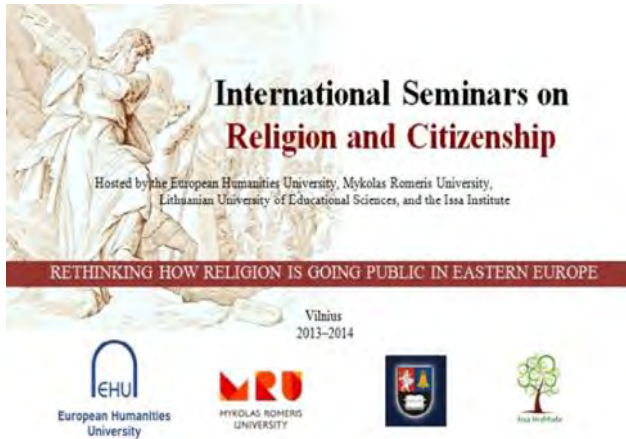
The next ISORECEA conference will be in 2016 and I would warmly invite anyone who is interested in religion in the countries of CEE to attend it.

Anja Pogacnik—University of Edinburgh

Field trips:



The “Religion and Citizenship” Seminar Project



The European Humanities University (EHU) launched an international seminar series entitled “Religion and Citizenship” in cooperation with several Lithuanian Universities in October of 2013. These seminars were constructed with an interdisciplinary framework in mind to include sociologists of religion, legal scholars focused on religious freedoms, theologians, and philosophers of religion, all who were interested in presenting various aspects of religion in public life found in countries throughout Eastern Europe. This year’s discussion focused on the topic: “Rethinking How Religion is Going Public in Eastern Europe?”. The organizers formulated this topic as an analytical prism through which the interrelation of political, civil, and religious discourses could be observed in Eastern European countries in previous decades. This was a controversial topic as the public dimension of religion is still colored by state-paternalism in some Eastern European countries. With a low level of citizen participation in public life, we considered this question in terms of secular citizenship, post-secularism, modernization, human rights, Church-State relations, all the while keeping in mind the Eastern European context.

In response to this context, participants presented on a diversity of topics, reflecting the interdisciplinary nature of our approach all the while trying to reconsider the public manifestations of religion in Eastern European societies. Here is a sample of some of the seminar topics we discussed this year: “Traditional and New Forms of Religious Sociality in Lithuania” (Andrius Sprindziūnas, Lithuania), “Comparative Analysis of Legal Regulation of the Right to Freedom of Religion in Ukraine, Republic of Belarus, and Republic of Poland” (Iryna Ivankiv, Ukraine/Poland), “Fading Secularism Perspective: Questioning Modernization in Eastern Europe” (Olga Breskaya, Belarus/Lithuania), “Religion Goes Public in Contemporary Lithuania: What Does Society Think about It?” (Milda Ališauskienė, Lithuania),

“Religion, Human Rights, and Religious Freedom in Public” (Natalia Vasilevich, Belarus), “Religion in the Public Sphere in Post-communist Slovakia” (Miroslav Tižik, Slovakia), “Limitations of Law Related to Religion” (Regina Valutytė, Dovilė Gailiūtė, Lithuania), “Religion and the Justice of Nations: Is Justice for All Merely an Illusion?” (Stephen Garrett, Lithuania), “Dietrich Bonhoeffer and Religion in Eastern Europe” (Philip Ziegler, Scotland) and others.

Our initial presumption regarding public space in Eastern Europe, where religion is present along with other actors, was understood as a multi-level space structured by several layers of interaction: 1. state and religious institutions, 2. civil society and religious communities, and 3. individual involvement in society. We sought to answer questions like what type of secularism exists in Eastern European countries today; how does new legislation concerning the religious sphere influence the development or restriction of religious freedoms during recent decades; how do religious communities interact with civil society on issues like social work; what kind of religious education is being taught in public schools? Numerous similarities and differences emerged depending upon the particular country and context. We wondered whether this variety of religious expression at these various levels is the consequence of forced secularization or are we witnessing the process of the apoliticization of religion in modernized societies.

This variety did seem to indicate, though, that the desecularization process is strongly connected with the type of political regime, the level of autonomy of religious organizations, and the freedom and openness of public space for an active citizenry.



Continues on page 12

The “Religion and Citizenship” Seminar Project - cont.

It became evident that, in spite of the common historical past, answers to the question – how religion is going public – depended in large part upon the differing degrees of openness in the public sphere to religious argumentation within various Eastern European societies.

The “Religion and Citizenship” Seminar Project is sponsored by the European Humanities University (EHU) located now in Vilnius. It was co-organized with two other Lithuanian universities and became a place to exchange ideas with Lithuanian colleagues as well as scholars from abroad. We found the interdisciplinary conversation on various topics and approaches to public space to be particularly challenging yet a fascinating exercise, especially since EHU is a unique example in itself of an exiled university or an “exiled public space”. EHU (<http://www.ehu.lt/en>) was founded in 1992 in Minsk and authorities expelled it from Belarus in 2004. From the very beginning, EHU was known for introducing advanced level teaching methods in the humanities and combined innovative approaches to scholarship, all in an effort to proclaim the ideals of a liberal arts university. Although EHU was the only private university in Belarus recognized by the government, it could not withstand the increasing pressure from authorities. EHU leadership refused to succumb and went into exile in Vilnius, Lithuania with tremendous support from the Lithuanian government and the international community. Students were given the opportunity to continue studies at other institutions in the region. In 2006, EHU was granted the status of a Lithuanian university and so it became possible for students to receive internationally-recognized degrees. Today, EHU is the only Belarusian university that has succeeded in maintaining its independence and commitment to academic freedom.

EHU offers high residence and low residence (distance learning) degrees that are interdisciplinary programs at the bachelors (BA), masters (MA), and doctoral (PhD) levels in the humanities. Approximately 1500 students are enrolled at EHU (1/3 are high residence students and 2/3 are low residence students). There are 250 faculty members teaching and conducting research activities at EHU within the Historical, Socio-political, Law, and Media departments along with 10 research centers (see: <http://www.ehu.lt/en/research/centers-laboratories-and-institutes>). The Jewish Study Center at EHU is one of the research structures involved in religious studies. It publishes the annual *Tsaytshrift* (צײַטש פֿאַר אַרױפֿגעבױט). This publication is a continuation of the tradition of Jewish studies established by its forerunner, published earlier in Minsk from 1926 to 1931. The “Religion and Citizenship” seminar project was designed by sociologist of religion Dr. Olga Breskaya and theologian and philosopher of religion Dr. Stephen Garrett.

Both are on the faculty at EHU. We also work together teaching a joint course entitled “Religion in European History and Culture” for EHU bachelor students. This is an interdisciplinary course that enables students to envision the integrity of the European socio-historical process, emphasizing the role of religious institutions and their contribution to European values.

Because we taught this course simultaneously with the “Religion and Citizenship” seminar project, we clearly saw how modern discussions seem to repeat some of the ancient and medieval debates concerning the interaction between the religious and political spheres, although the presence of a divisive line between secular and sacred was not a constitutive element of civic life during those periods. These comparisons provoked us to create a platform for discussing these issues regarding religion and citizenship in the late modern context of Eastern Europe. The “Religion and Citizenship” seminar series will continue in the 2014-2015 academic year. They will be announced on the EHU website in July 2014.

Olga Breskaya graduated from Moscow State University of M. V. Lomonosov, Department of Sociology. From 2000-2011, she was an assistant professor at Brest State University (Belarus) in the Department of Cultural and Religious History. From 2011, she became an associate professor at the European Humanities University in the Department of Social and Political Sciences. She also works as the Head of the EHU Research Division. Her research interests are focused around value analysis and sociality modes in religious communities, patterns of secularism and citizenship identities, and issues of social ethics in Eastern Europe as well as the transformation processes in the borderlands region of Eastern Europe. In 2013, she participated in the project “Religion, Science and Society,” initiated by the Russian Orthodox Church Postgraduate Programme with the support of the John Templeton Foundation.



This project integrated scholars from Belarus, Ukraine and Russia who are involved in the analysis of transformations occurring in Eastern European religious life. It became a unique platform for researchers from the region to discuss current issues within the sociology of religion face-to-face with notable scholars in the field like C. Taylor, J. Casanova, D. Martin and B. Martin, R. Trigg, B. Grim, etc.,

Continues on page 13.

The “Religion and Citizenship” Seminar Project - cont.

where we questioned the relevance of “western concepts” for the Eastern European discourse.

Olga Breskaya is the co-author of several books: *Political, Linguistic, and Religious Boundaries as Distinctive Creative Space: Why New Ideas are Generated in Borderlands* (with Oleg Bresky, 2012) and *Individual and Corporation within Public Space* (with S. Suveika, 2011 in Russian). Several of her recent articles include: (2013) “At the Boundaries of Internal Cooperation of Religious Community: Preconditions of Religious Life in E. Durkheim’s Conception (in Russian), *History* #7 (23), Moscow; (2013) “Christian Tradition and Contemporary Practice in Eastern Orthodoxy:

How Human Values Talk about Religion,” p. 583-597 in *Religion in the History of European Culture*, ed. by G. S. Gasparro, A. Cosentino, M. Monaca, Palermo; (2012) “Religious Citizen or Belarusian Believer? Two decades of Sociological Research on the Religious Identity of Belarusians” (in Polish) in *Collective Identity of Belarusians*, ed. by R. Radzik, Lublin; (2012) “Models of Church-State Relations in Belarus within the Context of the Post-secularization Process of European Societies (in Polish), *Politeja* #22, Studia białoruskie, Kraków; (2011) “Eastern Orthodox Parishes in Urban Space of Brest: from Images to Typology” (in Russian) in *Parish and Community in Contemporary Orthodoxy: Root System of Russian Religiosity*, ed. by A. K. Agadzhanian and K. Rousselet, Moscow; (2010) “Inside and Outside the Religious Identity: Perspectives from the Orthodox Exhibition-fair” in *Religion and Identities in Transition*, ed. by I. Borowik, M. Zawila, Krakow.

Stephen Garrett, PhD (Trinity International University, near Chicago, IL) is an associate professor of Public Theology and Philosophy of Religion in the Social Education Faculty at Lithuania University of Educational Sciences (LEU) where he lectures on religion and social values, human flourishing, and critical thinking.

Stephen also serves as a visiting associate professor at the European Humanities University (EHU) co-teaching a course on “Religion in European History and Culture” and the Vilnius Academy of Arts where he teaches “Late Modern Aesthetics.” Prior to coming to Lithuania in 2010, Stephen taught courses beginning in 2003 at various colleges in Dallas and Chicago (USA) on moral reasoning, religion and human experience, and introduction to philosophy. He has worked with Cooperative Studies as an academic fellow since 2009. He has spoken on topics such as the life and thought of the 20th c. Swiss Catholic theologian Hans Urs von Balthasar, God’s beauty and the imagination, the role of faith in a democratic pluralistic society, multiculturalism and human identity, and the moral imagination.

Stephen has co-organized public lecture series on “God and the Humanities” as well as “Religion and Citizenship.” His current research examines the predominate notion in western societies that theology and religion are to be a private matter unfit for public life because it is divisive for or irrelevant to society. Yet, this notion, he contends, is built on a false assumption, at the heart of which is the question:

what does it mean to be human. Fundamental questions about the meaning of human life and how such meaning is shaped by beliefs about God, the world, and others while recognizing that economic, social, religious, and cultural factors also shape these beliefs are central to his current research efforts. In the end, he hopes to circumscribe the ethos necessary for living together peacefully amidst our differences by bringing theology to bear on these fundamental, existential questions.

Some of his most recent publications include a monograph entitled *God’s Beauty-in-Act: Participating in God’s Suffering Glory* (Wipf & Stock, 2013) published as part of the Princeton Theological Monograph Series and a co-edited volume, *Five Views on Biblical Inerrancy* (Zondervan, 2013) seeking to deepen the theological conversation surrounding the nature of the Bible.

Several of his articles and essays include the following: “Educational, Spiritual and Moral Training of the Church, which as a Community and Social Member should Cooperate in Life of Post-communist Lithuania,” with Kęstutis Ralys in *Bildungswissenschaft auf der Suche nach globaler Identität. Baltische Studien zur Erziehung und Sozialwissenschaft*. (Frankfurt: Peter Lang, 2013):

615-624; “Multiculturalism and Being Human: Human Identity, the Wholly Other, and European Integration,” in *European Integration and Baltic Sea Region: Diversity and Perspectives* (Riga: University of Latvia Press, October 2011): 629-640; “Human Dignity and the Imagination,” in *Godność Człowieka W Świetle Nauki, Etyki I Wiary* (The Dignity of Man in the Light of Science, Ethics and Faith), ed. Julian Lawrynowics and Andrzej Zablotny (Warsaw: Chrześcijańskie Forum Pracowników, June 2011): 87-96; “God’s Beauty-in-Act:

An Artful Renewal of the Imagination,” *International Journal of Systematic Theology* 14/4 (October 2012): 459-479; and “Beauty as the Point of Connection between Theology and Ethics,” *European Journal of Theology* 20/2 (October 2011): 149-158.



Announcing the new book series and publications

The New Springer Book Series on Religion and Health;

The relationship between religious/spiritual belief or behavior and health behavior has been explored over several decades and across various disciplines. Religious variables have consistently been found to have a direct relationship to physical and mental health. At the same time - research has also indicated potential societal tensions that can exist between religion and health – we have seen this in relation to family planning, HIV/AIDS, and reproduction.

This book series aims to uncover the impact of religion on individual practices but also the influence of religion on health practices at the community level.

Areas of potential interest for the book series are: Religion and physical and mental health; The spiritual factor in healing; Religion and medical ethics; Complementary and Alternative Medicine and the religious/spiritual connection; Ritual healing in the Western world; Promoting healthy behavior from the pulpit; Resiliency and coping; The impact of faith; Religion, spirituality and women's reproductive health; Religion, health, social welfare and the public sector; Migration, religion and health; Religious health institutions and public policy; Religion and the human genome; Chaplaincy within medical institutions; Religion, Disability and Health; History of Religion and public health

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Alphia Possamai-Inesedy, University of Western Sydney (Alphia.Possamai@uws.edu.au) and Christopher Ellison, The University of Texas at San Antonio (<mailto:Christopher.Ellison@utsa.edu>)



Popular Culture, Religion and Society. A Social-Scientific Approach <http://www.springer.com/series/13357?detailsPage=free>

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culture co-exist intimately. Religion sometimes creates and regulates popular culture, religious actors who express themselves in popular culture are also engaged in shaping popular religion, and in doing so, both processes make some experiences possible for some, and deny access to others. The central theme of this series is thus on how religion affects and appropriates popular culture, and on how popular culture creates and/or re-enforces religion.

The interaction under scrutiny is not only between the imaginary and 'real' world but also between the online and off-line one, and this revitalises the study of popular religion through its involvement in popular culture and in new social media technologies such as Facebook and Twitter.

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multiple books on a similar theme. Subject to editorial decision, it will also publish short commentaries and notes on relevant themes of global relevance.

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The *Journal of Religious and Political Practice (**JRPP)* is the only peer reviewed, interdisciplinary journal to offer a unique perspective on religion and politics. Taking 'practice' as its primary focus the journal will discuss the materials, objects, physical spaces, organizations, parties, traditions, institutions as well as ideas that have political and religious significance: exploring religion and politics, not just as ideologies or belief systems, but as rituals, programs, mobilizations and practices embodied in everyday activities, institutions and structures.

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It will carry empirical articles examining contemporary conflicts as well as alliances for cooperation and issues within and between religions. The journal welcomes both qualitative and quantitative articles and is open to different methodologies from survey analysis to ethnographic studies. In addition to thematic interviews of scholars who have made significant contributions to thinking about religion and politics, it will publish review articles on a single book or combining

New Ashgate-Inform Series on Minority Religions and Spiritual Movements

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February 2014 240 pages Paperback 978-1-4094-5688-9 £19.99. Hardback 978-1-4094-5687-2 £65.00

Revisionism and Diversification in New Religious Movements, Eileen Barker, London School of Economics and Inform, UK

This book explores different ways in which, as NRMs develop, stagnate, fade away, or abruptly cease to exist, certain orthodoxies and practices have, for one reason or another, been dropped or radically altered. Contributors include academics, current and former members of NRMs, and members of 'cult-watching' movements. December 2013 270 pages Hardback 978-1-4094-6229-3 £60.00 Paperback 978-1-4094-6230-9 £19.99 *Also available in e-book format.*

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Themes for the books will include such topics as:

Spiritual and Visionary Communities, Timothy Miller (ed); *Prophecy in the New Millennium: When Prophecies Persist*, Sarah Harvey and Suzanne Newcombe (eds); *State Responses to New Religions*, David Kirkham (ed); *Revisionism and Diversification in New Religious Movements*, Eileen Barker (ed); *Global Transnational Service Movements Rooted in Religious Traditions*, Stephen M. Cherry and Helen Rose Ebaugh (eds); *The Public Face of African New Religious Movements in Diaspora: Imagining the Religious 'Other'*, Afe Adogame (ed); *Legal Cases Involving New Religious Movements and other Minority Faiths*, James T. Richardson and François Belanger (eds); *Bona Fide? How Fraud and Deception are Constructed in and around Minority Religions*, Amanda van Eck Duymaer van Twist (ed); *New Religions within the Islamic Tradition*, Marat Shterin and Matthew Francis (eds); *New Religious Movements and Counselling*, Hamish Cameron (ed).

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Religious Change and Indigenous Peoples. The Making of Religious Identities

Helena Onnudottir and Adam Possamai, both at the University of Western Sydney, Australia and Bryan S. Turner, City University of New York, USA and the University of Western Sydney, Australia

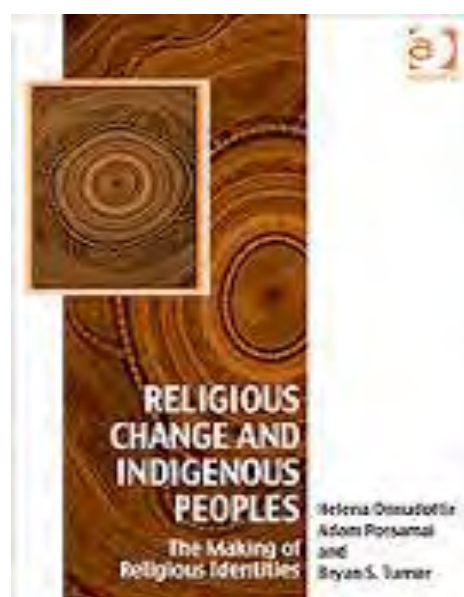
Series : [Vitality of Indigenous Religions](#)

Exploring religious and spiritual changes which have been taking place among Indigenous populations in Australia and New Zealand, this book focuses on important changes in religious affiliation in census data over the last 15 years. Drawing on both local social and political debates, while contextualising the discussion in wider global debates about changing religious identities, especially the growth of Islam, the authors present a critical analysis of the persistent images and discourses on Aboriginal religions and spirituality. This book takes a comparative approach to other Indigenous and minority groups to explore contemporary changes in religious affiliation which have raised questions about resistance to modernity, challenges to the nation state and/or rejection of Christianity or Islam. Helena Onnudottir, Adam Possamai and Bryan Turner offer a critical analysis to on-going public, political and sociological debates about religious conversion (especially to Islam) and changing religious affiliations (including an increase in the number of people who claim 'no religion') among Indigenous populations. This book also offers a major contribution to the growing debate about conversion to Islam among Australian Aborigines, Maoris and Pacific peoples.

Contents: Introduction; Aboriginal spirituality versus modernity; Post-traditional spirituality and post-Christianity in Australia; Islam in aboriginal Australia; Conversion among indigenous peoples in Australia and New Zealand; The significance of religious identities among aboriginal Australian inmates; The growth of the indigenous religious 'nones'; Conversion, reversion and de-conversion; Conclusion: continuity through change; Appendix; References; Index.

About the Author: Adam Possamai is Associate Professor in Sociology at the University of Western Sydney and the 2010-2014 President for the Sociology of Religion Research Committee from the International Sociological Association. He is also a former President of the Australian Association for the Study of Religions, and a past co-editor of the Australian Religion Studies Review. He is the author several books and papers, and editor of *The Handbook of Hyper-Real Religions*. Dr Helena Onnudottir is a Social Anthropologist and a lecturer in Sociology in the School of Social Sciences and Psychology, University of Western Sydney. She recently completed a PhD on Australian Aborigines. Professor Bryan Turner is the Director of the Religion and Society Research Centre at the University of Western Sydney and Presidential Professor of Sociology in the Graduate Center at City University New York USA.

He has held professorships at Cambridge University and the National University of Singapore. He is the founding editor of the journals *Body&Society* (with Mike Featherstone), *Citizenship Studies* and *Journal of Classical Sociology* (with John O'Neill), and an editorial member of numerous journals including: *British Journal of Sociology*, *Contemporary Islam* and the *Sociological Review*. He edited the New Blackwell Companion to the *Sociology of Religion*, and is the author of many books and papers.



Publications by Afe Adogame

The Public Face of African New Religious Movements in Diaspora Imagining the Religious 'Other' Edited by Afe Adogame, University of Edinburgh, UK Ashgate Inform Series on Minority Religions and Spiritual Movements.

October 2014 ebook , PDF 978. Africa in Scotland, Scotland in Africa (2014)

The growing pace of international migration, technological revolution in media and travel generate circumstances that provide opportunities for the mobility of African new religious movements (ANRMs) within Africa and beyond. ANRMs are furthering their self-assertion and self-insertion into the religious landscapes of Europe, the Americas, and Asia. Their growing presence and public visibility seem to be more robustly captured by the popular media than by scholars of NRMs, historians of religion and social scientists, a tendency that has probably shaped the public mental picture and understanding of the phenomena. This book provides new theoretical and methodological insights for understanding and interpreting ANRMs and African-derived religions in diaspora.

Contributors focus on individual groups and movements drawn from Christian, Islamic, Jewish and African-derived religious movements and explore their provenance and patterns of emergence; their belief systems and ritual practices; their public/civic roles; group self-definition; public perceptions and responses; tendencies towards integration/segregation; organisational networks; gender orientations and the implications of interactions within and between the groups and with the host societies. The book includes contributions from scholars and religious practitioners, thus offering new insights into how ANRMs can be better defined, approached, and interpreted by scholars, policy makers, and media practitioners alike.

Contents Introduction: the public face of ANRMs in diaspora, Afe Adogame; The discourse about 'Africa' in religious communities in Brazil: how Africa becomes the ultimate source of authenticity in Afro-Brazilian religions, Bettina E. Schmidt; Irrecha: a traditional Oromo religious ritual goes global, Asebe Regassa and Meron Zeleke; Self-representation by Black Majority Christianity in Britain, Abel Ugba; The transnational dynamics of Black Jews in France, Aurélien Mokoko Gampiot and Cecile Mokoko-Gampiot; "Take over Asia for God!" The public face of African Pentecostal churches in China, Heidi Østbø Haugen; Uncovering an alternative story: examining the religious and social lives of Afro-

Caribbean youth in London and New York City, Janice Maclean; Juggling multiple identities to overcome minority status: young Congolese Pentecostals in Montreal (Quebec), Géraldine Mossière; 'Living by the spirit'. African Christian communities in Sweden, Anne N. Kubai; 'Penetrating the unseen': the role of religion and spiritual practices in the Senegalese boat migration process, Henrietta M. Nyamnjoh; 'The Coca-Cola of churches arrives': Nigeria's Redeemed Christian Church of God in Brazil, Laura Premack; Nigerian Pentecostals in Britain: towards prosperity or consumerism?, Israel Olofinjana; Public perception of witchcraft accusations, stereotyping and child abuse: a case study of Britain's Majority Churches, Babatunde Adedibu; The strangers in our midst: issues of misunderstanding between African migrant churches in Germany and the mainstream German churches, Garnet Parris; Index.

Publications by Afe Adogame Cont.

Africa in Scotland, Scotland in Africa Historical Legacies and Contemporary Hybridities edited by Afe Adogame, University of Edinburgh, and Andrew Lawrence, Vienna School of International Studies, Vienna

Subject African Studies › Religion African Studies › History Social Sciences › African Studies Social Sciences › Religion & Society History › Global History. E-Book booksandjournals.brillonline.com offers online access to Brill's books and journals.

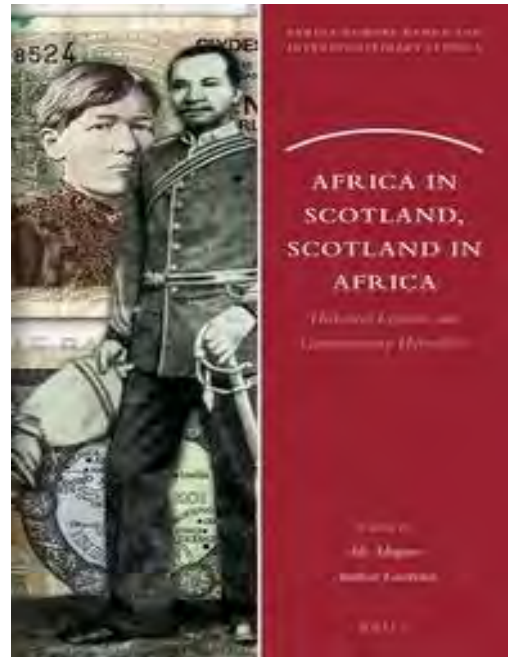
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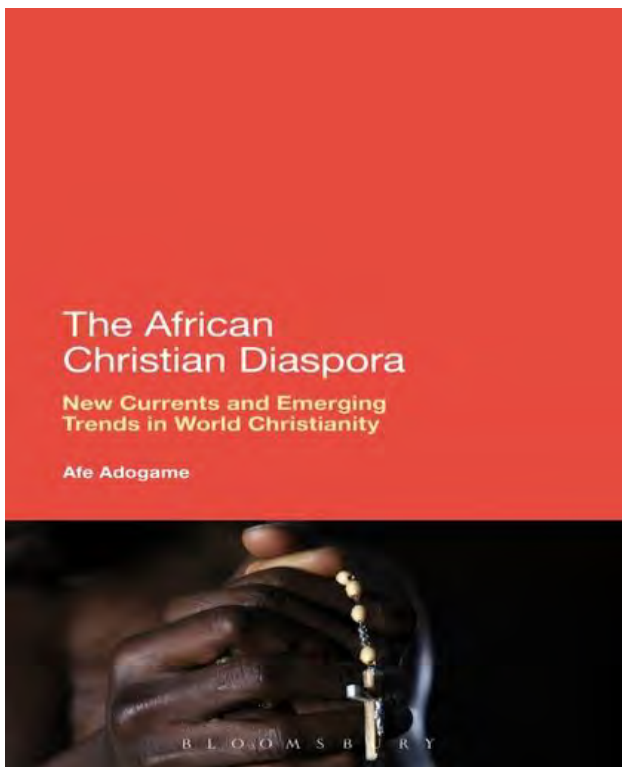
Africa in Scotland, Scotland in Africa provides scholarly, interdisciplinary analysis of the historical and contemporary relationships, links and networks between Scotland, Africa and the African diaspora. The book interrogates these links from a variety of perspectives – historical, political, economic, religious, diplomatic, and cultural – and assesses the mutual implications for past, present and future relationships. The socio- historical connection between Scotland and Africa is illuminated by the many who have shaped the history of African nationalism, education, health, and art in respective contexts of Africa, Britain, the Caribbean and the USA. The book contributes to the empirical, theoretical and methodological development of European African Studies, and thus fills a significant gap in information, interpretation and analysis of the specific historical and contemporary relationships between Scotland, Africa and the African diaspora.

Contributors are: Afe Adogame, Andrew Lawrence, Esther Breitenbach, John McCracken, Markku Hokkanen, Olutayo Charles Adesina, Marika Sherwood, Caroline Bresssey, Janice McLean, Evelyn Nicodemus, Kristian Romare, Oluwakemi Adesina, Elijah Obinna, Damaris Seleina Parsitau, Kweku Michael Okyerefo, Musa Gaiya and Jordan Rengshwat, Vicky Khasandi-Telewa, Kenneth Ross, Magnus Echter, and Geoff Palmer.

The book highlights little-known areas of Africa and Scotland's interrelationships, and will appeal to academics, policy makers and professionals with interest in Africa, the African diaspora, the history of medicine, migration, mission, colonial and postcolonial studies, and Scotland and Europe.

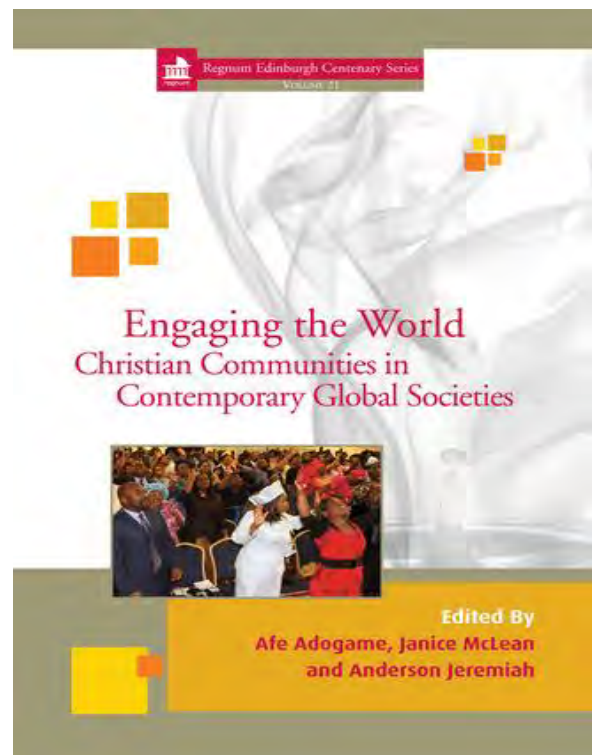
For more information see-
<http://www.brill.com/products/book/africa-scotland-scotland-africa> · September 2014 · ISBN: 9789004276208 · Paperback (approx. 370 pp.) · List price: €62.- / \$80.- · Language: English · Africa-Europe Group for Interdisciplinary Studies, 14 · Imprint: BRILL ·





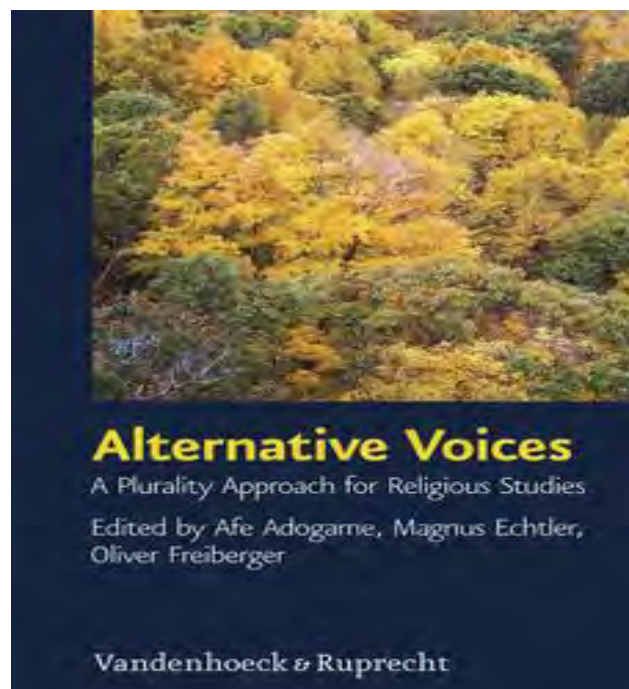
The African Christian Diaspora

<http://www.bloomsbury.com/us/the-african-christian-diaspora-9781441136671/>



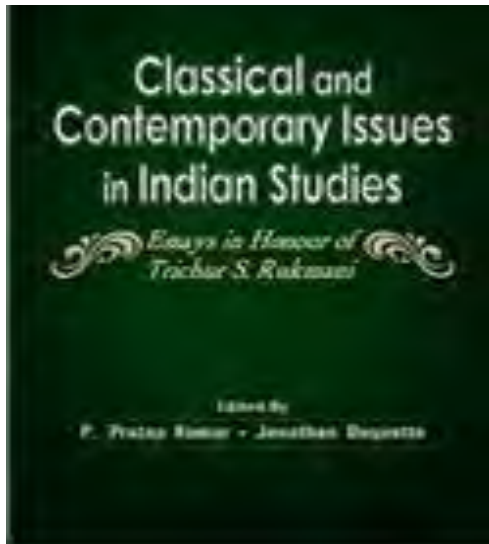
Engaging the World (2014)

<http://www.ocms.ac.uk/images/regnum/ED-Engaging%20the%20World-front.jpg>

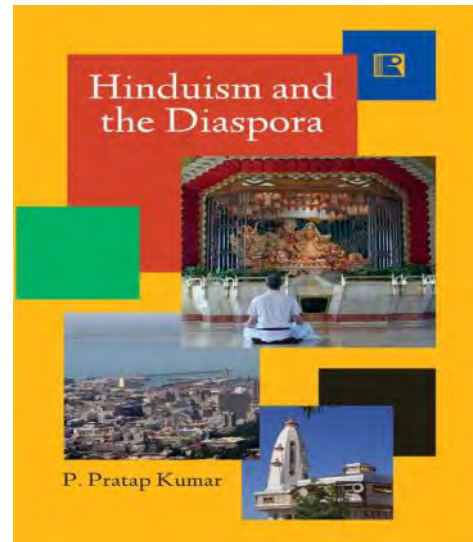


Alternative Voices http://www.v-r.de/pdf/titel_inhalt_und_leseprobe/1008391/inhaltundleseprobe_978-3-525-54017-6.pdf

Publications by Kumar, P. Pratap



1. Kumar, P. Pratap and Duquette, Jonathan (eds.). *Classical and Contemporary Issues in Indian Philosophy and Religion*, (Festschrift in honour of Prof. T.S. Rukmani). New Delhi: DK Print Publishers, 2013. Pages xviii +462 [ISBN # 9788124606520]



3) Kumar, P. Pratap. *Hinduism and The Diaspora: A South African Narrative*, Jaipur, New Delhi, India: Rawat Publishers, 2013. [Pages 248, ISBN # 978-81-316-0527-1].



2) Kumar, P. Pratap. *Contemporary Hinduism*. Durham, UK: Acumen, 2013.

Affiliated Collective Membership of ISA & PASR

Affiliated Collective Membership of ISA.

This category of membership is for research institutions and universities or their departments, as well as other associations of sociologists active in the field of sociology.

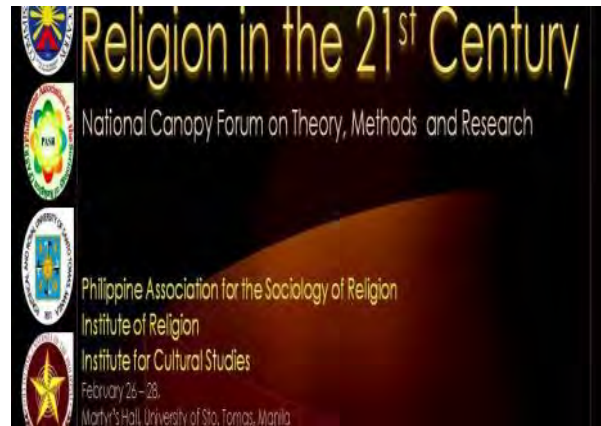
Affiliated collective members of the International Sociological Association are entitled to:

- * receive one copy of ISA publications: *Current Sociology* and *International Sociology*
- * have a home page at the ISA web site or a hot link with your own;
- * receive e-mail announcements of forthcoming conferences, calls for papers and manuscripts, prizes, competitions, etc. published in *Isagram*;
- * to have your announcements circulated by e-mail to ISA members;
- * organization gets listed in the on-line list of ISA collective members;

Moreover, organization has on-line access to ISA Digital Worlds:

- * *Global Dialogue*: Newsletter published in 15 languages. A venue for debates, reports on conferences, state of different sociologies, interviews, and much more.
- * *Universities in Crisis*: Blog of the ISA that reports on universities in crisis, aiming to build global communities of concerned academics.
- * *Global Sociology, Live!*: An experimental course in pursuit of global sociology, introducing students to sociologists from around the world. Videos of weekly conversations are posted here.
- * *Sociotube*: Videos and Films of the everyday life of sociologists.

By Esmeralda Sanchez



The **PASR Journal** is the official journal of the **Philippine Association for the Sociology of Religion (PASR)**

PASR publishes (1) theoretical and methodological papers on religion as a social institution and as a process especially in relation to other social structures in Philippine society; (2) academic reviews of recent books and articles in the sociology of religion; and (3) reflections about fora, seminars and conferences organized by PASR.

The journal promotes multidisciplinary/ transdisciplinary and academic dialogue among scholars and practitioners in the social sciences, philosophy, theology and cultural studies by providing an academic platform for theoretical, methodological and pragmatic engagements. This journal is refereed by both international and local experts and is published annually by PASR

THE XXI WORLD CONGRESS OF THE INTERNATIONAL ASSOCIATION FOR THE HISTORY OF RELIGIONS - ERFURT, GERMANY AUGUST 23-29, 2015

Dynamics of Religion: Past and Present

Religion is a human, historical, social and cultural phenomenon. As such, religious ideas, practices, discourses, institutions, and social expressions are constantly in processes of change. The Congress will address the processes of change, the dynamics of religions past, present, and future, on several interconnected levels of analysis and theory, namely that of the individual, community and society, practices and discourses, beliefs, and narrations. These will be addressed within four areas:

Religious communities in society: Adaptation and transformation

Embedded within complex cultures, characterized by social change and intercultural exchange, religious communities constantly adapt to their changing environments, developing practices, discourses, and institutions conceptualized as "religion". These concepts are subject to social and cultural influences. They also shape political and economic environments. Religious traditions are invented and re-invented, imperceptibly transformed, violently reformed or emphatically defended. How, then, do religious communities and institutions adapt to cultural change? How do they affect social change? Does interreligious contact and dialogue lead to religious change? How do religious communities react to the possibilities and threats of new media? Does globalization transform public religions? To what extent do states and public law affect religions?

Practices and discourses: Innovation and tradition

Founding figures, schisms and revivals characterize the dynamics of religion in past and present. Institutions develop or are dissolved. This, again, poses questions: How are religious traditions established, standardized and canonized? What are the mechanisms and agents of religious innovation? How do religious traditions repel religious change? How is sacred time and space established? Does

religious individualization lead to innovation? What are the mechanisms of transformation and innovation of rituals and other practices? Do rituals create and perpetuate religious traditions? Are new religious movements or esoteric currents innovative? Does fundamentalism protect religious traditions? Does the internet lead to religious innovation? What are the dynamics of gender traditions?

The individual: Religiosity, spiritualities and individualization

Individuals, too, are agents of change. Privatization, patchwork religiosity and religious deviance are not restricted to the present. Can "religiosity" or "spirituality", popular in many contemporary self-descriptions, be used as descriptive terms of our meta-language? Under what circumstances do individuals obey or deny religious traditions? How and why do individuals converse, or gradually change their religious convictions and affiliations? How can plural religious identities or patchwork religiosities be explained, what effects do they have on religious traditions? How important are religious experiences in religions? What are individual reasons for religious deviance? How do religions control the individual? Is the privatization of religion a modern phenomenon? Do biographic developments explain individual religiosity?

Methodology: Representations and interpretations

Religious change is registered and narrated by outsiders and insiders. Eemic representations influence academic interpretations. Scholarly paradigms and theories are therefore as dynamic as their object. Which master narratives about religious change need to be revised? Are all religious traditions invented? What is the current status of the secularization debate? Is there some scientific value in old paradigms of religious change (e.g. decline, fall, rise, axial age)? How can theories of cultural and religious evolution be applied in historical sciences? How do new approaches in historiography conceptualize religious change (e.g. entangled or trans-

cultural history, postcolonial history, discourse analysis)?

Call for Panels

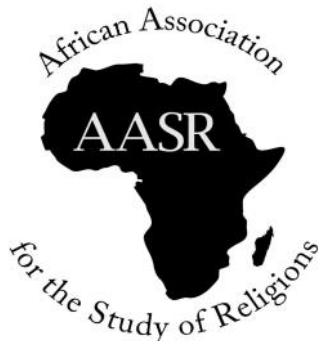
We invite contributions from all disciplines of religious studies and related fields of research to allow for broad, interdisciplinary discussion of the Congress topic. Panels should address one of the areas outlined above. Each panel lasts two hours. Panel papers should be limited to 20 to 30 minutes, depending on the number of panel participants. Panel conveners are asked to approach possible participants from different nations to reflect the scope and internationality of the IAHR Congress. To propose a panel, please submit a general proposal of the panel as well as individual proposals of all papers included in the panel. Both panel and papers of a proposed panel will be evaluated by the Academic Program Committee to ensure a high academic standard of the Congress program. We therefore ask panel conveners to submit the proposals of all prospective panel participants of a proposed panel as indicated by the submission form. Proposals of panels and of papers should not exceed 150 words.

The deadline for submission of proposals is Sunday, **September 14, 2014**. All proposals must be submitted electronically via the IAHR 2015 website. This site will be available for submissions from Sunday, September 1, 2013 through Sunday, September 14, 2014. As part of the submission process, you will be asked to indicate the area in which you would like your proposal considered. Your proposal will then be forwarded to the appropriate member of the Academic Program Committee. You will receive notice concerning the status of your proposal as soon as possible and certainly before **March 1, 2015**. If your panel or paper has been accepted by the Academic Program Committee, please note that you will have to register as Congress participant before May 15, 2015 to be included in the Congress program.

Congress Websites: www.iahr2015.org
www.uni-erfurt.de/iahr **Contact:**
iahr@uni-erfurt.de

6TH AASR/IAHR Special CONFERENCE IN AFRICA;

Religion, Ecology, and the Environment



6TH AASR/IAHR Special CONFERENCE IN AFRICA:

(African Association for the Study of Religions)

Religion, Ecology, and the Environment in Africa and the African Diaspora—University of Cape Town, South Africa, July 30-August 3, 2014.

The African Association for the Study of Religions (AASR) biannual conference will be held at the University of Cape Town, South Africa, from July 30 to August 3, 2014. This Conference is co-sponsored by the International Society for the Study of Religion, Nature and Culture. Furthermore, it is also supported by and granted special status by (IAHR)International Association for the History of Religions. The AASR returns to the theme: Religion, Ecology, and the Environment in Africa and the African Diaspora to underscore its commitment to the growing environmental crisis and the impact it has on all areas of life and society in Africa and the African Diaspora. As scholars of religion, we have an important responsibility, in collaboration with other scholars in other disciplines to study religion, ecology, and the environment. This conference offers participants to present research, engage in dialogue, develop relevant educational curricula and inform public policy on this vital and critical issue.

Religion and the study of religions, ecology, and the environment in Africa are a major concern for reasons that include radical climate change; the disappearance of vegetation and wetlands; extensive exploitation of natural resources; frequent and severe draughts; the impact of climate changes on population density in major cities; water and food crises. The academic study of religions as a field provides an opportunity to examine these issues on different levels: theoretical, methodological, experiential, pedagogical, and the pragmatic.

Sub themes and related topics to be considered include the following:

Climate change and the debates on climate change

- Nature, nature religions, and sacred spaces and environmental challenges
- Religious authority and environmental challenge
- Eco-feminism and religious dialogue

- Religion, the environment, and food security
- The environment and the crisis of safe drinking water
- Ecology and economics in religious perspective
- Religious, philosophical, and ethical perspectives on ecology
- Comparative religious view of environmental action
- Theology, ecology, and environmental challenges and promise
- Environmental ethics
- Faith Based Organizations and sustainable development
- Ecology, environment, and political responsibility
- Religion and the economics of climate change
- Religious perspectives on pharmacopeia, health, medicine and the environment
- Religion, biodiversity, and global bio-politics
- Religion and environmental pollution
- Religion Education and the Environmental Crisis
- Critical Religious Terms (rituals, myths, spaces) and Ecology

ACCOMMODATION

The Conference will be held in Cape Town at the Conference Facilities of the Breakwater Lodge. A number of rooms have been set aside for the Conference at this hotel at preferential rates. Use this Booking Form when making a reservation directly with the hotel. In order to get the best rate, please use 1763701 or African Association for the Study of Religion as your reference when making your booking.

The following hotels have also offered special rates for participants.

The Commodore Hotel:

Call (+27 21) 415 1106 or Email:

compw4@legacyhotels.co.za

Standard Single Rooms @ R1,430 (accommodation only)

R1,680 (including breakfast)

Protea Hotel Victoria Junction:

Call (+27 21) 418 1234 or Email:

groups@victoriajunction.com

Standard Single Rooms@ R1,266.00

(including breakfast)

REGISTRATION

Cost of Registration \$200,00 or R2000.00

Please note this amount includes: Registration, Opening dinner, daily lunches and teas - but excludes accommodation.

Payments may be made in one of the following ways. In each case, a form may be downloaded, filled in sent as per the instructions contained.

1. Wire Transfer to a the University Cape Town Bank Account.

2. Credit Card Payment to the University of Cape Town.

We look forward to your participation in Cape Town. Please write to us if you have any questions.

Abdulkader Tayob: abdulkader.tayob@uct.ac.za

Madipoane Masenya: Masenmj@unisa.ac.za

Elias Bongmba: bongmba@rice.edu

Society for the Scientific Study of Religion Annual Meetings

Building Bridges

SSSR's current web site notes:

The Society for the Scientific Study of Religion was founded in 1949 by scholars in religion and social science. Its purpose is to stimulate and communicate significant scientific research on religious institutions and religious experience. Scholars from all fields of study who are interested in the scientific exploration of religion are invited to join the Society. Membership in the Society for the Scientific Study of Religion gives scholars the opportunity to share their research and ideas with other scholars.

Our theme for the 2014 conference is "Building Bridges" between all those interested in the study of religion. This includes any disciplines that focus on the study of religion as well as scholars from various geographical and cultural areas. Our intent is to build bridges between disciplines and cultures that have become isolated and communicate mainly among themselves. Suggestions for contributions include:

- * the study of religion in diverse cultures and regions (Eastern, Central Europe, Asia, South America, etc.)
- * the study of religion within diverse faith traditions (Islam, Christianity, Paganism, NRMs, etc.)
- * inter-disciplinary studies of religion (religious studies & the social and behavioral sciences, etc.)
- * new disciplines that study religion (cognitive science, evolutionary psychology, etc.)
- * methodology interaction in the study of religion (quantitative, qualitative, creative, etc.)
- * the study of non-belief and atheism

Please direct questions to: Ralph Hood (UTC), Program Chair
(Ralph-Hood@utc.edu)

Co-chair for Asia-Pacific region: Alphia Possamai-Inesedy
(Alphia.Possamai@uws.edu.au)

Co-Chair for Western, Central, and Eastern Europe: Elisabeth Arweck
(Elisabeth.arweck@warwick.ac.uk)

Special assistant for developing sessions on Islam: Besheer Mohamed
(BMohamed@PewResearch.org)

Graduate Student Representative: Christopher F. Silver
(Christopher-Silver@utc.edu)



Future SSSR Annual Meetings

2014
Indianapolis, Indiana
JW Marriott Indianapolis
October 31 - November 2

2015
Newport Beach, California
Newport Beach Marriott Hotel and Spa
October 23-25

2016
Atlanta, Georgia
InterContinental Atlanta
October 28-30

ASR Annual Meetings



RELIGION AS A SOCIAL FORCE

August 13-15, 2014

JW Marriott San Francisco Union Square
San Francisco, California

PROGRAM CHAIR: Jeremy Uecker, Baylor University, Jeremy_Uecker@baylor.edu

NOTE: Our annual meetings take place immediately prior to the meetings of ASA's Religion Section, but will not overlap with those sessions. This will allow members to attend sessions at both meetings in a shorter window than previous years.

THEME: Over the past three decades, a number of scholars have underscored the apparent role of religious institutions, practices, beliefs, and values in shaping social institutions and human behavior. This strand of work has been collectively labeled the "strong paradigm" in the sociology of religion. Theorists and researchers working within this paradigm have explored the role of religion with regard to a wide array of domains, including social movements and politics, social stratification, immigration, health and well-being, and many others. Notable contributions have come from scholars whose main specialization is the sociology of religion, and from others who are known for their scholarship in other areas, but who have come to recognize the relevance of religion for their own work. Others have critiqued the "strong paradigm" on a number of important grounds.

The 2014 ASR meeting will explore what can be learned by viewing religion and approaches that flourish within the highly pluralistic sociology of religion. Papers and discussion sessions on all topics within the sociology of religion are welcome, but especially those related to the meeting theme, including, but not limited to the following:

Religion and demographic processes; Religion and globalization; Religion and politics; Religion and social movements; Religion and education; Spirituality and religion; Religion and socioeconomic inequality; Religion, spirituality, and health/well-being; Religion, race, and ethnicity; Religion, gender, and sexualities; Religion and immigration; Non-western religion and social change; Religion, terrorism, and violence; Religion and pro-social attitudes and behavior; Religion in adolescence and emerging adulthood; Religion, marriage, and family life; Religion, biology, and the body; Religion, crime, and deviance; Religion, spirituality, and emotions.

ASR Meetings 2015 - 2019

MEETING REGISTRATION:

Everyone whose paper or session has been approved by the Program Chair must submit their registration fee (\$60 for general members; \$25 for student members) using the Member Portal on this website by July 1, 2014, to guarantee their place on the program. Registration fees are nonrefundable.

We also invite everyone, especially the new members of our Association, to sign up for the New Attendees Welcoming Breakfast, which will be held the first morning of the conference. This is a great way to meet members before the sessions begin! You can sign up for this breakfast using the same registration form available in the Member Portal of this website. Tickets for this breakfast, which are \$10 for first time attendees and \$25 for others, will be distributed to members at the ASR registration desk upon their arrival at the hotel. Although everyone is asked to complete their registration using the Member Portal on this website before July 1, 2014, those who are not members and those who do not make the July 1 deadline may register by mail or on-site by using this Registration Form for Non-Member and On-Site Registration. Please note that registration fees are higher for non-members and on-site registrants.

HOTEL REGISTRATION:

*Rare exceptions to the membership requirement are made: (a) when the person is part of a session that is jointly sponsored with ASA or another academic association and he/she is a member of that other association; (b) when an undergraduate student is the co-author or co-presenter of a paper with a faculty adviser who is an ASR member, or (c) when a session panelist or discussant does not specialize in the sociology of religion or a cognate field but nevertheless is believed to contribute uniquely to the session. Exceptions are determined by the Program Chair and Executive Officer in consultation with each other and the President, if necessary.

Future ASR Meeting Dates 2015—2019

2015 Chicago, August 21-22, [Chicago's Essex Inn](#)

2016 Seattle, August 20-21,
hotel to be determined

2017 Montreal, August 13-14,
hotel to be determined

2018 Philadelphia, August 9-10,
hotel to be determined

2019 San Francisco, August 16-17,
hotel to be determined

RC22—International Sociological Association (ISA)

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