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**Société Internationale de Sociologie des Religions
International Society for the Sociology of Religion**

Network 18

Réseau

July 2002
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27th ISSR/SISR Conference

RELIGION AND GENERATIONS

Turin (Italy) July 21 - 25, 2003

Please make a note of the date and put it in your diary

Deadlines: October 31st 2002:

Abstracts of proposed **papers for the thematic sessions** announced on the following pages, to be sent to the Session Organiser **and** the General Secretary

Abstracts of **free papers** and **New Researchers** papers to be sent to the General Secretary

Applications for financial assistance. An Abstract of about 3 pages and a brief c.v. must accompany each application (see instructions inside)

Early January 2003: Programme of the Conference on the Web Site and in Network 19

Letter from the President

At the time when the ISSR used to be called the International Conference for the Sociology of Religion, biennial conferences were indeed our major activity. Now that we have our own annual issues of Social Compass, a website and an e-mail discussion network for New Researchers, it is more appropriate to call ourselves an international 'Society'. Nevertheless, our conferences continue to be the main shop window where we display the variety of members' intellectual interests. The conferences are also a valuable opportunity to listen to, and to discuss with, the eminent scholars who deliver plenary presentations on the conference theme. Our next conference, to be held in Turin, Italy between the 21st and the 25th of July 2003, promises to be an intellectual and social feast.

I am delighted to report that the following speakers have accepted the Council's invitation to deliver plenary presentations:

First plenary

Ifi Amadiume, Religion Department, Dartmouth College, Hannover NH, USA
Laënnec Hurbon, Université des Antilles, Guyane
Farhad Khosrokhavar, CADIS, EHESS, Paris, France

Second plenary

Pierre Bréchon, Institut d'Etudes Politiques, Grenoble, France
Chantal Saint-Blancat, Dipartimento di Sociologia, Università di Padova, Italy
Sinisa Zrinscak, Department of Social Work, Zagreb, Croatia

In addition, the Local Committee, under Franco Garelli's leadership, is busily organising a stimulating programme of cultural and touristic activities in and around Turin. It is a perfect site for a holiday before or after the conference.

So, please join us in Turin next year. Let me explain the opportunities that are open to you. On the one hand, you can offer to take part in one of the 33 Thematic Sessions, 'Author meets critics' sessions, Affinity Groups or the Round Table listed in the following pages. On the other hand, you can offer to give a presentation in one of the many sessions of 'free' or miscellaneous papers that the General Secretary will organise or in a session of the New Researchers Forum. We shall do our best to ensure that every good proposal for a presentation will be included somewhere in the conference programme. If there is no space for your paper in the particular session that you have chosen, we shall try to find a suitable place for it in a different session. Please note that the number of 'performances' for each participant is normally limited to a maximum of two. Performances include the presentation of a paper, being the official commentator, and chairing a session.

I would like to offer my sincere thanks to Mrs Hilde Van Meerbeeck-Cravillon, to Karel Dobbelaere and to all his team at the Catholic University of Leuven for their good work behind the scenes. We very much appreciate their help.

Let me close by wishing an enjoyable Summer to those of you in the Northern hemisphere and an enjoyable Winter to those of you in the Southern hemisphere. I look forward to seeing you all in Turin next year.

Jim Beckford, President

Call for papers: How to proceed?

If you want to propose a **paper** for a **Thematic Session** announced on the following pages:

send your **abstract**

(200 words in English or French, the official languages of the ISSR,
together with a summary, 50 words, in the other official language)

to: - the Session Organiser

and

- the General Secretary

before October 31st 2002

If you want to propose a **free paper** or a **paper for the New Researchers Forum**:

send your **abstract**

(200 words in English or French, the official languages of the ISSR,
together with a summary, 50 words, in the other official language)

to: the General Secretary

before October 31st 2002

If your paper is accepted, which will be communicated to you before December 31st, the abstract and the summary will be published in the programme book of the conference. We expect more than 200 papers: the general secretariat cannot check these texts. Please have your text checked by a native speaker before you send it in.

Your texts should be sent in an attachment in **RTF (Rich Text Format)**. We cannot retype them!!

How to **name** your attached file?

For a **Thematic Session**: Your family name followed by TS (Thematic Session) and the number of the session

For **free papers and New Researchers Forum papers**: Your family name followed by 27 ISSR

Under the title of your abstract give:

Your first (given) name and family name, institutional affiliation, and e-mail address

Important notice: *organisers of thematic sessions, and presenters of papers have to be members of the International Society for the Sociology of Religions (ISSR). If you have not yet paid your dues, you will find the necessary documents in the last three pages of this Network.*

Proposals for the 27th ISSR-conference

Propositions pour la 27ième conférence de la SISR

Torino (Italia) 21 - 25 / 07 / 2003

I - Thematic sessions // Sessions Thématiques

Session 1 : Athéisme et générations // *Atheism and Generations*

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L'athéisme en Europe centrale au XXème siècle a été fortement influencé par le matérialisme historique soviétique. La lutte 'contre l'aliénation, le sacré ou les fausses croyances' a revêtu diverses formes selon les époques (avant ou après la mort de Staline, avant ou après le second concile Vatican 2, l' élection d'un pape polonais, l'édification ou la chute du mur de Berlin) et selon les pays en Europe(de l'Est). Mais les générations ont interprété et vécu très différemment le rationalisme et l'anti cléricisme : leur vision optimiste de l'homme et de la nature, leur espoir d'émancipation des hommes varient selon qu'il s'agit de militants et pionniers convaincus, de jeunes 'éduqués ou endoctrinés' dès leur enfance, ou d'opposants aux régimes'. Reste à savoir comment ces athéismes (ou le projet de proposer une société sans Dieu) sont annonciateurs d'une certaine conception de la laïcité, et comment ils s'en distinguent.

In the twentieth century Central European atheism was strongly influenced by Soviet historical materialism. The struggle 'against alienation, sacred things or false beliefs' took various forms according to the periods (before or after Stalin's death, before or after the Second Vatican Council, the election of a Polish pope, the building or the destruction of Berlin wall) and according to the countries in (Eastern) Europe. But generations interpreted and experienced rationalism and anticlericalism in different ways: their optimistic vision of man and nature, their hope of human emancipation vary depending on whether it's a matter of committed activists and pioneers, young people indoctrinated from childhood, or opponents of the regimes. It remains to be seen how these atheisms (or the project for advancing a godless society) herald a certain conception of secularity, and how they differ from it.

Session 2 : Old Churches and New Believers: Religion and Generational Change in Post-Communist societies // *Vieilles églises et nouveaux croyants: Religions et changement générationnel dans les sociétés post-communistes*

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The session will provide a forum for discussing a range of issues, from the legacy of socialist modernisation to the impact of post-atheist socialisation on different generations. How is religious culture maintained in the new social conditions? How do historical religious institutions adapt to the generational change? What are the recent expressions of religious innovation? Finally, how are the changes in religion translated into the social and political arena?

Cette session sera l'occasion d'aborder un certain nombre de questions allant de l'héritage de la modernisation socialiste à l'impact des modes de socialisation post-athéistes sur différentes générations. Comment la culture religieuse se perpétue-t-elle dans les nouvelles conditions sociales ? Comment les institutions religieuses historiques s'adaptent-elles aux changements de génération ? Quelles sont les manifestations les plus récentes de l'innovation religieuse ? Enfin, comment ces transformations du monde religieux s'inscrivent-elles dans la sphère sociale et politique ?

Session 3 : Immigration et religion: d'une génération à l'autre // *Immigration and Religion: From One Generation to Another*

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En privilégiant des études de cas, cette session thématique a pour objectif d'analyser la remise en question de certaines traditions religieuses et «culturelles» entre les 1^{ère}, 2^e et 3^e générations dans le contexte général de l'immigration. Comment ce brassage de croyances engendre-t-il des conflits intergénérationnels? Comment gère-t-on ces différends religieux et «culturels» dans la «société d'accueil»? On se penchera sur des questions relatives, par exemple, aux fréquentations et au mariage; à l'éducation des enfants; aux pratiques religieuses; aux soins des aîné(e)s; à l'importance accordée à l'argent; au choix de la carrière; à la criminalité; à la vie familiale; aux relations avec l'État, etc.

Focusing on case studies, this thematic session seeks to analyze the questioning of religious and "cultural" traditions occurring between the first, the second and the third generations in the general context of immigration. Do immigration-induced processes of belief- and attitude-

transformation result in inter-generational conflict and, if so, how? How are such religious and cultural disagreements managed in the "host society"? Among the issues to be addressed by this thematic session are attitude differences relating to dating and marriage, the education of children, religious practices, care for the elderly, money, career choice, criminality, family life, relations with government authorities, etc.

Session 4 : Le paradigme ésotérique. Quelle sociologie de l'ésotérisme?// The Esoteric Paradigm. What Sociology of Esotericism?

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En 1971 déjà, Edward A. Tyrakian proposait une "sociologie de la culture ésotérique" comme nouveau champ de la recherche sociologique. La session se propose de comparer des approches méthodologiques diverses, et de poser la question de savoir si un "paradigme ésotérique" en sociologie ne permettrait pas de dépasser la distinction entre "mouvements religieux" et "mouvements magiques".

As early as 1971 Edward A. Tiryakian set out a "sociology of esoteric culture" as a new field of sociological research. The session will explore different methodological approaches, asking whether an "esoteric paradigm" in sociology may supersede the current distinction between religious and magical movements.

Session 5 : L'islam minoritaire européen: interprétations sociologiques et état de la recherche // Islam as a Minority in Europe: Sociological Interpretations and the Current State of Research

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On se propose de réfléchir sur les catégories théoriques et sur les outils empiriques qui seraient capables de faire avancer les études portant sur une sociologie de l'islam minoritaire en Europe.

The aim is to discuss the theoretical categories and empirical tools capable of taking forward studies of the sociology of Islam as a minority in Europe.

*Session 6 : Religions 'exportées' : syncrétismes et diffusion culturelle // 'Exported'
Religions: Syncretism and Cultural Diffusion.*

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A partir de terrains divers, cette session a pour objet les outils méthodologiques permettant de mettre en lumière les conditions et modalités de diffusion des religions, d'une aire culturelle à une autre (analyse du contexte favorisant la diffusion, processus de diffusion et de réception de traits religieux et culturels, modes de ré-interprétation de pratiques et croyances...). On pourra aussi s'interroger sur l'utilisation de concepts tels que: syncrétisme, bricolage, hybridation, mimétisme stratégique, etc.

The focus of this session is on the methodological tools that help to throw light on the conditions and the ways in which the diffusion of religions takes place between cultural areas (analysis of the contexts that favour diffusion; the processes whereby religious and cultural characteristics are diffused and received; and the patterns of reinterpretation of practices and beliefs). Questions can also be raised about the use of concepts such as syncretism, 'bricolage', hybridity, strategic imitation, and so on.

Session 7 : Generations and Minority/Majority Religions // Générations et religions minoritaires/majoritaires

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Many studies of Baby Boomer and Generation X focus predominantly or exclusively on Christianity, in some cases evangelical Protestant Christianity. For example, Christian Generation Xers have been found to exhibit higher rates of spirituality, albeit lower formal affiliation. This session will explore the applicability of this and related generalizations about generational cohorts to Jews, Muslims, Buddhists, Hindus, and other "minority/majority" religions. Ideal papers include those testing existing "religion and generations" hypotheses in non-Christian settings, papers comparing generational patterns among multiple faith traditions (including Christianity), and papers proposing new global "religion and generations" hypotheses based on comparative data.

Beaucoup d'études portant sur les "Baby Boomers" et la "Génération X" s'intéressent prioritairement ou exclusivement au christianisme et même parfois au seul protestantisme évangélique. Ainsi montrent-elles, par exemple, que les personnes de la "génération X" manifestent des niveaux de spiritualité plus élevés en dépit d'une plus faible affiliation formelle. Cette session voudrait explorer l'applicabilité de tels constats et la possibilité de leur généralisation à des cohortes générationnelles de juifs, de musulmans, de bouddhistes, d'hindous et d'autres religions "minoritaires/majoritaires". Pourraient être intéressants pour cette session des papiers testant diverses hypothèses concernant le rapport entre religion et générations dans des contextes non-chrétiens, des papiers comparants des modèles générationnels parmi diverses traditions religieuses – y compris le christianisme – et des papiers proposant, sur base de données comparatives, de nouvelles hypothèses générales concernant les relations entre religions et générations.

Session 8 : Mouvements religieux extrémistes et violence //Extremists Religious Movements and Violence

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Le thème de la violence dans les mouvements religieux extrémistes a émergé ces dernières années sur la scène internationale à la suite de la multiplication d'actes violents ou de terrorisme. Si des situations passées montrent l'ancienneté des interrogations concernant ce sujet, on peut relever qu'elles sont devenues plus cruciales après les attentats du 11 septembre 2001; elles rendent pertinente l'étude actuelle des liens entre la religion et la violence, la façon dont celle-ci se manifeste et les différentes formes qu'elle peut prendre. C'est l'objectif de cette session.

The theme of violence in extremist religious movements has emerged in recent years at the international level, because of the multiplication of acts of violence and terrorism. These are not entirely new phenomena, but we see that these situations have become more salient and

numerous with the September 11th 2001 events in the U.S.A. The links between religion and violence, the way in which those links manifest themselves, and the various forms they might take, make such a study more timely and pertinent at this moment in history.

Session 9 : Nouvelles familles et Religion // *New Families and Religion*

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Les grandes religions ont puissamment contribué à l'imposition et même à la sacralisation d'un modèle patriarcal de la famille qui a été pendant des siècles une des institutions clés de l'organisation sociale en Occident. Les transformations contemporaines des modes de vie conjugaux et parentaux bouleversent radicalement cette situation. On essayera, dans cette session, d'évaluer les conséquences politiques, sociales, culturelles et symboliques de cette révolution familiale dans la sphère religieuse.

The great religions had contributed to the expansion and even sacralization of the patriarchal model of family that had been dominating in all Western countries for centuries and had been a key institution of their social organization. The contemporary changes concerning the conjugal and parental ways of life are now radically modifying this situation. This session will assess the question of the social, political, cultural and symbolic consequences of this family revolution in the religious sphere.

Session 10 : Les rituels privés et publics du deuil dans les sociétés de l'ultra-modernité // *Private and Public Mourning Rituals in High Modernity*

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Les sociétés modernes ont transformé la mort en un fait privé, et autant que possible, socialement "invisible". Mais elles sont toujours, en même temps, confrontées à la question du deuil, et notamment à celle du deuil public dans les circonstances qui posent dramatiquement le problème de la représentation collective de la continuité d'un monde commun partagé. Cette session

étudiera les formes de la ritualisation du deuil public qui prennent forme dans les sociétés de la haute modernité.

Modern societies have privatized death, and, as far as possible, have tried to make it socially "invisible". But, at the same time, they have to face the problem of mourning, and particularly that of public mourning in circumstances that dramatically pose the problem of how the continuity of a shared common world can be collectively represented. This session will consider the ritual forms of public mourning that are taking shape in societies of high modernity.

Session 11 : Droits des femmes et religions dans le contexte de la mondialisation // *Women's Rights and Religions in the Globalisation Context.*

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Avec les processus de mondialisation, les espaces politiques internationaux deviennent des lieux importants d'affirmation des religions et le théâtre de tensions entre la reconnaissance de droits humains universels pour tous et la revendication de la prédominance de valeurs et de traditions religieuses particulières sur ces droits. Les droits des femmes sont souvent l'enjeu de ces débats: autonomie ou contrôle du corps et de la sexualité des femmes, égalité ou « complémentarité » des sexes, etc.? Quelle compréhension des rapports sociaux de sexe ces débats traduisent-ils? Comment pouvons-nous caractériser les rapports entre religion et politique, qui se déploient dans ce contexte?

With globalization, religions take a new important role in international political forums. This creates tensions between the recognition of universal human rights and the assertion that the traditional values of different religions must have supremacy over these rights. Women's rights are often at stake in those debates : their autonomy vs the control of their body and sexuality; equality vs «sexual complementarity », etc. What are the models of gender relations under discussion? How can one analyse the relations between the religious and the political in such a context?

Session 12 : Religiosity in Soviet and Post-Soviet **Russia: Breaks and Continuities // *La religiosité dans la **Russie** soviétique et post-soviétique: Ruptures et continuités***

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The session will focus on breaks and continuities between the late-Soviet generation of "fathers" and the post-Soviet generation of "sons" with respect to the types of religious experience, images of religion, use of religious symbolism, fate of atheism, new meanings of "spirituality," mechanisms of religious memory and oblivion (selective appropriation of the religious past), major trends in moral values and in cross-generational attitudes. While the range of topics may be quite broad, the focus on mass and individual consciousness (rather than social structure, politics, or institutions) is essential. What came to replace the "homo sovieticus"?

Cette session entend s'intéresser aux ruptures et aux continuités entre la dernière génération soviétique des "pères" et de la génération post-soviétique des "fils", en ce qui concerne les types d'expérience religieuse, les images de la religions, l'usage d'un symbolisme religieux, l'athéisme, les nouvelles significations de la spiritualité, les mécanismes de mémoire et d'oubli religieux (appropriation sélective du passé religieux), les tendances majeures qui se manifestent dans les valeurs morales et dans les attitudes trans-générationnelles. Quoique la gamme des sujets puisse être large, on voudrait mettre l'accent sur la conscience tant de masse qu'individuelle (plutôt que sur la structure sociale, le politique ou les institutions). Qu'est-ce qui a remplacé l'"homo sovieticus"?

Session 13 : Religiosity in Soviet and Post-Soviet Ukraine: Breaks and Continuities // La religiosité dans l'Ukraine soviétique et post-soviétique: Ruptures et continuités

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The session will focus on breaks and continuities between the late-Soviet generation of "fathers" and post-Soviet generation of "sons" with respect to the types of religious experience, images of religion, use of religious symbolism (in power and nation-building), fate of atheism, new meanings of "spirituality," mechanisms of religious memory and oblivion (selective appropriation of the religious past), major trends in moral values and in cross-generational attitudes. While the range of topics may be quite broad, the focus on mass and individual consciousness (rather than social structure, politics, or institutions) is essential. What came to replace the "Homo sovieticus"?

Cette session entend s'intéresser aux ruptures et aux continuités entre la dernière génération soviétique des "pères" et de la génération post-soviétique des "fils", en ce qui concerne les types d'expérience religieuse, les images de la religions, l'usage d'un symbolisme religieux dans le pouvoir et la construction d'une nation), l'athéisme, les nouvelles significations de la spiritualité, les mécanismes de mémoire et d'oubli religieux (appropriation sélective du passé religieux), les tendances majeures qui se manifestent dans les valeurs morales et dans les attitudes trans-générationnelles. Quoique la gamme des sujets puisse être large, on voudrait mettre l'accent sur la conscience tant de masse qu'individuelle (plutôt que sur la structure sociale, le politique ou les institutions). Qu'est-ce qui a remplacé l'"homo sovieticus"?

Session 14 : Le croire, un effet de génération // *Belief, a generation effect*

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Les générations ont des rapports singuliers à la pratique sur lesquels il est intéressant de s'arrêter. Quels sont les facteurs permettant d'interpréter avec pertinence le fait qu'au cours du temps, les segments les plus importants de pratiquants ne se retrouvent pas dans les mêmes tranches d'âge ? Y a-t-il un âge de la vie plus propice à la pratique voire à la croyance ? Pour quelles raisons cet âge n'est-il pas identique au cours du temps et dans les divers espaces ou religions ? L'analyse diachronique de mêmes populations, l'approche anthropologique ou les recherches biographiques peuvent contribuer à répondre à ce type de questions portant sur l'influence que la génération exerce sur la pratique et la croyance.

The peculiar relations of generations to religious practice are worth examining. Which factors enable us to pertinently interpret the fact that, in the course of time, the most significant segments of people practising religion are not to be found in the same age brackets? Is there a specific age which is more favourable for practice, or even belief? For what reason is that age not identical over time and in various areas or religions? The diachronic analysis of similar populations, the anthropological approach or biographical research can help answer this type of questions about the generational influence on practice and belief.

Session 15 : Healing between medicine and religion // *La guérison entre médecine et religion*

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Health and medicine have gained a growing visibility in the public space, particularly in the media. Through biomedical technology, unthought possibilities of intervention and healing are

offered, which were unexpected only few years ago; in the meantime alternative medicine, often linked to ancient religious practices, is conquering increasing sectors of the "well-being market". Health and religion seem to be more interconnected than in the recent past. Prestigious journals and serious researchers start to ask themselves if religious practices (such as prayer) can be significant in the healing process. On the other hand, the demand for miracles is more pervasive in some modern religious cultures. So, how do religion and medicine, health and salvation, or scientific research and daily life intersect?

Santé et médecine sont de plus en plus visibles dans l'espace public, surtout dans les médias. La technologie biomédicale offre des possibilités d'interventions et de guérison insoupçonnées dans un récent passé. D'autre part la médecine parallèle -- souvent liée à des pratiques religieuses anciennes -- occupe des espaces croissants dans le marché des biens de santé. Santé et religion sont de plus en plus entremêlées; des revues scientifiques prestigieuses s'interrogent avec insistance sur la question de savoir si des pratiques religieuses, comme la prière, peuvent être efficaces dans le processus physique de guérison. La demande de miracles, d'autre part, s'accroît dans certaines cultures religieuses modernes. Comment se croisent alors religion et médecine, santé et salut, la recherche scientifique et la vie quotidienne?

Session 16 : Intergenerational transmission of religious affiliation in intermarriages. // *La transmission religieuse intergénérationnelles dans les mariages mixtes.*

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This session on the intergenerational transmission of religious affiliation in intermarriages intends to address the following questions. What are the trends in the affiliation of the children in intermarriages?. What are the factors which affect whether a child is primarily attached to one parental faith or another or neither?. The focus will mainly be on intra Christian marriages but studies concerning other faiths are also of interest.

Cette session sera consacrée aux questions apparentées à la transmission religieuse dans les familles religieusement mixtes. Quelles sont les tendances qui se manifestent dans l'adhésion des enfants à l'une ou l'autre de ces religions? Dans quelles circonstances l'enfant est-il plus attaché à la confession maternelle ou paternelle ou n'est-il attaché à aucune de celles-ci? L'attention portera principalement sur les cas où les parents font partie de sectes chrétiennes, mais les études portant sur d'autres fois seraient également intéressantes.

Session 17 : Religion, jeunes et jeunes adultes // Religion, Youth and Young Adults

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La nature de la religion des jeunes et des jeunes adultes actuels: formes du croire et de la participation, attitudes à l'égard de la religion organisée, nouvelles spiritualités; comparaison avec les générations plus âgées et avec les jeunes générations antérieures.

The nature of religion among today's young people and young adults: forms of belief and commitment, attitude to organised religion, new spiritualities; comparison with the older generations and with the former young generations.

Session 18 La mort et l'après-mort: pratiques et croyances en transformation // Death and After-Life: Transformation of Rituals and Beliefs

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La session s'intéressera aux transformations contemporaines des pratiques et significations liées à la mort ainsi qu'aux mutations des croyances et représentations relatives à l'après-mort, telles qu'à la fois elles éclairent et s'éclairent sur l'arrière-fond des changements socio-culturels et philosophico-religieux en cours et marquent notamment une nouvelle phase générationnelle'.

The session focuses on the contemporary transformations of rituals, meanings and beliefs related to death and after-life. This will be done against the background of recent socio-cultural and structural changes which mark a new generational phase. We would also like to consider particularly the question of whether we are witnessing the rise of a new life-phase based on an increasing awareness of death and a corresponding institutional structure preoccupied with death.

Session 19 : Les immigrés: religions, identité et générations// *Imigrants:Religion, Identity and Generations*

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Diverses études montrent les difficultés que rencontrent les immigrés pour «entrer» dans un contexte et un monde différents des leurs. Trait identitaire très important, la religion peut être un élément qui aide ou, au contraire, rend plus difficile l'acceptation de ces immigrés. Elle peut jouer un rôle différent selon les générations. Elle peut aussi, pour la troisième génération d'immigrés, soit se déliter, soit au contraire devenir un puissant élément d'identité.

There are at present several studies concerning the difficulties experienced by immigrants trying to "enter" into a different context, into another world. Religion being a very important identity trait can either help or, on the contrary, hinder the process of becoming accepted on an equal footing. Religion may be more present and lived in one generation than in another. Religion may also disappear but become a strong element of identity for a third generation.

Session 20 : Passing Religious Traditions to the Younger Generation: Case Studies in South Asian Christian and Hindu Communities in India and the USA. // *La transmission des traditions religieuses aux jeunes: quelques exemplaires spécifiques tirés des communautés chrétiennes et hindoues de l' Inde et des États Unis.*

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This session will address the difficulties and transformations involved when religious traditions must be changed and adapted to suit the needs and lifestyles of younger generations who live in circumstances significantly different from those of their parents. It will focus, in part, on Hindu and Christian diaspora communities that have migrated to the United States and on Hindu urban dwellers who have moved from their traditional rural homes to middle class, urban India.

Cette session s'intéressera aux difficultés et aux transformations qui ont à affronter les traditions religieuses soucieuse de tenir compte des besoins et styles de vie des jeunes générations, qui vivent dans un contexte significativement différent de celui de leurs parents. Elle portera entre autres sur les diasporas hindoues et chrétiennes qui ont émigré vers les Etats-Unis et sur des hindous d'origine rurale traditionnelle ayant migré vers des régions urbaines de classe moyenne.

Session 21 : Modèles théoriques portant sur les transformations des cultures religieuses //
Theoretical Approaches to Changes within Religious Cultures

JM.OUEDRAOGO

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Le but de cette session est de fournir aux participants un moment d'échanges sur les modèles théoriques qui portent sur les transformations des cultures religieuses. En quels termes ces transformations sont-elles appréhendées? Sont-elles spécifiques aux cultures religieuses? Quelles explications propose-t-on pour rendre compte de ces transformations? La modernisation induit-elle des transformations spécifiques des cultures religieuses? etc. Telles sont quelques unes des questions auxquelles les contributions doivent chercher à répondre.

The aim of this session is to give an opportunity to the participants to have an exchange about theoretical approaches to changes within religious cultures. How are those changes identified? Are they specific to religious cultures? How are those changes explained? Does the process of modernization induce specific changes within religious cultures? etc. These are but a few of the questions that the participants should try to answer.

Session 22: Le défi de la transmission religieuse inter-générationnelle comme défi de la
restauration de la laïcité dans la société // *The Challenge of the Intergenerational*
Transmission of Religion as a Challenge to the Restoration of Laicity in Global Society

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Si on part de l'idée, depuis longtemps oubliée, que laïcité vient du grec laos, ce qui signifie dans la perspective du christianisme le peuple de Dieu, ne pourrait-on pas considérer que la laïcité est aussi l'ensemble de valeurs religieuses que, de génération en génération, ce peuple transfère dans la société globale pour y transformer l'homme, mais aussi la société? Si une telle perspective est admise, il devient évident que, dans la situation mondialisante contemporaine caractérisée par

l'éclatement de l'offre et de la demande religieuses, s'intéresser à la qualité de l'offre religieuse et à sa transmission inter-générationnelle devient essentiel pour redéfinir la laïcité et la production du sens dans nos sociétés.

Starting from the forgotten assumption that 'laicity' comes from the Greek 'laos' which, from a Christian point of view, means 'the people of God', couldn't one stipulate that laicity is also all the religious values that this people transfers from generation to generation to global society in order to transform human beings and their societies? Looked at from this point of view, it becomes clear that in the midst of on-going globalisation, which is characterised by the crumbling of the supply and demand for religion, it is essential to examine the quality of the supply of religion and of its handing on from generation to generation if we are to re-define laicity and the production of meaning in our societies.

Session 23 : Religiousness in Central and Eastern Europe: Revival, Privatisation, or Secularisation? Results from Recent Surveys // A-religiosité en Europe centrale et orientale: Recrudescence, privatisation ou sécularisation? Résultats de trois enquêtes récentes

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This session will focus on the current state of religion in the former communist countries of Central and Eastern Europe. Was religiousness revived after the fall of the iron curtain, or is the trend towards secularisation unbroken? A rich and reliable empirical basis was collected in the 1990s (e.g. ISSP, RAMP, Aufbruch). In the year 2000 an additional survey was carried out by the PCE research group. The aim of this session is to answer the aforementioned questions with quantitative-empirical methods, preferably in a comparative way.

Cette session a pour objet l'état de la religion dans les pays postcommunistes d'Europe centrale et orientale. La religiosité a-t-elle été accentuée après la chute du rideau de fer ou le processus de sécularisation poursuit-il son cours? De données empiriques riches et fiables ont été recueillies au cours des années 1990 (ISSP, RAMP, Aufbruch) et, en 2000, le groupe de recherche PCE a réalisé une enquête supplémentaire. Le but de cette session est d'apporter, d'une manière comparative, des réponses aux questions mentionnées à l'aide de méthodes d'analyse quantitatives.

Session 24 : Mediatised religion: TV and Internet // *Religion médiatisée: télévision et internet*

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Religion reveals itself and is shown on television and by the Internet. What are the consequences of the circulation of "mediatised" religion? Do the media merely amplify the voice of the sacred? Or are there any intermediaries? Or can they lead to a transformation of religion which is beyond the control of religious leaders? And what will be the future of mediatised religion?

La religion se donne à voir et est montrée par la télévision et par internet. Quelles sont les conséquences de la circulation de cette religion médiatisées? Les médias sont-ils de simples amplificateurs ou intermédiaires de la voix du sacré ou sont-ils des agents d'une transformation de la religion que les leaders religieux ne peuvent pas contrôler? Et quel sera le futur de cette religion médiatisée?

Session 25 : Religion, générations et nouvelles technologies de l'information: un facteur de différenciation intergénérationnelle // *Religion, Generations and New Information Technologies: A Source of Intergenerational Differentiation?*

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Les religions établies, les nouveaux mouvements religieux et leurs critiques ont de plus en plus recours aux nouvelles technologies de l'information et de la communication (NTIC). Ce phénomène se différencie-t-il selon les générations? Ou affecte-t-il toutes les générations de manière égale? Les NTIC constituent-elles la voie de l'avenir, appelée à éclipser les autres formes d'interaction religieuses ou, au contraire, ne s'agit-il que d'un simple complément aux formes religieuses traditionnelles et aux moyens plus anciens de communication? La religion des générations montantes sera-t-elle différente à cause de l'Internet, des DVD et de la télévision numérique?

Mainline religions, new religious movements and their critics are making increasing use of new information and communication technologies (NICT). Does this phenomenon affect different generations differently? Or does it affect all generations in much the same way? Do NICT constitute the "wave of the future," destined to eclipse other forms of religious interaction? Or, on the contrary, may they be seen as merely complementary to traditional forms of religious life and to older means of communication? Will the religion of future generations be different because of the Internet, DVDs and digital television.

Session 26 and 27: Church Life Across Four Countries: Australia, England, New Zealand and the U.S.A (double session) // *La vie de l'église à travers Quatre pays: l'Australie, l'Angleterre, la Nouvelle Zélande et les Etats-Unis d'Amérique*

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A look at (1) the people who worship and (2) their leaders. Who they are and the influence/affect of religion on their life.

Les papiers concernent (1) les personnes qui assistent au culte et (2) les dirigeants du culte. Ils examinent l'influence et l'effet de la religion sur les fidèles.

Session 28 : Religion et politique: de la transcendance à l'immanence // *Religion and Politics: From Transcendence to Immanence*

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La résurgence du religieux traduit une mutation du religieux et un changement du rapport du religieux au politique. Le rapport transcendant au divin instituait le politique. Le religieux plus immanent oblige à chercher le politique ailleurs. Dans le flux continu d'un marché omniprésent? Comment caractériser ce nouveau politique? Comment caractériser le nouveau théologico-politique? Ce qui est observé en Amérique latine et en Afrique dans les diverses formes de pentecôtismes, s'observe-t-il dans les mouvements religieux qui traversent l'islam ou le judaïsme?

The resurgence of religion implies a mutation of religion and a change in the relation between religion and politics. The transcendent relation to the divine was the beginning of politics. With more immanent religion, politics has to be sought elsewhere. In the continuous flux of an omnipresent market? What are the main features of this new politics? How can the new theologico-politics be characterised? Can the observations made about various forms of Protestantisms in Latin America and Africa be made about the religious movements that run through Islam or Judaism?

Session 29 : Religion, Sexuality and Generations // *Religion, sexualité et générations*

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Papers in this session could examine sexual values, attitudes, and practices of religious people of different generations. For instance, what are the factors underlying inter-generational similarities or dissimilarities in this respect? In the case of dissimilarities (e.g. sexual values of parents in contradiction to children's), how are such differences managed and negotiated in their relationships?

Les papiers de cette session examineront les valeurs, attitudes et pratiques sexuelles de personnes religieuses de différentes générations. Par exemple, quels sont les facteurs qui en ces matières sous-tendent des similitudes ou des différences inter-générationnelles? En cas de différences (par ex., valeurs sexuelles des parents en contradiction avec celles de leurs enfants), comment celles-ci sont-elles gérées et négociées dans les relations parent-enfants?

*Session 30 : La question du compromis et des médiations chez les classiques de la sociologie moderne // **The Issue of Compromises and Mediations in the Classics of Modern Sociology***

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L'objet revient à rendre compte de l'apport théorique des classiques de la sociologie moderne à la question des médiations et compromis concernant les symboliques et les institutions religieuses dans leurs rapports à la société. Sur ce sujet, Georg Simmel, Max Weber et Ernst Troeltsch se distinguent par l'originalité de la perspective et de la théorisation. Mais nous ne saurions ignorer les incursions analytiques ou théoriques de Karl Marx, Friedrich Engels et Emile Durkheim. Chez ceux-ci, le propos se fait souvent plus discret et tout à la fois inattendu, sinon audacieux.

The aim is to account for the theoretical bearing of the classics of modern sociology on ideas about the mediations and compromises concerning the relation between religious symbolisms or institutions and society. On this subject Georg Simmel, Max Weber and Ernst Troeltsch stand out for the originality of their perspective and theoretical ideas. But we should not overlook the analytical or theoretical forays of Karl Marx, Friedrich Engels and Emile Durkheim. Their arguments are often made more discreetly and completely unexpectedly, if not boldly.

Session 31: Visual Sociology of Religion // Sociologie visuelle de la religion

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It is time to consider visual tools as parts of a sociological approach. This session will have papers, discussion of papers, presentation and discussion of videos, movies, slides or photographs, or any kind of sociological image concerning religion.

Il est temps de considérer les outils visuels comme instrument plénier de l'approche sociologique. Cette session vise à présenter des papiers, la discussion de papiers, la présentation et la discussion de vidéos, films, diapos, photographies ou autre forme d'image sociologique concernant la religion.

**Session 32: Joint session ISSR - ASR (Association for the Sociology of Religion)
Generational Agendas in the Sociology of Religion // *Perspectives générationnelles en sociologie des religions***

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**Session 33: Joint session ISSR - ISA (International Sociological Association), Research
Committee 22: Sociology of Religion // *SISR - AIS (Association Internationale de Sociologie)
Comité de Recherche 22: Sociologie des Religions
Religion and Well-being // Religion et Bien-être***

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Bearing in mind the overall theme of the conference, we invite papers on religion and older people

Gardant à l'esprit le thème général de la conférence, nous proposons d'accueillir dans cette session des papiers concernant les relations entre religion et personnes âgées.

II Author meets critics // *Un auteur face à la critique*

Yves LAMBERT, **Les grandes étapes de l'évolution religieuse. Des peuples chasseurs-cueilleurs à la modernité**, Paris, A. Colin, 2003
e-mail: yveslambert@wanadoo.f

Présentation critique: Frédéric Lenoir

Jack CARROLL, **Bridging Divided Worlds: Generational Cultures in Congregations"** (Jossey-Bass 2002).
e-mail: jcarroll@div.duke.edu

Critical presentation:

Grace DAVIE, **Europe: The Exceptional Case. Parameters of Faith in the Modern World**. Darton: Longman and Todd, 2002.
e-mail: G.R.C.Davie@Exeter.ac.uk
and // et

Karel DOBBELAERE, **Secularization: An Analysis at Three Levels**. Brussels: Presses Interuniversitaires Européennes - Peter Lang, 2002.
e-mail: karel.dobbelaere@soc.kuleuven.ac.be

Critical presentation:

III - Afinity groups // Groupes d'affinité

"Generations of Sociologists of Religion: 'The class of 1973'" // «Des générations de sociologues: 'La classe de 1973'»

Jim BECKFORD

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Scholars who participated in their first ISSR conference at The Hague in 1973 are invited to exchange their views about the transformations that they have observed in the ISSR and the sociology of religion since that time.

Les chercheurs qui, pour la première fois, ont participé à une Conférence de la SISR en 1973 à La Haye, sont invités à échanger leur vision concernant les transformations que depuis lors ils ont observées dans la SISR et plus largement dans le sociologie des religions.

IV Round tables // Table ronde

Textbooks or Handbooks on the Sociology of Religion // *Manuels de sociologie des religions*

Critical presentation // Présentation critique: Liliane Voyé

Please send textbooks that you have published since the last conference and that you want to be discussed in this session to the General Secretariat of the ISSR/SSSR

Envoyez, s'il vous plaît, au Secrétariat Général de la SISR les manuels que vous avez publiés depuis la dernière Conférence (2001) et que vous souhaitez voir discutés dans cette session.

FINANCIAL ASSISTANCE

The Council has set aside limited funds to assist participants in ISSR/SISR conferences coming from countries with non-convertible currencies. Those who wish to request financial assistance from the ISSR/SISR are asked to submit their applications to the General Secretary. Such support can only be offered if the following conditions are met in full:

- The applicant must agree to give a paper at the Conference and remain in residence for the duration of the conference.
- The quality of the proposed paper must be good. A paper that has already been published in French or English will not be accepted.
- The **deadline** for submitting applications for financial assistance is **31st October 2002**. An Abstract of about 3 pages should accompany each application.
- The application must also contain a short curriculum vitae.
- The inability of the applicant to pay for participation in the Conference must be demonstrated.
- The application must be accompanied by a letter from the head of the applicant's academic department or research centre certifying that financial assistance cannot be obtained from the applicant's department, research centre or from national and international foundations.
- Applicants who are informed that their application has been approved in principle must submit the full text of their paper in English or French (between 5,000 and 6,000 words) to the General Secretary no later than 15th March, 2003.
- Successful applicants must become members of the ISSR/SISR and must submit their papers for consideration by the Editorial Committee for publication in Social Compass.
- Payment of financial assistance will be made only when the applicant sends the remaining part of the original ticket (not a photocopy) to the General Secretary after the conference.

Only those applicants who meet these conditions in full will be eligible for financial support from the ISSR/SISR. Applicants are also reminded that requests for funding cannot be met in full. Final decisions rest with the Programme Committee.

HOW TO CONTACT US?

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The **Who's Who** will be on the Web Site of the ISSR/SISR
during the month of August

Please check your addresses!!

For corrections: contact immediately
sisr@soc.kuleuven.ac.be

or

SISR

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A REMINDER:

Vacant positions in the Council of the SISR/ISSR

Call for candidates

Elections will be organised **early** next year for the positions of the following geographic regions that become vacant, at the next conference:

France
Japan
Central and Eastern Europe

The following positions are still vacant:

Netherlands
South Asia

According to Art. 20 of the statutes, the following rules should be followed to present candidates for your region:

- a) Vacancies shall be announced by the General Secretary in the bulletin of the Association at least six months before the elections. Candidates shall be members of the Association and shall be nominated in writing by two other members. The candidate shall signify his or her acceptance of nomination.
- b) The candidate and his or her sponsors shall belong to the geographic region for which the candidate is proposed.
- c) Nominations shall be submitted to the General Secretary who shall compile the list of candidates for election.
- d) Voting shall be by postal ballot and shall take place before the Conference which marks the end of the relevant period of office.

The terms of office of the following members of the council come to an end after having served for four years. According to art19 a) of the statutes they **are re-eligible**: “The members of the Council shall be elected for terms of four years. They shall be eligible for consecutive re-election once, excepting that those who are elected President, General Secretary or Treasurer shall be eligible for a total consecutive duration of membership of the Council of not more than three terms”.

Spain: Pedro Gonzàles Blasco
Scandinavia: Paul Repstad
USA: Jay Demerath

Another REMINDER

Who is going to be invited **to vote** for Council members, changes in subscription rates, and changes in the Statutes, early next year?

MEMBERS IN GOOD STANDING

According to art. 11 b of the present Statutes, membership shall be forfeited:

- a) by resignation in writing to the General Secretary;
- b) subsequent to non-payment of the annual dues at the end of the second year;

Consequently, ballots will be sent only to members in good standing: this means those who have paid their membership dues in 2001 and/or 2002

CONSEQUENTLY, WE CALL UPON MEMBERS TO PAY THEIR MEMBERSHIP FEES

(The last three pages of this Network contain the forms which enable you to pay your membership dues without complications.)

CONFERENCES and ANNUAL MEETINGS

Society for the Scientific Study of Religion: Annual Meeting 2002 in Hilton Salt Lake City Center, Salt Lake City, UT, USA. **October 31-November 3, 2002:** "Practicing Religion In the 21st Century". Send proposals to: Penny Edgell Becker, Department of Sociology, Cornell University, 323 Uris Hall, Ithaca NY 14850, USA. email: peb4@cornell.edu. Include email address on all correspondence. Deadlines: January 15, 2002 Session proposals; March 15, 2002 Paper Proposals; September 30, 2002 Completed Papers. Web site: www.ssrweb.org.

Association for the Sociology of Religion: Chicago meeting, **15-17 August 2002.** The formal program call will be included in the next issue of News & Announcements, but it is already on the Web site: www.sociologyofreligion.com. Contact Program Chair Grace Davie—g.r.c.davie@exeter.ac.uk—with program suggestions and proposals, or phone: X-44-1392-263302.

American Sociological Association: Annual Meeting, Chicago, **16-19 August 2002.** Section 34: **Sociology of Religion** will organise two regular sessions. "Religion and Inequality" and "Religion in Comparative Perspective: Ascribed and Achieved Identity". Submissions are due January 7th, 2002. For up-to-date information: [www.asanet.org/section 34/index.html](http://www.asanet.org/section%2034/index.html)

MEMBERSHIP APPLICATIONS AND RENEWALS, 2002 and 2003

Download the Form below, and complete in print or CAPITAL LETTERS, and send it as soon as possible, with your payment to :

Jean-Pierre Hiernaux
Treasurer of the ISSR
32 rue des Rabots
B-6220 Fleurus, Belgium

Family name:.....

First name:.....

Institutional affiliation:.....

Address:
.....

City:State:

Zip Code:.....Country:

Telephone:.....

Email:

Membership fees for 2002 and 2003 (the level of fees has not changed, but from now on fees are due for a two year period, as decided by the General Assembly in 2001):

Please tick one box

- Full member: 106 euros** (this includes subscription to Social Compass)
- Reduced fees: 54 euros** (this does not include subscription to Social Compass)
(This category of fees is available to members from countries with non-convertible currency, students, retired colleagues and partners of full members)

Payment can ONLY be made in euros by one of the following three methods:

Please tick the appropriate box:

- by International Money Order made out in Euros to: J.-P. Hiernaux, address above, **no bank cheques!**
- by transferring my fees in Euros to the SISR bankaccount: 777-5953575-82 at BACOB, Chaussée de Charleroi 227, B-6220 Fleurus, Belgique. Swiftcode: BACBBEBB
- by creditcard in Euros, (only VISA or EUROCARD/MASTERCARD are accepted), Credit card users must complete the form on next page.

PAYMENT BY VISA CARD OR EUROCARD/MASTERCARD

Please type or print very carefully:

1. Credit Card Number: | _ _ _ _ | _ _ _ _ | _ _ _ _ | _ _ _ _ |

2. Exp. Date: | _ _ | _ _ | Visa: Eurocard/Mastercard:

3. Name and initials of card holder, exactly as they appear on the Credit Card:

.....

4. If the card holder is not the member for whom the payment is being made, please write

the member's name here:.....

5. Amount: Please tick one box:

106 euros full member

54 euros member from country with non-convertible currency
 student
 retired
 partner of full member, named:.....

6. Signature: Date:

7. **Your guarantee:** Only the Treasurer of the ISSR receives your credit card information. Technically he can only debit your account for the ISSR, and for the amount guaranteed by your signature.

8. **For security reasons, we do not accept** applications or renewals **by Internet**. Please download the forms, complete them in **print** or **CAPITAL LETTERS**, and send them correctly filled in by air/regular mail, **as soon as possible**, to:

Jean-Pierre Hiernaux
Treasurer of the ISSR
32 rue des Rabots
B-6220 Fleurus, Belgium

