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

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28th ISSR/SISR Conference

Challenging Boundaries: Religion and Society

Zagreb (Croatia) July 18 - 22, 2005

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

Deadlines: October 31st 2004:

Abstracts of proposed **papers** for **the thematic sessions** and **working groups** announced on the following pages, to be sent to the Session Organiser(s) (see instructions inside)

Abstracts of **miscellaneous papers** and papers for the **New Researchers Forum** to be sent to the General Secretary (see instructions inside)

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

Early January 2005: Programme of the Conference on the Web Site and in Network 24

Letter from the President

As you know, preparations are under way for the next biennial conference to be held in Zagreb (Croatia) in July 2005. Every conference is a sort of construction yard: with each month that passes, the overall form of the event begins to take shape, in the capable hands of our General Secretary, as regards the scientific content, and under the enthusiastic guidance of Sinisa Zrinšcak, who is co-ordinating the local committee, as regards the cultural activities and excursions available to those taking part in the conference. From this viewpoint, the location of the meeting is highly suitable for those who wish to discover or re-discover the splendid beaches of the Dalmatian coast and the historical towns of Croatia, such as Dubrovnik, Split or Zadar. It also gives the careful observer an opportunity to seek to understand at close quarters the terrible events which have afflicted the Balkan peoples and from which they are attempting to emerge. In a word, our choice of place has several reasons to appeal to you and we therefore look forward to a good attendance.

The pages which follow illustrate the conference programme, which is virtually complete, especially as regards the plenary sessions (see below). As usual, there will also be many thematic sessions, research workshops, meetings with authors, the important Forum for young researchers, whom many of us look to with interest for the future (hoping that a new group will emerge to run the ISSR in years to come!), as well as affinity groups and round tables. Finally, there will also be an opportunity to present miscellaneous papers, which the General Secretary will receive and try to place within a suitable thematic session. Since a superabundance of papers would make the programme chaotic and ungovernable, we have set a limit of two sessions per participant (whether presenting a paper or acting as chairperson or discussant). The purpose of this is to enable a greater number of people to participate and dedicate space to more themes and springboards for discussion.

In concluding my remarks on the forthcoming conference, I should like to express my personal thanks to Karel Dobbelaere and his team for the work they have done with such enviably youthful enthusiasm.

Finally, I wish to pay tribute to the memory of Silvano Burgalassi, a longstanding member of the ISSR and one of the founding fathers, with Sabino Acquaviva, of the sociology of religion in Italy, who died on June 6th. His passing will be commemorated at a later date.

In the meantime, I hope you all have a good summer and I look forward to seeing you in Zagreb.

Enzo Pace, President

Plenary One: Challenging boundaries: Public Religion, Private Religion

The focus of this session will be on:

- (a) the continuing, but contested public/private distinction in the sociology of religion, especially in relation to secularisation theory and its challengers: Jean Baubérot; and
 - (b) how practices and discourses concerning the public/private distinction operate in different societies and with what implications: Alexander Agadjanian and Ari Pedro Oro.
- Roland Campiche, discussant

Plenary Two: Challenging boundaries: Religions, Nations, and Identities

Srdan Vrcan, Eileen Barker and Patrick Michel. Grace Davie, discussant.

Call for papers: How to proceed?

If you want to propose a **paper** for a **Thematic Session** or a **Working Group**, which are announced on the following pages, send your **abstract to the Organiser(s) of the session concerned**

before October 31st 2004

If you want to propose a **miscellaneous paper** or a **paper for the New Researchers Forum**: send your **abstract to: the General Secretary**

before October 31st 2004

If your paper is accepted, which will be communicated to you before December 31st 2004, 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.**

How to type up your abstract?

Use the Standard Times New Romanfont in 12pt

*The abstract **should follow** the model you find on the next page*

We do not have the personnel to adapt your proposal to the model set. If it does not fit the model it will be returned to you. Please follow our guidelines and do not give us additional work!

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 receive the necessary documents in the coming weeks.

GUIDELINES FOR TYPING UP YOUR PROPOSED PAPER

Send the Convener(s) or the General Secretary your proposal in an attachment

Use Standard Times New Roman font in 12pt

Give the follow information in the set order:

Specify the session for which you send in a proposal:

- for a Thematic Session or a Working Group: give its STS or WG number and the title of the session at the top of your abstract
- for a Miscellaneous Paper or a the New Researchers Forum: put MP or NRF

Write then the **title of your proposed paper** in **bold**

Next give the Family **Name** and First Name of the author(s) in **bold**, followed, but not in bold, by their **institutional affiliation**,

Then give the **e-mail address** of the author. If there is more than one author; give the e-mail address of the principal author with whom the Convener(s) or the General Secretary should correspond if needed

The **abstract** should follow in the language that will be used during the presentation at the conference (200 words maximum)

Finally, a **translation** of the abstract in the second official language of the ISSR-conferences should be typed *in italics*. If English is used in the presentation, then the translations should be in French (and vice versa).

PROPOSALS FOR THE 28TH ISSR-CONFERENCE

PROPOSITIONS POUR LA 28IEME CONFERENCE DE LA SISR

I - SESSIONS THEMATIQUES / THEMATIC SESSIONS (STS)

STS 1

NOUVEAUX MOUVEMENTS RELIGIEUX ET INSTITUTION DU POLITIQUE / THE NEW RELIGIOUS MOVEMENTS AND THE INSTITUTION OF THE POLITICAL

Marie-Christine Doran et André Corten (UQAM, Canada)
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Avec leurs traits d'immanence imbriqués au cœur même de leur caractère transnational, les nouveaux mouvements religieux conduisent peut-être à définir un autre type de politique et à contraindre celui-ci à se donner une nouvelle forme d'organisation. L'État moderne était né du fait de l'incapacité de la cité et de l'empire de résoudre le problème théologico-politique. À quelle forme politique peut donner naissance le nouveau problème théologico-politique lié, cette fois, à l'immanence et à l'individualisme? C'est en partie au niveau du travail des imaginaires que la réponse doit être cherchée. Dans une approche alternative, au lieu de penser en termes théologico-politiques avec le présupposé d'une antécédence du religieux par rapport au politique, on pourrait penser en termes politico-théologiques. Le politique serait alors antérieur au changement du religieux. Dans cette perspective, les imaginaires politiques précéderaient les imaginaires religieux.

With their immanent features, imbricated at the core of their transnational character, the new religious movements may lead to the definition of a different type of Politics, and to the pressure towards a new form of political organization. Modern State was born out of the incapacity to solve the theologico-political problem between the Empire and the City. What new political form might arise from the new theologico-political problem based on immanence and individualism? It is, to a certain extent, at the level of imaginaries that we should look for an answer. In an alternative perspective, instead of thinking in terms of a theologico-political locus, based on the anteriority of the Religious in relation to the Political, might we not think in a new « politico-theologic » perspective? In this vision, the Political would become anterior to religious change and indicate that political imaginaries precede religious imaginaries.

STS 2

LES CHRISTIANISMES DU SUD A L'EPREUVE DE L' EUROPE : ENTREPRISES MISSIONNAIRES OU REFUGES IDENTITAIRES / ***CHRISTIANITIES OF THE SOUTH TO THE PROOF OF EUROPE: MISSIONARIES ENTERPRISES OR IDENTITY REFUGES***

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Le paysage religieux des capitales européennes, et surtout de leurs banlieues, s'est enrichi depuis quelques années de la présence d'Eglises d'origine africaine, brésilienne ou coréenne. L'effervescence de ces formes chrétiennes « exotiques » peut être perçue comme une contribution à une sorte de cosmopolitisme chrétien, mais ces christianismes « locaux » ou « indigènes » peuvent être aussi porteurs de l'affirmation d'une forte identité culturelle ou d'un prosélytisme animé par des préoccupations fondamentalistes. Aux attentes des théologiens en matière d'inculturation ou à celles des experts pastoraux en quête d'une spiritualité « d'expression africaine » ou autres, répondent les excès de zèle d'orthodoxie de certaines communautés ou des discours missionnaires qui prétendent ré-évangéliser une Europe moderne dépravée. L'inscription de la plupart de ces Eglises ou Ministères dans la mouvance prophétique, évangélique et pentecôtiste, et l'investissement des « pasteurs docteurs » dans le marché de la guérison divine et de la délivrance, renforce les ambiguïtés théologiques et anthropologiques de cette « indigénisation » du christianisme.

Le discours missionnaire inversé de la ré-évangélisation de l'Europe masque souvent une réalité sociologique qui comporte d'autres enjeux : des Eglises de migrants, ou de populations en transit, gérant les situations d'entre-deux ou les crises d'identité autant que les cartes de séjour ou les visas. L'histoire et la sociologie des communautés religieuses chrétiennes de migrants s'étalent déjà pour certaines sur plusieurs générations, et anthropologues et sociologues peuvent se retrouver pour suivre l'évolution du parcours qui conduit de la niche communautaire en lien ombilical avec les Eglises mères au prosélytisme d'assemblées ouvertes sur la société globale. Enfin ces groupes religieux minoritaires ou marginaux et leurs leaders sont travaillés par la manière dont ils sont perçus par la société d'accueil européenne : refuges de travailleurs clandestins, groupes ésotériques ou sectes « étrangères ». Certaines affaires mettant en cause des pasteurs « auto-proclamés », des procès pour financement occulte ou occupation illicite de certains lieux, confrontent ces « Eglises » à des problèmes éthiques et juridiques d'un genre nouveau : non-assistance à personne en danger, atteinte aux droits de l'individu ou au respect de la vie privée. Le malentendu culturel autant que le fondamentalisme biblique conduisent à une confrontation inédite au régime de vérité et de droit de la « société des individus ».

The religious landscape of the European capitals, and especially of their suburbs, has grown rich for a few years by the presence of Churches of African, Brazilian or Korean origin. The effervescence of these "exotic" christian forms could be perceived as a contribution to a kind of Christian cosmopolitanism, but these "local" or "indigenous" Christianities could be also carrying the assertion of a strong cultural identity or a proselytism animated by fundamentalist

concerns. To the expectations of the theologians as regards inculturation or of the pastoral experts in search of a spirituality of "African expression" or others, answer the overzealousness of orthodoxy of some communities or the missionaries speeches which claims to the re-evangelization of a modern depraved Europe. The inscription of the majority of these Churches or Ministries in a prophetic, evangelical and pentecostal movement, and the investment of the "pastors doctors" in the market of the divine cure and the deliverance, reinforce the theological and anthropological ambiguities of this "indigenisation" of Christianity.

The reversed missionary speech of the reevangelisation of Europe often masks a sociological reality which comprises other stakes: Churches of migrants, or populations in transit, managing the situations of go-between or the crises of identity as much as the residence permits or the visas. The history and the sociology of the Christian religious communities of migrants are already spread out for several generations. Anthropologists and sociologists could to follow the evolution of the course which leads from the community niche in umbilical bond with the Churches mothers to the proselytism of assemblies open to all the world. Finally these minority or marginal religious groups and their leaders are worked by the way in which they are perceived by the european society of reception: refuges of clandestine workers, esoteric groups or "foreign sects". Some affairs involving "self-proclaimed" pastors, the lawsuits for occult financing or illicit occupation of certain places, confront these "Churches" with ethical and legal problems of a new kind: failure to render to a person in danger, attack on the rights of the individual or invasion to the privacy. The cultural misunderstanding as much as biblical fundamentalism lead to a new confrontation with the mode of truth and right of the "society of the individuals".

STS 3

LES FRONTIERES MOUVANTES ENTRE LAÏCITE, ATHEISME ET INCULTURE RELIGIEUSE, ENTRE LIBERTE D'EXPRESSION ET PROSELYTISME, COMMENT DEFINIR LE FAIT RELIGIEUX ? /

THE MOVING FRONTIER BETWEEN LAICISM, ATHEISM, AND LACK OF RELIGIOUS CULTURE, BETWEEN FREE EXPRESSION AND PROSELYTISM; HOW TO DEFINE THE RELIGIOUS FACT ?

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De récents débats montrent les définitions fluctuantes du fait religieux dans les sociétés multiculturelle et plus précisément dans l'école ; l'application des législations met clairement en lumière la difficulté de tracer des frontières entre des notions, des représentations et des pratiques confessionnelles. L'échange des expériences montrera comment la sociologie peut permettre aux divers acteurs de situer les interactions entre diverses confessions et les non-croyants en dépassant l'ignorance dans un cadre laïc en s'appuyant sur une meilleure connaissance de ces notions.

The debates about the Islamic head scarf, and the law concerning the interdiction of the ostentatious signs in state schools are showing a varying definition of the religious fact. In the society the application of the law is complex: that demonstrates the difficulty in creating limits between notions, representations and practices of religious denominations for a multicultural society. To exchange diverse experiments and to show how sociology allows to place the interactions between different religions denominations and the non-believers, when the intercultural exchanges lean on a better knowledge of these actions.

STS 4

SOCIOLOGIE VISUELLE DE LA RELIGION / VISUAL SOCIOLOGY OF RELIGION

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La méthodologie sociologique appliquée au phénomène religieux risque de présenter des limites au niveau de la fiabilité des données s'il n'y a pas le support d'une documentation visuelle qui soit la preuve visible d'une dynamique réelle des faits analysés. La séance sera organisée à travers des exposés sur le sujet; elle donnera en particulier l'occasion de projeter des films, des photos, des diapositives, des vidéos, etc. Les discussions qui suivront seront consacrées à l'analyse des aspects scientifiques, méthodologiques, techniques et didactiques des matériaux présentés.

Sociological methodology applied to religious phenomena has some limits in data presentation, without a visual support as visible proof of real dynamics. The session will be organised through papers on the theme and presentation of movies, photographs, slides, videos, etc. Discussion will analyse scientific aspects, methodologies, techniques and teaching of visual sociology of religion.

STS 5

ANALYSE QUALITATIVE DE LA RELIGION / QUALITATIVE ANALYSIS OF RELIGION

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Les sociologues de la religion ont presque toujours travaillé sur des données quantitatives, des pourcentages, des tableaux numériques, des moyennes statistiques. Mais les conclusions ne

sont pas toujours plausibles et elles ont besoin d'un approfondissement qualitatif. En effet, cachée dans l'intériorité des individus, la religion mérite une analyse plus précise et détaillée. Il s'agit de trouver des solutions rigoureuses, avec l'aide des ordinateurs et des logiciels conçus spécifiquement pour l'analyse qualitative des contenus et des contextes.

Sociologists of religion have a lot of experience concerning quantitative data, percentages, numerical tables, statistical means. But many times their conclusions are not plausible and need a more qualitative approach. Actually religion as individual affair should be analysed by more precise and specific tools. Sociologists are invited to find rigorous solutions in particular through the possibility of computer-assisted content analyses.

STS 6

ISLAM ET DYNAMIQUE DES SOCIÉTÉS NATIONALES EUROPÉENNES / ISLAM AND DYNAMICS OF THE NATIONAL EUROPEAN SOCIETIES

Barbara Thériault et Frank Peter

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Au cours des deux dernières décennies, presque toutes les sociétés européennes ont connu des débats sur la présence accrue des musulmans dans de nouveaux secteurs d'activité. L'objectif de cet atelier est de prendre pour objet ces débats en tant qu'indicateurs de la transformation des modèles de citoyenneté dans les sociétés européennes. En effet, la figure du 'musulman' apparaît à la fois comme médiateur et catalyseur des identités nationales. Cet atelier vise à réunir des travaux qui examinent la gestion de l'autre, dans ce cas la gestion de l'islam par des non musulmans, afin de décrire, de comparer et d'expliquer la dynamique des valeurs et des structures institutionnelles dans différents contextes nationaux.

In the course of the last two decades, European societies have witnessed numerous public debates ignited by the increasing visibility of Muslims in various sectors of activities. This panel proposes to examine these debates as a means for exploring the transformation of national models of citizenship. Indeed, the figure of "the Muslim" appears in these debates as a mediator and catalyst of national identity. The panel thus aims to unite papers examining the concrete management of the "Other," in this case the management of Islam by non-Muslims, in order to describe, compare, and explain the dynamics of organisational structures and values in different national settings.

STS 7

**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/ *RELIGIONS ET BIEN-ETRE*

Grace Davie, University of Exeter and Adam Possamai, University of Western Sydney
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This session will continue the themes of welfare and well-being which were initiated at the RC22/SISR joint session in Turin. Papers on welfare and welfare systems will be welcome; so too those on individual and collective well being. Some preliminary findings from the Welfare and Religion in a European Perspective (WREP) project will be presented.

Cette séance constitue le prolongement de la session RC22/SISR qui s'est tenue à Turin; elle aura donc pour thème l'assistance sociale et le bien-être. Les communications sur les systèmes d'assistance seront les bienvenues, ainsi que celles sur le bien-être individuel et collectif. Quelques résultats préliminaires, développés par le WREP (Religion and Welfare in a European Perspective) seront présentés.

STS 8

**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 AS A PARADIGM OF CONFLICT, COMPETITION AND COOPERATION / *RELIGION COMME PARADIGME DU CONFLIT, DE LA COMPETITION ET DE LA COOPERATION*

Roberto Blancarte, El Colegio de Mexico () and Ivan Varga, Queens University, Kingston ()
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This session will introduce one of the possible themes for the RC22 sessions at the 2006 Conference in Durban, South Africa for which we are now preparing. Monotheistic religions

claim to be the depositories and representations of Truth. Inevitably, this creates conditions for *competition* as well as *cooperation*. Currents within as well as between religions frequently compete or are in conflict with one another. Conversely, the fight against social injustice, support for the dignity of human beings and, more recently, concern for the environment can, and do, lead to cooperation. Papers are invited on any of these themes.

Cette séance introduira l'un des thèmes prévus pour les sessions du RC22 à la Conférence de Durban (Afrique du Sud) en 2006, que nous sommes en train de préparer. Les religions monothéistes se veulent être les dépositaires et les représentants de la Vérité. Les conditions pour la compétition, ainsi que pour la coopération, sont inévitablement réunies. Les différents courants [de croyance] au sein des religions et entre les religions entrent fréquemment en compétition ou en conflit. Inversement, la lutte contre les injustices sociales, le combat pour l'affirmation de la dignité humaine, et, plus récemment, l'intérêt pour l'environnement peuvent, et doivent, mener à la coopération. Les communications sur l'un de ces thèmes sont les bienvenues.

STS 9

**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**

URBAN MODERNITIES AND RELIGION/ MODERNITES URBAINES ET RELIGIONS

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This session also introduces themes that might be developed in RC22 sessions at the 2006 Conference in Durban, South Africa. Papers are invited on any aspect of religious life in urban areas. Theoretical and/or empirical presentations are encouraged. Papers that include a comparative perspective are particularly welcome.

Cette séance introduit également les thèmes qui devraient être développés lors de sessions du RC22 à la Conférence de Durban (Afrique du Sud) en 2006. Les contributions pourront porter sur n'importe quel aspect de la vie religieuse au cœur des espaces urbains. Sont fortement encouragées les présentations théoriques et /ou empiriques. Les communications incluant une perspective comparative sont particulièrement bienvenues.

STS 10

CHANGING BOUNDARIES: RELIGION AND GENDER IN POST-COMMUNIST EUROPE /

LES FRONTIÈRES EN QUESTION: RELIGION ET GENRE EN EUROPE POST- COMMUNISTE

Larissa Titarenko (Belarus state University, Minsk)
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After 1989, social, national, cultural, etc., boundaries have dramatically moved in post-communist states and new models of religious practice have emerged. This session will address the issue of how these new boundaries influence the degree of religiosity of men and women in these countries. The focus will be on the description and explanation of how religion and gender issues interrelate in post-communist Central and Eastern Europe.

Scholars are invited to analyse the theoretical and empirical differences among religious beliefs and observances at a regional/countrywide level and how shifts in boundaries affect religious groups of all kinds in each country. Scholars are also welcome to address religious diversity between men and women and within each gender. Special attention will be paid to new boundaries between inward and outward aspects of religiosity, and to how these aspects are reflected in the religious behaviour of men and women in a given country.

Après 1989, dans les pays post-communistes, les frontières sociales, ethniques, culturelles, etc., se sont déplacées d'une façon très importante et de nouveaux modèles de pratique religieuse ont émergé. Cette session s'intéressera au problème de l'impact de ces nouvelles frontières sur la mesure de la religiosité des hommes et des femmes dans ces pays. Notre attention se fixera sur la description et l'explication de l'impact mutuel de la religion et du genre dans les pays post-communistes d'Europe Centrale et Orientale.

Les chercheurs sont invités à analyser les différences théoriques et méthodologiques entre croyances et pratiques religieuses au niveau régional et national et l'impact des déplacements des frontières sur divers groupes religieux dans chaque pays considéré. Les chercheurs sont par ailleurs invités à considérer les différences religieuses entre hommes et femmes et au sein de chaque genre. L'attention se fixera en particulier sur les frontières entre les aspects intérieurs et extérieurs de la religiosité et sur la façon dont ces aspects se répercutent sur la conduite religieuse des hommes et des femmes dans chacun des pays en question.

STS 11

RELIGION AND ECONOMIC LIFE: WHERE DO WE STAND ONE HUNDRED YEARS AFTER THE 'PROTESTANT ETHIC'? /

RELIGION ET VIE ECONOMIQUE

« L'ETHIQUE PROTESTANTE » : L'ETAT DE LA QUESTION CENT ANS APRES

Stefan Adriaenssens, K.U. Brussels
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The initial version of Max Weber's *The Protestant Ethic and the Spirit of Capitalism* appeared as two journal articles, published in 1904 and 1905. So in 2005 this archetypical study on the impact of religion onto economy celebrates its centenary. So this is a favorable moment to make a state of affairs on the research and debates concerning the causal relationship between religion and economic life, attitudes and ethic.

The session welcomes papers with three important approaches of the Weber thesis, namely

- 1° exegetical explorations ("What did Weber say?"),
- 2° falsification or verification of the original theses ("Was Weber right?"),
- 3° new research on the relation between religion and economic life ("How does the Weber thesis inspire us?").

La version initiale de « l'Ethique Protestante et l'esprit du capitalisme » paraissait en 1904 et 1905 sous la forme de deux articles de revue. Cette étude archétypique de l'impact de la religion sur l'économie célèbre ainsi son centenaire en 2005. C'est donc une occasion favorable pour faire l'état de la question : où en sommes-nous quant aux recherches et aux débats concernant de la relation causale entre la religion et la vie, les attitudes et l'éthique économiques ?

La session accueillera des contributions portant sur trois problèmes relatifs à la thèse wéberienne :

- 1° les explorations exégétiques ("Que disait Weber ?"),
- 2° la falsification ou la vérification des thèses originales ("Avait-il raison ?"),
- 3° les nouvelles recherches concernant la relation entre religion et vie économique ("Comment la thèse wéberienne nous inspire-t-elle ?").

STS 12

RELIGION'S CONCEPTUEL BOUNDARIES: EXPLORATIONS AND TRANSGRESSIONS / FRONTIERES CONCEPTUELLES DES RELIGIONS :

EXPLORATIONS ET TRANSGRESSIONS

James V. Spickard, University of Redlands & Fielding Graduate Institute

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Over the last hundred years, the sociology of religion has developed many intellectual tools for the analysis of religious life. Most of these, however, arose from sociology's long reflection on Western Christianity. For example, the core emphasis on beliefs and church

organizations – more abstractly “meaning” and “belonging” -- does not illuminate all of religions’ social aspects, especially outside of the Christian West. This session invites participants to explore different intellectual tools, which might prove useful to sociologists seeking to understand religion’s diversity. What parts of religious life do our discipline’s core concepts fail to illuminate? What new concepts, perhaps drawn from other religious traditions, might help us approach these parts of our field?

Au cours des cent dernières années, la sociologie des religions a développé beaucoup d'outils intellectuels pour l'analyse de la vie religieuse. Cependant, la plupart de ces derniers s'inspirent de la longue réflexion de la sociologie sur le christianisme occidental. Par exemple, l'emphase mise sur la croyance et les organisations ecclésiales - plus abstraitement "sens" et "appartenance" -- n'éclaire pas tous les aspects sociaux des religions, particulièrement en dehors de l'Occident chrétien. Cette session invite les participants à explorer les différents outils intellectuels qui pourraient s'avérer utiles aux sociologues cherchant à comprendre la diversité de la religion. Quels aspects de la vie religieuse les concepts clés de notre discipline n'éclairent-ils pas ? Quels nouveaux concepts, peut-être tirés d'autres traditions religieuses, pourraient nous aider à approcher ces aspects de notre champ ?

STS 13

RECONFIGURING CHURCH-STATE BOUNDARIES IN GREECE /

VERS UNE RECONFIGURATION DES FRONTIÈRES EGLISE-ETAT EN GRECE

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This thematic session will be devoted to contemporary Greece where, at least since the mid-1970s, there have been several attempts to reconfigure church-state relations and to renegotiate their boundaries. Such attempts have originated by both state and church. The issue became the object of extensive disputes since the early 1980s, when the Socialist government intended to proceed with a church-state separation, which, however, never materialised. These developments resulted very often in minor or major crises in church-state relations; the most recent and more serious one was in 2000 when the state decided to drop the mention of religious affiliation from new identity cards for Greek citizens. The controversial discussions on these repeated conflicts involve a variety of issues, including the modernization of the Orthodox Church, its nationalized and politicized discourse, the challenges of the European Union, the impact of globalization and debates on the Greek Church as a “public religion”.

Cette session thématique est consacrée à la Grèce contemporaine où, au moins depuis 1975, on constate plusieurs tentatives de restructurer les relations Eglise-Etat et de renégocier leurs frontières. Ces tentatives viennent tant de l'Etat que de l'Eglise. Cette question fut l'objet

de conflits importants depuis le début des années 1980, quand le gouvernement socialiste voulut procéder à une séparation de l'Eglise et l'Etat, séparation qui toutefois n'a jamais eu lieu. Ces développements ont souvent abouti à des crises mineures ou plus importantes dans les relations Eglise-Etat, dont la plus récente a eu lieu en 2000 après la décision de l'Etat de supprimer la mention religieuse des cartes d'identité grecques. Les discussions controversées sur ces derniers conflits portent sur une diversité de questions, y compris la modernisation de l'Eglise orthodoxe, son discours nationaliste et politisé, les défis de l'union européenne, l'impact de la globalisation et les débats sur l'Eglise grecque en tant que "religion publique".

STS 14

GREEK ORTHODOXY AND MODERNITY: REASSESSING THE BOUNTARIES / ORTHODOXIE GRECQUE ET MODERNITE: UNE RE-EVALUATION DES FRONTIERES

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One of the most controversial issues in recent Greek religious history has been the modernization of the Orthodox Church. Modernizing attempts on the part of the state have been especially evident in the last two decades. Yet these state measures have not met the church's approval and have triggered considerable conflicts. Behind the attempts at modernization there is the prevalent opinion among many politicians, intellectuals and social analysts that Orthodoxy was a less modern and rational form of Christianity, compared to those in the West, and that such measures – in the context of the European Union – are, thus, absolutely necessary and justifiable. The church has presented counter-arguments intending to show that it has a particular modernizing potential of its own, which has been neglected by the rather secular modernization programme of the state. The papers in this thematic session will reveal various facets of this ongoing debate, drawing material from the past, as well as, from contemporary developments; they also intend to show the idiosyncrasies of Greek Orthodoxy in its relation to modernity.

Une des questions controversées dans l'histoire religieuse grecque porte sur la modernisation de l'Eglise orthodoxe. Les tentatives de modernisation de la part de l'Etat sont évidentes, particulièrement pendant les deux dernières décennies. Pourtant ces mesures étatiques n'ont pas reçu l'approbation de l'Eglise et ont déclenché des conflits importants. Derrière les tentatives de modernisation se trouve l'opinion, très répandue parmi les milieux politiques et intellectuels et les chercheurs en sciences sociales, que, comparée aux formes occidentales, l'orthodoxie est une forme moins moderne et rationnelle du christianisme et que, dans le contexte de l'union européenne, des changements sont absolument nécessaires et justifiés. L'Eglise a présenté ses contre-arguments dans l'intention de prouver qu'elle a son propre potentiel de modernisation mais que celui-ci est ignoré par le programme de modernisation séculière de l'Etat. Les présentations dans cette session thématique démontreront la diversité de ces débats et traiteront du passé aussi bien que des développements plus récents dans une tentative de dévoiler les spécificités de l'orthodoxie grecque et sa relation à la modernité.

STS 15

BETWEEN LAW AND CULTURE: PUBLIC RELIGION AND DEMOCRACY / ENTRE LA LOI ET LA CULTURE: RELIGION PUBLIQUE ET DEMOCRATIE

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This session explores legal and moral regimes of regulation and permission with particular attention to the role of religion in the undefined space between the state and civil society. In short, does public religion contribute to or threaten the health of democracies? -- and vice versa.

Cette session explorera des régimes légaux et moraux de régulation et de permissivité en se référant plus particulièrement au rôle de la religion dans l'espace non défini se situant entre l'Etat et la société civile. En bref, la religion publique contribue-t-elle à la santé des démocraties ou menace-t-elle celles-ci? -- et vice versa.

STS 16

AFTER SECULARIZATION: NEW METANARRATIVES, NEW METATHEORIES / APRES LA SECULARIZATION: NOUVEAUX META-RECITS, NOUVELLES META-THEORIES

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This session moves beyond debates over post-modernism and secularization to discuss whether there are new candidates for metanarratives or metatheories in the sociology of religion. Comparative papers addressing fundamentalisms, varieties of pluralism (both individual and collective), and Islamic political philosophies are particularly welcome.

Cette session voudrait dépasser les discussions portant sur le post-modernisme et sur la sécularisation et s'interroger sur la question de savoir s'il y a de nouveaux candidats pour des meta-récits ou des meta-théories en sociologie des religions. Les papiers comparatifs concernant les fondamentalismes, les variétés de pluralisme (individuel et collectif) et les philosophies politiques islamiques sont particulièrement bienvenus.

STS 17

RELIGION AND HEALTH // RELIGION ET SANTÉ

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In the last decade there has been an explosion in research on religion and health but limited longitudinal data has been available. This session will present research based on longitudinal data and will deal with clergy and members. Possible papers are: ·What is the relationship of among clergy parish experience, health, and results from psychological tests? Does helping others lead to an improvement in health and well-being over time? Does receiving church-based emotional support offset the potentially noxious effects of stress on health and psychological well being over time? Are those with the weakest social ties and greatest and most persistent doubt the ones with the most health problems?

La dernière décennie a connu une explosion dans la recherche sur la religion et la santé mais les données longitudinales couramment disponibles sont limitées. Cette session présentera la recherche sur les données longitudinales et traitera du clergé et des membres. Elle accueillera des papiers portant sur les thèmes suivants. Quels sont les rapports entre l'expérience du clergé en paroisse, la santé, et les résultats des tests psychologiques? Le fait d'aider d'autres aboutit-il à terme à une amélioration de la santé et du bien-être? Le fait de recevoir le soutien affectif de la paroisse compense-t-il à terme les effets négatifs potentiels du stress sur la santé et le bien-être psychologique? Ceux qui ont les liens sociaux les plus faibles et qui sont sujets aux doutes les plus persistants et les plus graves ont-ils davantage des problèmes de santé?

STS 18

LES FRONTIÈRES AMBIVALENTES DE L'EXTREMISME RELIGIEUX. ENTRE LA CONFRONTATION ET LE REPLI / THE AMBIVALENT BORDERS OF RELIGIOUS EXTREMISM. BETWEEN CONFRONTATION AND RETREAT

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Les mouvements religieux extrémistes se sont signalés récemment par une recrudescence d'actes violents. Les sociétés subissent des bouleversements socio-économiques et politico-culturels, qui affectent les structures sociales et créent des tensions en leur sein et entre elles. Cette instabilité suscite aussi une réaffirmation des identités religieuses qui brouille la frontière entre sphères privée et publique. Cependant ces mouvements ne réagissent pas tous de façon

identique : certains se mobilisent par le biais d'actions collectives légales tandis que d'autres s'engagent dans des logiques d'affrontement ou privilégient la voie du repli identitaire. La session examine les diverses stratégies adoptées et les réponses institutionnelles.

Extremist religious movements have manifested themselves in recent years through an increasing number of violent actions. Societies are subject to socio-economic and politico-cultural upheavals that affect social structures and create internal tensions and tensions with others societies. This instability also creates a reaffirmation of religious identities which muddles the border between the public and private spheres. However, these movements do not all react identically. Some mobilize themselves for legal collective actions, others engage in a logic of confrontation, or favour a retrenchment into identity. The session examines the various strategies adopted, and the response of other types of institutions.

STS 19

FESTIVITY AND RELIGION / FESTIVITÉ ET RELIGION

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This session includes papers that explore, theoretically and empirically, the role of festive traditions, festivals and other celebrations for our understanding of religion. Papers may include topics such as the agents and sociability of the communities, identity and the generations, festive traditions, rituals, the symbolic universe, the public sphere, etc.

Cette séance thématique proposera des interventions qui abordent, de façon théorique et empirique, le rôle des traditions festives et d'autres célébrations dans la compréhension de la religion. Les interventions peuvent inclure des sujets comme les agents et la sociabilité des communautés, la transmission des festivités en tant que traditions, l'identité et les générations, les rituels, l'univers symbolique, la sphère publique, etc.

STS 20

RELIGIONS OF MODERNITY / LES RELIGIONS DE LA MODERNITÉ

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According to conventional sociological theories of rationalisation and secularisation, modernisation undermines religion. However, the rise of new 'alternative' religions and the

growing number of popular crazes that appear to take on many of the functions traditionally attributed to (organised) religion have lessened the credibility of those theories. This session calls for papers that address the ways in which modernity gives form to contemporary religiosity. At least two distinct approaches are conceivable. On the one hand, papers are welcomed on individualised forms of religion. Examples of such individualised religion in the modern context are new age and paganism. On the other hand, the subject can be approached from the point of view of the more implicitly religious sentiments, for instance to be found in the reception of modern information and communication technology (ICT). Papers for this session, then, are expected to empirically address issues such as those and critically discuss their implications for the debate on modernity and religion.

Suivant les théories sociologiques conventionnelles de la rationalisation et de la sécularisation, la modernité sape la religion. Cependant, l'entrée en scène des religions 'alternatives' et le développement qui semble attribuer à celles-ci beaucoup de fonctions traditionnellement remplies par la religion organisée ont réduit la crédibilité de telles théories. Cette session accueillera des papiers concernant les manières dont la modernité modèle la religion contemporaine. Deux approches, au moins, sont concevables. D'un côté, des présentations sur des formes de religion individualisée, par exemple le Nouvel Age ou le paganisme. De l'autre côté, ce sujet peut être approché du point de vue des sentiments religieux les plus implicites, par exemple ceux qui sous-tendent la réception de la technologie moderne d'information et de communication (ICT). Les présentations dans cette session devraient aborder de telles questions empiriquement et discuter de façon critique leurs implications dans le débat sur la modernité et la religion.

STS 21

Joint session ISSR/ISORECEA (International Study of Religion in Central and Eastern Europe Association)

STATE REGULATION OF RELIGIOUS ACTIVITIES: WHAT DOES THE CONSTITUTIONAL STIPULATION "EQUAL BEFORE THE LAW" REALLY MEAN? / LA RÈGLEMENTATION DE LA RELIGION – QUE SIGNIFIE LA DISPOSITION CONSTITUTIONNELLE D'ÉGALITÉ DEVANT LA LOI?

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After the change of political system many post socialist countries of Eastern and Central Europe have changed substantially their regulation of religious activities. Almost all European countries today explicitly guarantee the freedom of religion, forbid any form of discrimination based on religion and ensure the equality of religious communities. But in different countries the implementation of these constitutional stipulations differs considerably. The session welcomes papers dealing with situation in different European countries from the comparative point of view, putting emphasis on the question of equality of religious communities.

Après les changements intervenus dans leurs systèmes politiques, la majorité des pays post-communistes de l'Europe centrale et orientale ont substantiellement changé leur propre réglementation de la religion. Actuellement, presque tous les pays européens garantissent la liberté religieuse, prohibent toute discrimination basée sur la religion et assurent la liberté des communautés religieuses. Néanmoins, la mise en oeuvre des dispositions constitutionnelles diffèrent sensiblement d'un pays à l'autre. Cette session encourage les exposés traitant de façon comparative la situation dans les différents pays européens, notamment la question de l'égalité des communautés religieuses.

STS 22

HOMOSEXUALITES ET RELIGIONS : DES FRONTIERES VERS LE CENTRE ? / RELIGIONS, GAYS AND LESBIANS : FROM THE BOUNDARIES TO THE CENTER ?

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Les communications de cette session chercheront à saisir l'importance que peut revêtir l'homosexualité et les débats qu'elle déclenche dans les espaces religieux. Les condamnations repoussant l'homosexualité au delà des frontières du religieux sont bien connues, mais ce qui l'est moins c'est l'intégration des gays, des lesbiennes et de leurs familles – par l'ordination ou le mariage notamment – au centre de la vie religieuse.

Papers in this session will focus on the meaning and importance of homosexuality – and the debates around sexuality – in religious settings. Condemnations of homosexuality stress that gays and lesbians are outside the boundaries of religion and religious life. Less well known are the diverse integrations of gays and lesbians and their families in the center of religious life – for example through marriage or ordination.

S23

100 YEARS OF THE “PROTESTANT ETHIC”: EASTERN EUROPE AND LATIN AMERICA / 100 ANS DE LA PUBLICATION DE L' “ÉTHIQUE PROTESTANTE”: L'EUROPE DE L'EST ET L'AMÉRIQUE LATINE

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The literature on Weber's “Protestant Ethic” keeps increasing in many countries. Weber is treated not only as a sociologist, but one who has proposed a model of society. The attraction

he exerts seems to derive from a conception of modernity that should also apply to “peripheral” Eastern Europe and Latin America. This session, which also means to celebrate the 100th anniversary of the publication of the P.E., will be devoted to the question of how a Weberian paradigm can be useful to countries trying to join advanced modernity.

Dans beaucoup de pays, les études sur “L’Éthique Protestante” se multiplient. Weber y est traité plus que comme un simple sociologue: il est regardé comme l’auteur de tout un projet de société. L’attraction plus que jamais exercée par son oeuvre dérive d’une conception de la modernité qui doit aussi s’appliquer à l’Europe de l’Est et à l’Amérique Latine. Tout en étant dédiée au centenaire de la publication de l’“Éthique Protestante”, cette session voudrait discuter de l’utilité du paradigme weberien pour les pays qui essaient de rejoindre la modernité avancée.

STS 24

RELIGION IN CHINA // LA RELIGION EN CHINE

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China has experienced remarkable changes in the past two decades. While the social changes in many spheres have been well documented, the changes in the religious field are less well known. This session invites papers on any aspects of religion and society in contemporary China. Our interest extends to policy, practice and beliefs. It includes the recognised traditions of Christianity, Islam, Confucianism, Buddhism, Taoism as well as ethnic minority and popular religion.

Durant ces deux dernières décennies, la Chine a expérimenté de remarquables changements. Alors que les changements sociaux qui se sont manifestés dans beaucoup de domaines sont bien documentés, les changements intervenus dans le champ religieux sont moins connus. Cette session voudrait réunir des papiers traitant des divers aspects de la religion dans la Chine contemporaine, qu’il concerne la politique, les pratiques ou les croyances et qu’ils se réfèrent à l’une ou l’autre des traditions reconnues : Christianisme, Islam, Confucianisme, Bouddhisme, Taoïsme ou encore religions minoritaires et populaires.

STS 25

Religion can open boundaries.

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Usually religion is regarded to produce boundaries between peoples and states for example the Christians and the Mohammedans. We forget religion also opens boundaries

between people and states. The Roman-Catholic Church in Poland did and the Protestant Church in Eastern Germany did so. Today both are members of the EU! The empirical way of analyzing the actual process of opening boundaries by religions is to focus the Internet. Here groups meet themselves beyond boundaries. Their behaviour and doing can be regarded and analyzed. Colleagues are friendly invited to present their results.

Habituellement, la religion est considérée comme contribuant à élever des frontières entre peuples et Etats -- par exemple entre chrétiens et musulmans. On oublie volontiers que la religion ouvre aussi des frontières entre peuples et Etats : c'est ce qu'a fait l'Eglise catholique en Pologne et l'Eglise protestante en Allemagne de l'Est, deux pays qui font aujourd'hui partie de l'Union Européenne. Une façon empirique d'analyser le processus actuel d'ouverture de frontières par la religion est offerte par Internet : là, les groupes se rencontrent au-delà des frontières. Leurs comportements et leur agir peuvent être analysés. C'est le but de cette session d'accueillir des papiers sur ce thème.

STS 26

SOCIOLOGIE DES NOUVEAUX MOUVEMENTS RELIGIEUX : HIER ET DEMAIN / *SOCIOLOGY OF NEW RELIGIOUS MOVEMENTS : PAST AND FUTURE*

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Cette session a pour vocation de rassembler des réflexions sur les outils théoriques et méthodologiques de la sociologie des NRM, afin de souligner les éventuels évolutions, spécificités, points forts et faiblesses de ce champ d'étude.

The aim of this session is to examine the theoretical frameworks and the methodological tools of NRM studies, in order to assess the evolution, specificities, strengths and weaknesses of the scientific study of NRM.

STS 27

HISTOIRE COMPAREE DES RELIGIONS ET SOCIOLOGIE CONTEMPORAINE / *COMPARATIVE HISTORY OF RELIGION AND TODAY SOCIOLOGY*

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Une particularité de la sociologie des religions est de traiter d'objets qui appartiennent au temps très long, celui des millénaires. C'est pourquoi les derniers acquis de l'histoire comparée

des religions peuvent lui apporter de riches enseignements, surtout s'ils sont ouverts à l'approche sociologique. Cette session se donne pour but de découvrir ces enseignements.

One of the particularities of the sociology of religion is to study subjects which belong to a very long past, i.e. of millenaries. For this reason, the recent acquisitions of the comparative history of religions may convey rich information, especially if it is open to the sociological approach. The aim of this session is to discover these insights.

STS 28

CHURCH AS HORIZON AND FRAME OF LIFE - LONGITUDINAL SURVEY ON PROTESTANT CHURCH MEMBERSHIP IN GERMANY 1972 - 2005 // L'EGLISE COMME HORIZON ET CADRE DE VIE - ENQUETE LONGITUDINALE SUR L'APPARTENANCE A L'EGLISE PROTESTANTE EN ALLEMAGNE 1972-2005

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Since 1972, the Evangelical Church in Germany, umbrella-organization of the 23 protestant regional churches with 26,5 million members, has conducted large scale representative inquiries, concerning attitudes to the church, expectations of it and experiences with it at 10 year intervals. Since German reunification unchurched people are also involved, because in East Germany they represent the vast majority of the population. The last two surveys were supplemented by qualitative proceedings, as well as thematically focused narrative interviews and group discussions. In the 4th survey, which is still in process, an emphasis has been placed on new questions concerning worldviews and clusters of different lifestyles and milieus.

The unique continuity of these surveys in the field of sociology of religion and the new aspects of research reveal information about church-commitment and spirituality in Germany.

Depuis 1972, l'Eglise Evangélique en Allemagne, la fédération des 23 églises protestantes régionales avec 26,5 millions de membres, conduit tous les 10 ans un grand sondage représentatif, pour étudier l'attitude et l'attente envers l'église ainsi que les expériences faites dans ce domaine. Depuis la réunification de l'Allemagne, l'attitude des gens n'appartenant pas à une église font partie de cette recherche, parce qu'ils représentent la grande majorité de la population d'Allemagne de l'Est. Les deux dernières recherches ont été enrichies par des procédés qualitatifs, des interviews thématiques narratifs et des discussions en groupes. Dans la quatrième enquête, encore inachevée, un nouvel accent a été mis sur les vues du monde et les cluster de modes de vie et de milieux sociaux.

La continuité inégalée en sociologie des religions de ces enquêtes et les nouveaux aspects de recherche donnent d'importants renseignements sur l'attachement au protestantisme en Allemagne.

STS 29

LE CATHOLICISME AUX FRONTIERES // CATHOLICISM ON BOUNDARIES

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La session se propose d'envisager la façon dont le catholicisme, en France et en Europe, négocie constamment sur le terrain l'adaptation aux nouvelles données socio-culturelles. Les recompositions portent sur les innovations liturgiques, les transformations des discours dans le temps, l'appréhension du social, la négociation des normes sociales et canoniques, les modifications structurelles (transformations des diocèses, des paroisses, des mouvements, ...). Les fidèles et les responsables sur le terrain transitent du religieux au laïc, du catholique à l'inter-religieux et sont passeurs de frontières.

The session proposes to consider the way in which Catholicism, in France and Europe, constantly negotiates in its practical activity so as to adapt itself to new socio-cultural circumstances. Re-combinings relate to the liturgical innovations, the transformations of ideologies, the negotiation of social and canonical standards and rules, the institutional modifications which affect dioceses, parishes, etc.. The faithful and people in charge of authority are in transit between religiosity and laicism, catholicism and other religions, and are frontier runners.

STS 30

RELIGION(S) AND PUBLIC/PRIVATE SPHERES: WHAT DO THE DEBATES ABOUT ISLAM IN EUROPE REVEAL ABOUT THIS RELATIONSHIP? RELIGION(S) ET SPHERES PUBLIQUE/PRIVEE AU REGARD DES DEBATS SUR L'ISLAM EN EUROPE

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European societies witness increasing conflicts about the visible presence of Muslims in the public sphere, such as conflicts about headscarves, the building of mosques as well as about the question of what to be taught in schools. Those debates involve implicit definitions of how religion should relate to the public and private sphere, even, as the case may be, by references to a Christian 'leading culture' or to a country's liberal or secular tradition. In the same time they may betray a redefinition of the place of religion (s) in the society that may imply a transformation of the relations between the public and private spheres.

Les débats relatifs à la présence visible des musulmans dans l'espace public, tels que les conflits sur le foulard, les constructions de mosquées ou encore l'enseignements de l'islam à l'école tendent à se multiplier dans les sociétés européennes. Ces débats engagent parfois des définitions implicites de la manière dont la religion devrait s'articuler aux sphères privée et publique, ces définitions renvoyant, le cas échéant, au référentiel de la culture chrétienne ou encore à une tradition laïque. Mais ils témoignent peut-être aussi d'une redéfinition de la place de la religion dans la cité, qui implique une redistribution des rapports entre public et privé.

STS 31

THEORIES OF RELIGIOUS CHANGE IN EASTERN-EUROPEAN EXPERIENCE *THEORIES DU CHANGEMENT RELIGIEUX DANS L'EXPERIENCE DE L'EUROPE DE L'EST.*

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The basic goal of the session would be a reflection on the dominant theories / concepts of religion and religious change used in the last decades. It could include interpretations, tests, operationalizations, critics or illustrations and the use of particular theories in research. The Post-communist part of Europe became a field of rapid changes in religious field, going in different directions. In some countries and societies religion both at the objective and the subjective level (or in other words in public and private domain) became much more visible, influential, significant. In some it stays "salient sphere" of social life. Is there any use of sociological concepts of religion and religious change supporting understanding of the specific Eastern-European experience?

Le but principal de la session serait la réflexion sur les théories prédominantes ou bien sur les concepts de religion et du changement religieux utilisés durant ces dernières décades. Celle-ci pourrait comprendre des interprétations, des tests, des opérationnalisations, des critiques ou des illustrations, ainsi que l'usage des théories particulières dans la recherche. La partie postcommuniste de l'Europe est devenue le terrain de changements rapides dans le domaine des religions, et ces changements vont dans des directions différentes. Dans certains pays et certaines sociétés la religion est devenue beaucoup plus visible, influente et signifiante, et cela se déroule en même temps à deux niveaux : objectif et subjectif (ou bien public et privé). Dans d'autres, elle reste « la sphère tacite » de la vie sociale. Y a-t-il un usage quelconque des concepts sociologiques concernant la religion et le changement religieux qui soutient la compréhension de cette expérience spécifique à Europe de l'Est ?

STS 32

DROITS DES FEMMES, RELIGIONS ET DEMOCRATIE // WOMEN'S RIGHTS, RELIGIONS AND DEMOCRACY

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La reconnaissance des droits humains et plus particulièrement des droits des femmes s'inscrit au cœur du développement des institutions et des sociétés démocratiques. Les grandes traditions religieuses de l'humanité, notamment l'islam et le christianisme, sont interpellées par ces modes d'affirmation de l'appartenance citoyenne qui interrogent radicalement plusieurs valeurs et croyances religieuses. Quelles sont les stratégies mises en œuvre pour l'affirmation des droits des femmes ? Cette affirmation entraîne-t-elle des recompositions du religieux? De quelles manières s'articulent l'affirmation des droits et l'identité citoyenne avec l'appartenance religieuse ? Ces pratiques citoyennes suscitent-elles de nouvelles façons des religions de s'inscrire dans le politique et le social?

Recognition of human rights, and women's rights in particular, is at the centre of development of institutions and democratic societies. Larger religious traditions of humanity such as Islam and Christianity are challenged by assertion of citizenship, which radically questions values and religious beliefs. What are the strategies in order to assert women's rights? Does this assertion call for a re-composition of religious institutions? How does the assertion of citizens' rights vis-à-vis identity articulate with the fact of belonging to a religious community? Do citizens' practices contribute in shaping new ways of inscribing religions in the social and political sphere?

II.- Working Groups // Groupes de Travail (WGT)

WGT 1

**THE SOCIAL SIGNIFICANCE OF RELIGION IN EASTERN AND WESTERN EUROPE: FIRST RESULTS FROM THE 'CHURCH AND RELIGION IN AN ENLARGED EUROPE' PROJECT /
*LA SIGNIFICATION SOCIALE DE LA RELIGION EN EUROPE DE L'EST ET DE L'OUEST: PREMIERS RESULTATS DU PROJET 'ÉGLISE ET RELIGIONS DANS L'EUROPE ÉLARGIE'***

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This international project, conceived at the European University Frankfurt (Oder), intends to investigate the social relevance of religion as one of the cultural preconditions for the process of the European enlargement. In this context, it is asked, in which countries of Western and Eastern Europe tendencies of secularization are visible, and in which societies religion still plays an important role or even experiences an upswing. Moreover, it is an important goal of this project to identify possible factors, which determine the development regarding the social relevance of religion. The investigation contains quantitative as well as qualitative methods.

Ce projet international conçu à l'Université européenne de Frankfurt sur l'Oder a pour but d'évaluer la pertinence sociale de la religion en tant que précondition culturelle au processus d'élargissement européen. Dans ce contexte, nous examinerons dans quels pays d'Europe de l'Ouest et de l'Est des tendances à la sécularisation sont observables et dans quelles sociétés la religion joue un rôle important, voire connaît une recrudescence. Un autre objectif du projet consiste à identifier des facteurs possibles qui ont un impact sur le développement de la pertinence sociale de la religion. L'étude combine des méthodes quantitatives et qualitatives.

WGT 2

RELIGION AND THE GLOBALISED WORLD // RELIGION ET MONDE GLOBALISÉ

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Too long the world is only regarded in traditional ways. Religion is faced as the practice of individuals or local groups. The globalised world offers new chances for religious communities. The Internet opens doors and enables people to become a community. At the university in Goettingen, Germany, runs such a project since 1997. Other projects run in other countries. Let us take this congress as a chance to meet and to start a project to work together. Colleagues are friendly invited to present their results and to make proposals to start the project.

Durant trop longtemps, le monde a été regardé de façon traditionnelle et la religion a été considérée comme la pratique des individus et des groupes locaux. Le monde globalisé apporte de nouvelles chances pour les communautés religieuses. Internet ouvre des portes et offre aux hommes et femmes la possibilité de devenir une communauté. A l'université de Goettingen, en Allemagne, un projet sur ce thème est en cours depuis 1997 et des projets comparables existent dans d'autres pays. Profitons de la Conférence de la SISR pour nous rencontrer et envisager la possibilité de travailler ensemble. Les collègues intéressés sont invités à présenter les résultats de leurs recherches et à faire des propositions de collaboration.

III - Author meets Critics // Un Auteur face à la Critique (AC)

AC 1 - James A. Beckford, *Social Theory and Religion*. Cambridge: Cambridge University Press, 2003.

AC 2 - Roland J. Campiche, *Les deux visages de la religion : Fascination et désenchantement*. Genève: Editions Labor et Fides, 2004.

AC 3 - André Corten, Jean-Pierre Dozon et Ari Pedro Oro (dirigé par), *Les nouveaux conquérants de la foi: l'Église universelle du royaume de Dieu (Brésil)*. Paris: Karthala: 2003.

AC 4 - Danièle Hervieu-Léger, *Catholicisme, la fin d'un monde*. Paris: Bayard, 2003

AC 5 - James T. Richardson (ed.), *Regulating Religion: Case Studies from Around the World*. Dordrecht: Kluwer Academic Publishers, 2004.

AC 6 - Jean-Paul Willaime, *Europe et Religions: Les enjeux du XXIe siècle*. Paris: Fayard, 2004.

AC 7 - Jean Baubérot, *Laïcité 1905-2005 entre passion et raison*. Paris, Le Seuil, 2004.

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 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 quality of the proposed paper must be good. A paper that has already been published in French or English will not be accepted.
- The inability of the applicant to pay for participation in the Conference must be demonstrated.
- The applicant must agree to give a paper at the Conference and remain in residence for the duration of the conference.
- The deadline for submitting applications for financial assistance is 31st October 2004. An Abstract of about 3 pages should accompany each application.
- The application must also contain a short curriculum vitae.
- 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.
- Other things being equal, priority will be given to those who never received financial assistance.
- 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, 2005.
- 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.

We would like to express our appreciation to all members who have already paid their 2004-05 dues.
Thank you very much!

WE ARE SORRY TO HAVE TO INFORM YOU THAT:

in view of the enormous secretarial and postal costs involved in preparing and sending out our Newsletters and information to the membership, we will have to **discard** all postal addresses and e-mail addresses of colleagues who have not been in good standing at some time in the last four years.

We hope that this message will encourage all members and former members, who have not already done so, to contact us again by paying their membership dues. By doing so they will ensure that this is not the last time that they will receive a Newsletter from the General Secretariat.

HOW TO CONTACT US?

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Vacant positions in the Council of the SISR/ISSR

Call for candidates

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

General Secretary
Treasurer

Great Britain
Switzerland

The following positions are still vacant:

Spain
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”.

Canada: Peter Beyer
Germany: Monika Wohlrab-Sahr
Mexico: Carlos Garma
South America: Cecilia Mariz

Who is going to be invited to vote for Council members?

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 2003 and/or 2004

CONSEQUENTLY, WE CALL UPON MEMBERS TO PAY THEIR MEMBERSHIP FEES

The forms which enable those who haven't yet paid their membership dues will be sent to them within a couple of weeks.

If you have an electronic address and you receive NETWORK/RÉSEAU by regular mail inform the General Secretariat of your electronic address at once:
sizr@soc.kuleuven.ac.be

Please inform the General Secretariat of changes in address:

sizr@soc.kuleuven.ac.be

or

**General Secretariat of the ISSR/SISR, Department of Sociology,
Van Evenstraat 2B, B-3000 Leuven
Belgium**

NEWS OF THE MEMBERS / NOUVELLES DES MEMBRES

CONGRATULATIONS :

Danièle Hervieu-Léger a été élue Présidente de l' Ecole des Hautes Etudes en Sciences Sociales (EHESS), Paris, France.

Anna E. Kubiak, got the Stanislaw Ossowski award for her book: *Delicacy And The Left Krishna's Hand*, Warszawa: IFiS PAN, 1997 (on new religious movements).

Larissa G. Titarenko, Kennan Institute research grant – Washington, DC, April-May 2004.

PUBLICATIONS:

Beckford, James A. *Social Theory and Religion*. Cambridge, Cambridge University Press, 2003.

Campiche, Roland J. parution septembre 2004. *Les deux visages de la religion : Fascination et désenchantement*. Genève: Editions Labor et Fides. *Die zwei Gesichter der Religion: Faszination und Entzauberung*. Unter Mitarbeit von Raphaël Broquet, Alfred Dubach und **Jörg Stolz**. Zurich: TVZ.

Cipriani, Roberto (ed.). *Giubilanti del 2000. Percorsi di vita* (Jubilee Pilgrims of the Year 2000. Life Journeys). Milano: Franco Angeli, 2003.

Bove, Giuseppe & **Roberto Cipriani**, "Le forme multiple del pluralismo religioso" (The Varieties of Forms in Religious Pluralism), in **Franco Garelli, Gustavo Guizzardi, Enzo Pace** (eds), *Un singolare pluralismo: Indagine sul pluralismo morale e religioso degli italiani*. Bologna : Mulino, 2003

Corten, André, Jean-Pierre Dozon et Ari Pedro Oro (eds), *Les nouveaux conquérants de la foi: l'Église universelle du royaume de Dieu (Brésil)*. Paris: Karthala, 2003. Paru au Brésil sous le titre: *Igreja Universal do Reino de Deus : Os novos conquistadores da fé*. Sao Paulo : Editora Paulinas, 2003.

Kubiak, Anna E. Coming in September 2004: *New Age*, Warszawa: Jacek Santorski & Co.

Martikainen, Tuomas *Immigrant Religions in Local Society: Historical and Contemporary Perspectives in the City of Turku*. Åbo Akademi University Press, 2004.

Pace, Enzo. *Perchè le religioni scendono in guerra?*, Roma-Bari: Laterza, 2004.
- *L'Islam in Europa: modelli di integrazione*, Roma: Carocci, 2004.

Richardson, James T. (2004) . *Regulating Religion : Case Studies from Around the World*, Dordrecht: Kluwer Academic Publishers, 2004. With contributions from members, among others: **James A. Beckford, Massimo Introvigne, Marat S. Shertin, Tadeusz Doktor, Sinisa Zrinscak, Pauline Côté, Carlos Garma Navarro, Alexandro Frigerio....**

Thériault, Barbara paraît en septembre 2004. *'Conservative Revolutionaries': The Protestant and Catholic Churches in Germany After Radical Political Change in the 1990s*. New York/Oxford: Berghahn Books.

Todorova, Nonka forthcoming 2004. *The Vitality*. Sofia :Academic Publishing House — Orthodox Christianity and Contemporary Europe ,eds. Jonathan Sutton and wil van der Bercken, Leuven - Paris- Dudley, Peeters, 2003

Turcotte, Paul-André (with Anthony Blasi and Jean Duhaime) Handbook of Early Christianity. Social Science Approaches, Walnut Creek CA, New York & Oxford, Altamira Press, 2002.
Turcotte, Paul-André Amérindiens et modernisation in *Le Supplément RETM* 227 (2003) 311-358 ; et 228 (2004) 307-411.

Willaime, Jean-Paul . *Europe et religions: Les enjeux du XXIe Siècle*. Paris: Fayard, 2004.

Gärtner, Christel / Pollack, Detlef / **Wohlrab-Sahr, Monika** (eds.): Atheismus und religiöse Indifferenz, Opladen 2003

Wohlrab-Sahr, Monika (2003): Politik und Religion. "Diskretes" Kulturchristentum als Fluchtpunkt europäischer Gegenbewegungen gegen einen „ostentativen“ Islam, in: Nassehi, A./ Schroer, M. (eds.): *Der Begriff des Politischen. Soziale Welt* Sonderband 14, Opladen 2003.

— (2003): „Luckmann 1960 und die Folgen. Neuere Entwicklungen in der deutschsprachigen Religionssoziologie“, in: Orth, B. / Schwietring, Th. / Weiß, J. (eds.): *Soziologische Forschung. Stand und Perspektiven*, Opladen.

— (2003): Religionsdeutungen nach dem 11. September, in: Meggle, G. (ed.): *Terror & Der Krieg gegen ihn*. Öffentliche Reflexionen, Paderborn: 167–179

Woodhead, Linda, *Christianity: A Very Short Introduction*. Oxford: Oxford University Press, 2004.

— *The Spiritual Revolution. Why Religion is Giving Way to Spirituality*. (with Paul Heelas). Oxford, UK and Malden, USA: Blackwell, 2004.

— *Congregational Studies in the UK* (co-edited with Mathew Guest and Karin Tusting). Aldershot: Ashgate, 2004.

— *An Introduction to Christianity*. Cambridge: Cambridge University Press, 2004.
— *Predicting Religion: Christian, Secular and Alternative Futures* (co-edited with **Grace Davie** and Paul Heelas). Aldershot: Ashgate, 2003.

York, Michael. *Historical Dictionary of New Age Movements*. Lanham, MD: Scarecrow, 2003.
— *Pagan Theology: Paganism as a World Religion*. New York: New York University Press, 2003
— Defining Paganism in England and Wales, in *Defining Religion: Investigating the Boundaries Between the Sacred and Secular (Religion and the Social Order, Volume 10)*(Rotterdam/New York: Elsevier, 2003:267-276).
— In Defense of Indo-European Studies: Ethical and Theological Implications from a Sociological Analysis of Terms for 'god', 'worship' and 'awe', in *Gedenkschrift for Edgar Polomé* (Fairview, NC: Pegasus Press, 2003).
— Etniskumas ir pagonbe XXI amziuje” (Ethnicity and Paganism in the 21st Century), in *Globalizacija: Taikos Kultūra, Ziniu Visuomene, Tolerancija* (Vilnius: Lietuvos teises universitetas, 2003:272-280).

RESEARCH COMMITTEE 22 (Sociology of Religion) of the INTERNATIONAL SOCIOLOGICAL ASSOCIATION

Professor Karel Dobbelaere, the current Secretary General of the SISR, has invited contributions to Network from SISR members. As President of the Research Committee 22 (Sociology of Religion) of the International Sociological Association, I would like to respond to this invitation, stressing first of all the complementary nature of these two organizations. It has, for example, been a long tradition of the SISR that we have at least one, and sometimes more, joint SISR/RC22 sessions at the SISR meetings. This worked extremely well in Turin and will be repeated in Zagreb. Plans for the Zagreb sessions are already underway.

The two organizations are, however, a little different. SISR began as European grouping but has, bit by bit, become increasingly global in its influence. It gathers scholars from most parts of the world, all of whom work in or close to the sociology of religion. The Research Committee 22 of the ISA is but one of 53 Research Committees, which together make up the ISA – an organization which embraces the subject matter of sociology as a whole. Given the scope of the ISA, the sociology of religion has to compete for space in the ISA Conference program.

The next meeting of the ISA will take place in Durban, South Africa (<http://www.ucm.es/info/isa/congress2006/>). One of the primary aims of the RC22 Board is to ensure the visibility of both religion itself and the sociological study of religion in the morning sessions (i.e. the plenary meetings) of the Durban Conference, in addition to providing a full slate of sessions for the RC 22 itself in the afternoons and evenings. And given the dominant place of religion in African society, an African conference offers particular opportunities in this respect.

One way of supporting us in this venture is to consider membership of the RC 22, bearing in mind that the number of sessions that an RC is allocated within the conference depends on the

size of its membership. In concluding on this note, I do not want to jeopardize the loyalty of SISR members to the SISR, but if some of you could find a way to becoming members of the RC22 in addition, that would be one way of ensuring the visibility of the sociology of religion at the major international meeting of the world wide sociological community.

Do please look at our websites for more information

<http://www.ucm.es/info/isa/rc22.htm>

<http://www.cmq.edu.mx/isarc22/>

Grace Davie, President RC22 (2002-06)

NEW EDITORS IN NORDIC JOURNAL

Tidsskrift for kirke, religion og samfunn (Journal of Church, Religion and Society) enters its 17th year in 2004 with new editors and a new Nordic editorial committee. The Norwegian sociologists Inger Furseth and Pål Repstad have taken over as editors, and the editorial committee now consists of members from Denmark, Sweden and Finland as well. Among members are Eila Helander and Anders Bäckström. The aim of the journal is to become a Nordic journal devoted to the field of relations between religion, religious institutions, culture and society. Sociology of religion will be a key discipline. Among other contributions, the journal will publish plenary lectures from the Nordic conferences in sociology of religion, and also invite participants at these conferences to submit articles based on their conference papers. The next Nordic conference will take place in Iceland in August 2004.

The latest issue, no 1/2004, is a thematic issue about Muslim women in the Nordic countries. All articles are in English. The new editors intend to present an increasing part of the journal in English, but Scandinavian articles are still welcome. All articles will have summaries in English. At www.kifo.no/tkrs.htm you can read the abstracts of no 1/2004 and find information about how to subscribe. The editors can be contacted at Inger.Furseth@kifo.no or Pal.Repstad@hia.no.

Pål Repstad
Professor, sociology of religion
Agder University College

CONFERENCES and ANNUAL MEETINGS

American Sociological Association: Annual Meeting, San Francisco, August 2004. **Section 34: Sociology of Religion** will organize 3 sessions (Religion and Family, Religion and Immigration, and Religion Race and Ethnicity) and Round tables on August 16. Section Chair: R.Stephen Warner, University of Illinois at Chicago, 1007 W. Harrison Street, Chicago, IL 60607-7140, USA; Tel.: +-1-312-996-0990 rswarner@uic.edu. For up-to-date information: [www.asanet.org/section 34/index.html](http://www.asanet.org/section%2034/index.html)

Association for the Sociology of Religion: San-Francisco meeting, 13-15 August 2004. The theme: "The causes and consequences of contemporary moralities". Program Chair; Fenggang Yang, Department of Sociology and Anthropology, Purdue University, Stone Hall, 700 W State Street, West Lafayette, IN 47907-2059; e-mail: ASR2004@soc.purdue.edu. Deadlines: January 15, 2004: Session proposals; February 15, 2004: paper proposals (abstracts 150 words maximum). Submissions by email are encouraged; please include email address on all correspondence. See ASR web site: www.sociologyofreligion.com

XXVIII Denton conference on Implicit religion Denton Hall, Ilkley, W Yorks, UK. May 6-8, 2005. Enquiries: Edward Bailey, (44)(0)1454 776518; ebailey@csircs.freemove.co.uk www.implicitreligion.org

International Association for the History of Religions (IAHR): 19th Quinquennial Congress in Tokyo 24-30 March, 2005. Theme: "Religion: conflict and Peace". Registration before September 30th, 2004: iahareg@convention.jp. For more details see <http://www.1-u-tokyo.ac.jp/iahr2005/>

Religious Research Association: Annual Meeting 2004 in Marriott Country Club Plaza, Kansas City, Missouri, USA. October 22-24: "Linking Social Action and Religious Research". Send proposals to: John P. Bartkowski, Department of Sociology, Anthropology, & Social Work, P.O. Box C, Mississippi State University, Mississippi State, MS 39762, USA. E-mail: Bartkowski@soc.msstate.edu. Include email address on all proposals. Deadlines: January 16, 2004: Session proposals (title and description); March 15, 2004: Paper proposals (title and abstract); September 30 2004: Complete paper due to discussant (if session has discussant).

Society for the Scientific Study of Religion: Annual Meeting 2004 in Marriott Country Club Plaza, Kansas City, Missouri, USA. October 22-24: "Overcoming Boundaries in the *Scientific* Study of Religion". Send proposals to: William H. Swatos Jr, Program Chair, 3529 Wiltshire Drive, Holiday, FL 34691-1239, USA. Email: swatos@microd.com. Include email address on all correspondence. Deadlines: January 15, 2004 Session proposals; March 15, 2004 Paper Proposals with a concise abstract. Web site: www.sssrweb.org.

4TH International Meeting of Socio-Religious Studies: *Religion, poverty and violence in the neoliberal crisis context*, Havana, July 7-10, 2004. cuartoencuentro@cips.cu; ehdez@ceniai.inf.cu; calzadilla@cips.cu

Federación Española de Sociología organise un congrès national de sociologie à la Comunidad Valenciana: 23, 24 et 25 septembre 2004. - Le groupe de travail de SOCIOLOGÍA DE LA RELIGIÓN (site www.dste.ua.es/congresosociologia ou congreso.sociologia@ua.es) Coordina : D. Josetxo Beriain, Universidad Pública de Navarra, E-mail : josetxo@unavarra.es

University of Southern California (Los Angeles, CA): **Faith, Fear & Indifference: Constructing Religious Identity in the Next Generation**, October 10 & 11th, 2004. for information: www.ifacs.com/conference, conference@ifacs.com, tel. +1- www.ifacs.com/conference conference@ifacs.com 213-741-1402/13-741-140