



ISORECEA

The International Study of Religion in
Eastern and Central Europe Association



Handbook

conference

Religion and Patterns
of Social Transformation

ZAGREB, CROATIA
13th - 16th December 2001
Hotel International

The International Study of Religion in Eastern and Central Europe Association



Publisher

Institute for Social Research of Zagreb

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Naklada

120 primjeraka

CIP - Katalogizacija u publikaciji

Nacionalna i sveučilišna knjižnica - Zagreb

UDK 322(4-69)(063)

261.7(4-69)(063)

ISORECEA. Conference (2001 ; Zagreb)

Religion and patterns of social
transformation / ISORECEA Conference,
Zagreb, 13th - 16th December 2001 ;
"editorial board Dinka Marinović
Jerolimov... et al.". - Zagreb: Institute
for Social Research, 2001.

ISORECEA je akronim naziva "International
Study of Religion in Eastern and Central
Europe Association".

ISBN 953-6218-09-7

1. Crkva i država -- Tranzicijske zemlje
411205028

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ISORECEA
conference

**Religion and Patterns
of Social Transformation**

ZAGREB, CROATIA
13th - 16th December 2001

The International Study of Religion in Eastern and Central Europe Association



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PROGRAM OF THE CONFERENCE

The International Study of Religion in Eastern and Central Europe Association

The International Study of Religion in Eastern and Central Europe Association



13.12.2001.

Thursday

Arrival

19,30 **Opening Ceremony - *Red salon***
20,00 **Reception cocktail - *Restaurant "Ruže"***

14.12.2001. **Friday**

9,00 - 11,30 Plenary Session: Religion and Patterns of Social Transformation

Red Salon

Chair: Irena Borowik

9,00 - 9,30 **Eileen Barker: The Church Without and the God Within: Contemplating the Fate of Religiosity in the Face of Spirituality**

9,30 - 10,00 **Enzo Pace: Soft Secularisation in the Post-Catholic Countries After the Collapse of the Berlin Wall**

10,00 - 10,30 **Srdan Vrcan: Torn Between Tremendous Challenges and Tormenting Responses: Religion in the Nineties in the Area of Former Yugoslavia**

10,30 - 11,00 **Miklos Tomka: Behavioural Correlates of Religious Revival in East and Central Europe**

11,00 - 11,30 Discussion

11,30 - 12,00 Coffee break - *Aperitive bar*



12,00 - 14,00

Parallel Sessions I and II

Parallel Session I: Religious Changes: European Context

TV Salon

Chair: Miklos Tomka

12,00 - 12,20 Detlef Pollack: Institutionalized and Subjective Religiousness in Former Communist Countries of Central and Eastern Europe

12,20 - 12,40 Siniša Zrničak: Sociology of Religion and Triple Crisis of Identity: Religious, National and Scientific

12,40 - 13,00 Kati Niemelä: The Finnish Religiosity in European Perspective - An Increase in Private Religiosity in the 1990's

13,00 - 13,20 Svetlana Tschervonnala: The Religious Situation in Moscow in the 1990-2000th: A Dialogue or a Clash of Churches, Religions, Confessions?

13,20 - 13,50 Discussion

Parallel Session II: Religious Changes: Theoretical and Methodological Questions

Blue Salon

Chair: Halina Grzymala-Moszczyńska

12,00 - 12,20 Gottfried Küenzlen: The Functional View of Religion: Limits and Dangers

12,20 - 12,40 Ulrich Nembach: Pattern and Process of Social Transformation: Methodological and Principal Problems

12,40 - 13,00 Marjan Smrke: The Religious Forms of Social Mimicry in the Conditions of Social Transformation

13,00 - 13,20 Olaf Müller: Religiousness in Central and Eastern Europe. Results from the PCE Survey

13,20 - 13,50 Discussion

14,00 - 16,00 Lunch



16,00 - 20,00

Parallel Sessions I and II

Parallel Session I: Religion, Churches and
National Identities

TV Salon

Chair: Ankica Marinović Bobinac

16,00 - 16,20	Vinko Potočnik and Gordan Črpíč: Comparison of Belief and Religiosity in Croatia and Slovenia - Social Implications
16,20 - 16,40	Kimmo Kääriäinen: Religiosity Among the Ethnic Population and Among Russians in the Baltic States
16,40 - 17,00	Dragoljub B. Đorđević: Conventional Religiosity of the Ethnic Minorities: The Case of Romanies Orthodox and Moslem in Serbia
17,00 - 17,30	Discussion
17,30 - 17,50	Coffee break - <i>Aperitive bar</i>
17,50 - 18,10	Sergej Flere: Blind Alleys in Variable Type Explanations of the Downfall of the Former Yugoslavia
18,10 - 18,30	Dan Dungaciu: Nihil Obstat? Nationalism and Religion in Romania Before and After the Communist Regime
18,30 - 18,50	Eugenij Babosov: Features of Development of Ethnical and Confessional Relations in Western Belarus
18,50 - 19,10	Svitlana Povtoreva: Confessions and the Problem of National Identity in Ukraine
19,10 - 19,40	Discussion



Parallel Session II: Religion, Churches and Civil Society

Blue Salon

Chair: Siniša Zrinčak

16,00 - 16,20	Irena Borowik: Religion and Civil Society in Poland in the Process of Democratic Transformation
16,20 - 16,40	Ina Merdjanova: Religion and Civil Society in Eastern Europe
16,40 - 17,00	István Kamarás: The Churches as Civil Society: "Civil Churches" Within Official Churches in Contemporary Hungary
17,00 - 17,30	Discussion
17,30 - 17,50	Coffee break - <i>Aperitive bar</i>
17,50 - 18,10	Ján Mišovič: Processes of Social Transformation in the Czech Republic and Attitudes of the Church to it
18,10 - 18,30	Katarzyna Leszczyńska: Roman Catholic Church in Poland and Czech Republic Towards the Europe and the Unification Process
18,30 - 18,50	Barbara Thériault: The 'Conservative Revolutionaries': Protestant and Catholic Churches in East Germany After Radical Political Change
18,50 - 19,20	Discussion



15.12.2001.

Saturday

9,00 - 11,00	City Tour
12,00 - 13,00	ISORECEA Assembly - TV Salon
13,00 - 14,30	Lunch
14,30 - 20,00	Parallel Sessions I and II Parallel Session IA: Religious Diversity and Pluralism <i>Blue Salon</i>
Chair: Eileen Barker	
14,30 - 14,50	James T. Richardson: Minority Religions in Europe: How Governments and Courts are Treating Smaller Faiths
14,50 - 15,10	Tadeusz Doktór: Churches, Sects and Invisible Religion in Central and Eastern Europe After the Transformation
15,10 - 15,30	Halina Grzymała-Moszczyńska: Cognitive Analysis of Stereotypes of NRM's in Poland
15,30 - 16,00	Discussion
16,00 - 16,20	Coffee break - <i>Aperitive bar</i>
16,20 - 16,40	Peter Torok: Work in Progress Toward a Systematic Research of New Religious Movements in Hungary
16,40 - 17,00	Aleš Črníč: The Concept of Religion in Times of Transition
17,00 - 17,20	Stipe Tadić and Vire Mihaljević: Postmodern Movements Within the Church in Croatia: Empirical Investigation
17,20 - 17,50	Discussion
17,50 - 18,10	Coffee break - <i>Aperitive bar</i>



Parallel Session IB: Religion and Social Groups

Blue Salon

Chair: Marjan Smrke

18,10 - 18,30	Georgina Szilagyi and Gavril Flora: Religion as Source of Political Legitimacy and Individual Needs Fulfillment in Post- Communist Romania
18,30 - 18,50	Zorica Kuburić: Religion and Young People in the Context of Social Changing
18,50 - 19,10	Ankica Marinović Bobinac: Dimensions of Religious Knowledge and Socio-Demographic Characteristics of Population in Croatia
19,10 - 19,30	Krunoslav Nikodem: The Role of Family in the Postmodern Condition
19,30 - 20,00	Discussion

Parallel Session IIA: Religion, Culture and Value Orientations

TV Salon

Chair: Enzo Pace

14,30 - 14,50	Anele Vosyliūtė: Religious Culture: the Feasts and Symbols
14,50 - 15,10	Sarah Bowers: Images - Religious, Soviet and Popular
15,10 - 15,30	Milda Alisauskienė: New Religiosity in the City of Visaginas
15,30 - 15,50	Dmitri Furman: Religion and Values of the Russian Elite
15,50 - 16,20	Discussion
16,20 - 16,40	Coffee break - <i>Aperitive bar</i>



16,40 - 17,00

Malgorzata Zawila: Religion and Death. Attitude Toward Euthanasia and Abortion in Poland as a Manifestation of Contemporary Religiosity.

17,00 - 17,20

Vanda Rusetskaya and Liliya Kunovskaya: Value Orientations and Religious Diversity in Modern Belarus

17,20 - 17,40

Keishin Inaba: Altruism and Religion

17,40 - 18,10

Discussion

18,10 - 18,30

Coffee break - *Apertive bar*

Parallel Session IIB: Religion, Churches and Democracy

TV Salon

Chair: Gottfried Küenzlen:

18,30 - 18,50

Neven Duvnjak: Catholic Croats in Federation of Bosnia and Herzegovina: Perspectives for Reconciliation, Common Life and Democratisation of Society

18,50 - 19,10

Lucian N. Leustean: The Stage of Inter-Religious Dialogue Between Churches in Eastern and South-Eastern Europe and International Implications

19,10 - 19,30

Andrij Yurash: Polyconfessionalism and Democracy in Contemporary Ukraine: What is a Reason and What is a Consequence?

19,30 - 20,00

Discussion

20,00 - 20,15

Closing of the Conference - TV Salon

21,00

Farewell Dinner - Restaurant "Ruža"

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NEW RELIGIOSITY IN THE CITY OF VISAGINAS

Milda Alisauskienė

 The theme of my research is New Religiosity in the city of Visaginas (Lithuania). There are few reasons why I have chosen this theme: first - Visaginas is the youngest city in Lithuania, it was built in 1975 for the workers of Ignalina's nuclear power plant; second - Visaginas is the most multinational city in Lithuania, people of 43 different nationalities are living here together; third - until the independence of Lithuania was regained in 1990s this city was closed, officially there were no religious communities. Starting from these points my research begins - the city was secularised for fifteen years, more than a half time of its life. What religious communities begin to settle in this city? Under what circumstances did these religious communities come to Visaginas? Is the religious life of Visaginas somehow related to the future events of this city - the closing of nuclear power plant? What are relations between religious communities? Answers to these and many other questions I am trying to find making interviews with people from different religious communities and people who work in this city, observing the life of Visaginas, trying to evaluate the new religiosity of Visaginas with new religiosity in other cities of Lithuania. One of the methods was the questionnaires I gave to the members of religious communities. There is one mainstream going through all my work is the exodus of Visaginas Church of Jesus Christ (former Kovceg). The story of this church began in 1992 and in one sense finished in 1999. Now the church is in Great Britain, waiting for the status of refugee. What happened, why did the whole church leave Lithuania? What were the reasons for this exodus?

FEATURES OF DEVELOPMENT OF ETHNICAL AND CONFESSIONAL RELATIONS IN WESTERN BELARUS

Eugeniy Babosov

 The main specific feature of confessional situation in modern Belarus is the rise of religiosity and the destruction of atheism. Sociological researches show that only 22% of respondents ranked themselves with believers in 1989 before the decay of soviet system and there were 44,3% of believers among respondents in 2001. The number of firm nonbelievers decreased from 65 to 22,4% during the same time. Simultaneously the multiplication of religious organizations and associations was registered. The number of religious communities increased from 1537 to 2266 in 1993-2001. Very deep transformations of many people spiritual world are reflected with these quantitative rates. This significant religiosity spreading process can be analyzed from the point of view of religiosity types. There are next types of individual and group religiosity in modern Belarus:

- 1) -Deeply religious people. Their religious orientation is very important for them and they consider themselves as very believing. There are 6,3% of that type people.
- 2) Religious people. They are those, whose religious orientation interact with other orientations and it is not the main one (32,2%).
- 3) Hesitating people. Their religious orientation is not firm and they are not sure in their religious orientation (34, 3%)
- 4) Nonbelievers. These are people who don't share the religious orientation at all (22,4%)
- 5) Atheists. They are active in deny of faith and they raise an objection to every religion (4,8%).

The stabilization tendency in religious situation is obvious at last years.

THE CHURCH WITHOUT AND THE GOD WITHIN:
CONTEMPLATING THE FATE OF RELIGIOSITY IN THE
FACE OF SPIRITUALITY

Eileen Barker



For some time sociologists of religion in parts of the West have been arguing over whether or not secularisation was an inevitable concomitant to modern society. Part of the debate rested on interpretations of what exactly was meant by secularisation - and by religion - but part arose because the processes that were occurring could be seen as changes in, rather than a diminution of religion. One of these changes has been an apparent shift from scripturally based, institutional religion to a new-age type of spirituality. Although individual scholars in Central and Eastern Europe have noticed the existence of some facets of this spirituality, there has been little in the way of systematic study. This paper examines some of the methodological problems that have arisen in a quantitative study (RAMP) while trying to explore the evidence for this shift, and makes some suggestions about what members of ISORECEA might take into consideration in their attempts to understand what is going on in the domain of religion in a "globalizing" twenty-first century - and how both the concept and the practice of spirituality might differ over time and in relation to the variety of political, economic, cultural and historical factors associated with different societies.

RELIGION AND CIVIL SOCIETY IN POLAND IN THE PROCESS OF DEMOCRATIC TRANSFORMATION

Irena Borowik



Before the democratic changes that have started in Poland in 1989 the Catholic Church was a very important element of dualistic structure of society. Society was divided into "bad" communists, belonging to the communist party and its apparatus and "good" Poles, patriots, belonging to the Roman Catholic Church. Opposition towards political totalitarian rules was strongly supported by the Church identified with Polish national identity, freedom, defence of human rights and democracy. Having this historical and political role the Catholic Church in Poland took part in building of fundament of civil society. After 1989 transformational changes concerning society itself started rapidly. One of the most important elements of it was differentiation of civil society and forming of political society. That revolutionary changes required answer from the church and its hierarchy. It put the Church, looking more to the past than to the future, into a new and difficult position. The paper tries to show the strategy of the Church in adaptation to the process of transformation.

IMAGES - RELIGIOUS, SOVIET AND POPULAR

Sarah Bowers



This paper will explore the history and theology surrounding icons in Ukraine, their use in worship, the Soviet use of images in empire building, and the iconic characteristics of the images of pop culture. I will argue that a window on social change is offered by the images that society produces, and that a study of images is essential, now more than ever, with post-modern images replacing modernity's reliance on text. I will briefly discuss using visual ethnography as a methodology for researching the religious values of young people. Church iconography reflected the spiritual themes current in the society in which it was created; at the same time, iconography impresses its spirituality on the faithful who pray in those churches. A secular image can function like an icon when it represents something greater than the person/object it directly represents. I will discuss whether the current fascination with pop images among Ukrainian young people is a reflection of their spiritual needs and aspirations.

THE CONCEPT OF RELIGION IN TIMES OF TRANSITION

Aleš Črnič



In the last decades we have been witnesses to restructuring and repositioning of religion. Higher degrees in education, increased geographical and social mobility, exposure to the media of mass communication make the control that religious institutions have over the use of religious symbols difficult or even impossible. Religion can often be subject to larger social controversies in this kind of situation, for it becomes less predictable. It is suddenly no longer taken for granted, neither is it defined by the dominating traditional religion of its environment. The described situation is added an additional dimension in the post-socialistic countries of Central and Eastern Europe where, after the fall of the Berlin wall, the majority churches often try to attain the dominant positions which they occupied before the climb of communism and socialism, furthermore, this suddenly becomes a re-opened spiritual area extremely interesting for new religious movements (NRM). It is important to rethink the ways of defining the term religion in this situation, since the administrative and legal defining of it (setting of the conditions on which an organisation is allowed to acquire the status of a religion and thus become entitled to tax benefits, the presence in school programmes, access to public media, etc.) is becoming more and more often connected to serious problems. The paper outlines several possible approaches to forming the concept of religion and tries to detect the reasons why social scientists should not renounce the ambition to define religion (in spite of the obvious incapability to form a universally valid definition). Further on, it uses the example of NRM to point out the ambiguity of the substantial approach that defines religion on the grounds of its authenticity, genuineness and summons to the pragmatic approach of religion defining.

CHURCHES, SECTS AND INVISIBLE RELIGION IN CENTRAL AN EASTERN EUROPE AFTER THE TRANSFORMATION

Tadeusz Doktor



Central an Eastern Europe during the last decade may be considered as a laboratory for testing of different predictions of religious change. Theories emphasizing the religious consequences of modernization, market models of religion and theory of invisible religion will be tested on the basis of the available comparative data in respect to the trends observed in three basic forms of religiosity: within the traditional churches, sects and New Age as an example of invisible religion.

NIHIL OBSTAT? NATIONALISM AND RELIGION IN ROMANIA BEFORE AND AFTER THE COMMUNIST REGIME.

Dan Dungaciu



A debate on nationalism (national identity), religion and Communism presupposes from the beginning a clarification of the relationship between religion and nationalism, on the one hand, and between Communism and nationalism, on the other hand. In the case of Romania - a Christian Orthodox country -, I shall discuss this relationship diachronically (and, to a lesser extent, synchronically):

- a) Religion and nationalism in modernity (until 1944);
- b) Religion and nationalism during the communist regime (during the "international" and the "national" phases of the regime);
- c) Religion and nationalism after the collapse of the communist regime.

I shall argue that the tension that marked this relationship systematically, reaching its peak during the communist regime, is rising from the different perspectives or definitions of nation and nationalism promoted by the Orthodox Church, on the one side, and the modern secular regimes (especially the communist regime), on the other. Today the landscape of the national discourse is more diverse than before, although the tension is persisting, and some patterns have been maintained.

CATHOLIC CROATS IN FEDERATION OF BOSNIA AND HERZEGOVINA: PERSPECTIVES FOR RECONCILIATION, COMMON LIFE AND DEMOCRATISATION OF SOCIETY

Neven Duvnjak

 In this paper results of survey carried by "Puls" agency in November 1999 in Bosnia and Herzegovina are analysed. The representative sample consisted of 2003 examinees (1000 Bosniacs and 1003 Croats). Questionnaire includes 99 questions that are almost the same for both groups, with some slight differences. Results are interpreted in Institute Pilar - center Split. The paper deals with attitudes of Croats (Catholics) towards current political and social situation in Federation of Bosnia and Herzegovina. Some answers are separated and analysed for following purposes: relations with other nations, possibility of mutual life, and readiness for forgiveness and reconciliation. Secondly, the questions about actual political situation, and future of Bosnia and Herzegovina are stressed. Third important segment of this paper is evaluation of role of religious communities during the war, as well as opinions of examinees about future role of these communities in society of Bosnia and Herzegovina (especially in the process of reconciliation). These questions are tested in connection with socio-demographic characteristics of respondents and with variables tied with their religious life and religiosity. Given results show that opinions of Croats (Catholics) vary a lot and there are significant numbers of them who have doubts about possibility of coexistence, and even of survival of Bosnia and Herzegovina as integral country. These attitudes could jeopardize actual efforts for enforce Bosnia and Herzegovina as common state of three constitutional nations and weaken chances for democratisation of the society. On the other hand, this situation makes great space for activities of religious communities (in this case of Catholic Church) in promoting values of common life, reconciliation, and dedication for survival of Bosnia and Herzegovina.

**CONVENTIONAL RELIGIOSITY OF THE ETHNIC MINORITIES:
THE CASE OF ROMANIES ORTHODOX AND
MOSLEM IN SERBIA**

Dragoljub B. Dordevic



Serbian ethnic minorities belong to the religious offspring of all the three cultural circles, namely, Byzantine-Orthodox, West-European (Catholic and Protestant) and Ottoman-Islamic; they are both Christian - meaning, Orthodox, Roman Catholic and Protestant - as well as Islamic of Sunnite and Shiite branches. Beside the minorities' religions, there are minority religions, that is, all those apart from Orthodox Christianity, Roman Catholicism and Islam that are discriminated and stigmatised in public space. The Romanies' example can be best used to illustrate the minorities' religions. The Romanies are a minority at many levels. They are a minority at the republic level, but, as a rule, they are also a minority surrounded by the majority ethnic minority and the majority population (for example, in the district of Raski, the Romanies are an ethnic minority, the Muslims are a majority ethnic minority and the Serbs are a majority population) or only by the majority population (for example, in the district of Nisavski, the Romanies are an ethnic minority while the Serbs are a majority population). They are a republic religious minority but they are also a minority surrounded by the religion of the majority ethnic minority which turns out to be, most often, other than that of the majority population (in the district Raska, the Romany Muslims are a religious minority, Islam is Muslims' religion, the majority ethnic minority, Orthodox is Serbs' confession, that is, the majority population confession) or only the majority population religion (in the district of Nisavski, the Orthodox and Muslim Romanies are a religious minority, while the Orthodox Serbs are a religious majority). The paper interprets the results of empirical research of the conventional religiosity of the Orthodox and Muslim Romanies in Southeast and Southwest Serbia. The research has, among other things, confirmed the following hypotheses: 1). The ethnological stereotype that the Roma in Serbia celebrate exclusively Durdevdan and Vasilica / Gypsy New

Year is disappearing; 2) Celebration of slava / Patron Saint's Day and Zavetina / village religious festival among Orthodox Roma is catching up with celebration of Đurđevdan and Vasilica; 3) Celebration of slava / Patron Saint's Day among Orthodox Roma is the basis of the preservation of their Orthodox identity; 4) Orthodox Roma are on the right track of becoming "good believers" of classic Orthodoxy (baptism and wedding in church, celebration of slava, funeral service with a requiem); 5) Celebration of Djurdjevdan and Vasilica is spread among Muslim Roma; 6) Muslim Roma are on the right track of becoming "good believers" of classic Islam (circumcision of children, Ramadan fasting, Bairam sacrifice, funeral service according to Islamic customs).

BLIND ALLEYS IN VARIABLE TYPE EXPLANATIONS OF THE DOWNFALL OF THE FORMER YUGOSLAVIA

Sergej Flere

 In this paper certain attractive explanations, present in socio-logical and other scholarship, on the dismemberment of Yugoslavia are considered, by reviewing them in light of certain thus far unpublished survey and census data on the former Yugoslavia, immediately preceding the dismemberment. Particularly one influential, but biased explanation of the dissolution of the former Yugoslavia is considered. Books by the sociologist Stjepan Meštrović merit particular attention in the depiction of bias towards the Yugoslav break-up. It is refuted that there was an in-depth incompatibility based on authoritarianism of any nationality, on emotional instability of any nationality, of ethnic stratification, of ethnic distance among the basic groups, which may explain the break-up. Instead, it is proposed that the break-up be explained by a maturation of nationalities, where the former Yugoslavia served as a nation-building institution, but for numerous nationalities.

RELIGION AND VALUES OF THE RUSSIAN ELITE

Dmitry Furman



The report is based on a questionnaire on the religious, moral and political attitudes completed in 1998 by persons belonging to Russia's political, economic, religious, and media elites. These data are compared with the findings of a survey of the entire population of Russia conducted in 1999. The elite of the Russian Orthodox Church is the group with the most unliberal convictions. The ideology of this group includes the tendency to assert the superior qualities of the Russian people, the support for Russia's superpower status, the opposition to international organizations such as UN or EU, a low level of confidence in democratic principles and institutions and the market economy and a high level of confidence in the army. An implicit ideal of this group is the ideal' of the old, autocratic Orthodox Russia, or the ideal of a Soviet-style Russia where the place of the communist ideology has been taken by the nationalist Orthodox ideological tradition. The non-Orthodox religious elite, regardless of the adherence of its members to different religions shows an ideological orientation directly opposite to that of the ROC. They oppose the ROC's pretensions to the status of the State Church by appealing to the principles of religious freedom, and to democratic principles in general. Among the secular elites the political elite comes closest to the ROC elite in its ideological orientation. The economic elite occupies an "in-between" position and the media elite has the most liberal position. The author tries to explain these differences.

COGNITIVE ANALYSIS OF STEREOTYPES OF NRM'S IN POLAND

Halina Grzymala-Moszczyńska



The paper presents results of empirical research conducted with members of two kinds of organizations dealing with NRM's in Poland, namely members of Catholic information centres and members on psychological helping organizations. An analysis attempts to answer two questions: what is the content of the attitudes towards NRM's and what is the role of these attitudes in individual and social context. It has been determined that these attitudes can be described as a stereotypes in Walter Lippman's sense. Their chief role pertains to collective identity building, and identity strengthening, meaning making of painful events and helping to master overload of information about surrounding world. These goals are achieved by deviding the world between "us" and "them" and labelling "them" not as different but as "alien" and "evil".

ALTRUISM AND RELIGION

Keishin Inaba

This paper deals with altruism and religion. There is abundant evidence in support of the theory that altruism is learned behaviour and is capable of being improved by social learning. There is also a considerable volume of research into the correlation between altruism and religion. These efforts to relate religious beliefs to altruistic behaviour met with mixed results in the 1960s and the 1970s. Since the 1980s, various studies have shown that religion can promote altruism. Nevertheless, there are still some controversial problems. For example, one study suggests the possibility that those who go to church frequently are more likely to be insensitive and unconcerned for disadvantaged people. I carried out interviews as well as participant observation and a questionnaire survey to investigate altruism in three religious groups. Using the EVS data, this paper will discuss the correlation between altruism and religion.

RELIGIOSITY AMONG THE ETHNIC POPULATION AND AMONG RUSSIANS IN THE BALTIC STATES

Kimmo Kääriäinen

 The Baltic States have undergone dramatic social, economic and ideological changes after the collapse of the communist rule. The communist past still labels these countries in many respects. One heritage is the huge Russian minority in each country. The aim is to examine religiosity among the ethnic population in Estonia, Latvia and Lithuania and compare it with that of Russians living in those countries. This paper takes as its theoretical starting point the notion that religiosity often survives and flourishes most of all in those situations where it becomes part of the ethnic identity of a minority group. The fact that a given ethnic minority has a relatively unified set of religious notions may mean that if this minority has a sense of being under pressure from the majority population, it tends to cling to its distinctive religious identity more tightly than in a situation where the same ethnic group constitutes a majority. In this way the minority group not only reinforces its religious traditions, but also upholds its national identity. It is likely that the pressure to retain a distinctive identity of one's own is intensified by strained relations between the majority and minority cultures, and also by the minority's positive self-image. At the same time, minorities inevitably come into contact with the majority population. They become familiar with the values and norms of the majority population, and adopt many elements of the majority culture - especially ones that are not felt to constitute a threat to the minority's own ethnic identity. A basis for comparison is provided by EVS-surveys and surveys carried out in Russia between 1991-1999. These surveys also enable to compare Russians' religiosity in minority and majority positions.

THE CHURCHES AS CIVIL SOCIETY: "CIVIL CHURCHES" WITHIN OFFICIAL CHURCHES IN CONTEMPORARY HUNGARY

István Kamarás



How the churches in Hungary today can help in building civil society without becoming politicised or submerged in a secular world? Answering the questions the author analyses the role of the churches in the years of communist dictatorship, the different roles and activities in civil society of the bigger and smaller churches (especially the catholic congregations and smaller communities), new religious movements and groups, the "official church" and the "civil church". When the churches today here are too far from "guilty" word, more and more often swing to the other extreme. If they want not to lost their way, they have to play the role as a participant of a special form of civil society: the "contrast-society". Only the churches institutionalised in the appropriate way are capable to accommodate (not to assimilate!) civil society and become part of it mainly in the form of a dialogue.

RELIGION AND YOUNG PEOPLE IN THE CONTEXT OF SOCIAL CHANGING

Zorica Kuburic



The subject of this empirical research is the analysis of the religion, family and self concept of young people in the context social changing period from 1988 to 1998 in Yugoslavia. The results show that the family fellowship and togetherness is influenced by denominational solidarity, which is transmitted to children by family worship and personal communication. Differences between young people are in religiosity level of their parents. The religiosity of the young people are expressed through life style, faith in God, prayers, participation in worship, moral attitude, sexual attitude and body image. The religion patterns make differences between adolescents so that they are more similar to own parents than to the generation of young people from general population.

THE FUNCTIONAL VIEW OF RELIGION: LIMITS AND DANGERS

Gottfried Küenzlen



The lecture "The Functional View of Religion: Limits and Dangers" is about the approach of sociology to the field of religion. The author points out that the sociologically functional conception of religion has entered the theological thinking as a figure of thought. A certain apologetic tendency is realized as the main reason. There is a special interest in finding an answer to the decrease in the social and cultural significance of Christianity and of the churches. But giving priority to the aspects of a religions' utility leads to a dead-end; the theoretical substantiation of religion goes beyond a mere utilitarian and functional view.

In the authors' opinion religion is useful for the society if it is not practised just for the sake of its utility. Functionalism does not consider any history and cancels out the question of religions' truth.

The author ends with an appeal to rethink the pattern of understanding offered by the functional view of religion with respects to its limits and dangers.

ROMAN CATHOLIC CHURCH IN POLAND AND CZECH REPUBLIC TOWARDS THE EUROPE AND THE UNIFICATION PROCESS

Katarzyna Leszczyńska

 My paper will be based on my own researches, which I have conducted to M. A. thesis for the Science of Religion. Comparative analyses have disclosed that Roman Church in Poland and in the Czech divide many superficial characteristics, but mostly in the both Churches appears a standpoint distinct and relevant difference. I would like to present the results of some parts of research and answer on the following questions:

- 1) How have Roman Churches in Poland and Czech estimated the Europe (the European culture) and typical for Europe phenomenon and processes, e.g. pluralism, liberalism, postmodernism or modernization?
- 2) How have these churches perceived European Union (as economic, political organization), in the respect costs and dangers (e.g.: loss of independence, sovereignty, or identity) and chance (e.g. progress of economic, peace in Europe, or restitution of the Roman Churches property)?
- 3) How have these churches estimated the process of the integration of Europe?
- 4) How have these churches perceived the countries and society which stay on the European background; in what places have they located Poland and Czech on the geopolitical map of the Europe, and what role have they made to Polish and Czech society in the future united Europe?
- 5) How do these two churches self-consciousness look and what function are they going to take in the European society?

The research has been put on the sources (Polish and Czech documents) prepared between 1990 and 2000.

**THE STAGE OF INTER-RELIGIOUS DIALOGUE BETWEEN
CHURCHES IN EASTERN AND SOUTH-EASTERN EUROPE
AND INTERNATIONAL IMPLICATIONS**

Lucian N. Leustean

 After a long decade of communist period, with all problems occurred to the religious manifestation in Eastern and South-eastern Europe, the present issues in this area are different in concept and comprehension as are perceived in the other parts of Europe. The iron curtain has not divided only two blocs with different meaning of life and the complexity of understanding the God-creation-society relationship but also, created a new dimension in the contacts between churches. It is obvious that dialogue is centered in the general form of maintaining stability at the national level but also at the broad international context. My paper tries to analyse the difficulties, which Churches in this region are facing and how national governments react having or not public opinion support. I would try to present also the stage of present religious dialogue taking into account the religious particularities and how religious leaders understand the international movement, where religions play an important role as well.

**DIMENSIONS OF RELIGIOUS KNOWLEDGE AND
SOCIO-DEMOGRAPHIC CHARACTERISTICS OF
POPULATION IN CROATIA**

Ankica Marinovic Bobinac



Upon the basis of indicators of four types of knowledge: the knowledge gained through confessional socialisation (catechism and intensified education before receiving the sacraments), knowledge acquired by reading the Bible, knowledge acquired by reading confessional editions and following events within the church in other ways, knowledge in the field of culture in general, we came to the following results: the people inquired have very poor knowledge about the Bible and they are completely uninformed about the events in Roman catholic Church. They show somewhat better knowledge about the facts emphasized in the course of religious socialization and about elementary facts of culture in general. We crossed mentioned indicators with socio-demographical characteristics of the population: sex, age, residential status, education, occupation, confessional identification, and with attending of catechism. Variables: residential status, occupation, confessional identification and attending of catechism play the most important role in producing statistically significant differences regarding to level of the four types of knowledge.

RELIGION AND CIVIL SOCIETY IN EASTERN EUROPE

Ina Merdjanova



The paper presents the importance of religion for the processes of democracy and (re)construction of civil society, the role of traditional Christian Churches as the only institutions of non-governmental type during communism, and the current development of an essentially new third sector, including among other social and cultural organisations a number of religious groups. I will try to explain why the notion of civil society and the programme it seeks to designate have grown problematic in the social-political milieu of post-communist countries. I make the point that despite some soundly expressed (and often convincing) doubts about the vitality and feasibility of the idea in post-communist society, "real civil society" is hardly to remain only a nebulous construct in terms of political ideology and moreover of social reality. Despite the obvious impediments and the enormous difficulties, further development in this direction is increasingly plausible, especially in view of the intensifying presence of powerful globalising trends and the subsequent emergence of a trans-national, or global, civil society.

PROCESS OF SOCIAL TRANSFORMATION IN THE CZECH REPUBLIC AND ATTITUDES OF THE CHURCH TO IT

Ján Mišovič



The documents such as The Chart of Fundamental Rights, The Restitution Law, The Lustration Law and others have based the principles and norms of the market economy, pluralism and democracy in the Czech society. These statutory documents have influenced namely the sphere of the social relations. For economic transition, there was typical a process of privatisation in which possessions were sold to domestic owners who borrowed money from banks. The voucher privatisation had brought another way of change of rights of owners. The economic life has started to function on the principle "there are no dirty money". The result of this process was an attempt to introduce barbarous capitalism accompanied with reduction of social programmes and social solidarity. Unemployment increased from 3% to 8,5%, the group of homeless reached 100 000 persons. Some employers withheld to pay salaries. The banks, investment founds and co-operative banks "tunneled". The corruption became regular component of the entrepreneurial approach. Crime increased several times. The parts of society prefer consumer way of life. The aggressiveness, "sharp" elbows and law of "might is right" started to influence the relationships of people. The principle: what is not prohibited is allowed, has been applied frequently. A certain part of public has started to support a wide spectrum of different civic activities, foundations and non-governmental organisations. The churches have reacted on the social change with building of the network of charity centres. They expressed their point of view towards concrete social problems for the first time in 2000. It was connected with withholding of salaries. The Catholic Church has received its property during the first wave of restitution in 1991. But its representatives were dissatisfied, and they asked several times to continue the

church restitution. The turn of economic sphere has lead to the social differentiation. However, the majority of public did not found the outstanding property differences as fair. The heart of society creates the ordinary people, who behave without pathos but they did not pine for heroism. They continued in modest, unaffected service of solidity and integrity. Some of them have not missed to create harmonic relations to other people and to the nature.

RELIGIOUSNESS IN CENTRAL AND EASTERN EUROPE. RESULTS FROM THE PCE SURVEY

Olaf Müller



With the breakdown of communism in Central and Eastern Europe, a revitalisation of religion had been expected by several scholars. A decade later, there is still a controversial discussion regarding this thesis. Is there a re-awakening of religion in general? Or, does it refer only to particular aspects of religion, i.e. modern, individualised forms? If there should be an increase in religion during the last decade, does it mean a sustainable and persistent development? In order to deal with these questions, beside the description of the standard indicators of religion (e.g. church attendance, belief in god, religious self-assessment) it is one important point to ask for the preconditions of the individual as well as the societal needs for religion in Central and Eastern Europe today. It is common knowledge that religion was forced into the private sphere during the communist regime. Assuming that a successful socialisation during childhood is an important influencing factor for religious needs in adulthood, the family's role as an agent of religious socialisation became even more important as in Western Europe. It is asked, whether and how this type of socialisation influenced the religiousness of the individuals in several countries. The data are taken from the "Political Culture in Central and Eastern Europe" (PCE) survey, which was carried through in 11 countries in September 2000, as well as from the ISSP surveys 1991 and 1998.

PATTERN AND PROCESS OF SOCIAL TRANSFORMATION: METHODOLOGICAL AND PRINCIPAL PROBLEMS

Ulrich Nembach



"Social transformation is an everlasting process. Therefore the problem is to describe the process. A comparison being based on the differences of two situations is possible, but it does not show the process as a process. The consequence is to regard the process while it is going on. The Internet is a chance to make the process visible. This method can also be used to regard a religious transformation. Both processes will be shown at an Internet activity in Goettingen, Germany, and some other countries, specially in Europe. "

THE FINNISH RELIGIOSITY IN EUROPEAN PERSPECTIVE - AN INCREASE IN PRIVATE RELIGIOSITY IN THE 1990's

Kati Niemelä



Finland is one of the most Lutheran countries in the world. 85% of Finnish people belong to the Evangelical Lutheran Church of Finland. The church membership, however, is a very neutral feature of religiousness in Finland as well as in other Nordic countries. The religiousness in Scandinavia is often described by "belonging without believing" (e.g. Davie 2000). Most people in these countries do belong to the church but many do not believe in the teaching of the church. Scandinavian people find their identity in membership: Belonging to the Evangelical Lutheran Church is a part of national identity. What does the religiousness in Finland look like from other perspectives? At least since the Enlightenment, most Western intellectuals have anticipated the death of religion. Still in the 1980s, most intellectuals remained confident that religion lived on borrowed time, and every sign of weakness in major religious organisations was diagnosed as terminal. This seemed to be the also the case in Finland: most indicators showed still in the beginning of 1990's that the trend was toward secularism and toward ever decreasing meaning of religion in the lives of Finnish people. However, the time of economic recession in the beginning 1990's was a turning point. At that time there was for example a marked increase in unemployment. During and after that time many indicators show increase in the religiousness of Finnish people. For example the number of those who see themselves as religious as well as the number of those believing in God in accordance of Christian doctrine has increased. Also the number of those trusting in church and seeing the church capable of giving adequate answers to the problems of today has increased. This change happened partly at the same time as the social transformation and the religious revival in Central and Eastern Europe, but for other reasons. The increase in religiousness in Finland could to some extent be explained by the fact that the impor-

tance of shared communal values grew as a result of the uncertainty induced by the recession. At the time of uncertainty people needed security and saw that traditional Christianity could provide that. Many scholars (e.g. Bauman, Giddens) see that the decline of certainty is also a basic feature of the society today and a factor that favours a resurgence of religion. The arguments of contemporary scholars differ from each other, but they stress several common features which favour religion and are regarded as typical in contemporary "advanced" societies: the importance of moral and existential questions and the need for security in a complex reality. During the 1990's increase of religiousness has also been reported in several other Western European counties. According to EVS 2000 data four of five Finnish people believe in God, 49% believe in personal God (all Europe 39 %, Finland 1990 28%). 61% of Finns sees themselves as religious. Only one fifth of Finns says they never pray. Even though most Finnish people see themselves as religious and for example pray, the Finnish people are passive in attending religious services. Only 14% attends at least once a month (all Europe 31%). Finland is one of the most passive counties in religious services attendance in Europe (with its neighbouring countries, other Scandinavian counties, Russia and Baltic countries), and that number has not increased even though other indicators of religiousness show increase. Comparing with other European countries, a basic feature of Finnish religiousness is that the number of those who practise religion privately, but not publicly is relatively high. The paper examines the religiousness in Finland in European perspective according to the EVS data 2000 (and older) and some other research data.

THE ROLE OF FAMILY IN THE POSTMODERN CONDITION

Krunoslav Nikodem



Theoretical frame of this article are questionable boundaries between modern and postmodern society. Modern changes of traditional forms of family bring much more freedom into these primary relationships, but they also carry more indefiniteness and obscurity about achievement of family's roles. The experiences of older generations became questionable toward demands of fast developing modern and postmodern society. Their role as socialization's factors for new members of society also became questionable. The main hypothesis of this article is: Process of socialization in the postmodern condition is essentially technologically mediated and it turns into process of infantilization. Process of learning social acceptable behaviour is changing into process of reducing a time period between appearance of wishes and fulfilling these wishes. The television, cartoons, video-cassettes, computer games and movies have the dominant role in this kind of socialization, and the role of family is decreasing. The new members of society are legitimizing themselves with the selfish demand "I Want!" This kind of socialization is a new challenge for the Catholic Church and for religion generally. There is a rising tendency among the young for completely closed worlds like cyberspace and virtual reality, and it is connected with lack of ability for intimate human relationships. But, close intimate human relationships are exactly one of the fundamental determination of family as primary social group. The question arises - is the development of informational and communicational systems really able to inflict the last, fatal stroke to the family as "basic cell of society and by that, fatal stroke to society as we know it?

SOFT SECULARISATION IN THE POST-CATHOLIC COUNTRIES AFTER THE COLLAPSE OF THE BERLIN WALL

Enzo Pace



The paper deals with the concept of soft secularisation which can be applied to Italy and, in part, to Spain. By soft secularisation we mean something very precise, determined by history and limited to the two cases we are examining. Italy and Spain have often experienced fundamental changes in their modern history as "ritual drama", marked by tragic events (civil wars, dictatorships, exasperated ideological oppositions and so on), which lacerated their respective collective consciousness. In recent times, but in different circumstances, Italy and Spain have got over this "collective drama" when the religious sphere rid itself of its historical compromise with that of politics and gained relative independence, thus allowing individuals "free circulation of hearts and minds" from one field to the other in the two dominant ideological blocs. In other words, the first secularisation, if we can use the term, started when it became clear to growing numbers of people that it was fictitious to imagine God and Caesar, logos and demos united. And this is true not only on the Catholic front. The new generation of left-wingers began to represent themselves as post-communists, while still calling themselves communists. Thus, we can speak metaphorically of the secularisation of "traditional left wing" beliefs. Secularisation within the belief systems triggered off a wider process of secularisation on a vaster scale, characterised by the attitude "I proclaim myself Catholic, but I do as I please", what Luhmann would call a code of symbolic generalisation. Catholicism is no longer a generative grammar for the life of the individual and society, but thus becomes a kind of something of a luxury item. It is collective memory, but no longer has intentions towards social action. Despite the many efforts made by the Catholic Church under the papacy of Karol Wojtyla to re-awaken conscious-

ness, the indicators of faith in the Church have remained stationary over the last twenty years (and have actually declined in certain areas such as sexual morality). The religiosity of Italians (or Spaniards) should be sought elsewhere, outside the walls of the Church. Reference to Catholicism continues to become increasingly important for the definition of national identity (more so in Italy than in Spain) in proportion to the Catholic Church's drawing attention to its "noted historical failings" in a time of change for modern nation-states.

INSTITUTIONALIZED AND SUBJECTIVE RELIGIOUSNESS IN FORMER COMMUNIST COUNTRIES OF CENTRAL AND EASTERN EUROPE

Detlef Pollack



The aim of this paper is to analyse whether religious transformation processes in the former communist countries are following lines of developments comparable to those in West European countries, or whether completely new patterns of development are emerging in these countries. In the West we can observe a growing distinction between personal and institutionalized religiousness, or to put it differently, between believing and belonging. Instead of secularization many sociologists of religion speak of religious individualization in order to describe the religious changes in Western Europe. Can this theoretical model used in Western Europe be applied for the analysis of religious developments in Eastern Europe, too? This is the key question of the paper.

COMPARISON OF BELIEF AND RELIGIOSITY IN CROATIA AND SLOVENIA - SOCIAL IMPLICATIONS

Vinko Potočnik and Gordan Črpic



The work will look at parallels in Croatian and Slovenian belief and religiosity. The analysis will be carried out on the basis of two studies, Aufruch - 1997 and the European Value Study - 1999/2000. Croatia and Slovenia are connected by a long shared history. Both were part of the Austro-Hungarian Empire as well as the former Yugoslavia. Both have been affected by similar cultural influences. However, distinctions in their development are perceptible today in the areas of religiosity and modernity. One may ask why these distinctions are worth noting. Based on Weber's hypothesis set forth in The Protestant Ethic, we would like to draw parallels between the distinctive degrees of modernisation of these two countries and the influence of religiosity on their development.

CONFESIONS AND THE PROBLEM OF NATIONAL IDENTITY IN UKRAINE

Svitlana Povtoreva

 This year Ukraine celebrated 10th anniversary of its independence. During this time (from disintegrate the former USSR into a number of national states) most of Ukrainian people determined their national and religious belonging. Ethnic Ukrainians in West Ukraine belong to Ukrainian Greek-Catholic Church, Ukrainian Orthodox Church of Kiev Patriarchate, Ukrainian Autocephalic Orthodox Church. Ukrainians of East and Central Ukraine belong to Ukrainian Orthodox Church of Moscow Patriarchate and Ukrainian Orthodox Church of Kiev Patriarchate. Ethnic Poles belong to Roman-Catholic Church. Ethnic Germans belong to German Evangelic Lutheran Church of Ukraine. And so on. The separation of Churches by ethnic factor creates the difficulties and problems in political and cultural sphere. There are contradictions between Greek-Catholic West and Orthodox East of Ukraine, between ethnic Ukrainians and Russians. Nationalism of west Ukrainians as negation and destructive is grows. But rapprochement of Ukraine with European nations much depends on religious factors. Ukraine has many inside possibilities for mutual understanding and interactions between different confessions. The ecumenical ideas now are very attractive for believers of different confessions in Ukraine. Ecumenical movements from abroad find here the supporters among Ukrainians. Some protestant confessions (Evangelic Christian Baptists, Pentecostals, Adventists of Seven Day, New Apostle's Church and others) thy to attract people of different nationalities and with this aim they have sermons in 2 or 3 widespread languages on the given locality. It create the base of understanding and help to overcome ethnic and religious contradictions in Ukraine.

MINORITY RELIGIONS IN EUROPE: HOW GOVERNMENTS AND COURTS ARE TREATING SMALLER FAITHS

James Richardson



This paper will discuss and compare various European countries on how minority religions are being treated by governments and by the courts. Special attention will be focused on some countries where minority faiths have become especially controversial, including France, Germany, and Belgium. Attention will also be paid to Poland, Hungary and Russia.

VALUE ORIENTATIONS AND RELIGIOUS DIVERSITY IN MODERN BELARUS.

Vanda Rusetskaya and Liliya Kunovskaya



The situation of inter-confessional relations in Belarus always was known as quiet due to the tolerance of Belarus population to all confessional convictions so as to any national traditions or ways of living. About 70% of polling in sociological research usually reply "Yes" while asking "Can people with different religion live in peace at our country?" and only about 8% observe as problematic such coexistence. However the last polls show this characteristic not to be given once and forever. It is a process where components change in the different social conditions. Its dynamics is seen from data of monitoring:

People live in peace due to:	1997	1998	2001
Common economical interests	39,1	46,2	33,2
Political aims	18,1	14,3	9,5
Common historical past	23,9	22,7	27,9
Common future	53,0	51,8	28,1
Common language	18,5	23,1	15,9
Kinship of cultures	18,7	22,1	17,7
Religion	15,9	17,0	9,3
Common territory	22,4	...	65,2
Other	3,0	2,1	3,6

As the tolerance is seen as more formal last year and the decline of religion influence is obvious it was supposed the rise of differences in values of people with different religion orientations and they were noticed in analysis of social values people share. That was the base to deduce that nowadays religions pretend not only to be peoples school to learn the soul's way to the Most High but also to be their guides in the social life.

THE RELIGIOUS FORMS OF SOCIAL MIMICRY IN THE CONDITIONS OF SOCIAL TRANSFORMATION

Marjan Smrke



The fall of communist regimes has entailed a relatively rapid change in society. Social actors became exposed to various demands for their adaptation. This article investigates applicability of biological - or in other words zoological - mimicry for an explanation of the behaviour of individuals, groups and institutions. In the changing attitude towards religion in post-communist states human, that is to say social, mimicry seems to be a basic behavioural strategy. Mimicry - in its two basic forms (mimicking of the prey, mimicking of the predator) - also seems to be one of the basic behavioural strategies of Churches in a social environment.

RELIGION AS SOURCE OF POLITICAL LEGITIMACY AND INDIVIDUAL NEEDS FULFILMENT IN POST-COMMUNIST ROMANIA

Georgina Szilagyi and Gavril Flora



The political vacuum occurred after 1989 in Romania created a new legitimising opportunity for religion. The collapse of communism forced the members of the former political elite to look for a new source of legitimacy, in order to remain in positions of power. National ideology, which in Romanian context is strongly linked to various confessionally defined religious identities, has been the only available alternative. In such circumstances, religion has assumed a specific function in the public sphere. The peculiarities of religiosity in Romania during the communist period also enabled religion to successfully assume this legitimising role, both in public and private sphere.

POSTMODERN MOVEMENTS WITHIN THE CHURCH IN CROATIA: EMPIRICAL INVESTIGATION

Stipe Tadić and Vine Mihaljević



After the II Vatican Council various spiritual and religious movements appeared among the laity within the Catholic church of Croatia. These movements emerged out of the "base" of believers, without a firm organisation and formal membership they were not "established" through any canonical-legal ecclesiastical forms. Through the democratisation of the society in Croatia a revival of church and religious movements started in the transitional period, being established according to the provisions of the church and/or civilian laws. The basic characteristics of the new church movements are the same as in the universal church and world in general, dealing with issues such as: the overall meaning of human life, personal religious experience, new religious practice, enhanced interest for reading the Bible, importance of contemplative-mystical elements, christocentrism and ecclesiasticity, gifts of the Holy Spirit etc. This socioreligious research covered members of the following Catholic church movements in Croatia: Zajednica Molitva i Riječ MIR (Community MIR (Word and Prayer)), Work of Mary (Focolare movement), Marriage Encounter, Cursillo, FRAMA (Franciscan Youth), Franciscan Worldly Order, Charismatic Renewal Movement and Neocatechumenic Way. The purpose of the investigation was to collect as much relevant data as possible about the religious dimension of the members of these movements (membership in a movement, religious beliefs, religious practice and knowledge and religious-practical experience). Apart from the basic socio-religious characteristics of each movement, in this work we shall refer to the mutual familiarity with and cooperation among the members of the movements, as well as their readiness for ecumenism and dialogue in the current social and religious surroundings.

THE RELIGIOUS SITUATION IN MOSCOW IN THE 1990-2000TH: A DIALOG OR A CLASH OF CHURCHES, RELIGIONS, CONFESSIONS?

Svetlana Tschervonnaia

 Moscow has been formed historically as multiethnic megapolis with the utterly unequal representation of various ethnic groups. The Turkic-Islamic diasporas, of which the Tatar community is the greatest and the most indigenous (Muscovites in many generations), are not numerous in comparison with the Russian population in Moscow, but play an important role in the economic, trade, culture, in the public life of the Capital. As a rule, they are wearers of the high moral norms, lasting family tradition. A non-stable condition of the post-soviet society, social shocks and economical difficulties of the transitional period - all that has brought the great displacements and changes in the situation of the ethnic minorities. The migration's streams and the masses of refugees from the "hot points", from the regions of the economical disasters, from the zones of conflicts, wars, "ethnic cleanings", including Tajikistan, Fergana valley, Transcaucasus, Chechnya, ran into capital and faced here the barrier from the side of Moscow authorities, who used the wide spectrum of demonstrative and secret measures that find themselves in the obvious contradiction with the norms of the Constitution and International Human Rights, for the "cleaning" Moscow from the unwanted migrants by the police arbitrariness and violence, economical and out-economical compulsion, gross interference in the private life. Quite a lot of occasions of manifestation the anti-Muslim and anti-Turkic trends, the "hunt for persons of the Caucasian nationality" (on the Moscow markets, railway stations and s.o.), that is encouraged and practiced by the organs of law and order and remind of swoops of the occupation regimes, arrests without guilt proof, and another provocations became everyday occurrences in the Moscow life. The paper gives the analysis of that situation on the basis of socio-logical researches, methods of Oral History and other sources.

THE 'CONSERVATIVE REVOLUTIONARIES': PROTESTANT AND CATHOLIC CHURCHES IN EAST GERMANY AFTER RADICAL POLITICAL CHANGE

Barbara Thériault



What was the impact of the transformation, understood as the collapse of the socialist order, on the churches? The Protestant and Catholic churches in East Germany, given German unification through institution transfer and the re-establishment of the churches' unity are a prime example for illustrating the effect of the order on the churches and how they act upon it. Drawing on conceptual tools borrowed from institutional theory, East German institutions and their guardians constitute the object of the present analysis. In the course of what we refer to as the "politics of institutionalization," we delineate and compare the patterns of argumentation and the various strategies advanced by the advocates of East German institutions and their opponents to promote what they reckon to be the "most modern definition of the church and its public role". Institutions are formulated in the new context against the background of a negative "Leitidee": the much criticized "people's church," a church model deemed outdated. From this perspective, East German institutions are defined as what the religious actors consider worth maintaining for the future, what they routinely called the "positive experiences of the GDR and the 'Wende'" or, in the context of this study, the status quo. We show that by defending East German institutions, the guardians of the status quo become, in the pan-German context, the challengers of the West German system. As such, they are labelled "conservative revolutionaries."

BEHAVIOURAL CORRELATES OF RELIGIOUS REVIVAL IN EAST AND CENTRAL EUROPE

Miklos Tomka



- 1) Consciousness and behaviour, - independence and interdependence
- 2) Correlation of "dimensions" of religion? Classic considerations
- 3) Changes in religious beliefs, participation and identification in East and Central Europe, a country by country survey on the basis of Aufbruch, ISSP and EVS
- 4) Religious revival as an explanatory hypothesis and its weakness
- 5) Religiosity, social commitment and national/patriotic feelings
- 6) Religiosity and individual morality, - a few examples
- 7) Religiosity, and some indicators of prejudice and of xenophobia
- 8) Religiosity and social solidarity
- 9) Religiosity and well being (happiness)
- 10) Alternative hypotheses of the interpretation of religious revival.

WORK IN PROGRESS TOWARD A SYSTEMATIC RESEARCH OF NEW RELIGIOUS MOVEMENTS IN HUNGARY

Peter Torok



The paper will present the current state of affairs of a three-year research conducted by the Department for the Studies of Religion, University of Szeged. The research consists of three main parts or methods. The first part is a semi-structured interview with the leaders of the new religious movements in which we try to collect as many information as possible on the movements' demographic features, history, meaning systems (doctrines, ethics, etc.), organizational structure, relationships toward the institutions of society (government, other religious organizations, etc.), international relationships, and geographic locations within the country. The second part of the research examines the attitude of the members of the NRMs. The questionnaire would mainly contain questions used by different value studies (EVSS, "Aufbruch") in order to be able to contrast the members' attitude with that of the national "average". Other questions of the questionnaire would examine whether and to what extent the leaders' views correspond to those of the members. The third part consists of a so-called "creed-analysis" in which we examine the belief system of NRMs collected during the semi-structured interviews. At the ISORECEA meeting in Zagreb, the structure of the semi-structured interviews will be discussed in the hope that it enables other scholars to conduct similar research on the religious pluralism and diversity of their own country.

RELIGIOUS CULTURE: THE FEASTS AND SYMBOLS

Anele Vosylitė



The paper deals with the analysis of some features of religion traditions in Lithuania. The authoress concentrates on some aspects of religious authority, its close relationships with the social order, confidence, the consequences of its excluding in the soviet time. In contemporary society the usefulness of authority as a general analytical concept is related with such categories as social stability, socialisation. In later modernity the authority in society is replaced often by the conclusions of experts (A.Giddens), but some influence of religion is residual. Some aspects of the participation of adults and students in the religious events are analysed: such meanings as the transcendental experience, the creating of the solidarity of people, the representation of local culture, the development of religious traditions. Since 1990 in Lithuania is going the process of new cultural construction of nation, its inscription in the national space through the production or renovation of symbolic sites too. The way of experiencing the landscape is highly influenced by the sacred places, around which performances and everyday life are organised. In the conception of nation we have actually very strong conjunction with religious feelings and ethnic articulation of identity. Sacred centres are repositories of common memories, myths and tradition and the sites for a range of collective and individual performances of ritual and pilgrimage. The experience of sacred space through traditional pilgrimage rituals (are characteristic in Lithuanian since 16 c.) is connected with wandering to sacred cities that are now often identical to the centres of the collective memory. For pilgrims are characterised such activities as meditation of the holy, identification with sacred place, self-destiny and history. The great spiritual and communicational experience of the believers is connected with the tradition of building in villages the crosses devoted to the religious, historical events or people's memory. The authoress

uses the information of narratives and non-formalised answers of 30 male students (in Vilnius) and life stories of 30 women and men in Lithuanian villages. The life stories method is realised in sociology as the recognition of competence of the subject; it coincides with the changing situation in this science where the existence of a plurality of perspectives and local, contextual studies are respected.

TORN BETWEEN TREMENDOUS CHALLENGES AND TORMENTING RESPONSES: RELIGION IN THE NINETIES IN THE AREA OF FORMER YUGOSLAVIA

Srdan Vrcan



The author engages into a sociological analysis of religion in society in transition in a particular optics defined by the notions of challenge and response. Recognising that the challenges relevant to religion may be identified in rather different ways, the author chooses as the starting point of his analysis the challenges inherent to pope John Paul's II exclamation that "God has won in the East", and he tries to question the nature and the extent of the presumed God's victory in the East. A list of very highly placed expectations derived from some claims of the role of religion in present-day world is compiled, as well as a list of similar expectations more closely connected to the implosion of communist regimes. Then the analysis in terms of challenges and responses is focused on the challenges to religion in the nineties in the area of former Yugoslavia for two main reasons: first owing to the very specific and complex historical articulation of the area in ethnic and religious terms as pre-arranged to be an optimal testing ground for the current expectations, and, second, owing to the fact that the political strategies becoming dominant in the late eighties proved to be unable to resolve the long persisting social crisis but they did aggravate and prolong the crisis making the entire region crisis ridden for the years to come. Before entering into the analysis a methodological argument is elaborated to show the limitations of the analysis if carried out in some form of content analysis of official religious documents and of public statements of religious dignitaries and ecclesiastic bodies. The author's crucial argument is that a sociological analysis ought to be aware that it is frequently more revealing what was left un-said and covered by silence as well as non-done that what was publicly said and done. Therefore, his analysis tries to identify some crucial challenges to religion in the nineties by projecting them to a background of some hard facts. These facts are: a) the political

mobilisation of religious resources of meaning and tradition and more visibly of the religious symbolism to serve political purposes of dominant political strategies, b). a peculiar religious legitimacy having been given by the respective religious institutions to the dominant political strategies of evident nationalist orientation, c).the religious revival in the nineties in area but in the wake of the tidal wave of ethnicification of politics and politicisation of the ethnic, d) the revival being supported by a fusion of nationalisation of the sacred and sacralisation of the nation culminating in political instrumentalisation of religion and religious instrumentalisation of politics; f) a radical change in the social position of religion showing inclination to establish as much as possible the traditional centrality of religious institutions within the framework of the new functioning social system and new systemic institutional arrangements as well as the cultural totality of religion as the over-arching cultural and symbolic system; g) very drastic changes in the religious map of the area moving the historically established confines among the existing religious communities and radically reducing the extent of historically articulated forms of living together, tolerance and respect for the religious others and thus turning some parts of the area from pluri-religious into mono-religious. The analysis ends by arguing that many of highly placed expectations have not been confirmed by the facts, and that proclaimed God's victory has been at least a very ambivalent one if not a Pyrric one. Therefore, the author thinks that it is quite legitimate to confront the mentioned exclamation with a crucial question derived from Patočka thesis that Christianity has not yet happened to Christianity.

POLYCONFESIONALISM AND DEMOCRACY IN CONTEMPORARY UKRAINE: WHAT IS A REASON AND WHAT IS A CONSEQUENCE?

Andrij Yurash



Processes of transformation of Ukraine into a really polyconfessional state and general democratization of the Ukrainian society now are the most visible trends in both areas - religious and political ones correspondingly. Many analysts are assure that coexisting of a great variety of different Christian and non-Christian denominations in contemporary Ukraine has become a consequence of more influential political processes that were able to create a background for actual pluralism in religious sphere. There are a lot of arguments, which can support this conception:

- Contemporary confessional heterogeneity of Ukraine in high extent is a consequence of loss by Ukraine its statehood for several centuries and inclusion its parts in other states that mainly or exclusively had supported specific confessions or denominations;
- Strong correlation (or even dependence) between religious and political activity in Ukraine can be observed and investigated during almost all periods and important historical events (for example, all attempts to restore the Ukrainian independence in the modern period has caused strengthening the religious activity of all denominations and finally confessional diversity of the country);
- No doubts that current pluralistic way of development of religious relations and confirmation of polyconfessional state of Ukraine among its presuppositions have a political background as well - gradual moving in the direction to the open pluralistic society without any obligatory or dominant ideology (in religious sphere also);
- Politization of religious sphere and serious religious influences for public life have become the very important trends in the public life of the country. But at the same time more profound view on the realities in both (religious and political) areas convinces that this is no absolute dependence of the development and changing the religious priorities from the political factors;
- Religious diversity in Ukraine has deeper roots than political one (from the very beginning of creating Kyivan Rus' as influential me-

dieval state in IX-X centuries it has been on an intersection of different religious traditions and till the end of XVI cent. Ukraine had completely lost its confessional homogeneity, when systems of Greek-Catholic and Protestant organizations were created);

-Even during the hardest totalitarian periods of the Ukrainian history, when any kinds of political pluralism were completely prohibited, some elements of religious diversity had been presented (for instance, in the Soviet epoch, when the Greek-Catholic Church functioned illegally, structures of several Protestant denominations were functioning openly);

-Current level of changes and transformations of the religious sphere (in quantitative as well as qualitative dimensions) is much higher than in the political one.

All mentioned above facts and realities testify that despite of some influences for religious sphere from political one the current polyconfessionalism in Ukraine is a result of more complicated processes, than just political ones, and considerable historical period of time. Current Ukrainian polyconfessionalism, although has some very important links with the political segment of the public life, is an independent phenomenon, whose existence can depend from political realities, but can't be determine exclusively by the politics. In many senses the general situation has developed vice versa: events of the Ukrainian history and current political situation have depended from the religious factor. Religion in general and polyconfessionalism particularly was that circumstance, which has stimulated political transformations in the country, providing for them an important ideological and spiritual basis and convincing about advantages and possibilities of political pluralism by the own example - actual, although not always ideologically peaceful coexistence of different denominations.

**RELIGION AND DEATH. ATTITUDE TOWARD EUTHANASIA
AND ABORTION IN POLAND AS A MANIFESTATION OF
CONTEMPORARY RELIGIOSITY**

Malgorzata Zawila

 In this study I consider an attitude toward abortion and euthanasia in Poland in the context of religiosity. The major aim of this study is to answer the question: can attitude toward abortion and euthanasia be a sign of the contemporary religiosity? In the last few years in Poland a discussion on abortion and euthanasia has been noticed. It's been discussed on academic (scientific) as well as on a public level (in media). The religious reasons against abortion and euthanasia in this discussion are rare. As researches conducted in Poland shows: people declared themselves as catholic often have a positive attitude toward abortion. Selectivity of their religiosity and morality in this matter is characteristic for a general process of privatisation of religion and secularisation. On this base I consider attitude toward abortion and euthanasia as an example of the contemporary religiosity. In this paper I am going to analyse the process of changing attitudes toward euthanasia and abortion in the last few years in Poland and the impact of religion on it.

SOCIOLOGY OF RELIGION AND TRIPLE CRISIS OF IDENTITY: RELIGIOUS, NATIONAL AND SCIENTIFIC

Siniša Zrinščak



Generally very useful comparative researches have shown clearly enormous problems in reinterpreting religiosity of different peoples and different nations. Reading and meaning of a simple question "Are you religious person" is quite different for average French or average Croat and average Italian or average Czech. General theories (like secularisation) that reveal and explain some important trends in changes of religiosity usually underestimate these differences. In respect of that Croatian experience in last twenty years can serve as a good example. The secularisation theory was able in interpreting some parts of dominant structure of religiosity, but was completely unable to predict changes that occurred in 80s and 90s. The same is happening with the concept of religious growth because it tends to have the same rationale as the secularisation theory, although with an opposite sign. The need for maintaining of personal, group or national identity in the context of turbulent social circumstances better explains these changes. The importance of identity is visible also from differences that exist in religiosity of different parts of Croatia or, more clearly, between Croats in Croatia and Croats in Bosnia and Herzegovina. That means also that Harvey-Leger's concept of collective memory can be better connected with different histories and different socio-cultural legacies and serve as a base for understanding of different meaning connected with the perception of religiosity. But the crucial question for the sociology of religion is not so to recognise the role of search for identity or individual place in a particular society, but how to interpret this search. The experience of strong political division in one society influences the sociology of religion when it tries to explore only political interests of different religious groups. Ideological positions are sociologically very relevant but not in a way that they mask the substance of individual or group approaches to religiosity. The similar problem of

scientific approach rises from theological influences that are preoccupied with normative interpretation of selective acceptance of religious credo. Because of all that it is very obvious that, as Nancy Nason-Clark just recently repeated, reading the signposts accurately and interpreting them correctly remains the crucial question for the sociology of religion.

SOCIAL PROGRAM:

13. 12. 2001.	Thursday
20,00	Reception cocktail - <i>Restaurant "Ruže"</i>
15. 12. 2001.	Saturday
9,00 - 11,00	City tour (meeting in Lobby at 8,50)
21,00	Farwell dinner - <i>Restaurant "Ruže"</i>

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The Organizing Committee of the Conference greatly appreciates the support of all listed institutions and organizations to this Conference.

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The International Study of Religion in Eastern and Central Europe Association

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ISBN 953-6218-09-7