



Fourth international scientific conference

Traditional and New Religiosity: The Past and Future

April 27-28, 2018, Srebrno jezero (Veliko Gradište, Serbia)

Call for papers

Organizers:

- Forum for Religious Issues (FOREL) and the Centre for sociological and anthropological research of the Institute of Social Sciences (IDN), Belgrade
- Committee on Education and Culture of the Eparchy of Braničevo, Požarevac
- Yugoslav Association for the Scientific Study of Religion (JUNIR), Niš

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About the Conference

For the fourth year in a row, the Forum for Religious Issues of the Institute of Social Sciences and the partner organizations organize scientific conferences with international participation as well as international conferences on religion. The successful organization of these conferences, with the participation of domestic and foreign authors (at the conference organized last year at Silver Lake, we hosted participants from 9 countries from the region and the rest of the world) included the publication of the proceedings (category M14 or M44). In a scientific community that studies religious issues interdisciplinary, IDN has been recognized as one of the serious organizers of these scientific meetings. Yugoslav Association for the Scientific Study of Religion (JUNIR) from Niš will be joining us this year as a co-organizer. The Association has been organizing scientific conferences for over twenty years, publishing research and bringing together the most representative authors from the country and abroad who study religious issues. The subject of this year's conference is: Traditional and New Religiosity: The Past and Future.

Research Background

The forecasts of some theoreticians, philosophers and social scientists who advocated the theory of secularization, namely of the inevitable disappearance or marginalization of religion and religiosity in the process of modernization of society - were simply not realized. Actually, the exact opposite became visible at the end of the 1980s and in the early 1990s even on the European, the most secularized soil, along with events related to the demolition of the Berlin Wall. Religion and religiosity survived not only as individual-psychological but also as social facts. In other words, religion and religiosity exert influence not only on individual consciousness and behavior, but also on collective views and actions. The complex deterministic framework of the reversibility of these phenomena is made up of a number of important changes in social life in the last forty years, both in Europe and in the rest of the world (e.g. the decline of communism, the process of globalization and rise of migration, the decline of post-colonial secular nationalism in the Middle East and North Africa and the rise of the spiritual

revolution /Iran/ and various forms of radical Islam). On the one hand, religious traditions in many societies acquire extrareligious, political significance and thereby, on the other hand, deprivatize the accepted, often syncretic, religious ideas and behaviors. Thus, the deprivatization of religious apprehension represents the crucial moment in the desecularization of social life, primarily in some transitioning, post-socialist societies. Although there is significant (mis)use of religion for non-religious purposes in such circumstances, it is precisely this influence of religious consciousness and the social significance of religions and their hierarchies that points to the moments of desecularization of social life. However, the revitalization of tradition is not the only source of the potential significance of the religious sphere for social life. Pluralization and diffusion of religious expression, especially in developed democracies, are certainly one of the important sources of vitality of religion in the modern world.

In addition to the visible action of different religions in the world (rivalry among them, missionary and the emergence of fundamentalism - Habermas), several moments further reinforce their contemporary position (Turner): the globalization of devotion, the transformation of religion into goods in the market of religious ideas practi-

ces and the occurrence of spirituality, especially in the West. The globalization of religion, therefore, has three forms: global revivalism that concerns traditional forms of religion with orthodox beliefs and practices - either in churches, mosques, temples or monasteries - which include traditional fundamentalism, Pentecostalism and charismatic churches. The second form concerns national and traditional religions that gather those who seek solace, healing, and various kinds of compensation; and, finally, we are witnessing the emergence and spreading of a *new kind of spirituality (of religiousness)*, as heterodox, urban and commercialized form of religiosity, namely, the other side of *traditional, institutionalized churches*. Thus, world religions grow and express their social significance, mostly in relation to identity politics in different parts of the world, while *new religious expressions* and independent churches, originated from the United States, on the other hand, are multiplying and globalizing. By becoming, in part, goods in the market of spiritual products, in some parts of the world the conflict between religion and the secular society is getting milder, as religion enters the framework of the consumerist culture of modern capitalism.

This was a summary of theoretical interest and research challenges of the proposed topic of the conference. It is particularly challenging to study the domestic and regional religious situation in terms of the content, scope and location of new religious ideas and movements in the atmosphere of dominant historical types of monotheism as well as tensions and possible conflicts between them. The aim of the conference is to bring together domestic and foreign scholars of these phenomena who will try in the form of presentations and dialogues to answer these questions as well as to set new questions as a motive and challenge for future research.

Program committee of the conference:

1. Dr. Mirko Blagojević, IDN, the president of the committee and the members:
2. Dr. Goran Bašić, the Director of the IDN;
3. Dr. Lilijana Čičkarić, the head of the Center for Sociological and Anthropological research of the IDN;
4. Dr. Zlatko Matić, Faculty of Orthodox Theology, University of Belgrade;
5. Dr. Dragan Todorović, JUNIR, Faculty of Philosophy, Niš;
6. Dr. Sergej Lebedev, Belgorod National Research University – Institute of management, Belgorod (Russian Federation);
7. Dr. Yuri Stoyanov, School of Oriental and African studies, London/Jerusalem;
8. Dr. Nonka Bogomilova, Bulgarian Academy of Sciences, Sofia (Bulgaria);
9. Dr. Paul Mojzes, Rosemont College, Pennsylvania (USA);
10. Dr. Ivan Cvitković, Academy of Sciences of Bosnia and Herzegovina (BiH);
11. Dr. Ružica Cacanaska, Institute for Sociological, Political and Juridical Research Ss. Cyril and Methodius University in Skopje (Republic of Macedonia);
12. Dr. Olga Smolina, Severodonetsk National University (Ukraine).

Organizational board:

1. Dr. Miloš Jovanović, JUNIR and Faculty of Philosophy, Niš;
2. Goran Ilić, Committee on Education and Culture of the Eparchy of Braničevo;
3. Dr. Tijana Bajović, Istraživački centar Kosmopolis, Belgrade;
4. Dr. Vladimir Mentus, IDN, Belgrade;
5. Milan Blagojević, Faculty of Political Sciences, Belgrade;
6. Prim. Dr. Slobodan Petrović, Požarevac.

Important dates:

March 1, 2018 - deadline for abstract submission. Please send us the title of the paper **only** along with full affiliation (institution, academic title and position), followed by an abstract of up to 200 words and 5 key words in English (Russian) or Serbian, Croatian, Bosnian, Montenegrin, Slovenian, Macedonian. All the material should be submitted electronically to: blagomil91@sbb.rs and office.skupovi@idn.org.rs by March 1, 2018.

September 1, 2018 - final deadline for paper submission. Please submit the finalized papers by September 1, to the following email addresses - blagomil91@sbb.rs and office.skupovi@idn.org.rs. We will accept only papers written in English (or Russian) with two auto-citations from (a) the categories of international and national journals or (b) published monographs or (c) international proceedings. Minimum volume of the paper is 29 000 characters, including literature, charts etc.

- Proceedings from the conference will be published by the end of **December 2018**.

Technical instructions:

Please use the A4 format, font Times New Roman pt 12, single-spacing, without redundant formatting. If the text is written in English, it should include abstract written in English, placed at the beginning of the text. If the paper was written in Russian, it should contain two abstracts: (1) an abstract in Russian at the beginning of the text, as well as (2) an abstract in English at the end of the paper.

Important note: travel costs are borne by the participants themselves, while the conference organizers will provide accommodation and meals.

In Belgrade, on January 19, 2018

Mirko Blagojević

Head of FOREL IDN