

# **ISA World Congress – Yokohama 2014**

## **RC 22 Proposals for Open Sessions**

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**<http://www.isa-sociology.org/congress2014/rc/rc.php?n=RC22>**  
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5. Lombaard, Christo & Hämmerli, Maria	<a href="#"><u>Religious and Spiritual Capital: Reproducing, Overcoming or Going Beyond Inequality?</u></a>
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[\(Non\)Religion in Question: Ethics, Equality, and Justice](#)

16. Shapiro, Ephraim

[Religion, Immigration, & Health \(Co-Sponsored by RC 15 \(Medical Sociology\) and RC 31 \(Sociology of Immigration\)\)](#)

## RC 22 Open Sessions: Abstracts and Organizer Contact Information

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<p><b>Roose, Joshua M</b>  <b>University of Western Sydney</b>  <a href="mailto:J.Roose@uws.edu.au">J.Roose@uws.edu.au</a></p>	<p><b>Multiculturalism and Religion: Contemporary Challenges and Future Opportunities</b></p> <p><b>Abstract:</b> In a context defined by the globalization of information and ideas, increasing availability of new technologies, vast movements of people across national borders and the increased presence of religion in the public and political sphere, societies with official multicultural policies have hit a critical juncture. In the old world Western nations of Europe, multiculturalism has been increasingly portrayed as undermining national identity and security, a perspective largely based on the notion that religious (primarily Muslim) communities refuse to integrate and hold values incompatible with Western democratic traditions. New world Western settler societies including Canada and Australia have largely reinforced a commitment to multiculturalism while emphatically rejecting ‘exceptionalism’ for religious minorities. The experiences of non-Western nations with flourishing pragmatic and everyday forms of legal pluralism and multiculturalism have been largely overlooked in contemporary scholarship. This panel seeks to open a space for vigorous and informed sociological dialogue about current and potential future developments in the relationship between state forms of multiculturalism, legal accommodation and religion. In particular the panel invites contributions related to the following questions:</p> <ul style="list-style-type: none"> <li>• How are Western states with official policies of multiculturalism dealing with the increased assertiveness of religion in a previously secular space?</li> <li>• What social cleavages is this creating and where are fault-lines located?</li> <li>• What strategies (if any) are multicultural states deploying to accommodate the emergence of different religious practices and to promote mutual respect and recognition?</li> <li>• Where do multicultural states accommodate different legal systems associated with religious</li> </ul>

	<p>traditions and how are these accommodated within the secular legal system?</p> <ul style="list-style-type: none"> <li>• What are the potential socio-political consequences of accommodation of different religious legal practices?</li> <li>• What can Western multicultural nations learn from the non-Western developing world's experiences of multiculturalism and accommodation of religious and legal pluralism?</li> </ul>
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<p><b>Martikainen, Tuomas</b>  <b>University of Helsinki</b>  <a href="mailto:tmartika@abo.fi">tmartika@abo.fi</a></p>	<p><b>The Impact of Neoliberal Policies, Practices and Ideas on Religious Organizations</b></p> <p><b>Abstract:</b> The session focuses on impacts of neoliberal policies, practices and ideas on religious organizations. The session departs from an understanding that the global implementation of neoliberal policies in order to promote free market ideology has also led to (spillover) effects on religious organizations. Neoliberalism-inspired changes on religious organizations include, among others, new forms of management techniques and faith-based service provision, strategic planning, consumer orientation and novel types of co-operation, such as networks, projects and private-public partnerships. Many of such activities have been adopted from the private sector, and have been mediated via public administration as well as consulting and marketing agencies. Neoliberalism is also evident in the adoption of business-like forms of organizations among newer forms of religion and spirituality. Ideologically, neoliberalism has also influenced theological thought. On the one hand, the growth of prosperity theology and mega-churches can be seen as expression of lived neoliberalism. On the other hand, neoliberalism has created opposition to its core values, whereby its focus on consumerism and a highly-individualized anthropology have been critiqued on religious grounds. Empirical submissions are preferred, but also theoretical pieces can be suggested. The session welcomes submissions dealing with any religion and from all geographical areas.</p>
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<p><b>Burchardt, Marian</b></p>	<p><b>Uses of the Past: The Politics of Religion and Col-</b></p>

<p><b>Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen</b>  <a href="mailto:Burchardt@mmg.mpg.de">Burchardt@mmg.mpg.de</a></p> <p><b>Koenig, Mattias</b>  <b>Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen</b>  <a href="mailto:Koenig@mmg.mpg.de">Koenig@mmg.mpg.de</a></p>	<p><b>Collective Memories</b></p> <p><b>Abstract:</b> The recent rise of public religion has been closely connected to the reconstruction of collective memories of religious as well as secular pasts. Collective and cultural memories are (re-)activated whenever reference to the past is brought to bear for different purposes such as the definition of collective identities and the drawing of symbolic boundaries; or for addressing past injustices and claiming rights. In some places, collective memories contain hegemonic accounts of history which give a distinctive place to certain religious communities or even grant supremacy to particular religious traditions, thus limiting the scope and legitimacy of religious pluralism. In other places, increasing religious diversity and secularization have forged a context in which some, often rapidly growing, social groups mobilize secularist memories and posture as proponents of modern rationality or liberal democracy and conceptualize such notions as “culture”. Many such memories respond to experiences of collective trauma while their forms of expression range from ritual to media spectacle and legal discourse. Across the globe, such collective memories have furthermore become subject to international standardization and transnational diffusion processes.</p> <p>This panel aims to discuss the politics of cultural memories of religion and secularism and its variegated uses. Adopting a decidedly global comparative approach, it welcomes theoretical, macro-sociological case studies as well detailed ethnographies from any part of the world.</p>
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<p><b>Petterson, Per</b>  <b>Uppsala and Karlstad Universities</b>  <a href="mailto:Per.petterson@kau.se">Per.petterson@kau.se</a></p>	<p><b>Welfare and Civil Society: The Role of Religion</b></p> <p><b>Abstract:</b> In addressing issues of social inequality politicians and policy makers across the world are increasingly talking about religion, not least in the sense of calling on faith based organizations to play an active role as welfare providers as part of civil society. At the same time religious groups and organizations struggle with the impact which the increased cooperation with public authorities this requires can have on identity, theology and potential to act as critic of the system. This session invites papers which address these pertinent issues. Contributions may address evidence from</p>

	<p>empirical research and/or theoretical reflection on issues of faith based organizations as welfare providers or challengers of value systems in welfare, individual religiosity in the encounter with welfare services, faith-based organizations as actors in civil society in the welfare arena or other related issues.</p>
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<p><b>Jevtik, Miroljub</b>  <b>University of Belgrade</b>  <a href="mailto:jevticmiroljub@yahoo.com">jevticmiroljub@yahoo.com</a></p>	<p><b>Religion as a Factor in the Composition and De-composition of Ethnic Identities</b></p> <p><b>Abstract:</b> Composition of ethnical identities has been influenced by many different factors. One of them is religious belonging. If we take a look into world’s ethnical map we will see that religion has composed many ethnical identities. As an example take India and Pakistan, or Balkan where ethnical identities were made by religious belonging. Situation is similar with other countries. If we take Georgia for example, where majority of population are Orthodox Christians, we will see that ethnical community of Adjaras was made only because they were, in general, Muslims even though they speak Georgian. In this subfield, most important fact is the influence of Islam on ethno – genesis in Africa. Under the influence of Islam, many indigenous African ethnical groups are transformed into Arabs and accepted Arabic as a language of communication with other Muslims, but in their own homes as well. Consequently, today we have Arabs who belongs to totally different races.</p>
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<p><b>Rivas, Ver</b>  <b>Philippine Association for the Sociology of Religion</b>  <a href="mailto:verrivas@yahoo.com">verrivas@yahoo.com</a></p>	<p><b>Religion in the Era of Climate Entropy</b></p> <p><b>Abstract:</b> Climate entropy has become an undeniable geological phenomenon that is increasingly pushing humans to admit that the anthropocentric paradigms that they have relied on for more than two millennia in terms of negotiating with Life, World, Planet and Society will no longer work in a continuing entropic transition that the earth undergoes. Seen from an apocalyptic standpoint, this entropic process is making science deeply aware of its limitations as an epistemic paradigm that cannot save the world, or simply put, cannot offer humanity a therapeutic value with which to negotiate the future of human existence. Science, in fact, is increasingly exposing the vulnerability of human life vis-à-</p>

	<p>vis this ongoing process through its power of discovering how Nature works. So far, the indication is that science has reached the limit of its descriptive power in terms of discovering what can finally be discovered of the dynamics of natural processes. It does not matter where entropy will lead human life in this planet. What matters is how we are to negotiate the future of human life, world, and society in terms of the evolution of geological time.</p> <p>Seemingly, this apocalyptic tone is not new in human history. Historians of religion like Thomas Altizer, Jacob Taubes and to a certain degree Carl Schmitt have embraced the idea of an apocalyptic retreat from history, noting that history itself is an extension of natural processes whose dynamics are not exempted from entropic duration. The retreat from history thus offers a therapeutic yet tragic awareness that to relieve the tension of entropism humanity must learn to survive in a post-historical, post-secular, post-modern condition of existence. Incidentally, this has been the perennial motif of religious apocalyptic pronouncements of end times ever since the ancients. It would seem then that religious consciousness does not vary much from a strictly scientific awareness of entropic duration.</p> <p>We welcome papers that tackle this problematic of apocalyptic pronouncements vis-à-vis the ongoing process of climate entropy using any available sociological tools of analysis.</p>
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<p><b>Mapril, José</b>  <b>New University of Lisbon</b>  <a href="mailto:jmapril@gmail.com">jmapril@gmail.com</a></p>	<p><b>The Best of All Gods: Sites and Politics of Religious Diversity in Southern Europe</b></p> <p><b>Abstract:</b> After decades of relative obscurity, the research about religion in Europe has re-surfaced and forced new academic debates regarding new religious landscapes, secularism and post-secularism. In truth, the social sciences of religion never ceased to question the place of the religious and the secular in society within the historical framework of modernity and post-modernity. This has been extensively described in several contexts such as the UK, France, Germany, among several others, but in the Southern European case, despite the existence of compelling research, a systematic, comparative debate seems to be missing.</p> <p>The objective of this panel is to explore, both empirical-</p>

	<p>ly and theoretically, the sites and politics of religion and secularism in Southern European countries. We would like to invite authors to address the complex relations between the multiple <i>religiouscapes</i> and the sites and politics of the religious in Southern European countries. By ‘sites’ we are referring to (i) spatial settings such as mosques and other religious edifices and grounds; (ii) spaces and itineraries of religious mobilities – from pilgrimage paths to networks and circulations of ideas and objects; (iii) but also arenas - political and apparently secularized – where policies, ideologies and discourses are produced in the context of claims made by religious groups to “good” citizenship (see for instance, Pentecostal and Islamic social services in the current period of economic crises and austerity policies).</p> <p>Our goal, therefore, is to focus on the existing debates about the place of religion and the secular in Southern European public spheres.</p>
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<p><b>Niemelä, Kati</b>  <b>University of Helsinki and Church Research Institute</b>  <a href="mailto:kati.niemela@evl.fi">kati.niemela@evl.fi</a>  <a href="mailto:kati.niemela@helsinki.fi">kati.niemela@helsinki.fi</a> <i>(use both)</i></p>	<p><b>Religion and The Transition to Adulthood</b></p> <p><b>Abstract:</b> The period between childhood and adulthood – often called as emerging adulthood, is a period of great changes overall, often also in relation to religion. The young generation stands out as a challenging group for churches and religious organizations. They cast doubt on traditional beliefs and values and do not blindly follow what they have learned in childhood. Numerous studies indicate that young people today are less religious than earlier age cohorts. Young people are at the forefront of religious change and they are the ones showing future direction of religiosity. This session welcomes research on young people and their relation to religion. We welcome papers on young people’s beliefs, practices and faith and their engagement with institutional religion. Papers on religious change in the transition adulthood are of special interest.</p>
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<p><b>Schenk, Suzanne</b>          Goethe-University Frankfurt am Main  <a href="mailto:susanneschenk@graviteers.de">susanneschenk@graviteers.de</a></p>	<p><b>(Non)Religion in Question: Ethics, Equality, and Justice</b></p> <p><b>Abstract:</b> Recent research shows how in different parts of the world expressive nonreligiosity goes hand in</p>



<p><b>Schuh, Cora</b>  <a href="mailto:cora.schuh@gmx.net">cora.schuh@gmx.net</a></p>	<p>hand with aims for social reform. Competing visions of ontology and normative orders are played out in societal battles over education, sexual rights, gender equality and social justice. For a number of outspokenly nonreligious groups in Europe, the United States, but also the Philippines, India and other regions, demonstrating the secular nature of our world is a key strategy in socio-political activism.</p> <p>Concurrently, the normative and ontological base of secularism has been criticized as a culturally specific yet powerful form of moderating legitimacy. Secularism has thus been discussed in relation to the legal and moral reshaping of colonial states. In a similar take political liberalism has been the subject of considerable debate regarding its potential to grant equal access to the public sphere to both secular and religious citizens. More research about how (non)religious ways of 'being in the world' and social activism are linked is needed. The panel therefore provides space to discuss the multiple entanglements of (non)religion with questions of justice, equality, and ethics. Conceptual contributions, as well as empirical research from different regions are welcome.</p>
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<p><b>Afe Adogame</b>  <b>University of Edinburgh</b>  <a href="mailto:A.Adogame@ed.ac.uk">A.Adogame@ed.ac.uk</a></p>	<p><b>Sociology of Religion in Africa: Challenges and Prospects</b></p> <p><b>Abstract:</b> The social-scientific study of religion in Africa has witnessed remarkable shifts, growing from narrow concerns to a wide variety of paradigms. In what way(s) is the African experience of modernity unique and relevant for wider social theory, and sensitive to the discursive nature of sociological interest of what makes religion socially (ir) relevant? The sociology of religion has been criticised as imposing itself on the study of religion in Africa. The view contends that there is no such thing as sociology of religion in Africa, it is more appropriate to write about the study rather than the sociology of religion in Africa. How far have scholars engaged sociological concepts, theories and methodologies in responding to the particular circumstances of the African continent, especially its trajectory in the production of knowledge? Are scholars formulating adequate social analysis models to respond to the challenges inspired by the expressive performance of religious forms in Af-</p>

	<p>rican socio-political domains? Religious forms in Africa either reinforce or transcend sociopolitical, ethnic, regional, class, age and gender identities and boundaries. How do we interrogate challenges of disorder, conflict/violence; the social relevance of religion in civil societies; and the negotiation of boundaries and identities under the impact of globalization?</p>
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<p><b>Lombaard, Christo</b>  <b>University of South Africa</b>  <a href="mailto:ChristoLombaard@gmail.com">ChristoLombaard@gmail.com</a></p> <p><b>Hämmerli, Maria</b>  <b>Université de Neuchâtel</b>  <a href="mailto:maria.haemmerli@unine.ch">maria.haemmerli@unine.ch</a></p>	<p><b>Spiritual and Religious Capital:</b></p> <p><b>Abstract:</b> Scholars exploring the function of religion and spirituality do not seem to reach agreement regarding the issue of inequality: some researchers identify religion and/or spirituality as factor/s in reproducing existing patterns of inequality, whereas other authors argue the opposite, that religion/spirituality contribute to overcoming social inequality. A third position is possible in this debate, expressed by a minority of authors who argue that religion/spirituality go beyond the issue of inequality because they point to something other than social order.</p> <p>This panel will focus on the understanding of religion/spirituality as forms of “capital” and will therefore investigate religious/spiritual capital in relation to inequality. We invite papers which approach these issues both theoretically and empirically.</p> <p>Furthermore, we would like to draw attention to the fact that an increasing body of literature distinguishes between religion and spirituality as two opposing instances. Within journalism a kind of tradition has been developed in which "spirituality" is most often used with positive connotations when "religion" is used with negative implications. This reflects the developing wider societal reflex to regard religion as restrictive, whilst spirituality offers more open engagement with existential questions (e.g. with a popular slogan that one's orientation could be "spiritual but not religious"). In theology "religion" most often still describes traditional dogmatological and institutional concerns, whereas "spirituality" refers to the wider and deeper, that is more experiential and more intuitive, aspects of religiosity. Recent developments in religious studies have shown that “religion” is in decline, whereas “spirituality” is on the rise.</p>

	<p>Surprisingly, this differentiation is not entirely clear when it comes to identifying specific capital-type resources religion/spirituality give rise to. Much of the literature about religious/spiritual capital uses these terms interchangeably and fails adequately to explain the content underpinning the concepts. We encourage papers which can contribute to addressing specificities of religious and spiritual capital and relate them to the issue of inequality.</p>
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<p><b>Shapiro, Ephraim</b>  <b>Columbia University</b>  <b>University of Jerusalem</b>  <a href="mailto:eas97@caa.columbia.edu">eas97@caa.columbia.edu</a></p>	<p><b>Religion, Immigrants, and Health</b>  <b>Co-sponsored by RC15 (Medical Sociology) &amp; RC31 (Sociology of Immigration)</b></p>
	<p><b>Abstract:</b> A growing body of evidence suggests that religiosity is typically associated with better health. The potential impact of religious involvement on health may be especially great for immigrants ; faith institutions often play important integrative roles for them and religion and ethnic identities are often intertwined. Further, opportunities may exist to leverage widespread congregational attendance already taking place by immigrants to reduce inequalities through initiatives. However, while there has been much attention in the popular as well as academic press about religion, immigrants and health individually, there has been a paucity of studies examining the intersection of all three areas: religious involvement, immigrants, and health outcomes. We invite scholars with interest in these areas to submit presentation proposals highlighting any aspect of the relationship between religion, immigrants, and health, each broadly defined. In particular, we welcome proposals that tie in with the conference and section themes of addressing inequality and with ISA’s focus on diverse cultures. Therefore, proposals including implications and importance of the research for social change are encouraged.</p>
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<p><b>Furseth, Inger</b>  <b>University of Oslo and</b>  <b>KIFO Centre for Church Research, Norway</b></p>	<p><b>The Role of Religion in the Public Sphere</b></p> <p><b>Abstract:</b> A major trend in many countries during the past twenty years is that religion has become more visi-</p>

<p><a href="mailto:inger.furseth@kifo.no">inger.furseth@kifo.no</a></p>	<p>ble, and perhaps more significant, in various public sphere(s). Different factors affect the seemingly new visibility of religion, such as religious diversity due to immigration, minority claims for equal opportunities to practice religion, the mobilization of religious movements with political aims, upheavals, and efforts to contest or protect the traditional roles that certain forms of religion have had or have not had in the public. These factors have implications for the relations between religion and the state, the political debates on religion, the role of religion in the media, and what religious leaders do to position themselves in changing religious landscapes. This session discusses the role of religion in relation to the state, in politics, the media, and civil society. It also deals with more theoretical claims of the return of religion to the public sphere(s). Comparative, cross-national and cross-cultural papers are especially welcome.</p>
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<p><b>Okuyama, Michiaki</b>  <b>Nanzan University</b>  <a href="mailto:mokuyama@nanzan-u.ac.jp">mokuyama@nanzan-u.ac.jp</a></p>	<p><b>Religious Diversity and Social Change in Contemporary East Asia</b></p> <p><b>Abstract:</b> Following the prolonged economic growth of the past few decades, some East Asian countries have experienced financial crises, stagnating economies, and the worsening of social and economic inequality. With folk and popular religious cultures as their basis, and prior to the Western impact of Christianity in the modern period, the Confucian tradition from China and the Buddhist tradition from India prevailed to varying degrees in different areas of East Asia. Against this backdrop of religious diversity composed of folk religions, Confucianism, Buddhism, and Christianity, a number of new religious movements also appeared in the modern period. Thus the religious diversity of East Asia exhibits a variety of characteristics within countries that have developed their own distinctive political and economic systems. This session will discuss the kind of relevance this religious diversity in East Asia has had regarding contemporary social changes in the region, and how it has reacted to social changes in general, in particular social inequality.</p>
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<p><b>Kern, Thomas &amp; Pruisken, Insa</b>  <b>Heidelberg University</b>  <a href="mailto:thomas.kern@soziologie.uni-heidelberg.de">thomas.kern@soziologie.uni-heidelberg.de</a>  <a href="mailto:insa.pruisken@soziologie.uni-heidelberg.de">insa.pruisken@soziologie.uni-heidelberg.de</a></p>	<p><b>New Forms of Religious Organization</b></p> <p><b>Abstract:</b> Over the past decades, the issue of religious organizations and organized religion worldwide has been predominantly studied and analyzed in terms of the “religious economy approach”. The market has become a central concept of the sociology of religion. Religious change is modeled as an outcome of (rational) choice and production. Under competitive conditions, the success of a religious "firm" depends on the attractiveness of its offer (Finke/Stark/Iannacone 1997: 351).</p> <p>We argue that the "religious economies approach" neglects the social embeddedness of markets (White 1981: 1; Granovetter 1985). It does not take into account, for example, that organizational structures as well as membership in organizations are impacted by changing institutional logics anchored at the societal level (Friedland/Alford 1991, Thornton et al. 2012), cultural frames at the field level (Lounsbury et al. 2003) and identity codes residing within an organization’s audience (Hannan/Hsu 2005). From this point of view, recent changes in the global religious landscape – for instance the rise of mega churches in the US and other world regions, the formation of Islamic organizations in Western Europe, the formal organization of Buddhist or Taoist spirituality in East Asia – are considerably affected by the emergence of new organizational structures and the transformation of organizational environments.</p> <p>We invite papers which address religion from an organizational science perspective as well as papers which deal with new forms of organized religion.</p> <ul style="list-style-type: none"> <li>• How do different degrees and forms of organization affect religious practices?</li> <li>• How do institutional contexts influence the degree or form of religious organization?</li> <li>• How are religious organizations affected by managerialism and the market as an institutional logic?</li> <li>• To what extent do new organizational forms spread worldwide and influence local religious communities?</li> <li>• How can change processes at the field level as well as on the organizational level be described? What is the role of change agents, framing and legitimation within these processes?</li> </ul>
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<p><b>Rosenow-Williams, Kerstin</b>  <b>Institute for International Law of Peace and Armed Conflict</b>  <a href="mailto:Kerstin.Rosenow@rub.de">Kerstin.Rosenow@rub.de</a></p> <p><b>Kortmann, Mattias</b>  <b>Potsdam University</b>  <a href="mailto:Matthias.Kortmann@uni-potsdam.de">Matthias.Kortmann@uni-potsdam.de</a></p>	<p><b>Facing Inequality from the Perspective of Islamic Organizations</b></p> <p><b>Abstract:</b> The purpose of this session is to comparatively discuss how organized Muslims perceive the changing public discourse on Islam, how they respond in their organizational developments, and which challenges they have been confronted with during the turbulent last decade. Muslims living in countries where Islam is not the majority religion have received increasing public and media attention after the 2001 terrorist attacks in the USA and subsequent attacks worldwide. Although Muslim communities (their organization, their integration or discrimination against them) were already subject to scholarly studies in previous decades, this research area has gained prominence since the turn of the 21<sup>st</sup> century. In contrast to existing studies, which often stress differing institutional systems in a top-down perspective (focusing on integration policies and state-church relations), this session underscores the benefits of a bottom-up perspective focusing on Islamic organizations. Scholars from various schools of sociology applying different theoretical, empirical, and comparative approaches are invited to discuss their research on Islamic organizations in different parts of the world. With regard to the conference topic of facing inequality we seek studies that address Islamic organizations as advocates of societal change and equal recognition as well as studies that analyze Islamic organizations' adaptation to changing environments and societal inequalities.</p> <p>We especially welcome paper proposals from sociologists from different countries who analyze Islamic organizations from a bottom-up-perspective. Comparative papers are also especially welcomed</p>
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