



ABSTRACTS

The Concept of Integration in Contemporary Sociological Theories

In this paper the author synthesizes different concepts of integration in contemporary sociological theories. She deals with approaches regarding the changing idea of whether social structure is established by homogenization or pluralization. The basic achievements and weaknesses of specific approaches are critically presented, and the author also explains the reasons due to which the key distinction for newer concepts is system integration and/or social integration. By the end of the sixties integration was, in accordance with the functionalist status-quo paradigm, understood as an element of homogenization of society in terms of social consensus. The development of new social movements and the ever more pronounced individualization and pluralization of contemporary societies demanded new theoretical approaches to the concept of integration. Understanding integration as social consensus has become increasingly suppressed, while Lokwood's distinction between system integration and social integration as well as his precept that integration can be both harmonious and conflicting has become the basis for further elaboration of this concept.

In view of the fact that contemporary Croatian society is characterized at the same time by the existence of premodern and modern elements, and on the level of lifestyle, especially young people's, even postmodern elements, the meaning of the term integration is first contextualized in the paper within the theories dealing with the transition of preindustrial into industrial societies, and subsequently into postindustrial societies. Special attention is drawn to the contextualization of the concept of integration into micro-macro discussion within sociological theories. The author concludes that for understanding and explaining contemporary societies it is necessary to overcome the dualism of action and structure. This is possible if integration is conceived as communication between action and structure, i.e. between the micro and macro social levels.

Srđan Vrcan:
Religion and Integration – Non-problematic or
Problematic Relationship?

This paper deals with some preliminary problems to be clarified in elaborating the hypothetical – theoretical framework for a research on religion and integration in the contemporary Croatian society. Three starting points are preliminarily underlined. Firstly, it is argued that the research as proposed does not belong to normal religiological research, and does not deal with problems arising as crucial in such research. Secondly, it is argued that the research to be carried out does not belong strictly to sociological research, but to politically inspired research. Thirdly, it is stressed that the main notions as presented are basically politically defined but not to be taken for granted. Therefore, the basic goal of the paper is to clarify the relevant theoretical notions which are to be used as problematic and not for granted, as well as to position the research into a more precisely described theoretical background.

In its first section, it analyses the very notion of integration indicating: a) its different possible meanings, b) different types of integration hinted at, c) its different possible value connotations, and d) its relationship to the notions of disintegration. This section is concluded by underlining a set of questions to be answered, such as those regarding the relationship between integration and identity i.e. integration and difference, integration and conflicts as well as the crucial question of what type of integration with what type of contents, with what consequences and for whom. In the second section, the analysis deals with the problem of the definition of society used in the discourse on Croatian society. It stresses the distinction between approaching the Croatian society as a community or as a society in Tönnies' terms as well as the distinction in identifying the current dominant trend in terms of a process of *Vergemeinschaftung* or in terms of *Vergesellschaftung*. The basic issue at stake has been illustrated by projecting the problem to the current confrontation between communitarianism and liberalism and indicating its consequences for the way of conceiving democracy, culture and identity. It is argued furthermore that a contemporary research on integration and the role of religion ought to take into account Huntington's ideas on the role of religion in the presumed clash of civilisations as well as Michel's indication of a contradictory trend currently in operation described as dis-enchantment of the world and politics and re-enchantment of the world and politics. Finally, the problem of the role of religion in social integration is projected to the background of a possible development of Croatian society into an advanced complex society. The analysis ends by indicating that the very notion of religion ought not to be taken for granted. Therefore, some tensions regarding the definition of religion are identified. The first one refers to the definition of religion in advanced mo-

dernity as hinted at by Hervieu-Léger; the second one refers to religion in the net of dominant trends in contemporary modern society described as individualisation, de-traditionalisation, de-collectivisation and bricolage with the emerging of a religion à la carte; the third one refers to specific tensions emerging between religion conceived of as the axial element of the national being making the very essence of Nationhood and its being defined as an expert in humanity and leader of a new civilisation of love and peace.

Jakov Jukić:
Religious Integrations and the Role of Conciliation

The author first makes an attempt to define one of the oldest concepts in sociology – integration, which is, again, inseparably linked to the concept of religion. For, religion appears in literally all premodern societies and subsists as a major initiator and agent of processes of integration and consolidation of society. Nothing unites and keeps people together as much as their religiosity. Although more a part of history, even today in many areas of the world, religion continues to play that role. One could give many examples on behalf of this statement: the tragic events in Algeria, India, Northern Ireland and societies until recently ruled by the Communist order. In all these cases religion is an important factor of political integration in very different internal or external conflicts.

The description of the concept of religious integration, is followed by its further division. Namely, integration can ensue, to a varying degree, as a result of religious ritual, religious cult, and religious symbol, i.e. the holy learning, holy ceremony and holy sign. The greatest attention, of course, is dedicated to ceremony, because it undoubtedly emerges as the most prominent in the process of integration. The example usually stated is the religion of Confucius who was the first in history to give a systematical explanation of the benefits of ceremony in the social life of people.

The once established importance of integrative procedures is now extended to the example of Croatian society, and Christianity in general. Here history provides great assistance in spotting the role of Christianity in encouraging and strengthening national awareness, within which Croatia has been no exception. On the contrary, all our history abounds in examples of the Church playing an exclusive factor in the integration of the national being. The import of ceremonies and massive gatherings of the people was considerable, for they were often the only chance of strengthening national identity. The recent war in which the religious symbol played a significant role in the homogenization of people has not been left out either.

In spite of all these facts, the fundamental question remains unanswered: to what extent is integration the task of original Christianity and has it perhaps not been exploited for this purpose even though this was not its aim? Thorough biblical consideration of the evangelic text says quite the opposite. Christ does not want integration into collectivity, but freedom of the individual in an ethical commitment to one's fellow-people. Similar is the standpoint of the Second Vatican Council and modern theology. This Council has finally abandoned and renounced the integrative and integralist image of the Church and historical Christianity on behalf of the personalist vision of bearing witness to the freedom of the human being. With regard to modern democratic society, it has, with its

processes of differentiation and pluralism, been completely separated from the premodern ideals of integrative societies of the past. Even if we wanted to, we could not succeed today in materializing such an idea because it would be simply impossible. Nor could Christianity accept the surpassed historical models and nostalgic calls from the past. There are no more Christian states or societies, but there are good Christians, which is quite sufficient for the manifestation of Christianity.

Branko Jozić:
Religious Intolerance in Processes of Dis/Integration

Research of the phenomena of religious intolerance, naturally, in processes of dis/integration, is for several reasons a delicate task, in as much as the religious culture becomes an integral part of the global culture and represents the focus of the whole "life philosophy", i.e. the global vision of the entire human experience including all fields of behaviour (knowledge, beliefs, motivation, experience and rituals); in as much as religious culture gives special legitimacy of political order and in situations of crises acts powerfully as a factor of integration leading to the paradoxal phenomenon of *belonging without believing*.

Namely, as a "system of meanings and values" religion contributes to the individual's identity in a certain society, regarding him as an "order" wanted and guaranteed by the supernatural world, and then it also contributes to the identity of a certain community. The cult ritual, understood as a procedure, should determine and maintain proper relations with the world of unknown forces and thus ensure safety and prosperity for the community. These aspects were very important in the ancient pagan world, in which the role and power of religion as a factor of social cohesion was evident. However, the following question arises: if there was room in the Roman Empire for all the gods and almost all the cults, why were the Christians persecuted?

The Christians were not actually persecuted for their adoration of Christ, but because, in addition to him, they refused to adore all the official deities. Due to the fact that they did not follow *veterum instituta* and *mos maiorum* and that they refused to honour the cult beholden to the gods, an act of both religious reverence and citizenship, they were accused of insufficient patriotism. In an ambience where the vision of life was expanded to equalize the political and religious spheres, their attitude was judged to be real treason.

On the other hand, based on the principles of absolute revealed truth, Christianity was not ready for any kind of compromise. The Church's battle against paganism took place at various levels: against polytheism and idolatry, against astrology and magic, against the divinization of man (emperors), against the theatre and all kinds of spectacles and finally against luxury and all customs acquiring religious connotations. Especially after the Constantine overthrow, Christian contest is replaced by a more offensive attitude. Because of its consistence and exclusivism at the beginning of the 4th century, it was recognized as a force capable of integrating the heterogeneous parts of the realm.

From the above-mentioned it is evident that Christianity was a strong *factor of disintegration* in the Roman Empire: its message of salvation and the Kingdom of God, equality and brotherhood, as well as the idea of regarding all people as sons

of God seemed revolutionary, but in the intimacy of conscience, in the long run, it brought results. However, Christianity also acted strongly as a *factor of integration*. New religious experience confronted with political-cultural-social factors in permanent evolution changed radically the world arena which seemed to have been unchanged for centuries.

Patrick Michel:
Politics and Religion After the Collapse of Communism.
On the Functions of the Religious in a Situation of Global
Restructuring

If the fall of Communism opens up “transition” in the short term, involving mostly only the countries of the former sovietized Eastern Europe, in the long run it confirms the continuation of a process of political disappointment whose both symbol and moment it represents and which affects all contemporary societies. This fall has been marked everywhere by an acceleration of this process, thus presenting a twofold problem of the constitution of political categories capable of making us become aware of that (i.e. not pretending to refer to stability anymore), as well as of the establishment of new identity mechanisms since the former ones seem to be growing obsolete.

Within this particular general issue the diverse functionalities of the religious are approached, in a situation created by the fall of Communism in Central and Eastern Europe.

If churches in Central and Eastern Europe are forced by means of pluralization and democratization to redefine their relationship towards the political and social, this process becomes for them inevitably inscribed into a specific context. But it also rests upon a broader and communal process, and that is the repositioning towards the modern, which is itself experiencing a reevaluation of the relationship towards centrality, the plural and the relative.

This issue is illustrated by three proposed analyses:

The first is that in that area there was no “religious revival”, neither before nor after the fall of Communism. Since 1989 the situation regarding the relationship between politics and religion has mostly been defined by two processes inclined to intervene simultaneously: the dissolution of misunderstandings providing the groundwork for resorting to the religious and the phenomena of political reinstrumentalization of that same religious.

The second tends to put these reinstrumentalizations, and also some anxieties they are based on and that want to legitimize them, in relation to the treatment of identity hesitation.

Ultimately, the privileged use of the religious to that purpose makes it an indicator, and at the same time a mode of management of the lack of political as well as of the difficult definition regarding the relationship towards the movement, i.e. the absence of political categories characteristic of the movement and therefore not referring to, as it was before, the fiction of stability.

Irena Borowik:

Integrative and Disintegrative Functions of Religion in the Process of Transformation of Contemporary Central – Eastern Europe

The main task of the paper is reflection on the integrative and disintegrative functions played by religion in Central and Eastern Europe in the process of transformation after the collapse of Communism. The starting point for these considerations is the thesis of rapid modernization which came upon the countries of the former Soviet Bloc together with the opening of borders and democratization of the political system.

In this context the isolation of the churches from the trends in Western Europe and the pressure exerted on religion by Communist regimes has significantly contributed to the present ways of confrontation with modernity inside Orthodoxy and Catholicism. Author gives a series of examples showing features common for churches of both religious traditions such as: looking for the establishment of a privileged position as far as state policy is concerned, open hostility to New Religious Movements, engagement in anti-cult activity, engagement in politics, criticism towards Western culture and liberalism, et cetera. The disintegrative function of religion is specifically strong in countries such as Ukraine, where religion is involved in the hot issue of forming national identity.

The final conclusion is that religion in countries of Central and Eastern Europe, at their present state of development, cannot play an integrative role at the level of society as a whole, although this was the role of religion in the past with the most striking example of Catholicism in Poland.

Eileen Barker:
But Who's Going to Win?
National and Minority Religions in Post-Communist Society

The high hopes and expectations that citizens of Eastern Europe and the former Soviet Union had in the early 1990s of increased religious freedom for all were disappointed within a relatively short period. This paper examines a number of the problems experienced by people in general, and religious organizations in particular, throughout the decade.

Rather than developing into societies celebrating a pluralism of peaceful co-existence, the post-communist countries have witnessed increasingly embattled positions between a diversity of religions. National Churches, hardly surprisingly after generations of repression, believe that they have a the right to prior right to the loyalty of the people of their country. In the face of economic and other difficulties, including competition from other religions, they have increasingly appealed to nationalistic tendencies to justify the rights that they have demanded and continue to claim from governments and the population.

Those who are most threatened by the nationalistic tendencies of the traditional religions, governments and the population at large, are the newer alternative religions. Both foreign and indigenous 'sects' and 'cults' may be denied the recognition accompanying official registration. The new religions are, moreover, likely to find themselves attacked in the mass media, which frequently distort their actual beliefs and practices thereby whipping up fear, suspicion and, on occasion, violence.

The paper argues that, although these alternatives to the traditional religions should not receive any preferential treatment but be equally subject to the law of the land, scholars should try to ensure that accurate and balanced information is available for governments and the population as a whole to judge their actual beliefs and practices, rather than using them as a scapegoat that can be blamed for the economic, political, social, cultural and spiritual challenges of a post-communist society.

In analysing the prospective role of religion in Croatian society the author first describes the developmental dilemmas of Croatian society. Similarly to many other transitional countries, in Croatia, the process of liberalization and residualization of social security is under way, enhanced by the activities of an array of global agencies, especially the International Monetary Fund and the World Bank. In comparison with other Central European countries, Croatia, however, stands out with a number of characteristics. They are revealed in the consequences of war destruction, but also in the results of a dubious model of privatization. Particularly indicated are the effects of a longterm economic recession and the impossibility of solving the growing social needs and problems within the framework of a monetary economic policy, with no developmental perspectives.

The description of the religious situation in Croatia designates the role of the Catholic Church in history and after the democratic changes in the early nineties. This role was expressed in the trend of religious revitalization that started already in the eighties, so that in the mid-nineties the Croatian society could be described as monoconfessional. Confessional identification marks the symbolic need for identity, while indicators of religious and church participation, although considerably higher today than in Communism, speak of practical believers (25%), traditional believers (50%) and nominal believers (25%). Therefore, these results indicate also a process of secularization or, at least, religious recomposition, making the contemporary and potentially conflicting questions in Croatian society a result of the arrangement of church-state relations, the development of religious pluralism, the public role of religion etc.

Commenting on the role of the dominant religion in society, the author warns of the social relations stipulating strong confidence in the Church as an institution. However, the dilemmas of the role of religion in society may also be discerned. The reaction of the Catholic Church to the social situation demonstrates two possible scenarios: the one that will speak of social problems, but without a deeper analysis of social relations, and the other that will question the nature of existing social relations. Showing examples of both reactions within the Catholic Church in Croatia, the author maintains that the social issue is an important, but not the only source of religious legitimacy. However, contemporary social problems are a challenge to the adaptation of the Church to processes of social differentiation which will be difficult to avoid in the future. Religious pluralism can thus be characterized as a suppressed social value, but also a methodological concept which will make easier the analysis of the changing and contradictory role of religion in Croatian society.

Dinka Marinović Jerolimov:
Religious Changes in Croatia from 1989 to 1996

The results of a comparative analysis of empirical data from three research projects that took place in 1984, 1989 and 1996 and were conducted on a population of Croatian adults pointed out, based on several partial indicators, a sharp turn towards religious orientation. Increased religiosity was expressed in all the examined dimensions: in confessional and religious self-identification, in the dimensions of belief and religious practice. This trend of desecularization on the level of people is not developing, however, without contradictions. Namely, a very high degree of confessional self-identification is not followed by the same volume of religious self-identification, acceptance of belief and religious practice. In the dimension of belief the same hierarchy in accepting certain beliefs is retained (dissolution of the dogmatic system), while there is also considerable aberration in the religious practice dimension when regarding the weekly obligation of attending mass. The paper indicates the need of more complex research of the religious situation in Croatia in order to determine the kind and types, i.e. the quality of such increased religiosity, to enable the testing of the hypothesis whether this increased religiosity is more proof of a commitment to national culture and tradition, and less a conscious expression of faith and experienced spirituality.

Ivan Grubišić:
Religion, Structure and Integration of Croatian Society

In his work the author discusses the role of religion in Croatian tradition, focusing especially on the contribution of the Catholic Church in the process of democratization of society in the early nineties. After analysing the ethnic-confessional structure of Croatia based on data from the censuses in 1953 and 1991, and based on socio-religious research carried out in 1997, the author deems that, regardless of the domination of the Catholic Church, the other religious communities also have an important role in the integrative and disintegrative processes in Croatian society. As illustration of prospective disintegrative processes, the author uses results of the research of Croatia's high-school population conducted in 1994. These data indicate that high-school students express a stronger negative attitude towards Serbs and Montenegrins, while positive attitudes are mostly expressed towards Americans, Italians, Germans and Hungarians. Ethnic distance is followed by confessional, so it is the greatest towards the Orthodox, and the least towards Catholics and those who are not religious. The author believes that these results are a consequence of political and wartime events in Croatia, but he also determines that Croatian youths mostly demonstrate an open and tolerant relationship towards members of other ethnic and religious communities. In conclusion it is said that religious communities can give the best contribution to integrative processes of a certain society if they sincerely accept and respect their differing traditions and learn to live one alongside the other and together with the other.

Stipe Tadić:

New Ecclesiastical Movements and Their Spontaneous Ecumenism

The article deals with members of new ecclesiastical movements, their intensive and committed religious activity, as well as their spontaneous interconfessional and ecumenical contributions. Primarily, three ecumenically very open and actively engaged ecclesiastical movements are discussed: The Youth Movement from Taizé, The Focolar Movement ("Maria's Deed") and The Charismatic Revival. All three movements, each in their own way, are almost paradigmatic examples of open and committed ecumenical activity. The Youth Movement from Taizé has, moreover, emerged and grown on the tenets of evangelical Christianity but has strongly taken root in the Catholic Church as well. If one considers the fact that the Pentecostal and Neopentecostal movements also appeared within the surrounding evangelical Christianity, the movement of Catholic Charismatic Revival, *sui generis*, could also be considered as the third branch of Christian Charismatic Revival in the Spirit. The Focolar Movement ("Maria's Deed"), although emerging in the Catholic religious environment, has relatively quickly crossed the confessional boundaries of Catholicism. Their ecumenism is primarily a question of permanent, informal and free encounters with similarly confident, engaged and committed members of other Christian confessions. Sincere meetings of a continued and gradual nature occur during which committed believers of different Christian confessions partake in informal exchanges. They do not pay attention to doctrinary differences and official gatherings of hierarchies or administrators in their churches or denominations. A large variety of topics is usually discussed at these meetings: from sharing spontaneous loudly spoken prayers, through charitable activities, evenings of Christian-inspired poetry and song to joint publication ventures ending up in permanent friendships. Congregations of new ecclesiastical movements do not build their religious lives and their ecumenical activity upon traditional or convictional affiliation to a religious institution but on a living, active and personal religious experience. Their ecumenism is not official, but spontaneous, not institutional, but uninstitutional and it is not mediated but immediate. Their ecumenism is not about dialogue concerning different doctrines, dogmas, declarations, attitudes or orientations, but first and foremost about concrete everyday religious living, conviction and religious experience. *The dialogue of love leads the way, i.e., it prepares the path for the dialogue of truth.*

Since religious people have matured in their conviction that the time of negotiable ecumenism has passed, that communal declarations remain dead letters on paper, that *the dialogue of truths* does not bring wished-for results, one is left with the hope that changes of *mentality, i.e. the dialogue of love*, will bring about the results expected. Members of the new ecclesiastical movements are the most committed to changing the religious mentality in the Catholic Church.

Ankica Marinović Bobinac:
Evangelical Communities in Integrative Processes in Croatia

This work contemplates the role of evangelical communities in integrative processes in Croatia, in the period of transition from socialist to postsocialist society. Only indications can be given, since new empirical data of what has really been going on in contacts between a certain community and a society aspiring towards democracy do not exist.

Based on empirical data from the only existing research of small religious communities in Croatia conducted in 1988 by the Institute for Social Research in Zagreb, a supplementary research project in 1991 and continual content-analysis of religious press (from 1987 until the end of 1996), some historical and socio-cultural circumstances can be detected which may, under certain conditions, act disintegratively in the religious field (in relationships between communities) and in the broader socio-cultural context of Croatia. The author also presents indicators of a real commitment of evangelical Christians in the current events of the last few years (participation in the war, the need to take part in social life, in processes of strengthening democracy in society etc.). In addition to that, social (religious and civilizational) indicators of a possible integrative orientation of communities are discussed, which should in the form of hypotheses be tested in new research as soon as possible.

Stanko Jambrek:
Churches of Reformationist Heritage and Integrative Processes

In this article the author first presents a historical survey and theological definition of churches of reformationist heritage, and afterwards indicates the spiritual processes developing within them and among them. Churches of reformationist heritage are autonomous and independent churches accepting from Luther's Protestantism that the Script, grace and faith alone are the principles of man's relationship with God. From the radical wing of Reformation they innherited the learning of discipleship, the persuasion that man must first believe in order to accept all the blessings of baptism, the awareness of the practical realization of Christ's mission in the annunciation of the Gospel, and the ardour for evangelization. During the 19th century in churches of reformationist heritage first the Evangelical movement started, and later came the Pentecosts, developing into the most numerous influential spiritual movements of the 20th century, not only in churches of reformationist heritage, but also in other Christian churches. In the interrelationships of these two movements four periods can be discerned: from suspicion and non-acceptance at the beginning of this century to the permeation with spiritual values of both movements towards the end of this century.