

Abstract

JÓZSEF GAGYI: „THAT IS A HOLY COMMITTEE...” THE KALUGERS’ (ORTHODOX MONKS’) ROLE IN SOCIETY IN A VILLAGE FROM SZÉKELY LAND. The religious-magical practices of orthodox Romanian priests, kalugers (monks) in Hungarian (Catholic, Protestant) communities are a well-known aspect of the ethnology of religion. In the village researched by the author, the need for those practices has been permanent throughout the twentieth century: the difference is that while before 1940 the kalugers actually went to the locals during their travellings, after the Vienna decision, but not closely connected with it, during the religion pursuits of the communism a new habit has developed: the locals started to seek the monks in their convents.

In the present study, after presenting the practice, I discuss the social role of “kalugers”. Having as a starting point Michel Foucault’s thoughts, I try to answer how much the community acknowledges and practices the two forms of cultural mechanisms of truth-seeking: proof and investigation. Moreover, in what situations and why don’t they accept the constructed truth arising from the investigation done by institutions of the intellectual, and under what circumstances and why do they prefer the “eternal” truth of the religious-magical practices of the holy committee.

LÁSZLÓ FOSZTÓ: COMMUNICATING CONVERSION: THOUGHTS ABOUT RELIGIOUS CHANGE BASED UPON EXPERIENCES WITH ROMA CONVERTED TO PENTECOSTALISM. The present study reflects upon the process of religious conversion from the point of view of communication practices between those already converted and the person still being in the process of conversion. The analyzed ethnographic material is from a roma community near Cluj-Napoca. Among the roma there can be observed the dominance of Pentecostalism. One of the conclusions of the study is that the central element of the religious change lies in the change regarding ritual communication. The personal conversion goes along with the redrafting of the moral aspects of a person, and this needs the new approaches of both the verbal (testimony and conversion-stories) and non-verbal communication (furnishing the house, dressing, public consumption practices, etc.).

The author highlights the importance of literacy during the conversion process. For the converted the congregation represents the primary publicity, but in the same time the others (not converted) are an important reference group. The converted are influenced by the engagements related to the family and relatives, and by the tension of not giving these up.

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SORIN GOG: AFTER THE ATHEISM. ROMANIA BETWEEN RELIGIOUS REVIVAL AND SECULARISM. Some of the post-socialist countries of Europe experienced after the fall of communism what some called a religious revival. Both anthropologists and sociologists agreed that they discovered serious evidence against the case of secularization theory. What unfortunately most of them failed to notice was the particular shape and form of this religious growth and the structural changes of religious representations triggered by the post-communist period.

On one side this religious growth meant moving away from traditional religious expressions towards new religious forms: oriental beliefs, especially Buddhism, yoga and new age movements and on the other side a strong rejection of any institutionalized religious authority. For example for the young generation that grew up in the new post-socialist world this meant both a religious quest on one side and freedom from any kind of bonds that tended to restrict their liberty at the moral-practical level on the other side. Religion became spirituality and established orthodox religious identities were questioned with new cultural means, other than the old fashion atheist rhetoric.

The anthropological quest to explore the new capitalistic culture of Romania has to approach the impact of the emergent post-modern cultural identities on religion and religious representation. This paper takes a sociological and anthropological look at the cosmologies of capitalism in Romania and its impact on traditional religious mentalities. How westernized is our religion and how do young generations approach the politics of a new understanding of religiosity in post-socialist Romania?

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IULIANA CONOVICI: THE ROMANIAN ORTHODOX CHURCH AFTER 1989: SOCIAL IDENTITY, NATIONAL MEMORY, AND THE THEORY OF SECULARIZATION. The Romanian Orthodox Church engaged, after the fall of communism, in the reconstruction of its public identity and its position in society. The public discourse of its official representatives – the Holy Synod and individual hierarchs, especially the Patriarch Teoctist – expresses and „translates” this process to the faithful and the general public. Its perception by this public, particularly when *mediated* by means of mass communication, is usually partial and frequently altered.

By focusing on the official discourse of the Romanian Orthodox Church representatives, as expressed in the ecclesiastical press and (re)transmitted in the common mass media, this paper will explore the justification/explanation by ecclesiastical officials of this process, following the lines of two main - intertwined - lines: the legitimization of the resurgence in the public sphere of the Church as an institution of spiritual and social assistance and its presence as the privileged *keeper* and *guardian* of national values.

It will be further argued that, while explicitly refuting and condemning any signs of secularization in the Romanian society, the Romanian Orthodox Church, through its official discourse, is actually contributing to the deepening of this very process within both society and the Church itself.

Our main sources for the public discourse of the Romanian Orthodox Church will be the ecclesiastical press and collections of speeches, sermons, articles of Orthodox hierarchs and documents of the Holy Synod. For the theoretical framing of the paper, the main references will be works of Thomas Luckmann, Danièle Hervieu-Léger, Grace Davie, René Rémond, etc.

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ILDIKÓ FEJES: RELIGIOUS INDIVIDUALIZATION AMONG THE CATHOLICS FROM MIERCUREA CIUC. The study focuses on the 21st century practices of religion of a traditionally religious community. The study was carried out in a small town in Székely Land, Miercurea Ciuc or Csíkszereda, where the social changes are rather slow compared to the centres, however the religious changes are marked by the territory's homogenous and outstanding religious character. The study offers a brief theoretical review of the causes of the social changes in the religious practices, after that presents the town's external-premodern and internal-modern religious practitioners.

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RÉKA SZILÁRDI: POSTMODERN IDENTITY CULTURE IN HUNGARIAN NEO-PAGAN COMMUNITY. The study presents the analysis of identity narratives belonging to neo-pagan groups, a group-phenomenon which is nowadays widely researched. The author considers highly exciting the statement which claims that the neo-paganism has a specific Hungarian branch, which may present interesting trends regarding political preferences, religious and national identity interwovencies. Her initial point is that communities respond to the postmodern existence with a negative attitude in which they try to form a general and overall valid self-definition; in other words they try to alloy the national, the linguistic, the religious and possibly the political identity forms in a credible, authentic unit; furthermore these movements in some aspects act in such a way like the ethnicity would be their shaping principle. This does not mean that this is the way the whole society considers them, but on the contrary, the researched entities in many situations react to the world surrounding them like minorities do, from which they do not necessarily differ ethnically. The concluding part of the study consists of the qualitative analysis of two organs in which the neo-pagan meta-culture is coupled with a specific identity-culture.

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CSONGOR SÁRKÖZY: EZOTERICAL PRACTICES AMONG THE SOUTH PLAIN (DÉL-ALFÖLD) HIGH SCHOOL STUDENTS. The study, after a brief theoretical overview, presents the esoteric practices (prophesy, necromancy, astrology, yoga, feng-shui, reiki, neo-pagan and Satanist practices) of young people as well the social reactions given to these. The author focuses on the results of a quantitative survey concerning the participation of high-school students compared to grown-ups, and analyzes the types and the frequency of practices, as well as the motivation of these participants.

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DR. ANDRÁS MÁTÉ-TÓTH: THE SOCIOLOGY OF THE MYSTIQUE. ERNST TROELTSCH'S THIRD TYPE. Ernst Troeltsch classified religious institutions into three categories: church, sects and mysticism. The three categories that we might consider as programmatic starting points indicate problematic fields in Troeltsch's work. In all three fields Troeltsch finds what could be suitable for modern contexts: the non-authoritative church, the sect which provides religious variety and the mystique that grounds and supports the individual. The study is aimed to discuss the third type. In order to understand this type, the author deals with Troeltsch's (an unfairly forgotten person in the sociology of religion field) path of life, his academic interest, his personal and professional relationship with Max Weber, and his influence upon William James Troeltsch. The mysticism is a cultural-analyzing category for Troeltsch, which, in his opinion, justifies the constructive presence of religion in the formation of modern society and in dealing with its difficulties.

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JÓZSEF GAGYI: THE MILLENNIAL-MESSIANISTIC MOVEMENTS IN SOCIAL SCIENCES. The study aims at presenting a brief overview of a particular field of research within religious social movements, namely the millennial-messianistic movements. The starting point is the overview of the Hungarian research regarding religion and religious movements. Researchers do not recognize the weight and the importance of the millennial phenomenon. There was no mental-conceptual apparatus in Hungarian for capturing the phenomenon. The Hungarian social research dealt with these religious movements in the context of other important fields (saints) of research, which goes along the millennial movement of 1949 in Satu Mare (Máréfalva), described in my PhD thesis.

After presenting the brief history of the researched movements, I turn to the historical, sociological and anthropological literature of millennial movements, and I also present a few general aspects of social movements. Finally, I write about the importance of Victor Turner's communitas-structure in the understanding of the researched phenomenon.

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LEHEL PETI: ANTHROPOLOGICAL EXPERIENCES OF RELIGIOUS MOVEMENTS. The study presents the terminology within the discourses of religious movements, a brief overview of the standpoints of the research that has been done until present in the respective field. The author's questions are organized around the understanding of the relationship between the organically linked religious and social elements of this phenomenon. The author, looking through existing theories, aims to discuss the following issues:

- a.) the nature of the reactions of the traditional religious communities to social conflicts;
- b.) the social background (structure, dynamics) of the collective religious experience occurring in ordinary situations;
- c.) society-forming role of the acculturating conflicts: religion/revolutionarism?
- d.) mobilizing force of the traditional utopias;
- e.) the effect of the social threats on the formation of responsiveness towards traditional ideologies and transcendent sensitivity.

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DÉNES KISS: SOCIOLOGY OF RELIGION IN POST-COMMUNIST ROMANIA. The study gives an insight into the Romanian sociology of religion regarding post-communist Romania. In order to achieve this I have analyzed studies concerned with religious issues in three Romanian sociology periodicals published in the last fifteen years. Besides the overview of these studies, the author presents the structure of the field of religion studies by discussing the significance of respective authors and the system of mutual references among them.

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RÉKA NAGY: INFORMATION SOCIETY AND THE NEW VISION ABOUT THE DIGITAL DIFFERENCES. The study presents theoretical aspects of informational society, as well as the new methodological and conceptual approaches, the new directions of research regarding the digital inequalities and the consequences of technology applications.

Besides the general theories of the informational and knowledge-based society, the theoretical starting-point of the study is marked by the newest approaches and research focusing on the digital inequality model, the connection among the new communication technologies and social changes. The author argues that neither the theory that presupposes radical changes nor the theory that mystifies the informational society and rejects all kinds of changes could be considered as totally valid. The greatest output of the DiMaggio research agenda and model is that the relation between society and new communication technologies is considered co-evolutionary; hereby he resolves the debate about society's influential factors.

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