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**Title of Session:** General Session

**Name of Session Convener(s):** Larissa Titarenko

**University/Organization incl. City:** Belarus State University, Minsk

**Chair:** Larissa Titarenko

**University/Organization incl. City:** Belarus State University, Minsk

**Part I:**

**I) Title of Selected Paper:** Social Movements, Social Change and Democracy

**Name/s of Author/s:** Astghik Chaloyan

**University/Organization incl. City:** Yerevan State University, Yerevan

**Abstract:** Social movements are one of the most important preconditions of democratic and civil society and the major way for social and particularly, democratic transformations. They can press governments to reorganize their decision-making in ways that allow the direct and indirect participation of many more voices in areas such as economic development, education, social services, and the environment. They can reorganize community institutions—churches, unions, and other civic associations—not only to engage effectively in traditional political arenas but also to create and take part in a new, more encompassing democratic politics. Social movements must look beyond the politics they know to help effect these changes.

This paper attempts to consider that despite daunting theoretical and methodological problems in studying movement outcomes, and disparate historical and social conditions producing diverse, contending views of movement effects, we should confirm that institutionalization of movements is a major, though not sole, mechanism for consolidating and advancing democracy. It provides an institutional route to influence state policy-making and encourage civic participation in decision making.

Movement institutionalization requires a particular melding of movement organization characteristics and favorable political opportunities that vary widely by time and context. It is a rather long and multi-level process, the success of which mostly depends on mutual efforts of different social structures in society. Moreover, in micro-level it requires an appropriate level of social capital and trust within the society. A society in which people do not trust each other, and are consumed with individual, private passions

rather than social and public activities is a society in which citizens do not care about social reforms and transformations or engage directly in politics.

**II) Title of Selected Paper:** The Role of Civil Society Institutions in the Democratization Processes in the Wider Black Sea Region

**Name/s of Author/s:** Ashot Alexanyan

**University/Organization incl. City:** Yerevan State University, Yerevan

**Abstract:** This paper discusses interinstitutional relations of the civiliarchic effect from potential cooperation among WBSR countries. In particular, I emphasize the establishment of the interregional mechanism for human rights protection and NGOs network. Democratization of the public institutions in the WBSR is a part of the International, Interregional integration, where the role of civil society institutions and Intergovernmental cooperation is significant. This will be a new mechanism of regional civil power and civiliarchic democracy that will be contributed to peaceful stability through balance of national power. An important observation is that the glocal activity of civil society institutes also concentrates on realization of interests of authority with the uttermost consideration of the widest spectrum of pluralistic interests. Civil society institutes of promote divisions and redistributions of ways of regional authority, realization of political mobilization of citizens, decision-making, the control over political elites, citizens - to all this display of civiliarchic control realization by political actors.

**III) Title of Selected Paper:** Immigrants, Integration and Happiness

**Name/s of Author/s:** David Bartram

**University/Organization incl. City:** University of Leicester

**Abstract:** Debates about integration of new immigrants typically lack a clear understanding of the normative basis for taking a position on whether it is legitimate for governments to “expect” integration, as against a more laissez-faire approach. This statement is all the more true when one considers how to treat the interests of the immigrants themselves (not just the interests of the receiving country): it is not clear what types of interests count, and some observers probably assume economic interests (narrowly conceived) are paramount, perhaps failing to recognize that economic factors are best considered a means to more fundamental ends e.g. happiness. To help clarify that normative basis, this paper asks (drawing on recent work in happiness studies): is integration associated with greater happiness among immigrants? More specifically, are immigrants who become naturalized citizens happier than immigrants who refrain from naturalization? Data from the European Social Survey are used to address that question with respect to long-term immigrants in the UK; naturalization is taken as a proxy of integration more generally. The analysis finds that naturalized citizens report significantly higher levels of happiness than those immigrants who do not take UK citizenship, controlling for other factors associated with happiness (e.g. health status).

**IV) Title of Selected Paper:** Decoding geographical health inequalities: a critical approach

**Name/s of Author/s:** Michèle Baumann; Pierre Aïach

**University/Organization incl. City:** Unit research INSIDE, University of Luxembourg; IRIS Social Sciences, Politics, Health INSERM- EHESS - University Paris 13, Paris

**Abstract:** During the last ten years, many studies dealing both with health and its inequalities, based on a geographical approach, have been carried out in the USA and in Europe. Generally this kind of approaches does not take into account population social specifications as they only deal with community criteria such as (the amount of) social and health equipments available or general average data on/concerning economic or health levels. The purpose of this study is to show – by means of a critical approach Land taking the French Nord-Pas-de-Calais area as an example – that health conditions differences observed in France between regions are essentially relying on the nature and weight of social health inequalities. The very poor health condition of the population there actually derives from much higher level of social health inequalities. The reasons for this very high inequality are still to be found.

**Keywords:** Geographical health inequalities – A critical approach

## **Part II:**

### **V) Title of Selected Paper:** Porkhani Ritual Healing among Turkmen

**Name/s of Author/s:** Manijeh Maghsudi

**University/Organization incl. City:** University of Tehran, Teheran

**Abstract:** This paper will shed some light on the connexion between illnesses, how people cope with pain and the world of spirits, through the words and practices of healers – *PORKHANI* – of Turkmen of Iran. The aim of this paper shall be to point out the different modes of representations and the methods put to use by the traditional healing techniques (the different therapeutic paths).

This category of healers will be approached in a holistic way as a result of local traditions, beliefs, and cultural as well as social representations.

Turkmen are one of the Central Asian tribes that have migrated to Iran during the seventh, eighth, and ninth centuries, Islamic solar calendar, through three great (major) movements (migrations) and have settled in the northeast of Iran, in the northern parts of Khorassan province, in a region that has been known as “Turkmen Sahara” later on. Although, it has passed more than ten centuries since the first group of Turkmen came to Iran; still they have preserved most of their traditions, customs, rituals, and habits. One of the traditions that is still common and practiced among them is the Porkhani ceremony.

The Porkhani ceremony is very similar to the Shamanism traditions. Since the beliefs and values of Shamanism faiths were Common among the Central Asian Tribes i.e., the Turkmen; certainly, they used to practice the Shamanism ceremonies and traditions before migrating to Iran. The Shamanism traditions that are considered as part of the traditional – treatment (healing) ceremonies in the Turkmen culture, have been preserved after their migration to Iran.

In this paper I introduce Erejeb Porkhan. The point that I am trying to demonstrate in this article is that the Porkhani healing method has a special characteristic. This article is

about the historical roots of healing based on direct observations and data gathered on the field).

**Key words:** Healing, Turkmen, Turkmen Sahara, Shamanism, Porkhani

**VI) Title of Selected Paper:** Sociological Neoconservatism and Jewish intellectual networks in New York Intellectual Society

**Name/s of Author/s:** Shinsaku SHIMIZU

**University/Organization incl. City:** Tohoku University

**Abstract:** Some prominent American sociologists, D. Bell, N. Glazer, S.M. Lipset and E. Shils, have been regarded as neoconservatives by Habermas and other sociologists. This paper makes clear the processes of neoconservative formation to grasp the ideological contents. My methodology is to analyze intellectual networks in New York intellectual society because neoconservatism was brought about from intellectual intercourses and conflicts. New York intellectuals indicate Jewish intellectuals who activated mainly at New York and had a great intellectual impact all over the world. D. Bell, N. Glazer, S. M. Lipset, and E. Shils are known well as NY intellectuals.

However neoconservatism is an ambiguous ideology. The term was invented by their political rival and the socialist Michael Harrington, one of the most famous NY intellectuals, in a spirit of contempt for renegades from Trotskyist and other radicals. They certainly converted from some radicalism. Thus neoconservatism is a typical case of "labeling" in the sense that it only has a negative meaning, *anti-left wing* and *anti-radicals*. Generally speaking, we consider neoconservatism as market fundamentalism on economic policy, hard liners on foreign policy and moralism on social policy. However each neoconservative sociologist actually takes different position on various economic, political and social issues. Then this paper elucidates similarities and differences among neoconservatives by comparing the typical neoconservative, Irving Kristol referred to as Godfather of neoconservatism and four sociologists mentioned above.

**VII) Title of Selected Paper:** Korean Economic Development in Generalized

Reciprocity: the Creation of Strong State and Strong Society

**Name/s of Author/s:** Lew, Seok Choon; Wang, Hye Suk

**University/Organization incl. City:** Yonsei University

**Abstract:** One characteristic of Korean society is the intricately webbed nexus between state/non-state and official/non-official sectors. In the heart of this nexus web lies the social unofficial network known as "yongo chipdan" (affective network groups) based on kinship, home region and school. Many critics see yongo chipdan as major source of "cronyism," causing the continued lackluster performance of Asian economies and democracies. Others see yongo chipdan positively by arguing that Korea's industrialization and democratization were due to its positive function. This article champions the latter, by insisting that it's impossible to distinguish the bad/good social capital from social networks or organizational forms. More important is the social context where social capital generates and functions. Moreover, this article distills a coherent framework for incorporating the concept of social capital into development studies on Korean case, focused on "generalized reciprocity." The generalized reciprocity enables the community to retain its strong internal integrity and offers the intra-

community mechanism of economic production and redistribution that solves the free-rider problem and facilitates collective action for the production of public-goods. This explains how Korean state could ensure its autonomy to facilitate and govern competition among various groups in the social sector. Meanwhile, the strong and revitalized social capital in the social sector prevented the state from degenerating into predatory state. These mechanisms generated the synergy which was the condition for development. In sum, the Korean economic development can be a result of mutual embeddedness between redistribution mechanism of strong state and generalized reciprocity mechanism of strong society.

**VIII) Title of Selected Paper:** Language and identity in Gilan (Iran)

**Name/s of Author/s:** Padideh Pakpour

**University/Organization incl. City:** Uppsala University, Uppsala

**Abstract:** Being in between of two different but quite similar cultures, the young people of Gilan are at a crossroad between their heritage and their future. Gilan has for a long time been a province of agriculture and the lifestyle has been traditional and represented, among other features, by the language spoken in the province, namely Gilaki. The traditional Persian lifestyle on the other hand has dominated the capital and other big Iranian cities. During the last century there have been governmental efforts to centralize the power and modernize the country. This process has mainly been influenced by West and Western lifestyle. The result has been that Persian language, lifestyle and culture have been considered as modern. As a consequence the traditional lifestyle, culture and language of Gilan, which have been considered as backward, has been rejected both by the central government and the Gilaki people themselves. Along with economical, social and educational benefits, this has in Gilan resulted in a substantial urbanization. This rejection has been shown notably during the last 30 years when the level of education has increased, and the younger generation in Gilan have been using Persian more and more. With the way things are evolving it is highly likely that Gilaki in its traditional form will be lost and instead replaced, first by mix dialects of Gilaki and Persian and later by Persian solely. Ultimately this can be the end of the Gilaki lifestyle, culture, language and identity.

**XI) Title of Selected Paper:** The Created Local Cultural Unit: How *YaNeSen* Has Been Regarded a Local Culture?

**Name/s of Author/s:** Kayko OKAMURA

**University/Organization incl. City:** Dokkyo University

**Abstract:** How is a cultural cohesiveness possible? And how can it be maintained? Based on these questions, I will discuss about the process that a locality is created by sign-flow. Naming, in other words “giving a sign”, leads cultural units apart each other. Calling and using the name, in the process of sign-flow, the cultural cohesiveness is maintained as a fictional/realistic cultural unit, such as a locality or nationality. This idea is related to think about how enforced locality in a global communication. In this presentation, taking a local area of Tokyo as an example, I approach those questions which are in regard to the creation of a local culture invention.

There is an area called *YaNeSen* (*Yanaka-Nezu-Sendagi*), in north east of Tokyo. The sign *YaNeSen* was originally used as the local magazine's name, which provides local information to residents who settle "around" Yanaka, Nezu and Sendagi. Soon after the magazine had published, it became to indicate particular area which is not only Yanaka, Nezu Sendagi but also its neighbor area. Then, the sign *YaNeSen* has acknowledged as local cultural unit (possibly even "local community") through the application of a signifié introduced by the media. The image of *YaNeSen* is "the old nostalgic town" or "real *shitamachi* (low-city) landscape which is still remained". However, as an English sociologist Ronald P. Dore and a Japanologist Edward G. Seidensticker had mentioned, it is hard to say that all of these three places are Shitamachi historically nor geographically. The cohesiveness of *YaNeSen* with Shitamachi image has been created just in two decades.

This case study is very small example, but it may suggest us an approach to observe that a sign-flow process in global society concern to the creation of locality as a cultural unit. The key concepts to my presentation are (1)differentiation by sign, (2)formatting diversity, and (3)flow of sign. A cultural unit is constructed by differentiating from other cultural unit(s), *not* by inner similarity or homogeneity of its attributes. It rather maintains that when cultural difference(s) becomes comparable. T.Morris=Suzuki points out that formatting diversity is caused by a global format, such as Greenwich Mean Time or a national flag, which creates not absolute global uniformity but an agreed set of rules. She continues that the spread of a global "cultural grammar" produces a recasting of "difference" into "diversity". The formatting process makes us aware of cultural difference and maintains cultural cohesiveness. In *YaNeSen*'s case is also that the sign is formatted and represented in mass media as one of a shitamachi-locality. Moreover, by this representation, the residents have perceived themselves as *YaNeSen*-people. This phenomenon is caused by sign-flow process. This has two opposite directions, centrifugal and centripetal vector, which are simultaneous and co-dependent. The sign goes out and comes back into the local area in various interaction(s) by people (visitors or also residents) and mass media.

Global communication processes makes a cultural unit cohesive as a locality.