



REGULAR SESSION INFORMATION

Title of Session: The Making of the Common in Social Relations, part II

Name of Session Convener(s): *José Manuel Resende*, New University of Lisbon;

Alexandre Cotovio Martins, Polytechnic Institute of Portalegre, and New University of Lisbon;

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Chair: *José Manuel Resende*, New University of Lisbon

Comments: -

I) Correlation between Development of City and Social Community

Kostko Natalia, Tyumen State Academy of World Economics, Management and Law

II) The Revival of Religious Intolerance: Controversies Surrounding the Secular State in the Scenario of the State of Rio de Janeiro

Roberta de Mello Correa, UFF/Brazil and Capes/FCT agreement

III) What is Common about Shari'a Finance in Europe? The Ways of Making the Common when Traditional and Modern Meet

Rute Gomes, New University School, Lisbon

IV) Modern Ukrainian Traditionalism as an Example of New Worldview Principles that Can Lay the Foundation for Sustainable Development of Polyethnic Communities in the Globalization Era

Zhovnovata Viktoriia, National Technical University of Ukraine "Kiev Polytechnic Institute"

Session description:

This session departs from a basic question: in which forms of qualification and justification social actors support themselves to engage in common actions? This question brings to the field of sociological analysis the need to take in account the socially accepted forms of qualification of common action and the ways by which they are brought to social situations and, simultaneously, to understand the processes of elaboration of justifications which may demonstrate to social actors that acting in common is worthwhile. We seek, thus, to analyze the processes by which social actors qualify and communalize certain aspects of their life and also produce justifications which give sense to the ways and means of action thus brought to the stage of social life.

The analytic intent of the session focuses on three dimensions, each one aimed at the debate of a specific mode of communalization and justification in the areas referenced above: (1) the composition of common processes which departs from conventionally established orders of worth; (2) the composition of the common which departs from the association or aggregation of individual preferences, (3) the composition of common processes which departs from personal affinities referenced to usual places.

In his session we accept the communications that treat all qualified process in two dimensions: institutionalize a process that occurs in central public institutions of modern's societies – for example scholar, hospital, court, etc. – or in other context – work or familiarities spaces. The proposals should be able to bring empirical analysis of the main ways for developing a collective discussion about this subject. How can it have possible to construct the common in societies facing several proofs? Why people mobilize in order to test their capabilities or to criticize and denounce the oppressions which are imposed?

Abstracts:*I) Correlation between Development of City and Social Community*

Kostko Natalia, Tyumen State Academy of World Economics, Management and Law

Saving economy and technocracy way in management of city development expects dominating of economic purpose and models of elaboration without consideration of social factor, especially growing citizens activity in all sphere of society vital activity. Underestimation of actualization citizen activity in management practice leads to administrative action not for forestalling, but in pursuit of determination, overcoming possessed problems and contradictions have different extent of demonstration and influence to society which multiplying expenses of resources. Nowadays there is no complex methods for definition of indexes of city development characterizing its elaboration vector with respect to rising impact of social activity in the wide sense.

Providing progressive city development presumes actualization of functioning social aspects. What's the specific of city sociality? Cities are forms of social organization where we can discuss in one way or another about construction of community and commonality as form of

interaction its members. This forms are considered as condition, tool and purpose orient action for all city space subjects. If we will follow to Hobbes's, Locke's, Durkheim's ideas, we make a decision that civil society can be possible only with cooperation intensification and co-administration in all spheres of social life majority of people and, as consequence, role of cities as centers of actualization this processes through evolution of city communities not only raises, but it demands of its administration.

Definition of control object gets special significance in city development control system, which is socio-economic elements and processes provide stated goals of development achievement. And, as consequence, material and organizational resources are directed on that goals. We can pull out a supposition that it's possible to include organizational and government administrative activity as object of management in field of social construction of space and reproduction of attitude to government and urban community.

Achievement of this state is impossible without activity of main subject of this process beginning at government bodies up to another civil society actors. We are speaking of interaction and balance in order to all interests for definition the common factor to social activity, partnership, mutual responsibility and concernment. One of indicator of administrative activity is interaction oriented to progress goal achievement, obtaining new quality state requires its own operationalisation for each subject. Uniting index of administrative activity for each subject of cooperation is not only an aspiration for cooperation but necessarily obtaining of result provided an opportunity for success and forward development for each partnership member.

Besides, definition of forms, methods and models of that activity needs to comprehension. Forms of administration, probably, must be directed to communication channels establishment for dialog between all of subjects, informing, respect to the goals, interests and opinions.

II) The Revival of Religious Intolerance: Controversies Surrounding the Secular State in the Scenario of the State of Rio de Janeiro

Roberta de Mello Correa, UFF/Brazil and Capes/FCT agreement

This study aims to analyze how the theme of religious intolerance reborn in the present day from the explicitness of disputes in the public sphere, using as context the cases occurred in Rio de Janeiro, where public demonstrations motto is to combat intolerance, which means include religion as a dimension not fully removed from the State.

Since the end of the eighteenth century the West has cultivated the image that there would be the "End of Religion." This was due to the process of secularization of the state, where they intended to build a separation between the state apparatus and religious institutions (Giumbelli, 2004).

However, currently we observe that the fact that a State self proclaims secular does not mean that there is no conflict or that religion is completely separate from the public sphere - *instead, may*

represent a new explanation of dispute, since the citizens who profess any religion tend to defend their values and interests (Miranda, 2010).

In this sense, we can cite episodes that occurred in the scenario of the state of Rio de Janeiro as a basis to observe the growth of disputes between different religions for a space in the public sphere. What we have here is not a claim for secularization of the state, but the search for recognition to occur from the demands of minority religious groups previously excluded.

So in this article we intend to highlight the ways in which the so-called minority religious groups articulate their political and legal demands in public, mobilizing the attention of the State or intermediary agents.

III) What is Common about Shari'a Finance in Europe? The Ways of Making the Common when Traditional and Modern Meet

Rute Gomes, New University School, Lisbon

The purpose of the present article is, in the frame of a praxeological approach, to execute a theoretically reflection, articulated with an initial empirical oncoming to the challenges placed to the Islamic traditional religious authority by new religious and intellectual agents, implicated in the qualification of the *Shari'a compliant finance* has a *public good*, in European countries.

The advent of *Islamic finance* in Europe, during the last decade constitutes a disruptive mark which promotes a critical reflection regarding the tension between the traditional authority agents, like the *Ulema*, Islamic religious specialized in the hermeneutical science of the sacred texts, and the emerging religious or intellectual agents who claim for their own space in the public debate for the qualification of the *Shari'a finance*, by using the *New Media* reaching an extended and diverse audience.

Thereby, the polemic qualification of the *Islamic finance* in Europe as *public good* is the motto for an analysis of the *ways of making the common* between a historically constructed religious authority and the emergence of new religious and intellectual agents, evidencing the consensual juxtapositions and the divergence points.

The main goal of this article is the opportunity to reflect about the coexistence of authority arrangements, traditional and modern, mobilized to qualify in what measure the *Shari'a finance* is a *public good*, in an European space of diverse political sociability, in order to point how the *common good* is executed from the confrontation of two authority expressions with influence in the public sphere, debating what "*constitutes the 'good' and the authentic Islam in a much more competitive way than in the past*". (*EICKLEMAN et SALVATORE:2006, 102*).

IV) Modern Ukrainian Traditionalism as an Example of New Worldview Principles that Can Lay the Foundation for Sustainable Development of Polyethnic Communities in the Globalization Era
Zhovnovata Viktoriia, National Technical University of Ukraine “Kiev Polytechnic Institute”

Development prospects of social order in the globalization era are the most controversial and the least predictable problem facing the world's philosophers and sociologists.

Ukraine is one of the countries where customs and beliefs, built on the principles of classical traditionalism, are the basic foundation for public consciousness. However, they have undergone significant changes over the last years, and this allows speaking about classical traditionalism evolution in a new modern shape and appearance of the modern Ukrainian traditionalism phenomenon.

In addition intrafamilial equality replaced classical patriarchal traditions long ago and the concept of “Human” has undergone fundamental changes and reflects a heterosexual couple created by mutual consent.

Only when the whole of two opposite-sex individuals willingly and for love unite their lives and personal consciousness into one, joined by common goals and single spiritual landmarks, only then a full-blooded human being who is capable of reproduction and endless autonomous existence is born.

The meaning of the responsibility for children concept has also undergone changes. If earlier upbringing of girls was mainly women's role and upbringing of male heirs was men's prerogative, then now the responsibility is shared between both parents equally and upbringing obligation is redistributed by gender: fathers are responsible for upbringing of girls and their destiny, and mothers – for boys.

And this quite innovative approach reflects the existing public perceptions of Ukrainians related to the fact that passing of heredity, main traits and procreation of person occur by crossed principle: procreation of father passing through his daughters, procreation of mother – through sons.

Moreover, presently there is a popular belief that only mother is responsible for the sex of a child. Boys are born when mother wants a child for herself and daughters are born when child is born for the beloved man.

It should be underlined that the years of violent domination of materialism, combined with the historical religiosity of Ukrainians resulted in paradoxical attitude toward life after death as well. Today in Ukraine we can observe creation of new myths where advanced scientific concepts are closely intertwined with occultism, going far away from postulates Christian Faith about heaven and hell. Ukrainian fairy tales ending with “they lived happily ever after and died in one day” in modern conditions of highly educated nation resulted in birth and sublimation of the myth of possibility to live after death in the presence of Love.

Thus, today in Ukraine there is a pattern of birth of the new worldview approach that with proper treatment can become a philosophical concept, allowing rethinking the existing principles of

public consciousness and setting objectives for targeted transformation of public consciousness and social order, and hence the change of social being in the globalization era.