
THE WORD OF THE EDITOR-IN-CHIEF

This special issue of the *Politics and Religion Journal* is devoted to the Polish school of politology of religion, which is one of the world's most developed schools in this particular field of study. At the moment, Politology of religion is a sub-discipline within Political Science in Poland, due to the fact that the Polish colleagues do not teach courses on undergraduate and Masters level. Yet, they do offer doctoral course on Politology of religion. However, it is a generally accepted standpoint that one science is complete only when it has been taught on all educational levels in higher education institutions. That is why there are so many specific disciplines with its own subject and methods, with researcher who dedicated their careers to it, but they are not fully developed sciences as there are no courses taught in its specific area of study.

It is always good to remember that Politology of religion was founded after sociology of religion. However, even though Sociology is established in 19th century, religion has not been in its primary focus for a long time, despite the efforts by Weber, Durkheim, and others. This is due to the fact that the French Enlightenment considered that religion will vanish from the public sphere as the level of societal modernization increases. Later on, we found out that this was a huge mistake. When ISA (International Sociological Association) was founded in 1949, it did not have a research committee on sociology of religion. Due to the fact that most of the sociologists were under the influence of the French Enlightenment, sociology of religion was reduced to the empirical studies on the decline of religiosity around the world. That is why it seems to be that the goal of sociology of religion was to finally and victoriously shout "Eureka!" – there is no more religiously oriented people in the world, thus there is no need for this science whatsoever. But they soon realized that this was not the case, so 10 years after the foundation of ISA, they founded a research committee 22 on sociology of religion in 1959¹.

Even though the Departments of Sociology and Political science are usually very close within universities campuses around the globe, Political Scientists showed remarkable academic rigidity in accepting the importance of religion. It seems that Political scientists were highly influenced by the French Enlightenment, instead of studying the work of another French from that time – Alexis de Tocqueville. By working on the political system of the United States of America, Tocqueville actually showed that French Enlightenment and their understanding of religion was wrong. Moreover, he showed that religion is of utmost importance for the most developed country in the world – USA. It was 40 years later when the Political scientist, in 1999, understood that religion have an enormous impact on politics. That is why they founded research committee 43 for Religion

1 I was an officer in the RC 22 in the 2014 – 2018 period of time. See more: https://www.isa-rc22.org/Files/RC-22_Officers&Boards.pdf, accessed November 2, 2020.

and Politics within IPSA (International Political Science Association)².

I would like to remind you that the foundation of the research committees is actually a usual way towards foundation of the specific scientific discipline. From this point of view, the remarkable contribution of the Faculty of Political Science – University of Belgrade has to be underlined. This institution has introduced Politicalology of religion as a specific course of study in the school year 1993/1994, so 6 years before IPSA. The *Politics and Religion Journal* is a direct product of this discipline and it represents the first world's journal where scholars, who understand the importance of religion for politics, can share their research without obeying to the rules of political correctness which represents an obstacle for any science.

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² I am a member of RC 43. See: <https://www.ipsa.org/page/rc43-religion-and-politics>, accessed November 3, 2020.

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