

ASSOCIATION FOR THE
SOCIOLOGY OF
RELIGION

FORTY-SIXTH ANNUAL MEETING
RELIGION AND SECULAR CHANGE:
PROBLEMS OF CONFLICT AND ACCOMMODATION

AUGUST 24-27, 1984
THE MENDER HOTEL
SAN ANTONIO, TEXAS

PROGRAM AND ABSTRACTS

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
OFFICERS, COMMITTEES AND STAFF, 1983-84

PRESIDENT: Patrick H. McNamara, University of New Mexico
VICE-PRESIDENT: Anson D. Shupe, Jr., University of Texas, Arlington
PRESIDENT-ELECT: William R. Garrett, St. Michael's College
PAST PRESIDENT: Rodney Stark, University of Washington
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BUSINESS MANAGER: Lorraine D'Antonio, University of Connecticut

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Thomas C. Hood, University of Tennessee (1984)
Mary Jo Neitz, Johns Hopkins University (1985)
William M. Newman, University of Connecticut (1984)
Roland Robertson, University of Pittsburgh (1984)
John H. Simpson, University of Toronto (1985)
R. Stephen Warner, University of Illinois, Chicago Circle (1985)

SOCIOLOGICAL ANALYSIS

EDITOR: Roger O'Toole, University of Toronto (1985)
BOOK REVIEW EDITOR: Anthony J. Blasi, University of Toronto (1985)

1984 ANNUAL MEETING

PROGRAM CHAIR: Anson D. Shupe, Jr., University of Texas, Arlington
LOCAL ARRANGEMENTS: Philip F. Lampe, Incarnate Word College, Chair
Edgar W. Mills, Jr., University of Texas, San Antonio

COMMITTEES OF THE ASSOCIATION

MEMBERSHIP (N. America): Armand L. Mauss, Washington State University, Chair (1985)
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PUBLICATIONS: William R. Garrett, St. Michael's College, Chair (1985)
Michael A. Cavanaugh, Temple University (1986)
Margaret M. Poloma, University of Akron (1984)

NOMINATIONS: Margaret M. Poloma, University of Akron, Chair
Rodney Stark, University of Washington
Kevin Christiano, University of Notre Dame
Lynn D. Nelson, Virginia Commonwealth University

CONSTITUTION: Theodore E. Long, Washington and Jefferson College, Chair
Robert J. McNamara, Loyola University of Chicago
Wade Clark Roof, University of Massachusetts

THE FORTY-SIXTH ANNUAL MEETING OF
THE ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
THE MENDER HOTEL, SAN ANTONIO, TEXAS
AUGUST 24-27, 1984

REGISTRATION (HOTEL LOBBY)

- Friday, August 24, 3:00-6:00 P.M.
Saturday, August 25, 8:00 A.M.-5:00 P.M.
Sunday, August 26, 8:00 A.M.-5:00 P.M.
Monday, August 27, 8:00 A.M.-3:30 P.M.

EXECUTIVE COUNCIL AND BUSINESS MEETINGS

- Friday, August 24, 8:00 P.M., Executive Council (Ming)
Sunday, August 26, 4:30 P.M., ASR Business Meeting (Colonial)
Monday, August 27, 7:00 P.M., Executive Council (Ming)

SPECIAL ADDRESSES AND PLENARY SESSIONS (COLONIAL)

- Saturday, August 25, 8:00 P.M., The Religious Factor and Modern War
Sunday, August 26, 10:30 A.M., The Presidential Address (Patrick McNamara)
Sunday, August 26, 8:15 P.M., The Paul Hanly Furfey Lecture (Theodore Caplow)
Monday, August 27, 10:30 A.M., Religion and Society (with ASA)
Monday, August 27, 1:30 P.M., Religion and Community Change in the Southwest

JOINT SESSIONS WITH OTHER ORGANIZATIONS (ALL AT THE MENDER)

- Sunday, August 26, 1:15 P.M. (I) and 3:30 P.M. (II), "Theoretical and Methodological Problems in the Sociology of Religion," with International Sociological Association Committee 22 on Sociology of Religion (Ming)
Sunday, August 26, 1:15 P.M. (I) and 3:30 P.M. (II), "Studies in Mormon Life and Family," with Society for the Sociological Study of Mormon Life (Renaissance)
Monday, August 27, 10:30 A.M., "Religion in Society," with American Sociological Association (Colonial)

RECEPTIONS (MINUET)

- Saturday, August 25, 5:15-6:15 P.M., Cash Bar
Sunday, August 26, 5:30-6:30 P.M., President's Reception (Badge Required)

RELIGION AND SECULAR CHANGE:
PROBLEMS OF CONFLICT AND ACCOMMODATION

SATURDAY, AUGUST 25

8:30 - 10:15 A.M.

SESSION 1: Religion, Plausibility and Social Function:
Ethnohistorical Examples

CAVALIER

Convener/Discussant: Joe E. Barnhart, North Texas State University

"Coast Miwok/Pomo Sorcery and Religion: Social Functions"

James Spickard, Cultural Development Institute

"The Great Hunger and the Devotional Revolution in Nineteenth Century Ireland"

Eugene Hynes, Southwestern College

"Our Church Is Like a Mushroom: The Social and Cultural Contexts of the

Appeal of a West African Religious Movement"

Paul Breidenbach, Loyola University, Chicago

"The Sociology of Buddhist Celibacy"

Devashri Jayawardene, Harvard University

SESSION 2: Prophetic Religion and Social Change

RENAISSANCE

Convener: Bruce L. Berg, Florida State University

Discussant: James Davidson, Purdue University

"The Role of the Sect in Structuring Political Attitudes"

K. Jill Kiecolt, Louisiana State University

Hart M. Nelson, Pennsylvania State University

"When Will Revolutionary Movements Use Religion?"

Leland W. Robinson, University of Tennessee, Chattanooga

"The Social Protest of Christian Groups"

Brenda W. Donnelly, University of Dayton

"The Interpenetration of Religion and Education in Cultural Reorganization"

JoAnn Chirico, Washington and Jefferson College

SESSION 3: Religion Confronts the Secularization of Religious Thought

MING

Convener/Discussant: John C. Gessner, Loyola University, New Orleans

"Theology: Lessons for Sociology"

Ronald J. McAllister, Northeastern University

"Anomie, Apocalyptic and Sociology"

Marco Orru, University of California, Davis

"Bernard Mandeville and the Secularization of Social Thought"

Winston Davis, Southwestern University

"The Foundations of Peter Berger's Secularization Theory: An Analysis and a Systems Alternative"

Anthony L. Maynor, St. John's University

Joseph A. Varacalli, Nassau Community College

10:30 A.M. - 12:15 P.M.

SESSION 4: Issues in Contemporary Judaism

CAVALIER

Convener: Betty C. Levine, Indiana University/Purdue University, Indianapolis

Discussant: Anthony Maynor, St. John's University

"Non-practicing Is An Adjective: How Jews Define a Non-Affiliation Category"

Bruce L. Berg, Florida State University

"Religious Commitment and Integration into the Jewish Community in the United States"

Betty C. Levine, Indiana University/Purdue University, Indianapolis

SATURDAY, AUGUST 25

10:30 A.M. - 12:15 P.M. (continued)

SESSION 5: Scholar's Potpourri

NING

Convener: Sr. Roseanne Murphy, College of Notre Dame

Discussant: Brenda Donnelly, University of Dayton

"Whatever Happened to the Protestant Ethic?"

Colin Campbell, University of York

"The Petrification of Western Science and Culture and Max Weber's Interest in Russia"

Andreas Buss, Université Sainte-Anne

"Religious Themes and Contemporary Literature: Bellow, Updike, Cheever, O'Connor, and Percy"

Richard L. Means, Kalamazoo College

SESSION 6: Author Meets The Critics: ATTEMPTING AN ALTERNATIVE SOCIETY,
by Karol H. Borowski

RENAISSANCE

Presider: Barbara Hargrove, Iliff School of Theology

Critical Analysis: Barbara Hargrove, Iliff School of Theology

Ronald J. McAllister, Northeastern University

Benjamin Mariante, Stonehill College

Author's Response: Karol H. Borowski, Massachusetts Institute for Social Studies

1:30 - 3:15 P.M.

SESSION 7: Expressive and Counter-Cultural Forms of Religion

CAVALIER

Convener: James R. Lewis, Syracuse University

Discussant: Leland W. Robinson, University of Tennessee, Chattanooga

"Revitalization and Personal Identity: A Sociological Interpretation of the Expressive Revolution and the Logic of the Therapeutic"

Frank Lechner, University of Pittsburgh

"'Information Disease' and the Legitimation of Religious Repression"

James R. Lewis, Syracuse University

"Cultural Sources of Support for Contemporary Occultism"

Colin Campbell, University of York

"Pagan Renaissance and Wiccan Witchcraft in Industrial Society: A Study in Parasociology and the Sociology of Enchantment"

R. George Kirkpatrick, Rich Rainey, and Kathryn Rubi, San Diego State University

SESSION 8: The Evolution of Mature Denominations

RENAISSANCE

Convener: Ralph Lane, Jr., University of San Francisco

Discussant: Margaret M. Poloma, University of Akron

"Modern Psychology and Religious Faith: A Case Study in Contemporary Religious Change"

E. Doyle McCarthy, Fordham University

"Choosing the Clergy As An Occupation: Significance of Economics As A Factor"

Andrew Taylor, University of Texas at Arlington

"Organizational Characteristics of Ecumenically Active Denominations"

Dean A. Bolden, Maryville College

"Religious Differences in the Process of Family Formation"

John P. Marcum, University of Mississippi

Vijayan K. Pallai, University of Iowa

SESSION 9: Religion Conceptualized in the Macro Context

NING

Convener: Barbara Jones Denison, Northwestern University

Discussant: Madeleine Adriance, University of Massachusetts, Boston

SATURDAY, AUGUST 25

1:30 - 3:15 P.M. (continued)

- "Grid, Group and America's Second Great Awakening"
Robert J. McNamara and David Sheagley, Loyola University, Chicago
- "Contested Accommodation: American Catholicism in Mid-to-late Twentieth Century"
John Seidler, Ohio State University
- "Religion As A Site of Resistance to Ideological Hegemony: Current Considerations in Marxist Theory"
James T. Mannon, Regis College
- "Pitirim Sorokin and the Dialectics of Sensate Culture"
Richard S. Willen, East New Mexico University

3:30 - 5:15 P.M.

SESSION 10: Modern Roman Catholicism and Social Issues

MING

- Convener: Dean A. Bolden, Maryville College
Discussant: Sr. Roseanne Murphy, College of Notre Dame
- "Catholic Attitudes Toward Abortion: Are They Softening?"
Ralph Lane, Jr., University of San Francisco
- "The Divorced Catholic's Decision to Apply for a Marriage Annulment"
Barbara Jones Denison, Northwestern University
- "The Influence of Catholic Schools on the Desegregation of Public School Systems: A Case Study of White Flight in Boston"
James T. Mannon, Regis College
- "Ethnic Madonnas and Ethnic Stratification"
Philip E. Lampe, Incarnate Word College

SESSION 11: Religion, Magic, and Religious Evolution

CAVALIER

- President: Theodore E. Long, Washington and Jefferson College
- Panelists: Theodore E. Long, Washington and Jefferson College
Leonard J. Pinto, University of Colorado
William H. Swatos, Jr., St. Mark's Episcopal Church, Silvis, Ill.

SESSION 12: Doing Bilingual and Multicultural Research:
Hispanic Studies of the Archdiocese of New York

RENAISSANCE

- Convener: Ruth N. Doyle, Office of Pastoral Research, Archdiocese of New York
Discussant: Robert McNamara, Loyola University, Chicago
- "Methodological Considerations in Multicultural Research"
Ruth N. Doyle, Office of Pastoral Research, Archdiocese of New York
- "Male-Female Differences in Hispanic Religious Beliefs, Practices, and Concepts of God"
Olga Scarpetta, John Jay College of Criminal Justice
- "Hispanic Religiosity: Accommodation to Reality and Aspects of Assimilation"
Joseph P. Fitzpatrick, S.J., Fordham University
- "Hispanic Reaction to Print and Broadcast Media"
Thomas McDonald, Fordham University

5:15 - 6:15 P.M. CASH BAR

MINUET

SATURDAY, AUGUST 25

8:00 P.M.

SESSION 13 (Plenary): The Religious Factor and Modern War

COLONIAL

Convener: Roger O'Toole, University of Toronto
Discussant: Kenneth Westhues, University of Waterloo

- "The Quebec Movement for Disarmament and Peace"
Jean-Guy Vaillancourt and Ronald Babin, University of Montreal
"Religion and Nuclear Disarmament in Middletown"
Joseph B. Tamney and Stephen D. Johnson, Ball State University
"I Am Death.....Who Shatters Worlds': The Emerging Nuclear Death Cult"
James Aho, Idaho State University

SUNDAY, AUGUST 26

8:30 - 10:15 A.M.

SESSION 14: Christianity in Communist Political Systems: Updated Analyses

MING

Convener: Karol H. Borowski, Massachusetts Institute for Social Studies
Discussant: Benjamin Mariante, Stonehill College

- "The Zigzag Course of Soviet Religious Affairs"
Jerry G. Pankhurst, Ohio State University
"Ecumenicism-Soviet Dissident Style"
Arthur L. Greil, Alfred University
David Kowalewski, Siena College
"Christians and Marxists in Poland: Dialogue or Conflict?"
Karol H. Borowski, Massachusetts Institute for Social Studies

SESSION 15: Religion, Youth, and Socialization

CAVALIER

Convener: K. Peter Takayama, Memphis State University
Discussant: John P. Marcum, University of Mississippi

- "Religious Conversions in Childhood and Concepts of Socialization: An Historical and Contemporary Perspective"
Susan D. Rose, Cornell University
"A Survey of Adolescent Attitudes in a Nuclear Age"
Sr. Roseanne Murphy, College of Notre Dame
"Religious Attitudes and Interests of Young Adults"
Daniel P. Mueller and Philip W. Cooper, Amherst W. Wilder Foundation

SESSION 16: Conservative Religion, Civil Religion, and Political Loyalty

RENAISSANCE

Convener: Anson Shupe, University of Texas, Arlington
Discussant: James T. Richardson, University of Nevada, Reno

- "The Evangelical Final Solution: Relocating Cultural Violence"
Joe E. Barnhart, North Texas State University
"Revival Meetings: A Calendrical Rite of Southern Evangelical Protestantism"
F. Maurice Ethridge, Tennessee Tech University

8:30 - 10:15 A.M. (continued)

- "Images of God and Loyalty to the Political Elite: The Case of the Presidency"
Eugene Schoenfeld and Cecelia Collier, Georgia State University
- "Private Initiative and Volunteerism: A Theme in Reagan's Civil Religion"
David S. Adams, Ohio State University, Lima
-

10:30 A.M. - 12:00 NOON

SESSION 17: Presidential Address

COLONIAL

Presider: Rodney Stark, University of Washington

Address: "Conservative Christian Families and Their Moral World: Some Reflections for Sociologists"
Patrick H. McNamara, University of New Mexico

1:15 - 2:45 P.M.

SESSION 18: Theoretical and Methodological Problems in the Sociology of Religion-1 (Jointly sponsored with the International Sociological Association Committee 22 on Sociology of Religion)

MING

Convener: N. Kokosalakis, University of Liverpool
Discussant: Richard Fenn, University of Maine

"Classic Paradigms in the Social Scientific Study of Religion and An Alternative"
Robert Friedrichs, Williams College

"The Insulation and Isolation of the Sociology of Religion"
James Beckford, University of Durham

"Secularization Theories and Sociological Paradigms: Convergences and Divergences"
K. Dobbelaere, University of Leuven

SESSION 19: Studies of Mormon Life and Family-1 (Jointly sponsored with the Society for the Sociological Study of Mormon Life)

RENAISSANCE

Convener: James T. Duke, Brigham Young University

"Religion and Suicide: A Record Linkage Study"
Phillip R. Kunz, Brigham Young University

"Love Thy Neighbor, Marry Thy Neighbor?: Religious Social Distance and University Students"

Merlin B. Brinkerhoff, University of Calgary
Marlene M. Mackie, University of Calgary

"Values Among Mormon Mothers and Their Teenage Daughters"
Gisela Demharter, University of Munich

"Value Acquisition and Religious Socialization Among LDS Adolescent Males"

Stan E. Weed and Joseph A. Olsen, Correlation Evaluation Department, The Church of Jesus Christ of Latter-day Saints

SESSION 20: Religious Moral Consciousness

CAVALIER

Convener: Anthony J. Blasi, Regis College, University of Toronto

Discussant: Gerald J. Schnepf, St. Mary's University

1:15 - 2:45 P.M. (continued)

"Religious Moral Consciousness"

Anthony J. Blasi, Regis College, University of Toronto

"Status Inconsistency and Moral Issues"

John H. Simpson, University of Toronto

"Conservative Religious Morality and Attitudes Toward Violence"

John C. Gessner, Loyola University, New Orleans

"The Fundamentalist Conception of Morality"

Nancy T. Ammerman, Candler School of Theology

3:00 - 4:30 P.M.

SESSION 21: Studies of Mormon Life and Family-II (Jointly sponsored with the Society for the Sociological Study of Mormon Life) RENAISSANCE

Convener: James T. Duke, Brigham Young University

"Modes of Ecclesiastical Rhetoric: Exposition and Admonition of Belief at General Conferences of the LDS Church"

Gordon Shepherd, University of Central Arkansas

Gary Shepherd, Oakland University

"Dynamics of Defection from Mormonism"

Howard M. Bahr and Stan L. Albrecht, Brigham Young University

"The Influence of In-Group Participation and Out-Group Association on Personal Religiosity"

Marie Cornwall, Department of Correlation Evaluation, The Church of Jesus Christ of Latter-day Saints

SESSION 22: Theoretical and Methodological Problems in the Sociology of Religion-II (Jointly sponsored with the International Sociological Association Committee 22 on Sociology of Religion) HING

Convener: N. Kokosalakis, The University of Liverpool

Discussant: Richard Fenn, University of Maine

"The Sociology of Religion in Eastern Europe: A Critical Analysis"

Karol Borowski, Massachusetts Institute for Social Studies

"Legitimation, Power and Religion in Modern Society"

N. Kokosalakis, Liverpool University

"After the Sociology of Religion"

Roland Robertson, University of Pittsburgh

SESSION 23: The New Emerging Denominationalism CAVALIER

Convener: David S. Adams, Ohio State University, Lima

Discussant: Donna A. McCurley, University of Richmond

"Class Conflict in the Mainline Churches: Religious Institutions and the 'New Class'"

Barbara Hargrove, Iliff School of Theology

"Modernity, Evangelicalism, and the Pentecostal 'On the Street': Reconsidering Hunter's Thesis"

Margaret M. Poloma, University of Akron

"Affluent Congregations and the Pursuit of Equality"

James D. Davidson, Purdue University

SUNDAY, AUGUST 26

4:30 - 5:30 P.M.

SESSION 24: ASR BUSINESS MEETING

COLONIAL

5:30 - 6:30 P.M.

PRESIDENT'S RECEPTION (Badge Required)

MINUET

8:15 P.M.

SESSION 25: The Paul Hanly Furfey Lecture

COLONIAL

Prsident: Patrick H. McNamara, University of New Mexico

Introduction: Jeffrey K. Hadden, University of Virginia

Lecture: "Contrasting Religious Trends in America and Europe"
Theodore Caplow, University of Virginia

MONDAY, AUGUST 27

8:30 - 10:15 A.M.

SESSION 26: Religion and the Political Environment

MINUET

Convener: Joseph Tamney, Ball State University

Discussant: Winston Davis, Southwestern University

"Dilemmas in State-Purchased/Church-Provided Social Welfare Services"
James Ecks, Milwaukee, Wisconsin

"The 'Deformation' of New Religions: Impacts of Societal and Organizational Factors"
James T. Richardson, University of Nevada, Reno

"Political Environments of Japan and the Christian Body: A Resource Mobilization Approach"
K. Peter Takayama, Memphis State University

SESSION 27: The International Impact of Roman Catholicism

RENAISSANCE

Convener: Helen Rose Ebaugh, University of Houston

Discussant: Phillip Lampe, Incarnate Word College

"The Ideological Orientation of the Latin American Church"
Joseph Ferraro, Universidad Autonoma Metropolitana

"The Option for the Poor in Brazilian Catholicism"
Madeleine Adriance, University of Massachusetts, Boston

"Social Ecological Analysis of Catholic Fertility in Canada, 1971"
Donna A. McCurley, University of Richmond

SESSION 28: Religion in Communes and Kibbutzim

CAVALIER

Convener: Karol H. Borowski, Massachusetts Institute for Social Studies

Discussant: Joel Taunton, Massachusetts Institute for Social Studies

MONDAY, AUGUST 27

8:30 - 10:15 A.M. (continued)

"Religion in Modern Communes and Kibbutzim: The Renaissance Movement and the Hakibbutz Hadati"

Karol H. Borowski, Massachusetts Institute for Social Studies

"Religious Beliefs in Urban Communes"

William L. Smith, University of Notre Dame

10:30 A.M. - 12:30 P.M.

SESSION 29 (Plenary): Religion in Society (Jointly sponsored with
the American Sociological Association)

COLONIAL

Convener: Kenneth Westhues, University of Waterloo

Discussant: Edward A. Tiryakian, Duke University

"Religious Elites in Advanced Industrial Society"

James Davison Hunter, University of Virginia

"Affiliation and Disaffiliation: A Role Theory Interpretation of Joining and Leaving Religious Movements"

David G. Bromley, Virginia Commonwealth University

Anson Shupe, University of Texas at Arlington

"Religion and Party Preference in Canada: Toward An Overdue Dymystification"

Reginald W. Bibby and Peter McCormick, University of Lethbridge

1:30 - 3:00 P.M.

SESSION 30 (Plenary): Religion and Community Change in the Southwest

COLONIAL

Chair: Edgar W. Mills, University of Texas, San Antonio

Discussant: Joseph Sekul, University of Texas, San Antonio

"The Industrial Areas Foundation and Community Change"

Ernesto Cortes, Community Organizer, Industrial Areas Foundation; Coordinator, Texas Network of Community Organizers

"Variations on the IAF Theme in the Black Community"

Claude Black, Pastor, Mt. Zion Baptist Church; Past City Councilman, San Antonio

"Church-Based Action in Middle-Class Communities"

William Lytle, Pastor, Madison Square Presbyterian Church; Past President; Metropolitan Congregational Alliance

3:15 - 5:00 P.M.

SESSION 31: Religion and Secular Culture: The Work of the Niebuhrs

RENAISSANCE

Convener: Benton Johnson, University of Oregon

Discussant: Winston Davis, Southwestern University

"Reinhold Niebuhr and the Cure of Souls"

Benton Johnson, University of Oregon

MONDAY, AUGUST 27

3:15 - 5:00 P.M. (continued)

- "Potential Contributions of H. Richard and Reinhold Niebuhr to Contemporary Sociology of Religion"
Robert W. Friedrichs, Williams College
- "Social Ethics and Social Theory: Tensions and Prospects in the Thought of the Niebuhrs"
Joseph D. Stamey, McMurray College
- "On Taking History Seriously: Guilt and Forgiveness in Secular Societies"
Richard Fenn, University of Maine
- "The Sociology and Social Ethic of Reinhold Niebuhr"
Pierre Hegy, Adelphi University

SESSION 32: Catholicism and Hispanics: Assimilation or Cultural Pluralism? (In Honor of Joseph P. Fitzpatrick, S.J.)

CAVALIER

- Presider: Patrick H. McNamara, University of New Mexico
- Panelists: Rev. Virgil P. Elizondo, Mexican-American Cultural Center
Patrick H. McNamara, University of New Mexico
Edward Murguía, Trinity University
- Response: Joseph P. Fitzpatrick, S.J., Fordham University

SESSION 33: Religious Gatherings As Collective Behavior

MING

- Presider: John Lofland, University of California, Davis
- Panelists: David Snow, University of Texas, Austin
Anson Shupe, University of Texas, Arlington
Donald Metz, Marquette University

TUESDAY, AUGUST 28

8:30 - 10:30 A.M.

Religion and the Social Fabric (ASA Thematic Session)

- Organizer and Presider: Robert Wuthnow, Princeton University
- "Society, Meaning, and Religion," Niklas Luhmann, University of Bielefeld
- Discussants: Robert Cox, Princeton University
James Schmidt, Boston University
Ruth Wallace, George Washington University

See ASA Program for Location.

ABSTRACTS

ADAMS, David S. (Ohio State University, Lima), 'Private Initiative' and Volunteerism: A Theme in Reagan's Civil Religion

American Presidents since Washington have contributed to the maintenance and transformation of the nation's civil religion. Bellah found the principal themes of this transcendent secular religion in the major public addresses of U.S. Presidents. This paper looks at one of Ronald Reagan's contributions to American civil religion--his public utterances and actions on "private initiative" (or volunteering), an elementary theme of the civil religion. Civil religion values such as moralism, individualism and activism are embodied in the voluntary actions of Americans according to Richey and Jones, and Hughey. I have suggested elsewhere that the act of volunteering itself may be seen as an important ritual in the practice of the American civil religion. Here I discuss Reagan's appointment of the President's Task Force on Private Initiative (December 1981) and its Report (1983) and his transformation of Lenny Skutnik from an unknown federal employee into a national hero as an example of American volunteering at its best. (Skutnik dove into the Potomac River to save the life of one of the passengers of an Air Florida plane which had crashed shortly after takeoff.) The paper also connects Reagan's "private initiative" emphasis with core values of the old middle class in American society and seeks to assess the significance of the volunteering theme in contemporary American civil religion.

ADRIANCE, Madeleine (University of Massachusetts, Boston), The Option for the Poor in Brazilian Catholicism

In recent years there has been a growing body of theory and research related to the development in the Latin American Catholic Church of the preferential option for the poor. This position has encouraged the nurturing of grassroots movements toward social change and has frequently placed the Church in a situation of conflict with military governments. Although the institutionalization of the option for the poor occurred at the Second General Conference of Latin American Bishops in Medellin, Colombia in 1968, signs of its development had already appeared several years earlier in Brazil. This paper utilizes a sociology of knowledge approach to investigate the political-economic and religious-institutional conditions in that country which provided the context for this particular phenomenon. More specifically, a Gramscian analysis is applied to the interaction of infrastructure and superstructure in the production of religious ideas. Documentation is drawn both from published sources and from the author's field research, which included participant observation in basic ecclesial communities and sixty-two interviews with lay people, sisters, priests, and bishops.

AHO, James A. (Idaho State University), 'I am Death . . . Who Shatters Worlds': The Emerging Nuclear Death Cult

This paper reports an empirical study of the religious iconography, vocabulary, and ritual of nuclear weaponry, with particular attention paid to nuclear physicists and engineers. By examining how scientists experience the explosion of the Bomb, the paper demonstrates that for them it constitutes the religious object par excellence. The paper then shows how the Bomb, its construction, handling, and history have assumed mythological overtones; cultic secrecy, and ritual attributes. I close with comments on how some of these elements have been appropriated in a vulgar way to become the Evangelical Bomb.

AMMERMAN, Nancy T. (Candler School of Theology), The Fundamentalist Conception of Morality

Two of the key characteristics of the fundamentalist worldview are orderliness and opposition. Each of these characteristics, in turn, has an impact on the way in which fundamentalists decide what is right and wrong, moral and immoral. The sense of orderliness in the fundamentalist worldview demands exclusivity in moral prescriptions. Only one path can be the right one, only one decision God's will. Whatever "greys" may exist in the believer's life only remain because God's will has not yet been discerned. And whatever differences exist among the paths people choose can only be the result of sin. Those differences, however, are crucial, since fundamentalists define themselves in opposition to "the world." Part of what it means to live a righteous life is to be visibly different from the surrounding society. The rules that come to be most important in measuring a believer's spiritual stature are the rules of "omission." Discipline comes to mean the ability to say "no" rather than to say "yes." In a fundamentalist morality, not drinking is far more important than positive actions such as feeding the poor or clothing the needy. Moral

decision-making is a process of discovering what one is not and discerning the one alternative ordained by God. Though exclusivity and negativity define the inner logic of fundamentalist morality, in practice its most important characteristic is probably traditionalism and respect for authority. Most decisions are not the result of solitary reflection, but of social observation and conformity. People learn to do what the pastor says is biblical, what they observe others doing, and what has always been done in the past. Moral decision-making, then, is also a process of learning and obeying the rules.

BARNHART, Joe Edward (North Texas State University), The Evangelical Final Solution: Relocating Cultural Violence

If a cultural system as a whole survives when it contributes to the survival of its social bearers, does it follow that every aspect of a cultural system contributes to its bearers? I suggest that as changes occur in a social movement and its institutions, certain shifts must occur within its attached cultural system. The place of the Jews in the Evangelical Christian cultural scheme has shifted in a variety of ways since primitive Christianity emerged. Evangelicals are currently relocating their traditional "final solution" to the Jewish question. I will note some of the ways in which this relocation comes about.

BECKFORD, James A. (University of Durham), The Insulation and Isolation of the Sociology of Religion

Extrapolating from Richard Fenn's view that the sociology of religion faces a methodological and epistemological crisis due to the alleged necessity to separate myth from reality, I shall argue that (a) all sociological specialisms confront the same order of problem; (b) some of the sociology of religion's hallowed concepts and problematics have been more serious impediments to its development in the recent past; and (c) the distinctive institutionalization of the sociology of religion as a sub-discipline has ironically contributed both to its past successes and to its present difficulties. The processes of insulation and isolation will be shown to have canalized the sociology of religion in a way which ensures its continuing marginality to the concerns of most sociologists. The fact that some sociological conceptualizations of religion have been coopted by religious actors and by agents of religious change has done little to check these processes.

BERG, Bruce L. (Florida State University), 'Nonpracticing' is an Adjective: How Jews Define a Non-Affiliational Category

When one asks someone of Jewish descent what religion he/she identifies with, the answer is almost always "Judaism." Many in fact, specify a particular denomination (i.e., affiliational category) of Judaism (e.g., Orthodox, Conservative, or Reform). Others, though they hold no particular ideological or institutional affiliation (i.e., persons who have come to be known as Unaffiliated, or Nonpracticing Jews) will still respond, "I am Jewish." What then constitutes "being Jewish"? Although considerable literature has been amassed on the relationship between self-identification as Orthodox, Conservative, or Reform and being Jewish, virtually none exists on the relationship between Nonpracticing Jews, and their religious self-identification. It is the purpose of this report to examine what it means, in a sociological sense, when people identify themselves as denominational members of a non-affiliational category, namely, as Nonpracticing Jews.

BLASI, Anthony J. (Regis College, University of Toronto), Religious Moral Consciousness

The discussion of religious moral consciousness begins with a critique of the functionalist account of cultural values. Then it is suggested that religion and morality may engender one another, and that that this is important in situations of unequal distributions of social efficacy. The link between religion and morality seems to be a prehension of the good. A prehension which helps give rise both to a belief in God and to a concern for ethical consequences is the experience which seems to be crucial. A discussion of moral decision-making follows. It is shown to be a process which has an emergent nature.

BOLDON, Dean A. (Maryville College), Organizational Characteristics of Ecumenically Active Denominations

This paper explores the relationship between ecumenism and organizational characteristics, and draws on the well-established view that joint venture activity is correlated with certain organi-

zational characteristics, especially intra-organizational structure. This study uses theology principally as a control variable. In the face of secularization, declining memberships, rising costs, organizational rationality may outweigh theology in decisions about ecumenical involvement. It is hypothesized that national-level conciliarism, where ecumenical bodies involve entire denominations or their boards and agencies, will increase with size, complexity, professionalism and hierarchical polity. Forty-eight Protestant denominations and fifty ecumenical agencies are studied. The hypotheses are largely confirmed. Denominations that participate most in the conciliar movement are large and complex organizations. Larger staffs and budgets make inter-organizational relations more feasible, and the interrelationships between cognate departments and personnel in the larger denominations are often the basis for joint ventures. The more professionalized denominations are more active in conciliarism, since their ministers and staff are often concerned with newer forms of ministry or with non-parish activities. More professionalized ministers may also have a greater sense of the ministerial profession, and thereby look beyond particular denominational views of the ministry. Church polity was only weakly related to conciliarism. It may be that since much ecumenical activity is non-controversial, denominational officials are able to imitate their secular managerial counterparts and initiate such activity with little concern for grassroots reactions even in congregational polities. A general conclusion is that religious denominations behave much like secular organizations in their joint venture activity. Much of the variance in conciliarism can be explained by organizational characteristics apart from theology.

BOROWSKI, Karol H. (Massachusetts Institute for Social Studies), The Sociology of Religion in Eastern Europe: A Critical Analysis

Since World War II many significant changes have occurred in the political, economic, cultural, and social realms of Eastern Europe where Marxist-Leninist ideology has confronted traditional and new religions. This paper provides essential information on the documentation and analysis of these phenomena from the perspective of the sociology of religion. The organizational structure, major theoretical and empirical issues, and recent developments of the sociology of religion in East European countries will also be discussed. The author concludes that functionalist and conflict approaches to the complexity of social and cultural, including religious, phenomena in Eastern Europe will continue. Most recently, however, a new tendency in the sociology of religion in Eastern Europe is emerging; both approaches are simultaneously implemented.

CAMPBELL, Colin (University of York), Cultural Sources of Support for Contemporary Occultism

Existing concepts of the occult tend to stress its character as a deviant sphere separated from and opposed to the conventional cultural consensus. This perspective has the unfortunate consequence of making it peculiarly difficult to understand how individuals come to adopt occult views and thus encourages sociologists to regard such people as 'deprived' or 'marginal' in some way. In order to correct this approach it is necessary to recognize that neither the occult nor established culture is a unitary system and that many areas of interpenetration and overlap exist between the two. By identifying these and recognizing that various aspects of popular and elite culture are so constituted as to lend support to the occult it is possible to suggest some natural 'pathways' along which individuals may travel in acquiring a serious commitment to an occult world-view.

CAMPBELL, Colin (University of York), Whatever Happened to the Protestant Ethic?

The claim that the Protestant ethic has declined in power and influence in modern industrial societies has received little attention compared with the mountain of scholarship surrounding Weber's original thesis. Sociologists have, nevertheless, generally accepted this derivative thesis as valid despite the fact that they do not agree on how or even when the decline occurred. Different, even contradictory, accounts of both a 'structural' and a 'cultural' form are examined and shown to be too inadequately formulated to constitute satisfactory explanations. Some reasons for this are identified in both the failure to distinguish the original ethic from its secularized successor and in the tendency to present the latter as little more than a value-cluster.

CHIRICO, JoAnn (Washington and Jefferson College), The Interpenetration of Religion and Education in Cultural Reorganization

It seems implausible that in the United States--where the separation of public and private realms has historically been so complete--religious revitalization could function as the means of social rejuvenation. On the other hand, it is certainly evident that throughout the history of the

country religious revivals have occurred within the same time frames as major social structural reforms. Education, being of major importance in socialization and occupying a crucial position at the juncture of public and private life, might be expected to be another important site of revitalization activity. In this paper, examination of the rhetoric of educational reformers of the Common School Movement, the Progressive Movement and the variety of contemporary movements illustrates that the educational system has undergone revivals analogous to those which have been so well documented in the religious realm. Furthermore, these revivals have been religious in nature to the extent that the major questions raised have been religious and have paralleled the concerns expressed in the religious revivals of the same periods. This suggests that, in America, institutionalized religion has not functioned as the central repository of cultural motifs, but that organized religion has served merely as one particular institution among others each of which, as a discrete action complex, retains an important "religious" function. (Others include the legal system and the public school system). Another way of stating this would be to say that in America certain institutions--each of which is an action complex in its own right--intersect in such a way as to complete the religious function or serve as the religious expression of the society. The interpenetration of these complexes--which is often quite problematic--comprises the "religious" system of America. Revitalization in any one of the complexes, then, must be understood as part of the more fundamental process of cultural reorganization.

DAVIS, Winston (Southwestern University), Bernard Mandeville and the Secularization of Social Thought

Bernard Mandeville (1670-1733), author of the infamous Fable of the Bees, was a satirist who deftly skewered traditional notions of virtue and honor. I shall argue that he was also a progenitor of the Weltanschauung of the modern approach to the sociology of religion and morals. Mandeville hastened the development of a secular approach to morality by deliberately defining virtue in terms that were absurdly rigorous and unrealistic. On the basis of this definition, he confronted his reader with the dilemma of having to choose between an impoverished, impotent virtue on the one hand, and an affluent, powerful society based on useful voices on the other. In opposition to Protestant reformers of his own day and the Deist Shaftesbury, Mandeville constructed a theory of society (and a social psychology) based on "self-liking," need, utility, and what today we would call socialization. Man, he held, is naturally timorous, lazy, envious and self-centered. Nevertheless, in response to dire necessity, the "Politician," who turns out to be a symbol of social evolution and the socialization process, by this "skillful Management" of flattery and shame, is able to play upon people's innate sense of pride and create useful, social values out of destructive, egotistical vices. Thus, the moral virtues are simply "the Political Offspring which Flattery begot upon Pride." Like Hobbes, Mandeville is primarily interested in society as a work of human "Artifice" or "Contrivance," and not as a product of nature. Both men come out of the Augustinian tradition of social realism, and both were determined to give that tradition a new, secular foundation. Mandeville, however, goes beyond Hobbes by replacing the latter's philosophical theory of obligation with an a posteriori theory of social conditioning. By rejecting philosophical or normative questions, Mandeville and others like him, seriously eroded the constructive dynamics of social thought. His work would ultimately give rise to moral conventionalism, utilitarianism, Real- or Machtpolitik, nihilism, and the sociology of religion and morality of the present century.

DENISON, Barbara Jones (Northwestern University), The Divorced Catholic's Decision to Apply for a Marriage Annulment

This is a qualitative study of the Roman Catholic Church's annulment process. Within a framework focusing primarily on the loss of religious identity and subsequent reconstruction of identity, I examine how the decision whether or not to apply for an annulment flows from the adoption of certain statuses presenting themselves to the divorced Catholic. My analysis of these decisions, based on case study and secondary material, allows for a discussion of the impact of identification with and voluntary participation in the Church community on involvement with the annulment process. At least fifty percent of those seeking annulments have already remarried outside the Church and feel they are "permanent moral outsiders" (Utz, 1978) in that institution. The concomitant loss of status affects most divorced Catholics adversely. The Catholic Church estimates that only twenty-six percent of all divorced Catholics nationally nominally attend mass. For some reason(s) already remarried individuals reconstruct their understanding of being Catholic so that now an annulment seems appropriate in their lives. Some applying for annulments never attend church at all but desire the declaration of nullity for personal identity reasons. Of the remaining fifty percent of applicants, thirty percent are planning to marry. Whatever the outcome,

these marriages usually take place. Interviews and resources of the divorced/separated Catholics movement permit me to hypothesize how these people reconstruct their Catholic identity to fit with their marital commitment, albeit sometimes a forced fit. The last twenty percent seek an annulment for none of the stated reasons. It is among these people that we find those who wish to correct a misunderstood state of sin or separation by the acclaimed (by various priests and lay organizations) cleansing and healing process of the annulment. I will discuss how the process differs for these people and what benefit for commitment and identity they receive from their Church. How these constructions survive under attack in a secularized world moves us one step further in determining what pre-empts some self-declared Catholics from considering an annulment for themselves and what persuades others that an annulment is necessary for their continuing membership in the Catholic tradition. The group who consider the process a farce and posit themselves as "better" Catholics for not submitting can also contribute their insights into the construction and reconstruction of membership status the "moral outsiders" confront and continue with their lives via the annulment process.

DOBBELAERE, K. (University of Leuven), *Secularization Theories and Sociological Paradigms: Convergences and Divergences*

In most publications trying to make a synthesis of the sociological studies on secularization, the analysis was done in terms of definitions or usages (Shiner) or in terms of processes (Lauwers). In my trend report I analyzed the theories according to their level of analysis: society (laicization), subsystem religion (religion change) and the individual (religious involvement). In this paper I want to reanalyze the work of four authors according to the sociological paradigm used: the social fact paradigm (N. Luhmann) and B. Wilson) and the social definition paradigm (T. Luckmann and P. Berger). It is my purpose to see the problems they tackle, if their evaluations of the situation are contradictory and to what extent these approaches are complementary.

DONNELLY, Brenda W. (University of Dayton), *The Social Protest of Christian Groups*

This study focuses on the political efforts of a random sample of Christian organizations involved in social challenges in post Civil War America. Following Gamson's approach to the study of social protest (1975), factors influencing the success or failure of these 28 Christian challenging groups are explored. Both organizational and ideological variables are linked with the group's abilities to promote social change. Organizational variables found to be related to the success of the Christian challengers include the nature of their structures, the centralization of power within the group, the style of leadership they choose, as well as its size. The belief systems of the challenging groups are also tied to their chances for success. Roman Catholic groups are more likely than non-Catholic groups to be successful in their challenges, and Fundamentalist organizations are less likely than others to successfully challenge the social order. These findings suggest that particular religious beliefs have more transformative potential than others.

ECKS, James (Milwaukee, Wisconsin), *Dilemmas in State-Purchased/Church-Provided Social Welfare Services*

Religiously-affiliated human care agencies ('homes,' hospitals, etc.) have long 'had it both ways,' benefitting from their Church-related identity in volunteer and staff motivation, fund-raising, etc., while also benefitting through contract with government for reimbursement of expenses. This variety of state-purchased provision hardly dominates the human care 'market.' For example, services for children purchased from religious agencies account only for about a one quarter 'market share,' and most other services are even less likely to be provided by a church-related agency. Those churches, however, which regard providing social services as central to faith have been empowered in this ministry by the state's recognition that whatever else healing or the care of orphans, etc., might be, the secular benefits make state purchase legitimate. Attacks upon this legitimacy, traditionally along 'establishment of religion' lines, are increasingly being made by the argument that any preference by the agency to first 'take care of our own' is violative of the fourteenth amendment by denying equal access. Church and State competitively claim jurisdiction over those 'least able to take care of themselves,' so this paper will first examine the ACLU's "Children's Rights Project," which for eleven years has attempted to dismantle the nation's most comprehensive state-purchase arrangement, the New York system of foster child care. Additional services and their dilemmas will follow.

ETHRIDGE, F. Maurice (Tennessee Tech University), *Revival Meetings: A Calendrical Rite of Southern Evangelical Protestantism*

All religious institutions have calendrical rites to celebrate the major features of their belief system. One of the most important calendrical rites of Southern Evangelical Protestantism is the annual revival meeting conducted by most congregations. This practice arose out of the camp meetings of the Second Great Awakening in the early nineteenth century. By mid-century these meetings had become firmly institutionalized as routine annual events in the life of the churches and they continue to be important events in Southern religious practice today. Historical, ethnographic and sociological analyses of revival meetings are examined and participant observation materials on a number of revival meetings conducted by different denominations in middle Tennessee are presented. Inductive analysis of these materials leads to the conclusion that the annual revival meeting conducted by many congregations in the south is a ritualized event that follows the general pattern of the "ritual process" outlined by Victor Turner. The variations among denominations in the form and style of revival meetings are also examined, but commonalities are stressed. These meetings are celebrations of the basic beliefs of Southern evangelicalism, providing an occasion for a renewal of the sacred realities of this religious tradition.

FERRARO, Joseph (Universidad Autonoma Metropolitana), *The Ideological Orientation of the Latin American Church*

Due to the Second Vatican Council, the Catholic Church has exerted strenuous efforts aimed at social reform. In Latin America the bishops of the area held a "miniature Vatican II" in Medellin, Colombia during 1968 with somewhat the same results in relation to this region. Since the Latin American and universal Churches have become most vociferous in denouncing abuses of capitalism, many persons have thought that both have approached a Marxist solution to the social question. However, this paper tries to show that rather than a Marxist solution to the social question, the Latin American and universal Churches are dedicated to maintaining capitalist hegemony in the modern world.

FITZPATRICK, Joseph P., S.J. (Fordham University), *Hispanic Religiosity: Accommodation to Reality and Aspects of Assimilation*

Prayer and religious life of Hispanics continue to be predominantly Spanish language experiences. Evidence of increasing use of English have appeared especially in the second generation but a continuity of aspects of popular religiosity continue to be evident even among the young. Their sense of the sacred, their beliefs and practices, will show the influence of their Hispanic past but in the area of moral judgements the impact of American culture is also evident. Inter-marriage indicates a strong pattern resembling the process of assimilation of earlier groups. Small group activity at the parish level appears to be more effective than formal education in Catholic schools.

FRIEDRICHS, Robert W. (Williams College), *Classic Paradigms in the Social Scientific Study of Religion and an Alternative*

A functionalist paradigm precipitated from the perspectives on religion of such classic figures as Marx, Weber, Durkheim, Malinowski, Freud, and James is presented and help to have inhibited further breakthroughs in the social scientific study of religion. It depicts religion as an essentially universal communal phenomenon which, though false, is sustained by its functional contribution to at least the short term morale of a socio-cultural unit or its constituent members. Contemporary evidence suggests, however, that religion is far from universal, has taken on an increasingly private character, and it being replaced by secular functional alternatives. In its place a structural paradigm is proposed which is rooted ultimately in the awesome awareness that nothing need have been, not even that which might have "called" being into existence. Such a numinous experience, though affirmed by relatively few, would appear in principle available to all as a maturational culmination of an environmentally conditioned movement from the autism of the infant to the awareness that there was a time when one had not been and will be time when one will no longer be of the child, through the existential confrontations with finitude of the adult, and on to the latter's potential extrapolation to all being. Structurally the ineradicable nature of self-centeredness is deemed a product of each self's perceptual isolation at the center of its universe of experience. That most surviving religions nevertheless prescribe selflessness--some to a degree inexplicable by functionalist assumptions--may be explained structurally by a conclusion that, if nothing need have been, all being is sacred and should be so treated. Such a structural paradigm would be capable of redirecting the social scientific study of religion from

its functionalist preoccupation with the "supranatural" toward an examination of the contexts and correlates of those maturational responses to finitude which stand beyond potential empirical adjudication.

FRIEDRICH, Robert W. (Williams College), Potential Contributions of H. Richard and Reinhold Niebuhr to Contemporary Sociology of Religion

Contemporary sociology of religion would profit from two themes it appears to have overlooked in the work and life of H. Richard Niebuhr: 1) the priority he granted ontological issues over those of social ethics, and 2) his unwillingness to move beyond faith to belief. Overlooked in the work and life of Reinhold Niebuhr, paradoxically (given his brother's central role in introducing the church/sect dichotomy to most American sociologists of religion), is the appropriateness of correlating his moral man/immoral society dichotomy to that of the sect/church.

GESSNER, John C. (Loyola University, New Orleans), Conservative Religious Morality and Attitudes Toward Violence

A tradition of scholarly interest in the relationship of religious moral stances and social attitudes has often focused on the vexing topic of violence. There has long been a perception that a conservative religious orientation is often linked with the approval of the violent resolution of conflict. However, in several samplings of college students' attitudes toward interpersonal, intergroup, and international contexts of violence, the opposite trend has appeared. "Conservative religious morality," as a factor comprising several specific scales, has consistently shown a generally negative correlation with attitudes favoring violence. The possible explanations and implications of such a phenomenon are here examined, with a call for more systematic research on the subtleties of this topic.

GREIL, Arthur L. (Alfred University) and David Kowalewski (Siena College), Ecumenism - Soviet Dissident Style

While a good deal of research has focused on religious ecumenical movements in Western societies, far less attention has been devoted to ecumenism in non-Western contexts. While religious groups in the West are generally free to pursue cooperation with other religious groups, those operating in more repressive contexts face an additional challenge. In officially atheistic polities, the state plays an important role in shaping the character of ecumenical pursuits. The Soviet Union offers researchers a useful laboratory for examining the role played by a hostile state as an intervening variable affecting ecumenical contacts among believers. This study analyzes the impact of the Soviet state on efforts by religious bodies to build an ecumenical base in the USSR. The atheistic state represses independent ecumenical efforts, while simultaneously initiating multi-religious formations in order to coopt, control and render ineffectual religious aggregation. But, to some extent these official policies have backfired and encouraged autonomous ecumenical base-building. Repression and cooptation have spawned dissident religious movements bearing a strong ecumenical character. The existence of a single common enemy in the form of the atheistic state, the mutual contacts formed in prisons and labor camps, and the dissident philosophy of human rights as manifested in the United Nations Universal Declaration, have actually stimulated independent ecumenical cooperation among several religious believers. Thus a state hostile to religion operates as an ambivalent force affecting in both negative and positive directions the coalescence of ecumenically minded believers.

HANNON, James T. (Regis College), The Influence of Catholic Schools on the Desegregation of Public School Systems: A Case Study of White Flight in Boston

White flight from public school desegregation can result in educational and residential resegregation which defeat the purpose of desegregation programs. One form of white flight is pupil transfer to private schools, which in major metropolitan areas are predominantly Catholic schools. Unlike residential relocation, transfers to Catholic schools do not effect an increase in residential segregation and they constitute a potentially less permanent loss to the public system than that caused by relocation. Nevertheless, empty seats in area Catholic schools pose a threat to the success of any desegregation program. For the Catholic diocese the white flight issue creates a complex conflict of interests, involving institutional self-interest and competing claims to moral principles and Church teachings. The case study of Boston indicates that approximately 2,000 students transferred to Catholic schools from the public system, accounting for over 20% of white pupil loss to the public system. This occurred despite diocesan policies designed to prevent white flight to Catholic schools. An analysis of political and institutional constraints on policy

development and implementation provides a basis for predicting Church response to future desegregation programs in other locations. Suggestions for diocesan programs designed to address desegregation issues are included.

HARGROVE, Barbara (Cliff School of Theology), Class Conflict in the Mainline Churches: Religious Institutions and the 'New Class'

Current unrest in mainline Protestantism and in Catholicism is linked to the rise in modern society of the so-called "New Class" of educated professionals, whose understanding of the world and of human nature contrast with the bourgeois moralism of traditional Protestants as well as the authority patterns of the Roman Catholic Church. New Class members, who owe their position to higher education, tend to be secular in their outlook, yet also because of the kinds of expertise they have to offer, have risen to positions of responsibility in the churches. Their influence is resented by those who do not share their worldview. In some parts of the world, the New Class is more specifically tied to Marxist bureaucracies, and hence is seen as inimical to the Church. Current trends lead to the prediction that the New Class will grow in power, although there are indications that it may be a temporary phenomenon, and that the dialectic between it and older forms may result in new social forms in the future. The need for any new form to be legitimated in society suggests that religious institutions may be the focus of much of the interaction, and could thereby be particularly powerful in shaping the future of society.

HAYNOR, Anthony L. (St. John's University) and Joseph A. Varacalli (Nassau Community College), The Foundations of Peter Berger's Secularization Theory: An Analysis and a Systems Alternative

In this paper, it is argued that the manner in which the phenomenon or process of "secularization" is interpreted or conceptualized is in part a reflection or a function of one's general sociological perspective. Specifically, the relationship between sociological theory and secularization theory as found in the work of Peter Berger is analyzed; and then it is shown that a different sociological starting point, namely, a systems perspective, leads to a fundamentally different interpretation of secularization.

HEGY, Pierre (Adelphi University), The Sociology and Social Ethic of Reinhold Niebuhr

This paper evaluates Niebuhr's contribution to our understanding of social life. The imagery which inspires his vision of society is one of a dialectical opposition, as in Tönnies, between "moral man" (the eschatological community) and "immoral society." In opposition to Comte's vision of a linear progress through various stages, Niebuhr sees a dialectical relationship between the various spheres of knowledge (the religious, the metaphysical, and the positive). For Niebuhr, knowledge is not value-free. It is a form of power, and as such is at the service of individuals and social classes. Hence the rationalist (and sociological) dream of a better world through reason alone is vain, since reason as power is at the service of interest groups. For Niebuhr, knowledge and power must be made ethical. There should be no divorce between knowledge and ethics, especially in the social sciences.

JAYAWARDENE, Devashri (Harvard University), The Sociology of Buddhist Celibacy

The Theravada Institution of Celibate Priesthood is the oldest living tradition of religious celibacy found among the world's major religions, but there has not been any systematic study done on Buddhist Celibacy. This exposition analyzes the historical and contemporary doctrine and practice of celibacy in Buddhist religion and society. Exegesis of the Dharma (Teaching) and Vinaya (Discipline) of celibacy layed down in the Tipitaka (Scriptures), the Sutta (Popular-discourses) and in the Manuals of Monastic Discipline shows the enfolding spirituality that underlies the institutional practice of celibacy. The paper also provides a sociological analysis of the process of socialization of Bhikkhus into celibate behavior. Beneath this socialization in normative behaviour the socio-cultural and psychological motivations for celibacy, which I also investigate. Finally, the paper includes a sociological and historical analysis of the living tradition of Buddhist Celibacy in Sri Lanka, bringing to light why and how the Buddhist celibate priesthood has withstood and progressed amidst the onslaughts of doctrinal schisms, moral crises, and religious upheavals. The choice of Sri Lanka is significant because celibate bhikkus there go back to the earliest times of Asokan Buddhism in India, a tradition transmitted unbroken to the present, although not without strain and renewal, and because Sri Lanka is a strongly multi-religious society.

KIECOLT, K. Jill (Louisiana State University) and Hart M. Nelsen (Pennsylvania State University) The Role of the Sect in Structuring Political Attitudes

The role of the sect in forming and structuring political attitudes is of current, special interest, given the visibility of the Moral Majority and televangelists and the claims by Jerry Falwell and other leaders of the "New Religious Right" that they helped deliver the vote to Ronald Reagan in 1980. The issue of the role of the sect in structuring political views also raises an important theoretical question: Does the sect foster political awareness and concern, or does it dampen political interest? Competing theories of the origin of sects stress the roles of deprivation, social dislocation, or socioeconomic change, but agree that while sectarian involvement can engender political involvement, the more usual response is withdrawal from society. Previous studies have been unable to show consistent relationships between religion and political beliefs. The explanation may be that most sects do not encourage political awareness and opinions. While denominations take stands on political and social issues, they have less claim on their members, who are more likely to divorce their religious views from other aspects of life. Viewing sects as traditionally espousing withdrawal from society and sectarian beliefs as representing simplistic world views often associated with lower levels of education, we hypothesize that individuals with more sectlike religious preferences will be less knowledgeable about the political sphere, less likely to have framed opinions on issues, and less ideologically sophisticated than those with more churchlike identifications. In part education should explain this relationship. Yet, since religious groups (especially churchlike bodies) may interpret political events and issues for their members, religious preference should remain a significant predictor when education is controlled. Without controlling for education, religious belief should also be related to political attitude structure. We test these hypotheses using data from the National Election Study series. In addition, we investigate changes between 1972 and 1980 and look for evidence of declining disparities in political knowledge, attitude crystallization, and ideological sophistication among religious groups.

KIRKPATRICK, R. George, Richard Rainey, and Kathryn Rubl (San Diego University), Pagan Renaissance and Wiccan Witchcraft in Industrial Society: A Study in Parasociology and the Sociology of Enchantment

This ethnography represents a preliminary study involving original survey research on modern revivalist Witchcraft in industrial society and examines the demographic characteristics, social psychological variables and ideologies of the emerging religion called Wicca. Our sample includes 144 Pagans from Western industrial society. The sample of Pagans was obtained by sending questionnaires to the editors of 76 Pagan journals and periodicals in the English language, and to the leaders of 260 Pagan temples, churches, covens, and associations listed in two Pagan/Craft directories. Snowball sampling expanded the population to include both public and private adherents who are either independent or members of a coven. The paper presents a theoretical discussion of the issues involved in contemporary religious consciousness, including a discussion of the works of Berger, Durkheim, Collins, Mannheim and Weber. Findings indicate that Wiccans are moderately low on status crystallization, traditional family ideology, conservatism, and status concern; moderate on authoritarianism, powerlessness, alienation, anomie, normlessness, and social isolation; moderately high on self-esteem; equally dispersed on rural/urban residence; and highly representative of European ethnic extraction (England, Germany, Ireland, Scotland, etc.). The data portray Wicca, the Craft of the Wise, as a fissiparous Earth religion characterized by an animistic and polytheistic worship of nature often with an androgynous pantheism. It is a theology lacking in a theology, a prophetic faith without prophets, and a religion lacking in bureaucratic rationality, possessing, instead, magical rituals to re-enchant the social world. Following Weber's theory of the rationalization of all social relations in bureaucratic industrial society, we see the Craft as a contemporary attempt to re-enchant the social world and free humans from the iron cage of bureaucracy and the hegemony of the techno-scientific world view.

KOKOSALAKIS, N. (Liverpool University) Legitimation, Power and Religion in Modern Society

Given the general theoretical problems which the sociology of religion faces at present, this paper points out that many of these problems derive from the theoretical and epistemological shortcomings of classical sociology itself. The paper then argues that a focus on the connections between religion, power and legitimation, which has been rather neglected by sociologists of religion may provide a fresh theoretical opening. Such an approach raises the question of the relationship of religion and politics in the context of the modern nation state and involves an examination of ideological and moral underpinnings of power structures and power relations in

modern society. Recent approaches to the problem of legitimation and modern culture such as those by Habermas and Bellah are examined and found to be rather limited in theoretical scope because they operate within an evolutionist perspective.

LAMPE, Philip E. (Incarnate Word College), Ethnic Madonnas and Ethnic Stratification.

In the Catholic Church the Virgin Mary is represented in a variety of ways, some of which identify her with specific ethnic groups. The present study was interested in the effect ethnic identity has on the general acceptance of Mary in the United States. Ideally, racial and/or ethnic prejudice should be absent within the Church, even though it is present in society, for it is a violation of Christian doctrine. However, in reality, religion and culture are always closely intertwined. Members are socialized by society as well as Church and, as such, are representatives of both. An ethnic stratification system exists in society and, as measured by the naming of churches in honor of the various ethnic madonnas, was found to be reflected in the Church.

LANE, Ralph Jr. (University of San Francisco), Catholic Attitudes Toward Abortion: Are They Softening?

Replication and updating of earlier use of General Social Survey data to explore the relationship between scaled items on abortion and religious preference revealed that apparent monotonic assumptions masked significant clustering of scale scores. This paper shows the way in which the clustering differs between Catholics and other than Catholics in selected years from 1972 to 1982, controlling for education, church attendance and ideal family size. The impact of the use of an additional soft scale item beginning in 1977 is considered. The methodological and substantive implications of these clusters are discussed.

LECHNER, Frank J. (University of Pittsburgh), Revitalization and Personal Identity: A Sociological Interpretation of the Expressive Revolution and the Logic of the Therapeutic

This paper proposes to analyze the "expressive revolution" and the "triumph of the therapeutic" as one type of secular phenomenon which both relates to trends in religion and has implications for religion. Relying on some theoretical resources developed by Parsons and Munch, an "expressive therapeutic syndrome" is defined as a type of movement in which the self and personal identity become the focus of ultimate concern. Its implications for the social, cultural, and personal organization of action are sketched; its origins and role in American culture and society are explored; paradoxical aspects of radical "escapes from constraint" in modernity along expressive-therapeutic lines are discussed.

LEVINE, Betty C. (Indiana University/Purdue University, Indianapolis), Religious Commitment and Integration into the Jewish Community in the United States

The future of specifically Jewish communities has become problematic. Two major positions about what should be done about the situation are: 1) encouragement of secular organizational activities emphasizing Jewish causes and interests, and 2) rejuvenation of, and increased commitment to, the religion of Judaism. It is to this debate that the research reported here was directed, using a random sample of adults in the Indianapolis Jewish community. The major hypothesis was: The more committed to Judaism an individual, the more one will be integrated into the Jewish community. A statistically significant association consistent with this hypothesis was found. The original relationship generally became stronger or weakened in predicted ways. If a viable, specifically Jewish community is to be maintained, it seems that steps toward strengthening religious commitment would be helpful.

LEWIS, James R. (Syracuse University), "Information Disease" and the Legitimation of Religious Repression

This study is a sustained critique of the psychopathological labels used to legitimate the repression of alternative religions in a secular culture. Building on the work already accomplished in this area (by such scholars as Dick Anthony and Thomas Robbins), the analysis focused on the notion of "information disease" as it is represented in the work of Flo Conway and Jim Siegelman. The principal findings of this study are: (1) that information disease symptoms--far from being new or unique--bear a striking resemblance to the grief syndrome, and can be explained as a bereavement response to a sudden, traumatic exit experience (e.g. as in deprogramming).

(2) that when a survey is made of nondeprogrammed ex-members who have not been socialized by close contact with the anti-cult movement (in this study, ex-members of 3HO), respondents tended to indicate that their membership had either a neutral or a slightly therapeutic effect with respect to most of the symptoms identified by Conway and Siegelman.

MARCUM, John P. (University of Mississippi) and Vijayan K. Pillai (University of Iowa) Religious Differences in the Process of Family Formation

In recent years completed family sizes among members of major religious groups in the United States have converged. What differences in fertility remain are usually attributed to socioeconomic status and other factors known to covary with religious group membership, not to religion per se. The present research explores the possibility that religion maintains an independent effect on childbearing through group differences in the process of family formation. That is, while completed family sizes may be similar, Catholics, with traditionally higher fertility, may achieve their completed families more quickly than Protestants. Proportional hazards models are used to determine average time from marriage to the second post-maritally conceived birth--the second because two children are the normative minimum in American society--for three religious groups (Catholics; liberal Protestants; conservative Protestants) over four marriage cohorts (1950-54; 1955-59; 1960-64; 1965-69). Data are taken from the 1973 National Survey of Family Growth. After controlling for other factors known to affect the timing of reproduction--education, age at marriage, labor force participation, residence--results indicate that the speed of family formation has slowed for all groups. Catholics achieved a two-child family more quickly for all cohorts, but the magnitude of the Catholic-Protestant gap declined markedly. For the oldest cohort liberal Protestants began their families more quickly than conservative Protestants, a pattern that reversed among the most recent cohort. The Catholic pattern is consistent with the secular trend in completed fertility over this period. The intra-Protestant differences are interpreted to reflect changes between liberal and conservative groups in beliefs concerning family, reproduction, and the role of women.

McALLISTER, Ronald J. (Northeastern University), Theology: Lessons for Sociology

The paper begins by noting that sociology has its roots in the same intellectual soil as does theology, beginning as a reaction to theology and religion. The two fields are still seen by some as separate and divergent, although sociology has been put to the service of theology many times; Marx's work is a current example. But rarely, if ever, is theology seen as something which could legitimately serve sociology. Four possible ways in which the two fields might interact are considered. The current importance of sociological interest in theology is discussed, and the field of social ethics is examined for its potential contribution to the sociological enterprise. The notion of a value-free science is critically examined and the suggestion made that the question "what ought I to study?" must be asked in sociology. Next, three possible sociological uses of theology (theological questions, concepts, and images) are examined, raising the issue of what can serve as a basis for sociological ethics. Value-free science and empiricism are judged inappropriate in the current age. The emergence of a new field (sociotheology) is then considered with discussion of how sociology might be conducted in the context of a sociotheological agenda. Social analysis focused on global social issues is suggested as an appropriate tack. The relationship between social analysis and liberation theology is considered. Discussion of the role of ideology (in sociology and in moral theology) and a serious challenge to sociology conclude the paper.

McCARTHY, E. Boyle (Fordham University), Modern Psychology and Religious Faith: A Case Study in Contemporary Religious Change

This paper reports the findings of a 1983 New York City study of the adoption by America's religious institutions of the modern science of psychology as a primary mode of religious understanding and expressions. In the history of American religion, mainline Protestant churches were the first to employ psychology and to be influenced by certain features of secularized thought. Recently, there are indications that changes in American Catholicism and Judaism have brought these groups closer to Protestantism and that psychology is occupying a more central role in the selection and training of religious and clergy, in ministerial work, and in programs of religious education. The research involved a circumscribed case study of literature used by three schools of religious education or seminaries -- one Catholic, one Jewish, one Protestant. A series of interviews with faculty and administrators was also conducted. The study identifies three approaches toward modern intellectual disciplines in general, and psychology in particular, approaches described as

different forms of assimilation and change within secular culture. In Protestantism, faith means the affirmation of the ultimate significance and final worth of human life here and now in nature and history; this faith is shared by secularist and Christian. Catholicism and Judaism are seen as having taken two wholly different approaches to the problem of the modern world. While officially open to modern intellectual developments, Conservative Judaism has assimilated these approaches in such a way that traditional religious faith remains largely unchallenged and unchanged. On the other hand, it could be said that Catholics have more fully turned to modern intellectual disciplines and perspectives and that what was distinctly "Catholic" in outlook is now changed by the incorporation of these perspectives into its institutional character and policy. The paper concludes by speculating on why these differences exist.

MCCURLEY, Donna A. (University of Richmond), A Social Ecological Analysis of Catholic Fertility in Canada, 1971

This study employs a social ecology model to examine the effect of structural discrimination and ethnic solidarity on French and British Catholic fertility in four Canadian provinces. This model posits that a group characterized by nested ethnic identities of a subordinate nature experiences a greater degree of structural discrimination than a group hindered only by one subordinate identity. Structural discrimination and concurrent ethnic unity increase the salience of ethnic mobilization and behavioral manifestation of ethnic identity. One way in which members of an ethnic group demonstrate their affiliation is through fertility related behaviors. Differential fertility within an ethnic group is influenced by the degree of structural discrimination experienced by the respective subgroups. Structural and demographic properties of region of residence constrain choice of adaptive strategy utilized by a group to acquire valued social resources. The particular strategy adopted by a group constrains members' fertility. K-strategists, those defined by numerical dominance, high territorial concentration, low occupational specialization, and low linguistic assimilation, demonstrate high fertility sufficient for resource control and elimination of competing factions. R-strategists, characterized by opposite levels of numerical and labor force composition and linguistic proficiency, display lower fertility levels, thus maximizing the investment of group resources in competition for resource acquisition. British Catholics residing outside of Quebec are identified with K-strategy whereas British Catholic Quebecois are characterized as r-strategists. Changed niche conditions for French Catholic Quebecois resulting from provincial integration into the national economy and political arena constrains the form of survival strategy employed from K to r-selection. Using 1971 aggregated data by census division of residence, analysis is run on French and British Catholic Canadians. British Catholics residing outside Quebec show high fertility concordant with K-strategists, while British Catholic Quebecois have lower levels of actual fertility consistent with r-strategy. Findings support a social ecology model in which the effects of structural discrimination increase the salience of ethnic identity as an organization symbol for resource competition. Fertility is one behavioral manifestation of ethnic group membership. The use of K and r-strategy concepts as specified with the ecological model contribute to a further understanding of differential ethnic fertility.

MEANS, Richard L. (Kalamazoo College), Religious Themes and Contemporary Literature: Bellow, Updike, Cheever, O'Connor, and Percy

The relationship between literature and sociology, as generally discussed, is analyzed. Limitations on an empirical sociology of art are suggested and the legitimacy of interpretation as symbolic insight is defended. Basic sociology of religious themes--secularization, the role of the clergy, the Church, and sect relations--are illustrated from the novels and short stories of Bellow, Updike, Cheever, O'Connor and Percy. Basic Christian themes on the nature of man, God, redemption, etc., are discussed, especially in the works of Percy and O'Connor. Last, some suggestions are made as to the possible use of the novel and the short story in sociology of religion classes.

METZ, Donald L. (Marquette University) Ritual Change and Cultic Constancy

This paper explores the possible effects of alterations in worship patterns on the corporate experience of the religious group. Using observations from a variety of mainline Protestant worship services as a starting point, the author applies Durkheim's analysis of the cult, and the idea of the social construction of religious reality, to conventional religious exercises. The application of these theoretical perspectives produces a model that describes the circular and mutually reinforcing relationship between the experience of the individual worshiper and the quality of the

group performance. The general conclusion is that ritual changes is an institutional dilemma (after O'Dea) which promises greater participation, spontaneity, and symbolic refreshment while at the same time threatening to promote embarrassment, ineptness, and distraction. The model suggests a number of propositions about the effects of ritual innovation on the character of the worshipping group. Whether the ritual change initiates revitalization or creates uncertainty about the symbolic referent of the worship is likely to depend on several group characteristics which are emphasized by the model. In particular, ritual change may be functional for congregations that emphasize individual religiosity but dysfunctional for those that have strong group-orientation.

MUELLER, Daniel P. and Philip W. Cooper (Amherst H. Wilder Foundation), Religious Attitudes and Interests of Young Adults

Church-related interest and involvement of young adults are examined using data from a survey of 19 to 34 year olds in a midwestern metropolitan county. Findings indicate that although most young adults maintain the religious affiliation in which they were raised, they seem to be less active in church activities than they were as children. Little difference was noted in church-related interest and involvement across young adult age groups (i.e., 19-24, 25-29, 30-34). However, differences in interest and involvement were observed by denominational affiliation. Non-mainline Protestant (including fundamentalist) churches appear to be more successful at involving their young adult members in church activities--particularly single young adults--than are Catholic or mainline Protestant churches. Implications of these results for the future vitality of churches are discussed.

ORRU, Marco (University of California, Davis), Anomie, Apocalyptic and Sociology

In this paper I analyze the meanings of anomie in Biblical writings. The analysis provides a fresh look at the literature on anomie in Judaism and early Christianity, and it clarifies the sociological notion of anomie by teasing out some of its hidden religious features. My argument is presented under five headings. First, I describe the entry of anomie in Biblical literature with the translation of the Old Testament into Greek by the Jews of Alexandria, highlighting the range of meanings taken by anomie and its central distinguishing features. Second, I describe the general characteristics of Hellenism and focus on the Old Testament commentaries of Philo of Alexandria, pointing to the theoretical convergence, in his writings, of Judaic religious thought and Greek philosophical thought. Third, I review the anomie literature of the New Testament and the Pauline emphasis on the Law of the Spirit over the Mosaic Law--on the ethics of ultimate ends over the ethics of responsibility. Fourth, I discuss the role of anomie in the apocalyptic literature of late Judaism and of early Christianity, drawing out the elements of continuity and change between the two traditions and their relative views on anomie. I also briefly describe the transition of anomie from Greek into Latin culture. Finally, I compare the Biblical apocalyptic and its concept of anomie with modern sociological thought, highlighting some hitherto unperceived similarities. Modern discussions of anomie claim to be free of ethical or religious constraints; I maintain that there is more to sociological research on anomie than scientific objectivity. Much of our "scientific view" of the social world finds its roots in Judaism and Christianity--especially in their shared eschatological dualism of good and evil. To claim the existence of ethical pre-suppositions in modern sociology gives it an added historical dimension, in that anomie theories are a reflection of our cultural heritage.

POLOMA, Margaret M. (The University of Akron), Modernity, Evangelicalism, and the Pentecostal 'On The Street': Reconsidering Hunter's Thesis

In a tradition compatible with assumptions of social science, Peter Berger's theoretical writings have long considered traditional Christianity to be inimical to modernization. His dialectical worldview implies that most significant externalization tends toward an increasing secularization of advanced societies. Pluralism may prevail, but conservative Christianity assumedly will not be a significant part of its mosaic. In his scholarly attempt to depict Evangelicalism within Berger's framework, Hunter also tends to undermine the resilience of conservative Christian belief despite its accommodation in what it might consider to be peripheral matters. The weakness in both Berger's and Hunter's theses lies in their failure to truly incorporate a social psychological approach into the dialectical model. Using responses from 1275 Pentecostals, this paper considers the role religious experience may play in strengthening an evangelical's plausibility structure, which, in turn, serves to reinforce traditional beliefs. It further observes how use of William James' theory and subsequent social psychological research on religious experience may be incorporated into the model, resulting in different prognoses for conservative Christianity than those made by Hunter and Berger.

ROBERTSON, Roland (University of Pittsburgh), After the Sociology of Religion

Following preliminary discussion of Richard Fenn's attempt to articulate what might be called a deep-structure of the sociology of religion I proceed to question the viability and appropriateness not merely of the sociology of religion but also of other conventional modes of analyzing "religion." Fenn's critical survey of the sociology of religion obviously points beyond the latter but it is not clear in what extra-sociological direction Fenn wishes to take us. The sociology of religion seems to be caught between the professionalistic goal of existing in order to define its own subject matter, on the one hand, and yielding itself to the winds of religious change in the modern world, on the other. In short, the sociology of religion--as with other modes of discourse about the latter--lacks an "object" of study. More specifically, it lacks a sense of worthwhile Problemstellungen which can be clearly established in reference to current global-human trends. I attempt to lay-out an agenda for the study of religion which takes due cognizance, inter alia, of global-religious pluralism; the threat to the end of the human species; the conflation and/or interpenetration of religion and politics (and of "church" and state); the emergent sense of there being a problem of world religion; and the idea that sociology is impossible without theology (or at least that the sociology of religion makes no sense without a thoroughgoing appreciation of "deep" symbolism).

ROBINSON, Leland W. (University of Tennessee, Chattanooga), When Will Revolutionary Movements Use Religion?

This paper examines seven variables that influence whether a revolutionary movement will use religion as a tool in promoting its revolutionary cause. It is argued that three of these variables are necessary and together sufficient to insure that religion will, to some degree, be used as a revolutionary tool. The remaining four variables, though neither necessary nor sufficient, do influence the degree to which religion will be so used. Suggestions are made for further research.

ROSE, Susan D. (Cornell University), Religious Conversions in Childhood and Concepts of Socialization: An Historical and Contemporary Perspective

The relationship between youth and religious experimentation has been recognized for a long time. However, religious conversions among children as young as three to nine years of age is a relatively new phenomenon in American history. This paper argues that pre-teen conversion among evangelicals reflects larger societal changes in the conception of childhood, parenting, and development. Parents, who can no longer anticipate what vocational or family roles their children will face, are caught in an immobilizing bind of needing to prepare for something they cannot define. The response to feelings of parental inadequacy and frustration among two groups of evangelical parents studied is: 1) a redefinition of the task of socialization, focusing more on generalizable character traits and less on specific roles, and 2) the occurrence of pre-teen conversions that represent a different view of childhood and a greater need on the part of parents to exercise control over their children at a younger age. Data collected from parents, students, teachers, and religious leaders of two evangelical fellowships and associated Christian schools indicate that the study of pre-teen conversions is a rich area for investigation of socialization goals and processes, and the legitimation of the roles and religious experimentation of young children by adults.

SEIDLER, John (Ohio State University), Contested Accommodation: American Catholicism in Mid to Late Twentieth Century

This paper attempts to give a macro-level explanation of the way in which Roman Catholicism, as an organization or social system, has changed during the twentieth century. Rejecting a primary focus on secularization, rationalization, and delegitimation theses, I prefer the term "contested accommodation." Catholicism has generally accommodated to its surrounding milieu, largely by incorporating contemporary structures and principles, and by building on the advances of science. But the accommodation has been neither complete nor automatic and peaceful. Instead it has been partial and conflict-laden, arising in conflict, progressing through power struggles, and continuing in conflict. "Contested accommodation" implies a set of processes whereby the changes occurred. These include evolutionary updating, religious reconstruction, and power contention. Yet given all these factors, I suggest that such radical change as that undergone by Catholicism will only occur if accident, luck or the force of key personalities tip the balance in favor of change.

SIMPSON, John H. (University of Toronto), Status Inconsistency and Moral Issues

Status inconsistency and cultural explanations for attitudes toward New Christian Right social issues are assessed in a sample maximizing differences in denominational prestige among Protestants. The findings clearly support a cultural perspective and, it is suggested, are also consistent with status enhancement and resource-based theories.

SMITH, William L. (University of Notre Dame), Religion in Urban Communes

Approximately one hundred urban communalists from seven communes have been surveyed concerning their communal living situations in Chicago. Communal members were asked to indicate what their religious orientations meant to them in terms of their lives at the time the questionnaires were distributed. Personal attributes, religious backgrounds of families of orientation, present religious activities and beliefs, among other indicators, will be utilized to identify and distinguish the characteristics between the seven communes. This paper will provide a descriptive depiction of religion in Chicago communes.

SPICKARD, James (Cultural Development Institute), Coast Miwok/Pomo Sorcery and Religion: Social Functions

The Coast Miwok and Pomo Indians of California lived in a relatively rich environment in which resources were occasionally subject to ecological collapse. Such collapses were local rather than regional, and tended to affect individual lineages rather than villages as a whole, because resources were privately rather than communally owned. Their lineage system, unlike that of certain other California culture-area groups, lacked an easy means of distributing surplus, which resulting in intense friction between those lineages whose resources had failed and those whose resources were intact. Lacking a 'natural' explanation for such resource variation--and for the variation in health and disease that often accompanied it--the Miwok and Pomo turned to 'supernatural' attributions of sorcery. The successful were believed to be witching the unsuccessful, and causing their misery. Maldistributed want led to increased social tension. At the same time these groups possessed a public ritual cycle that emphasized group unity, and even brought disparate villages together for a common end. This paper examines the interrelationships between resource failure, sorcery beliefs and public religion among the aboriginal Miwok and Pomo in an attempt to reconstruct the dynamics of their religious life. It will particularly focus on understanding the social circumstances in which individuals turned to one or the other form of supernatural aid.

STAMEY, Joseph D. (McHurry College), Social Ethics and Social Theory: Tensions and Prospects in the Thought of the Niebuhrs

The normative theological and social ethics of H. Richard and Reinhold Niebuhr are both frequently said to belong to the transformationist position on the five-type continuum outlined by H.R. Niebuhr in Christ and Culture. Examining the five types in their dynamic interrelations and taking seriously the Augustinian components in the thought of the Niebuhrs reveals certain unresolved issues and not fully realized possibilities in the thought of both men. Though the transformationist position intends to bring normative and descriptive elements closer together, it also insists on their separation. This produces possibilities of 1) utilization of behavioral scientific data in ethical thinking, 2) continuous or "permanent" critical stances toward societal norms and values, 3) problematic or "underdetermined" uses of moral norms and behavioral data. The tensions and possibilities of the moral and social theories of the Niebuhrs are perhaps best analyzed by examining the specific historical context of their thought and assessing their utilization of formative influences. The influence of Augustine was decisive for both men. This is evident in their use of the Augustinian, in contrast to the Thomistic, version of the natural law concept as a constructive and dialectically critical tool of social-ethical theory. The incorporation of Kierkegaardian influences by Reinhold Niebuhr and the influences of Edwards, Peirce and Troeltsch by H. Richard Niebuhr were significant factors in their divergences. That the intent and impact of Niebuhrian thought was both socially conservative and change-producing can be understood in terms of the historical possibilities and transformation of these influences. Examination of context and influences also allows assessment of the continued theological and philosophical relevance of Niebuhrian thought.

TAKAYAMA, K. Peter (Memphis State University), *Political Environments of Japan and the Christian Body: A Resource Mobilization Approach*

In the late 1960's, the central theological issue of Christianity in Japan was that of the relationship between church and state. This issue was raised in such critical form that the United Church of Christ in Japan (Nihon Kirisuto Kyodan) had to make an all-out effort to face and resolve this issue. The United Church of Christ in Japan, which is Japan's largest Protestant body, publicly confessed its war guilt on Easter Sunday, 1967. Until then there had been no questions raised in the press regarding the responsibility of the Japanese for World War II. Despite the fact that over twenty years had passed since the war, this confession came as Japan was again involved in a plan of economic and political expansion into the various nations of Asia. The discussion of the confession of wartime responsibility produced ideological confrontations as various groups in the denomination rose in outcry. In 1968, the decision made to participate in the Christian Pavilion Project at Expo '70 in Osaka produced violent protests within the United Church. Opponents of participation in the Christian Pavilion argued that Expo was really a show window through which the government wanted to demonstrate Japan's new economic (and by implication military) power to the world. The United Church of Christ, in fact, has remained bitterly divided over the nation's political and moral issues such as the problem of the emperor system, of the Yasukuni Shrine, of the US-Japan Security Treaty and so on. The purpose of this paper is to examine the causes and nature of the conflict among leaders of the United Church regarding the Central issue of Japanese Christianity today -- that of the relationship between church and state. A social resource mobilization perspective of the social movement theory was used for organizing this study.

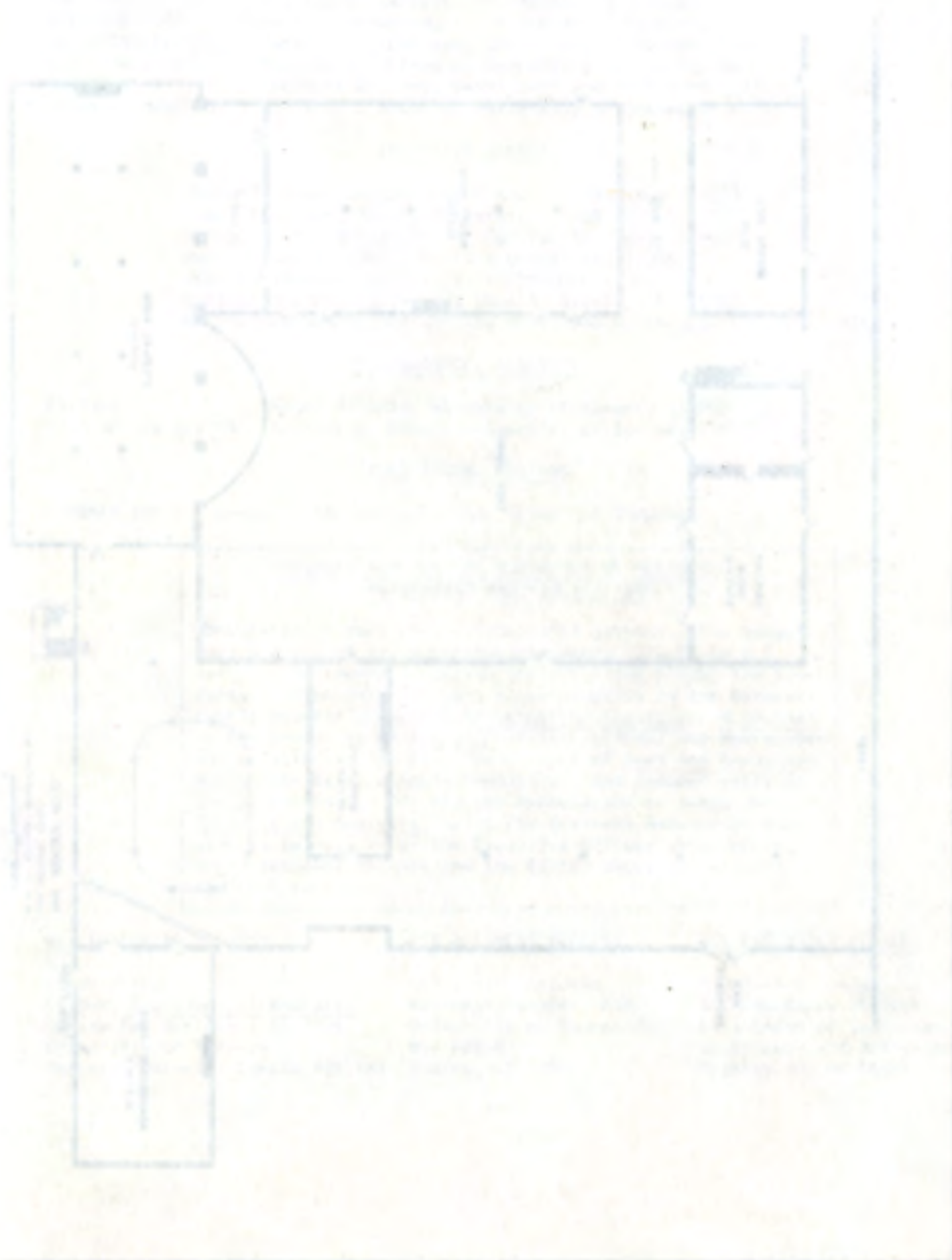
TAMNEY, Joseph B. and Stephen D. Johnson (Ball State University), *Religion and Nuclear Disarmament in Middletown.*

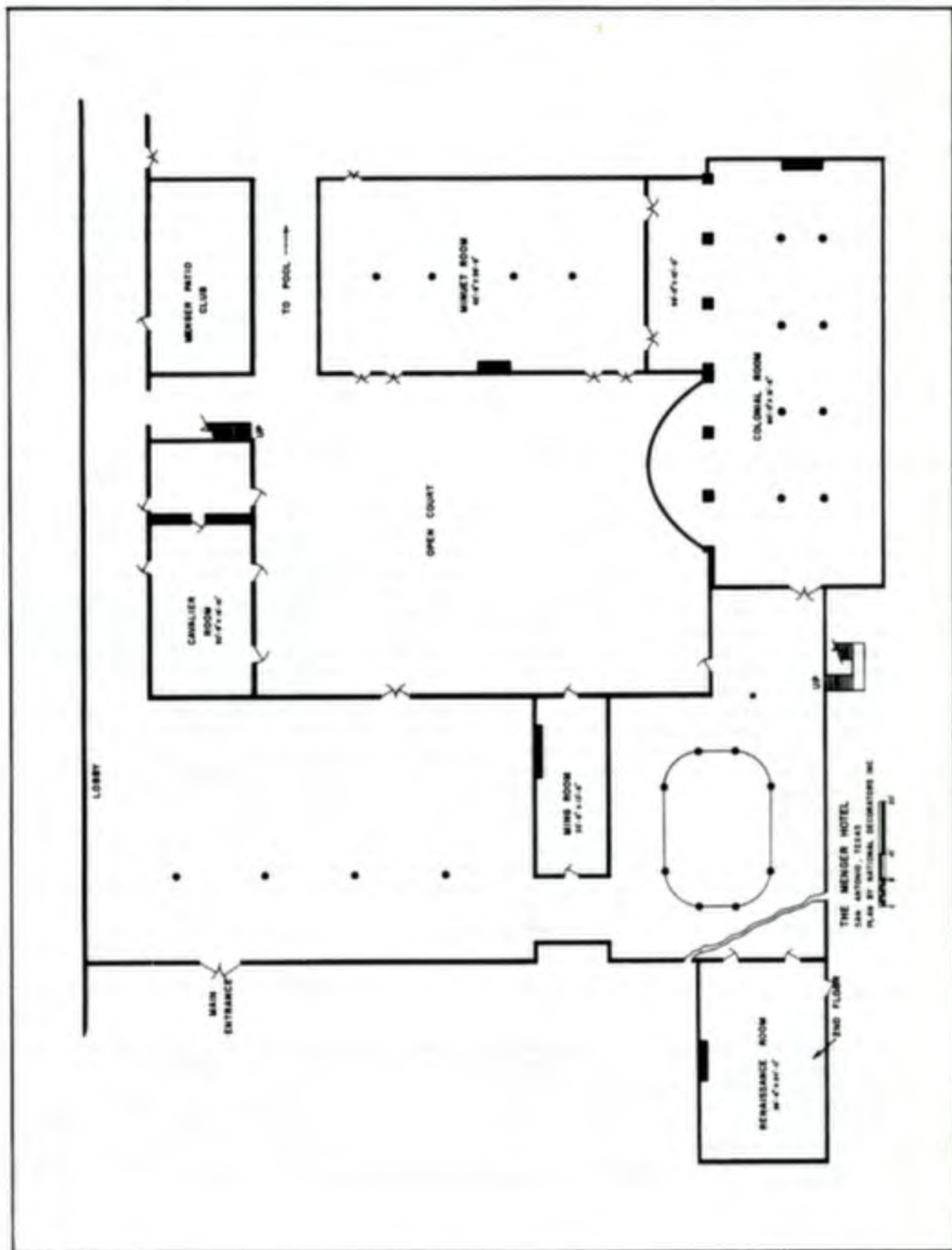
The paper reports a study of religion and attitudes concerning nuclear disarmament. Previous research suggested that religious "nones" would favor a nuclear freeze more than others. However, it was expected that because of the recent pronouncements of Catholic leaders, Catholics would favor a freeze more than Protestants. Because of the attitudes of people such as Jerry Falwell, it was expected that frequency of watching conservative televangelists would be negatively related to favoring the freeze. Data were collected from a sample of respondents (N=393) living in the Muncie, Indiana SMSA ("Middletown"). It was found that Catholics more than non-Catholics and those aware that their church leaders have supported a freeze were more likely to favor a freeze. No significant relation was found between watching conservative televangelists and attitude toward the freeze. It was found that participating in churches where leaders supported the moral majority was negatively related to favoring the freeze. Whether or not a person was a Catholic, whether or not a person participated in a church supporting the freeze, and whether or not a person participated in a church supporting the moral majority were combined into an indicator of participation in a supportive (to the freeze) religious environment. The correlation between this variable and a measure based on attitudes toward both a mutual and unilateral freeze was a significant .17. The relations between other variables studied and the nuclear disarmament measure were investigated using zero-order relations, factor analysis and regression analysis. Favoring nuclear disarmament was negatively related to having confidence in the presidential office, and to a militarist attitude. In a regression analysis using nuclear disarmament attitude as the dependent variable, the religious environment indicator, attitude toward the presidential office, and the militarist attitude all had significant independent effects. The paper concludes with a discussion of the place of religion in shaping American attitudes toward the nuclear disarmament issue.

WILLEN, Richard S. (Eastern New Mexico University), *Pitirim Sorokin and the Dialectics of Sensate Culture*

Unlike most studies on the relationship between religion and secular forces, the works of Pitirim Sorokin are highly sensitive to the emergence of supernatural forms of thought and action out of secularizing tendencies in social life. From his dialectical approach, tempered and directed by explicitly stated ontological and epistemological premises, Sorokin specified basic principles of cultural development. These principles, in turn, enabled him to anticipate with uncanny accuracy eventual directions and turns in sociocultural reality. This paper examines and applies Sorokin's concepts and perspectives with reference to the influence of secular culture on contemporary religious renewal and expression. Considerations will be given to, for example, dis-

affections from contemporary culture and institutions, the rise of "Ideational" forms of religiosity, and the emergence of alternative life styles and orientations which stress familistic and altruistic types of values and explorations of self.





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