

Ted Long
Master

ASSOCIATION FOR THE
SOCIOLOGY OF
RELIGION

FORTY-EIGHTH ANNUAL MEETING

RELIGION, SOCIAL STRUCTURE
AND HUMAN LIVES

AUGUST 27-29, 1986

THE ROOSEVELT HOTEL

NEW YORK, NEW YORK

PROGRAM AND ABSTRACTS

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
Officers, Committees and Staff, 1985-86

PRESIDENT: James T. Richardson, Univ. of Nevada, Reno
VICE-PRESIDENT: Edgar W. Mills, Univ. of Texas, San Antonio
PRESIDENT-ELECT: Benton Johnson, University of Oregon
PAST PRESIDENT: William R. Garrett, St. Michael's College
EXECUTIVE OFCR: Theodore E. Long, W & J College
BUSINESS MNGR: Lorraine D'Antonio, Catholic University

EXECUTIVE COUNCIL

James Beckford, University of Durham, England (1987)
Anthony Biasi, University of Hawaii, Hilo (1987)
James Davidson, Purdue University (1986)
Ruth Doyle, Archdiocese of New York (1987)
John Lofland, Univ. of California, Davis (1986)
Thomas Robbins, Rochester, Minnesota (1987)
William Swatos, Northern Illinois Univ. (1986)

SOCIOLOGICAL ANALYSIS

EDITOR: Barbara Hargrove, Hliff School of Theology (1988)
BK REV. EDITOR: William Swatos, Northern Illinois Univ. (1988)

1986 ANNUAL MEETING

PROGRAM CHAIR: David Bromley, Virginia Commonwealth University
LOCAL ARRANGEMENTS: William Silverman, New York City

COMMITTEES OF THE ASSOCIATION

MEMBERSHIP: R. Stephen Warner, Univ. of Illinois, Chicago, Chair (1987)
(N. America) Thomas Hood, Univ. of Tennessee, Knoxville (1988)
Barbara J. Denison, Gettysburg College (1986)

MEMBERSHIP: Anthony J. Biasi, University of Hawaii, Hilo, Chair (1987)
(Overseas) James A. Beckford, University of Durham (1987)
Bennetta Jules-Rosette, Univ. of Calif., San Diego (1988)
Meredith B. McGuire, Montclair St. College (1988)
James Richardson, Univ. of Nevada, Reno (1986)

FINANCE: Kenneth Westhues, University of Waterloo, Chair (1987)
Carroll J. Bourg, Fisk University (1988)
H. Wesley Perkins, Hobart & William Smith Colleges (1986)

PUBLICATIONS: Benton Johnson, University of Oregon, Chair (1987)
James Davidson, Purdue University (1987)
Michael A. Cavanaugh, Los Angeles, CA. (1986)
Frances Westley, University of Western Ontario (1988)

NOMINATIONS: Edgar W. Mills, Jr. Univ. of Texas, San Antonio, Chair
(1-Year Term) Raymond P. Currie, University of Manitoba
Helen Fuchs Ebaugh, University of Houston
William R. Garrett, St. Michael's College
Peter K. Takayama, Memphis State University

Tues - Stuff Pockets
- See Dorothy DeSimone
Alex Van Vliet - Have books arrived
Scott Succow

THE FORTY-EIGHTH ANNUAL MEETING OF
THE ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
THE ROOSEVELT HOTEL, NEW YORK, NEW YORK
AUGUST 27-29, 1986

REGISTRATION (Second Floor Meeting Room Area)

Wednesday, August 27, 8:00 A.M. - 5:00 P.M.
Thursday, August 28, 8:00 A.M. - 5:00 P.M.
Friday, August 29, 8:00 A.M. - 3:00 P.M.

EXECUTIVE COUNCIL AND BUSINESS MEETINGS

Executive Council, Wednesday, August 27, 3:30 P.M. (Sutton)
ASR Business Meeting, Friday, August 29, 12:15 P.M. (Sutton)
Executive Council, Friday, August 29, 5:00 P.M. (Sutton)

SPECIAL ADDRESSES AND JOINT SESSIONS

"Religion, Economics and the Law," Presidential Address
by James T. Richardson, Thursday, August 28, 4:00 P.M. (Sutton)
"Some Recent Trends in the Sociology of Religion in Europe"
Paul Hanly Furfey Lecture by Karel Dobbelaere, Friday,
August 29, 3:30 P.M. (Sutton)
"Religiosity and General Well-Being: The 1985 Akron Area Survey,"
Joint with the American Sociological Association, Session 17,
Saturday, August 30, 10:30 A.M., (New York Hilton)

EXHIBITS AND SPECIAL EVENTS

Book Exhibit and Audio-Visual Displays (Fifth Avenue Suite)
Thursday, August 28, 9:30 A.M. - 6:30 P.M.
Grand Opening, Thursday, August 28, 12:15 P.M.
Friday, August 29, 8:30 A.M. - 3:30 P.M.
President's Reception, Book and Audio-Visual Displays
Thursday, August 28, 5:00 - 6:30 P.M. (Sutton and
Fifth Avenue)

PATRONS OF THE MEETING

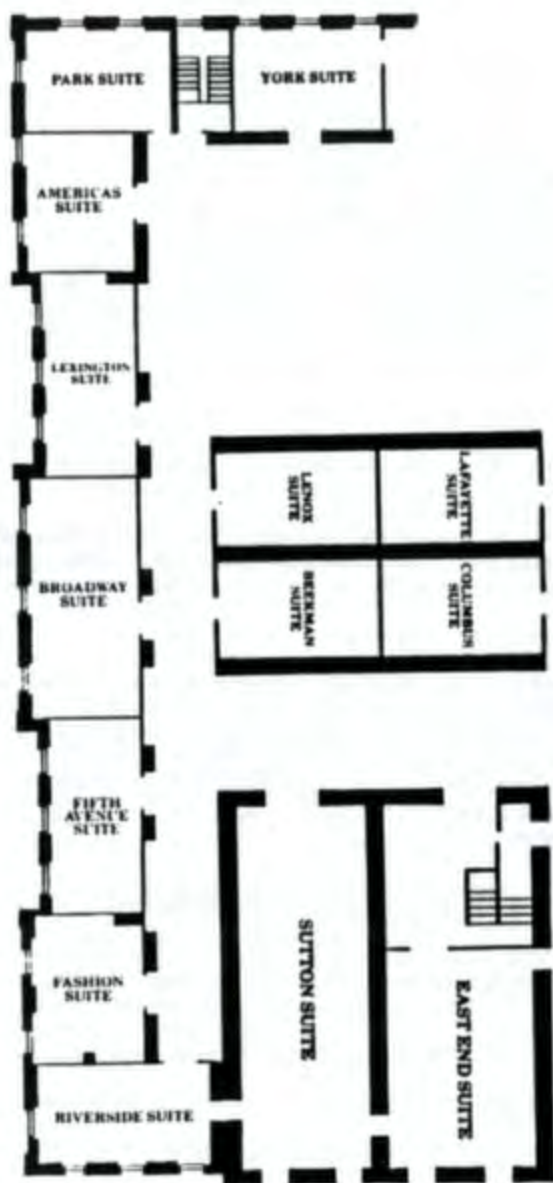
The Association is grateful for the generous
financial support of the Annual Meeting
by the following institutions:

The Archdiocese of New York

Fordham University Sociology Department

Hartford Seminary

Conference Level Facilities (Second Floor)



RELIGION, SOCIAL STRUCTURE AND HUMAN LIVES

Wednesday, August 27

8:30 - 10:15

SESSION 1: Recruitment and Integrative Processes in Judaism
FASHION ROOM

Convener / Discussant: Charles Selengut, County College of
Morris

"Recruitment to Orthodox Judaism: New York and Jerusalem
Compared"

M. Herbert Danzger, City University of New York

"In the Footsteps of Ruth or Orpah? Family Dynamics in the
Decision to Convert to Judaism"

Egon Mayer, City University of New York

"Integration into the Group and Sacred Uniqueness: An
Analysis of Two Adult Bat-Mitzvahs"

Stuart Schoenfeld, York University

SESSION 2: Religion and the Regulation of Sexuality
RIVERSIDE ROOM

Convener / Discussant: Jerry Pankhurst, Wittenberg
University

"Interactional Aspects of a Homosexual Christian
Congregation"

Barbara Denison, Gettysburg College

"Telephone Pornography: Technological Innovation or Amoral
Entertainment?"

Kirk Eilfson, Georgia State University

John Hutcheson, Jr., Georgia State University

"Straightening Identities: A Look at Two Evangelical
Approaches to Dealing with Christian Homosexuals"

Scott Thumma, Emory University

9:15 Bk.
Beth
10:30 - 12:15

SESSION 3: Conflict within Religious Traditions
FASHION ROOM

Convener / Discussant: Roger O'Toole, University of Toronto

"Christianity, Chinese Society and the Boxer Rebellion: The
(Integrative) Function of Religion Reconsidered"

Kuang-chung Chen, Yale University

- "Class Antagonism in Palestine as Reflected in Jewish Literature from the Prophet to Josephus"
 Graeme Lang, Memorial University
- "Correlates of Schisms in Ethnic Churches: The Case of Korean-American Protestant Churches"
 Eui-Hang Shin, University of South Carolina
 Hyung Park, University of Chicago

SESSION 4: Religion and the Healing Process
 SUTTON ROOM

Convener / Discussant: Meredith McGuire, Montclair State College

- "The Healing Service as a Cosmic Drama"
 Joseph Barnhart, North Texas State University
- "The Alcoholic Priest and Alcoholics Anonymous: A Study in the Negotiation of Intrinsic Obstacles"
 Eugene Fappiano, Southern Connecticut State University
- "Social, Symbolic, Ritual, and Psychological Differences between Charismatic and Metaphysical Spiritual Healing Groups"
 Deborah Glik, University of South Carolina, Columbia

SESSION 5: Research on the Hindu Religious Tradition
 RIVERSIDE ROOM

Convener: Edward Lehman, University of New York, Brockport
 Discussant: Theodore Long, Washington and Jefferson College

- "On the Nature of Inter-Religious Dialogue: The Hindu-Christian Case"
 Anthony Blasi, University of Hawaii, Hilo
- "Social Conflict and Dialectical Change in Weber's Religion of India"
 Deniz Tekiner, New York, NY
- "Dharma, Society and Individual"
 B.D. Tripathi, Kashi Vidyapith

Cover for tomorrow 11:30 - 1:00 Betty

 1:30 - 3:15

SESSION 6: The Emergence of New Religious Movements
 SUTTON ROOM

Convener / Discussant: Larry Grail, Alfred University

- "Puritan Radicalism and the New Religious Movements: Comparative Comments on Crises of Feasibility, Mertonian Deviance and the Social Construction of Evil"
 Stephen Kent, University of Waterloo

"The Waxing and Waning of New Religious Movements in the U.S.

Thomas Robbins, Rochester, MN

"Normal Revelations: A Fourth Model of Cult Formation"

Rodney Stark, University of Washington

SESSION 7: Church Responses to Human Needs

FASHION ROOM

Convener: William Silverman, Hicksville, NY

Discussant: Barbara Denison, Gettysburg College

"Church Conservatism and Services for the Elderly"

Rebecca Adams, University of North Carolina, Greensboro

Bonnie Stark, University of North Carolina, Greensboro

"After the Flood: The Stress of Ministers in Responding to a Natural Disaster"

Cecil Bradfield, James Madison University

Mary Lou Wylie, James Madison University

Lennis Echterling, Harrisonburg, VA

"Bereavement Training: Its Impact on the Interaction between Clergy and Parishioner-Survivors"

Fred Sklar, California State University, Hayward

Kathleen Huneke, California State University, Hayward

SESSION 8: Research on Catholic Clergy

RIVERSIDE ROOM

Convener: Lorraine Buchsbaum, Flushing, NY

Discussant: Anthony Blasi, University of Hawaii, Hilo

"Leaving Catholic Convents: Toward a Theory of Disengagement"

Helen Ebaugh, University of Houston

"The Institutional Position of Nuns in American Catholicism: Power and Commitment"

Patricia Wittberg, Fordham University

"The Ending of Mandatory Celibacy for the Priests of the Polish National Catholic Church of America"

Theodore Zawistowski, Pennsylvania State University,

Worthington/Scranton

3:30 - 5:15

SESSION 9: Religion and Leadership Style

FASHION ROOM

Convener: Patricia Wittberg, Fordham University

Discussant: M. Herbert Danzger, City University of New York

"The Grassroots Church and the Hierarchy: Contrasting Cases in Brazil"

Madeleine Adriance, University of Massachusetts, Boston

"Religiousness and Leadership Style"

Lorraine Buchsbaum, Flushing, NY
Paul Cullinan, New York University

"Ritual, Charisma, Collective Emotion and Self-Esteem"

Steve Carlton-Ford, University of Minnesota, Minneapolis

SESSION 10: Churches and Their Communities

RIVERSIDE ROOM

Convener: Theodore Zawistowski, Pennsylvania State
University, Worthington/Scranton

Discussant: Joseph Tamney, Ball State University

"The City as a Setting for Public Theology and Private Eyes"

Deborah Finn, Emory University

"Religion in the Decline of New York"

William Silverman, Hicksville, NY

"The Montana Amish of Lincoln County"

William Smith, Carroll College

3:30 - 10:00

Executive Council Meeting

SUTTON ROOM

Thursday, August 28

8:30 - 10:15

SESSION 11: Falling from the Faith

RIVERSIDE ROOM

Convener: Sara Terian, Andrews University

Discussant: Helen Ebaugh, University of Houston

**"The Impact of Apostates on the Trajectory of Social
Movements: The Case of Peoples Temple"**

John Hall, University of Missouri, Columbia

**"Changing Strategies of Gaining and Using Religious
Apostates in the Anti-Cult Movement"**

David Bromley, Virginia Commonwealth University

"Religious Nones in Middletown"

Joseph Tamney, Ball State University

John Condran, Ball State University

SESSION 12: Sex Roles and Religion

SUTTON ROOM

Convener / Discussant: Barbara Hargrove, Iliff School of
Theology

- "Sexism in the Churches: Some British American Comparisons"
Edward Lehman, State University of New York, Brockport
- "The Influence of Religious Factors on Sex Role Attitudes"
Jane McCandless, University of Pittsburgh, Bradford
- "Sex Roles in Contemporary Christianity"
Nancy Nason-Clark, University of New Brunswick

SESSION 13: Faith Groups, Gays, and AIDS
FASHION ROOM

Presider: James Ecks, Milwaukee, Wisconsin

Participants:

- Patricia Baumgartner, Metropolitan Community
Church, New York City
- Robert Carter, New York City Hospitals
- Yaffa Schlesinger, City University of New York

10:30 - 12:15

SESSION 14: Theoretical Issues in the Sociology of Religion
RIVERSIDE ROOM

Convener / Discussant: Madeleine Adriance, University of
Massachusetts, Boston

"Redefining 'New Denominationalism': Toward a More Inclusive
Model"

Bradley Hertel, Virginia Polytechnic Institute and State
University

Michael Hughes, Virginia Polytechnic Institute and State
University

"Forms of Solidarity"

Frank Lechner, Emory University

"Max Weber and the Sociology of Early Christianity"

Donald Nielsen, New York State University College, Oneonta

SESSION 15: Churches and Individuals in Interaction
FASHION ROOM

Convener: Richard Cramer, University of North Carolina,
Chapel Hill

Discussant: David Adams, Ohio State University, Lima

"Youth, Values and Church in the Federal Republic of
Germany: Between Expectations and Distance"

Andreas Feige, Der Technische Universitat Braunschweig

"Shifting Sands: Some Observations on Religious Responses to
the Changing Needs and Lifestyles of the Baby Boom
Generation"

John Gessner, College of St. Thomas

"Laser Listening: Youth Speak Out about the Church"
E. Nancy McCauley, Catholic University of America
Moira Mathieson, Catholic University of America

SESSION 16: Research on the Catholic Tradition
SUTTON ROOM

Convener: Timothy Liao, University of North Carolina,
Chapel Hill
Discussant: Joseph Barnhart, North Texas State University

"The Demographic Transition of the Roman Catholic Clergy: A
Comparative Study of the United States and Spain"
Richard Schoenherr, University of Wisconsin, Madison
Lawrence Young, Brigham Young University
"Members of Two Worlds: The Changing Social Psychology of
American Catholic Sociologists, 1938-1970"
Joseph Varacalli, Nassau Community College
"Michael Novak's Pluralist Religion"
William Weston, Yale University

12:15

Opening of the Book Exhibit
FIFTH AVENUE ROOM

1:30 - 3:30

SESSION 17: Religion, Altruism and Voluntarism
FASHION ROOM

Convener / Discussant: Catherine Faver, University of
Tennessee, Knoxville

"The Imperative to Volunteer: A Theme in American Civil
Religion"
David Adams, Ohio State University, Lima
"Centennial and Bicentennial: Parallel Settings for the
Operation of American Civil Religion"
M. Richard Cramer, University of North Carolina, Chapel
Hill
"Factors of Extraordinary Altruistic Behavior: The Role of
Religious Belief"
Mark Templeman, Purdue University
"Philosophies of Helping and Respect for Persons"
Sara Terian, Andrews University

SESSION 18: Perspectives on the Religious Experience
RIVERSIDE ROOM

Convener: William Weston, Yale University
Discussant: John Gessner, College of St. Thomas

- "Positive Alienation: The Taoist Thought"
Timothy Liao, University of North Carolina, Chapel Hill
"Meditation as a Social Phenomenon"
David Preston, San Diego State University
"Religion in the Age of Utilitarian Individualism:
Narcissism and Alienation"
David Simon, San Diego State University

SESSION 19: Modernization, Secularization and Religion
SUTTON ROOM

Convener: Donald Nielsen, New York State College, Oneonta
Discussant: Bradley Hertel, Virginia Polytechnic Institute
and State University

- "Fundamentalists and Modernity: The Case of Southern
Baptists"
Nancy Ammerman, Emory University
"Secularisation and Modernisation?"
Antonio Grumelli, Pontificia Univesita Urbaniana
"Changes of Religious Culture in Post Second World War
Poland"
Barbara Les, Chicago, IL

4:00 - 5:00

SESSION 20: Presidential Address
SUTTON ROOM

Presider: William Garrett, St. Michael's College

Address: "Religion, Economics and the Law"
James T. Richardson, University of Nevada, Reno

5:00 - 6:30

Presidential Reception, Book and Audiovisual Display
SUTTON AND FIFTH AVENUE ROOMS

Friday, August 29

8:30 - 10:15

9:00 Friday
Ben & Bill & Bill

9 - Fri -
Ben Bill B...

SESSION 21: Sociology and New Testament Interpretation:
Problems and Prospects
RIVERSIDE ROOM

Presider: Ralph Lane, University of San Francisco

Participants:

John Elliott, University of San Francisco
James Kelly, Fordham University
Jerome Neyrey, Weston College

SESSION 22: Policy Issues in the Study of New Religious
Movements
FASHION ROOM

Convener: David Fluharty, University of New Hampshire

Discussant: Stephen Kent, University of Alberta

"Political Activism among New Religious Movements"

Kevin Garvey, Carlisle, PA

"The Cult Withdrawal Syndrome: A Misattribution of Cause"

James Lewis, University of North Carolina at Chapel Hill
David Bromley, Virginia Commonwealth University

"Cult and Sect Usages in the Media"

Barry van Driel, Catholic University of Nijmegen
James Richardson, University of Nevada, Reno

10:30 - 12:15

SESSION 23: Tradition and Modernity in the Jewish Community
FASHION ROOM

Convener: Nancy Ammerman, Emory University

Discussant: Eugen Schoenfeld, Georgia State University

"Balancing Tradition and Modernity: Contradictions and
Compromises in Two Orthodox Jewish Communities"

Lynn Davidman, Brandeis University

"Social Change in the American Synagogue"

Lynne Kleinman, University of Wisconsin, Milwaukee

"Compartmentalization and Expansionism as Responses to
Modernity Among American Orthodox Jews: A Reconsideration"

Chaim I. Waxman, Rutgers University

SESSION 24: Religion, Deviance and the Construction of
Individual Identity
SUTTON ROOM

Convener / Discussant: James Spickard, College of Notre
Dame

"Teen Challenge: The Impact of Prior Arrests on
Rehabilitation"

LeRoy Gruner, Northern Kentucky University

Checkout Hotel

Mark Jacobs
George Mason

"Fundamentalists Anonymous and Moral Discourse"

Deborah Finn, Emory University

"Probation Officers' Tragic Narratives: The Religious Dimension of Social Control"

Mark Jacobs, George Mason University

SESSION 25: The Individual Search for Religious Meaning
RIVERSIDE ROOM

Convener: John Simpson, University of Toronto

Discussant: Donald Ploch, University of Tennessee, Knoxville

"Life Stages of New Age Spiritual Shoppers"

David Fluharty, University of New Hampshire

"A Comparative Analysis of the Experience of Pilgrims at Lourdes and Medjugorje"

Paolo Giurati, Centro Ricerche Socio-Religiose

"Conversion and Salvation of the Self: The Case of the Rajneesh Movement in Italy"

Enzo Pace, Università di Padova

12:15 - 1:30

SESSION 26: ASR Business Meeting
SUTTON ROOM

1:30 - 3:15

SESSION 27: Contributions of the Study of New Religious Movements to the Sociology of Religion
SUTTON ROOM

Convener / Discussant: Benton Johnson, University of Oregon

"Toward a Non-heretical Sociology of Religion"

Bruce Busching, James Madison University

David Bromley, Virginia Commonwealth University

"New Religious Movements, Religious Innovation, Significance and Implications"

Reender Kranenborg, Vrije Universiteit

"New Religious Movements and the Sociology of Religion"

Thomas Robbins, Rochester, MN

SESSION 28: Religion and Social Change
FASHION ROOM

Convener: Lynne Kleinman, University of Wisconsin, Milwaukee

Discussant: Lynn Davidman, Brandeis University

"Women, Religion and Social Reform: The Progressive Era"

Catherine Faver, University of Tennessee, Knoxville

"Reinterpreting the Reformation: A Critique of the Analysis of Swanson and Wuthnow Relative to the Cause of Reformation Outcomes"

William Garrett, St. Michael's College

"Rechanneling Tradition: Alternative Religious Organizations in Chicago's Jewish Community"

Shirah Hecht, University of Chicago

"Religion and the Economic Factor in the Late-Twentieth Century"

Roland Robertson, University of Pittsburgh

SESSION 29: Politics and Religion
RIVERSIDE ROOM

Convener: Mark Jacobs, George Mason University

Discussant: Chaim I. Waxman, Rutgers University

"Why Jerry Fallwell Killed the Moral Majority"

Jeffrey Hadden, University of Virginia

James Hawdon, University of Virginia

Kenneth Martin, University of Virginia

"The Survival of Community: An Exploration of the World of Koinonia"

Laurel Kearns, Emory University

"Militant and Submissive Religions"

Eugen Schoenfeld, Georgia State University

"Nationalism, Globalization, and the Politics of the Body"

John Simpson, University of Toronto

3:30 - 4:30

SESSION 30: The Paul Hanly Furfey Lecture
SUTTON ROOM

Presider: Jeffrey Hadden, University of Virginia

Lecture: "Some Recent Trends in the Sociology of Religion in Europe"

Karel Dobbelaers, Katholieke Universiteit Leuven

5:00 - 9:00

Executive Council Meeting
SUTTON ROOM

Saturday, August 30

10:30 - 11:30

**SESSION 31: Religiosity and General Well-Being: 1985 Akron
Area Survey (Jointly sponsored with the American
Sociological Association, Session 17)
NEW YORK HILTON HOTEL**

**Convener : Margaret Poloma, University of Akron
Discussant: Clark Roof, University of Massachusetts, Amherst**

**"The Relationship between Religiosity and Marital
Satisfaction"**

Anne Hendershott, Kent State University

**"Spiritual and Physical Well-Being as Determinants of the
Quality of Life"**

Janet Michello, University of Akron

**"The Effect of Religious Domain on General Well-Being"
Margaret Poloma, University of Akron**

ABSTRACTS

ADAMS, David S. (Ohio State University, Lima), The Imperative to Volunteer: A Theme in American Civil Religion

In a paper entitled "Ronald Reagan's 'Revival': Voluntarism as a Theme in Reagan's Civil Religion" (Adams, 1984), I analyzed President Reagan's public statements on voluntarism, looking at them as elements of the American civil religion. My purposes in that paper were to show how these pronouncements form a simple mythic story of sin and salvation and, in addition, to suggest that they constitute a significant contribution by Reagan to American civil religion. This present paper extends this analysis to the public statements on voluntarism by former Presidents. My thesis here is that the voluntarism theme emphasized by Reagan can also be found in the pronouncements of other Presidents. Included in the paper are analyses of the contributions of Presidents Hoover and Kennedy (among others) to the voluntarism theme of American civil religion.

ADAMS, Rebecca G. and Bonnie J. Stark. (University of North Carolina, Greensboro), Church Conservatism and Services for the Elderly

In light of recent federal budget cuts, some people have suggested that local churches and religious organizations could compensate by providing important services for older adults. The Interfaith Coalition on Aging has encouraged its member organizations to make the physical well-being of their older members a priority in addition to their spiritual well-being. Streib (1984) has expressed skepticism about whether Southern churches are interested in pursuing this goal. Very little research has been done on what churches are currently doing for older people.

This paper is based on a two-state study of the churches in a rural county of North Carolina. The ministers of 55.2 percent of the 201 churches in Davidson County returned a mail questionnaire about their formal programs for older adults, informal support offered by members of their congregations to older adults, and the unmet needs of their older congregation members. Seventy percent of the original respondents participated in a second mail survey about the beliefs and priorities of their congregations.

This paper includes a discussion of the types of services most commonly offered by churches to older adults. The data support the hypothesis that the more conservative the religious beliefs of the members of a church, the fewer informal and formal services it offers to its older members. Two independent factors are used as measures of conservatism. The first factor measures religious fundamentalism, and the second measures lack of emphasis on social responsibility.

ADRIANCE, Madeleine. (University of Massachusetts, Boston), The Grassroots and the Hierarchy: Contrasting Cases in Brazil

One of the most significant religious and political developments in Latin America in recent years is the basic ecclesial community (CEB). The literature on CEBs in Brazil (the country where they originated and where they presently exist in large numbers) contains conflicting explanations of

their genesis. A focus of the controversy is the question of whether the CEBs are creations of the Roman Catholic bishops or a spontaneous development from the poor people themselves. This paper, which is based on the author's field research in Brazil, compares basic communities in two regions of that country for the purpose of demonstrating different patterns of CEB development. The argument presented is that a useful theory of the emergence of grassroots movements within the religious institution must take into account different possibilities for interaction between the hierarchy and people of the poorer classes.

AMMERMAN, Nancy T. (Emory University), Fundamentalists and Modernity: The Case of Southern Baptists

Fundamentalists have often been pictured as those most remote from modernity, that is those most rural, least educated, least mobile, and so forth. Such a picture, however, is contradicted by history. The emergence of Fundamentalism as a movement in the early part of this century came in response to "Modernism" and in the places where modernity was most visible--northern cities. What is argued here is that the picture of Fundamentalism as remote from modernity is also a mis-reading of the present.

Data from a major study of Southern Baptist clergy and laity will serve as the base for examining the characteristics of those who claim the label Fundamentalist and are active in opposing "modernistic" trends in the denomination, such as the ordination of women. In particular, Fundamentalists will be compared on a number of measures relative to modernity to those who identify themselves as "Moderates." Among the relationships to be explored is the fact that those who have moved from a farm or small town childhood to an urban place of residence today are disproportionately Fundamentalists, while those who have lived in cities all their lives make up a disproportionate share of the Moderates. Fundamentalism is flourishing neither among those still comfortably removed from modernity nor among those comfortably ensconced in it, but among those for whom modernity is relatively new and very uncomfortable.

BARNHART, Joe. (North Texas State University), The Healing Service as a Cosmic Drama

In classical antiquity, plays were a part of religious worship. Great tragedies (Agamemnon, Antigone, Oedipus, etc.) were written to be acted in the most sacred spot in Athens--Temple of Dionysus, god of fertility--and at the most sacred season of the year--Spring, the resurrection of Nature. The poets, dramaturgists, actors and directors were considered ministers of religion during the theatrical festivals.

Twentieth-century American healing services may be viewed as theatrical performances (with oral tradition as script rather than a written script), whose goal is to involve the god(s) in the production, thus transforming earthly "play" into cosmic "reality." My study is based in part on the participatory observation of an extended healing service in St. Louis (November, 1985) in which I served as a roaming usher.

The use of tricks, deception and pretense in the faithhealing service can

be better understood if seen as elements within a liturgical drama in which the entire auditorium is the stage. The audience, far from being mere observers, are actors along with the paid ministers. The failure of attempted healings is viewed by the audience-actors, not as falsification of the claims, but as cues eliciting an intensification of the pretense and heightening of the drama. The audience members who were interviewed days after the service were clearly disposed to retain their faith in the minister as a special instrument of healing despite the obvious gap between promise and fulfillment. This predisposition can in part be explained if his followers are seen as his fellow actors directly involved in the pretense. Criticisms of the faith healer are taken as criticisms of themselves as participants in the same "play." The pretense is not taken as a negative factor, however, but as positive faith and holy excitement essential to bringing the god(s) down, thereby transforming the service into supernatural reality.

BLASI, Anthony J. (University of Hawaii, Hilo), *Toward a Sociology of Inter-Religious Dialogue: The Hindu-Christian Case*

Both the Hindu and Christian traditions place some importance on religious transcendental consciousness, on symbolism, and on theology. The nature of each of these is explored. Then the potential for the dialogue phenomena which historically occur is examined in terms of six kinds of cultural interactions: 1) the dialogue of a Hindu transcendental consciousness with a Christian one, 2) the dialogue of the symbolism of one religion with the other's transcendental consciousness, 3) the dialogue of the theology of one religion with the transcendental consciousness of the other, 4) a syncretism of symbol systems, 5) the dialogue of a theology of one religion with the symbolism of the other, and 6) the dialogue of theologies. The point is not only that not all pluralisms are the same, but that the dialogues of the Christian and Hindu traditions induce a right but not haphazard variety of forms of religious sociation to occur.

BRADFIELD, Cecil, Mary Lou Wylie (James Madison University), and Lennis Echterling. (Harrisonburg, VA), *After the Flood: The Stress of Ministers in Responding to a Natural Disaster*

Ministers often play an important role in offering emotional support to individuals suffering a personal tragedy. When people are confronted with losses, such as death or divorce, they frequently turn to the clergy for guidance and counseling. In rural areas where mental health resources are generally scarce and underused, ministers serve a particularly vital function in helping those who have had traumatic experiences. Although they are often well-trained or experienced in dealing with people coping with personal tragedies, the clergy, like other professionals, are rarely prepared for large-scale natural disasters. In this paper, we describe the stressors faced by ministers in responding to the November, 1985, floods in West Virginia. We present the results of follow-up interviews with ministers covering such issues as work overload, frustrations, role conflict, and role ambiguity. In particular, we explore the unique challenges ministers face in helping people to integrate the traumatic and tragic events of the disaster into the theological context of their religious beliefs.

BROMLEY, David. (Virginia Commonwealth University), Changing Strategies of Gaining and Using Religious Apostates in the Anti-Cult Movement

The emergence of new religious movements in the United States was rooted in a complex of sociocultural factors. However, the public reaction to NRMs assumed the character of a "social scare." A subversion mythology emerged out of the conflict between families and NRMs. Increasingly the ACM moved toward a medically based psychological social control system to counter NRMs on both a collective and an individual level. This paper examines some major characteristics of the ACM and how these characteristics influenced ACM strategy in two major legal cases involving the Hare Krishna movement.

BUCHSBAUM, Lorraine (Flushing, NY), and Paul Cullinan (New York University), Religiousness and Leadership Style

The Social Science literature has been sparse concerning the relationship between religious values and leadership style. Since religion is a primary source of a person's values; and values are determinants of behavior; this study attempted to discern whether religious orientation relates to leadership.

The respondents consisted of school principals and their teachers. The principals completed the Allport-Ross Religious; the teachers completed Likert's Profile of Organizational Characteristics.

There is evidence to support the contention that a principal with a more intrinsic religious orientation will be perceived by the teachers as more benevolent-authoritarian to benevolent-consultative in communication skills, decision making and goal setting. In the areas of leadership and motivation the principal will be perceived as more consultative to participative.

Conversely, the less intrinsic a principal is the more that principal will be perceived by the teacher as being consultative to consultative-participative in communication skills, decision making and goal setting. Leadership and motivation will be perceived by the teachers as being more benevolent-authoritarian to benevolent-consultative.

BUSCHING, Bruce (James Madison University), and David Bromley (Virginia Commonwealth University), Understanding the Structure of Covenants: Toward a Non-Heretical Sociology of Religion

The controversy surrounding religious cults has roots in the tension between alternative and often conflicting forms of social and property relations: contractual relations governed by civil authority and covenantal relations governed by church authority. An analysis of the comparative social psychology of covenantal and contractual forms demonstrates them to be alternative methods of creating value. Contractual forms are communicated with literal signifiers, enforced by civil, judicial procedures, and situated within a reductionistic worldview which emphasizes mechanistic causation. In contrast, covenants are communicated with

metaphorical signifiers, enforced outside civil, judicial procedures, and situated within a wholistic worldview which emphasizes human agency. These forms tend to be interpreted differently, often invidiously, according to the social position of the interpreter. In the present context of dominant power in the hands of individuals whose resources are created primarily within contractual social relations, covenantal forms tend largely to be denigrated. The authors suggest that a non-pejorative perspective for understanding covenants is necessary if a social science is to develop which is not "heretical" in its presuppositions to many religious perspectives.

CARLTON-FORD, Steve. (University of Minnesota, Minneapolis), Ritual, Charisma, Collective Emotion and Self-Esteem

Some researchers (e.g., Bird 1978) have argued that the adherents of "new religions" reconstruct their self-images through their relationship to charismatic leaders and through the performance of rituals. The present paper expands the theoretical model implicit in previous work (drawing on Durkheim's discussion of the sacred, ritual and collective emotion, and on Weber's discussion of charisma and rituals of salvation). The expanded theory is then tested. More specifically, the paper examines the effects of charisma and ritual on self-esteem, as these effects are mediated by collective emotion.

The paper is based on data from 286 members of forty-two American communes. These individuals comprise a subset of the people studied by Zablocki (1981) and Bradley (forthcoming). Roughly half the groups have charismatic leaders, and have varying numbers and types of rituals. Preliminary results indicate that members of groups with charismatic leaders have higher levels of self-esteem, supported indirectly through the creation of collective emotion. Certain specific rituals (i.e., group prayer, group singing, and group silence) have two effects which oppose each other. These rituals foster lower self-esteem directly, but promote higher self-esteem indirectly through collective emotion. Other group rituals (e.g., group meditation and group yoga) have no direct or indirect effects on self-esteem.

CHEN, Kuang-chung. (Yale University), Christianity, Chinese Society and the Boxer Rebellion: The (Integrative) Function of Religion Reconsidered

The polemic as to whether we should conceive the sociological function of religion as integrative or destructive has been controversial. Established studies of the Boxer Rebellion have cast this event in historical reality. That is to say, the scholarship overemphasizes the anti-social nature of Christianity, such as missionary's campaign (against idolatry) forbidding ancestral worship, which induces native reaction towards this foreign religion and its followers. Rarely has attention been given to the fact that most converts adopted Christian belief collectively, or more specifically put, through their kinship network. Based upon Durkheim's general formulation of human religious life, this thesis advocates that the answer to this integrative/destructive debate is a problematic one. What unites human groups on the micro level divides them on the macro societal level. An examination of the 2,000 Christians massacred in the Peking area

during the unrest reveals that the deceased were mostly people of a same lineage. Many archives on the cases of conflict between Christians and the laymen prior to 1900 also recorded that the persons involved in those confrontations were members of either a lineage with Christian affiliation, or a rival family competing for land, property and other material interests. Therefore, it can be argued that the Rebellion was more than a struggle within Chinese social formation, i.e., struggle among different social groups -- family kinships especially, in northern China.

CRAMER, Richard M. (University of North Carolina, Chapel Hill),
Centennial and Bicentennial: Parallel Settings for the Operation of
American Civil Religion

The Centennial and Bicentennial years of our nation were remarkably similar and distinctive in the level to which the populace seemed to need those functions appropriately served by civil religion. In particular, legitimation of political authority and the moral order and a sense of national unity and purpose were severely weakened by events of the recent past. In 1876, the Civil War and the racial and regional conflicts that accompanied Reconstruction were unhealed sores on the body politic. Similarly, the civil rights movement of the '50s and '60s and the major civil disturbances of the '60s and '70s over racial issues and the Vietnam War had left the nation deeply divided as we approached 1976. In addition, enormous erosion of respect for the highest office in the land had occurred in both time periods. Corruption in the Grant Administration had scandalized the nation, much as Watergate did during the Nixon Presidency one hundred years later.

My paper will examine the degree to which the Centennial and Bicentennial celebrations should be considered civil religious events. I shall look at the intent of celebration planners, the content of public activities, and the extent to which the aforementioned civil religion functions were served for the nation as a whole.

Hobsbawm (The Invention of Tradition), Warner (on Memorial Day in Yankee City), and Mueller and Sites (on Bicentennial church sermons in the Akron area) are key sources suggesting that events like the ones I am studying do serve the legitimating, unifying, and meaning functions of civil religion. But the historical literature, as well as unpublished documents and other primary data (organizational, behavioral, and attitudinal for the Bicentennial) are really rather ambiguous on this issue. I shall organize and analyze these materials to show more clearly the mixed motives of planners; the broad range of activities, with many having no civil religious content; and the wide variation in citizen involvement, indicating that significant segments of the population remained outside the "civil religious" establishment and value system.

The paper will be mainly descriptive--with a first section focusing on the striking similarities of the social and political contexts at the two points in history and a second larger section portraying how the actual Centennial and Bicentennial celebrations fit into these contexts. In the full study of which this paper is a part, I shall be exploring alternative views of the Centennial and Bicentennial (as commercial, purely political, or elitist or other special interest ventures, for example) to see how well

they explain events and participation in comparison with the civil religion perspective.

DANZGER, Herbert M. (City University of New York), Recruitment to Orthodox Judaism: New York and Jerusalem Compared

In recent years, numbers of young Jews raised in non-religious families have chosen to become practicing Orthodox Jews, eating only food that is kosher, abstaining from all work on the Sabbath, and practicing the laws of family purity that require separation of the sexes and modesty in dress and behavior. Orthodox Jews are a small and insulated community in the United States, and even in Israel they constitute a minority of the population. How are these young people recruited to Orthodox Judaism? Who reaches out to them and what are the means by which they are reached?

This paper will examine these questions in the contexts of New York City and Jerusalem, Israel. These offer sharply different environments for recruitment: Jews are a small religious minority in the United States, but although Orthodox Jews are a minority in Israel, they are part of the dominant group there. This paper will focus on how these contexts affect the recruitment processes.

Data presented are based on personal observation and depth interviews conducted between 1976 and 1985 in New York and in Jerusalem during two extended stays there. They are part of a larger study of a return to Orthodoxy.

DAVIDMAN, Lynn. (Brandeis University), Balancing Tradition and Modernity: Contradictions and Compromises in Two Orthodox Jewish Communities

Contemporary society is replete with religious and social movements that base themselves on critiques of contemporary society, and attempt to construct antidotes to it. Yet any institution that offers such an antidote must function within this same society, and must attract its members from people who have been socialized in it. Religious Institutions that are oriented toward recruiting and gaining the loyalty of new members must balance the conflicting demands of offering a clear alternative to modernity, yet having to market it in a way that makes sense to a secular population. Thus there is a constant tension and mutual influence between the demands of maintaining a traditional religion, and the secularizing influence of the social context. This paper examines two Jewish communities that attempt to offer such an antidote to secular Jews--a modern Orthodox community and a Lubavitch Hasidic community--and explores how much tension shapes the nature of these religious communities. It is based on participant observation within these communities, and in-depth interviews with women who are attracted to them as adults -- ba'alot teshuvah. In the women's accounts of their attraction to the community, and in the self-presentation of the institutions, the influence of secularization can be seen. Yet it is manifested in different ways and to a different extent in both of these communities. Modern Orthodoxy and Hasidism thus represent two points along this continuum of the blending of tradition and modernity; this paper looks at the specific ways in which these strands

DENISON, Barbara. (Gettysburg College), Interactional Aspects of a Homosexual Christian Congregation

Much has been written about the subcultural aspects and unconventionality of homosexual communities in the United States. Using data from participant observation in a metropolitan homosexual Christian congregation I suggest that within homosexual society the church focus provides for its members a subculture different from the standard stereotypical gay culture indoctrinated into societal images and internalized by members of gay communities. These participants interact on a level consciously different from the widely distributed stereotype and join/seek out the gay religious community for specific reasons pertaining to minority (within homosexual society) needs and desires. The organization of social exchange within the church fulfills both these individual needs and an educational function aimed at normalizing the gay image within the larger community, religious and secular alike.

ERAUGH, Helen Rose. (University of Houston), Leaving Catholic Convents: Toward a Theory of Disengagement

An analysis of the interplay between organizational factors and social psychological variables that explain the process of disengagement from the role of nun to that of ex-nun is the focus of the paper. The analysis is based on a review of sociological and psychological studies of ex-nuns, several autobiographies, and approximately 60 intensive interviews conducted of ex-nuns in the 1970's and 15 conducted in the mid 1980's. The process of disengagement is described in terms of four "stages": 1) first doubts; 2) seeking alternatives; 3) the turning point; 4) creation of the ex-role. The final part of the paper is an attempt to develop a model which explicates the variables that explain the conditions under which exit is most likely to occur. While the theory is based on ex-nun data, the concluding section of the paper argues that role exits of various kinds follow the same general pattern such that we can identify and describe a general disengagement process called role exiting.

ELIFSON, Kirk, and John Hutcheson, Jr., (Georgia State University), Telephone Pornography: Technological Innovation or Amoral Entertainment?

"Dial-a-Porn" arrived in 1983 and has been the subject of numerous court cases including access to minors, the constitutionality of such service, and the role of community standards in establishing a local definition of obscenity. The authors were involved as social scientists in conjunction with federal litigation related to the commercial telephone transmission of sexually suggestive messages. Over 500 respondents in a southern state were interviewed in 1985 by telephone. Actual sexually suggestive tapes were played for the respondents to ensure that auditory stimuli were realistically presented. The survey findings will be examined in light of recent trends in civil liberties and sexual tolerance. Particular attention is given to determining whether religion is directly related to sexual tolerance or whether its influence is mediated by other variables.

FAPPIANO, Eugene. (Southern Connecticut State University), The Alcoholic Priest and Alcoholics Anonymous: A Study in the Negotiation of Intrinsic Obstacles

In promoting and maintaining both a favorable self image and sobriety for alcoholics, AA has received considerable praise. In relation to other therapeutic modalities for maintaining sobriety, it appears to have the best record. Even its critics are invariably selective rather than total in their appraisals of AA. However, the degree to which particular occupational or professional (rather than social class) groups may have difficulty in accepting AA, specifically in terms of active or even nominal participation, is a subject that seems to have received little attention. While its official doctrines, beliefs and goals, as summarized in the "Twelve Steps" and "Twelve Traditions," appear to pose virtually no difficulties, AA as a distinct subculture (and ideal-typically a sect-like phenomenon) vis-a-vis the conceptualization of the Catholic priesthood as a distinct subculture, can pose particular obstacles. The nature of these obstacles, and the manner in which they are negotiated by the alcoholic priest who identifies and affiliates with AA, is the central focus on this research.

FAVER Catherine. (University of Tennessee, Knoxville), Women, Religion, and Social Reform: The Progressive Era

This paper examines the relationship between religious commitment and involvement in social reform by comparing the religious biographies of selected American women reformers of the Progressive Era (c. 1900-1920). Primary and secondary sources are used in each case study to trace: 1) the development of the reformer's religious meaning system and its change over time and 2) the relationship between the reformer's religious meaning system and her commitment to particular reform movements. The social and historical context of the reformers' lives is considered, with particular attention to the influences of the Social Gospel and environmental determinism. The results of the comparative analysis are used to address three questions concerning the social consequences of religiosity: 1) What are the key dimensions of a religious meaning system which determine its social consequences? 2) How does a particular meaning system become effective in prompting individual's responses to social issues? 3) In what forms, and under what conditions, does the biblical tradition motivate social reform and action for social justice?

FINN, Deborah. (Emory University), Fundamentalists Anonymous: Preliminary Findings

"Fundamentalists Anonymous" is a year old network of support groups that assist members who have had negative experiences with fundamentalism; This ethnographic study compares the movement with the anti-cult movement, the anti-cult movement, Alcoholics Anonymous, the American Atheist Addiction Recovery Group, and the fundamentalist movement itself.

FINN, Deborah. (Emory University), The City, Public Theology and Hard-Boiled Detective Novels

This paper discusses some aspects of current "public theology" that pertain to one very old and one relatively new literary tradition: the city as metaphor and the hardboiled detective novel. I will explore some important theological reflections about the importance of a vital public life that counterbalances the privatization of life in America, and argue that hardboiled detective novels provide us with a vision of an urban society in which equilibrium between the public and private has been lost.

FLUHARTY, David. (University of New Hampshire), Life Stages of "New Age" Spiritual Shoppers

Many Americans search outside the conventional churches for religious meanings of life and earthly existence. For them the spiritual teachings of the mainline churches have not satisfactorily explained the meaning of their lives and their world. They seek religious explanations by "shopping" through alternative sources to make sense of what is happening to them and to others. Many of these seekers follow a particular social pattern of behavior: I term their quest for spiritual answers "Shopping for God Within." In this presentation, I will describe that pattern based on interviews with sixty-eight people in ten groups which are part of the "New Age" religious movement.

The social pattern of Shopping for God Within consists of ten stages of personal religious development: (1) Spiritual shoppers receive a religious education in the conventional churches, (2) become dissatisfied with their lives, (3) seek religious explanations outside mainline religion, (4) they find alternative religious philosophies primarily through books, (5) accept New Age religious ideas, (6) meet with other "like-minded" seekers, (7) develop "primary relationships," (8) seek a personal relationship with God through the ritual of meditation, (9) continue "shopping" by investigating alternatives to the religious material of their group, and (10) leave a particular New Age religious group when religious ideas from other sources become sufficiently attractive.

In other words, this presentation describes the social pattern of New Age spiritual shoppers. Also, I will offer an explanation for how that pattern fits into religious life now and in the future.

GARRETT, William. (St. Michaels College), Reinterpreting the Reformation: A Critique of the Analysis of Swanson and Wuthnow Relative to the Cause of Reformation Outcomes

The point of departure for the analysis contained in this paper is both the original interpretation of Swanson in Religion and Regime and Wuthnow's more recent reassessment in "State Structures and Ideological Outcomes." A succession of problems with respect to Swanson's original thesis are identified before considering Wuthnow's attempt to overcome these shortcomings in his own treatment of the consequences of the Reformation.

The essential contention here is that Wuthnow actually attempted less than the ambitious undertaking of Swanson in his original research. Moreover, the conclusions of Wuthnow really contribute little that is new--either historically or theoretically--to the ongoing debate. Put in its simplest terms, Wuthnow concludes that the Reformation succeeded in England because it served the interests of the centralized political regime, while it failed in France because the interests of the regime were served most ably by remaining within the Catholic communion.

The claim of this reinterpretation is that the matter was really much more complex than Wuthnow's analysis would lead one to suppose. In part, this can be demonstrated by returning to Swanson's basic categories of gubernaculum and jurisdictio, while also drawing different conclusions from their interrelationship than those which Swanson adduced.

GARVEY, Kevin. (Carlisle, PA), Political Activism among New Religious Movements.

The representative democracy which governs the United States derives its moral power from a specific philosophic tradition. This tradition, which begins with Aristotle, includes Cicero, Aquinas, Locke and Sydney. The tradition demands that the citizens and representatives assent to philosophic realism. This is implicit in the Declaration of Independence and in the Constitution. The authority this generates allowed for the unseating of a recent president. This paper will discuss how this tradition rose to dominance, how it has been sustained, and why it is being challenged by a family of organizations dedicated to an opposing philosophy.

The moral heritage of Christian Europe, which combined realism and moral optimism, pervades the Constitution. Although secular in intent, and non-discriminatory in practice, this document reflected and established an intellectual environment which rejected philosophic idealism, monism and absolute immanence. Bishop Berkeley's ideas, for example, which were a profound defense of Christianity, found no welcome in the new world. Our era, however, faces a more formidable challenge.

Secular and religious organizations as diverse as est, the Unification Church, Lyndon La Rouché's empire and obviously fascist groups such as the Aryan Brotherhood, have become openly active in politics. Each claims adherents to the principles of the Constitution. Each group, in fact, follows principles which undercut the base of our legal system. This paper will describe these principles, discuss their challenge to our political and legal system, and will suggest an approach to preserve the strengths of our legal structure while protecting the individuals adhering to the challenging principles.

GESSNER, John. (College of St. Thomas), Shifting Sands: Some Observations on Religious Responses to the Changing Needs and Lifestyles of the "Baby Boom" Generation

In line with a burgeoning interest in the societal impact of the "Baby Boom" age cohort (born 1946-1964), this paper attempts to specify some religious dimensions of their passage through the life-cycle. Besides

their massive numerical effects, this generation seems to be associated with broad attitudinal, behavioral, and structural changes as well. Here we consider both inter-religious consequences (e.g. denomination shifting; the emergence of "new" or alternative religions or para-religions) and intra-religious (internal) adaptations within "mainline" and other religious groups. Key organizational responses focus on adequate facilities, programs, role-structures, authority systems, and ideological stances (theology and liturgy). In sum, this large and quixotic age group has posed significant challenges for American religion over the last forty years - and will continue to do so.

GIURIATI, Paolo. (Centro Ricerche Socio-Religiose), A Comparative Analysis of the Experience of Pilgrims at Lourdes and Medjugorje

This paper is an account of two parallel research studies on the experiences of pilgrims at Lourdes and at Medjugorje. The two research studies are part of a yet larger research project on pilgrimages to the great shrines of Lourdes, Fatima, and Guadalupe of the Catholic Church. In the Catholic Church, we are assisting in an awakening of the traditional forms of devotion, such as pilgrimages, in the frame of reference of the dynamics of the religious phenomena in modern society and of the revival of folk religion in general. Traditional shrines, such as Lourdes, have been witnessing an increase in the number of pilgrims during the past ten years, and new centers of devotion, such as Medjugorje, are emerging.

Through a comparative analysis of both phenomena (Lourdes and Medjugorje) it is possible to study: (1) the motivation behind the pilgrimages, (2) how pilgrimages revitalize the values of everyday life, and (3) how new centers of devotion emerge and thus how Lourdes and the other shrines were born.

GLIK, Deborah. (University of South Carolina, Columbia), Social, Symbolic, Ritual, and Psychological Differences Between Charismatic and Metaphysical Spiritual Healing Groups

Extensive fieldwork among white middle class healers and healing groups in the Baltimore area (1981-1983) revealed the presence of two distinct subcultures of healing at the present time, those with a Christian Fundamentalist, Pentecostal, or charismatic orientation and those with a New Age, metaphysical, or "new Religions" bias. Qualitative data to be reported here emphasize differences in the organization, the ritual processes, and the ideologies of charismatic and metaphysical spiritual healing groups and show them to be two distinct healing systems. These data are then related to differences in social attributes of the actors within each system. Finally, empirical data on personality, based on a projective test (the MARI card test), show significant differences between groups on the variable of "tendency to state-bound experiences"; charismatic group members (n = 83) are prone to ecstatic experiences, whereas metaphysical group members (n = 93) are prone to report meditative experiences. These data are analyzed with an interpretive social science orientation to explore the relationship between cultural worldviews, religious organizational forms, religious experiences, and personality. The hypothesis is that social organizations are not formed at random but are shaped as well as help to shape subjective states and experiences of members. Thus there is intentionality in social forms and processes. In

the case of healing groups those forms have evolved to increase the probability that participants will have religious or "healing" experiences.

GRUMELLI, Antonio, (Pontificia Universita Urbaniana), Secularisation and Modernisation?

Secularization may be rightly seen as the passage from the sacred to the modern society. This is a good perspective to analyse the character of society and at the same time to better understand the fact that secularization affects all of society. This does not mean in any way that religion is not peculiarly interested in the big change created by secularization. Furthermore, it is interesting and even necessary to study what is or may be the place of the religion in a secularized world. Finally, this is also the correct viewpoint to understand the essence of the modernization and its close connection with secularization.

GRUNER, LaRoy. (Northern Kentucky University), Teen Challenge: The Impact of Prior Arrests on Rehabilitants

The focus of this paper is on client arrests prior to entrance in the Teen Challenge Program with subsequent impact upon retention and graduation. It is hypothesized that those with the lowest number of previous arrests will follow through to graduation from this three phase, one year, religiously oriented therapeutic community. The population consisted of all those who entered the program at the Rehrersburg, Pennsylvania, center in 1968. These were followed-up seven years after graduation. A forty percent sample was obtained, giving us an N of 186 out of the 366 who had spent some time in the program in that year. These were divided into three populations: P1 were those who dropped out in Phase 1, P2 were those who dropped out in Phase 2, and P3, those who stayed through all three phases thus completing the program.

A questionnaire was developed by the Teen Challenge staff, but extensively modified by NORC based on previous research experience with the Drug Abuse Reporting Program (DARP). This questionnaire contained both English and Spanish suitable to the bi-lingual population of the study. Findings were quantitatively manipulated. Although the P3 group had the lowest number (98%) of people with previous arrest records, contrary to expectations these individuals had more arrests per person than the other two populations. And most of these arrests were for crimes unrelated to the drug scene.

HADDEN, Jeffrey, James Hawdon, Kenneth Martin. (University of Virginia), Why Jerry Falwell Killed the Moral Majority

In January of this year Jerry Falwell announced that the Moral Majority was no more. How could he kill such an important political symbol of the New Christian Right? In announcing that his political activities would henceforth be organized under the name Liberty Federation, Falwell's stated rationale for the name change was the need to unload the negative baggage that had accrued as the result of so much tarring and feathering from the media. The media itself gave only brief notice to this development and tended to interpret it as evidence of failure. This paper reports the results of a content analysis of the activities of the state chapters of

the Moral Majority during 1984 and 1985. We conclude that it was success rather than failure that led Falwell to kill the hen that laid the golden egg.

HALL, John. (University of Missouri-Columbia), The Impact of Apostates on the Trajectory of Religious Movements: The Case of Peoples Temple

The final outcome of Peoples Temple's trajectory as an apocalyptic sect is well known. But apostates, the press, and popular writers almost universally have framed explanations of the 1978 murders and mass suicide at Jonestown, Guyana as the consequences of evil or insanity in the person of Jim Jones, the charismatic white leader of the predominantly black group. A careful historical analysis suggests a more dialectical explanation. Jim Jones and his loyal followers took on an ultimate commitment to living out their values without compromise, regardless of the consequences, even if it meant sacrificing their lives for "the Cause." Thus, a general orientation toward martyrdom gradually was established within the group itself. But the particular historical circumstances that made mass suicide a plausible course of action for group members were produced by the interaction between Peoples Temple, organized apostates (calling themselves the "Concerned Relatives"), and the anti-cult resources mobilized by the apostates. This analysis suggests substantial implications concerning dilemmas faced within established social institutions and by the general public when pressed to take sides for or against an apocalyptic sect.

HECHT, Shirah. (University of Chicago), Rechanneling Tradition: Alternative Religious Organizations in Chicago's Jewish Community

The research problem involves examining a set of alternative groups formed for regular religious prayer in an urban Jewish community in order to determine how and why they have been developed and how the individual groups operate in relationship to each other, to older institutions offering the same service to the community, and to larger historical patterns of religious tradition and change in America.

The groups I intend to examine vary in a number of ways, such as in their degree of formality and religious orthodoxy and in the make-up of the group, but as a whole they share several characteristics. Composed of people who are for the most part in their thirties and early forties, the groups emphasize rotating leadership, operating without the direction of a rabbi, and equality of men and women in terms of religious participation. These groups, I believe, have a common relationship of polite distance from "establishment" institutions, the more formal synagogues, and share certain intellectual concerns.

While such a structure certainly has roots in the changes brought about in religious behavior and attitudes during the 1960's and 1970's, one research concern is the extent to which it represents a departure from those patterns. By examining the nature and types of significance these groups have to those involved in them we can come to understand the role religion plays in people's lives today. In addition, this study examines how networks of people form groups which seek to distinguish themselves from

The emergent religious forms sacralized protestors' political aspirations and at the same time personalized their reformist efforts by insisting that the catalyst for socially prominent sects in both eras demanded critical alterations to the legally sanctioned relationships between religion and politics, and as a result they elicited harsh reactions from oppositional groups and agents of social control that attempted to ensure the continuation of existing church/state arrangements. Likewise, ministers in traditional religious groups felt threatened by the new groups' theological positions, and as a result were active in countermovements in both periods.

KLEINMAN, Lynne. (University of Wisconsin, Milwaukee), *Social Change in the American Synagogue*

The central argument of this paper is that 20th century social change in the American Synagogue is best explained in terms of an evolutionary model wherein the type of change occurring in the general society is reflected in Synagogue development. The first section of the paper explores theoretical and historical contexts for observed changes in the Synagogue as a social institution. The Weberian perspective is seen as applicable to synagogue development only insofar as the Synagogue, over time, (1) adopted the products of society's dominant ideology, namely attitudes and values associated with capitalism, adding them to its own traditional ideology; and (2) promoted the dominant Protestant Ethic, thus explaining the phenomenon of Jewish "success" within a capitalist context. The Marxist approach facilitates a preferable interpretation, wherein the institution of Synagogue is seen as having been shaped by the "economic institution" (i.e., capitalism), and as having undergone an evolutionary process of "Protestantization." The second section of the paper presents the evolutionary approach, and argues that 20th century change in the Synagogue is well explained through an adaptation of Greer's theory about what happens to the locality group in a society of increasing scale.

LANG, Graeme. (Memorial University), *Class Antagonism in Palestine as Reflected in Jewish Literature from the Prophets to Josephus*

Few ancient civilizations preserved in their literature such a vivid and lengthy tradition of tension and antagonism between rich and poor as was preserved in the literature of Judaism. Beginning with mere admonishments toward charity in early writings the evidence of class tension appears more strongly in later works, and multiplies in the prophetic books. These tensions are also evident in post-exilic works, and surface again in some parts of the New Testament, particularly in the book of James, in passages which reflect the traditions in which Jewish Christianity was apparently grounded. The culmination of this antagonism occurred during the Jewish war of 66-70 A.D., when factions among the rebels attacked their own upper classes during the revolt against Rome. The paper documents this class antagonism, and also shows how religion and politics intermixed to produce results during most of this period quite unlike secular class-based movements. Judea was probably too divided by regional, tribal, and clan loyalties to produce a class-based political movement, and in any event no brigandage was common. It was not until the breakdown of order during the Jewish War that clear evidence of class-based conflict occurs. Modern

thinkers and activists, in contemplating the ancient Jewish homilies and diatribes stimulated by class antagonism or by the plight of the lower orders in society, should note both the prevalence of this kind of material, and the constraints on its political realization in that context.

LECHNER, Frank. (Emory University). Forms of Solidarity

Arguing that there still is a lack of theorizing concerning solidarity as such and that recent contributions in this area are inadequate in several respects, this paper proposes a typology of kinds of solidarity, examines the variable relationships between them and "the sacred," describes the role of some social movements and their definition of reality in the development of solidarity, and shows with theoretical arguments and empirical illustrations how the development of secular, noncommunal solidarities (e.g., "universal otherhood") is possible.

LES, Barbara. (University of Chicago). Changes of Religious Culture in Post Second World War Poland

In this paper, I analyze the changes of religious culture in Poland within the context of contemporary theories of secularization. I refer here to the understanding of secularization as: 1) "the shrinking relevance of the values, institutionalized in church religion, for the integration and legitimization of everyday life in modern society;" 2) as a process of religious change in the sense of modernization of religion; and 3) as the decline of religious involvement, in the sense of normative integration of religious bodies.

The above three perspectives seem to be the most commonly used for the explanation of the changes of religious cultures of West European societies and the American society. The specific character of the Polish socio-cultural context, especially the activities intentionally undertaken by the political authorities, towards the secularization of the society, causes that the changes of the religious culture acquire a unique direction and speed. Although, it is possible to apply, to a certain extent, the above quoted theories of secularization, to the Polish reality, it seems that this reality is much better understood if secularization is viewed not only as the "disappearance" or "decline" of certain social phenomena, but rather as the appearance of new social phenomena.

LEWIS, James (University of North Carolina, Chapel Hill), and David Bromley (Virginia Commonwealth University). The Cult Withdrawal Syndrome: A Case of Misattribution of Cause

The central contention of opponents of new religious groups has been that adherents are subjected to coercive mind control. One important type of evidence marshalled to support this argument has been that former members of these groups show a distinctive psychological syndrome which is attributable to psychologically deleterious practices in "cults." One version of that syndrome is Conway and Siegelman's "information disease." Alternatively, a sociological role theory based explanation would suggest that the primary source of any emotional turbulence in former members of

new religious groups would result from the dynamics of the exit process. Survey data on 154 members of controversial religious groups were used to explore these two alternative explanations. No relationship was found between Conway and Siegelman's predictors of information disease and the symptoms they identified. By contrast, a strong relationship was found between mode of exit and these symptoms. The data suggest, therefore, that the exit process rather than group experiences is the source of the kinds of emotional turbulence putatively labeled information disease.

LIAO, Tim. (University of North Carolina, Chapel Hill), Positive Alienation: The Taoist Thought

The concept of alienation is examined by studying Taoism, which, as a form of religion, has had its impact on the Chinese way of life, yet, as a form of philosophy, has significant influence in the intellectual world even today. The focus of the paper is on positive alienation, a forgotten category. The concept of positive alienation, however, was never "alien" to bygone Taoists, although they gave it a different reification.

Non-action, the essence of Taoism, which shapes the Taoist philosophy and defines its way of life, is the Taoist form of positive alienation. In conclusion, positive alienation, as the Taoist interprets and employs it: 1) provides a way of accomplishing everything, 2) brings an individual happiness, 3) makes it possible for a person to have a longer life, and 4) gives rise to an ideal policy for a government.

Mc AULEY, E. Nancy, and Moria Mathieson. (Catholic University of America) Laser Listening: Youth Speak Out about the Church

The in-depth research seeks feedback in an organized way from high school seniors on their beliefs, practices, and attitudes relative to the Roman Catholic Church. It was conducted in the Washington Archdiocese which includes suburban Maryland, after consultation with Greeley, Hoge, Gallup and other leaders in youth study. Although surveys abound, the unique feature of this project lies in the hour long interviews, following a brief, newly constructed questionnaire administered to 784 students--a stratified random sample. Ten percent, again randomly selected, were interviewed in a semi-structured way by the principal investigator and two other professionals, a male and a black woman also with doctorates in the Social Sciences.

"Listen to me for an hour? No one's ever done that before!" echoed the constant comment. The young people, assured of anonymity, poured out their thoughts, feelings, fears, ideas for the future with palpable candor. They think, they care, they propose; apparently they are not running from God as much as from the institutional Church.

This study proposes not only to document the well-known fact of youth alienation from the Church, but to discover the reasons why and the personal transformations taking place in the young relative to their faith. It is hoped that innovative suggestions for religious education by parents, teachers, Church leaders, peers will result from the analysis and synthesis of the data.

MCCANDLESS, Jane. (University of Pittsburgh at Bradford), The Influence of Religious Factors on Sex Role Attitudes

Sex role literature asserts that the religious institution is an agent which fosters and reinforces traditional sex role attitudes. Given this traditional orientation, it seems reasonable to conclude that the greater the degree to which individuals participate in and/or identify with the religious institution, the greater will be their traditional sex role attitudes. The impact of religious participation and identification on sex role attitudes is clouded by contradictory findings reported in the literature. This paper uses the Akron Area Survey 1985 data to examine the relationship between various measures of religiosity and sex role attitudes. An attempt is made to assess the effect of traditional/modern sex role attitudes on measures of existential well-being.

MICHELLO, Janet. (The University of Akron), Spiritual and Physical Well-Being as Determinants of the Quality of Life

Within our present health care system, there is a growing movement which argues that our perceptions of health and illness are in need of change. This change includes redefining what we mean by health in terms of the whole person--the emotional, social, and spiritual dimensions of our being as well as the physical.

An increasing number of health professionals and social scientists within the wholistic health movement believe that our concepts of health and illness must consider all these aspects of life. It is believed that the quality of life may be enhanced by positive perceptions of health which include social and spiritual factors. Using data from the 1985 Akron Area Survey -- The Subjective Quality of Life in the Akron Area -- this study explores the effects of spiritual well-being, social support, and the perceptions of physical and mental health on general well-being.

NASON-CLARK, Nancy. (University of New Brunswick), Sex Roles in Contemporary Christianity

Although there appears to be consensus of opinion that Christianity and attitudes toward the rights and responsibilities of women should influence each other, the nature, form and content of this association is far from clear. And further, whether in fact christianity and specific sex roles are linked within the mindset of individuals is an empirical question. Does one's interpretation of the Christian message bear any relationship to their attitudes toward female roles in the present world?

The purpose of this paper will be to examine to what extent sex role attitudes amongst clergy emerge in response to the Christian paradigm. By referring to personal interviews with a random sample of 550 male and female clergy (together with their marriage partners) I will discuss the nature of the clerical sex role ideology and offer a tentative explanation as to the development of their sex role beliefs.

NIELSEN, Donald A. (State University College), Max Weber and the Sociology of Early Christianity

It is widely known that Max Weber had projected full length studies on the sociology of early and Medieval Christianity, and Islamic civilization as parts of his Gesammelte Aufsätze zur Religions Soziologie (Collected Essays in the Sociology of Religion). His untimely death left these chapters of his work uncompleted. The present essay (which is part of a larger study dealing with Weber, Troeltsch and early Christianity) attempts to reconstruct the central lines to Weber's thought on the basic features of early Christianity through a systematic collation of the many scattered references to this period in his published writings. Special emphasis is placed on Weber's analytical effort to see the problems of primitive Christianity in terms of wider civilizational processes and within the intercivilizational encounters of the Ancient world. Stress is placed on his often extensive remarks, within this frame of reference, on such special topics as the rule of charisma and its routinization in the early Church, the social stratification of the early Christian communities, the significance of the conflict between emerging Christian doctrine and Gnosticism, and the fate of brotherly ethics in relation to the political, economic, and moral life of the Greco-Roman world. In addition, the essay will compare our reconstructed version of the main horizons of Weber's sociology of early Christianity with the recent efforts to understand the "social world" of the early Christians in the writings of such authors as Gerd Theissen, Wayne Meeks, R. F. Hock, H. C. Kee, E. A. Judge, John Gager and others. The essay argues that Weber's civilizational perspective, with its stress on the comparative historical sociology of civilizations seen in the long-duration, provides a better vantage point for understanding some keys aspects of the world-historical significance of early Christian civilization than the admittedly more detailed work done from short-term, insubstantial, social structural and functional standpoints by recent writers. The essay closes with some suggestions of ways in which Weber's civilizational approach might be used as a starting point for new soundings into early Christianity, ones which would combine his stress on wider processes and encounters with the historical-empirical rigor of the most recent work in this field.

POLOMA, Margaret. (The University of Akron), The Effect of the Religious Domain on General Well-Being

This paper examines the results of 560 completed telephone interviews with a randomly selected sample from Akron, Ohio area to determine the importance of religiosity and religious well-being for general well-being and the best religious predictors of general well-being.

Quality of life studies have failed to deal adequately with religiosity leading some sociologists to call for the development of more sensitive predictors, including more refined measures of religious meaning and belonging. The 1985 Akron Area Survey attempted to meet that challenge with its focus on religiosity's impact on subjective perceptions of the quality of life.

The Akron Area Survey annually has measured subjective perceptions of well-being for various domains of life, including neighborhood, employment status, homework, education, friends, household members, marital status, standard of living and health, concluding with measures of general satisfaction with life. In 1985 religiosity was added as a domain, using questions designed to tap different dimensions of this multifaceted concept, including religious well-being. Special attention was paid to the experiential dimension in an effort to identify members that might be better correlated with subjective perceptions of well-being than the existing organizational ones.

PRESTON, David. (San Diego State University), Meditation as a Social Phenomenon

This paper begins with an examination of the social constructionist view of how social actors go about making collective sense of their experience. Analysis of the assumptions and concepts of this view when compared to the experience of practitioners interviewed in this study support the conclusion that social constructionism as normally conceived has shortcomings that make it less than adequate for understanding settings that have meditative practices in use. The remainder of the paper develops a definition of meditation and a scheme for viewing it as a social phenomenon and for adapting the constructionist view that the increased levels of concentration and related altered states of consciousness that are developed in meditative practices are directly relevant for understanding religious experience and the socially organized processes of conversion and commitment in meditative settings.

ROBBINS, Thomas. (Rochester, MN), The Waxing and Waning of New Religious Movements in the U.S.

This is the introductory chapter of a monograph (in preparation) reviewing the research on NRMs over the past two decades. The sources of the initial surge of NRMs in the late 1960's and early 1980's are identified as are three overlapping phases of spiritual ferment and innovation. Presently, the growth of "new" and culturally innovative movements has leveled off, while the revival and politicization of "Old Time Religion" is in the spotlight. Among students of NRMs the focus is shifting from studies of movement growth and conversion processes to the investigation of movement decline and defection.

ROBBINS, Thomas. (Rochester, MN), New Religious Movements and the Sociology of Religion

This is the concluding chapter of a monograph (in preparation) reviewing the research on NRMs over the past two decades. The focus here is on the impact of the growth of NRM research on the sociology of religion. The proliferation of NRMs in the past decades has revitalized and challenged the sociology of religion in several respects, including the impetus to comparative analysis, the heightening of epistemological ferment, the linkages between the sociology of religion and other areas of sociology (e.g., social movements, sociology of medicine), the re-evaluation of

secularization theory and church-sect theory, the development of general theory, and the increasing precariousness of value-neutrality.

ROBERTSON, Roland. (University of Pittsburgh). Religion and the Economic Factor in the Late-Twentieth Century

Ever since Weber's The Protestant Ethic and the Spirit of Capitalism and his extensive discussions of what he called the economic ethics of the world religions the relationship between religion and "the economic factor" has been a major part of the agenda of the sociological study of religion. However, in this paper it is argued that, in spite of the vast and still growing literature on various aspects of Weber's thesis concerning the links between Protestantism and the crystallization of the ethos of capitalism, social scientists of religion have contributed relatively little to our comprehension of distinctively modern relationships between religion and economic circumstances. Reasons for this state of affairs are adduced, with particular reference to the idea that in the modern world it is not so much the question of the differential propensities of religious forms to promote or inhibit "rational" economic activity which is important, but rather their differential responses of religious to the global salience of what Weber called the monetary economy that is pivotal. This thesis is presented with particular reference to the phenomenon of the global economy, on the one hand, and the patterning of relationships between the state and the economy, on the other.

SCHOENFELD, Eugen. (Georgia State University). Militant and Submissive Religions

The relationship between religion and politics is an elusive one. There are those studies which confirm that religion is associated with a conservative political view while others found no such relationship and still others report a negative relationship. The reason for this confusion, I propose, is due to improper conceptualization. Most researchers begin with a Marxian assumption (also reinforced by a functionalist view) that religion is a singular undifferentiated entity and its relationship with politics is also unidimensional. Clearly this view is erroneous. The opposite view, which is in vogue today, sees religion to be a multi-dimensional institution. The purpose of this paper is to suggest the necessity of reintroducing the ideal-type approach in religion. Such an approach is more likely to give us a better understanding of the elusive relationship between religion and politics. In this paper I outline four types of religions which I call militant-universal and militant particularistic; submissive-universal and submissive-retreatist. These religious types not only differ in their world view, fundamental values and their perception of the status of religion in society but also provide us with a better explanation of the relationship between religion and politics.

SCHOENFELD, Stuart. (Yale University), Integration into the Group and Sacred Uniqueness: An Analysis of Two Adult Bat-Mitzvahs

Durkheim argued that the integration of the individual into the group is one of the social functions of religion. Luckmann's work on "invisible religion" suggests a major problem with the process of integration -- a chaotic plurality of private systems of meaning, idiosyncratically assembled from a complex of inconsistent cultural messages.

Integration into the group and the autonomous personality as the ultimate source of authority over meaning may be reconciled by ritual scripts which either allow modification to accommodate individual preferences or even require a unique personal statement as part of the ritual.

This reconciliation is described and analyzed as it occurred in two examples of a relatively new ceremonial innovation in Judaism--the adult bat mitzvah. A dualistic communal/personalistic structure, in which both what the group holds in common and the unique personality of the bat mitzvah are considered sacred, is shown in various elements of the enacted ritual: the structure of the liturgy, the congregation assembled, participatory roles, the dramatic climax, non-liturgical rhetoric, and ritual elements in celebrations preceding and following the ceremony.

In conclusion, the question of the extent to which this reconciliation is present in other religious rituals is raised.

SCHOENHERR, Richard (University of Wisconsin, Madison), and Lawrence Young. (Brigham Young University), The Demographic Transition of the Roman Catholic Clergy: A Comparative Study of the United States and Spain

In this paper we analyze the demographic transition of the Roman Catholic clergy in the United States and Spain. Applying concepts and styles of problem formulation drawn from demography and population studies to an organizational setting (see Matras, 1975), we identify a series of population transformations in which the clergy move from a stage of high growth and large size to a stage of "low balance" or stability and small size. We document the change through four stages: first, a large population characterized by high recruitment and low separation; second, a period of declining recruitment and increasing separation; third, a period of low recruitment and high separation; and fourth, a final stage of a small stable population marked by low recruitment and low separation.

The data are taken from a 20-year clergy census we constructed in three U. S. and three Spanish dioceses; they are part of a larger study in progress of 90 U.S. and 65 Spanish dioceses. At the individual level of analysis, $N = 7,000$. The census covers the period from 1966 to 1985 and population projections extend from 1986 to 2000.

We analyze similarities and differences in the demographic transition across dioceses and countries. In particular, we note the stage in the sequence of transformations each diocese has reached at ten-year intervals and predict the decade in which it will reach "low balance" or stability

and the size of its reduced clergy population, which on the average is over 50 percent smaller than during the stage of highest growth. We discuss the causes of this series of population transformations, and speculate about its consequences for changing the organizational structure and internal political economy of the Roman Catholic Church.

SHIN, Eui-Hang (University of Chicago), and Hyung Park (University of South Carolina). Correlates of Schisms in Ethnic Churches: The Case of Korean American Protestant Churches

Using the data from forty-six selected Korean-American churches which have experienced divisions over the past twenty years this paper investigates the causes and processes of the schisms. We have considered the following variables as possible causes of the schisms: size of congregation, denominational affiliation, ratio of lay leaders to total number of church members, pastor's educational background, pastor's experience in ministry, pastor's administrative styles, "age" of the church, and presence of an associate pastor. From an analysis of the differences in the above characteristics between stable and unstable (division cases) churches we have attempted to identify the underlying factors which affect the stability of the Korean-American church. The results of our preliminary analyses indicate that pastor's academic qualification and denominational affiliation seem to be two most important variables influencing the stability of a church.

SILVERMAN, William (Hicksville, NY). Religion in the Decline of New York City

Roger Starr has recently demonstrated (in The Rise and Fall of New York City, 1985) that there has been a decline in the quality of life in New York City between 1945 and 1985. Starr argues that one reason for this decline is a change in the values widely accepted among New Yorkers. Values have been adopted which are not compatible with productive city life. Since organized religion is often regarded as one custodian of the central values of society, I propose to examine the value laden messages presented by organized religion in the City. My research strategy is to compare what the churches were saying in two historical periods: 1880-1930 (a period of improvement in the quality of life) and 1945-1985 (a period of decline). To what extent has organized religion facilitated the decline of New York City?

SIMON, David. (San Diego State University). Religion in the Age of Utilitarian Individualism, Narcissism, and Alienation

Robert Bellah et al. in HABITS OF THE HEART, Christopher Lasch, and a host of other students on narcissism, alienation and mass society all decry the obsession with self, consumerism, competition, and material success so characteristic of mass capitalist societies. Bellah et al. have called for a resurgence of religion based on values like those at the core of the civil rights movements of the 1950s and 1960s. This paper explores the current patterns of affiliation and what has been termed genuine (authentic) societal alienation that must go on at the same time. The paper concludes with suggestions for the establishment of both genuine

community and social change based on religious values within the framework of a democratic society.

SIMPSON, John. (University of Toronto), Nationalism, Globalization, and the Politics of the Body

An exploration of the linkages between nationalist ideologies, the identities of nation-states in the context of emergent globalization, and recent political agitation against homosexuality, pornography, and abortion. Differences between Canada and the United States are adduced in the analysis.

SMITH, William. (Carroll College), The Montana Amish of Lincoln County

The purpose of this paper is to describe the life-style of the members of a small, relatively newly organized Old Order Amish community in northwestern Montana. This is the only Old Order Amish community west of Oklahoma. This paper will examine the occupational differentiation of this community, as well as an examination of their everyday life and the group's constant struggle to survive and be separate from the world.

STARK, Rodney. (University of Washington), Normal Revelations: A Fourth Model of Cult Formation

This paper seeks to correct the failure of my earlier work with Bainbridge to provide a model of revelation that implies neither psychopathology nor fraud. I shall outline a set of propositions that explain a normal activities model of revelation. First, I demonstrate that many kinds of mental phenomena having the potential of being interpreted as revelations are very common, normal, and even mundane events in contemporary societies (and presumably in times past). Then, I show that when unusually creative individuals experience such phenomena they can create a vivid, new religious culture and then easily interpret this as having been sent or revealed to them from a supernatural source. Next, I outline social conditions under which this chain of events is most likely to occur. Finally, I suggest that converts have the effect of confirming the faith of the prophet and indeed of inspiring new and more creative (deviant) revelations.

TAMNEY, Joseph and John Condran. (Ball State University), Religious Nones in Middletown

Religious nones are of two types: structural and cultural. The latter type supposedly is predominant in the United States at the present time. Appropriately, in studies using the GSS being a religious none is associated with being young and well-educated. However, this is not the case in "Middletown." Moreover, nones are a higher percentage of the population in Middletown than they are of the national population. Using data collected between 1981 and 1984 (N=1270), this paper discusses why nones in Middletown do not have the characteristics expected on the basis of national studies.

TEKINER, Deniz (New York, NY). Social Conflict and Dialectical Change in Weber's Religion of India

This paper examines a dialectical historical process in Indian religious history as presented in Weber's exposition. A brief summary of the weaknesses of some major sociological approaches to social conflict is followed by a synthesis of some essential concepts of Kant, Hegel, and Durkheim that appears to resolve some crucial aspects of these weaknesses. This synthesis is used to guide the historical interpretation that the paper presents. India's major social classes and their respective conflicting interests are outlined. This paper examines the way in which these conflicting interests were gradually reconciled, in the interest of the sustained integration of the Indian social structure, over the course of a millenia of Indian religious history.

TEMPLEMAN, Mark. (Purdue University), Factors of Extraordinary Altruistic Behavior: The Role of Religious Belief

The altruism literature has been primarily concerned with relatively ordinary forms of altruism, such as simple helping and sharing behavior. I am interested in determining social factors of the extraordinary behavior of the great altruists (e.g., Mahatma Gandhi, Martin Luther King, Jr., Dorothy Day, Albert Schweitzer, Tom Dooley, Jane Addams). Having developed a theoretical framework to guide my research, I will test it through comparative analysis of personal documents, life-history reports, and historical and cultural data. This paper outlines structural and social-psychological variables hypothesized to cause one type (i.e., social movement leader) of extraordinary altruism. Socio-religious belief is one component of the model, and its processes will be discussed.

TERIAN, Sara. (Andrews University), Philosophies of Helping and Respect for Persons

Because of the present U.S. government's policy of relying on the "voluntary sector" for the care of the poor, several major religious denominations in the United States, representing Protestants, Catholics, and Jews, were examined in terms of their approaches toward this social responsibility. Judaism was represented by the Orthodox and the Reform branches, Catholicism by the traditional and the Charismatic approaches, and Protestantism by the Lutheran and Presbyterian denominations--the latter as representative of the Calvinist tradition. The major focus was on perceptions of the recipient in terms of respect for persons.

The phenomenological-hermeneutic method was chosen with the goal of understanding the meaning that the helping activity has for the helpers. This called for knowledge of the historical development of the helping ethic of each denomination and how it fits into the respective theological framework. Recent literature of each denomination was also examined to ascertain its present philosophy regarding the poor. Current practices were then examined in this light: a total of twenty in-depth interviews are conducted with several representatives of each denomination who are actively involved in social ministries.

On the basis of both the literature and the interviews, the ideal types of religious helping ethic were identified. These are: (1) pietist love-ethic, the "newborn" religious orientation that sees God in the needy and helps sacrificially because of the believer's love for God; (2) ritualist do-goodism, the fundamentalist orientation that concentrates on periodic acts like giving Thanksgiving baskets to show social concern; (3) humanist universalism, the progressive "liberal" orientation that endeavors to help the "deserving" needy and tends to worry about dependency. The shortcomings of each are shown, and the paper ends with discussion of the implications for government policy.

THUMMA, Scott. (Emory University), Straightening Identities: A Look at Two Evangelical Approaches to Dealing with Christian Homosexuals

This paper will describe two very diverse solutions to the resolution of the tension resulting from one's realization of a homosexual orientation and the Biblical, as well as the Evangelical Church's, denouncement of such a lifestyle. The two organizations examined attempt to place their members within accepting Christian communities while helping them to rework their identities. I studied these groups for a period of a year, using methods of participant observation and personal interviews.

The first organization is an outreach ministry of a large Charismatic fellowship. The homosexual lifestyle is seen as as sinful, but, like any sinful condition, is capable of being overcome by the power of the Holy Spirit. A reinterpretation of the homosexual condition is presented through group sessions, individual counseling and teachings from books by certain Christian Psychologists. A community of support and models for an appropriate heterosexual lifestyle are provided by both the group leaders and the church congregation at large, making possible a change in sexual practice and identity.

The second organization, an independent para-church group, asserts the compatibility of the Christian and homosexual lifestyles. They actively seek to cultivate relationships of acceptance with conservative churches through dialogues and participation in the congregations. The scripture passages which condemn homosexuality are interpreted in order to justify their position. The organization proclaims a message of acceptance for homosexuals throughout the country by correspondence and by establishing satellite groups. Through these methods their members find it possible to reconcile the two lifestyles and remain true to a conservative Christian heritage.

It will be shown that the model of a proper Christian identity operating in each group is shaped by the experiences of the leaders. The differences in perspective come from the sources of authority recognized by each. This perspective shapes the various aspects of the structure and activities of each organization.

TRIPATHI, B.D. (Kashi Vidyapith), Dharma, Society and Individual

Beliefs and rituals related to the Divine Power are call religion - a loose synonym of Dharma. Dharma is religion plus something more. At the dawn of

human civilization, religion solely determined the action pattern of communities. As society moves ahead, the motivational force of religion abates. It is a common hypothesis that the older a particular religion is, the less its motivational force.

Hinduism is a complex religion. It is an amalgam of countless doctrines, beliefs, and values which more often collide with each other. Almost every doctrine has polarized versions. It is this feature of Hinduism which has resulted in the birth of innumerable sects and denomination. No doubt, there are colliding and inconsistent doctrines and beliefs in non-Hindu religions also, but the degree of inconsistency found in Hinduism is much greater. The reason for this difference is that beliefs and rituals in Hinduism owe their origin to unidentifiable sources, which is not the case with non-Hindu religions. Non-Hindu religious traditions have identifiable sources. Let us refer to Hindu and non-Hindu religions as polarized and consensus religions.

We proceed with the hypothesis that consensus religions must have more motivational force as compared to the polarized religions. The motivational force of non-Hindu religions is high also because of their recent origin. Polarization and consensus, recency and antiquity, are the primary factors which determine the motivational limits of a particular religion. There are, however, societal forces lying outside the system of religion which either submit or pose challenges to the authority of religion. If the societal force is weak, adaptive, descendant and submissive, other things being equal, the motivational force of a religion grows high. By contrast, if the societal force is strong, manipulative, ascendant and aggressive, the motivational force grows low.

If the motivational force of religion in the West has diminished perceptibly in recent years, it is not due to any inconsistency or polarity of doctrines in Christianity. In fact, it is due to the challenging outlook that has lately overtaken western society. Every religion passes through two phases: ascendant and descendant. With newer challenges from the environment a fresh societal outlook emerges resulting in the replacement of older and obsolete values and beliefs. This is ascendant phase. In the descendant phase, society remains passive, adaptive and submissive to the prevailing order of the belief system.

The individual has been conceptualized as sovereign in one shade of Hinduism. But in the other shade, which is very prominent, he has been seen as subservient to Dharma. The two images of the individual coexist in the Hindu religious system simultaneously. The sovereignty image of individual is weak and subdued. The opposite, that is the subservient view of individual is, of course, strong and popular. The sovereign individual treats the entire system of Dharma as instrumental and subservient to him. He looks upon himself not only as the consumer of religion but also producer of the same. The subservient individual, on the other hand, fails to realize his true identity and is carried away by the sweeping currents of Dharma.

VAN DRIEL, Barend (Catholic University of Nijmegen), and James Richardson (University of Nevada, Reno). Cult Versus Sect: Categorization of New Religious Movements in the American Print Media

After tracing typological discourses in the social-scientific literature pertaining to the conceptual categories of "sect," "cult" and "new religious movements," we compare the resulting pool of definitions to those advanced by the print media. The utilization of these categories by the media stretching over a longer period of time are then examined by means of a quantitative content analysis. Both the utilization of such categories in contextual unit headlines and in their contents are examined. Four groups which are considered to be marginal religious movements, but not NRMs, were included in the study as comparison groups.

VARACALLI, Joseph. (Nassau Community College). Members of Two Worlds: The Changing Social Psychology of American Catholic Sociologists, 1938-1970"

Utilizing a variation of the "centre-periphery" as developed by Edward A. Shils, the changing social-psychology of American Catholic sociologists is studied starting from 1938 (the year of the creation of the American Catholic Sociological Society) through to 1970 (the year that the American Catholic Sociological Society changed its official name to the Association for the Sociology of Religion). The analysis is a sociologically informed one given the premise that human consciousness is intimately tied into and affected by broader social structures, religious or otherwise. The analysis will document the trend which saw a one-time distinctive "Catholic sociology" become virtually extinct and fully incorporated into the sociological "centre" (defined as the norms and standards of the American Sociological Association). The analysis utilizes a typology of responses to a situation to Catholicism and are affected simultaneously by their role commitments to Catholicism and to the sociological enterprise. This ideal-typical analysis is tied into a more macro sociological framework which explains the historical circumstances that give rise to any one ideal-typical response and, furthermore, that explains why it predominates or doesn't at any one moment in time and space. Such an analysis argues that early in the history of the American Catholic Sociological Society, an allegiance to the Catholic religion served as the important factor in conformity to the American Catholic Sociological Society while any overt tie to the outer anti-Catholic profession of sociology was an important factor in being labeled "deviant." Later on in the evolution of the American Catholic Sociological Society, a reversal can be clearly ascertained: a primary allegiance to the norms and standards of the outer profession of sociology marked "normalcy" while any overt attachment to Catholicism branded one a deviant.

WAXMAN, Chaim. (Rutgers University). Compartmentalization and Expansionism as Responses to Modernity Among American Orthodox Jews: A Reconsideration."

Following Liebman (1983) and Waxman (1985), there are two basic types of Orthodox Jews in American society, "compartmentalists" and "expansionists." At the conclusion of Waxman (1985), it was suggested that many of those American Orthodox Jews who immigrate to Israel and, even moreso, to the

Israeli-administered Territories, do so out of their philosophical expansionism. However, data from an empirical study of that population now suggests that the issue is far more complex than initially suggested, and that they are, in fact, of two minds with respect to modernity; in certain aspects they manifest compartmentalization while in others may manifest expansionism. Only an extremely small minority avoids the compartmentalist approach to reckoning with modernity. We are, thus, once again, faced with the problem of conceptually distinguishing "traditional" and "modern" Orthodoxy.

WESTON, William. (Yale University), Michael Novak's Pluralist Religion

Pluralism has always been a central tenet of the work of Roman Catholic theologian Michael Novak. The emphasis on religious pluralism in his liberal and radical phases has broadened into a doctrine of moral-cultural pluralism in his current neo-conservative work. In fact, his view of pluralism is surprisingly absolute for a Roman Catholic churchman. He does not, with John Courtney Murray, contend that accommodation to religious diversity by the Church is primarily a prudent judgment forced by current circumstances. Rather, Novak is in favor of pluralism for its own sake, and makes it a central doctrine of his religious and social thought. I believe that this position is very difficult to reconcile either with Catholic doctrine or with Novak's own social theory. This pluralism in the moral culture undermines the foundation that he demands for his political economy. And his pluralism in the church displaces all traditional religious doctrine, putting in its place a religion of pluralism.

WITTEBERG, Patricia. (Fordham University), The Institutional Position of Nuns in American Catholicism: Power and Commitment

Although, as complex bureaucracies, the major U.S. Christian denominations are appropriate subjects for the sociology of formal organizations, previous studies in this area have often suffered from several deficiencies. They were usually commissioned by the denominations themselves, they tended to have narrow and practical foci, and they assumed as given some of the very questions which had the most theoretical interest (Beckford, p. 20). The most commonly-used perspective was some form of systems theory; rarely were the newer works on organizational power (Crozier, Pfeffer) or networks (Parrow) applied. Finally, while these latter analyses were seldom used in studies of male church personnel, their application to women in church structures was completely lacking. Again, this meant that recent creative studies, notably the seminal research of Roasbeth Moss Kanter, have been ignored.

This paper will explore the affect which their structural positions, either in traditional ministries or in formerly male organizational staff roles, have had on the beliefs and attitudes of nuns in the Roman Catholic Church (see Kanter, ch. 6). The central hypothesis is that those women who have continued to minister in separate, congregationally-run institutions will express more satisfaction both with their work and their role in the Church than will the sisters who fill positions in diocesan and parish organizational structures (for a related cross-cultural argument, see Abu-Lughod). It is further hypothesized that the structurally-based strain of the latter group, rather than any formal connection with mainstream

feminist networks or familiarity with feminist literature, lies at the root of the identification of nuns with the women's movement.

The study is based primarily on semi-structured, taped interviews with nuns in various non-cloistered Roman Catholic religious communities, conducted between November, 1985 and March, 1986. The individual respondents were chosen to represent a variety of institutional ministries, from administrative and staff positions in congregation-run schools and hospitals to individuals employed in parish or diocesan posts under clerical supervisors. The open-ended questions measured job autonomy and satisfaction and agreement with church teachings on women, as well as awareness of and identification with selected feminist issues. Findings supported the central hypothesis, and have indicated that feminism among nuns appears to spring from their experiences in church structures rather than from connections with secular feminist groups.

ZAWISTOWSKI, Theodore. (Pennsylvania State University, Worthington/Scranton), The Ending of Mandatory Celibacy for the Priests of the Polish National Catholic Church of America

The Polish National Catholic Church, a new religious denomination that came into existence in the United States within the Polish immigrant community, has been described as the most significant American schism of the Roman Catholic Church. In most respects, it first retained the traditions and practices of its parent church, including celibacy for its priests. The legislative and administrative process of formally abolishing mandatory celibacy within the PNC Church took almost a quarter of a century. Sixty years later, a study indicates that the social process of adjusting to a married priesthood in the PNC Church has not yet been completed.

Sources for the analysis of this process include a review of published research, publications of the periods covered and memoirs plus interviews with members of clergy families. Several types and stages of adjustment are identified. Important in this process of adjustment are economic factors, selection procedures for advancement, and a tradition of secrecy.

This paper reviews a conflict of values in a religious reform movement in which most traditions remain seen as inviolate.

PARTICIPANTS

NAME	SESSION
Adams, David	15, 17
Adams, Rebecca	7
Adriance, Madeleine	9, 13
Ammerman, Nancy	19, 23
Barnhart, Joseph	4, 16
Baumgartner, Patricia	13
Blasi, Anthony	5, 8
Bradfield, Cecil	7
Bromley, David	11, 22, 27
Buchsbaum, Lorraine	8, 9
Busching, Bruce	27
Carlton-Ford, Stephen	9
Carter, Robert	13
Chen, Kuang-chung	3
Condran, John	11
Cramer, M. Richard	14, 17
Cullinan, Paul	9
Danzger, M. Herbert	1, 9
Davidman, Lynn	23
Denison, Barbara	2, 7
Dobbelaere, Karel	30
Ebaugh, Helen	8, 11
Echterling, Lennis	7
Ecks, James	13
Elifson, Kirk	2
Elliott, John	21
Fappiano, Eugene	4
Faver, Catherine	17, 28
Feige, Andreas	15
Finn, Deborah	10, 24
Fluharty, David	22, 25
Garrett, William	20, 28
Garvey, Kevin	22
Gessner, John	15, 18
Giuriati, Paolo	25
Glik, Deborah	4
Greil, Arthur	6
Grumelli, Antonio	19
Gruner, LeRoy	24
Hadden, Jeffrey	29, 30
Hall, John	11
Hargrove, Barbara	12
Hawdon, James	29
Hecht, Shirah	28
Hendershott, Anne	31
Hertel, Bradley	14, 19
Hughes, Michael	14
Huneke, Kathleen	7

Hutcheson, John	2
Jacobs, Mark	24, 29
Johnson, Benton	27
Kearns, Laurel	29
Kelly, James	21
Kent, Stephen	6, 22
Kleinman, Lynne	23, 28
Kranenborg, Reender	27
Lane, Ralph	21
Lang, Graeme	3
Lechner, Frank	14
Lehman, Edward	5, 12
Les, Barbara	19
Lewis, James	22
Liao, Timothy	16, 18
Long, Theodore	5
Martin, Kenneth	29
Mathieson, Moira	15
Mayer, Egon	1
McAuley, E. Nancy	15
McCandless, Jane	12
Michello, Janet	31
Nason-Clark, Nancy	12
Neyrey, Jerome	21
Nielsen, Donald	14, 19
O'Toole, Roger	3
Pace, Enzo	25
Pankhurst, Jerry	2
Park, Hyung	3
Ploch, Donald	25
Poloma, Margaret	31
Preston, David	18
Richardson, James	20, 22
Robbins, Thomas	6, 27
Robertson, Roland	28
Roof, Clark	31
Schlesinger, Yaffa	13
Schoenfeld, Eugen	23, 29
Schoenfeld, Stuart	1
Schoenherr, Richard	16
Selengut, Charles	1
Shin, Eui Hang	3
Silverman, William	7, 10
Simon, David	18
Simpson, John	25, 29
Sklar, Fred	7
Smith, William	10
Spickard, James	24
Stark, Bonnie	7
Stark, Rodney	6
Tamney, Joseph	10, 11
Tekiner, Deniz	5
Templeman, Mark	17

Terian, Sara
 Thuma, Scott
 Tripathi, B.D.
 van Driel, Barend
 Varacalli, Joseph
 Waxman, Chaim
 Weston, William
 Wittberg, Patricia
 Wylie, Mary Lou
 Young, Lawrence
 Zawistowski, Theodore

11, 17

2

5

22

16

23, 29

16, 18

8, 9

7

16

8, 10

Officers and Staff of the Association, 1986-87

PRESIDENT: Benton Johnson, University of Oregon
VICE-PRESIDENT: Wade Clark Roof, Univ. of Massachusetts
PRESIDENT-ELECT: Roland Robertson, Univ. of Pittsburgh
PAST PRESIDENT: James T. Richardson, Univ. of Nevada, Reno
EXECUTIVE OFCR: Theodore E. Long, W & J College
BUSINESS MNGR: Lorraine D'Antonio, Catholic University

EXECUTIVE COUNCIL

Madeleine Adriance, Mount Ida College (1988)
James Beckford, University of Durham (1987)
Anthony Blas, University of Hawaii, Hilo (1987)
Ruth Doyle, Archdiocese of New York (1987)
Dean Hoge, Catholic University (1988)
Roger O'Toole, University of Toronto (1988)
Thomas Robbins, Rochester, Minnesota (1987)

SOCIOLOGICAL ANALYSIS

PROGRAM CHAIR: William Swatos, Northern Illinois Univ.

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
MEMBERSHIP AND PUBLICATIONS

Membership is open to all interested persons. Annual Dues are \$20 for U.S. Members, \$22 (US currency) for Foreign Members, and \$10 for Student and Low Income Members (under \$10,000). Members receive the Association's journal, Sociological Analysis (Institutional Subscriptions: \$40 per year), News and Announcements, a quarterly newsletter, and reduced rates at annual meetings. To join or subscribe to SA write the Business Manager. Write the Executive Officer about other organizational matters and the Editor about manuscripts and book reviews.

SA EDITOR

Barbara Hargrove
Iliff Sch. of Theology
2201 South Univ. Blvd.
Denver, CO 80210

BUSINESS OFFICE

Lorraine D'Antonio
Marist Hall, Room 108
Catholic University
Washington, D.C. 20064

EXECUTIVE OFFICE

Theodore E. Long
Dept. of Sociology
Wash. & Jeff College
Washington, PA 15301

FORMER PRESIDENTS OF THE ASSOCIATION
1938 - 1985

Ralph A. Gallagher	Sr. Francis Jerome Woods
Raymond W. Murray	John Hughes
Paul J. Mundie	Paul Facey
Francis J. Friedel	Paul Mundy
Walter Willigah	Andrew M. Greeley
Eva J. Ross	Donald N. Barrett
Paul Hanly Furfey	Gordon C. Zahn
Gerald J. Schnepf	Robert J. McNamara
Alphonse H. Clemens	Paul J. Reiss
Leo Robinson	Ralph Lane, Jr.
Franz Mueller	Sr. Marie Augusta Neal
Robert B. Navin	Thomas P. Imse
Clement S. Mihanovich	William Jarrett
Thomas P. Harte	Ruth A. Wallace
John J. Kane	John L. Thomas
Joseph P. Fitzpatrick	David O. Hoberg
C. J. Neusse	Thomas M. Gannon
Sr. Mary Jeanine	Jeffrey K. Hadden
Bro. Augustine	Carroll J. Bourg
Alien Spitzer	Hart M. Nelsen
John D. Donovan	Meredith B. McGuire
Sr. Mary Edward Healy	Rodney Stark
John L. Thomas	Patrick H. McNamara
Jack Curtis	William R. Garrett