
Association for the Sociology of Religion

Religion in Sociology

Fifty-Third Annual Meeting • August 21–23, 1991
Omni Netherland Plaza Hotel, Cincinnati, Ohio

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION OFFICERS AND COMMITTEES 1990-91

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THE FIFTY-THIRD MEETING OF
THE ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
OMNI NETHERLAND PLAZA HOTEL, CINCINNATI, OHIO
AUGUST 21 - 23, 1991

REGISTRATION

Wednesday, August 21, 7:30 a.m. - 5:00 p.m. - MAIN LOBBY
Thursday, August 22, 8:00 a.m. - 4:00 p.m. - CAPRICES
Friday, August 23, 8:00 a.m. - 10:00 a.m. - FOURTH FLOOR

EXECUTIVE COUNCIL AND BUSINESS MEETINGS

Executive Council, Tuesday, August 20, 7:00 p.m.
Business Meeting, Thursday, August 22, 3:30 p.m.
Executive Council, Thursday, August 22, 5:00 p.m.

EXHIBITS, RECEPTIONS AND SPECIAL EVENTS

Book Exhibit: Wednesday, August 21, 12:00 noon - 5:00 p.m.
Thursday, August 22, 8:00 a.m. - 4:00 p.m.

Presidential Reception: Wednesday, August 21, 6:00 - 7:00 p.m.
Women's Network Breakfast: Thursday, August 22, 7:30 - 8:30 a.m.
Cash Bar: Thursday, August 22, 4:30 - 5:30 p.m.
Mass: Friday, August 23, 7:30 a.m.

SPECIAL ADDRESSES AND JOINT SESSIONS

"Religion and Social Theory: Relocating the Sacred in Sociology and Society", Presidential Address by Theodore E. Long, Wednesday, August 21, 5:00 - 6:00 p.m. NORTH HALL

"Liberals and Conservatives, Religious and Political: Some Comparisons from World History", Paul Hanly Furfey Lecture by Randall Collins, Thursday, August 22, 8:00 - 9:00 p.m. NORTH HALL

"Religion and the Just Society", co-sponsored by the Society for the Study of Social Problems, Wednesday, August 21, 12:30 - 2:15 p.m. - TYLER DAVIDSON ROOM #1, WESTIN HOTEL, FOUNTAIN SQUARE

"Religion and Social Theory", Joint ASA-ASR Session, Friday, August 23, 10:30 a.m. - 12:20 p.m. - NORTH HALL

"Shifting Denominational Boundaries", Joint ASA-ASR Session, Friday, August 23, 4:30 - 6:20 p.m.

PATRONS OF THE MEETING

The Association for the Sociology of Religion is grateful
for the generous financial support of the 1991 Meeting by:

Wright State University
Merrimack College

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION

AUGUST 21 - 23, 1991

RELIGION IN SOCIOLOGY

TUESDAY, AUGUST 20

7:00 p.m. EXECUTIVE COUNCIL MEETING - SALON D/E

WEDNESDAY, AUGUST 21

Registration 7:30 a.m. - 5:00 p.m.
Book Exhibit 12:00 - 5:00 p.m.

8:00 - 9:50 a.m.

SESSION 1: RELIGION IN ANCIENT BIBLICAL SOCIETIES - SALON B/C

Organizer, Convener, and Discussant: Anthony J. Blasi, Sociology, Muskingum College, New Concord, Ohio 43762

"A Root Metaphor in Galatians", Arthur J. Dewey, Theology, Xavier University, 3800 Victory Parkway, Cincinnati, OH 45207

"The Death of Herod", Richard K. Fenn, Christianity and Society, Princeton Theological Seminary, CN 821, Princeton, NJ 08542-0803

"Sacred Space and Sacred Time in the Ideology of Jesus and His Movement", Peter Staples, Theology, State University of Utrecht, Heidelberglaan 2, Post Box 80.105, 3508 TC UTRECHT, NEDERLAND

"Sex Ratios and the Status of Women in Early Christianity", Rodney Stark, MicroCase Corporation, P.O. Box 2180, West Lafayette, IN 47906

SESSION 2: RELIGION AND AMERICAN PUBLIC LIFE - SALON M

Convener: William V. D'Antonio, Executive Officer, American Sociological Association, 1722 N Street, N.W., Washington, DC 20036-2981

"The Imperative to Volunteer: Civil Religious Themes in Popular Print Media" David S. Adams, Sociology, Ohio State University at Lima, 4240 Campus Drive, Lima, OH 45804

"The Religious Representativeness of the 101st Congress", James T. Duke and Barry L. Johnson, Sociology, 884 Spencer W. Kimball Tower, Brigham Young University, Provo, UT 84602

WEDNESDAY, AUGUST 21

"Reluctant Warriors: Premillennialism Among Supporters of the Christian Right", Sharon Georgianna, Sociology, Seattle Pacific University, Seattle, WA 98119; and Ted G. Jelen, Political Science, Illinois Benedictine College, 5700 College Road, Lisle, IL 60532-0900; and Clyde Wilcox, Government, Georgetown University, Washington, DC 20057

"The Study of Religion and the American Public", David Harrington Watt, Religion, Temple University, Philadelphia, PA 19122

Discussant: Rhys H. Williams, Sociology, Southern Illinois University at Carbondale, Carbondale IL 62901

SESSION 3: RELIGION IN CONFLICT AND PEACE - JULEP

Convener: Fred Kniss, Sociology and Anthropology, Lake Shore Campus, Loyola University of Chicago, 6525 North Sheridan Road, Chicago, IL 60626

"Foundations of Peace Activism: Religious Socialization in Four Dimensions", James Hannon, Sociology, Dartmouth College, Hanover, NH 03755

"Morality and War: Vietnam Revisited", Leona Kanter, Sociology, Ogburn Hall, Mercer University, 1400 Coleman Avenue, Macon, GA 31207

Discussant: Jerry G. Pankhurst, Sociology, Wittenberg University, Ward Street at North Wittenberg Avenue, Post Office Box 720, Springfield, OH 45501

10:00 - 11:50 a.m.

**SESSION 4: THEMATIC SESSION
THE SOCIOLOGY OF RELIGIOUS EDUCATION: - SALON B/C
RESEARCH IN EUROPEAN AND AMERICAN SETTINGS**

Convener and Discussant: Joseph P. Fitzpatrick, S.J., Sociology and Anthropology, Fordham University, 441 East Fordham Road, Bronx, NY 10458-5160

"Comparing Attitudes Toward Academic Freedom: Professors and Trustees in Baptist Colleges", Larry C. Ingram and Ann Carol King, Sociology-Anthropology, Social Work, and Criminal Justice, University of Tennessee at Martin, Martin, TN 38238

"Recent Debate on the Nature and Function of Religious Disciplines in Dutch Faculties of Theology", Peter Staples, Theology, State University of Utrecht, Heidelberglaan 2, Post Box 80.105, 3508 TC UTRECHT, NEDERLAND

"Conservative Government and Support for the Religious Institution: Religious Education in British Public Schools", Joseph B. Tamney, Sociology, Ball State University, 2000 West University Avenue, Muncie, IN 47306-0530

WEDNESDAY, AUGUST 21

"The Role of the School in the Transmission of Religious Culture: Changes in the Expressed Religious Attitudes of British Secondary-School Students", Jonathan Tritter, Nuffield College, Oxford University, Oxford, England OX1 1NF, UNITED KINGDOM

SESSION 5: RELIGION AND STUDIES OF GENDER - SALON M

Convener: R. Stephen Warner, Sociology, M/C 312, University of Illinois at Chicago, Box 4348, Chicago, IL 60680

"Of God and Gender: Familial, Religious, and Political Influences on Images of God", Elaina M. Kyrouz, Sociology, McClatchy Hall, Stanford University, Stanford, CA 94305-2047

"Clergy Feminization: Controlled Labor or Liberationist Change?", Paula D. Nesbitt, Sociology of Religion, Iliff School of Theology, 2201 South University Boulevard, Denver, CO 80210

"Returning Adam's Rib, Satarupa Dasi: Religion as the Politics of Eroticism", Mari (Mike) Roberts, Sociology, Portland State University, P.O. Box 751, Portland, OR 97205-0751

Discussant: Lynn Davidman, Sociology, University of Pittsburgh, 230 South Bouquet Street, Pittsburgh, PA 15260

**SESSION 6: RELIGION AT THE MARGINS:
STYLES AND FORMS OF UNCONVENTIONAL BELIEF - JULEP**

Convener: Helen Rose Ebaugh, Sociology, University of Houston, Houston, TX 77204-3474

"Social Experimentation and the Significance of American New Religions: A Focused Review Essay", Thomas Robbins, Institute for the Study of American Religion (Mailing Address: 427 Fourth Street, S.W., Apartment A-8, Rochester, MN 55902); and David G. Bromley, Sociology and Anthropology, Virginia Commonwealth University, 312 North Shafer Street, Box 2040, Richmond, VA 23284-2040.

"New Eves, New Adams: Reconstructions of the Creation Myth in New Religious Movements", Susan J. Palmer, Religion, Dawson College, 3040 Sherbrooke Street West, Westmount, Quebec, CANADA H3Z1A4

"Gaia as Holistic World-Image in Religion and Science", Jonathan Witt, Sociology and Anthropology, Lake Shore Campus, Loyola University of Chicago, 6525 North Sheridan Road, Chicago, IL 60626

Discussant: Nancy T. Ammerman, Sociology of Religion, Candler School of Theology, Emory University, Atlanta, GA 30322

12:30 - 2:15 p.m.

SESSION 7: RELIGION AND THE JUST SOCIETY
(co-sponsored by the Society for the Study of
Social Problems)
TYLER DAVIDSON ROOM #1, WESTIN HOTEL, FOUNTAIN SQUARE

Organizer: H. Paul Chalfant, Sociology, Texas Tech University, Box 4590,
Lubbock, TX 79409-1012

Convener and Discussant: Arthur L. Greil, Liberal Arts and Sciences, Alfred
University, P.O. Box 766, Alfred, NY 14802

"Postmodern Understanding of the God Concept: Social Justice and the Drama of
the Holy", T. R. Young, The Red Feather Institute, 8085 Essex Street,
Weidman, MI 48893

"The Role of Religious Organizations in the Peace Movement Between the Wars",
Byron Johnson, Sociology, Rader Hall, Morehead State University, 347
University Boulevard, Morehead, KY 40351

"Religious Orthodoxy in Northern Ireland: The Validation of Identities", D.E.
Benson and Paul Sites, Sociology and Anthropology, Kent State
University, Kent, OH 44242-0001

"Student Religiosity and Social Justice Concerns in England and the United
States: Are They Still Related?", H. Wesley Perkins, Anthropology and
Sociology, Hobart and William Smith Colleges, Geneva, NY 14456-3397

1:00 - 2:50 p.m.

SESSION 8: RELIGION IN GLOBAL PERSPECTIVE:
HISTORICAL AND COMPARATIVE ANALYSES - SALON B/C

Convener: Carroll J. Bouwg, Sociology, Box 10, Fisk University, Nashville,
TN 37208-3051

"Religion and the Transition to 'A New World Order'?: Some Preliminary
Evidence from Canada", Peter Beyer, Religious Studies, University of
Toronto, 40 Sussex Avenue, Toronto, Ontario M5S 1A1, CANADA

"Reincarnation and the Council of Constantinople: An Investigation of the
Social Context of Early Christian Belief", Jane Dillon, Sociology,
University of California at San Diego, 9500 Gilman Drive, La Jolla, CA
92093-0102

"Discourse, Subjectivity, and Resistance: The New World Order of Taiping",
Constantine Hriskos, Sociology and Anthropology, Colby College,
Waterville, ME 04901

WEDNESDAY, AUGUST 21

"Cultural Factors in the Development of Two Areas of Colonization (Santa Caterina and Rio Grande do Sul, Brazil): Religious Values in Transition", Luigi Tomasi, Teoria, Storia, e Ricerca Sociale, Università degli Studi di Trento, Via Verdi, 26, 38100 TRENTO, ITALIA

Discussant: Donald A. Nielsen, Sociology, State University of New York College at Oneonta, Oneonta, NY 13820-4015

SESSION 9: TEACHING SEMINAR
 DISENCHANTMENT AS A SOCIOLOGICAL IMPERATIVE:
 MUST WE DESTROY THE FAITH OF OUR STUDENTS? - SALON M

Organizer, Convener, and Panelist: James Hannon, Sociology, Dartmouth College, Hanover, NH 03755

Other Panelists: Kevin J. Christiano, Sociology, University of Notre Dame, Notre Dame, IN 46556

Lynn Davidman, Sociology, University of Pittsburgh, 230 South Bouquet Street, Pittsburgh, PA 15260

E. Jean Pin, Sociology, Vassar College, Poughkeepsie, NY 12601

Disenchantment is one of the tasks (and pleasures) of sociology professors. Under the sociological gaze, norms and values once taken for granted become relative, subject to students' questions and criticism. Professors promote this questioning in order to undermine the ethnocentric and naive worldviews of their students, and to encourage cultural relativism and tolerance of others. However, the deconstruction of students' worldviews is a dangerous exercise that can lead to anxiety, cynicism, and/or despair.

This danger is especially great when sociological analysis is applied to religion. The deconstruction of an ethnocentric religious faith can profoundly threaten a student's sense of reality, as well as his or her subjective identity and relationship with family and community. Unfortunately, it is far easier for sociologists to deconstruct (or destroy) the ethnocentric faith of students than it is to deal with the emotional, intellectual, and spiritual consequences.

How can sociologists encourage cultural relativism without engendering a quiet and untended crisis on the part of many of their students? Panelists in this session will draw on their experience as instructors in the sociology of religion course to offer some reflections on the problem and some suggestions for addressing the pedagogical challenge in a humanistic and student-centered manner. There will be ample time for discussion and suggestions from those in attendance.

WEDNESDAY, AUGUST 21

**SESSION 10: RELIGION IN THE UNIVERSITY:
MEASURING THE EFFECTS - JULEP**

Organizer: Loretta M. Morris, Sociology, Loyola Marymount University, Loyola Boulevard at West 80th Street, Los Angeles, CA 90045

Convener and Discussant: Joseph H. Fichter, S.J., Sociology, Loyola University of the South, New Orleans, LA 70118

"Sharing Values in (Catholic) Higher Education: Taking the Measure", J. Patrick Murphy, C.M., Management of Public Services, DePaul University, Chicago, IL 60614

"Addressing Validation Issues in Values Education Research", William H. Holmes, Psychology, LeMoyne College, Syracuse, NY 13214

"But What Does It All Mean?: Evaluating Value Surveys in Church-Affiliated Universities", Loretta M. Morris, Sociology, Loyola Marymount University, Loyola Boulevard at West 80th Street, Los Angeles, CA 90045

RELIGION IN THE UNIVERSITY: MEASURING THE EFFECTS will discuss a variety of problems inherent in measuring the outcomes of higher education in church-related institutions. Among the issues to be raised: the assumptions peculiar to values-oriented research on church-affiliated campuses; how these assumptions affect the use of replicated research instruments in different religious environments; and interpreting the results of research.

3:00 - 4:50 p.m.

SESSION 11: STUDIES OF ROMAN CATHOLICISM: NEW RESEARCH - SALON B/C

Convener: Ralph Lane, Jr., Sociology, University of San Francisco (Mailing Address: 500 Almer Road, #302, Burlingame, CA 94010)

"The Catholic Church and School Desegregation in Boston: Contested Accommodation or No Contest?", James Hannon, Sociology, Dartmouth College, Hanover, NH 03755

"Faith Ethnic versus Universal Ethnic: A Preliminary Report", Pierre Hegy, Sociology, Adelphi University, Garden City, NY 11530

"Sociopolitical Attitudes, Religion, and Marital Homogamy", Julian Montoro, Sociology, 226 Mather Memorial Building, Case Western Reserve University, 11220 Bellflower Road, Cleveland, OH 44106

"Hispanic Disaffiliation from the U.S. Roman Catholic Church", Lawrence A. Young, Sociology, 800 Spencer W. Kimball Tower, Brigham Young University, Provo, UT 84602

Discussant: Michael W. Cuneo, Sociology and Anthropology, Fordham University, 441 East Fordham Road, Bronx, NY 10458-5160

- SESSION 12: THE AUTHOR MEETS THE CRITICS:**
Nancy Tatom Ammerman, Baptist Battles: Social Change and Religious Conflict in the Southern Baptist Convention (New Brunswick, NJ: Rutgers University Press, 1990 - SALON M
- Convener: Edward C. Lehman, Jr., Sociology, State University of New York at Brockport, Brockport, NY 14420
- Critics: Roger Finke, Sociology and Anthropology, Winthrop E. Stone Hall, Purdue University, West Lafayette, IN 47907
- Jeffrey K. Hadden, Sociology, 539 Cabell Hall, University of Virginia, Charlottesville, VA 22903
- James R. Wood, Sociology, Ballantine Hall, Indiana University, Bloomington, IN 47405
- Response: Nancy T. Ammerman, Sociology of Religion, Candler School of Theology, Emory University, Atlanta, GA 30322

**SESSION 13: VARIETIES OF RELIGIOUS ORGANIZATIONS:
DERIVATIONS AND DESCRIPTIONS - JULEP**

- Convener: R. Stephen Warner, Sociology, M/C 312, University of Illinois at Chicago, Box 4348, Chicago, IL 60680
- "Policy Communication in Religious Organizations", Mike McMullen, Sociology, Annex C, Emory University, Atlanta, GA 30322
- "Church, Sect, and Cult in Mertonian Perspective", Samuel A. Mueller, University of Akron (Mailing Address: 893 Quarry Drive, Akron, OH 44307)
- "Religious Organizations, Organizational Theory, and Social Theory", Melissa L. Ray, 346 Winebago Avenue, Menasha, WI 54952
- "The House Church Movement in Southeast Asia: A Diffusion of Religious Innovation", Ronald Vander Griend, Sociology, University of Notre Dame, Notre Dame, IN 46556
- Discussant: Penny E. Becker, Sociology, University of Chicago, 1126 East 59th Street, Chicago, IL 60637

WEDNESDAY, AUGUST 21

5:00 - 6:00

NORTH HALL

PRESIDENTIAL ADDRESS

Convener: Helen Rose Ebaugh, Sociology, University of Houston, Houston, TX
77204-3474

Presentation of the Robert J. McNamara Student Paper Award
James T. Duke, Chair of the McNamara Award Committee

Announcement of Recipients of Fichter Research Grants
Loretta M. Morris, Chair of the Fichter Grant Committee

"Religion and Social Theory: Relocating the Sacred in Sociology and Society",
Theodore E. Long, Vice President for Academic Affairs, Merrimack
College, North Andover, MA 01845

6:00 - 7:00 p.m.

CAPRICES

PRESIDENTIAL RECEPTION

THURSDAY, AUGUST 22

Women's Network Breakfast 7:30 - 8:30 a.m. - NORTH HALL
Registration 8:00 a.m. - 4:00 p.m. - CAPRICES
Book Exhibit 8:00 a.m. - 4:00 p.m. - CAPRICES

8:30 - 10:20 a.m.

SALON B/C

SESSION 14: RELIGION AND THE CONSTRUCTION OF SOCIAL THEORIES

Convener: Joseph P. Fitzpatrick, S.J., Sociology and Anthropology, Fordham
University, 441 East Fordham Road, Bronx, NY 10458-5160

"Meaning, Structure, and the Sociology of Religion: Wuthnow's Way Forward",
Peter Blum, Sociology, University of Notre Dame, Notre Dame, IN 46556

"Toward a Theory of Social Change in Organized Religion", Richard A.
Schoenherr, Sociology (Comparative Religious Organization Studies),
Social Science Building, University of Wisconsin at Madison, 1180
Observatory Drive, Madison, WI 53706

"Move Over, Murphy: Some 'Laws' of the Sociology of Religion", William
Silverman, Post Office Box 584 Hicksville, NY 11802

Discussant: Donald A. Nielsen, Sociology, State University of New York College
at Oneonta, Oneonta, NY 13820-4015

THURSDAY, AUGUST 22

**SESSION 15: CLERGY AND CHURCH PROFESSIONALS:
SOCIOLOGICAL STUDIES OF RELIGIOUS LEADERSHIP - SALON M**

Convener and Discussant: Lawrence A. Young, Sociology, 800 Spencer W. Kimball Tower, Brigham Young University, Provo, UT 84602

"Are Clergy Families 'Special'?", Adair Lummis, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105

"Reactions of Clergy-Persons to Deviant Behaviours", John J. Nelson, Gary Colwell, John Jayachandran, and Allen Morse, Sociology, Braemar Campus, Concordia College, 7128 Ada Boulevard, Edmonton, Alberta T5B 4E4, CANADA

"Job Satisfaction Among Priests, Religious, and Lay Church Administrators: Some Preliminary Observations", Patricia Wittberg, Sociology, 303 Cavanaugh Hall, Indiana University at Indianapolis, 425 University Boulevard, Indianapolis, IN 46202-5140

**SESSION 16: MASTERING THE MASTERS:
INTERPRETATIONS AND APPLICATIONS OF
MARX, WEBER, AND DURKHEIM - JULEP**

Convener and Discussant: Frank Lechner, Sociology, Annex C, Emory University, Atlanta, GA 30322

"The Sacred and Social Control", Yang Cai, Sociology, 326 Lincoln Hall, University of Illinois at Urbana-Champaign, 702 South Wright Street, Urbana, IL 61801

"Competing Methodologies in the Scientific Study of Religion: Marx, Durkheim, Weber", Benjamin Gregg, Politics, Princeton University, Princeton, NJ 08544

"Religion and Community in Early German Social Theory (1887-1921): Convergence and Divergence in Toennies, Simmel, and Weber", James A. Mathisen, Sociology and Anthropology, Wheaton College, Wheaton, IL 60187

"Max Weber as 'Christian Sociologist'", William H. Swatos, Jr., Editor, Sociological Analysis, 1500 Seventh Avenue, Silvis, IL 61282; and Peter Kivisto, Sociology, Augustana College, Rock Island, IL 61201

10:30 a.m. - 12:20 p.m.

**SESSION 17: PANEL DISCUSSION - RELIGION AND THE PERSIAN GULF WAR:
DOMESTIC DEBATE AND INTERNATIONAL IMPLICATIONS - SALON B/C**

Convener and Panelist: Thomas Robbins, Institute for the Study of American Religion (Mailing Address: 427 Fourth Street, S.W., Apartment A-8, Rochester, MN 55902)

THURSDAY, AUGUST 22

Other Panelists: Richard K. Fenn, Christianity and Society, Princeton
Theological Seminary, CN 821, Princeton, NJ 08542-0803

Lester R. Kurtz, Sociology, 436 Burdine Hall, University of
Texas at Austin, Austin, TX 78712-1088

Frank Lechner, Sociology, Annex C, Emory University,
Atlanta, GA 30322

Kathleen Maas Weigert, Center for Social Concerns,
University of Notre Dame, Notre Dame, IN 46556

SESSION 18: RELIGION AND LIBERATION, IDEOLOGY AND FREEDOM - SALON M

Convener: James A. Mathisen, Sociology and Anthropology, Wheaton College,
Wheaton, IL 60187

"Achieving Consciousness in the Thought of Marx and Liberation Theology:
Crossroads and Critical Distinctions", James C. Cavendish, Sociology,
University of Notre Dame, Notre Dame, IN 46556

"The Crisis of Liberation Theology and the Rise of the New Catholic Right",
Anthony Mansueto, Institute for Religion and the Common Good, 6016 Oram,
#107, Dallas, TX 75206

"From Ideology to Religion: Leszek Kolakowski's Quest for Meaning", Marek
Szopski, Sociology, University of Notre Dame, Notre Dame, IN 46556

Discussant: Laurel Kearns, Sociology, Emory University (Mailing Address:
2784 Tupelo Street, Atlanta, GA 30317

**SESSION 19: THEMATIC SESSION -
RELIGION AND THE STUDY OF SOCIAL MOVEMENTS:
THEORY, HISTORY, AND POLICY - NORTH HALL**

Convener: Helen Rose Ebaugh, Sociology, University of Houston, Houston, TX
77204-3474

"Religious Movements and Social Movement Theory", Ronald Lawson, Urban
Studies, Queens College of the City University of New York, 65-30
Kissena Boulevard, Flushing, NY 11367-0904

"The Modern Anti-Cult Movement in 1991: A Twenty-Year Retrospective", Anson
Shupe, Sociology and Anthropology, Indiana University - Purdue Univ. at
Fort Wayne, 2101 Coliseum Boulevard East, Fort Wayne, IN 48605; and
David G. Bromley, Sociology and Anthropology, Virginia Commonwealth
University, 312 North Shafer Street, Box 2040, Richmond VA 23284-2040

"The Evolution of the Satanic Cult Scare: Contemporary Legend as Collective
Behavior", Jeffrey S. Victor, Sociology, Jamestown Community College of
the State University of New York, P.O. Box 20, 525 Falconer Street,
Jamestown, NY 14702-0020

"What is a Church?: Tax Rulings as a Tactic of Social Control", Sandra
Wentzel, Social Psychology, 300 Mack Social Sciences, University of
Nevada at Reno, Reno, NV 89557-0062

THURSDAY, AUGUST 22

Discussant: Fred Kniss, Sociology and Anthropology, Lake Shore Campus, Loyola University of Chicago, 6525 North Sheridan Road, Chicago, IL 60626

SESSION 19: THE AUTHOR MEETS THE CRITICS:
Howard G. Schneiderman (ed.), The Protestant Establishment Revisited: The Collected Papers of E. Digby Baltzell (New Brunswick, NJ: Transaction Publishers, 1991 - JULEP

Convener: (to be announced)

Critics: (to be announced)

Response(s): E. Digby Baltzell, Sociology, University of Pennsylvania, 3718 Locust Walk, Philadelphia, PA 19104-6299; and Howard G. Schneiderman, Anthropology and Sociology, Lafayette College, Easton, PA 18042-1781

1:30 - 3:20 p.m.

SESSION 21: THEMATIC SESSION -
RELIGION AND THE STUDY OF POLITICAL ECONOMY - SALON B/C

Organizers: Katherine Meyer, Sociology, Ohio State University, 190 North Oval Mall, Columbus, OH 43210; and Linda Lobao, Agricultural Economics and Rural Sociology, Ohio State University, Columbus, OH 43210

"Control and Mobilization in Latin America", Cornelia B. Flora, Sociology, 660 McBryde Hall, Virginia Polytechnic Institute and State University, Blacksburg, VA 24061-0137

"Religion and Politics in International Relations", Peter P.T. Merani, Political Science, Towson State University, Baltimore, MD 21204-7097

"Religion and Politics in the Soviet Union", Jerry G. Pankhurst, Sociology, Wittenberg University, Ward Street at North Wittenberg Avenue, Post Office Box 720, Springfield, OH 45501

"Religion and Politics in the Contemporary Middle East: Historical Sociology", Marilyn Waldman, Comparative Studies in the Humanities, Ohio State University, Columbus, OH 43210

SESSION 22: THEMATIC PANEL DISCUSSION -
THE RELATIONSHIP BETWEEN THE SOCIOLOGY OF RELIGION
AND FEMINISM: A SEARCH FOR SCHOLARLY DIALOGUE - NORTH HALL

Organizer, Convener, and Panelist: Nancy Nason-Clark, Sociology, University of New Brunswick, Post Office Box 4400, Fredericton, New Brunswick E3B 5A3, CANADA

THURSDAY, AUGUST 22

Other Panelists: Madeleine R. Adriance, Mount Ida College, Newton Centre, MA 02159

Lynn Davidman, Sociology, University of Pittsburgh, 230 South Bouquet Street, Pittsburgh, PA 15260

Catherine Faver, Social Work, Henson Hall, University of Tennessee at Knoxville, Knoxville, TN 37996

Mary Jo Neitz, Sociology, University of Missouri at Columbia, Ninth Street, Columbia, MS 65211

In keeping with the conference theme, this session will address what the sociological study of religion contributes (or might contribute) to increasing our knowledge of women's contemporary experience.

For example, what has been the relationship between feminism and the scientific study of religion? What do feminism and the scientific study of religion have to offer one another? Is their relationship antagonistic? What points of convergence exist between the study of women's lived experience and the study of religion?

Each panelist will consider some of these questions as she reflects on her own journey as a feminist and a scholar of religion.

SESSION 23: PLANNING WORKSHOP FOR A BOOK SERIES IN "AMERICAN CATHOLIC STUDIES" - SALON M

Organizer and Convener: Pierre Hegy, Sociology, Adelphi University, Garden City, NY 11530

Participant: Richard W. Rousseau, Director, University of Scranton Press, University of Scranton, Scranton, PA 18510

The decision of the University of Scranton Press to begin publishing a series of books on American Catholicism opens new possibilities to be discussed. Tentative plans for 1992 include the organization of two mini-conferences, one on Spanish American Catholicism and the other on Marriage and Divorce. Long-term plans for this series will also be explored.

SESSION 24: STUDIES OF RELIGIOUS CONGREGATIONS - JULEP

Convener: Daniel V. A. Olson, Sociology, Indiana University at South Bend, 1700 Mishawaka Avenue, P.O. Box 7111, South Bend, IN 46634

"The Ideological Parish as Extension of Late Twentieth-Century U.S. Catholic Community Structure", Donald R. LaMagdeleine, Education, Professional Psychology, and Social Work, University of St. Thomas, Mail #5017, 2115 Summit Avenue, St. Paul, MN 55105-1096

"Dead Instrument: A Foundation of Charismatic Authority", James Latimore, Sociology and Social Work, Price Administration Building, Livingstone College, Salisbury, NC 28144

THURSDAY, AUGUST 22

"Unitarian Universalists: A House Divided", Richard Wayne Lee, Sociology,
Emory University (Mailing Address: 3079 Flamingo Drive, Decatur, GA
30033

"Some Structural Correlates of Congregational Participation in the Sanctuary
Movement", Michael D. Matters, Sociology, M/C 312, University of
Illinois at Chicago, Box 4348, Chicago, IL 60680

Discussant: Larry C. Ingram, Sociology-Anthropology, Social Work, and Criminal
Justice, University of Tennessee at Martin, Martin, TN 38238

3:30 - 4:30 p.m.

NORTH HALL

BUSINESS MEETING

President: Theodore E. Long, Vice President for Academic Affairs, Merrimack
College, North Andover, MA 01845

4:30 - 5:30 p.m. RECEPTION (CASH BAR)

CAPRICES

5:00 - 7:50 p.m. EXECUTIVE COUNCIL MEETING

SALON I

8:00 - 9:00 p.m.

NORTH HALL

THE PAUL HANLY FURFEY LECTURE

Convener: Theodore E. Long, Vice President for Academic Affairs, Merrimack
College, North Andover, MA 01845

"Liberals and Conservatives, Religious or Political: Some Comparisons from
World History", Randall Collins, Sociology, University of California at
Riverside, 900 University Avenue, Riverside, CA 92521-0419

9:30 p.m. COUNCIL RECEPTION FOR NEW, INTERNATIONAL, AND STUDENT MEMBERS
TERRACE SUITE

FRIDAY, AUGUST 23

Mass 7:30 a.m. - SALON M
Registration 8:00 - 10:00 a.m. - FOURTH FLOOR

8:30 - 10:20 a.m.

**SESSION 25: NEW STUDIES OF RITUAL LIFE:
LAUGHTER, LITURGY, AND LUCIFER - SALON B/C**

Convener: Janet L. Jacobs, Women Studies Program, University of Colorado at Boulder, Boulder, CO 80309-0246

"Humor as a Cultural Ritual", Gerald Dewey, Sociology and Anthropology, Concordia University, 7141 Sherbrooke Street W., Montreal, Quebec H4B 1R6, CANADA

"The Sunday Mass: A Positive Cult", Adonica Y. Lui, Sociology, Harvard University (Mailing Address 843 Massachusetts Avenue, #6, Cambridge, MA 02139)

"Magic, Ritual, and Power in the Satanic Establishment", Lawrence D. Nelson, Sociology, 1525 Patterson Office Tower, University of Kentucky, Lexington, KY 40506-0027; and Diane E. Taub, Sociology, Southern Illinois University at Carbondale, Carbondale, IL 62901-4524

Discussant: Penny E. Becker, Sociology, University of Chicago, 1126 East 59th Street, Chicago, IL 60637

**SESSION 26: PANEL DISCUSSION - GENDER IDENTITY POLITICS
AND FUNDAMENTALISM - NORTH HALL**

Organizer and Convener: Debra Renee Kaufman, Sociology and Anthropology, 500 Holmes Hall, Northeastern University, 360 Huntington Avenue, Boston, MA 02115

"Gender Identity and Fundamentalism", Debra Renee Kaufman, Sociology and Anthropology, 500 Holmes Hall, Northeastern University, 360 Huntington Avenue, Boston, MA 02115

"Religious Identity Among New Right Women", Rebecca E. Klatch, Stevenson College, University of California at Santa Cruz, Santa Cruz, CA 95064

"Causes and Gender Implications of Islamist Movements in the Middle East", Valentine Moghadam, Wider Institute, Annankatu 42 C 00100, Helsinki, FINLAND

"Gender Identity and Images of God", Teresa D. Marciano, Sociology and Anthropology, Fairleigh Dickinson University, 1000 River Road, Teaneck, NJ 07666

This panel will deal with the theoretical and political dilemmas that struggles in identity formation present. On the one hand, for instance, the contents of fundamentalist ideology (particularly as regards women's autonomy and political pluralism) are often unacceptable to feminists and others of the Left. On the other hand, these same groups, sensitive to prevalent forms of ethnocentrism, eurocentrism, and racism, often find themselves forced to

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accept the very basis of fundamentalist identity politics: autonomous self-determination and empowerment. The rise of postmodern theoretical perspectives will also be discussed as a way of analyzing the social construction (particularly in the areas of gender) of a fundamentalist identity.

SESSION 27: THE SACRED, THE SECULAR, AND PROCESSES OF RELIGIOUS CHANGE
- SALON M

Convener: Ted G. Jelen, Political Science, Illinois Benedictine College, 5700 College Road, Lisle, IL 60532-0900

"Internal Secularization: Declining Religious Control of Protestant Denominational Organization", Mark Chaves, Sociology and Anthropology, Lake Shore Campus, Loyola University of Chicago, 6525 North Sheridan Road, Chicago, IL 60626

(NOTE: This essay has been selected as the winner of the ASR's 1991 Robert J. McNamara Student Paper Award. Mr. Chaves is a doctoral candidate in sociology at Harvard University.)

"The Religious Roots of the Secular Kibbutz Movement", Aryei Fishman, Sociology and Anthropology, Bar-Ilan University, Ramat Gan, ISRAEL 53900; and Center for Jewish Studies, Harvard University, 6 Divinity Avenue, Cambridge, MA 02138

"Explaining Secularization: Transformations of Religiously Affiliated College", Lisa McMinn and Robert C. Liebman, Sociology, Portland State University, P.O. Box 751, Portland, OR 97205-0751

Discussant: Patricia Wittberg, Sociology, 303 Cavanaugh Hall, Indiana University at Indianapolis, 425 University Boulevard, IN 46202

10:30 a.m. - 12:20 p.m.

SESSION 28: RELIGION AND SOCIAL THEORY: THE MASTERS AND THE MODERNS - NORTH HALL
(ASA SESSION 22) (co-sponsored by the American Sociological Association)

Organizer: Theodore E. Long, Vice President for Academic Affairs, Merrimack College, North Andover, MA 01845

"Dividends of Piety: The Benefits of Organizational Demands", Roger Finke, Department of Sociology and Anthropology, Purdue University, West Lafayette, IN 47907

"Durkheim, Lofland, and the Redemptive Appeals of Cursillo", Ralph G. O'Sullivan, Department of Sociology, Illinois State University, Normal-Bloomington, IL 61701

"Durkheim, Religion, and Buddhism", Marco Orru and Amy Wang, Department of Sociology, University of South Florida, Tampa, FL 33620

"The Dynamo, The Virgin, and Social Theory", Eugen Schoenfeld, Department of Sociology, Georgia State University, Atlanta, GA 30303

FRIDAY, AUGUST 23

The following sessions will be held at the Cincinnati Convention Center, site of the American Sociological Association annual meeting:

2:30 - 4:20 p.m.

ASA SESSION 34: THEMATIC SESSION - RELIGION AND ETHNICITY

Organizer: Michael Hout, Sociology, 410 Barrows Hall, University of California at Berkeley, Berkeley, CA 94720

Presider: William C. McCready, Public Opinion Laboratory, Northern Illinois University, DeKalb, IL 60115-2891

"'Their Eyes Were Watching God': Religious Lives, Ethnic Community, and Social Change", Cheryl Townsend Gilkes, Colby College, Waterville, ME 04901

"Religion and Ethnicity: Some Comments on Their Relationships", Bernard Lazerwitz and Ephraim Tabory, Bar-Ilan University, Ramat Gan, ISRAEL 52900

"(title to be announced)", Paul M. Lubeck, Sociology, University of California at Santa Cruz, Santa Cruz, CA 95064

4:30 - 6:20 p.m.

ASA SESSION 55: SHIFTING DENOMINATIONAL BOUNDARIES
(co-sponsored by the Association for the Sociology of Religion)

Organizer: M. Herbert Danzger, Sociology, Herbert H. Lehman College and the Graduate Center, City University of New York, 33 West 42nd Street, New York, NY 10036

Presider: Robert Wuthnow, Sociology, 2-N-1 Green Hall, Princeton University, Princeton, NJ 08544

"Restructuring Among Protestant Denominational Leaders: The Great Divide and the Great Middle", Daniel V. A. Olson, Sociology, Indiana University at South Bend, 1700 Mishawaka Avenue, P.O. Box 7111, South Bend, IN 46634; and William McKinney, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105

"Culture or Demography?: Toward an Understanding of Jewish Involvement in New Religious Movements", Shoshana Feher, Sociology, 2834 Ellison Hall, University of California at Santa Barbara, Santa Barbara, CA 93106

"Religious Socialization and Religious Disaffiliation: A Casual Model of Denominational Switching and Apostasy", Darren E. Sherkat, Sociology, 201 Garland Hall, Vanderbilt University, 21st Avenue South, Nashville, TN 37240; and John Wilson, Sociology, Duke University, Durham, NC 27706

FRIDAY, AUGUST 23

Discussant: Barry Kosmin, City University of New York, New York, NY

(N.B.: The time of the above session may be changed by ASA)

SATURDAY, AUGUST 24

10:30 a.m. - 12:20 p.m.

ASA SESSION 82: ASA SCHOLAR-TO-SCHOLAR PRESENTATION: RELIGION

Organizer: M. Herbert Danzger, Sociology, Herbert H. Lehman College and the Graduate Center, City University of New York, 33 West 42nd Street, New York, NY 10036

"Work and Religion in the Neolithic Revolution", Burke D. Grandjean, Sociology, University of Wyoming, Laramie, WY 82071; and Jill E. Fuller, University of Virginia, Charlottesville, VA 22903

"Trends in Religious Attendance, 1972-1989: A Direct Test of the Offsetting Hypothesis", Glenn Firebaugh and Brian D. Harley, Sociology, 201 Oswald Tower, Pennsylvania State University, University Park, PA 16802

"Rereading Islam", Mahmut Mutman, Sociology, Merrill College, University of California at Santa Cruz, Santa Cruz, CA 95064

"The Protestant Ethic and the Melancholy Spirit: A Neglected Dimension of Weber's Sociology of Religion", Julius H. Rubin, Sociology, Saint Joseph College, West Hartford, CT 06117

"Max Weber's Religion of China: An Interpretation", Su-Hen Huang, University of Wisconsin at Madison, Madison, WI 53706

2:30 - 4:20 p.m.

ASA SESSION 118: CHANGE OR CONTINUITY IN THE CATHOLIC CHURCH?

Organizer: M. Herbert Danzger, Sociology, Herbert H. Lehman College and the Graduate Center, City University of New York, 33 West 42nd Street, New York, NY 10036

Presider: John J. Lally, Sociology and Social Work, Herbert H. Lehman College of the City University of New York, Bedford Park Boulevard West, Bronx, NY 10468-1589

"Gender and Pastoral Roles in the Brazilian Catholic Church", Madeleine R. Adriance, Mount Ida College, Newton Centre, MA 02159

"The Sodalitium Vitae Movement in Peru: A Rewriting of Liberation Theology", Milagros Pena, Sociology, Williams Hall, Bowling Green State University, Thurstin Street, Bowling Green, OH 43403-0231

SATURDAY, AUGUST 24

"Parishioner Satisfaction Among Roman Catholics: An Empirical Study", Francis M. Sweeney, Charleston Retirement Community; and Mark Peyrot and John Gartner, Loyola College, 4501 North Charles Street, Baltimore, MD 21210

"Catholic Social Teaching and the Domain of Religion", R. Marie Bricher, Sociology, University of Washington, Seattle, WA 98195

SUNDAY, AUGUST 25

12:30 - 2:30 p.m.

**ASA SESSION 165: SOCIOLOGY OF RELIGION:
POWER, POLITICS, AND CONFLICT**

Organizer: M. Herbert Danzger, Sociology, Herbert H. Lehman College and the Graduate Center, City University of New York, 33 West 42nd Street, New York, NY 10036

Presider: Ephraim Tabory, Bar-Ilan University, ISRAEL

"Disquiet in the Land: Patterns of Intra-Mennonite Conflict, 1870-1985", Fred Kniss, Sociology, University of Chicago, 1126 East 59th Street, Chicago, IL 60637 (Mailing Address: 1100 East 53rd Street, Apartment 2, Chicago, IL 60615)

"Heresy and Authority: Contemporary Orthodox Judaism", M. Herbert Danzger, Sociology, Herbert H. Lehman College and the Graduate Center, City University of New York, 33 West 42nd Street, New York, NY 10036, (Mailing Address: 164-47 73rd Avenue, Queens, NY 11366)

"Marx Revisited: The Opiatic Role of Conservative Protestantism in a Post-Industrial Society", H. B. Cavalcanti, Social Science, Nashville State Technical Institute, 120 White Bridge Road, P. O. Box 90285, Nashville, TN 37209

"From Heresies to Holy Wars: Toward a Theory of Religious Conflict", Lester R. Kurtz, Sociology, 436 Burdine Hall, University of Texas at Austin, Austin, TX 78712-1088

ABSTRACTS

David S. Adams, Sociology, The Ohio State University Lima, Lima, OH 45804

"The Imperative to Volunteer: Civil Religious Themes in Popular Print Media"

According to the "imperative to volunteer" Americans have an obligation to volunteer, especially for social service activities which contribute to the common good. Often this imperative is said to have its origins in a "contract" between God and the American nation: in effect we Americans are said to have a civil-religious obligation to volunteer. In this paper I continue my studies of this "imperative", seeking to interpret in its terms certain themes concerning voluntarism, volunteers and voluntary action which I have found in a content analysis of selected popular print media of the 1980's. I compare these mass-media pronouncements on the imperative to volunteer with patterns I have found in Presidential pronouncements on voluntarism and school curricula on volunteering. I assess the significance of these mass-media messages as elements of an American civil religion.

Madeleine R. Adriance, Mount Ida College, Newton Centre, MA 02159

"Gender and Pastoral Roles in the Brazilian Catholic Church"

Differences between the organizing style of Roman Catholic sisters and that of the clergy are explored through thirty-six in-depth interviews with lay people, sisters and priests associated with grassroots church communities (*comunidades eclesiais de base*, or CEBs) in northern Brazil. These respondents reveal that these differences are rooted in three factors: gender, institutional position and cultural expectations of the laity, with institutional position being the strongest. The demands on the clergy as exclusive bearers of sacramental power are shown to prevent them from interacting with the CEBs as intensively as do the sisters. The participatory approach of the latter, which results in the empowerment of lay members of the base communities, has implications for the relationship of religion to social activism.

D.E. Benson and Paul Sites, Sociology and Anthropology, Kent State University, Kent, OH 44242-0001

"Religious Orthodoxy in Northern Ireland: The Validation of Identities"

Drawing from the work of Weber (1963), and Bruce (1986) among others, we attempt to specify under what conditions people might be expected to use religious orthodoxy in the solution to "life problems", and second, to test the validity of one of these conditions, namely, that religious orthodoxy may be used as a basis for identity and a display of loyalty to a group, irrespective of major social differentiations. We test this condition using data from Northern Ireland. Using a random sample (N = 283) of adults, we find strong support for this explanation among Protestants but less support for Catholics. In addition to offering an explanation for these findings, we speculate that the intractability of the conflict in that country may be due, in part, to this set of conditions. Implications for future research are discussed.

Peter Beyer, Department of Religious Studies, University of Toronto, Toronto,
ON M5S 1A1 CANADA

"Religion and the Transition to a 'New World Order'?
Some Preliminary Evidence from Canada"

World events of the last two years, combined with the Western economic boom of the late 1980's, have for some observers signalled the resurgence of capitalism and the literal bankruptcy of socialism. We are, it is said, witnessing the advent of a 'new world order.' Basing itself on more recent advances in globalization theory (as represented by, among others, Roland Robertson, Niklas Luhmann, and Immanuel Wallerstein), this paper hypothesizes that the current upheavals are indicative more of the continued development of 'structured chaos' in the contemporary world system than of a decisive outcome in the battle between two images of world order. Religion, from this perspective, is faced with the task of responding to the insecurity and chaos; and not nearly so much with the resurgent hegemony of a victorious system. Some religious outlooks may have to speak less self-assuredly about the good that is socialism; while others may seek a new embodiment of evil in our world. But we should not expect basic attitudes to change. The pattern of more or less anti-global 'fundamentalist' and more or less pro-global liberal religious directions should continue much as it has over the last decade to decade and a half.

To test this hypothesis in a very preliminary way, the paper takes a longitudinal look at specifically liberal religious responses in Canada to the contemporary conjuncture. In particular, it looks at the interventions of three liberal churches -- the Roman Catholic, the Anglican, and the United (whose adherents constitute over 70% of the Canadian population) -- over the past two decades to see if, during the last two to five years, attitudes among religious leadership to fundamental issues such as what is required to achieve 'social justice,' improve the ecological situation, and move toward world 'peace' have changed in a more 'pro-capitalist' direction. The latter term is operationalized to mean both the revaluation of capitalist values such as private enterprise or a free market, and the relative devaluation of socialist values such as centralized planning and political redistribution of wealth. The hypothesis would predict no consistent trend in this direction. Instead, what we should expect is the rise or revival of attitudes that cast doubt on both directions and call for a conversion to something better, but more or less completely undefined. This latter position would be taken as indicative of a response that recognizes the 'structured chaos' of the current phase of globalization.

Peter Blum, Sociology, University of Notre Dame, Notre Dame, IN 46556

"Meaning, Structure, and the Sociology of Religion: Wuthnow's Way Forward"

Robert Wuthnow has recently argued that the so-called "classical" sociological paradigms are no longer viable as they stand. This is due, most fundamentally, to their presupposition of a broadly Cartesian epistemological framework which is no longer generally considered viable. Wuthnow's ruminations on this matter have remained consistently close to the sociology of religion, not simply because of his strong interest in this area, but because these issues can be posed in especially helpful ways given religious

subject matter.

Insofar as certain recent cultural analysts (referred to by Wuthnow as "poststructuralists") have moved decisively away from a Cartesian perspective, Wuthnow advocates consideration of their work as suggestive of a potential paradigm-shift for the sociology of culture. Among the advantages of these new approaches, he notes, is a high degree of methodological rigor, ostensibly much higher than is evident in most previous "interpretive" (nonpositivist) sociology.

While voicing strong sympathy with Wuthnow's program, I raise serious questions regarding his use of Foucault and Habermas as exemplars. In each case, I point out that the nature of their apparent move away from a Cartesian framework raises deep and troubling theoretical issues that cannot be ignored in considering their work as paradigmatic for the sociology of religion, or for sociology in general. I conclude with some general comments on how I plan to address these issues in a longer study in progress.

Yang Cai, Sociology, 326 Lincoln Hall, University of Illinois at Urbana-Champaign, 702 South Wright Street, Urbana, IL 61801

"The Sacred and Social Control"

Central to Emile Durkheim's work on religion was his notion of the sacred. In his book, *The Elementary Forms of the Religious Life*, Durkheim focused on the functional aspects of the sacred, which promote social solidarity through moral obligation. Drawing from Durkheim's analysis, I use the initial stage of the Cultural Revolution in China (1966-1967) to explore the concept and function of the sacred in a particular context. I argue that Durkheim attempted to play down the importance of individuals in the conceptualization of the sacred. To him, the sacred originates from an unknown force, which guides individuals to understand the sacred. On the other hand, society is able to impose the concept of the sacred on the minds of individuals. I contend, however, that society plays an important role in the conceptualization of the sacred because the sacred is created through social interaction. The sacred can also be created by individuals for particular purposes. The sacredness of Mao's image was created by Mao and his followers during the Cultural Revolution in order to strengthen his power in the Party and the state. The conceptualization of Mao's sacredness did provoke the enthusiasm of students and unite them together to form a political cult -- the Red Guards.

James C. Cavendish, Sociology, University of Notre Dame, Notre Dame, IN 46556

"Achieving Consciousness in the Thought of Marx and Liberation Theology: Crossroads and Critical Distinctions"

Within the past couple decades, Latin American liberation theology has come under the intense criticism of Church leaders and political theorists who fault the new theology for its use of Marxist analysis. Many of these critics have gone so far as to claim that liberation theology does little more than to promote communist tactics. This paper demonstrates that such criticisms fail to respect certain theoretical distinctions in regard to the critical consciousness that are necessary for an accurate understanding of this new theology. The presentation begins with an analysis of Hegel's theory of achieving consciousness. It then turns to a discussion of how Marx believed

the consciousness of the proletariat should be awakened, noting that because of the ambiguity in Marx's writings, two separate interpretations have emerged. In an effort to compare liberation theology's conception of consciousness to each of these early theories, this paper takes an in-depth look at the theoretical framework of Brazilian educator Paulo Freire, who is considered by many to be the primary contributor to liberation theology's view of how the oppressed can achieve consciousness. The synthesis of these elements of the presentation demonstrates that liberation theology, far from resembling the Marxist-Leninist belief that liberation is accomplished through a revolutionary elite, has its roots in Hegel's theory that full consciousness can only be attained when the oppressed recognize that they must act to bring about their own liberation.

Mark Chaves, Sociology and Anthropology, Lake Shore Campus, Loyola University of Chicago, 6525 North Sheridan Road, Chicago, IL 60626

"Internal Secularization: Declining Religious Control of Protestant Denominational Organization"

Protestant denominations are conceptualized organizationally as fundamentally dual structures: a religious authority and an agency structure. Operationalizing intra-denominational power in terms of the career backgrounds of denominational CEOs and using pooled time-setters data collected on 83 denominations and their CEOs at ten-year intervals beginning in 1919, I argue that intra-denominational organizational power has shifted from the religious authority structure to the agency structure. This shift is interpreted as evidence for internal secularization. Variation in this pattern is due to variation in the extent to which (a) religious authority is regionally centralized and (b) agency structures become centralized. Regionally strong religious authority is able to mediate internal and external pressures towards agency centralization and thereby lower the probability that more intra-organizational power will accrue to the agencies.

M. Herbert Danzger, Sociology, Herbert H. Lehman College and the Graduate Center, City University of New York, 33 West 42nd Street, New York, NY 10036, (Mailing Address: 164-47 73rd Avenue, Queens, NY 11366)

"Heresy and Authority: Contemporary Orthodox Judaism"

Judaism is a religion with almost no dogma. Yet the charge of heresy is presently levelled at some prominent Orthodox rabbis. An analysis of a case in Israel in which heresy is charged is here utilized to explore the nature of religious authority in Orthodox Judaism much as Durkheim used criminal law to define the nature of social cohesion.

An examination of the meaning this charge has for ultra-Orthodox Jews reveals that the "crime" of heresy is not that of holding "false" or incorrect belief but failure to offer "proper" deference to religious authority. Orthodox Judaism is not monolithic and there are no religious courts in which charges of heresy may be made that would be binding for the entire Orthodox community. How then do such charges have weight? Based on depth interviews with ultra Orthodox and newly Orthodox Jews in Israel, and newspaper descriptions of the conflict, this paper explores the mechanisms through which charges of heresy are made and come to be accepted. The result is an amplification of the concept of charisma that suggests how it may be based on traditional scholarship, and some sense of the claims and limits of this

charisma in Orthodoxy.

Arthur J. Dewey, Theology, Xavier University, 3800 Victory Parkway,
Cincinnati, OH 45207

"A Root Metaphor in Galatians"

In recent years the social-historical interpretation of New Testament material has commanded great interest. Coincidentally a renewed understanding of the rhetorical elements and structures of early Christian writings has also been underway. This paper intersects both lines of research in attempting to come to grips with a fundamental or *root metaphor* in Paul's Letter to the Galatians. A variety of rhetorical issues are raised in moving from the literary level to the social underpinnings of the material. What root metaphor was Paul working upon, in persuading his audience? Do his various rhetorical tropes and strategies lead in a particular social direction? What underlying world of social meaning supports the basis for his conversation?

Gerald Dewey, Sociology and Anthropology, Concordia University, 7141
Sherbrooke Street W., Montreal, Quebec H4B 1R6, CANADA

"Humor as a Cultural Ritual"

Ritual acts, in Durkheim, constitute a form of mediation between sacred and profane spheres of experience. Passage from the profane to the sacred marks a radical breaking point in reality, where opposition and discrepancy become strikingly evident and subsequently assuaged by appropriate cultural practices. Such breaking points, according to Victor Turner, represent liminal experience. Liminality is the context of ritual, either liturgical or merely festive.

The liminal situation places the person at the threshold of changes in status and identity. In consequence, as indicated by Goffman, a sense of marginality arises to replace the expressive order which usually sustains interaction in situations of co-presence. To restore meaning in the context of now dislocated experience, where uncertainty and contingency become paramount condition, ritualized activity often serves to mediate the process of change in social arrangements.

Humor is examined, in structural terms, as an appropriate ritual practice in the attempt to signify an expressive order of meaning in the framework of otherwise marginal situations. As a cultural form, humor is immanent in certain social practices and negotiated with others in the course of interaction. To convey humor, Douglas maintains, an act must be perceived as such by others and permitted. When a specific social practice is intended as humor, so recognized and allowed expression, it becomes a significant form of behavior at the breaking points in human experience. In ritual terms, humor can transform implausibility and incongruity into their opposites and express symbolically the ambiguity of being in discrepant worlds at the same moment.

Jane Dillon, Sociology, University of California at San Diego, 9500 Gilman Drive, La Jolla, CA 92093-0102

"Reincarnation and the Council of Constantinople: An Investigation of the Social Context of Early Christian Belief"

The focus of this research paper is on the interpretation of a proclamation from the 5th Ecumenical Council of the Christian Church (held at Constantinople in 553 A.D.), concerning orthodox Christian belief on afterlife, the pre-existence of souls, and restitution (currently known as reincarnation). The proclamation is significant because the question of whether reincarnation has ever been part of early Christian belief is of increasing interest to scholars and lay-people alike for at least three reasons: 1) the recent (1945) archeological discoveries of the Dead Sea Scrolls and the Nag Hammadi texts have revealed new information about the beliefs of the early Christians, reincarnation being one of the possibilities, 2) a growing number of people in the world and in the U.S. are expressing a belief in reincarnation themselves; (for example, a 1981 Gallup poll indicated 23% of Americans claimed a belief in reincarnation), and 3) the Council proclamation referred to above is being used today as a validation of two conflicting belief systems.

On the one hand, the Catholic Church uses this proclamation to confirm that reincarnation is not, and never was, an accepted part of orthodox belief. On the other hand, various religious and New Age spiritual groups use this proclamation to prove that up until the sixth century, reincarnation was accepted by Christians and the Christian Church until it was declared anathema by the Council of Constantinople.

In this paper, I investigate the meaning of the Council proclamation. By examining a particular text within its social and historical context, I investigate the meaning and social construction of particular knowledge (religious, in this case) using Mannheim's documentary method. I also demonstrate how particular utterances are actually actions with specific consequences for participants and for society. I use the Politics of Representation model, which comes from Constitutive Theory, and which includes Bakhtin's concepts of "voice" and dialogicality," in examining how conflicts over what counts as knowledge are resolved. What emerges is an understanding of 1) how knowledge is constructed, 2) the meaning and consequences of a particular piece of knowledge (the Council proclamation), and 3) the relationship between power and knowledge in society.

James T. Duke and Barry L. Johnson, Department of Sociology, 884 SWKT, Brigham Young University, Provo, UT 84602

"The Religious Representativeness of the 101st Congress"

Past research has shown that Congress is not fully representative of the citizens of the United States concerning religious affiliation. Liberal Protestants and Jews are over-represented, Moderate Protestants and Catholics are fairly represented, and Fundamentalist Protestants and persons with no religious affiliation are under-represented. The data also shows that over the past thirty years there has been a decline in the percentage of members of Congress who are Protestants, and an increase in the percentage who are Catholics, Jews, and Mormons. Generally, Congress is becoming more representative.

We are studying the voting records of Members of the 101st Congress. Specifically, we are looking at the following aspects of their voting records: (a) sixteen key votes in the Senate, and a like number in the House, selected by Congressional Quarterly; (b) interest group ratings by four major interest groups: Americans for Democratic Action, AFL-CIO, American Conservative Union, and Chamber of Commerce; (c) political party support; (d) presidential support; and (e) support for the Conservative Caucus.

We are also studying the influence of (a) state, (b) political party, (c) age, (d) gender, (e) race, (f) education, (g) past occupation, and (h) committee assignments on the voting Members of Congress.

Richard K. Fenn, Christianity and Society, Princeton Theological Seminary, CN 821, Princeton, NJ 08542-0803

"The Death of Herod"

The death of Herod, as reported by Josephus, covers a period of time in which he assassinated three sons who were heirs apparent to his throne. That death, I argue, precipitated a succession crisis which was resolved finally only during the civil war of 66-70 C.E. The root causes of the succession crisis, I argue, were due to the inability of Palestinian society to manage not only the succession to sons to the Herodian regime but of sons generally to positions of authority in the larger society. There may have been a generational conflict, in other words, at the root of an endemic succession crisis in Palestinian society. Unresolved conflict between the generations, with the resultant frustration of attempts to fill strategic roles, placed extraordinary pressures on major institutions like ritual and language, pressures which these institutions were eventually unable to resist. When both ritual and language fail to modify, express, and transform intergenerational conflict, I argue, the succession crisis takes to the streets. Such an approach, I propose, could provide some illumination to the social context of the Jesus movement and the writing of the Synoptic Gospels.

Aryei Fishman, Sociology and Anthropology, Bar-Ilan University, Ramat Gan, ISRAEL 53900; and Center for Jewish Studies, Harvard University, 6 Divinity Avenue, Cambridge, MA 02138

"The Religious Roots of the Secular Kibbutz Movement"

The origins of the 80-year-old kibbutz movement have not yet been adequately analyzed. Zionism and socialism alone cannot explain the ability of the kibbutz's communal pattern to strike deep roots in Jewish life. This paper spotlights the significance of a psychic collective for communal life, and demonstrates it by Troeltsch's analysis of the Christian communal thrust, and Durkheim's analysis of the social mechanisms involved in promoting mechanical solidarity.

An examination of the kibbutz literature of the 1920's shows up a vigorous cultivation of the psychic collective by kibbutz members. The capacity to foster this type of collective is traced to the Hassidic pattern for promoting affective interpersonal relations, which, in turn, was informed by the sixteenth century Kabbalistic groups of Safed. Thus, Jewish religious mysticism seems to have played a crucial role in the crystallization of the kibbutz movement. The kibbutz movement, however, transmuted the religious

sentiments of the Hassidic psychic collective into secular national sentiments.

Cornelia B. Flora, Sociology, 660 McBryde Hall, Virginia Polytechnic Institute and State University, Blacksburg, VA 24061-0137

"Control and Mobilization in Latin America"

The thrust of economic change in Latin America has increasingly been away from traditional relations of production. At the same time, radical restructuring of the economies in response to the debt crisis has disproportionately disadvantaged the poor. Part of the popular mobilization in response to these major dislocations are religious. Religion as resistance confronts religion as control in grass roots religious organizations. The different manifestations of these mobilizations and their implications for social change in the light of increasing pressures to redirect resources away from basic human needs are examined. Struggle involves control of the growing number of grass roots organizations and the degree to which popular participation leads them to address issues of day to day life, rather than more abstract theological principles.

Sharon Georgianna, Sociology, Seattle Pacific University, Seattle, WA 98119; and **Ted G. Jelen**, Political Science, Illinois Benedictine College, 5700 College Road, Lisle, IL 60532-0900; and **Clyde Wilcox**, Government, Georgetown University, Washington, DC 20057

"Reluctant Warriors: Premillennialism Among Supporters of the Christian Right"

This study investigates an apparent paradox: Many members of Christian Right organizations (including Jerry Falwell) subscribe to the doctrine of premillennialism, which suggests the necessity of a long period of suffering before the eventual triumph of Christ in His second coming. Thus, a premillennial escatology suggests that human efforts at reform or perfection are ultimately futile. Nevertheless, many premillennialists do engage in political activity.

Based on a survey of Moral Majority members in Arkansas and Indiana, this study suggests that premillennialist Christian Right supporters do experience a certain high level of cognitive dissonance. This dissonance appears to be resolved through an emphasis on the salience of a struggle with Satan, and by conceiving political activity as the fulfillment of biblical prophecy.

Benjamin Gregg, Politics, Princeton University, Princeton, NJ 08544

"Competing Methodologies in the Scientific Study of Religion:
Marx, Durkheim, Weber"

An external, objectivizing approach to religion poses problems for the social scientist not necessarily encountered in the study of other domains. The antagonism between theology and social science exists and persists because to some extent science and religion unavoidably compete as worldviews and as sources for various kinds of truth and certain types of norms. Ironically, perhaps the single object of social science posing similar methodological problems is institutionalized science itself (e.g. in the form of the

sociology of science). The thematization of religion by science (or vice versa) immediately challenges the self-understanding of the thematized domain. Thematization rejects the self-understanding of religion or science; it regards religion or science as something that needs to be explained rather than as something that can itself explain. One of the first questions facing any science of religion must be: How should it treat the claims of religion to provide a legitimate interpretation of reality? Is religion just one more social phenomenon or can it claim a special status within the study of society?

The way such questions are answered depends on the answer's methodological presuppositions. In turn, methodological differences between various sciences of religion derive in part from the methodologist's choices among: 1) Models of reality: Does a science of religion regard religion as part of its own world - or as a distinct world with its own cognitive and normative integrity? 2) Models of rationality: Does a science of religion privilege rational dimensions of human existence and experience over non-rational ones? 3) Models of norms: (a) Does a science of religion recognize more than one set of valid norms, norms other than empirical or 'scientific truth' - e.g. the norms of 'religious truth'? Does a science of religion anthropocentric or is it anthropologically decentered? (b) Does a science of religion consider factual and evaluative questions to be homogeneous or heterogeneous? Does it make value judgments?

I argue that a broad variety of both classical and contemporary methodologies cannot provide anything like a universally valid answer to these questions. The validity of their respective answers rests upon idiosyncratic methodological assumptions. Hence these answers are not themselves 'scientific' in a common sense of the term and cannot provide non-idiosyncratic criteria that would allow us to adjudicate among competing methodologies.

James Hannon, Sociology, Dartmouth College, Hanover, NH 03755

"The Catholic Church and School Desegregation in Boston:
Contested Accommodation or No Contest?"

This paper applies Seidler and Meyer's theory of contested accommodation to a single case study: the development and implementation of social policy within the Archdiocese of Boston during the city's school desegregation crisis in the mid-1970's. The research uses intensive interviews with church and community leaders, media reports, church records, school enrollment data, and secondary sources to measure the influence of the Church on the desegregation process and to identify the constraints which prevented the articulation of a coherent and consistent policy. Particular attention is paid to the establishment and circumvention of an archdiocesan transfer policy which was designed to prevent white flight to Catholic schools.

Four constraints on policy development and implementation are identified: (1) theological cross-pressures; (2) the racial composition of the Boston Church; (3) organizational constraints including diocesan size and concentration of power; and (4) the idiosyncratic limitations of the episcopal leadership.

Contested accommodation is seen to be a useful paradigm for the analysis of this case. Competing interest groups with nearly equivalent power were

able to prevent each other from utilizing Church resources in a single-minded manner. Ultimately, the under-representation of people of color within the Church led to a partial victory for forces opposed to the desegregation court order. Implications for the contemporary Church are considered.

"Foundations of Peace Activism: Religious Socialization in Four Dimensions"

This research utilizes the life history method to examine the development of moral and political commitments in the lives of twenty-one activists in the Boston chapter of the Pledge of Resistance, a national organization that in the 1980's conducted direct action protests of U.S. policy in Central America. Informed by the structural-development of a subjective identity as a peace activist: (1) religious socialization in childhood; (2) a radicalizing experience as a college student which produces, among other things, and epistemological break; (3) the influence of one or more sponsors who assist the individual's ongoing construction of an activist identity; (4) participation in a network of like-minded peers, particularly as a young adult, but also, in a less intense manner, over the life course.

The first of these four dimensions - religious socialization in childhood - also operates in a multidimensional manner. I identify four dimensions of religious socialization that contribute to the development of subjective identities that are compatible with mobilization into various segments of the peace movement. These dimensions of religious socialization are the utopian, counter-cultural, communitarian, and political.

Implications for churches and the peace movement are discussed. A final section addresses the implications for sociological studies of the significance of religion in regard to social change.

Pierre Hegy, Sociology, Adelphi University, Garden City, NY 11530

"Faith Ethnic versus Universal Ethnic: A Preliminary Report"

Review of literature: the traditional Catholic manuals of theology, the radicalism of the 1960's, the two ethics. Preliminary statistical findings from survey of Catholic scholars.

William H. Holmes, Psychology, LeMoyne College, Syracuse, NY 13214

"Addressing Validation Issues in Values Education Research"

An ongoing program of research at LeMoyne College will be discussed as an example of one attempt to cope with questions of the validity of research methodologies used in the study of values education and the generalizability of conclusions derived from those methods.

Specific issues that will be addressed include accuracy and usefulness of introspective reports, whether values skills transfer across content domains, and the extent to which research findings obtained from church-affiliated institutions can be applied to secular educational organizations.

Empirical methods used at LeMoyne to address these issues will be described and include content analyses of open-ended self-reports, statistical analyses of the pattern of responses to structured questionnaire items written specifically for the research program, the use of pre-existing standardized psychological assessment tools for purposes of concurrent and discriminant validity, empirical manipulation of the content of moral dilemmas, and the inclusion of expert ratings of students' values skills.

It will be argued that the concurrent use of different methodologies in conjunction with the development of theoretical understanding of values education enhances the validity of both method and theory.

Constantine Hriskos, Sociology and Anthropology, Colby College, Waterville, ME 04901

"Discourse, Subjectivity, and Resistance: The New World Order of Taiping"

It is said that the post-modernist critique of the "subject" made accounting for resistance to authority a near impossibility. Even Foucault, toward the end of his life realized that some modification of his position on the subject in history was necessary if he was going to be able to address the question of resistance and rebellion (though his goal was to always keep the subject properly situated in a historical discourse).

This paper seeks to recover some notion of the historical subject in an act of rebellion that involved the clash of a series of discourses that came into historical contact with each other in mid-nineteenth century China. Hung Hsiu Chuan, the leader of the Taiping Rebellion, took control of almost a third of China and threatened to establish a new empire in the 1850's. He was able to articulate a, seemingly, new religious world order that drew many of the oppressed, disenfranchised and landless of southern China across linguistic and class boundaries into a single community bound together by a new set of ideas and doctrines. These ideas simultaneously questioned the prevailing order of the Qing empire and incorporated some of its institutional features and fused these traditions with a Chinese response to missionary christianity in a time when China was coming more and more under the domination of the West.

It is argued that though the subject is imbedded in a field of historical discourse, history always means the clash of a number of discourses which provide an arena for resistance and rebellion. There has never been a single discourse at any moment in the historical process. It is therefore possible for the historical subject to attempt to rebel and constitute itself along boundaries of conflict and contradiction between discourses that are competing to define it. It can resist by engaging itself in a dialogue with them, and between them; forcing them to confront each other in itself, through its actions and its thoughts. Hung and his followers represent just such a dialogue: Between Qing domination, Christianity, and the history of heterodox religious movements in China. And it is this dialogue that launched one of the most interesting religious rebellions in Chinese history.

Larry C. Ingram and Ann Carol King, Sociology-Anthropology, Social Work, and Criminal Justice, University of Tennessee at Martin, Martin, TN 38238

"Comparing Attitudes Toward Academic Freedom:
Professors and Trustees in Baptist Colleges"

Ammerman (1990: 160) has identified two key issues in her study of Baptist attitudes that may lead to trouble for Baptist colleges. She found that 63% of Southern Baptists agree or strongly agree that "there are people in Baptist schools who do not believe what Baptists ought to believe." When linked to the 71% who likewise endorse the view that "SBC employees should believe and teach what most Baptists believe", the potential for purging Baptist institutions seems high.

To some extent, Baptist colleges are shielded because they have been state convention agencies rather than national convention agencies. That such shielding has not allayed fears is evident from the recent reorganization of several schools to make them more-or-less autonomous from their state conventions. Particularly at issue in these reorganization efforts has been the desire of schools to develop self-perpetuating boards of trustees. By controlling appointments to the trustee boards, colleges hope to gain more sympathy for the academic mission, or at least avoid the kind of "stacking" that has characterized appointment to trustee boards at the level of the national convention.

A legitimate line of inquiry in all of this is the extent to which members of boards currently hold definitions of academic life that differ from those of professors. Discrepancies over the degree to which Baptist colleges are to reflect Baptist viewpoints (as in Ammerman's second statement above) may become focal points of conflict between trustees and faculty. This paper uses data from a mail questionnaire sent in early 1991 to assess possible discrepancies between faculty and trustees of Baptist Colleges.

Byron Johnson, Sociology, Rader Hall, Morehead State University, 347
University Boulevard, Morehead, KY 40351

"The Role of Religious Organizations in the Peace Movement Between the Wars"

Religious organizations within the Christian tradition have operated within three broad categories on the questions of war and peace: pacifism, just war theory, and the crusade. Each was a sincere interpretation of the requirements of the faith. Traditional pacifism was characterized by withdrawal from the world; traditional just war theory by engagement in the world. But in the period between the world wars, a hybrid was developed: a pacifism that was politically engaged in the world in order to achieve peace in the world. This paper examines official church statements, resolutions, and pronouncements in an effort to document positions taken on various war and peace issues "between the wars" by various protestant denominations. The analysis indicates that most denominations studies have taken positions on war and peace issues that predictably vacillate over time.

Leona Kanter, Sociology, Ogburn Hall, Mercer University, 1400 Coleman Avenue,
Macon, GA 31207

"Morality and War: Vietnam Revisited"

This paper examines both the concept of (il)legitimacy as enunciated from the Jus Ad Bellum and Jus In Bello perspectives of the 'laws of war' and (il)legitimate military conduct as perceived by the combat soldier in Vietnam.

It further addresses whether the traditional military injunction that soldiers act in accord with "military necessity, humanity and chivalry" is appropriate to guerrilla warfare.

Following a brief summary of the religious evolution and secularization of the 'laws of war,' the paper asks whether Vietnam's warriors engaged in "conduct unbecoming a soldier" in the lethal environment of ground combat. This issue is discussed in light of the psychic wounds of combat veterans as defined by Vietnam veterans and the construction of their post-War problems as "moral guilt and anguish" by some popular commentators on Vietnam veteran post-War adjustment. It suggests that in Vietnam's "grey land of death," combat soldiers felt themselves immune from immorality by virtue of circumstantial necessity.

Debra Renee Kaufman, Sociology and Anthropology, 500 Holmes Hall, Northeastern University, 360 Huntington Avenue, Boston, MA 02115

"Gender Identity and Fundamentalism"

This panel will focus specifically on the issues of identity, identity politics, the rise of fundamentalism, and the specific implications of each for women. There has been a renewed interest in identity formation and identity politics with the world-wide rise of fundamentalism - Christian, Islamic or Jewish. Three areas have been seen as key to fundamentalist identity formation: 1) identity under siege; 2) identity as going back to one's roots, sources of values and authenticity; 3) identity as rooted in the sexual and familial ordering of society. Women are critical to a fundamentalist identity process. They mark group boundaries, they produce group differences, they are seen as the cultural carriers of the collectivity and the ones who will transmit it to future generations. This panel will focus on gender identity politics and the formation of a fundamentalist identity. In that their identity may be different from that of men within their "religious community", or different from that constructed by policy-makers, women's identity cannot be assumed a priority. Religious identity involves practice and political struggle. The forms and shapes that these struggles have taken among the fundamentalist arms of the major religious traditions is of growing interest and concern. The panel will deal with the theoretical and political dilemma such struggles in identity formation present. For instance: on the one hand, the contents of fundamentalist ideology - particularly as regards women's autonomy and political pluralism - are often unacceptable to feminists and others of the New Left; on the other hand, these same groups, sensitive to prevalent forms of ethnocentrism, eurocentrism, and racism, often find themselves forced to accept the very basis of fundamentalist identity politics - autonomous self-determination and empowerment. The rise of post-modern theoretical perspectives will also be discussed as a way of analyzing the social construction, particularly in the areas of gender, of a fundamentalist identity.

Elaina M. Kyrouz, Sociology, McClatchy Hall, Stanford University, Stanford, CA 94305-2047

"Of God and Gender: Familial, Religious, and Political Influences on Images of God"

This paper investigates the mechanisms through which an individual's experience of gender socialization in major social institutions - personal,

familial, religious and political - affects his/her image of the divine. Log-linear analysis was employed to examine seven years of GSS data on images of God-as-parent. Results showed no significant differences between Catholics and Protestants. Sex, family of origin structure, and political views affected respondents' likelihood of reporting maternal vs. paternal images, but religion did not. Regardless of sex, respondents in a mother-only family at age 16 were found to be fully six times as likely as those in a father-only family to have maternal images of God. While liberals, as a group, reported more maternal God-images than conservatives, this effect was substantially more pronounced for women than for men.

Donald R. LaMagdeleine, Education, Professional Psychology, and Social Work,
University of St. Thomas, Mail #5017, 2115 Summit Avenue, St. Paul, MN
55105-1096

"The Ideological Parish as Extension of Late Twentieth-Century
U.S. Catholic Community Structure"

The predominance of urban social structures in the history of many U.S. denominations has been noted by many (cf. Ahlstrom, 1972:555-568, 731+; Ellis, 1970; Gaustad, 1974:227-254). Yet many of the larger implications of their being located in urban settings for the sociology of U.S. congregations organizational forms remain unexamined.

Current urban sociology, for example, has successfully debunked a number of common assumptions about patterns of social integration among urbanites while confirming a number of interesting new ones. As compared to those not living in cities, city-dwellers establish equally satisfying interpersonal networks and suffer no more personal stresses (Fischer, 1976, 1982). Yet they diverge considerably in their approach to associational memberships and tolerance of diversity (Fischer, 1982; Hummon, 1990). These characteristics reinforce cities key role in culture production because they provide both the attitudinal context for differentiation and the raw numbers required for culturally cohesive group formation (Fischer, 1982; Logan & Molotch, 1987).

When combined with Wuthnow's (1988) finding that U.S. religious life has been increasingly characterized by widespread ideological cleavage, recent urban sociology seems to highlight the urban congregation as a potential goldmine for investigating the interactions between the varieties of local religious membership and selective affinity for a particular "theological discourse". Put differently, examining the specifics of how an urban congregation's members make and assess their decisions to join it provides a context for analyzing the interplay between community integration and denominational cleavage along theological lines. This seems particularly true if the congregation's members generally view it as intentionally coherent along ideological lines - if it is an ideological congregation.

In order to provide a specific context in which to discuss these relationships, this paper will provide a thickly descriptive account of one Roman Catholic ideological parish. Based on interviews and other (published) materials, the analysis will highlight the patterns of parish membership and their close relationship to its distinctive theological ideology. The paper will conclude by noting the implications such research holds for the study of Catholicism and other U.S. denominations.

James Latimore, Sociology and Social Work, Price Administration Building,
Livingstone College, Salisbury, NC 28144

"Dead Instrument: A Foundation of Charismatic Authority"

This paper is based on research conducted in a small (600 member) independent, millenarian religious group located in North and South Carolina. This group is comprised of the (self-styled) elect, and refers to itself as the "church of the living God". A living God is one with an ongoing plan for his people and a means of communication the plan. In the group studies, this means of communication takes the form of the Elder of the church being accepted as a "dead instrument in the hands of the Lord".

A review of the literature on charisma is followed by research findings - essentially focusing on how the status of "dead instrument" imparts charisma. The findings are based on the interviews, observations, and documents gathered over a three-year period, and show how the status of "dead instrument" is claimed, how it is accepted by members, and some of the ways it is used in effecting changes in the church.

Ronald Lawson, Urban Studies, Queens College of the City University of New York, 65-30 Kissena Boulevard, Flushing, NY 11367-0904

"Religious Movements and Social Movement Theory"

Traditionally, religious movements fell under the rubric of social movement theory, and theoretical books and articles in the field did not differentiate in their use of religious and political movement examples. However, when what became known as "resource mobilization theory" came to dominate the field from the mid-1970's on, it focused on political movements. Theoretical writing ignored religious examples, while researchers of religious movements (e.g., of the "new religious movements") made no attempt to utilize the new movement theory. (The only "exceptions" have been researchers of religiously-based political movements, such as the new Right. But these are not really exceptions because they are indeed political movements.) Why have religious movements been excluded from this theoretical development? Would the application of resource mobilization theory to religious movements be helpful to our understanding?

Richard Wayne Lee, Sociology, Emory University (Mailing Address: 3079
Flamingo Drive, Decatur, GA 30033

"Unitarian Universalists: A House Divided"

Unitarian Universalism is unique among the nation's historic churches in having relegated religious belief to the sphere of private conscience by dispensing with creedal statements as a basis of membership. Since the Humanist movement of the 1920's - 1930's, increasing numbers of Unitarians and Universalists (merged in 1961) adopted a post-Christian and anti-supernatural stance. In recent decades, such unity as has existed among this ideologically diverse group has largely centered on secular political, philosophical and social ideals such as individual worth and dignity, democratic process, justice, tolerance, compassion, etc. Lately, however, there has been developing within Unitarian Universalism a growing dissatisfaction with creedlessness which has prompted a search for religious

affirmations that can serve as a basis for a growing and vital faith. This is a period of experimentation in which there is a new openness to various conceptions of transcendence and mystery, including various forms of process theology, New Age spirituality, Eastern mysticism, Goddess worship, and Paganism, etc. Naturally, this rising emphasis on spirituality has alarmed Unitarian Universalists of the "rock-solid Humanist" persuasion, who tend to interpret the developments described above as a dangerous slide in the direction of the anti-rational and the anti-scientific. My paper explores the sociological dimensions of this growing ideological rift in the context of a single congregation. It is based on nine months of participant observation and extensive interviewing of members of this large congregation (800+ members) located in a major southern metropolis. The paper examines (1) how this ideological cleavage covaries in a patterned way with the social location of members; and (2) how congregational structures are simultaneously influenced by, and themselves influence, these ideological differences.

Adonica Y. Lui, Sociology, Harvard University (Mailing Address 843
Massachusetts Avenue, #6, Cambridge, MA 02139)

"The Sunday Mass: A Positive Cult"

This paper looks at the Catholic Sunday Mass from a Durkheimian perspective. The author did not explicitly lay out Durkheim's theory on religion in the paper; she set out with the task: if one was to look at social life from a Durkheimian prism, how would one interpret and understand this very central aspect of Catholic religious experience - the Sunday Mass. The theoretical adequacy of the Durkheimian perspective is not addressed in this paper. Since a social phenomenon is viewed exclusively from one prism, the author fully acknowledges the fact that many important issues and questions about religion and religious experiences are not explored and addressed in this paper. This paper is meant to be an exercise to demonstrate the use of a classical sociological perspective in the examination of social life, of religious experience in particular.

Adair Lummis, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105

"Are Clergy Families 'Special'?"

The question of whether clergy families are basically 'different' from other families is a question many in the occupation of divinity hope that psychology and sociology will answer for them. Answers to this perennial question will help, some seem to feel, in resolving responsibility for problems clergy families may encounter. Others in the occupation of divinity hope to use the 'special' character of being a clergy family more positively in recruitment and education of prospective pastors.

Sociologists and psychologists have empirically distinguished characteristics of clergy personality, the role of the parish minister and characteristics of congregations which are likely to impact on clergy and their families. yet, neither sociologists nor psychologists are about to give any definitive answer to whether clergy families are 'different' and 'special' from those of other families. How and why clergy and spouses themselves answer the question one way or the other, in any event, may be the more sociologically interesting question area than concrete answers to whether clergy families differ from other families.

This question of whether clergy families are special in comparison to other families has generated at least a high degree of ambivalence among priests and their spouses in an ongoing study of Episcopal clergy families. Most priests and spouses in the dioceses in the eastern part of the United States believe clergy families do face some "different pressures as a family than do those families of professionals in secular employ", but vary in whether they perceive clergy families as very different than other families.* The paper explores with data the correlates and consequences of clergy and spouses seeing themselves as being unlike other families and raises some theoretical issues. *If the data is in and analyzed by the time of the meeting, I will do comparisons to clergy families in the midwest dioceses.

Lisa McMinn and Robert C. Liebman, Sociology, Portland State University, P.O. Box 751, Portland, OR 97205-0751

"Explaining Secularization:
Transformations of Religiously Affiliated College"

Most U.S. private colleges and universities were founded by religious bodies. Over time, many broke their ties to these bodies. We investigate the usefulness of a resource-dependence framework for explaining the secularization of religiously-affiliated colleges and universities. Our findings from a sample of schools show that the greater a school's dependence on outside sources for funding and legitimation, the more extensive its secularization. In-depth studies of the experiences of two Oregon colleges complement our findings.

Mike McMullen, Sociology, Annex C, Emory University, Atlanta, GA 30322

"Policy Communication in Religious Organizations"

This paper examines the effect that social structure has on a religious organization's ability to effectively communicate its values and policies to its membership. "Effectiveness" was measured by members' knowledge of selected policies disseminated by the leadership of the Roman Catholic Church and United Church of Christ (UCC). These two churches were chosen because they represent very different polity types for religious organizations: Catholic churches having an Episcopal or hierarchical polity, and UCC churches exemplifying a congregational polity. In other words, for measures of both denominational authority over laity, and local church autonomy relative to the national body, these churches fall on opposite ends of the spectrum.

Research was conducted along both qualitative and quantitative lines, involving interviews with church officials, as well as distribution of a survey questionnaire to a sample of laity. Following theorists such as Wood (1970, 1981), Takayama and Sachs (1976), and Zald (1982), who found that differing polity types manifest differential program implementation, organizational control, and attitudes toward leadership authority, it was hypothesized that polity would influence an organization's ability to effectively communicate policy to the laity. The data supported this theoretical assumption. The study found not only that there is a measurable difference in each polity's ability to communicate policy, but also qualitative differences in the communication obstacles each organizational

structure manifests.

Anthony Mansueto, Institute for Religion and the Common Good, 6016 Oram, #107,
Dallas, TX 75206

"The Crisis of Liberation Theology and the Rise of the New Catholic Right"

Recent years have witnessed a turn to the right in the political-theological perspective of the Catholic hierarchy. Vatican officials have moved sharply against both liberation theology in the third world and the broadly progressive theological currents which were dominant in the post conciliar period in Europe and North America. At the same time the Vatican has encouraged right-wing groups such as Opus Dei and Comunione e Liberazione.

This paper will: (a) develop a preliminary political-theological map of the Catholic Church in the present period; (b) address the reasons for the crisis of liberation theology, and current drift to the right within the Catholic Church, and; (c) outline the strategic options open to progressive forces within the Church in the coming period.

Specifically, I will argue that the current drift to the right within the Catholic Church can be understood only within the context of the larger crisis of socialism. The historic failure of the left, even under socialism, to address the alienation deriving from generalized commodity production, which Marx identified as the material basis of religious alienation in capitalist society, has left intact, and in fact strengthened, the constituency for religious reaction. Liberation theology, and progressive Catholic theology generally, have for the most part failed to develop a critique of either the failure of actually existing socialism to address the alienation deriving from generalized commodity production, or of the "religious reflex" of this alienation in Catholic theology generally. As a result, the religious as much as the secular left has been unprepared for the current crisis. Any attempt to recover the losses of the past decade must center on a more rigorous critique of the underlying structure of capitalist society (generalized commodity production) and of the theological forms which reflect and legitimate that structure.

The paper will draw on comparative evidence from the United States, Europe, and Latin America.

James A. Mathisen, Sociology and Anthropology, Wheaton College, Wheaton, IL 60187

"Religion and Community in Early German Social Theory (1887-1921):
Convergence and Divergence in Toennies, Simmel, and Weber"

Although historians of sociological thought allow that religion was a primary issue among early theorists and although Toennies, Simmel, and Weber are known to have been close personal and professional colleagues, little attention has been paid to their common concerns for religion. This paper first considers the political reasons why the sociologies of religion of Toennies, Simmel, and Weber have been unduly separated by modern interpreters. It also argues that by paying attention to the "religion and community" problem, contemporary sociologists of religion can benefit from assuming major

points of convergence, as well as apparent divergences, in the early German theorizing about religion.

Michael D. Matters, Sociology, M/C 312, University of Illinois at Chicago, Box 4348, Chicago, IL 60680

"Some Structural Correlates of Congregational Participation
in the Sanctuary Movement"

The Sanctuary movement is worthy of study for several reasons. It is a manifestation of the growing current of peace and justice sentiments among middle class Americans. Responses to this movement have rendered problematic such fundamental American democratic themes as the separation of church and state, and in so doing have been important in shaping public opinion toward the conflict in Central America, war, and American foreign policy in general. Sanctuary is also interesting as a religiously based example of the growing trend toward direct action politics among the educated middle class. Sanctuary also warrants investigation as a paradenominational "special purpose group" of the type discussed by Wuthnow. Special purpose groups have implications for understanding the larger divisions and groupings among American denominations.

The denominations active in Sanctuary span a broad spectrum from Baptists through Unitarian Universalists. Conversely, level of denominational involvement ranges from the highly involved Unitarians to the under-represented Baptists. Pentecostal and evangelical denominations are not represented at all. The Study attempts to test the effects of some of the structural characteristics of differing denominations on diffusion of Sanctuary through these networks.

Most current studies of the Sanctuary movement are case studies or small sample studies and so suffer from problems of inference. This study is a quantitative study of the entire population of declared sanctuaries in America in 1987 - a peak year for Sanctuary involvement. Using congregations as the unit of analysis, the categories of explanatory variables employed are: (1) organizations, and (2) environmental, which comprise both geographic variables and demographic variables. The effects of such structural variables as denomination, theological party, organizational polity, cosmopolitanism, and geographic location on the propensity of congregations to declare Sanctuary are tested. Preliminary analysis indicates that denomination and location are significant factors.

Peter P.T. Merani, Political Science, Towson State University, Baltimore,
MD 21204-7097

"Religion and Politics in International Relations"

During the first half of the 20th century when economic, social and political changes resulted in improved living conditions and Marxist ideology scoffed at religion, it was a commonly held belief that modernization meant secularization, or at least the retreat of religion from center stage to the individual profession. It was assumed that with these changes, religion would no longer be necessary to serve as the "opiate of the people" in order to distract them from the miserable lives they led. Hence it was maintained that

religion would either lose its force altogether or limit its influence only to the private realm of each individual or family. This has not happened. It is true that for a while religion did take a back seat to other phenomena but it never completely disappeared.

Today, religion has become increasingly prominent as a political force around the world. This paper will attempt to examine the reasons for this resurgence of religion and what we can learn from it.

Julian Montoro, Sociology, 226 Mather Memorial Building, Case Western Reserve University, 11220 Bellflower Road, Cleveland, OH 44106

"Sociopolitical Attitudes, Religion, and Marital Homogamy"

The focus of this paper is on the effects of religious values upon sociopolitical attitudes. Empirical research indicates that there is an association between religiosity and sociopolitical attitudes (Leege et al, 1984; Hoge and DeZulveta, 1985). Logic would suggest that family homogeneity should have some impact - at least for Catholics - on values of the Church's adherents. Family homogeneity should reinforce early religious socialization, and therefore, Catholics married to Catholics should present more agreement with the Roman Catholic Church on their political values than Catholics married to non-Catholics. Marital context refers to "homogamy" (Catholics married to Catholics) and "heterogamy" (Catholics married to non-Catholics). The goal of this paper is to examine the relationship between religiosity and sociopolitical attitudes as controlled by the marital context of Catholics. There has been only one empirical study testing this non-additive relationship (Leege, D.C. M.R. Welch, and T.A. Trozzolo, 1986), and although their entire analysis may have serious limitations due to the use of an inappropriate sample, they find that marital context does not influence the relationship between religiosity and sociopolitical values.

Based on a Catholic sample from NORC General Social Surveys, I tested the hypothesis that the relationship between religiosity and sociopolitical attitudes is conditioned by the marital context in which Catholics are situated. The analysis includes attitudes toward economic, social and political matters - government spending on improving conditions of Blacks, segregation of Blacks from neighborhoods, or military spending. It also includes attitudes toward sexuality - sex before marriage, sex with person other than the spouse, or homosexual relations. Finally, I also look at the abortion issue in its extreme and moderate cases. The methodology includes Exploratory Factor Analysis, Multivariate Analysis of Variance (Manova), Multiple Regression Analysis, and Confirmatory Factor Analysis (EQS).

Catholics do not seem to differ regarding sociopolitical values. However, I would conclude that the two groups do differ regarding their religiosity: Catholics married to Catholics express stronger religious ties than do Catholics married to non-Catholics. They reinforce their frequency by attending religious services and by religious self-identification. The population of Catholics is very homogeneous, and thus, there is not much variability to be explained by being in the heterogeneous or homogeneous group. The marital social context does not play a major role in the Catholics' sociopolitical attitudes. Religious beliefs would not be one of the important issues when Catholics get married. The choice of a marriage partner who has the same religious preference does not seem to influence a respondents' sociopolitical attitude.

Loretta M. Morris, Sociology, Loyola Marymount University, Loyola Boulevard at West 80th Street, Los Angeles, CA 90045

"But What Does It All Mean?:
Evaluating Value Surveys in Church-Affiliated Universities"

In the field of higher education, church-affiliated colleges and universities mark the road less travelled by; but to those who take it what difference does it make? How can one tell?

Standard approaches to detecting diachronic change in student values and behavior typically rely on self-reporting in Freshmen and Senior surveys. Questionnaires circulate from campus to campus, adapt (one hopes) to doctrinal or cultural idiosyncracies, sweep up the data, and emerge with statistical significance. Encouraged to validate institutional goals by administrators, parents, foundations - and occasionally the Vatican - sociologists can be sorely tempted to downplay conceptual problems in research design. Nonetheless they exist. In a religious context the who, where, when and how of questionnaire construction are of minor concern compared to the centrality of what: what does one measure? what does one ask? what do the answers mean?

This paper addresses some of the problems inherent in measuring the success of the special missions for which church-related institutions of higher education were established. Can they be resolved? Can the value of such education be measured? Or must we content ourselves with that annual act of hope, the Undergraduate Bulletin, and its apotheosis - the university's centenary?

Samuel A. Mueller, University of Akron (Mailing Address: 893 Quarry Drive, Akron, OH 44307)

"Church, Sect, and Cult in Mertonian Perspective"

Modern portfolio theory, the major current theoretical model in the theory of finance, divides returns on investments into a series of categories: a risk-free investment, the overall market, specialty sectors of the market, and non-market investments. Employing the analogy of the market as a whole in economics to the concept of culture in sociology, the two equations that serve as the basis of modern portfolio theory can be used to generate all five of Merton's types of deviance. This expanded model also allows for the possibility of an infinite number of mixed and intermediate types in Merton's approach. Finally, each of the five Mertonian types corresponds closely to one of the many ideal types of religious organization discussed under the general church-sect-cult typology.

J. Patrick Murphy, C.M., Management of Public Services, DePaul University, Chicago, IL 60614

"Sharing Values in (Catholic) Higher Education:
Taking the Measure"

This study identified core values in six Catholic colleges and universities and the means used to express them. The conceptual framework borrowed from the literature of organizational culture to observe and measure the degree to which values are shared. A model of value sharing was developed and a two-stage data-collection method included in-depth interviews in Stage One and a quantitative analysis of survey data in Stage Two.

Six institutions were chosen because their ideologies and values were reported to be central and readily identifiable in the dominant culture or vision of the institutional leaders. The institutions had stable leadership and represented a variety of locales and sponsorships. Included were DePaul University, the College of St. Thomas in St. Paul Minnesota, Santa Clara University, Barry University, Trinity College of Vermont, and St. Mary of the Woods College.

The first stage of data gathering included a trip to each campus to gain a deeper understanding of each particular value system, the history of the institution, the culture of the organization, and the peculiar manifestation of values. To accomplish this, ethnographic observation and structured, in-depth interviews of the presidents and organizational members were used.

In Stage Two of data gathering, the qualitative data gathered in Stage One was used to construct a questionnaire to measure the degree to which organizational members recognize and share values. In each institution all full-time faculty and staff and a stratified random sample of 800 full-time students received surveys. In addition, surveys were sent to a random sample of 400 alums from the graduating year of 1985.

John J. Nelson, Gary Colwell, John Jayachandran, and Allen Morse, Sociology,
Braemar Campus, Concordia College, 7128 Ada Boulevard, Edmonton, Alberta
T5B 4E4, CANADA

"Reactions of Clergy-Persons to Deviant Behaviours"

In this paper an attempt is made to study the judgmental reactions of clergy-persons to a series of deviant behaviours performed by persons occupying the roles of friend, church member, and fellow clergy. Symbolic interactionist role theory is employed as a theoretic basis for analysis of the data collected in a clergy survey for this purpose. Among other things, respondent's religious fundamentalism and their past delinquency appear to be important in judging the behaviour of others. Fundamentalists react more seriously for deviance observed among members of their society. Similarly, respondents who were juvenile delinquents tend to judge harshly if similar deviant acts are committed by others. The reactions by the clergy concerning the Rev. Jimmy Swaggart's actions are also discussed.

Lawrence D. Nelson, Sociology, 1525 Patterson Office Tower, University of
Kentucky, Lexington, KY 40506-0027; and Diane E. Taub, Sociology,
Southern Illinois University at Carbondale, Carbondale, IL 62901-4524

"Magic, Ritual, and Power in the Satanic Establishment"

Much of the scholarly research on marginal religions such as Satanism does not sufficiently describe the meaning that participation has for

adherents. This paper adds to the sociological understanding of Satanism by examining three crucial aspects of involvement: magic, ritual, and power. Particular attention is given to the Satanic Establishment, which has been somewhat accessible for participation/observation research, and whose literature is, to a degree, available for inspection.

Satanic beliefs are created and sustained through the adoption of a paradigm that exists as an alternative to contemporary religious and secular beliefs and practices. Magic, ritual, and power, which can be described as being constituted as realms of discourse, serve as steering mechanisms for the maintenance of the Satanic paradigm.

Material written by and for Satanists as well as scholarly research is examined as a means of understanding how magic, ritual, and power provide meaning and motivation for members of the Satanic Establishment.

Paula D. Nesbitt, Sociology of Religion, Iliff School of Theology, 2201 South University Boulevard, Denver, CO 80210

"Clergy Feminization: Controlled Labor or Liberationist Change?"

At the turn of the Twentieth Century, Universalist women were being discouraged from seminaries, ostensibly out of concern for their lack of realistic opportunities as clergy (Myers 1984). From the results of this research, opportunities for Unitarian Universalist women clergy in the 1980's were not inconsistent with those of 75 years earlier. Although changes in the ministry as an occupation have been evident over the last several decades (cf. Kleinman 1984, Lowery 1973, Steinfelds 1989), they seem to have affected men's and women's ministerial careers differently. This paper argues that opportunities for men's occupational attainment have been conserved as much as possible, at the expense of increased occupational parity for women.

My research investigates 1,227 male and female clergy careers over a 65 year period in two American mainline denominations, the Unitarian Universalist Association (including analysis of each denomination prior to the 1961 merger) and the Episcopal Church. Career data from denominational directories, and verified through other public documents, were statistically analyzed, using crosstabulation, multivariate regression and Cox proportional hazard modeling. According to my findings, as the ratio of women clergy has increased in these denominations, so has sex segregation, both in the level of entry and subsequent jobs that clergy hold, and in the emergence and proliferation of a second ordained status. The results further indicate that the careers of women and men clergy-ministers and priests - are being differently affected by the growth of the newer ordained statuses, in a manner that predicts diminished likelihood of women reaching positions of denominational authority.

Daniel V. A. Olson, Sociology, Indiana University at South Bend, 1700 Mishawaka Avenue, P.O. Box 7111, South Bend, IN 46634; and William McKinney, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105

"Restructuring Among Protestant Denominational Leaders:
The Great Divide and the Great Middle"

Using a mailed questionnaire survey of 1,500 denominational leaders in

six Protestant denominations and follow-up telephone interviews with 51 of these same leaders, this paper tests four aspects of Robert Wuthnow's restructuring thesis from his book Restructuring of American Religion (1988, Princeton University Press). First, the paper finds, consistent with Wuthnow, that the respondents have two major goal orientations for their denominations, evangelism and social action. Second, the paper supports Wuthnow's conclusion that these goal orientations are closely aligned along a conservative-liberal dimension with other theological, social, and political views of the respondents. Third, the paper finds, contrary to Wuthnow, that respondents are not polarized into two camps, many respondents are in the middle (moderates), some support both goal orientations and others support neither. Fourth, the paper finds only partial support for a religious realignment. On some issues like support for social justice concerns, conservative-liberal differences cross-cut denominational differences, suggesting a new, restructured, religious realignment. However, on other key issues like evangelism, theology, and sexual morality, denominations are still strong predictors of conservative-liberal differences.

Susan J. Palmer, Religion, Dawson College, 3040 Sherbrooke Street West,
Westmount, Quebec, CANADA H3Z1A4

"New Eves, New Adams:
Reconstructions of the Creation Myth in New Religious Movements"

This paper examines the unorthodox versions of the Creation of Eve and the Fall which appear in the literature of the following NRM's:

The Northeast Kingdom Community
The Rajneesh Movement
The Ansaaru Allah Community
The Institute for Applied Metaphysics
The Raelian Movement
The IDHHB

The significance of these stories for the members of these Movements, their "message" in terms of racial and sexual identity and politics, and their didactic and charismatic function will be explored. It is argued that these myths provide an ideological basis for restructuring sex roles and defining the boundaries between the charismatic community and the larger society.

H. Wesley Perkins, Anthropology and Sociology, Hobart and William Smith
Colleges, Geneva, NY 14456-3397

"Student Religiosity and Social Justice Concerns
in England and the United States: Are They Still Related?"

This research presents a ten year follow-up to a survey research study on student religiosity and social justice concerns of college students in England and the United States (Perkins, 1985). The original study with data collected during 1978-79 (N=1,197) at five diverse colleges and universities in the two countries was replicated in survey research conducted from 1988-1990 (N=815) using the same survey instrument. Thus this study returns to the

question of "religiosity as opiate or prophetic stimulant" of commitment to compassion, equality, and justice in social relations a decade later. While patterns of religiosity have changes somewhat among students, once again results of multivariate analyses controlling for students' social background characteristics in each country do not support arguments suggesting that religiosity inherently fosters less compassionate, inegalitarian, and racist attitudes. Rather, these data generally suggest that in recent years strong religious commitment continued to heighten social compassion and concern for equality and reduce prejudice, although some differences were found in comparison to the earlier time period. These differences are discussed in terms of changing student values and historical contexts. Finally, nominal religiosity in comparison with no religious allegiance persists in its linkage to less humanitarian and less egalitarian viewpoints.

Melissa L. Ray, 346 Winebago Avenue, Menasha, WI 54952

"Religious Organizations, Organizational Theory, and Social Theory"

This paper will argue the study of religious organizations is necessary to an adequate sociology of religion and sociology of organizations. Using examples from an already completed case study, I will show how the study of religious organizations can revitalize the sociology of organizations and the sociology of religion. The importance of this revitalization to all of sociology as a discipline and social theory in particular should not be underestimated for the classical sociologists were correct in seeing the study of both organizations and religion as key components to a truly sociological understanding of society.

Thomas Robbins, Institute for the Study of American Religion (Mailing Address: 427 Fourth Street, S.W., Apartment A-8, Rochester, MN 55902); and David G. Bromley, Sociology and Anthropology, Virginia Commonwealth University, 312 North Shafer Street, Box 2040, Richmond, VA 23284-2040.

"Social Experimentation and the Significance of American New Religions:
A Focused Review Essay"

The question is posed as to what is the sociocultural significance of the proliferation in recent decades of exotic and sometimes controversial "cults". The analytical perspective taken here interprets the significance of new religious movements as laboratories of social experimentation. This perspective shifts analytic emphasis away from the problematic "success" of particular groups or sets of groups in terms of their effective institutionalization and eventual persistence and size, and toward the identification of key points of structural tension addressed by attempts at innovation. NRMs are seen as often contributing to a subterranean cultural tradition constituting a cultural resource pool for mobilizing protest and experimenting with new patterns and styles. This perspective thus facilitates comparisons between movements emerging at different periods within a culture. Primary attention here is focused on two key areas of movement experimentation and innovation: sexual/gender arrangements and patterns of economic resource mobilization. Additional key areas for investigation might include proselytization/socialization and healing/therapy.

Mari Roberts, Sociology, Portland State University, P.O. Box 751, Portland, OR
97205-0751

"Returning Adam's Rib, Satarupa Dasi:
Religion as the Politics of Eroticism"

Mary Douglas (1966) has suggested the body can be considered a metaphor for society. Bodies are models which, having external margins and internal structure, can stand for any bounded system capable of rewarding conformity and repelling attack. Both are extremely vulnerable at their intersections - places where purity and danger exist.

Eroticism is the fusion of purity and danger: it is terror incarnate with the experience of being fully human. Neither can be thought of as separate from passion and the politics of desire. Theologically, the issue becomes the human animal's exploration of its own nature and how best the possibilities of continuing life can be sustained.

Religion as the politics of eroticism speaks to the systematic repression and social control of human body, mind, and spirit. "Theo-erotic politics: reflect the interplay of power, passion, and sacred ideology within the context of Western Christianity. Theo-erotic politics form the basis for social and historical intolerance.

We may think of the church body today as being caught in the struggles of its own psyche. Issues of ordination, homosexuality, and inclusive language are calling for the Church to re-evaluate its self and sexual orientation. The call for a new theology is an erotic one inviting radical reconstruction of reality and full acceptance of bodies as enfleshment of the Divine.

Richard A. Schoenherr, Sociology (Comparative Religious Organization Studies),
Social Science Building, University of Wisconsin at Madison, 1180
Observatory Drive, Madison, WI 53706

"Toward a Theory of Social Change in Organized Religion"

Colleagues and I have spent six years in a statistical analysis of the priest shortage in the U.S. Catholic church (Schoenherr and Young, 1988, 1990). Now the critical task is to explain the clergy's demographic transition in a broader theoretical context. My basic premise is that the priest shortage is the major driving force for change within a unique matrix of social forces. A corollary assumption is that trends in this matrix, and particularly the problems surrounding compulsory celibacy, are reaching a critical threshold as the new millennium is about to begin. This confluence of social forces will precipitate a radical transformation in the structure of ministry and, therefore, in the entire Catholic church.

Drawing from the Marxian and Weberian legacies, I propose that explanations of social change in organizations must be based on three key elements. First, a middle-range theory should identify specific historical forces for change which are chosen on the basis of theoretical interest drawn from an ideal-type. These transformative trends create background and intervening conditions in a causal chain leading to organizational change. Second, the model should explain the origins, development and momentum of the

trends and assess the probability of their reaching the right threshold simultaneously at some time in history (Collins, 1980). Third, it should describe whether and how charismatic leadership and legitimate authority interact with the trends either to reproduce or transform the organizational status quo. Accordingly, I develop an ideal-type of religious ministry which forms the core of a model explaining social change in the Catholic church.

I define the current sociological form of ministry as both agent and object of social change. As an ideal-type, Catholic ministry is characterized essentially by sacramental, clerical, male and celibate hegemonic control over the means of salvation (Troeltsch, 1960). Sacramental orientation and the powers of ordination are the most deeply embedded aspects of this structural form while male and celibate hegemony are the least. Male monopoly of ministry, however, is deeper than celibate hegemony by five millennia. By formulating six postulates of an organizational change theory, I spell out the logical steps of the thought-experiment that drives the model.

Anson Shupe, Sociology and Anthropology, Indiana University - Purdue Univ. at Fort Wayne, 2101 Coliseum Boulevard East, Fort Wayne, IN 48605; and David G. Bromley, Sociology and Anthropology, Virginia Commonwealth University, 312 North Shafer Street, Box 20

"The Modern Anti-Cult Movement in 1991: A Twenty-Year Retrospective"

What is now recognized as the modern anti-cult movement began in the United States in 1971 as a decentralized grassroots vigilante effort. This paper reviews the first two decades of the countermovement's activity and the organizational as well as ideological changes that have transpired within it. Similar changes within the groups the ACM opposes must also be considered in charting its own evaluation. Changes in the ACM include a professionalization of its elaboration of brainwashing/mind control claims, a measure of organizational stability, an internationalization of its constituents, and an expansion of its targeted opponents.

William Silverman, Post Office Box 584 Hicksville, NY 11802

"Move Over, Murphy: Some 'Laws' of the Sociology of Religion"

Engineers are familiar with Murphy's Law, "If anything can go wrong it will." Augustine (1986) has recently proposed 52 additional laws derived from his experiences in aerospace engineering. Sociologists of religion have developed several laws which summarize empirical generalizations about their field of enquiry. In this presentation I will discuss several of these laws of the sociology of religion, including: Thorne's law of church assembly decision making, Heine's law, Hanson's law, Wesley's law, the vaccination theory of religious education, Stark's criterion for criticism of research in the sociology of religion, and Johnson's summary of mainstream sociological theories of religion.

Peter Staples, Theology, State University of Utrecht, Heidelberglaan 2, Post Box 80.105, 3508 TC UTRECHT, NEDERLAND

"Sacred Space and Sacred Time in the Ideology of Jesus and His Movement"

The relationship between History, Science of Religion (Godsdienstwetenschap), Liturgy, Exegesis and Systematic Theology in the Dutch Faculties of Theology is now the subject of intense debate in The Netherlands, where a certain tension is now emerging between the claims of Empirical Theology and Systematic Theology of 'Dogmatics'. This debate has an important bearing upon issues such as curriculum-planning, interdisciplinarity, research-planning and research-funding: and also touches upon the respective claims (and identities!) of Historians, Systematic Theologians, Religionswissenschaftler, and Empiricists (Sociologists and Psychologists). These issues were recently discussed in depth and breadth during a symposium organized by the Stegon, I.E. The Association for Theological and History of Religions Research in The Netherlands, on 27 April 1990. The pro's and con's of the various positions which were defended will be discussed and explained against their Dutch background: in the hope that this will shed some interesting light upon the problematical relationship; between Religion and Sociology 'on stateside'. As a professional Edumenist, I shall then argue that the Science of Ecumenics, a relative newcomer to the theological disciplines, ought to be based now upon the best which Systematic Theology, Church History and the History of Doctrine, and all of the Social Sciences have to offer: provided it is relevant to describing and explaining the world-wide process of ecumenical 'macro-dedifferentiation.'

"Sacred Space and Sacred Time in the Ideology of Jesus and His Movement"

The paper attempts a reconstruction of the ideology of Jesus and his movement before the crucifixion, with special reference to Sacred Time and Sacred Space. The coordinates of these are complicated by a Restoration Ideology which was much older than the Jesus movement, by elements from the Jewish Holy War tradition, and by rituals relating to the creation of the Sacred Cosmos having Jesus as its center, and to the pilgrimage festivals. The dilemma of transcendentalization decreasing the possibility of disconfirmation at the expense of relevance, proves relevant; for Jesus was not successful. Hence the gospel traditions after the crucifixion were deconstructed and reconstructed.

Rodney Stark, MicroCase Corporation, P.O. Box 2180, West Lafayette, IN 47906

"Sex Ratios and the Status of Women in Early Christianity"

The most significant and original contribution to social thought in the past decade is the Guttentag and Secord theory linking cross-cultural variations in the status of women to cross-cultural variations in sex ratios. Specifically, they argue that to the extent that males outnumber females, women will be enclosed in repressive sex roles as men treat them as "scarce goods." Conversely, to the extent that women are not in short supply they will enjoy relatively greater power and freedom. The Greco-Roman world had extreme sex ratios - on the order of 140 males per 100 females. However, as Christian subcultures emerged, not only did the number of excess males decline rapidly among them, but Christian women probably outnumbered Christian men rather substantially. It therefore follows from the Guttentag and Secord theory that the status of Christian women during the first few centuries would have been far higher than that of pagan women. This is confirmed both by ancient sources and by modern historical demography. Finally, the paper speculates on the impact of substantial "out-marriage" by Christian women (in response to an acute shortage of eligible Christian men) on "secondary" conversion.

William H. Swatos, Jr., Editor, Sociological Analysis, 1500 Seventh Avenue, Silvis, IL 61282; and Peter Kivisto, Sociology, Augustana College, Rock Island, IL 61201

"Max Weber as 'Christian Sociologist'"

This essay argues that Max Weber's life and work were significantly affected by his Christian faith tradition and world view, and that in this respect he is not to be differentiated from many early American sociologists. A significant point of differentiation occurs, however, in that Weber turned to the study of religion as a generic phenomenon, rather than simply writing about religious organizations or avoiding the topic altogether.

Marek Szopski, Sociology, University of Notre Dame, Notre Dame, IN 46556

"From Ideology to Religion: Leszek Kolakowski's Quest for Meaning"

The purpose of the paper is to interpret the meaning of a wider social and cultural change through the investigation of the intellectual biography of an outstanding Polish philosopher and social critic Leszek Kolakowski. His move from an orthodox Marxist position to a 'Christian pragmatic' one with a Marxist-revisionist phase in between is representative of the ideological transition made by the intelligentsia, a salient social stratum in the Polish post-war society. The theoretical underpinning for such a method can be found in the works of Max Weber, Karl Mannheim and Martin Heidegger.

The March 1968 events in Poland together with the collapse of the Prague spring terminated the revisionist period in the intellectual attempts to vest the Marxist based system with meaning. In exile, Kolakowski demolished the claims of Marxism to philosophical and political validity and turned towards religion, or more specifically, Christianity as a source of inspiration in a quest for preservation of humaneness. The case of Kolakowski in Poland, as the case of Sakharov in the Soviet Union indicate how, in the repressed society the voice of an individual may be a representative evidence of the processes occurring in the wider social context. It is almost a rule that in an authoritarian or totalitarian social order the voices from the privileged social group allow us to have insight into a distorted and obscure picture the society at large presents. The turns and directions of thought one traces in Kolakowski's work find vivid correspondence in the political and social practices in post-war Poland.

Joseph B. Tamney, Sociology, Ball State University, 2000 West University Avenue, Muncie, IN 47306-0530

"Conservative Government and Support for the Religious Institution:
Religious Education in British Public Schools"

Because of the nature of conservative political philosophy, when conservatives gain political power they tend to use this power to strengthen the social role of religion. During the eighties this happened in countries around the world. This paper focuses on the reform of British education begun in 1988. In part, this reform meant to ensure a prominent place for

Christianity in public education. The paper discusses the various problems encountered in trying to implement the reform of religious education. It is concluded that the alliance of conservative government and religion is an uneasy one that is not likely to endure.

Luigi Tomasi, Teoria, Storia, e Ricerca Sociale, Università degli Studi di Trento, Via Verdi, 26, 38100 TRENTO, ITALIA

"Cultural Factors in the Development of Two Areas of Colonization
(Santa Caterina and Rio Grande do Sul, Brazil):
Religious Values in Transition",

Results are reported of research conducted in association with the universities of Caxias do Sul, Blumenau, Criciúma and the Federal University of Santa Catarina on the cultural factors of socioeconomic and religious development in the areas of Italian and German provenance of two Brazilian states: Santa Catarina and Rio Grande do Sul. The research centered around the transplantation to Brazil of fragments of the culture and the Weltanschauung of northeastern Italy and certain German areas, which came about through consistent migratory flows in the nineteenth century to these states. It is argued that the particular style of development of southern Brazil is in large measure due to the adoption of specific Italian and German values.

Jonathan Tritten, Nuffield College, Oxford University, Oxford, England OX1 1NF, UNITED KINGDOM

"The Role of the School in the Transmission of Religious Culture:
Changes in the Expressed Religious Attitudes
of British Secondary-School Students"

The patterns of religious attitudes and practice expressed by children are most closely associated with parental behavior. However, the expansion of the schools' *in loco parentis* role suggests that the importance of the part played by educational institutions in shaping the character and attitudes of students has increased. This paper analyzes student reports of religious practice and identification during their course of study in three British secondary schools. The research is based on three scales: the general religious attitudes scale, the specific Catholic beliefs scale, and the specific Jewish beliefs scale. These scales were tested for internal consistency and used to compare a Catholic, a Jewish and a non-denominational public school. The results of this study suggest that the secularizing forces exerted by outside society have least effect on the students enrolled in the Jewish school.

Ronald Vander Griend, Sociology, University of Notre Dame, Notre Dame, IN 46556

"The House Church Movement in Southeast Asia:
A Diffusion of Religious Innovation"

The "house-church", or "home-cell group" is an Asian innovation in Protestantism which gives the appearance of being a parallel to the Latin American introduction of base communities in Catholic Christianity. Although

both movements promote small-group structures, the organizational function of these modifications differ significantly. Where base communities address the problem of the lack of popular participation in a centralized hierarchical structure, the "cell group" is a mechanism for control and coordination in a relatively decentralized institution. The house-church organizational structure first expanded rapidly among Korean Pentecostal churches, and has been exported to churches and missions throughout most of the developing world. However, particular manifestations of "house-church" reorganization vary considerably with characteristics of both the national context and the preexisting polity of adopting congregations. Interviews were conducted with church leaders and members in three external environments: political repression in Vietnam, cultural illegitimacy in Thailand, and unrestricted expansion in the Philippines. Within each context, adopting churches were categorized by polity: congregational and constituent assembly (presbyterian). Although the "cell-group" innovation has been adopted in each of these environments, its primary function varies from recruitment in the Philippines to socialization in Thailand and control in Vietnam. Patterns of leadership validation further vary between congregational and presbyterian forms of organizations in each country.

Jeffrey S. Victor, Sociology, Jamestown Community College of the State
University of New York, P.O. Box 20, 525 Falconer Street, Jamestown, NY
14702-0020

"The Evolution of the Satanic Cult Scare:
Contemporary Legend as Collective Behavior"

The thesis of this paper is that satanic cult stories are part of a recurring cultural pattern which arises in Western societies during periods of widespread cultural crisis and is manifested in the spread of subversion myths and a search for scapegoats to blame for social problems. The social process through which this pattern arises links the motifs of ancient legends to popular explanations for social problems.

The paper first defines contemporary legend as a collective behavior process. It then identifies the ancient origins of the satanic cult legend. Next, it traces the history of the contemporary version of this legend, beginning in the 1970's with widespread concerns about new religious "cults" and evolving through the spread of rumors about cattle mutilations, to rumors about Satanism at Procter and Gamble, to rumors about "ritual" child abuse in child care centers. The paper concludes with an analysis of the reasons for the persistence of the satanic cult legend in American society. The analysis suggests that the persistence of the legend can be explained by: (1) its mass media appeal, (2) its legitimation by certain authority figures, and (3) its promotion by certain vested interests as a vehicle for ideological propaganda.

Marilyn Waldman, Comparative Studies in the Humanities, Ohio State University,
Columbus, OH 43210

"Religion and Politics in the Contemporary Middle East:
Historical Sociology"

Most of the world's nations, more than two-thirds of them, are new nations, and most of those have come into being since World War II. In many of them, religion had long functioned in ways quite incompatible with the

egalitarian ideals of national identity. Nationalism has frequently led to competition and rivalry among a new nation's religious communities. As they became independent, citizens of the new nations could draw on no direct equivalent of national identity. The broadest identity was often provided by membership in a cross-territorial community; the narrowest, family of neighborhood. In the middle of the spectrum was often membership in a local religious community, with all its implications of status, occupation, manners, and customs. Citizens of the new nations would theoretically have to find an identity that could subsume and supersede all others; and the rulers of new nations would have to take the unprecedented step of declaring all citizens subject to the same law, rather than members of quasi-autonomous, self-governing religious communities with their own legal systems. Yet the significance of being a member of a religious community could not easily be undone or replaced. This presentation will analyze the often destructive relationship between religion and nationality worldwide, drawing particularly on the Islamic world for examples.

David Harrington Watt, Religion, Temple University, Philadelphia, PA 19122

"The Study of Religion and the American Public"

The topic of religion and American public life attracted a great deal of scholarly attention in the last decade. A great many of the scholars who paid attention to the topic were deeply influenced by the ideas of Alexis de Tocqueville. Others were influenced by Jurgen Habermas's understanding of the public. A third group has been influenced by sympathetic critics of Habermas such as Nancy Fraser. This paper outlines the differences between these various approaches to the study of religion and the public and argues that Habermas's and Fraser's work raises crucial questions about religion and the American public that the standard (that is Tocquevillean) treatments most often ignore.

Sandra Wentzel, Social Psychology, 300 Mack Social Sciences, University of Nevada at Reno, Reno, NV 89557-0062

"What is a Church?: Tax Rulings as a Tactic of Social Control"

Although religious movements can pursue social and political goals, they differ from other social movements in their unique designation as churches. The removal of that symbol by governmental agents can be a way society exercises control over religious groups. Focusing on an outdoor church that has had such difficulty, this paper examines how unfavorable tax rulings affect the resource base of religious movements and their ability to mobilize resources.

Jonathan Witt, Sociology and Anthropology, Lake Shore Campus, Loyola University of Chicago, 6525 North Sheridan Road, Chicago, IL 60626

"Gaia as Holistic World-Image in Religion and Science"

According to the Gaia hypothesis, the planet Earth functions like a living super-organism. Since its development by scientist James Lovelock in

the late 1960's, Gaia has spread into various spheres, including scientific, philosophical, and religious. Regardless of which sphere, however, it brings with it a holistic understanding of reality. As such, Gaia represents what Beckford (1985) calls a holistic world-image.

Gaia, as a social movement, is interesting particularly because its holistic imagery is not limited to fringe New Age types, but because it brings holism into mainstream science, religion, and culture. As such, it may bring holism a kind of legitimacy that many New Age images, including crystals, channeling, and healing may lack.

Gaia challenges accepted beliefs in science, philosophy, and religion. According to some Gaian advocates, in science Gaia is holistic and opposed to neo-darwinism, in philosophy it is holistic and opposed to reductionism, Cartesian dualism, materialism, etc. and in religion it is holistic and is opposed to dualism, stewardship over the planet, a patriarchal, authoritarian god, etc. However, Gaia itself is not a unitary phenomenon. While most adherents seek establishment of a new paradigm for understanding humans role in nature, there is much disagreement over what that model should look like.

Through analysis of Gaia in the scientific and religious realms, it becomes clear that there is a battle over the right to be the spokesperson for Gaia (see Latour, 1987). Through analysis of articles and conference proceedings (religious and scientific), I map out the differing resources and rhetoric used to establish both the legitimacy of Gaia and the right to speak for Gaia. This analysis speaks to theoretical concerns over the sociological analysis of both religion and science. I suggest that the sociology of religion and the sociology of science would benefit from a dialogue, as both religion and science make ultimate claims about the nature of reality.

Patricia Wittberg, Sociology, 303 Cavanaugh Hall, Indiana University at Indianapolis, 425 University Boulevard, Indianapolis, IN 46202-5140

"Job Satisfaction Among Priests, Religious, and Lay Church Administrators:
Some Preliminary Observations"

In the extensive literature on job satisfaction, comparatively few researchers have focused on professional church employment. Those studies which do exist have concentrated largely on ordained rather than on non-ordained administrative workers. A comparison between ordained and non-ordained church workers might reveal whether access to decision-making power is perceived as equal in the two groups, and whether such access impacts differently upon their job satisfaction. Finally, in Roman Catholicism, nuns occupy an anomalous quasi-clerical position which has no direct analogue in other U.S. denominations. The responses of women religious administrators may reveal whether they identify more with clergy or with lay administrators.

The present study of 600 priests, male and female members of religious orders, and lay men and women who hold administrative positions within the Catholic Church, attempts to compare their job satisfaction, their opinions on various church issues, and how, if at all, these attitudes and opinions influence their intentions to remain in church employment. Priest administrators of both parishes and diocesan offices were found to display more satisfaction with their ministerial involvement than were any other group of administrators, more agreement with and approval of church positions on various issues, and less anticipated likelihood of leaving church employment. In contrast, the lay administrators among the respondents were much less

likely to be satisfied with various aspects of their ministry, to agree with church teachings and practices, or to anticipate continued church employment. The women administrators in religious orders fell between the priests and the lay respondents in ministerial satisfaction. However, in approval of church teaching and practices, especially with regard to church employment practices, they were often more dissatisfied than even the lay respondents.

Lawrence A. Young, Sociology, 800 Spencer W. Kimball Tower, Brigham Young University, Provo, UT 84602

"Hispanic Disaffiliation from the U.S. Roman Catholic Church"

Popular press accounts of Hispanic disaffiliation from the U.S. Roman Catholic Church describe a situation of crisis. Data from the General Social Survey have been utilized to lend support to this image (Greeley, 1988; 1990). But what of American Catholics of British, German or French descent? Each of these ethnic groups have higher rates of disaffiliation than Hispanic Catholics yet no mention of a British, German or French crisis appears in the popular or academic literature. In this study, I attempt to make sense of religious disaffiliation among Catholic Hispanics by comparing patterns of disaffiliation among Catholic Hispanics with patterns for non-Hispanic Catholics and non-Catholic Hispanics. Utilizing several different national datasets, I analyze the relationship between religious disaffiliation and ethnicity, individual religiosity (including denominational affiliation and various behavioral and attitudinal measures), immigration status, stages of the life course (especially the impact of marriage) and gender. The primary statistical technique to be used is log-linear analysis. Finally, I will briefly discuss problems associated with the use of the General Social Survey in considering the question of Hispanic disaffiliation and suggest alternative data sources.

T. R. Young, The Red Feather Institute, 8085 Essex Street, Weidman, MI 48893

"Postmodern Understanding of the God Concept:
Social Justice and the Drama of the Holy"

Postmodern understandings of the god concept, based upon sociological and anthropological insights, affirm the ontological reality of the god concept. All such god constructs are real, but human products. The reality quotient of any god concept is seen to be a function of solidarity activities within a society. Social justice concerns are, thus, the best indicators of that reality quotient while divisive, exploitative and oppressive practices in the world tend to desanctify both society and nature thus justify Death of God analyses. Using additional insights from Chaos theory, I argue that god constructs, understood as human products, have an ontology that is fractal and qualitatively different depending upon scale of observation. I suggest that the god construct changes with each iteration of it and that the nature and boundaries of the god construct differ as between individual, group and denominational embodiments since the geometry of the god process varies depending upon the region in phase-space selected for study by those in the sociology of religion. The suggestion is offered that, as we move into the 21st century, embodiments of the god concept will respond to social justice concerns congenial to the cultural variety, to the social creativity, to the technical capacities of an interdependent but fractured global economy.

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