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# **Association for the Sociology of Religion**

## **Religion and the Reconstruction of Society**

Fifty-Fourth Annual Meeting • August 18 - 21, 1992  
Hyatt Regency, Pittsburgh, Pennsylvania

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**ASSOCIATION FOR THE SOCIOLOGY OF RELIGION  
OFFICERS AND COMMITTEES 1991-92**

President:	Edward C. Lehman, Jr., SUNY-Brockport
Past President:	Theodore E. Long, Merrimack College
President-Elect:	William V. D'Antonio, Catholic University of America
Executive Officer:	Barbara J. Denison, Lebanon Valley College
Business Manager:	Lorraine D'Antonio, Catholic University of America
Editor:	William H. Swatos, Jr.
Program Chair 1992:	H. Wesley Perkins, Hobart and William Smith Colleges

**EXECUTIVE COUNCIL**

H. Paul Chalfant, Texas Tech University (1994)  
 Kevin Christiano, University of Notre Dame (1994)  
 Lynn Davidman, University of Pittsburgh (1992)  
 Roger Finke, Purdue University (1992)  
 David Hackett, University of Florida (1995)  
 Larry Ingram, University of Tennessee (1995)  
 Constance A. Jones, Mills College (1995)  
 Frank Lechner, Emory University (1992)  
 Patricia Wittberg, IUPUI (1994)

**COMMITTEES OF THE ASSOCIATION**

Membership	Adair Lummis Hartford Seminary
International Coordination	James Beckford, University of Warwick
Publications	Anson Shupe, IUPU-Fort Wayne
Nominations	Theodore E. Long, Merrimack College
McNamara Award	Patricia Wittberg, IUPU-Indianapolis
Development & Public Relations	R. Stephen Warner, University of Illinois at Chicago
Fichter Grant	Nancy Ammerman, Emory University
Ad Hoc Comm. to evaluate Fichter Grant Program	Lynn Davidman, University of Pittsburgh
Ad Hoc Comm. to assess Relations	Helen Rose Ebaugh, University of Houston ASR/ASA

**THE FIFTY-FOURTH MEETING OF  
THE ASSOCIATION FOR THE SOCIOLOGY OF RELIGION  
HYATT REGENCY AT CHATHAM CENTER, PITTSBURGH, PENNSYLVANIA  
AUGUST 18 - 20, 1992**

**REGISTRATION**

Tuesday, August 18, 7:45 a.m. - 5:00 p.m.  
Wednesday, August 19, 8:00 a.m.- 4:00 p.m.  
Thursday, August 20, 8:00 a.m. - 10:00 a.m.

**EXECUTIVE COUNCIL AND BUSINESS MEETINGS**

Executive Council, Monday, August 17, 7:00 p.m.  
Business Meeting, Wednesday, August 19, 3:30 p.m.  
Executive Council, Wednesday, August 19, 5:00 p.m.

**EXHIBITS, RECEPTIONS, AND SPECIAL EVENTS**

Book Exhibit: Tuesday, August 18 - Thursday, August 20  
Graduate Student Network Breakfast: Tuesday, August 18, 7:45 - 8:45 a.m.  
Presidential Reception: Tuesday, August 18, 6:00 - 7:00 p.m.  
Women's Network Breakfast: Wednesday, August 19, 7:30 - 8:30 a.m.  
Cash Bar Reception: Wednesday, August 19, 4:30 - 5:30 p.m.  
ASR/ASA Joint Tour of "Holy Pittsburgh" (advance registration required)  
led by Paula Kane, Thursday, August 20, 2:00 - 4:30p.m.

**SPECIAL ADDRESSES AND JOINT SESSIONS**

"Religion and the Post Modern," Session co-sponsored by the Society for  
the Study of Social Problems, Tuesday, August 18, 3:10 - 4:40 p.m.  
"Gender and Ministry Style: Things Not What They Seem," Presidential  
Address by Edward C. Lehman, Jr., Tuesday, 5:00 - 6:00 p.m.  
"Religion in Eastern Europe," Joint ASR/ISA22 Sessions  
Session I: Wednesday, August 19, 10:30 - 12:00 p.m.  
Session II: Wednesday, August 19, 1:30 - 3:20 p.m.  
Session III: Thursday, August 20, 10:30 - 12:00 p.m.  
"Religion and Social Change in the Work of Sister Marie Augusta Neal,  
S.N.D." Panel session, Wednesday, August 19, 1:30 - 3:20 p.m.  
"Behold the New Jerusalems!" Paul Hanly Furfey Lecture by Eileen  
Barker, Wednesday, August 19, 8:00 - 9:00 p.m.  
"Fundamentalism and Gender," Joint ASR/ASA Session, Thursday, August  
20, 8:30 - 10:20 a.m.  
"Secularization Theory: Searching for the Middle Ground," Joint ASR/ASA  
Session, Thursday, August 20, 2:30 - 4:20 p.m.

**MEETING PATRON:** ASR is grateful for the generous financial support of the  
1992 Meeting by the State University of New York at Brockport.

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION  
AUGUST 18 - 20, 1992  
"RELIGION AND THE RECONSTRUCTION OF SOCIETY"

MONDAY, AUGUST 17

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7:00 p.m.  
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EXECUTIVE COUNCIL MEETING

EXECUTIVE BOARDROOM  
(TENTH FLOOR)

TUESDAY, AUGUST 18

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7:45 a.m. - 5:00 p.m. Registration  
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GRAND BALLROOM FOYER

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7:45 - 8:45 a.m. Graduate Student Network Breakfast  
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(NOTE: Anyone interested in this informal breakfast should meet Heather Bulan at the hotel registration desk at 7:45 a.m.)

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9:00 - 10:30 a.m.  
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SESSION 1: QUASI-RELIGION

BALLROOM 1

Organizer and Convener: Arthur L. Greil, Division of Social Sciences, Alfred University, Alfred, NY 14802.

"The Problem of Authenticity in the Study of Religious Traditions"  
Lewis Carter, Dept. of Sociology, Washington State University  
Pullman, WA 99164.

"The Hidden Truth: Astrology as a World View"  
Shoshanah Feher, Dept. of Sociology, University of California  
Santa Barbara, CA 93106-9430.

"The Sullivan Institute/Fourth Wall Community: Radical Politics and Radical Therapy Combined"  
Amy B. Siskind, Sociology-New School of Social Research, (Mailing address: 59 Livingston Street, #5B1, Brooklyn, NY 11201.

Discussant: Thomas Robbins, Santa Barbara Centre for Humanistic Studies  
(Mailing address: 427 Fourth Street SW, Rochester, MN 55902.)

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9:00 - 10:30 a.m. continued  
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**SESSION 2: Diversity in American Catholic Communities      BALLROOM 2**

Convener: Milagros Peña, Sociology Department, Bowling Green State University, Bowling Green, Ohio 43403.

"Hispanic Marian Popular Religion in the United States"

Stephen C. Holler, Thomas More College, Crestview Hills, KY 41017.

"The Ideological Parish: An Exploratory Analysis of a Case Site"

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

"Singing the Lord's Song in a Foreign Land: Melkite Catholics in America"

Beth A. Macke, Dept. of Sociology, Emory University, Atlanta, GA 30322.

Discussant, Joseph H. Fichter, Department of Sociology, Loyola University, New Orleans, LA 70118.

**SESSION 3: RESEARCH STRATEGIES AND METHODOLOGICAL ISSUES      BALLROOM 5**

Convener: George V. Zito, Syracuse University, 822 Lancaster Ave. Syracuse, NY 13210.

"Measuring Religiosity and Faith Development: A Quantitative Assessment"

Byron R. Johnson, Sociology Department, Morehead State University, Morehead, KY 40351.

Michael Barnes and Dennis Doyle, Religious Studies Department, University of Dayton, Dayton, OH 45459.

Keith Chrzan, Walker: Research Analysis, Indianapolis, IN 46280.

"The Spy Among Us: Participating in and Observing a Congregation"

Scott Thumma, Emory University, 2807 Craigie Avenue, Decatur, GA 30030.

Discussant: Lawrence A. Young, Department of Sociology, Brigham Young University, Provo, UT 84602.

**SESSION 4: MAKING PAPER PRESENTATIONS      BALLROOM 6**

**Organizer and Convener, James R. Peacock, 299 Spicer St. #2, Akron, OH 44304-1857**

This session is intended for those participants less experienced in presenting. The primary objective is to reduce the anxiety of paper presentation through sharing experiential knowledge. The session includes brief informal panel presentations offered by students experienced in professional meeting paper presentations. Topics include: 1) tips and advice, 2) experiential anecdotes, and 3) expectations. These are followed by a question and answer forum. Those with more experience are certainly welcome, as their input may prove valuable in the forum segment.

Presenters: Penny Edgell Becker, University of Chicago (Mailing address: 6700 So. Brainard #470, Countryside, IL 60525).  
Michael D. Matters, University of Illinois at Chicago (Mailing address: 5424 W. Fillmore #24, Chicago, IL 60644).  
James R. Peacock, University of Akron (Mailing Address: 299 Spicer St. #2, Akron, OH 44304-1857).

TUESDAY, AUGUST 18

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10:40 - 12:10 p.m.  
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**SESSION 5: RELIGION AND SEXUALITY: CONTEMPORARY TENSIONS** **BALLROOM 1**

Convener: Barbara J. Denison, Lebanon Valley College (Mailing Address: College Square, 931 Harrisburg Avenue, Suite 10, Lancaster, PA 17603).

"Beyond the Wrath of God: Evangelical Christianity and the Making of Identities in the Age of AIDS"

Susan Henking, Department of Religious Studies, Hobart and William Smith Colleges, Geneva, NY 14456.

"The Problems of Sexual Community and Organizing for Change Within the Church"

Lynn M. Higgins, Department of Sociology and Anthropology, Loyola University, Lake Shore Campus, 6525 North Sheridan Road, Chicago, IL 60626.

"Evangelical Saving of the Homosexual"

Christy M. Ponticelli, Sociology, University of California, Santa Cruz (Mailing Address: 111 Weeks Avenue, Santa Cruz, CA 95060).

Discussant: Catherine Faver, Department of Social Work - Henson Hall, University of Tennessee, Knoxville, TN 37996-3333.

**SESSION 6: ALTRUISM, INEQUALITY, AND HUMAN NATURE** **BALLROOM 2**

Convener: Joseph H. Fichter, Department of Sociology, Loyola University, New Orleans, LA 70118.

"Religion and Income Inequality in the United States: A Critical Need for Scholarly Research"

Timothy Clydesdale, Department of Sociology, Princeton University, 2-N-2 Green Hall, Princeton, NJ 08544-1010.

"Religious Involvement and Interpersonal Cooperation: Evidence from the General Social Survey"

Christopher G. Ellison, Department of Sociology, The University of Texas at Austin, Burdine Hall 336, Austin, TX 78712-1088.  
Darren E. Sherkat, Vanderbilt University.

"The Poor of Modern Europe: The Church's Response"

Michael P. Hornsby-Smith, Department of Sociology, University of Surrey, Guildford, Surrey GU2 5XH, ENGLAND.

Discussant: William Swatos, Jr., Editor, Sociological Analysis, 1500 Seventh Ave., Silvis, IL 61282.

TUESDAY, AUGUST 18

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10:40 - 12:10 p.m. continued  
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**SESSION 7: THEMATIC SESSION: HISTORICAL AND CROSS-NATIONAL PERSPECTIVES ON  
RELIGION AND THE RECONSTRUCTION OF SOCIETY** **BALLROOM 5**

Convener: George Becker, Vanderbilt University, Box 6174 Station B,  
Nashville, TN 37235.

"Conversion and the Reconstruction of Society Under Colonial and Western  
Conditions"

Teresa Donati Marciano, Department of Sociology and Anthropology,  
Fairleigh Dickinson University, Teaneck, NJ 07666.

"The Role of Religion in South African Political Struggles: A Gramscian  
Analysis"

T. Dunbar Moodie, South African Church Leadership Program,  
Andover Newton Theological School, Newton Centre, MA 02159.

"The Advent of Christian Democracy in the Netherlands and the Reconstruction  
of Dutch Society: 1848-1920"

Peter Staples, Faculty of Theology, State University of Utrecht,  
Heidelberglaan 2, Post Box 80.105, 3508 TC UTRECHT, THE  
NETHERLANDS.

Discussant: M. Herbert Danzger, Lehman College and Grad. Ctr. CUNY, 164-47  
73rd Avenue, Queens, NY 11366.

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BOOK EXHIBIT, 12:00 noon - 5:00 pm, 6:00 - 7:00 pm **GRAND BALLROOM FOYER**  
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1:10 - 3:00 p.m.  
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**SESSION 8: RITUAL AND COMMUNITY IN SACRED/SECULAR DISCOURSE** **BALLROOM 6**

Convener, George V. Zito, Syracuse University, 822 Lancaster Ave., Syracuse,  
NY 13210.

"Religious Competition Reflected in the Latest Stratum of the Gospel of John"  
Professor Anthony J. Blasi, Muskingum College, New concord, OH 43762.

"Private Legislatures/Public Discourse: The Case of the United Methodist  
General Assembly"

James Wood, Department of Sociology, Ballantine Hall 744, Indiana  
University, Bloomington, IN 47405.

Jon P. Bloch, Indiana University (Mailing address: Evermann Apts. #377,  
Bloomington, IN 47406).

"The Christian Base Community Movement and Social Movement Theory: Where the  
Two Intersect"

James C. Cavendish, Department of Sociology, University of Notre Dame,  
Notre Dame, IN 46556-5676.

"The Jewish Public Prayer Service: A Sociological Affirmation of Berger's  
'Other Side of God' Thesis"

Professor Aryei Fishman, Department of Sociology and Anthropology  
Bar-Ilan University, 52900 Ramat-Gan, ISRAEL.

Discussant: Arthur L. Greil, Alfred University, Alfred, NY 14802.

TUESDAY, AUGUST 18

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1:10 - 3:00 p.m. continued  
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**SESSION 9: THEMATIC SESSION: FEMINISM AND THE RECONSTRUCTION OF RELIGIOUS TRADITIONS** **BALLROOM 5**

Convener: Catherine Faver, Department of Social Work - Henson Hall,  
University of Tennessee, Knoxville, TN 37996-3333.

"Movements for the Ordination of Women: Origins and Outcomes"  
Prof. Mark Chaves, Department of Sociology, University of Notre Dame,  
Notre Dame, IN 46616.

"Jewish Feminism: An Eternal Oxymoron?"  
Carol Houston, 710 Wyngold Drive, Pittsburgh, PA 15237.

"Is Feminism Winning? The Church of England and Women Priests"  
Professor Nancy Nason-Clark, Department of Sociology, University of New  
Brunswick, P.O. Box 4400, Fredericton, New Brunswick, CANADA E3B  
5A3.

"Feminist and Christian: Negotiating Meaning and Practice"  
Janet Stocks, 6725 Reynolds Street, Pittsburgh, PA 15206.

Discussant: Paula D. Nesbitt, Iliff School of Theology, 2201 S. University  
Blvd., Denver, CO 80210.

**SESSION 10: ALTERNATIVE RELIGIOUS MOVEMENTS** **BALLROOM 2**

Convener: Thomas Robbins, Santa Barbara Centre for Humanistic Studies,  
(Mailing address, 427 SW 4th St. Apt. A-8, Rochester, MN 55902).

"Yoga and the New Age"  
Jane Dillon, Department of Sociology, 0102, University of California,  
San Diego, 9500 Gilman Drive, LaJolla, CA 92093-0102.

"Darby and Dispensationalism"  
James Latimore, Sociology/Social Work Department, Livingstone College,  
Salisbury, NC 28114.

"The Littlest Witches: An Ethnographic Study of Children in the Goddess  
Movement"  
Wendy G. Lozano, Women's Studies Program, California State University-  
Long Beach, 1250 Bellflower Blvd., Long Beach, CA 90840-1603.

"The Modern Satanism Scare as a 'Moral Panic:' An Empirical Examination of  
the Role Played by Cultural Traditionalism"  
Lonnie Roy, Denton, Texas.  
Ray A. Eve, University of Texas at Arlington.  
Anson Shupe, Sociology/Anthropology Department, Indiana University-  
Purdue University, 2101 Coliseum Blvd East, Fort Wayne, IN 46805.

Discussant: Rhys H. Williams, Department of Sociology Southern Illinois  
University, Carbondale, IL 62901-4524.



TUESDAY, AUGUST 18

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1:10 - 3:00 p.m. continued  
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**SESSION 11: "POPULAR RELIGION" IN MODERN CULTURE**

**BALLROOM 1**

Convener: Milagros Peña, Sociology Department, Bowling Green State University, Bowling Green, Ohio 43403.

"The 'Popular Religion' Paradigm: Where Do We Stand, Where Do We Go"  
Jacques Berlinerblau, City University of New York (Mailing Address:  
1903 Avenue K, Brooklyn, NY 11230).

"Religious Myth, Sexual Symbol, and Technological Function in the Postmodern Electronic Era"  
Joe Holland, 257 Warwick Ave., South Orange, NJ 07079.

"Religion and Sport: The Movement, Myth, and Meaning of Modern Muscular Christianity"  
James A. Mathisen, Department of Sociology, Wheaton College, Wheaton, IL 60187-5593.

"The Other and the Shape of Our Perceptions: The Case of Popular Religion"  
Mary Ann Zimmer, ND, 804 Clairmont Avenue, Decatur, GA 30030.

Discussant: David S. Adams, Sociology, Ohio State University Lima, 4340 Campus Drive, Lima, Ohio 45804.

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3:10 - 4:40 p.m.  
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**SESSION 12 (JOINT SESSION WITH THE SOCIETY FOR THE STUDY OF SOCIAL PROBLEMS):  
RELIGION AND THE POST-MODERN**

**BALLROOM 2**

Organizer and Convener: Arthur L. Greil, Alfred University, Alfred, NY 14802.

"Unitarian-Universalists: On the Path to Post-Modernity"  
Richard Lee, Emory University, Dept. of Sociology, Annex C, Emory University, Atlanta, GA 30323.

"Religion and Post Modernity: Themes and Directions"  
John Simpson, University of Toronto, Sociology, Univ of Toronto 283 College Street, Toronto, Canada M5T 1P9.

"Reinventing God: Social Problems and Social Justice in a Postmodern Society"  
T.R. Young, Virginia Polytechnic Institute State University, Virginia Polytechnic Institute, State University, Blacksburg, VA 24061.

Discussant: Frank Lechner, Dept. of Sociology, Emory Univ., Atlanta GA 30322.

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3:10 - 4:40 p.m. continued  
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**SESSION 13: LATINO RELIGION TODAY**

**BALLROOM 1**

Organizer, Convener, and Discussant: Anthony M. Stevens-Arroyo, Bildner Center for Western Hemisphere Studies, CUNY, 33 West 42nd, New York, NY 10036.

"Assessing the Matriarchal Core of Latino Popular Religion"

Ana Maria Diaz-Stevens, Rutgers University, Dept. of Puerto Rican and Hispanic Caribbean Studies, Rutgers Univ., New Brunswick, NJ 08903.

"Machismo, Marianismo and the Protestant Latino Woman"

Lourdes E. Morales-Gudmundsson, University of Connecticut.  
Caleb Rosado, Humboldt State University, Dept. of Sociology  
Anthropology and Social Work, Humboldt Univ., Arcata, CA 95521.

"Latinos in Jail and the Conversion Experience"

Olga Scarpetta, John Jay College, Dept. of Sociology, John Jay College  
445 West 59th Street, New York, New York 10019.

**SESSION 14: IDEOLOGICAL STRUGGLES IN CONTEMPORARY CATHOLICISM**

**BALLROOM 5**

Convener: Rhys H. Williams, Department of Sociology Southern Illinois University, Carbondale, IL 62901-4524.

"The Catholic Moment: Spiritual Deeds and Discourse in a Sample of Catholic Scholars"

Pierre Hegy, Department of Sociology, Adelphi University, Garden City, Long Island, NY 11530.

"Feminist Spirituality Among Religious and Lay Women in the Catholic Church"

Adair Lummis and Allison Stokes, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105.

"Celibacy, Sacrament and Control: Priestly Coalition in the Catholic Church"

Professor Richard A. Schoenherr, Department of Sociology, University of Wisconsin-Madison, Comparative Religious Organization Studies, 1180 Observatory Drive, Madison, WI 53706.

Discussant: Ruth Doyle, Archdiocese of New York, 1011 First Avenue, New York, NY 10022-4134.

**SESSION 15: RELIGION, HEALTH, AND WELL-BEING**

**BALLROOM 6**

Convener: Patricia Lomire, Minot State University, Box 171, 500 University Ave. West, Minot, North Dakota 58702-5002.

"Victimization and Forgiveness: The Role of Religiosity in the Coping Process"

Heather Ferguson Bulan, Robert Denton, and Margaret M. Poloma,  
Department of Sociology, Univ. of Akron, Akron, OH 44325-1905.

"Religiosity and Subjective Well-Being: A Reexamination"

James M. Dahlhamer, Disaster Research Center, University of Delaware, Newark, Delaware 19716-2581.

Discussant: Barry L. Johnson, Brigham Young University, 850 Spencer W. Kimball Tower, Provo, Utah 84602.

TUESDAY, AUGUST 18

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5:00 - 6:00 p.m.  
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**PRESIDENTIAL ADDRESS**

**BALLROOM 4**

Convener: Theodore E. Long, Provost, Merrimack College, North Andover, MA 01845.

Presentation of the Robert J. McNamara Student Paper Award:  
Patricia Wittberg, Chair of the McNamara Award Committee

Announcement of Fichter Research Grant Recipients:  
Nancy Ammerman, Chair of the Fichter Grant Committee

Address: "Gender and Ministry Style: Things Not What They Seem"  
Edward C. Lehman, Jr., Department of Sociology, SUNY-Brockport, Brockport, NY 14420.

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6:00 - 7:00 p.m.  
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**PRESIDENTIAL RECEPTION**

**GRAND BALLROOM FOYER B**

Courtesy of the ASR and the State University of New York, College at Brockport.

WEDNESDAY, AUGUST 19

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7:30 - 8:30 a.m. **WOMEN'S NETWORK BREAKFAST**

**BALLROOM 5**

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8:00 a.m. - 4:00 p.m. **REGISTRATION**

**GRAND BALLROOM FOYER**

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8:30 a.m. - 3:30 p.m. **BOOK EXHIBIT**

**GRAND BALLROOM FOYER**

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8:30 - 10:20 a.m.  
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**SESSION 16: AUTHOR MEETS CRITICS: Ruth A. Wallace, They Call Her Pastor: A New Role for Catholic Women, SUNY Press, 1992.**

**BALLROOM 2**

Convener: Edward C. Lehman, Jr., Department of Sociology, SUNY-Brockport, Brockport, NY 14420.

**Critics:**

Adair Lumis, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105.

Richard Schoenherr, Department of Sociology, University of Wisconsin, Madison, 1180 Observatory Drive, Madison, WI 53706.

Mary Paula Walsh, Lutheran Theological Seminary, Gettysburg, PA 17325.

Patricia Wittberg, Department of Sociology, Indiana-Purdue University, Indianapolis, 425 University Blvd., Indianapolis, IN 46202.

Response: Ruth Wallace, Dept. of Sociology, George Washington University, Washington, DC 20052.

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8:30 - 10:20 a.m. continued  
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**SESSION 17: RESEARCH ON RELIGIOUS AFFILIATION AND GROWTH PATTERNS** **BALLROOM 1**

Convener: D. Paul Johnson, Dept. of Sociology, Texas Tech University,  
Lubbock, TX 79409.

"An Ecological Study of Protestant Denominations 1790-1980: Integrating  
Strategies and Issues in Organizational Ecology and the Sociology of Religion"  
Patricia Mei Yin Chang, Department of Sociology, Stanford University,  
Stanford, CA 94305.

(NOTE: This paper was selected as the 1992 winner of ASR's Robert J.  
McNamara Student Paper Award. Ms. Chang is a doctoral student in  
sociology at Stanford University.)

"Mormon Church Growth Rates, 1974-1989"  
James T. Duke, Department of Sociology, Brigham Young University, Provo,  
UT 84602.

"Toward a Typology of Protestant 'Marginal Members'"  
Penny Long Marler, Hartford Seminary, 77 Sherman Street, Hartford, CT  
06105.  
C. Kirk Hadaway, United Church Board for Homeland Ministries, 700  
Prospect Avenue, Cleveland, OH 44115-1100.

"Evangelicals and the Professional Managerial Class: Growth from 1956 to 1990"  
John Schmalzbauer, Department of Sociology, Princeton University, 2-N-2  
Green Hall, Princeton, NJ 08544-1010.

Discussant: William McCready, Public Opinion Laboratory, Northern Illinois  
University, DeKalb, Illinois 60115.

**SESSION 18: CLASSICAL PERSPECTIVES IN THE SOCIOLOGY OF RELIGION** **BALLROOM 6**

Convener: Theodore E. Long, Provost, Merrimack College, North Andover, MA  
01845.

"Secularization as the Declining Scope of Religious Authority"  
Mark Chaves, Department of Sociology, University of Notre Dame, Notre  
Dame, IN 46616.

"Shailer Mathews and 'Christian Sociology'"  
Dean Harper, Program in Sociology, College of Arts and Science,  
University of Rochester, 120 Lattimore Hall, Rochester, NY 14627.

"Religion, Utopia, and Ideology: The Problems of Spiritual Renaissance and  
Social Reconstruction in Modern Culture"  
Donald A. Nielsen, Department of Sociology, State University of New  
York-Oneonta, Oneonta, NY 13820.

"Religion and Capitalism in Modern Society: Revisiting Marx and Weber"  
Satya R. Pattnayak, Sociology, Villanova University, Villanova, PA  
19085-1699.

Discussant: William Swatos, Jr., Editor, Sociological Analysis, 1500 Seventh  
Ave., Silvis, IL 61282.

WEDNESDAY, AUGUST 19

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10:30 - 12:00 p.m.  
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**SESSION 19: AUTHOR MEETS CRITICS: Aryei Fishman, Judaism and Modernization on the Religious Kibbutz, Cambridge University Press, 1992. BALLROOM 1**

Convener: Arthur L. Greil, Division of Social Sciences, Alfred University, Alfred, NY 14802.

Critics:

Lynn Davidman, Department of Sociology, 2G24 Forbes Quadrangle, University of Pittsburgh, Pittsburgh, PA 15260.

Samuel Klausner, Department of Sociology, University of Pennsylvania, 3718 Locust Walk, Philadelphia, PA 19104-6299.

Ann Swidler, Department of Sociology, University of California, Berkeley, CA 94720.

Response: Aryei Fishman, Department of Sociology and Anthropology, BAR-ILAN UNIVERSITY, 52 900 Ramat-Gan, ISRAEL.

**SESSION 20 (ASR/ISA22 JOINT SESSION): RELIGION IN EASTERN EUROPE I BALLROOM 2**

Convener: Roberto Cipriani, University of Rome, Via Salaria 113, 00198 Roma, Italy.

"Religion and Nationalism: Some Theoretical Perspectives"  
Vatro Murvar, University of Wisconsin-Milwaukee, POB 285, Brookfield, WI. (Mailing Address: POB 285, Brookfield, WI 53008-0285).

"Russian Orthodoxy and Russian Nationalism: Adding Freedom's Price to Repression's Pain"  
Jerry Pankhurst, Wittenberg University, Springfield, Ohio 45501.

"'Russianness' and Religious Identity: Findings of a Recent Survey of Russian Minorities"  
Natalia P. Evdokimova, University of Pittsburgh, Pittsburgh, PA 15260

"The Value Orientations of Young People in a New Europe: East-West Comparisons"  
Luigi Tomasi, Università di Trento (Italy), Via Verdi 26 38100 TRENTO.

Discussant: William Swatos, Jr., Editor, Sociological Analysis, 1500 Seventh Ave., Silvis, IL 61282.

WEDNESDAY, AUGUST 19

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10:30 - 12:00 p.m. continued  
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**SESSION 21: RELIGION and AIDS**

**BALLROOM 6**

Convener: Paula D. Nesbitt, Iliff School of Theology, 2201 S. University Blvd., Denver, CO 80210.

"AIDS and the Clergy: The Continuation of a New Pastoral Role"

Robert E. Beckley, Department of Behavioral Sciences West Texas State University, Canyon, TX 79016-2590.

H. Paul Chalfant, Dept. of Sociology, Texas Tech Univ., Lubbock, TX 79409.

"Religiosity and Support for AIDS Policies"

John K. Cochran and Jill Garner, Department of Sociology, University of Oklahoma, Norman, Oklahoma 73019-0250.

Jeffry A. Will, Dept. of Anthropology and Sociology, Virginia Commonwealth University, Richmond, VA 23284-2040.

"'Surely It's Not Our Issue!': The Debate Over AIDS within International Seventh-Day Adventism"

Ronald Lawson, Department of Urban Studies, Queens College, 65-30 Kissena Boulevard, Flushing, NY 11367.

Discussant: Philip M. Kayal, Sociology, College of Arts and Sciences, Seton Hall University, South Orange, NJ 07079.

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1:30 - 3:20 p.m.  
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**SESSION 22: THEMATIC PANEL: RELIGION AND SOCIAL CHANGE IN THE WORK OF SISTER MARIE AUGUSTA NEAL, S.N.D.**

**BALLROOM 5**

Convener: Ruth Wallace, Dept. of Sociology, George Washington University, Washington, DC 20052

Panel:

Benton Johnson, Department of Sociology, University of Oregon, Eugene, OR 97403.

Mary Johnson, Dept. of Sociology, University of Massachusetts, Amherst, MA 01003.

Ralph Lane, 500 Almer Road #301, Burlingame, CA 94010.

Loretta Morris, Loyola-Marymount University, 7101 W. 80th St., Los Angeles, CA 90045.

Response: Sr. Marie Augusta Neal, S.N.D., Emmanuel College, 400 The Fenway, Boston, MA 02115.

WEDNESDAY, AUGUST 19

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1:30 - 3:20 p.m. continued  
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**SESSION 23 (ASR/ISA22 JOINT SESSION): RELIGION IN EASTERN EUROPE II** **BALLROOM 2**

Convener: Enzo Pace, University of Padova (Padua), Via Andreini 12  
35141 Padova, Italy.

"Germany's Reconstruction: The Role of the Eastern German Church Before and After Unification"

Robert E. Beckley, Department of Behavioral Sciences West Texas State  
University, Canyon, TX 79016-2590.

H. Paul Chalfant and D. Paul Johnson, Dept. of Sociology, Texas Tech  
University, Lubbock, TX 79409.

"Alienation, Uskorenie, and Perestroika: A Critical Appraisal of Mobilization  
Strategies, Methods and Goals from a Sociology of Religion Perspective"

Patricia Ann Wasely Lomire, Sociology, Minot State University, 500  
University Avenue, West Minot, ND 58702-5002.

"Religion and Post-Communism in Central and East Europe "

Patrick Michel, 29 Rue George Sands, 75016 Paris, France.

"Religion in Public's Mind: The Hungarian Case"

Attila Molnar, Institute of Sociology and Social Policy, University of  
Budapest, H-1446 Budapest POB 394, Hungary.

Discussant: Jerry G. Pankhurst, Wittenberg University, Dept. of Sociology,  
P.O. Box 720, Springfield, OH 45501.

**SESSION 24: PARENTING AND RELIGIOSITY**

**BALLROOM 1**

Convener: Barry Johnson, Brigham Young University, 850 Spencer W. Kimball  
Tower, Provo, Utah 84602.

"Parental Religiosity and Supportive Parenting: A Link to Adolescent Well-  
Being"

Jay Beaman, Center for Family Research in Rural Mental Health,  
Department of Sociology, Iowa State University, 2625 North Loop  
Drive, Suite 500, Ames, IA 50010.

Les B. Whitbeck and Ronald L. Simons, Department of Sociology, Iowa  
State University, Ames, Iowa 50011.

"Protestant Fundamentalism and the Legitimation of Corporal Punishment"

Christopher G. Ellison and John Bartkowski, Dept. of Sociology,  
University of Texas at Austin, Burdine Hall 336, Austin, TX 78712-  
1088.

"Religious Attendance and Adoption of a Special-Needs Child: Which Attendance  
Levels Maximize Parents' Happiness and Why?"

Douglas S. Jardine, Department of Sociology, Arizona State University,  
Tempe, AZ 85287-2101.

"Religion and Parental Values Reconsidered"

Christopher G. Ellison, Dept. of Sociology, University of Texas at  
Austin, Burdine Hall 336, Austin, TX 78712-1088.

Daren E. Sherkat, Vanderbilt University.

Discussant: William V. D'Antonio, 3701 Connecticut Ave. NW #818, Washington,  
DC 20008.

WEDNESDAY, AUGUST 19

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1:30 - 3:20 p.m. continued  
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**SESSION 25: EXPERIENTIAL RELIGION IN SOCIAL CONTEXT                      BALLROOM 6**

Convener: Nancy Ammerman, Candler School of Theology, Emory University,  
Atlanta, GA 30322.

"Charismatic Conversion: Not Deprivation but Structurally Appropriate Meaning Systems"

Matthew Lawson, Department of Sociology, Princeton University, 2-N-2  
Green Hall, Princeton, NJ 08544-1010.

"Mysticism and Subjective Perceptions of Well-Being: Comparing the Effects of Peak, Psychic and Religious Experiences"

Margaret M. Poloma, Department of Sociology, University of Akron, Akron,  
Ohio 44325-1905.

"The Search for Spiritual Health and Healing in American Popular Magazines, 1893-1914"

Matthew Schneirov, 5719 Howe Street, Apt 3, Pittsburgh, PA 15232.

"Ecstasy and Religious Organization: Testing a Cultural-Linguistic Theory of Religion"

David Yamane and Megan Polzer, Dept. of Sociology, 1180 Observatory  
Drive, University of Wisconsin, Madison, WI 53706.

Discussant: Susan Henking, Department of Religious Studies, Hobart and  
William Smith Colleges, Geneva, NY 14456.

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3:30 - 4:30 p.m.  
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**BUSINESS MEETING**

**BALLROOM 4**

Presider: Edward C. Lehman, Jr., Department of Sociology, SUNY-Brockport,  
Brockport, NY 14420

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4:30 - 5:30 p.m.  
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**RECEPTION**

**GRAND BALLROOM FOYER B**



WEDNESDAY, AUGUST 19

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

EXECUTIVE BOARDROOM

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8:00 - 9:00 p.m.  
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THE PAUL HANLY FURFEY LECTURE

BALLROOM 4

Convener: Edward C. Lehman, Jr., Department of Sociology, SUNY-Brockport,  
Brockport, NY 14420.

"In Memoriam: A Tribute To Paul Hanly Furfey"  
Dr. Loretta Morris, Loyola Marymount University.

"Behold the New Jerusalems!"  
Eileen Barker, London School of Economics, Aldwych, London WC2A 2AE,  
England.

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

THURSDAY, AUGUST 20

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8:00 - 10:00 a.m.                      REGISTRATION                      GRAND BALLROOM FOYER  
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8:30 a.m. - 12:00 noon      BOOK EXHIBIT - SALES                      GRAND BALLROOM FOYER  
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8:30 - 10:20 a.m.  
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SESSION 26: AUTHOR MEETS CRITICS: Robert Wuthnow, *Acts of Compassion: Caring for Others and Helping Ourselves*, Princeton University Press, 1991.  
BALLROOM 5

Convener: R. Stephen Warner, Department of Sociology, University of Illinois  
at Chicago, P.O.Box 4348, Chicago, IL 60680.

Critics:

Catherine Faver, Department of Social Work - Henson Hall, University of  
Tennessee, Knoxville, TN 37996-3333.

James Hougland, Department of Sociology, University of Kentucky,  
Lexington, KY 40506-0027.

Paula Kane, Department of Religious Studies, 2604 Cathedral of Learning,  
University of Pittsburgh, Pittsburgh, PA 15260.

H. Wesley Perkins, Department of Anthropology and Sociology, Hobart and  
William Smith Colleges, Geneva, NY 14456.

Response: Robert Wuthnow, Dept. of Sociology, 2-N-2 Green Hall, Princeton  
University, Princeton, NJ 08540.

THURSDAY, AUGUST 20

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8:30 - 10:20 a.m. continued  
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**SESSION 27 (JOINT ASR/ASA SESSION): FUNDAMENTALISM AND GENDER BALLROOM 4**

Organizer, Convener, and Discussant: Debra Kaufman, Dept. of Sociology and Anthropology, 515 Holmes, Northeastern University, Boston, MA 02115.

"Submit to Your Husbands as to the Lord: The Ambiguities of Gender and Power in Christian Fundamentalism"

Nancy Ammerman, Emory University, Candler School of Theology, Emory University, Atlanta, GA 30322.

"Engendering Orthodoxy: Newly Orthodox Jewish Women"

Debra Kaufman, Northeastern University, Dept. of Sociology and Anthropology, 515 Holmes, Northeastern University, Boston, MA 02115.

"Islam in the Middle East: Gender Responses and Repercussions"

Valentine Moghadam, United Nations University, Research Programme on Women and Development, World Institute for Development, Economics Research, Annankatu 42 C, 00100, Helsinki 10, Finland.

"Embattled Areas and Women's Identity Politics: Yugoslavia"

Silva Meznaric, University of Zagreb ( Current address: Pitzer College 1050 N. Mills Avenue, Claremont, CA 91711-6110).

**SESSION 28: CHURCH-STATE RELATIONS**

**BALLROOM 1**

Convener: William Silverman, Post Office Box 584, Hicksville, NY 11802.

"Religion and Democratic Citizenship: A Review of Theory and Evidence"

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

"Onward Christian Soldiers?': Seventh-Day Adventists and the Issue of Military Service"

Ronald Lawson, Department of Urban Studies, Queens College, 65-30 Kissena Boulevard, Flushing, NY 11367.

"Spontaneous and Requested Interventions of the European Churches in the Political Domain"

Liliane Voyé, Department des Sciences - Politiques et Sociales Université Catholique de Louvain, UNITE DE SOCIOLOGIE, Collège Jacques Leclercq, Place Montesquieu 1, bte 13, B-1348 Louvain-la-Neuve, BELGIUM.

"The Dimensions of Public Attitudes on Church-State Relations"

Clyde Wilcox, Department of Government, Georgetown University, Washington, DC 20057.

Discussant: David S. Adams, Ohio State University, Lima, 4340 Campus Drive, Lima, Ohio 45804.

THURSDAY, AUGUST 20

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8:30 - 10:20 a.m. continued  
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SESSION 29: TENSIONS OF SACRED AND SECULAR

BALLROOM 6

Convener: Tony Cortese, Southern Methodist University, Dedman College,  
Mexican American Studies, Dallas, Texas 75275-0142.

"How Christians View Their Work: Comparing Attitudes on Work Between  
Christian Authors and Business Managers"

Sam Reimer, University of Notre Dame, Sociology Department, Notre Dame,  
IN 46556.

"The Strange Case of Dr. Cecil Jacobson: Mormonism, Theology, and Deviance"

R. Dan Edwards, Indiana University-Purdue University, Fort Wayne, IN  
46805.

Anson Shupe, Department of Sociology & Anthropology, Indiana University-  
Purdue University, Fort Wayne, IN 46805.

"Social Conduct Rules and the Evangelical College: Economic Baggage or  
Intentional Community?"

John Schmalzbauer and C. Gray Wheeler, Center for the Study of American  
Religion, 2-N-1 Green Hall, Princeton University, Princeton, NJ  
08544.

"Fundamentalist Religion and the Moral Crusade Against Satanism: The Social  
Construction of Deviance"

Jeffrey S. Victor, Professor of Sociology, Jamestown Community College,  
Jamestown, NY 14701

Discussant: Peter Beyer, Dept. of Religious Studies, University of Toronto,  
Toronto, Canada M5S 1A1.

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10:30 - 12:00 p.m.  
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SESSION 30: AUTHOR MEET CRITICS: The Protestant Establishment Revisited:  
The Collected Papers of E. Digby Baltzell, edited by Howard G. Schneiderman,  
Transaction Publishers, 1991. BALLROOM 5

Organizer and Convener: Kevin J. Christiano, Dept. of Sociology, University  
of Notre Dame, Notre Dame, Indiana 46556-5639.

Critics:

Samuel Klausner, Department of Sociology, University of Pennsylvania,  
3718 Locust Walk, Philadelphia, PA 19104-6299.

John J. Macionis, Anthropology and Sociology, Kenyon College, Gambier,  
Ohio 43022-9623.

Dennis H. Wrong, Dept. of Sociology, New York University, 269 Mercer  
Street (Fourth Floor), New York, NY 10003.

Responses:

E. Digby Baltzell, Department of Sociology, University of Pennsylvania,  
3718 Locust Walk, Philadelphia, PA 19104-6299.

Howard G. Schneiderman, Anthropology and Sociology, Lafayette College,  
Easton, PA 18042-1781.

THURSDAY, AUGUST 20

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10:30 - 12:00 p.m.  
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**SESSION 31: TEACHING THE SOCIOLOGY OF RELIGION**

**BALLROOM 1**

Organizer and Convener: James Hannon, Sociology, Central Connecticut State University, New Britain, CT 06050.

"Faith Finds Facts, Theology Meets Theory: Teaching American Denominational Religion"

Beau Weston, Dept. of Sociology, Centre College, Danville, KY 40422.

"Social Ethics and Sociology: Teaching the Sociology of Religion as Social Critique"

Richard Wood, Dept. of Sociology, University of California, Berkeley, Berkeley, California 94720.

**SESSION 32 (ASR/ISA22 JOINT SESSION): RELIGION IN EASTERN EUROPE III**

**BALLROOM 2**

Convener: William Swatos, Jr., Editor, Sociological Analysis, 1500 Seventh Ave., Silvis, IL 61282.

"Politics and Religion in Post-Communist Poland"

Karol H. Borowski, International Institute For Suburban and Regional Studies, PO Box 28060, Baltimore, MN 21239-8060.

"The Crash of the Sacred Canopy in Polish Society"

Enzo Pace, University of Padova (Padua), Via Andreini 12, 35141 Padova, Italy.

"The Adaptation of the East-Central European Churches to the Post-Communist Era"

Ivan Varga, Department of Sociology, Queen's University, Kingston, Ontario, Canada K7L 3N6.

Discussant: Roberto Cipriani, University of Rome, Via Salaria 113, 00198 Roma, Italy.

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2:00 - 4:30 p.m.  
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**ASR/ASA JOINT TOUR: "HOLY PITTSBURGH"**

Tour Guide: Paula Kane, Department of Religious Studies, 2604 Cathedral of Learning, University of Pittsburgh, Pittsburgh, PA 15260.

It used to be known as the "Steel City," more recently as a "deindustrialized city," part of the "Rust Belt"; the Steeler city (after the professional football team), more recently the Pirates and Penguins city. It might, as well, be called "Holy Pittsburgh." Clearly religion has been and still is of primary importance to the life of the city and its surrounding region. This tour will take you to some of Pittsburgh's major religious landmarks. By visiting them you will glimpse Pittsburgh's religious history over four eras--periods of settlement, commercial growth, rapid industrialization, and deindustrialization--and also the emerging trends of its religious present. This tour should provide a sense of how Pittsburgh reflects national trends in religious commitment, as well as how it occasionally diverges from those trends.

(NOTE: Registration is required for this tour through ASR or ASA.)

THURSDAY, AUGUST 20

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2:30 p.m. - 4:20 p.m.  
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**SESSION 33 (JOINT ASR/ASA THEMATIC PANEL SESSION): SECULARIZATION THEORY:  
SEARCHING FOR THE MIDDLE GROUND**

Convener: Roland Robertson, Department of Sociology, University of  
Pittsburgh, Pittsburgh, PA 15260.

**Panel:**

James Beckford, Department of Sociology, University of Warwick, Coventry  
CV4 7AL, United Kingdom.

Karel Dobbelaere, Department Sociologie, Sociologisch  
Onderzoeksinstituut, E. Van Evenstraat, 2c, Katholieke  
Universiteit, 3000 Leuven, Belgium.

Jeffrey Hadden, Department of Sociology, University of Virginia,  
Charlottesville, VA 22903.

Rodney Stark, Department of Sociology, University of Washington,  
Seattle, WA 98198.

(NOTE: This session will be held at the Lawrence Convention Center.)

FRIDAY, AUGUST 21

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8:30 - 10:20 a.m.  
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**ASA SESSION 94: RELIGION AND MODERNITY: COMPARATIVE PERSPECTIVES**

Organizer: James A. Beckford, University of Warwick, UK

Presider: Thomas Robbins, Santa Barbara Centre for Humanistic Studies

"Medjugorje and the Crisis in Yugoslavia"

Gerald E. Markle, Western Michigan University, Kalamazoo, MI, and  
Frances B. McCrea, Grand Valley State University, Allendale, MI

"American Judaism and Japanese State Shintoism: a Cross-Cultural Study of  
Religious Reaction to the Modern World"

Alan S. Miller, University of North Carolina, Charlotte, NC

"Social Structures and Religion: a Comparative Study of Ulama Politics in  
Nineteenth Century Egypt and Iran"

Mansoor Moaddel, Eastern Michigan University, Ypsilanti, MI

"The Other Side of Joy: Individual and Collective Crises among the Bruderhof"  
Julius H. Rubin, Saint Joseph College, West Hartford

(NOTE: This session will be held at the Lawrence Convention Center.)

FRIDAY, AUGUST 21

(These sessions will be held at the Lawrence Convention Center/Vista Hotel)

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10:30 - 12:20 p.m.  
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**ASA SESSION 110: FISSION AND FUSION: CONFLICT AND CONSOLIDATION IN AMERICAN RELIGION**

Organizer: James A. Beckford, University of Warwick, UK

Presider: James A. Beckford, University of Warwick, UK

"Congregational Conflict: Narratives of Commitment and Identity"  
Peggy A. Edgell Becker, University of Chicago

"Intrad denominational Conflict: a Social Movements Perspective"  
Fred Kniss and Mark Chaves, Loyola University of Chicago

"Bringing Unity to Diversity: Mergers in American Protestantism, 1890-1900"  
John Sutton, University of California, Santa Barbara and  
Robert Liebman, Portland State University, Oregon

"Work in Progress toward a New Paradigm for the Study of American Religion"  
R. Stephen Warner, University of Illinois, Chicago, IL

Discussant: Robert Wuthnow, Princeton University

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12:30 - 2:20 p.m.  
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**ASA SESSION 130: RELIGIOUS AFFILIATION AND CONVERSION RELIGION**

Organizer: James Beckford, University of Warwick, UK

Presider: Roger Finke, Purdue University

"Ethnocultural Cleavages, Denominations, and the Growth of Church Membership in the United States, 1860-1930"  
Judith R. Blau and Kent Redding, University of North Carolina, Chapel Hill, NC, and Kenneth C. Land, Duke University

"Gender and the Experience of Conversion: the Case of "Returnees" to Modern Orthodox Judaism"  
Lynn Davidman, University of Pittsburgh, Pittsburgh, PA, and A. Larry Greil, Alfred University

"The Secularization of Charity: Trends in United States Religious Affiliation, 1964-1986"  
Andre Nauta and Carl W. Roberts, Iowa State University

"Have Conservative Churches Been Growing?"  
Tom W. Smith and Xiaoyong L. Chai, NORC, University of Chicago

## ABSTRACTS

Ammerman, Nancy

Session 27

**"Submit to Your Husbands as to the Lord:  
The Ambiguities of Gender and Power in the Christian Fundamentalism"**

Christian fundamentalism has from the beginning made gender roles central to its definition of itself. Proper "godly" roles for women were (and are) defined in radical distinction to secularist "worldly" assumptions about what women should be and do. "Submission" has taken on a good deal of weight as a symbolic boundary marker. Various roles and activities that signal legitimate leadership authority in the community are kept strictly within male hands.

However, the pragmatic realities in Christian fundamentalist homes are sometimes otherwise. A number of recent studies have suggested that the family-centered values demanded of both men and women in fundamentalism may counter-balance and re-define the demand for submission. While fundamentalism is not likely to give women legitimate authority to rule, it may provide many women with another sort of empowerment -- a pragmatic ability to construct meaningful family and work lives.

Beaman, Jay  
Simons, Ronald  
Whitbeck, Lee

Session 24

**"Parental Religiosity and Supportive Parenting:  
a Link to Adolescent Well-being"**

Following research on the effect of religiosity on well-being among adults, this study asks if parents who are high in religiosity might be more supportive parents and thus indirectly produce children higher in well-being measures. Would parents' influence on their children to higher religiosity also produce greater well-being in their adolescents? Using a sample of 423 families in Iowa, three links between parental religiosity and their adolescent's well-being were measured using multiple regression: 1) parental religiosity to adolescent religiosity to adolescent well-being, 2) parental religiosity to parental pro-social values to supportive parenting and adolescent's well-being, and 3) parental religiosity to parental well-being to supportive parenting to adolescent well-being. Parental religiosity is not found to be significantly related to adolescent well-being. Path 1 to the child's well-being through the child's religiosity is not supported. However, paths 2 and 3 measuring the effect on the child's well-being from parental religiosity through supportive parenting are supported. Models are run for both parents separately, controlling for income and education.

Beckley, Robert E.  
Chalfant, H. Paul

Session 21

**"AIDS and the Clergy: The Continuation of a New Pastoral Role"**

Congregations and parishes have selectively provided pastoral care for persons with AIDS since the middle of the 1980's. At first, only a few churches and their clergy were involved with what was perceived as a "stigmatized illness." Most clergy became involved with AIDS counseling or ministry only when asked by those who were ill or their relatives or friends.

The spread of AIDS continues. Although gay and bi-sexual men continue to be the largest group infected or ill, heterosexuals now constitute a larger segment of the HIV-positive population. Also, people in smaller cities are now among the ill. Now clergy from a variety of denominations find themselves involved in AIDS related counseling.

This paper presents the results of interviews with Protestant clergy in Texas. These individuals were first interviewed in 1987 and 1988. They were interviewed

again in 1991 to find out what changes, if any, had occurred in their involvement (or non-involvement) in counseling people with AIDS, HIV-positive individuals, and their relatives and friends. These findings are presented within the context of clergy dealing with stigmatized illness.

Beckley, Robert E.  
Chalfant, H. Paul

Session 23

**"The Role of the Evangelical Church in the New Germany:  
From Resource Mobilization to Emerging Norms"**

During the democracy movement in the German Democratic Republic, the Church provided important resources. It provided meetings places to discuss the need for social change, refine ideas, and mobilize. Church leaders also provided "good offices" for preventing violence and, later, negotiating between Communist officials and movement leaders. Interviews conducted in 1991 provide data concerning the role of the Evangelical Church in the initial democracy movement. Interviews conducted in 1992 provide data concerning further roles played by the Church and its clergy in a reunited Germany typified by wide-scale unemployment, social unrest, and alienation.

Berlinerblau, Jacques

Session 11

**"The 'Popular Religion' Paradigm: Where do we Stand, Where do we Go"**

In this presentation the author undertakes to evaluate the current standing of the "popular religion" paradigm. Via an examination of the work of historians, sociologists and anthropologists this contribution seeks to delineate, assess and eventually critique some of the core issues inherent in the study of "popular religion." First, the author reviews the manifold attempts at defining this term with an eye toward defending his claim that researchers would be better served if they examined specific "popular religious groups" as opposed to "popular religion." Second, he reevaluates the increasingly encountered contention that "popular religion" (whatever it might be) should not be examined in and of itself, but as existing in a dialectical relation with an "official religion." Third, recent evidence is put forth which calls into question the widely held belief that "popular religion" is essentially a traditional, static form of religious behavior. Fourth, the folk/urban dichotomy is examined in relation to issues of popular religiosity. Fifth, the seemingly transhistorical evidence supporting a correlation between anti-clerical attitudes and "popular religious groups" is scrutinized. It is hoped that this presentation will proffer a set of methodological and theoretical coordinates for students of this nascent discourse.

Blasi, Anthony

Session 8

**"Religious Competition Reflected in the Latest Stratum  
of the Gospel of John"**

A number of discourse passages, seemingly originating from the Ephesian Christians of the 90's C.E., were inserted into a previous amalgamation of narrative texts to form the present Gospel of John. The present paper describes the social processes and structures which are reflected in this inserted discourse material. Some of these processes and structures contrast those found in earlier Johannine strata. By the time of this latest Johannine literary stratum, there seems to have been some specialized roles in Christian parallel to Torah, with episodes from the life of Jesus understood to comprise such a parallel. This development occurred against a background of Ephesian Jews not accepting the cult of Jesus; some of these Jews maintained a cult of John the Baptist that was more compatible with the emerging rabbinic tradition. Another contextual factor was the need for the Christians to transcend ethnic divisions by developing a Christian identity; this entailed an outreach to non-Johannine Christians and an elaboration of rituals compatible with those of wider Christianity. The experience of persecution assisted the process of solidifying Johannine Christianity.



**"The Function of Religion in the Transition to Democracy  
in Poland and Bulgaria: A Comparative Study"**

The failure of social sciences in adequate analysis of the socio-political and economic development in Central/Eastern Europe has manifested itself, particularly in regard to the function of religion in these processes. Sociologists of religion have not been exempted, as the author of this paper has brought it to attention of his publications.

This paper scrutinizing the function of religion in general, and particularly of Roman Catholicism in Poland and Russian/Bulgarian Orthodoxy in Bulgaria, provides evidence that religion has played a crucial role in initiating and fostering pro-democracy movements in Eastern/Central Europe.

The paper is based on the author's longitudinal studies of the function of religion in societies formally under Marxist/Communist regimes.

**"Victimization and Forgiveness:  
The Role of Religiosity in the Coping Process"**

Victims of crime are interviewed to ascertain the coping process following victimization, the role religiosity plays in the process and whether or not forgiveness is a pathway to adjustment. To frame the question a social psychological model is structured to focus on 1) attributions made about victimization experiences, 2) the victim's own ideology, as well as, her 3) locus of control and 4) how the attributions of significant others bear on the forgiveness process. Using qualitative methodology and a purposive sample of 15 subjects from a crime victim's support group, data are collected through prestructured but open-ended face-to-face interviews. This paper presents a preliminary analysis of the interview data and suggests a model relation religiosity to adjustment following victimization.

**"The Problem of Authenticity  
in the Study of Religious Traditions"**

Secular American scholarship displays reluctance to address issues of "authenticity" of religious experiences, practices and institutions. Reticence is understandable given normative caveats about "objectivity" and about multiple frames-of-reference implicit in "cultural relativism," and the reluctance is further reinforced in the United States by generalized commitments to multiculturalism implied by the legal and ideological content of the "establishment clause." Nevertheless, answers for certain important questions at the levels of individual adherents, religious leadership and institutional-collectives may require broaching "authenticity" issues. Minimally, we need to know more about how adherents and critics of specific traditions develop their own "authenticity judgments." The paper notes a range of traditional approaches to addressing authenticity issues in established religions (Schism, Canon law, religious authority, secular law in several cultures). It raises a set of questions concerning how secular scholars might develop approaches to "authenticity" criteria to aid our interpretation of individual commitments and collective claims. The paper argues that religions which are primarily transmitted through an oral tradition, those based on direct individual experience, colonial syncretisms, and certain New Religious Movements raise special problems for "authenticity" assessments, whether at individual or institutional levels. The presentation is intended to open "conversations" among scholars about a variety of strategies for addressing "authenticity."

**"The Christian Base Community Movement and Social Movement Theory:  
Where the Two Intersect"**

During the 1970s and early 1980s, the Christian base community movement had an impact on the political climate in certain Latin American countries, especially Brazil, Nicaragua, and El Salvador. This paper, in juxtaposing an analysis of the base community movement in Latin America with various social movement theories, demonstrates how social movement theories provide valuable insights for the analysis of CEBs (i.e. "base ecclesial communities"). The paper begins by presenting the main issues addressed in the principal works on the base community movement, and an attempt is made to assess which factors best explain the movement's effectiveness. It is shown that the Political Process model of social movement theory is the most useful for understanding the cases in which CEBs had their most dramatic impact on politics. While the base community movement does possess many of the characteristics of social movements, this paper argues that the movement itself is really a resource for various popular movements, and is not truly a social movement. The reason for such an argument lies in the fact that base communities, as part of the institutional church, may operate in ways that are fundamentally different from social movements.

**"An Ecological Study of Protestant Denominations 1790-1980:  
Integrating Strategies and Issues in  
Organizational Ecology and the Sociology of Religion"**

The goal of this paper is to introduce some of the basic concepts of the organizational ecology perspective and show how they can be integrated into issues of interest and concern to researchers in the sociology of religion. Ecological perspectives allow one to examine changes in the distribution of institutional forms in organizational populations. I examine the weaknesses of traditional analytical categories for temporal analyses of religious change and propose a rationale for including measures of organizational structure as a useful analytical category. The utility of these categories for illustrating trajectories of change is examined in an example where I graph changes in the distribution of theological, ideological and organizational forms in the population of American Protestant denominations that existed between 1790-1980.

**"Movements for the Ordination of Women:  
Origins and Outcomes"**

One of the most significant and far-reaching transformations in twentieth century American religion is the entry of women into the clergy in significant numbers. Yet, despite the fact that the ordination of women was a contested development in virtually every denomination, and despite the fact that intradenominational shifts towards permitting female clergy have resulted from the efforts of more or less organized social movements, no research (beyond single case studies) has systematically examined these movements in an attempt to understand better the social sources of this major transformation in American religion. Why do some denominations ordain women and others not? Why have some denominations ordained women for over a century, while others only began to do it in the last two decades? What is the relationship between movements to ordain women and the broader feminist movement?

This paper will report on work in progress that explores these questions via a cross-denominational comparison of movements for the ordination of women. Preliminary investigation shows substantial variation in the timing and outcome of these movements across denominations. Perhaps most interestingly, systematic patterns in the timing of these movements suggests that the relationship between the ordination of women and the broader feminist movement is more complex than it has heretofore appeared to be. More specifically, the fact that several major

denominations began ordaining women in the 1950s (i.e. before the emergence of second wave feminism) indicates the movements for the ordination of women are not simply a consequence or a broader feminist movement.

Chaves, Mark

Session 18

**"Secularization as the Declining Scope of Religious Authority"**

In this paper I argue that secularization is best understood not as declining "religion" but as the declining scope of religious authority. This paper largely is devoted to developing the concept of "religious authority structure." This idea (a) has its roots in Weber's concept of "hierocratic organization;" (b) draws on and emphasizes common elements among recent analyses of secularization; and (c) prompts useful and interesting empirical research about variation in the social significance of religion. Partly because "religious authority" is a sociological concept in a way that "religion" is not, I offer "religious authority" as the appropriate object of secularization theory. This paper thus is part of a recent movement to rethink (rather than abandon) secularization theory in a way that acknowledges the valid criticisms of an earlier "classical" secularization theory while reclaiming what still is valuable.

Clydesdale, Timothy

Session 6

**"Religion and Income Inequality in the United States:  
A Critical Need for Scholarly Research"**

Each year, more and more Americans are separated into one of two groups. The first group contains of Americans confident about the future. Their occupational skills and knowledge are in increasing demand, their financial future is stable or better, and their standard of living is comfortable to affluent. The second group of Americans face a darker future. Their skills and knowledge are diminishing in demand, their financial future is uncertain, and their standard of living is only modest - and often quite less. Further, this division of America is not temporary. Rather, the evidence indicates this split is the result of major, long-term economic changes. At the same time, American religion has divided in two: liberal/progressive versus conservative/orthodox. Unfortunately, scholars know little about the relationship between the growing economic division of America and newly-restructured American religion. This paper assesses current scholarship on these two topics, and suggests several important areas ripe for scholarship investigation.

Cochran, John  
Garner, Jill

Session 21

**"'And He Called to Him His Twelve Disciples  
And Gave Them Authority to Heal Every Disease and Every Infirmity':  
Religious Fundamentalism, Religiosity, and Perceptions of AIDS"**

Concerns about the spread of the Acquired Immune Deficiency Syndrome (AIDS), and responses to a variety of programs aimed at halting this spread, have dominated recent headlines. In particular, debate over the role of the government and school systems in providing AIDS information, and what constitutional rights, if any, persons with AIDS are guaranteed have drawn the most notice. In this paper, we employ Smith's (1990) classifications of protestant denominations to examine variations in support of a number of proposals to deal with AIDS and AIDS sufferers. Data from the 1988 General Social Survey are used to examine the effects of religious affiliation and religiosity on respondents perceptions of these programs. In addition to religious affiliation and salience, respondent demographic characteristics and responses to related political attitude items will be addressed in the model as well.

**"Religiosity and Subjective Well-Being:  
A Reexamination"**

Religiosity and the consequences of religious commitment is an area of study in sociology that has been the subject of extensive empirical research. The bulk of this research, however, has dealt with the impacts of religiosity on secular attitudes and beliefs. Less attention has been paid to the possible effects of religiosity on subjective satisfaction or well-being. A few early studies found positive associations between church attendance and life satisfaction. However, subsequent analyses challenged these findings uncovering little evidence of any relationship between religiosity and subjective well-being. These mixed findings indicated the need for a reexamination of religiosity and subjective well-being.

Data for this paper were taken from the General Social Surveys and pooled from a 10 year period culminating in 1991 in order to obtain an adequate sample size. Path analysis was employed to assess the impacts of a number of independent variables (religious intensity, church attendance, frequency of prayer, and others) on an index of subjective well-being, created by combining satisfaction questions on one's health, community, friends, job, and marriage. Age, gender, race, educational level, income, and occupational prestige were included in the analysis since some researchers have indicated their importance in the study of religious attitudes. A series of multiple regressions were performed on gender and racial subgroups since the literature on well-being is replete with Black-White and male-female differences.

**"Yoga and the New Age"**

This paper addresses the impact of Yoga based religious groups in the United States and their relationship with the New Age Movement. Based on data from extensive ethnographic field research of the Self-Realization Fellowship (SRF) founded in 1920 by Paramahansa Yogananda, I examine the meaning for participants of the Yogic spiritual path as well as the effects of the practice of this worldview on American institutions. By using a Constructivist theoretical framework and Dialogical model of representation, the SRF is contextualized within the larger social/historical/religious arena and its central position within the New Age Movement emerges.

**"Mormon Church Growth Rates, 1974-1989"**

The growth or decline of religious denominations and movements is strongly influenced by social, cultural, and political factors, as well as organizational, leadership, and doctrinal aspects. The present paper focuses on recent growth in the Mormon Church (The Church of Jesus Christ of Latter-day Saints). Since its beginning in 1830, growth rates per decade have ranged from 28% to 73%, with average growth rates of 50% in the past three decades (Start, 1984:22).

Growth rates vary markedly from one geographic area to another. Growth has been especially strong in Latin America and in some parts of Asia, and weaker in Europe. In the past several years, leaders of the Mormon Church have emphasized establishing congregations in Eastern Europe and Africa. The organization of congregations is just beginning in Russia, India, and China.

We first show the growth of the church in various regions of the world from 1974 to 1989, and discuss the religious, political, and social influences on the growth of the church in these regions. We compare Mormon growth rates to conversion rates to all religions, both Christian and non-Christian. In some areas (e.g. Philippines), the Mormon church is growing faster than other denominations. In other areas (South Korea), Mormon conversion rates are lower than average conversion rates to all religions. Finally, we project future Mormon growth rates by region if conditions remain fairly constant over time.

**"The Strange Case of Dr. Cecil Jacobson:  
Mormonism, Theology, and Deviance"**

On March 4, 1992 a federal jury convicted Dr. Cecil Jacobson, a physician in Alexandria, Virginia specializing in genetics and fertility, of 52 counts of fraud and perjury. Dr. Jacobson was charged with defrauding female patients by artificially inseminating them with his own sperm while claiming to use other male donors. He was also charged with tricking patients into believing that they were pregnant when they were not. Television and print media publicized this story nationally. Yet not publicized was the fact that Dr. Jacobson is and has been an active member of the Church of Jesus Christ of Latter-day Saints, that many of his strongest supporters during the trial were also Mormons, and that likely he had theological underpinnings, if deviant, reasons for his actions not readily apparent to non-Mormons. In this paper we examine the LDS theological background of Jacobson's fraudulent inseminations in order to shed light on his possible motives. Our purpose is not to criticize the LDS Church per se but, in an ongoing project studying religion and deviance, to examine an unusual case study of spiritual beliefs and values gone astray.

Ellison, Christopher  
Bartkowski, John

Session 24

**"Protestant Fundamentalism and the Legitimation of Corporal Punishment"**

There is mounting evidence that fundamentalists are especially supportive of corporal punishment. This paper contributes to the emerging social science literature by focusing on "insider" documents - child-rearing manuals and other materials produced and circulated primarily within fundamentalist and evangelical communities. We investigate the theological underpinnings of the fundamentalist enthusiasm for corporal punishment, giving a central place to the following issues: 1) the epistemological position implied by biblical literalism and its meaning within fundamentalist "interpretive communities"; and 2) the doctrine of original sin, which holds that human nature - including the nature of children - is intrinsically corrupt and fallen. We also explore the rhetorical strategies used by fundamentalist proponents of corporal punishment, with a focus on the popular works of James Dobson. In particular, how do fundamentalist parenting writers preempt and/or rebut the claims of social science critics of corporal punishment? The concluding section of the paper situates the fundamentalist argument within the broader debates over the effects (and effectiveness) of corporal punishment, and considers the prospects for societal consensus on this difficult issue.

Ellison, Christopher  
Sherkat, Darren

Session 24

**"Religion and Parental Values Reconsidered"**

Recent research on the relationships between religion and parental values has concluded 1) that there has been a Protestant-Catholic convergence in these attitudes, and 2) that there are no major differences between the parental values of fundamentalist Protestants and those of other Americans. Using data from the 1988 General Social Survey, this study challenges these conclusions. Major findings include the following: 1) Catholic adults are especially inclined to value obedience from children, even with statistical controls for numerous covariates. 2) Fundamentalist Protestants are also inclined to value obedience, net of the estimated effects of controls. 3) Unlike the estimated Catholic effect, the fundamentalist effect is attenuated by controls for two ideological factors: biblical literalism and views that human nature is inherently sinful. 4) There are few noteworthy religious differences in the tendency to value creativity in children. Taken together, these findings show that the links between religion and parental values are more complex than prior research has indicated. However, although the overall explanatory power of the OLS and

structural equation models is relatively modest, religious variables are as important as sociodemographic factors in accounting for differences in parental values.

Ellison, Christopher  
Sherkat, Darren

Session 6

**"Religious Involvement and Interpersonal Cooperation:  
Evidence From the General Social Survey"**

Building on recent studies of religiosity and altruism, this study develops a series of arguments linking religious involvement (affiliation, participation, theological orientations) with interpersonal cooperation. Relevant hypotheses are then tested using data from the 1988 General Social Survey, with structural equation models constructed via LISREL 7 software. Key findings include the following: 1) Respondents who engage frequently in private devotional activities are rated as substantially friendlier and more cooperative in post-interview evaluations by GSS interviewers, net of the estimated effects of a host of individual characteristics. 2) Respondents who believe that human nature is fundamentally fallen and sinful are evaluated less favorably by the interviewers. 3) Fundamentalist denominational preference and frequency of attendance at religious services have indirect (but not direct) estimated effects on these interviewer ratings of cooperativeness. Taken together, these findings challenge researchers to consider more carefully the implications of religious practices and values for the interview process, and perhaps for the study of cooperation in general. Several directions for future research are discussed.

Feher, Shoshana

Session 1

**"The Hidden Truth: Astrology as World View"**

The longevity of the current revival of the occult forces one to stop and ask what this movement is all about. Focussing on astrology as an esoteric movement which has maintained its momentum over the past two decades, I have asked: How does astrology fit into the lives of its adherents? The focus of this study is on adherents to astrology who attended an astrology conference. Drawing on Stark and Bainbridge's typology of cults, this work suggests that those astrologers who are very involved in astrology are part of a larger community concerned with finding a spiritual path. As members of this larger community, the respondents of this study give meaning to the world in a new way, a way that is different from traditional western religions. In trying to understand themselves better, they have found in astrology a tool which facilitates the actualization of their spirituality.

Fishman, Aryei

Session 8

**"The Jewish Public Prayer Service:  
a Sociological Affirmation of Berger's 'Other Side of God' Thesis"**

Peter Berger's thesis that a religion may inspire two polar types of religious experience is borne out by the two analytic religious collectives that exist within the Jewish public prayer service.

The "confrontational" religious experience effects the formation of an empirical prayer collective. It is built through the behavioral interaction of the worshippers, who obey the commands of a law-giving God in fulfilling their halakha-defined differentiated roles. This prayer collective establishes the formal "body" of the public prayer service.

The "interiorized" religious experience induces the formation of a psychic prayer collective. Originating in the divine element within the worshippers, and focused on a God of love, this prayer collective builds up through the affective interaction of its members, with themselves and with God, towards unity in God. The psychic prayer collective forms the "soul" of the public prayer service.

The two collectives are shown to interpenetrate.

The date for building the empirical prayer collective derives from the Code of Jewish Law and observation of the synagogue prayer service; that of the psychic prayer collective derives from Jewish mystical literature. Talcott Parsons' pattern variables are employed to clarify the various dimensions of interaction, in building each of the two collectives.

**Harper, Dean**

**Session 12**

**"Shailer Mathews and 'Christian Sociology'"**

As has been noted, some of the early sociologists in the United States entered sociology from religious backgrounds. Their religious commitment, which included strong feelings from ethical matters, led them to be aware of some of the inequities and social problems in large urban areas. In sociology they saw what they thought was a way to resolve these problems.

As part of this, and prominent at the turn of the century, was the curious thing called 'Christian sociology.' Seemingly a tie between religion - both theology and religious practice - and sociology, as it was perceived by these early figures, this was reflected in early papers by Shailer Mathews in the American Journal of Sociology. These papers primarily focused on how Christianity could become involved in 'social movements' - a notion poorly defined by these writers and criticized by Albion Small. About ten years after Mathews's papers, Louis Wallis produced several called 'Biblical Sociology,' which were attempts to interpret sociologically (as Wallis viewed sociology) the Bible and its origins.

By the beginning of the 1920's Christian sociology and Biblical sociology had disappeared from the pages of the American Journal of Sociology. One now found a few papers critical of religion and the church. The death of 'Christian sociology' was probably hastened by a change in the character of those individuals entering the field of sociology who, for one reason or another, were antagonistic to this joining together of what was thought to be an impossible marriage. But 'Christian sociology' emerged in a different cloak and setting. It was now referred to as the 'social gospel,' 'social teachings of the church,' or 'social Christianity,' which was the attempt to apply religious ideas to the solution of social problems.

**Hegy, Pierre**

**Session 14**

**"The Catholic Moment: Spiritual Deeds and Discourse  
in a Sample of Catholic Scholars"**

In The Catholic Moment Neuhaus claims that there is today a "convergence" between Roman Catholicism and the "cardinal points of the Reformation," and that the latter are a-political. This paper investigates the ideological dimension of the discourses of sin and faith, and the deeds of prayer and works of charity. They are found to correlate with gender and clerical status, and measurements of theological, ethical, and social conservatism. Moreover, faith and sin are not statistically related to prayer. These data raise the question of the a-political "essence" of Christianity about which, since Troeltsch, there can be no compromise. If faith, sin, and prayer are not part of it, what is?

**Hanking, Susan**

**Session 5**

**"Beyond the Wrath of God: Evangelical Christianity  
and the Making of Identities in the Age of Aids"**

In the decade since the recognition of unusual illnesses among young white homosexual men, AIDS and HIV infection have become the focus of widespread, volatile debate. Among the many voices which have clamored for attention have been those of people with AIDS, their caretakers and loved ones, and their allies. While this diverse group has spoken in a range of contexts and with many

voices, they have also spoken in a new sort of autobiographical act - the AIDS-related memoir.

In this paper, I will discuss two examples of such memoirs: Jerry Arteburn's How Will I Tell My Mother? A True Story of One Man's Battle with Homosexuality and AIDS and Shireen Perry's In Sickness and In Health. Like all AIDS memoirs, these have much to say about illness, sexuality, and difference in the making of identities. Because these also attend to evangelical Christianity as a central locus for identity, these stories also have much to tell us about religious constructions of AIDS and the negotiation of dissonant identities in the American context.

Higgins, Lynn M.

Session 5

**"The Problems of Sexual Community  
and Organizing for Change Within the Church"**

This paper presents the results of research done in the spring of 1991 in a gay and lesbian social movement organization which is affiliated with a major U.S. denomination. The paper will show how conflict between denominational imperatives and social movement objectives is mitigated by the movement's affiliative approach to institutional change. Further, there are internal consequences for the social movement which result from the configuration of its ties to the denomination. Particularly interesting are the moderation of its goals and strategies and the dynamics of its internal organization. While a definition of "success" is contextual, this paper shows that this social movement organization has not been successful in making the changes it seeks because it defines the oppression of homosexuals in terms of "personal troubles" rather than in terms of "public issues," in the Millsian sense.

Holland, Joe

Session 11

**"Religious Myth, Sexual Symbol, and Technological Function  
in the Postmodern Electronic Era"**

This paper will explore an ideal-type hypothesis of four concentric stages of Western religious culture, in order to understand in a constructive manner the postmodern cultural transformation of Western religion and Western society. The primal stage is a speech-based tribal age of an organic-animist culture which links cyclical-connecting feminine technologies with an earth-mother goddess and the religious myth of regeneration. The classical stage grows into a writing-based imperial age of an hierarchical-priestly culture linking linear-separating male technologies with a sky-father god calling forth the religious myth of the hero's journey. The modern stage develops into a print-centered, nationalistic age of a mechanistic-pietistic society marked by a sibling rivalry between a secularized technological drive (symbolically masculine) and a privatized religious retreat (symbolically feminine). In late modern culture the rivalry functions in the manner of addiction and codependency, that is, of active and passive aggressive participation in ecological, social, and spiritual degeneration. The postmodern stage is an electronically centered, planetary age of an ecological-mystical society which links in fertile embrace both feminine and masculine technology and spirituality, expressed in religious myth as the divine marriage. This postmodern religious vision of the co-creative mutuality of the female and male faces of God then provides, according to this proposal, the metaphorical ground for the Creator's analogical manifestation in the structure and dynamics of ecology, society, and religion amidst the postmodern electronic revolution.



**"Hispanic Marian Popular Religion in the United States"**

Almost independently from the great councils and synods of the Catholic Church recently held in Rome and Latin America, Marian popular religion has been increasing among the poor in Latin America. This paper will investigate the present status of Marian religiosity among various Latino/Hispanic settings in the United States.

Are there continuities with Latin American roots? Are there some developments proper and unique to the Hispanic cultures of "el Norte"? What are the relationships of various types of U.S. Hispanic Marian religious practices to the institutional Catholic Church? Can any general patterns be discovered? How do Marian cults support individual Hispanic ethnic identities and/or pan-Hispanic ethnic identity? Are Marian cults weakening or strengthening among Hispanics in the U.S.?

I will try to provide some answers to these questions after several weeks of field work where Hispanics live and of investigation at Hispanic research centers, mostly in the Midwest. I will build upon some general guidelines concerning U.S. Hispanic culture, provided by authors such as Abalos, Murguia, and Elizondo.

**"The Poor of Modern Europe: The Church's Response"**

This paper aims to explore the response of the Catholic Church in Europe to recent increases of unemployment, poverty, homelessness and debt, and hostility towards immigrants. In approaching this matter it attempts to take note of recent pleas by Beckford (1989) that the sociological study of religion should be integrated more closely with the concerns of mainstream sociology. Accordingly it locates the present increases of inequality and deprivation and evident crisis in the welfare state in the context of global economic restructuring since the 1970s. The identification and analysis of three distinct welfare state regimes by Esping-Andersen (1990) points to an unexpected association between Catholic voting strength and unemployment levels. The paper considers the evidence for this claim and reflects on the possible unanticipated consequences of traditional Catholic social teaching for the institutionalization of reformist policies which fail adequately to respond to the plight of the poor. In the absence of a coherent response by the Church, an approach which takes a 'preferential option for the poor' is often dependent on voluntary groups marginal to mainstream Catholicism.

**"Jewish Feminism: An Eternal Oxymoron?"**

Feminists have particular problems in trying to find their place within patriarchal organizations, and one of the most strenuously patriarchal is that of traditional Judaism. While it has been more evident that within non-Orthodox Jewish organizations changes have been made to be more inclusive of women, (and others are still evolving), the result of the pressure from women within Orthodoxy is much less apparent. This paper looks at the problems faced by women who define themselves as both Jews and feminists, and the changes which have occurred within the religion due to their attempts to reconcile these two seemingly mutually exclusive self identifications.

**"Religious Attendance and Adoption of a Special-Needs Child:  
Which Attendance Levels Maximize Parents' Happiness  
and Why?"**

Previous studies suggest, but can not explain, a correlation between religious attendance and parental happiness with adoption of a special-needs child. In the present study, 131 parents were interviewed who were current adopters of a special-needs child and had persisted in that role at least two years. Two types of religious attendance emerged as significant. The first, participation in church activities in addition to worship, had a direct and positive correlation with parents' reports of happiness with the adoption. The second, attendance at worship services, was both an indirect predictor of parental happiness and a direct and negative predictor of parents' perception of behavioral problems with the child. Worship attendance of 2-3 times monthly seemed to be a plateau for richer attendance rewards. At this point, parents reported child's behavioral problems as least problematic; likelihood of parental happiness with the adoption was quite high. More frequent worship attendance had little additional effect. A social exchange theory was proposed.

Jelen, Ted

Session 28

**"Religion and Democratic Citizenship:  
A Review of Theory and Evidence"**

During the past decade, religious leaders have attempted active political roles in the United States. Two ordained ministers sought Presidential nominations in 1988, and other Evangelical leaders (e.g. Jerry Falwell) have sought to influence the political agenda. In a similar vein, the American Catholic Bishops have taken public positions on a variety of political issues. While some analysts have criticized the specific positions taken by religious leaders, a more general concern has also been evident. Many analysts have argued that religiously-motivated political activity violates an important norm: the separation of church and state.

The purpose of this paper is to review alternative theories of democratic citizenship, and to consider any empirical evidence which might be relevant to such claims. The theoretical point of departure will be Samuel Huntington's "Paradigms of American Politics: Beyond the One, the Two, and the Many." Theoretical works considered will include volumes by Neuhaus, Reichley, Hunter, Wuthnow, Greenawalt, Cochran, and Tinder.

Johnson, Byron  
Barnes, Michael  
Doyle, Dennis  
Chrzan, Keith

Session 3

**"Measuring Religiosity and Faith Development:  
A Quantitative Assessment"**

Is there a relationship between measures of religiosity as operationalized by a number of researchers and scales of faith development? Based on student surveys covering a five-year period, this paper employs a multivariate analysis of various measures of religiosity and scales of faith development. The findings not only help provide a framework for better understanding the existing literature, but attempt to offer insight for continued research in this area.

**"Religion and U.S. Food and Health Concerns"**

Much attention in the national media has recently been given to issues of health and eating concerns. In particular, publicity has focussed upon impending changes in the food labeling laws soon to be announced by the USDA and FDA. This study utilizes data from a national survey conducted in the Summer, 1991. The larger concern of the project was to gauge the extent to which time pressure impacts food and health behaviors (e.g. attention paid to food labels, health information gained through television, magazines, doctors). A number of religiosity measures were also included on the survey (such as religious affiliation, church attendance, and importance of religion). The purpose of this analysis is to examine the effects of these measures of religiosity upon food and health behaviors, also testing for possible interaction effects between religiosity and time pressure.

**"Engendering Orthodoxy: Newly Orthodox Jewish Women"**

The 150 newly orthodox Jewish women under investigation contest and negotiate their newly found identities within fundamentalist Jewish patriarch in ways many contemporary feminists have not anticipated. Examining the values, concerns and behavior of these newly orthodox Jewish women, this paper compares and contrasts orthodox women to second wave radical feminists on such issues as reproduction, mothering, aggression, war, violence and separatist living. IN as much as contemporary liberal feminism represents feminists as middle-class, white Protestants, the seeming antifeminist rhetoric and action of newly orthodox Jewish women is as much a distrust of the secular gentile world as it is of feminism. Therefore, it is possible to discern protofeminist values among orthodox women despite their seeming antifeminist stances. There are similarities in the identity issues and concerns raised by many radical feminists and among many of the newly orthodox women. However, they differ markedly in the political expression of their respective gender identities. The ambiguities and conflicts inherent in gender identity politics for both groups will be explored.

**"The Ideological Parish: An Exploratory Analysis of a Case Site"**

A considerable body of research has documented the recent fragmentation within U.S. denominations. U.S. Catholics have participated in the increasing tendency toward religious selectivity. As well documented as contemporary individual Catholics' selectivity is, very little research has explored its institutional implications for local Church organizations.

One of the most theoretically powerful analyses of U.S. religious differentiation has highlighted its connection to the polarization of American social ideologies. In these terms, those supportive of liberal social policies selectively identify with those aspects of religious belief and tradition which legitimate activism for social equity; social conservatives strongly support those elements which emphasize personal virtue, the sanctity of the family, and traditional sex roles.

When applying the logic of ideological polarization to the organizational setting of the local congregation, it seems reasonable to infer that some parishes may have "specialized" their programs to serve Catholics at one or the other end of the ideological spectrum. This paper discusses one example of a U.S. ideological parish and its membership. Data were collected by way of interviews, field observations and parish documentation. Although in many ways not distinctive in their Catholic socialization, members of this social activist parish share liberal social concerns and a strong identification with post-Vatican II theology.

The paper concludes with a discussion of this research's implications for U.S.

Catholic congregations. Secondly, it suggests implications for theory and research on the diocese.

Latimore, James

Session 10

**"Darby and Dispensationalism"**

The True Light Church of Christ is a small millenarian church of the elect (in North and South Carolina) founded by C.W. Boyle in 1874. Among Boyle's teachings was the concept of "partial blindness" (explaining the gradual disclosure of the truth about man's condition and the continuous existence of "men-made" churches), and successive "dispensations" since the time of creation and the fall. The two concepts appear to be related and deal with two problems of some importance in Christianity" continuity with Judaism, and the validity of ongoing revelations. In this paper, the work of John Nelson Darby is discussed. Darby was founder of the Plymouth Brethren in England and was one of the principal figures in the conceptualization of dispensationalism. He was also a frequent visitor to the United States in the years (1859-74) just prior to establishment of the True Light Church, and an attempt is made to show the relationship between Darby's preaching and the True Light doctrine.

Lawson, Matthew

Session 25

**"Charismatic Conversion: Not Deprivation but Structurally Appropriate Meaning Systems"**

Combining ethnographic observation with an analysis of conversion testimonies and life history narratives of 30 charismatic Catholics, this paper explores how accepting submission to God's will provides a model for changes in interactional repertoires. Career frustrations and marital problems play an important part in these narratives, but religious symbolism provides more than an other-worldly escape from this-worldly frustration. In conversion, a new model for relationships, ritually dramatized and practiced in the symbolic relationship with God, provides rules and strategies for interaction in important social relationships, often profoundly affecting them. This new model for relationships is structurally appropriate in many of these narratives because the narrators were faced with constrained choices and unhappy situations. In American culture freedom of choice is important and submitting to constrained choices stigmatized. Charismatic conversion unites submission with freedom of choice, thus legitimating submission as an appropriate interactional repertoire.

Lawson, Ronald

Session 21

**"'Surely it's not Our Issue!':  
The Debate over AIDS within International Seventh-day Adventism"**

During the earlier polio epidemic Adventist hospitals earned a reputation for being at the forefront of the treatment of its innocent victims. However, the Adventist church chose to stand aloof from AIDS sufferers, regarding them as victims of their own sin. Since Adventists believe that sex should be restricted to within the bonds of marriage and reject legal as well as illegal drugs, its leaders felt that "AIDS is not an Adventist issue." A church highly concerned with its public image wished to avoid any suggestion that its members could contact this disease. Therefore, the families of Adventist sufferers were shamed into secrecy, church hospitals did not go out of their way to treat AIDS patients, and the church in Africa preferred to sponsor a visit from a heart team to sponsoring an AIDS conference - even though new converts were pouring into the church there, promiscuity among members there was widespread though rarely admitted, and church hospitals there often used untested blood for transfusions. Therefore it was left to SDA Kinship International, the despised organization of gay Adventists, which had been sued by the church for "trademark violation" in an attempt to dissociate the church from it, to lead the way in creating a program for Adventists with AIDS in the U.S. Other individual members with a concern for alleviating suffering gradually turned their attention to the issue - joining helping organizations outside the church, writing editorials, creating a support group within at least one congregation, sponsoring a conference. The

Health and Temperance department within the church headquarters responded eventually by creating an AIDS committee, but its lay members were greatly frustrated when it mired itself in debate rather than acting, and it soon collapsed. Most recently the church leadership voted to sponsor a new initiative, focusing now primarily on the Third World - recognizing that there, at least, AIDS must be an Adventist issue.

Lawson, Ronald

Session 28

**"'Onward Christian Soldiers?':  
Seventh-day Adventists and the Issue of Military Service"**

Early in its history, during the American Civil War, the Adventist church took a stand against being involved in military service. This was based on the commandment not to kill, the difficulty soldiers would have observing the Sabbath commandment and Adventist dietary rules, and the priority the church accorded to preaching the imminent return of Jesus. Later, American Adventists took advantage of the option of doing noncombatant service, which allowed them to express patriotism while refraining from killing. However, such options were often not available in other countries to which Adventism had by then spread, so that Adventists there often found themselves in a dilemma of having to choose between offending the government and compromising a church principle. In Germany during World War I, for example, Adventists so disagreed with one another that the church split over the issue. Again in Germany, the official church chose to endorse military service under the Nazi government.

More recently, church leaders have chosen to encourage noncombatancy where possible, but have not insisted on it as a doctrine, so that taking active duty does not incur church discipline. Consequently, in many nations this has meant choosing to show that Adventists are good citizens rather than refusing military service. In some cases, such as South Korea, it has meant abrupt about-faces by local church leaders, sponsoring military training with weapons on Adventist campuses rather than risking the loss of college accreditation in situations where members had previously gone to prison rather than bear arms. The church hierarchy has seemed to endorse such stands, now making support of a government by the church a matter of principle. Moreover, in the USA Adventist members have been enlisting in the military in unprecedented numbers, a move which forfeits all special faith-based privileges. Adventists have also developed a strong chaplaincy corps. Moreover, during the Gulf War there was widespread jingoism among the American staff and officers at the world church headquarters.

Lee, Richard

Session 12

**"Unitarian-Universalists: On the Path to Post-Modernity"**

Unitarian-Universalism has come as close as any American religious movement in the 20th century to what Durkheim had in mind when he spoke of "the cult of the individual." Since moving beyond Christianity in this century, the denomination has found its center of gravity in humanism. For a variety of reasons enumerated in the paper, this diffuse belief system contributed to an organizational precariousness against which Unitarian Universalist societies have ceaselessly struggled. Following dramatic membership losses in the 1970s, denominational leaders deliberately undertook in the 1980s to promote a shift from what individualistic humanism to a new "postmodern" spirituality. This is interpreted as an effort to overcome organizational precariousness in order to strengthen the denomination and to position it to take advantage of the return to religion of baby boomers with church-school-age children. The paper examines these changes primarily in the context of a single Unitarian Universalist society located in a major southern metropolis.

**"Alienation, Uskorenie, and Perestroika:  
A Critical Appraisal of Mobilization Strategies, Methods  
and Goals from a Sociology of Religion Perspective"**

In a recent speech to the Central Committee Plenum, Mikhail Gorbachev emphasized that his task was "to put an end to the social alienation of the individual which is characteristic of the exploitative society, [and to put an end to] alienation from power, from the means of production, from the results of his labor and from spiritual assets." On the surface, this task appeared to coincide with Gorbachev's apparent goal of achieving *uskorenie* (acceleration or rapid growth by eliminating alienation from the process and product of labor), and it appeared as though this task would be accomplished by implementing the method of *perestroika* (a "nonantagonistic" attitude or approach to politics, economics and society that is theoretically aimed at resolving rather than creating "contradictions"). However, this paper will attempt to critically scrutinize this approach by evaluating the reform strategies aimed at achieving *uskorenie*. At present, four mobilization strategies are utilized to precipitate a restructuring: *glasnost* (public criticism), *demokratiya* and *plyuralizm* (a pluralistic transformation of participation in decision-making), law and control, and *khozraschet* (economic accountability and independent self-interest). Although these strategies are necessary conditions for achieving *uskorenie*, they are insufficient conditions for eliminating man's and woman's alienation from nature, from activity, from "species being," and from other men and women. This paper maintains that the present mobilization strategies 1) contain underlying contradictions that are apparent when applying a sociology of religion perspective, and 2) are incomplete in understanding the multidimensional and evolutionary nature of alienation, specifically alienation from human's "spiritual species" - i.e. spiritual existence. The concluding remarks of the paper will suggest that, in the final analysis, restructuring must include an understanding of a contemporary form of alienation that permeates multiple institutional structures, including the religious.

**"The Littlest Witches: An Ethnographic Study of  
Children in the Goddess Movement"**

This paper focuses on the religious socialization, ideology, and practice of children under the age of 14 who are involved, through one or more parents, in the contemporary American Goddess Movement. Some of these children are being brought up in "traditional" neopagan beliefs, some within a radical feminist or "Dianic" religious framework, and others in the broader-based Women's Spirituality Movement. Like different denominations within mainstream religions, these alternate belief systems hold certain concepts in common: an autonomous female divinity, an emphasis on immanence and the interconnectedness of all things, and the experiential aspects of ritual magic.

Using analytical description, the paper explores the children's participation in formal religious ritual in the community as well as those they create for themselves. Also discussed are the children's shared worldview and the subjective meanings this provides. Finally, the paper deals with how they handle the issue of their religion with their classmates, peers, and "outsider" adults.

The data for this paper were collected through participant observation in various "Goddess Groups" for a period of over three years. In addition to ethnographic field notes, semi-structured in-depth interviews were videotaped with each child and at least one parent.

**"Feminist Spirituality Among Religious and Lay Women  
in the Catholic Church"**

Catholic women are both feminist and spiritual to an equal or greater degree than Protestant women responding to a survey in 1992.

Types of feminist attitudes concerning place in the church and society and women's 'nature' are explored in their impact on images of God, spiritual activities, church attendance and involvement in social justice and outreach activities among over 1,000 Catholic women, 40% religious and 60% lay. The history and situation of the Catholic Church today may account for some of the differences found between the Catholic sample and a comparable sample of nearly 2,500 Protestant women answering the same questions.

Macke, Beth A.

Session 2

**"Singing the Lord's Song in A Foreign Land:  
Melkite Catholics in America"**

The maintenance of tradition in new cultural situations is an ongoing struggle for most established religious bodies; Melkite Catholics are no exception. Melkites are Byzantine rite Catholics of Middle Eastern Origin. While it is estimated that there are 55,000 Melkites in the United States, there are less than 40 established Melkite parishes in this country. A survey was administered to Diocesan Pastoral Council members (representatives from every parish in the United States) in an attempt to get information on membership distribution, parish finances, and church issues. The results revealed several major concerns: the shortage of priests and candidates for priesthood (both Arabic and non-Arabic speaking), the movement of church facilities from urban centers closer to the present, more suburban, location of parishioners, keeping young people (most of whom are more American than Arabic in terms of culture) in the Church, and maintaining a Melkite identity in the midst of both the "Roman sea" and secular culture. While Melkite concerns are not all that different from those of Roman Catholics, the smaller membership makes the situation more critical. The findings will be discussed in light of the tension between historical tradition and modern society in terms of symbols, rituals, and plausibility structures embraced by the Melkites.

Marciano, Teresa D.

Session 7

**"Conversion and the Reconstruction of Society  
Under Colonial and Western Conditions"**

While the transformation of the West through conversion and reshaping of the Judaeo-Christian heritage has been heavily studied, the way in which inner and outer worlds are connected through the conversion process must be more closely examined. This is particularly important to connect the transformative processes that occurred in the colonial experience, which is directly tied to the nature of the resistant societies (China, India) to conversion-absorptive societies (Mexico, Africa), there is a way to connect macro- and micro-level social transformation processes. Understanding the outcomes of colonialism for indigenous peoples through religious transformations, and the latter-day inroads of fundamentalists in a kind of "new Reformation", provide insights into deep structure ideological change.

**"Toward a Typology of Protestant 'Marginal Members'"**

Over the past 30 years the population of persons with a marginal connection to the church has expanded greatly. Some people attend church regularly but do not belong. However, a much larger group maintains a denominational identity but rarely, if ever, attends church worship. The expansion of this "marginal member" population is the major source of mainline membership decline in America.

Understanding marginal members is critical because the actions of these persons will have a dominant influence on the future of American religion. Unfortunately, however, analysis of the barely-churched population has been difficult because national polls included few of the necessary questions. For this reason, in 1991 a major survey of 2,010 Protestants was conducted in four regions of the United States as part of a Lilly-funded study of religious marginality. This new survey contains over one hundred questions on such issues as religious socialization, spirituality, types of prayer, religious belief, attitudes toward the church, religious traditionalism, new age behavior, and congregational life. It has allowed a cluster analysis of marginal members using a wide variety of variables.

Initial findings reveal that most marginal members are not antagonistic toward the church. In fact, most are quest positive regarding the value of churches in American society. Some marginal members are persons with health problems who were once active in the church. Many of these individuals are elderly or are taking care of an elderly relative. Others are young, highly mobile adults who apparently do not have time for church. Some hold secular values that make church participation seem irrelevant. Still others grew up on the periphery of the church and have never been active. Results of this study have significant implications at the baby boom generation ages and the marginal member population grows.

**"Religion and Sport: The Movement, Myth, and Meaning of Modern Muscular Christianity"**

While it is relatively easy to trace the origins of the modern movement of muscular Christianity back to the days of evangelical youth activity following World War II, it is more difficult to assess the resulting institutionalized approach to evangelism through sport in terms of its present myth and meaning. In contrast to the original Victorian myth of muscular christianity, the modern myth includes five elements examined here in some detail - pragmatic utility, meritocratic democracy, competitive virtue, heroic models, and therapeutic control. The five elements effectively combine attitudes toward religion and toward sport in support of the core myth that the value of sport is inherently related both to the church's methods of communicating the Christian message and to its goal of the conversion of individual souls to Christianity. The importance of this myth is further explored in relation to the movement's lack of a systematic theology, its alliance with church-related colleges, and the changing demographic character of participants in big-time sport.

**"Religion and Post-communism in Central and East Europe"**

This paper will examine the redistributions of religion and politics in the post-communist period in the Central and East Europe. My hypothesis will be that religion has the role and function to compensate a political deficiency. I will try to verify this hypothesis on the examples of Poland, Hungary and Czechoslovakia.



**"Islam and the Middle East:  
Gender Responses and Repercussions"**

Social changes in the Middle East and North Africa have given rise to an ideological movement of a specific type, the Islamist movement, advocating reconstruction of the moral order that has been disrupted or changes. Islamist movements have arisen in the context of socio-economic crisis, a crisis of legitimacy of the state and political order, and the weakening of the patriarchal family structure. In this context, gender has become increasingly problematized and politicized. Islamist movements are concerned with the question of community morality which is intimately linked to the status of women, and define the parameters of Islamic community in terms of a sexual differentiation of social and familial roles. Islamists are especially critical of Western influences on gender relations. Nonetheless, Islamist women are far from passive and subservient, for in many of these movements one finds women activists and ideologues. Women's responses to Islamist movements range from enthusiastic support (as with Islamist women) to acquiescence and accommodation (for example, re-veiling due to social pressure) to outright opposition (as with non-Islamist feminist organizing). Interestingly, Islamist movements have given rise to oppositional feminist activism where none existed before (as in Algeria). Feminists must contend with both Islamist movements and with a state ambivalent about women's emancipation (for example, Egypt and Algeria). A women's movement certainly exists in the Middle East, but it is bifurcated along class and ideological lines.

Molnar, Attila

Session 23

**"Religion in Public's Mind: The Hungarian Case"**

After the political changes in 1990 in Hungary religion got in public sphere: religion could take part in publicity, in educational system as well as in political symbolization. While the governing intellectual groups prefer this situation and use religion as ideological weapon, the other intellectual groups want a resecularized public sphere. Religion became one of the main important topics in the conflicts of market of cultural capital. On the other hand this new public role of religion brought about new tensions in religious communities, too. The present Hungarian situation turns our attention to the problematic role of religion in post-communist countries.

Moodie, T. Dunbar

Session 7

**"The Role of Religion in South African Political Struggles:  
A Gramscian Analysis"**

This paper will examine the importance of religion as counter-hegemonic in three instances of South African political struggle: the rise of Afrikanerdom in the 1930s and 1940s, the black consciousness movement of the late 1960s and early 1970s and the mass democratic movement of the 1980s. In each case, a particular interpretation of Christianity - Kuyperian Calvinism, black theology and Kairos theology - was an important motivating ideology of resistance to hegemonic conceptions of the faith and political reality. More interesting from the sociological point of view, is that these alternative theologies were more than merely ideological. They also became part of the common sense life-world of political resistance, giving popular struggles a taken-for-grantedness in which theological assumptions were not merely explicit, but also implicit - even for those members of the movement who might have disclaimed them on the conscious level. Thus, they formed the basis for alternative lived realities, counter-hegemonic life-worlds, with the potential for becoming established as new hegemonies.

In order to become genuinely counter-hegemonic, providing alternative political common sense, ideologies and theologies, it will be argued, must be rooted in social networks and require a favorable context for their reception in the already existing life-worlds of actors. To establish this, the paper will also briefly examine the failure of Africanism to take hold in South Africa in the 1940s beyond a small elite group. Black consciousness, however, thrived in the later 1960s with the development of an aspirant African bourgeoisie. Thus, the paper will seek to avoid a too-optimistic voluntarism in understanding social movements.

At the same time, the outcomes of Afrikaner political successes will oblige us to confront the potential for such liberation movements to become oppressive. Is such oppressive potential rooted in the theological roots of the emancipatory movement, or is it an "iron law" that the logic of liberation necessarily leads to new domination? The paper will seek to use the South African cases to confront this issue.

Morales-Gudmundsson, Lourdes Elena  
Rosado, Caleb

Session 13

**"Machismo, Marianismo and the Protestant Latino Woman"**

The changing role of women in society is also having an impact on the church, especially in Protestantism. Utilizing Guttentag's and Secord's Sex Ratio Theory, this paper analyzes the traditional concepts of machismo and marianismo as played out within Latino culture, and how, through the changes taking place in society and their impact to the family, a new understanding of the male/female roles is beginning to emerge. Using a socio-historical approach, and drawing particularly from one Protestant denomination, Seventh-day Adventists, the authors conclude that the implications of Protestantism to male/female relations represents a break with the Catholic notion that equality of male and female is unnatural. The Protestant/Adventist understanding of *Imago Dei* departs substantially from Catholicism and its insistence on both male and female as the image of God. While this is the theological belief, the sociological behavior is that Latino Protestants, while breaking with Catholicism in belief, for the most part do not break with Catholicism in behavior. Thus the dilemma of Protestantism - egalitarian creed, inegalitarian conduct.

Murvar, Vatro

Session 20

**"Religion and Nationalism: Some Theoretical Perspectives"**

Several contemporary and historical culture case studies solidly support Max Weber's propositions on religion as in some instances a potential attribute in what makes a nation - nation. This was the only major disagreement of Weber with Ernest Renan who in the 19th century following his anti-religious philosophy simply dismissed religion as insignificant in general and specifically as an attribute in the formation of nationhood. First some case studies will be presented and then some resulting theoretical propositions on nationhood and nationalism.

Nason-Clark, Nancy

Session 9

**"Is Feminism Winning? The Church of England and Women Priests"**

This paper outlines some of the results of a nine year follow-up study concerning the attitudes and experiences of clergymen and some deacons within the Church of England. Through personal interviews, telephone interviews and structured questionnaires, changes in the clerical gender role ideology are assessed as are views on the ordained ministry of some. The original data was collected in 1982/83 by semi-structured interviews with 550 clerical personnel in southern

England. Selected clerical groups (N=150) were re-interviewed in 1991/92. The paper examines the support and resistance to change concerning the ordination of women to the priesthood in the Church of England. Furthermore, it explores the impact of changing gender attitudes on the specific question of women priests.

Nielsen, Donald

Session 18

**"Religion, Utopia, and Ideology:  
The Problems of Spiritual Renaissance and Social Reconstruction  
in the Sociology of Karl Mannheim"**

Although Karl Mannheim did not write extensively or very directly about "religion", much of his work was directed to an examination of the relationships between social-political reconstruction and spiritual transformation and renewal. His earlier writings (up to about 1932) were concerned with the relationship between cultural expressions of group life (ideologies, utopias, worldviews, etc.) and societal transformations, including especially political change. After he moved to England, he was preoccupied with social reconstruction in the wake of fascism and the upheavals of the 1930s and emphasized the need to control "irrational" tendencies in thought and conduct, and his intellectual and practical activity were often related to more "traditional" forms of religious organization and newer types of social planning. While this essay attempts to examine the full range of his work, it gives special prominence to his earlier writings and attempts to draw out in systematic fashion his views on the role of spiritual forms (religions, utopias, ideologies, worldviews, idealistically inspired generational revolt, intellectual circles, etc.) in social and political change. The theoretical and practical problem of "utopia" is given special attention. The assumptions underlying Mannheim's changing theories will be examined and the strengths and weaknesses of his sociological diagnoses discussed, along with an evaluation of the "practical" implications of his views for social and political reconstruction. We will argue that a modified version of Mannheim's early theories is helpful for understanding and ameliorating contemporary sociocultural conflicts in a multi-cultural and multi-religious environment.

Pace, Enzo

Session 32

**"The Crash of the Sacred Canopy in Polish Society"**

The socio-religious dynamics of contemporary Poland are analyzed according to the systems theory. This approach proves more useful than others in understanding: a) the weakness and provisional nature of the integrating function of religion where, as in the case of Poland, there is a passage from a closed type of society, blocked by the ruling authoritarian principle, to one which is tendentially open; b) the evolution, which need not necessarily be conflictual, of religious factor in post-totalitarian Polish society, as it appears to be taking on the functions of interpreting partial aspects of individual and collective life. Thus it ends up acting as one of many social subsystems.

Our hypothesis is this: Religion in contemporary Poland may be examined within the evolutionary process which requires it to modify the role it previously held as universal symbolic reference and define a new one as factual factor acting from time to time with regard to specific issues arising in society. In the same way, the Catholic church tends to lose its traditional function of collective actor to become increasingly an autoreferential institution, one among many institutions in the global system.

**"Russian Orthodoxy and Russian Nationalism:  
Adding Freedom's Price to Repression's Pain"**

Freedom of conscience and of religion has now been effectively established in Russia. This paper assesses the long-term consequences of the more than seventy years of antireligious influences on Russian Orthodoxy and evaluates the demands that the new freedom places on the church. Taking the nationalist role of the church as one of its central missions - an approach consistent with general Eastern Orthodox theology - the paper 1) defines that role more clearly, 2) examines problems associated with that role under Communist rule, 3) enumerates the enduring consequences of the distortions of Russian nationalist-religious expression during the Soviet period, and 4) evaluates the nationalist-religious potential of the Russian Orthodox Church under the new circumstances. Although tending to be a bastion of the traditionalist resistance to change, the ROC also has some potential for taking a creative part in the reconstructing of Russian national identity in the years ahead.

**"Religion and Capitalism in Modern Society  
Revisiting Marx and Weber"**

Marx and Weber are on opposite sides with regard to establishing a casual link between religion and capitalism in modern society. I argue in the course of this paper that both the theses need improvement. Marx insists that the potential means of production that causes production behavior is an independent variable. I argue that a change in the potential means of production could be attributable to changes in human behavior. Weber's thesis that the protestant beliefs have caused the growth of modern capitalist activities in Western Europe and North America, although stands on solid ground, can be improved. I argue that scholars must explore the possibility that the effect of religious beliefs on capitalist activities may depend on the intervening effect of variables such as "consideration of power", "sociocultural compatibility", and "material need". Both the arguments need to be empirically consolidated in future research.

**"Mysticism and Subjective Perceptions of Well-Being:  
Comparing the Effects of Peak, Psychic and Religious Experiences"**

Little has been done to investigate the characteristics and social psychological implications of mystical experiences. Using survey data collected from 560 randomly chosen respondents in the Akron Area Survey, this paper examines three types of experiences and practices which may be classified as "mystical": peak, psi, prayer experiences, and occult activities. After analyzing the relationship between select demographic variables and mystical phenomena to determine descriptive characteristics of adherents, multiple regression is used to ascertain the relationship between mystical experiences and four general well-being measures. Whereas peak and prayer experiences are found to be positively related to subjective well-being, psi experiences and involvement in the occult are found to demonstrate some negative relationships.

**"Evangelical Saving of the Homosexual"**

Fundamentalist and evangelical religions are on the rise in the United States. These religions, with missions stemming from the literal readings of the Bible and active evangelistic outreach, continue to think of and understand issues like homosexuality as moral issues. Consequently, homosexuality is considered sinful, immoral, and in need of a cure. In the eyes of such religiously based peoples and organizations, the homosexual must be "saved."

Salvation is the key word, representing the very core of the beliefs of fundamentalist and evangelical peoples. With these religious beliefs, numerous organizations attempt to save homosexuals. What are the basic theoretical principles underlying the groups' missionary work? How do they understand the homosexual identity, and its construct? Consequently, how is it that they go about "saving" homosexuals; changing them back to heterosexuality? Furthermore, what differences have they observed between lesbians and gay men relative to their salvation attempts? These are some of the questions I have begun to address as a result of preliminary participant observation with one group; field work which I am currently conducting for my doctoral dissertation.

**"How Christians View Their Work:  
Comparing Attitudes on Work between Christian Authors and Business Managers"**

For many, religion and economic activity are pitted against each other. Weber's thesis states that Christian values and beliefs spawned capitalistic activity. Capitalism then turned against the former as a secularizing force. This paper looks at this relationship, first, from the work views of Christian authors, and then from the work views of Christians in business. The contents of ten books written from a variety of Christian positions are organized into five sections. Then, a summary of twelve exploratory interviews of managers and entrepreneurs from a variety of Christian churches in the Kitchener-Waterloo area of Ontario, Canada is presented. The interview data is compared with the content analysis in the five areas mentioned above. Conclusions are drawn regarding how Christians integrate their religious attitudes and their work practice. Finally, suggestions are given as to the source of the apparent tensions between work and Christian faith.

**"The Modern Satanism Scare as a 'Moral Panic':  
An Empirical Examination of the role Played by Cultural Traditionalism"**

Recent episodes of collective behavior indicate a growing fear of activities by alleged rings of violent Satanists. It is often claimed that Satanists are engaged in kidnapping, sexual molestation, and even human sacrifice (particularly of young children). Yet there is little evidence to substantiate such fears. Using data collected from students at three colleges in the Dallas-Fort Worth Metroplex in Texas, we find that the source of these "moral panics" lies in diffuse anxieties associated with a struggle between "cultural traditionalists" and "cultural modernists" to control the means of their own cultural reproduction. The more culturally traditional respondents' attitudes were, the more likely they were to feel threatened by Satanism. Traditional measures of religious conservatism were also related to fear of Satanists, but not as strongly as were the cultural orientation variables.

**"Latinos in Jail and the Conversion Experience"**

This paper is based on a work in progress on Muslim and Latino inmates in selected New York States correctional institutions done in collaboration with Dr. Frederick M. Denny of the Department of Religious Studies, University of Colorado, Boulder. As pointed out by correctional chaplains and professionals we interviewed, religion serves an important role in structuring the hopeless and dehumanizing effects of prison life. Legal reforms introduced at the request of prisoners have led to incorporation of activities that guarantee the inmates' rights to practice their religion. To meet these demands, religious life in prison has been organized around the major religions, such as Catholics, Protestants of various denominations, Muslims, etc. The ethnic, linguistic and cultural characteristics of Latino inmates, however, present specific challenges for those rendering religious services in prisons. This paper analyses the diverse nature of Latino popular religiosity and the institutional clash that occurs when it encounters the established administrative and religious structures of correctional settings. It also discusses the alternative religious expressions offered to them and the process of conversion that occurs as they seek to restructured their lives in prison.

Schmalzbauer, John

Session 17

**"Evangelicals and the Professional Managerial Class:  
Growth from 1956 to 1990"**

This paper will explore the growing inclusion of evangelicals into the professional and managerial occupations. It will also address the question of whether the number of evangelical knowledge workers has grown at the same rate as the knowledge (professional and managerial) occupational sector as a whole. Finally, what denominational traditions within evangelicalism are more included in professional managerial occupations than others? Are Baptists, for example, less present than Reformed evangelicals? I will utilize data from the National Election Studies Cumulative file (1956-1990) and the General Social Surveys Cumulative file (1972-1990) in addition to other data sources in answering these empirical questions.

Schmalzbauer, John

Session 29

**"Social Conduct Rules and the Evangelical College:  
Baggage or Intentional Community?"**

Numerous Christian colleges since their outset have set and enforced rules prohibiting behaviors such as drinking, smoking, and dancing. These notions usually go beyond a casual understanding between administration and students to being an explicitly coded set of rules. These rules are normally enunciated in statements of social life or guides to conduct, etc., found in the admissions guidebooks and applications. This paper, part of a larger study of the social and curricular aspects of the Christian college, is an attempt to understand the breadth and maintenance over time of these social conduct rules. What denomination affiliated colleges are more likely to have rules, or stricter rules, than others? Has the life history of Evangelical colleges differed from that of more mainline universities? What change in the Christian college community has come between 1945 and 1990 with regard to rules? Finally, what institutional characteristics can attribute for the "staying" or "straying" of a school from its original code of conduct?

We empirically demonstrate that seven variables are significant in predicting whether a college maintains its conduct rules up to the present. These include: membership in the Christian College Coalition, a doctrinal statement in the catalog on the authority of the bible and belief in the second coming of Christ,

whether a school is evangelical or not, the school's year of founding, whether it had rules in 1945, and affiliation with one of four particular denominations. Notions of the role of an intentional community in maintaining social conduct rules plus symbolic moral boundaries are also discussed.

Schoenherr, Richard A.

Session 14

**"Celibacy, Sacrament and Control:  
Priestly Coalition in the Catholic Church"**

Following Weber, religious coalitions are either priestly or prophetic. A priestly coalition relies primarily upon hierarchic and bureaucratic forms of power and is dedicated to conserving the status quo. A prophetic coalition draws mainly from hierophanic and charismatic forms of power and is bent on breaking through old organizational structures to establish something new. Hierarchic power leads to authoritarian leadership and hierophanic power to spiritual authority.

In this paper I examine the successful efforts of the priestly coalition in the late 20th century church to reinforce the status quo in the structure of Catholic ministry. The focus is on mechanisms of direct intervention and ideological hegemony. These efforts at social insulation are exemplified in aborted reforms of the Roman Curia, growing pains of the newly established Synod of bishops, retrenchment in the appointment and promotion of bishops, and constraints on the autonomy of bishops, scholars, lower clergy and nuns. Most of the conflict swirls around four ideal-type traits of the Catholic priesthood: hierarchic, sacramental, male and celibate hegemony over access to the means of salvation.

Schneirov, Matthew

Session 25

**"The Search for Spiritual Health and Healing  
in American Popular Magazines, 1893 - 1914"**

This paper focuses on the widespread interest in spiritualism and psychic phenomena during the turn of the twentieth century. It argues that the interest in spiritualism was not merely a marginal or subcultural development but, through "mind cure" and related movements made its way in to the dominant culture. The paper explores articles in *Arena*, *Cosmopolitan*, *Munsey's* and *McClure's* primarily on "mind-cure," Christian Science, "mesmerism" and various spiritualist movements as part of an emerging "religion of health" that sought to counsel readers about how to tap into stores of physical, psychological and spiritual energy.

Overall, popular magazines expressed a millennial faith that America was entering into a "new political economic order" filled with creative possibilities for both the individual and the larger society. The development of what some have called "corporate capitalism" during the turn of century was not simply an economic or political transformation but was intimately connected to this new religious or spiritual consciousness.

Simpson, John

Session 12

**"Religion and the Body:  
Sociological Themes and Postmodern Prospects"**

One might conclude after reading the founders of sociology that human beings are either disembodied minds and free-walking spirits or clever animals driven by a need to feed, reproduce, and concoct stories about their activities. What is fundamental for the constitution of societies? Is it ideas that become materialized as social processes in discourse and action? Or is it the organization of humans to appropriate nature through collective action where discourse only summarizes and supplements action? Both views find support in the

classics of sociology and both views disembody the human actor in society. Why that is so, how religion is implication, and why there are signs that things are changing are the topics of this paper.

Siskind, Amy B.

Session 1

**"The Sullivan Institute/Fourth Wall Community:  
Radical Politics and Radical Therapy Combined"**

This paper will discuss the quasi-religious results obtained when the founders of the Sullivan Institute for Research in Psychoanalysis decided to combine their radical political perspective with their radical theory of psychotherapy to form a community that attempted to produce individuals who were totally liberated from repressive social forces. members were taught that in order to fulfill their true potential they had to cast off all previous ties to family and friends. A very close-knit and insular community began to form. When the Three Mile Island nuclear accident occurred in 1979, and the AIDS epidemic became public in the early 1980s, members of the group adopted millenianist beliefs. Secret plans to evacuate New York City were made, and a security force was formed to protect the leadership from imagined CIA threats. The paper will examine the process by which members came to view themselves as the first generation of a brave new world, held beliefs that mainstream society found delusional, and performed acts that eventually led to the destruction of the community.

Methods used will include an attempt to analyze the theory/ideology of the Sullivan Institute community as a radical discourse that operated in the direct conflict with several discourses of mainstream society (those of psychotherapy, democracy, and the family to name a few). Interviews and experiences of ex-members will also be analyzed in terms of the use of this radical discourse that operated in direct conflict with several discourses of mainstream society (those of psychotherapy, democracy, and the family to name a few). Interviews and experiences of ex-members will also be analyzed in terms of the use of this radical discourse to construct a new self that functioned within the community, and was able to expunge, at least overtly, adherence to and belief in many societal norms.

Smith, Ida J.

Session 3

**"Conducting Surveys in an On-line Environment"**

During the 1980s, interest began in using computer technology in religious settings for communication. Ecunet is an electronic mail system which includes ecumenical networks from other denominations. PresbyNet, the electronic mail system of the Presbyterian Church, USA, which is part of Ecunet, currently is the largest denomination-based interactive network in the ecumenical community.

Research Services of the Presbyterian Church, USA has done several studies concerning the users of PresbyNet since it was first developed but has never used the network itself as a medium to carry out the study. The present study has as its major goal the testing of whether a study can be done "on-line"

The results indicate the problem of trying to survey persons using vastly different hardware and with different levels of computer skills. The results also indicate the type of communication that was found best suited for electronic mail. A comparison is made of heavy and light users of the system.



**"The Advent of Christian Democracy in the Netherlands  
and the Reconstruction of Dutch Society: 1848-1920"**

For theologians, social scientists, church historians, historical sociologists and politicologists alike, one of the most fascinating examples of 'religious reconstruction' can be found in the Netherlands. Unfortunately, much of the relevant material is in Dutch: and therefore inaccessible to Anglo-Saxons and speakers of the Romance Languages who have not mastered Dutch. Moreover, the political culture which established itself in the Netherlands during this period of radical reconstruction is very different from that in Britain and North America where the dominant political culture is traditionally 'dyadic' and Christian Democracy never established itself on the political map. This paper deals with the foundational period in Dutch political life in which the franchise was extended: and political power passed out of the hands of the ruling calvinistic-liberal political elite into a coalition of political forces (Calvinistic-protestant of two main kinds, Catholic, Socialist and Liberal) none of which could achieve political hegemony. Hence the typical Dutch phenomenon of 'verzuiling' or vertical pluriformity at both the cultural, social and political levels which also ensured that Christian Democrats would rarely be out of political office throughout the whole of the twentieth century.

**"Feminist and Christian Negotiating Meaning and Practice"**

This paper explores the ways in which women who call themselves both Christian and feminist negotiate contradictions they encounter between these two belief systems, how their practices as active Christians and active feminists affect the teachings and practices of the churches they are part of, and the construction of their religious practice. Since the "first wave" of feminism, feminists have debated whether a place should be found within the Christian church for women, or if the church was inherently so patriarchal that it could only oppress women. The effect of feminism on religion, and the ability of religion to advance or reject feminist causes gives us an example of both the ways in which a major institution in our society constructs gender roles, and the ways in which this construction can be challenged and changed by "folk" religious practice. These tensions and influences are explored through an ethnographic study of Christian feminist groups in the Pittsburgh, Pennsylvania area. Participant observation and in-depth interviews provide a rich picture of the struggle for meaning and practice in which these women are engaged.

**"The Spy Among Us: Participating in and Observing a Congregation"**

This paper is a systematic and theoretical reflection on my four years of participant observation at a charismatic nondenominational megachurch. In the paper I describe the history of my interaction with church members and leadership. I then explore various issues in participant observation such as gaining entree, establishing trust, and researcher objectivity. This reflection highlights the limits and weaknesses of implicit, and long-held, norms or research. The paper argues that objectivity is a myth, often used to protect the power, authority, and status of the investigator. It ends with a theoretical restructuring of participant observation in a congregation that take into account the theories of ethnomethodology, symbolic interactionism, and institutional and organizational sociology.

**"The Value Orientations of Young People in a New Europe:  
East-West Comparisons"**

This paper is about the political and religious events which took place in Europe in 1989 and at the beginning of 1990, with reflections upon the nature and scope of the generation effects on young people from both the West and the East, although in different fashions. European youths are attracted to a system of values which, as far as Western Europe is concerned, has a sharp consumistic connection while in Eastern European states, there is evidence, together with a general orientation towards religious factors, of a definite detachment from ideologies and a yearning for a different quality of life sought in its immediacy. There seem to be a unanimously diffused acceptance of par-human movements, those which clamor for peace, human rights and the protection of the environment. The socio-political conscience of the young pointedly demands freedom to research and concrete interpersonal solidarity. In the face of the collapse of great ideologies, the young come through as realistic people, jealous of their subjectivity and freedom, tolerant of others, and at the same time, mistrustful of and indifferent to global ideological submission and their institutions.

Varga, Ivan

Session 32

**"Modernization, Religion and Culture in East-Central Europe"**

The collapse of the communist systems in East-Central Europe revealed the incomplete and distorted character of soviet-type modernization. In spite of the enforced industrialization and urbanization (core elements of modernization) the cultural sphere was barely effected by modernity. The emerging new/old societies display a quasi-return to the state of affairs that existed before the imposition of the soviet-type system on those societies.

The paper will give an overview of the tensions and contradictions caused by the superimposed, rapid (pseudo-)modernization and proposes an answer to the problem: why did those societies retain their traditional cultural patters, often characterized as pre- or pseudo-modern, in everyday life. In this connection the role of religion and churches will be examined, in particular from the point of view as promoters of system change and as conservative forces.

Victor, Jeffrey S.

Session 29

**"Fundamentalist Religion and the Moral Crusade Against Satanism:  
The Social Construction of Deviance"**

This research examines the role of fundamentalist religious organizations and activists in promoting the satanic cult scare, and in the social construction of criminal Satanism as a new form of deviance; albeit, one that is imaginary. The research sources include a community study by the author, interviews with fundamentalist ministers, news reports from small town newspapers, publications of fundamentalist writers and organizations and mass media presentations.

The research found that the activities of fundamentalists include: 1) public claims-making about purported satanic cult "ritualistic crime" via cult crime seminars, newspaper reports, radio programs and books; 2) "Christian" psychotherapy with supposed MPD patients who claim to have been victims of childhood "ritual sex abuse"; 3) censorship campaigns against alleged satanic messages in children's books and rock music; and 4) agitation of rumors during community satanic cult panics.

The research concludes that some fundamentalists, in alliance with some feminists and child advocates, are promoting the satanic cult scare, because if functions

to give credibility to their socio-political ideology. The scare is likely to persist as long as the underlying moral crisis of values persists in American society. (The research will be published early next year in a book titled, Rumors of Evil.)

Voye, Liliane  
Leclercq, Jacques

Session 28

**"Spontaneous and Requested Interventions of the  
European Churches in the Political Domain"**

Quite often in Europe nowadays, we see that authorities of the Churches are either invited by political authorities to give advice or to interfere in political and ethical questions or do it on their proper initiative. However, this return of the Churches on the public scene differs strongly from the role they played there before. No church has the monopoly of such an intervention, the Church only is allowed to give advice and its discourse is more on the utopian and symbolic than on the concrete and rational level.

Weston, William J.

Session 31

**"Faith Finds Facts, Theology Meets Theory:  
Teaching American Denominational Religion"**

An approach to teaching the sociology of American religion that requires students to speak from within a denominational tradition causes them to 1) learn the history and sociology of their own denominations, 2) learn the history and sociology of other denominations and American religious history in general, and 3) most importantly, become adept at candid discussion of religion with people of quite different faith. The direct teaching of the course includes a crash course in American religious history, the sociology of American religion, and a case study bringing these disciplines together. The students' active learning, usually the more powerful part of the course, includes observation of different religious services, conversations with denominational leaders, a journal of reactions to their experiences, and, especially, a paper comparing a scholarly analysis of their denomination with their own experience. The capstone of the course is a series of group interrogations of one set of denominations by another (e.g. high church vs. low church).

Wilcox, Clyde

Session 28

**"The Dimensions of Public Attitudes on Church-State Relations"**

There has been very little research on public attitudes toward broad church-state issues. The Williamsburg Charter surveys, conducted in 1989, include several items designed to tap broad orientations toward church-state affairs, and a number of specific items that measure applications of these broad principles. In this paper, I will examine the vertical and horizontal structuring of church state attitudes among the mass public and elites. Because the surveys contain many dichotomous items, I will use LISREL to explore the dimensionality of these items, linking abstract issues to specific applications. I will compare the structuring for elites and mass.

**"Private Legislatures/Public Discourse:  
The Case of the United Methodist General Assembly"**

This paper focuses on the 1992 United Methodist General Conference and how diverse caucus groups pressed for particular positions on controversial public issues such as abortion, homosexuality, and euthanasia. Data includes questionnaires administered before and after the Conference to a sample of convention delegates and representatives of liberal and conservative caucus groups. Viewing this process in light of Wuthnow's "communities of discourse" - which suggests that ideas and principles that morally guide society are not fixed entities, but rather are being dynamically produced through debates which serve to forge a sense of community within the collective - this study focuses on ways a particular kind of policy-making process tends to build community.

Wood, Richard

Session 31

**"Social Ethics and Sociology:  
Teaching the Sociology of Religion as Social Critique"**

A framework for teaching the sociology of religion is suggested, drawing on the work of Robert N. Bellah (1970, 1991) and Jurgen Habermas (1984, 1987) as theoretical sources. A diagnosis of the predicament of contemporary society draws substantially from Habermas' formulation of System-Lifeworld relations, but critiqued for its overly-rationalistic understanding of Lifeworld interaction and the nature of human life. This weakness is addressed utilizing Bellah's theory of religion, especially regarding the role of religion in the history of human social development, with its argument for the importance of a socially-affirmed unified moral realm in providing leverage for the progressive transformation of society. Conversion narratives and case studies illustrate: 1) the role of religious experience in affirming such a moral realm, and 2) the importance of pluralistic perspectives, rather than an absolutist viewpoint, in discerning its outlines. The teaching experiences of Bellah and the author highlight some of the difficulties and rewards of teaching within this framework. Finally, the relevance of this topic to the vocational decisions of students is suggested, drawing on research on leadership in formal organizations and social movements.

Yamane, David

Session 25

**"Ecstasy and Religious Organization:  
Testing a Cultural-Linguistic Theory of Religion"**

The theoretical and substantive concern of this research is to elaborate and test an experience-centered, sociological theory of religion. We begin by replacing the dominant experiences-centered theory - what Lindbeck (1984) calls the "experiential-expressive" - with a more sophisticated "cultural-linguistic" theory. Based on this latter theory, using a nationally-representative sample of data from the 1980s, we examine the relationship between "ecstatic" or "mystical" experience and certain aspects of religiosity, especially participation in organized religion. We find that claiming a religious preference (Catholic or Protestant) is an advantage over claiming none, and that various indicators of intense religiosity - notably church attendance - also have a positive effect on the likelihood of having had an ecstatic experience. Moreover, this finding holds both for those who claim to have had ecstatic experiences at least once, as well as those who have such experiences often. Thus, we claim strong, if qualified, support for the cultural-linguistic theory. We conclude by acknowledging limitations inherent in our quantitative methodology, and propose a more comprehensive alternative strategy for studying religious experience as a cultural-linguistic phenomenon.

**"Reinventing God: Social Problems and Social Justice  
in a Postmodern Society"**

Postmodern understandings of the god concept, based upon sociological and anthropological insights, accept the ontological reality of the god concept. All such god constructs can be understood as real but human products which come out of a situated Drama of the Holy. Such a process, entirely a human endeavor, may sanctify or may desanctify people, society and nature. Post modern understanding declines to favor one such process as natural and another as supernatural. The reality quotient of any god concept thus can be seen as a function of solidarity activities in which 'being as such' (after Tillich) is constituted. Social justice concerns then become 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. Interrelated Dramas of the Holy are discussed for their efficacy in sanctification of nature and society. A variety of grand narratives provide differing but parallel foundational concepts with which to institute the drama of the Holy in local, communal and global embodiments as we move into the 21st century.

**"The Other and the Shape of our Perceptions:  
The Case of Popular Religion"**

This paper argues that some helpful suggestions for a more complete theory and practice in the study of both popular and official religion can be derived from the discussion of category of the Other in feminist theory. [Simone de Beauvoir in her foundational work in feminist theory described woman as the Other in contrast to the male as the tacit norm. Sherry Ortner picked up this term in her early contribution to feminist anthropology. While later critiques have raised important questions about the universality of such an opposition, the basic insight remains a useful heuristic device.]

Content analysis of typical definitions and descriptions of popular and official religion shows an almost perfect correlation between the characteristics commonly attributed in white North Atlantic culture to male-as-norm and the characteristics used to describe official religion. The same strong correlation can be shown between qualities attributed to female-as-other and to popular religion. The paper includes specific suggestions of ways in which this categorization operates in the current practice of sociology of religion. Insights from feminist theory are employed to generate constructive proposals for future research.

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