

---

---

# ASR ANNUAL MEETING

August 4 - 6, 1994

Los Angeles, CA

Reinventing Religion:

Old Religions, New Religions,  
New-Old Religions, Old-New Religions

Fifty-Sixth Annual Meeting • August 4 - 6, 1994  
Hyatt Regency at Broadway Plaza • Los Angeles, California

---

---

## COUNCIL MEMBERS, OFFICERS AND COMMITTEE CHAIRS, 1994-1995

### Officers

President	David G. Bromley, Virginia Commonwealth University (1994)
President-elect	John Simpson, University of Toronto (1995)
Past-president	William V. D'Antonio, Catholic University (1994)
Business Manager	Lorraine D'Antonio, Catholic University
Executive Officer	Barbara J. Denison, Lebanon Valley College (1995)
Journal Editor	William Swatos (1994)
Editor-designate	Joseph Tamney, Ball State University (1997)
Book Review Editors	Peter Kivisto and Ben Nefzger, Augustana College (1994)
Book Review Editor-Elect	Nancy Nason-Clark, University of New Brunswick (1997)
Program Chair	Darren Sherkat, Vanderbilt University (1994)

### Council

H. Paul Chalfant, Texas Tech University (1994)
Kevin Christiano, University of Notre Dame (1994)
Patricia Wittberg, Indiana/Purdue University, Indianapolis (1994)
James Mathisen, Wheaton College (1995)
Loretta Morris, Loyola-Marymount University (1995)
Richard Schoenherr, University of Wisconsin (1995)
Daniele Hervieu-Leger, Centre National de Recherche Scientifique (1996)
Armand Mauss, Washington State University (1996)
Wesley Perkins, Hobart and William Smith College (1996)

### Committee Chairs

Development:	William Swatos, (1996)
Fichter Grant:	Victoria Erickson, Drew University, (1995)
International Coordination:	Michael Hornsby-Smith, University of Surrey, (1995)
McNamara Award:	James Mathisen, Wheaton College, (1996)
Membership:	Madeleine Adriance, Mount Ida College, (1994)
Nominations:	William D'Antonio, Catholic University, (1994)
Publications:	Patricia Wittberg, Indiana/Purdue University, Indianapolis, (1996)
Ad Hoc Committee for Public Relations:	Stuart Wright, Lamar University, (1996)
Ad Hoc Committee to Evaluate ASR/ASA Relations:	William D'Antonio, Catholic University, (1995)

**ASR ANNUAL MEETING**

**August 4-6, 1994**

**Los Angeles, CA**

**Theme: Reinventing Religion,  
Old Religions, New Religions,  
New-Old Religions, Old-New Religions**

Wednesday, August 3

7:30 p.m. - 10:30 p.m.

Council Meeting - Malibu A

Thursday, August 4

8:30 a.m. - 4:30 p.m.

8:30 a.m. - 10:15 a.m.

8:30 a.m. - 10:15 a.m.

8:30 a.m. - 10:15 a.m.

8:30 a.m. - 10:15 a.m.

10:30 a.m. - 12:15 p.m.

10:30 a.m. - 12:15 p.m.

10:30 a.m. - 12:15 p.m.

10:30 a.m. - 12:15 p.m.

1:15 p.m. - 3:00 p.m.

1:15 p.m. - 3:00 p.m.

1:15 p.m. - 3:00 p.m.

1:15 p.m. - 3:00 p.m.

3:15 p.m. - 4:45 p.m.

3:15 p.m. - 4:45 p.m.

3:15 p.m. - 4:45 p.m.

3:15 p.m. - 4:45 p.m.

5:00 p.m. - 6:30 p.m.

6:30 p.m. - 7:30 p.m.

Book Exhibit Open - Regency Foyer

1. Theory and Research on Conversion

2. New Old Religions in California

3. New Religious Movements and Countermovements

4. Trends in Religious Particularism

5. Religion and Moral Politics: Old and New

6. Authority and Authenticity in Four Religious Traditions

7. Special Video Presentation: Wonderous Events

8. Potpourri I

9. "Anonymity, Confidentiality, and Historicity"?

10. Religion and Moral Issues

11. Religion and Violence in the Family

12. Religion, Values and Society in Post-Communist Europe I

13. Religion and Family: Focus on the Life Course

14. Comparative Historical Studies in the Sociology of Religion:  
Latin America

15. Anti-Mormonism and the Anti-Cult Movements

16. Religion, Values and Society in Post-Communist Europe II

17. Presidential Address: David G. Bromley - Regency

18. Presidential Reception - Regency Foyer

Friday, August 5

7:30 a.m. - 8:30 a.m.

8:30 a.m. - 2:30 p.m.

8:30 a.m. - 10:15 a.m.

8:30 a.m. - 10:15 a.m.

8:30 a.m. - 10:15 a.m.

8:30 a.m. - 10:15 a.m.

10:30 a.m. - 12:15 p.m.

10:30 a.m. - 12:15 p.m.

10:30 a.m. - 12:15 p.m.

10:30 a.m. - 12:15 p.m.

10:30 a.m. - 12:15 p.m.

1:15 p.m. - 3:00 p.m.

1:15 p.m. - 3:00 p.m.

1:15 p.m. - 3:00 p.m.

1:15 p.m. - 3:00 p.m.

3:15 p.m. - 4:30 p.m.

5:00 p.m. - 6:30 p.m.

6:30 p.m. - 7:30 p.m.

6:30 p.m. - 7:30 p.m.

7:30 p.m. - 10:30 p.m.

Women's Network Breakfast - Malibu B

Book Exhibit Open - Regency Foyer

19. Globalization and Modernity

20. New Directions in Sociological Theory and Research

21. What's New in the Old? Issues in Catholicism:  
Fichter Memorial Session

22. Religion and Divorce

23. Examining the Weber Thesis

24. Sociology of Jews and Judaism: Co-Sponsored by ASSJ

25. New Religious Movements: The Second Generation

26. Historical Perspectives on Some Old New Religions

ASA/ASR: Religion, Identity and Pluralism - Held in ASA Hotel

27. Control, Authority, and Accomodation

28. Book Session: Gods of the Global Village

29. Denominationalism, Schism, and Ecumenicalism.

30. Religion and Law Enforcement after Waco

31. Business Meeting - Santa Monica A

32. Paul Hanley Furfey Lecture: Rodney Stark - Regency A

33. Reception - Regency Ballroom

Fichter and Chalfant Memorials - Held in ASA Hotel

Council Meeting - Malibu A

**Saturday, August 6**

- |                         |  |
|-------------------------|--|
| 7:30 a.m. - 8:30 a.m.   | <b>Graduate Student Breakfast - Redondo</b>  |
| 8:30 a.m. - 10:15 a.m.  | 34. Religion in Politics and Culture   |
| 8:30 a.m. - 10:15 a.m.  | 35. Religion and Political and Social Participation                                    |
| 8:30 a.m. - 10:15 a.m.  | 36. Gender and Religious Organizations   |
| 8:30 a.m. - 10:15 a.m.  | 37. The Waco Tragedy   |
| 10:30 a.m. - 12:15 p.m. | 38. Invited Panel: The Future of the Southern Baptist Convention                       |
| 10:30 a.m. - 12:15 p.m. | 39. Gender and Clergy Careers  |
| 10:30 a.m. - 12:15 p.m. | 40. Religion and Mental Health Issues  |
| 10:30 a.m. - 12:15 p.m. | 41. Book Session: The Political World of the Clergy                                    |
| 1:15 p.m. - 3:00 p.m.   | 42. New Directions in Sociological Theory II   |
| 1:15 p.m. - 3:00 p.m.   | 43. Pagans, Witches, and the Newest Oldest Religions                                   |
| 1:15 p.m. - 3:00 p.m.   | 44. Explorations of the Study of New Religious Movements                               |
| 1:15 p.m. - 3:00 p.m.   | 45. Religion and Interethnic Conflict  |
| 2:30 p.m. - 4:15 p.m.   | <b>ASA/ASR: Religion, National Identity, and the State<br/>Held in ASA Hotel</b>       |
| 3:15 p.m. - 4:45 p.m.   | 46. Church and State   |
| 3:15 p.m. - 4:45 p.m.   | 47. Book Session: The Anti-Abortion Movement and the Rise of the Religious Right       |
| 3:15 p.m. - 4:45 p.m.   | 48. Sociology in Religious Institutions  |
| 3:15 p.m. - 4:45 p.m.   | 49. New Communities, Old Communities, and Communities in Transition: Some Case Studies |
| 4:50 p.m. - 6:00 p.m.   | 50. Sociology of Religion Reference Shareware Club                                     |
| 4:50 p.m. - 6:00 p.m.   | 51. Book Session: Full Pews and Empty Altars   |
| 4:50 p.m. - 6:00 p.m.   | 52. The Discipleship and Citizenship Project   |
| 4:50 p.m. - 6:00 p.m.   | 53. Potpourri II   |

**Sunday, August 7**

- |                         |  |
|-------------------------|--|
| 10:30 a.m. - 12:15 p.m. | <b>ASA/ASR: Religion, Organizations and Contemporary Culture<br/>Held in ASA Hotel</b> |
| 12:30 p.m. - 2:15 p.m.  | <b>ASA/ASR: Contemporary American Participation<br/>Held in ASA Hotel</b>              |

Wednesday, August 3, 7:30 p.m. - 10:30 p.m.

**COUNCIL MEETING - Malibu A**

Thursday, August 4, 8:30 a.m. - 10:15 a.m.

**Theory and Research on Conversion - SESSION 1 - Manhattan A**

Convener: Victoria Erickson, Department of Sociology, Drew University,  
Madison, NJ 07940-4000

"Jewish-Christian Marriages and Conversions"

Bernard Lazerwitz, Department of Sociology, Bar-Ilan University  
Ramat Gan, ISRAEL

"Two Decades of Religious Mobility in the United States"

Darren E. Sherkat, Vanderbilt University  
Jesper Sorensen, Stanford University  
Patricia M.Y. Chang, Hartford Seminary

"Religious Conversion and Paradigm Shifts: A Model for Comparative Analysis"

Aditi Gowri, School of Religion and Social Ethics, University of Southern  
California, Los Angeles, CA 90089-0355

"The Aftermath of Conversion: Reconstructing Family Relations Following  
Religious Conversion"

Terri L. Anderson, 1326 Armucost Ave. #3B, Los Angeles, CA 90025

Discussant: Armand Mauss, Department of Sociology, Washington State  
University, Pullman, WA 99164-4020

**New Old Religions in California: A Comparison on the Experiences of Buddhists,  
Muslims, and Evangelical Christians - SESSION 2 - Manhattan B**

Organizer: Wade Clark Roof

Participants:

Gordon Melton, Univ. of California-Santa Barbara  
Christel Manning, Univ. of California-Santa Barbara  
Julie Ingersoll, Univ. of California-Santa Barbara  
Katharine McClymond, Univ. of California-Santa Barbara

Thursday, August 4, 8:30 a.m. - 10:15 a.m. (continued)

**New Religious Movements and Countermovements - SESSION 3 - Manhattan C**

"Osun: A New God for a New Age?"

Mei-Mei Sanford, Drew University, 47 1/2 E. 7th St D3, New York, NY 10003

"Techno-Animism in Flying Saucer Group: Speculations on a New Form of Animism"

Diana Tumminia, 6453 Sauter Lane, Eureka, CA 95503

Discussant: James T. Richardson, Department of Sociology, University of Nevada, Reno, NV 89557

**Trends in Religious Particularism - SESSION 4 - Santa Monica A**

Presider: Nancy Eisland

"Cultural Gentrification and Traditional Religion in Exurbia"

Nancy Eisland, 1288 Clairmont Road, Decatur, GA 30033

"Meshugenah for the Lord: Is Christianity a Viable Option for American Judaism?"

Shoshanah Feher, Department of Sociology, University of California-Santa Barbara, Santa Barbara, CA

"The Bahai Faith in Atlanta: The Particularism of the Universal"

Mike McMullen, Department of Sociology, Emory University, Atlanta, GA 30322

"Ascription versus Particularism in Contemporary American Religious Experience"

R. Stephen Warner, University of Illinois at Chicago, Chicago, IL

Discussant: Mary Jo Neitz, University of Missouri-Columbia

Thursday, August 4, 10:30 a.m. - 12:15 p.m.

**Religion and Moral Politics: Old and New - SESSION 5 - Manhattan A**

Convener: Julia Rath, University of Chicago

"Commandos For Christ: Narratives of Male Pro-Life Activists"

Ted Jelen and Carol J. C. Maxwell, Department of Political Science,  
Illinois Benedictine College, 5700 College Road, Lisle, IL 60532-0900

"Faith Moves Mountains---And Money Makes the World Go 'Round:  
Abolitionism Reconsidered"

David N. Smith, Department of Sociology, University of Kansas  
Lawrence, KS 66045-2172

"Abolitionists of the 19th and 20th Centuries: Two Species of Minorities"

Kenneth J. Zanca, Department of Religious Studies, Marymount College  
Rancho Palos Verdes, CA 90274-6299

"Transforming Loss Into Mission and Duty into Grace: The Effects of Concepts of  
God and Salvation on Involvement in Anti-Abortion Activism"

Carol J.C. Maxwell, St. Louis University, School of Public Health, 3663  
Lindell Blvd., St. Louis, MO 63108-3342

**Authority and Authenticity in Four Religious Traditions - SESSION 6 - Manhattan B**

Convener: Lewis F. Carter, College of Liberal Arts, Washington State University,  
Pullman, WA 99164

"Authenticity Lost: When Victims of Clergy Abuse Confront Betrayed Trust"

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

"Authenticity and Authority in the Mormon Church"

David Knowlton, Department of Anthropology, Brigham Young University  
Provo, UT

"Routinization of Charisma: Designation of Successors by Leaders of Religious  
Movements"

Benjamin Zablocki, Department of Sociology, Rutgers University  
New Brunswick, NJ 08903

"Producing Authentic Arguments in Tibetan Philosophy"

Kenneth Liberman, Department of Sociology, University of Oregon  
Eugene, OR 97403-1291

Open Discussion



Thursday, August 4, 10:30 a.m. - 12:15 p.m. (continued)

**Special Video Presentation - SESSION 7 - Manhattan C**

"Wonderous Events" Foundations of Folk Belief"  
James McClelon, Penn State School of Medicine

**Potpourri I - SESSION 8 - Santa Monica A**

Convener and Discussant: Rhys Williams, Program on Non-Profit Organizations,  
Box 208253, Yale University, New Haven, CT 06520-8253

"The Protestant Ethic and the Spirit of the Modern Family"  
William R. Garrett, Department of Sociology and Anthropology  
St. Michael's College, Colchester, VT 05439

"Canon Wars and the Connection Between Social Thought and World  
Development: An Anticritical Commentary on 'Max Weber and the Jewish  
Question'"  
Gary Abraham, Department of Sociology, Saint Boneventure University  
Saint Bonaventure, NY 14778

"Religion and Family Around the Globe"  
Wayne Luther Thompson, Department of Sociology, Concordia University  
River Forest, IL

"Religion and Educational Proficiency"  
Anthony Blasi, Muskingum College

Thursday, August 4, 1:15 p.m. - 3:00 p.m.

**"Anonymity, Confidentiality, and Historicity"? - SESSION 9 - Manhattan A**

Organizer: R. Stephen Warner

John Dart, Los Angeles Times  
Nancy Eisland, Emory University  
Mary Jo Neitz, University of Missouri  
Shoshanah Feher, University of California-Santa Barbara  
Gus Cerillo, California State University  
Darren E. Sherkat, Vanderbilt University

Thursday, August 4, 1:15 p.m. - 3:00 p.m. (continued)

**Religion and Moral Issues: Session Dedicated to the Memory of  
H. Paul Chalfant - SESSION 10 - Manhattan B**

Convener: D. Paul Johnson, Texas Tech University

"The Role of Church Assemblies in Building a Civil Society: The Case of the  
United Methodist General Conference's Debate on Homosexuality"

James R. Wood and Jon P. Bloch, Department of Sociology  
Indiana University, Bloomington, IN 47405

"The Developing 'Middle-Position Consensus' about Contemporary American  
Morality and Religion"

Norman L. Friedman, Department of Sociology, California State  
University-Los Angeles, 5151 State University Drive, Los Angeles,  
CA 90032

"Religion, the Collective Life, and Attitudes Toward HIV: Church Members  
Confront the Reality"

H. Paul Chalfant, Department of Sociology, Texas Tech University  
Lubbock, TX 79409-1012

Robert R. Beckley, West Texas A&M University

Discussant: Barbara Denison, Lebanon Valley College, 931 Harrisburg Avenue,  
Lancaster, PA 17603

**Religion and Violence in the Family - SESSION 11 - Manhattan C**

Presider and Discussant: Paula D. Nesbitt, Iliff School of Theology, 2201 South  
University, Denver, CO 80210

"Where are all the Christians? Understanding Evangelical Responses to Church  
Support for Battered Women"

Nancy Nason-Clark and Lori Beaman-Hall, Department of Sociology  
Univ. of New Brunswick, Fredericton, New Brunswick Canada E3B 5A3

"Conservative Protestantism and the Corporal Punishment of Toddlers: Evidence  
from the National Survey of Families and Households"

Christopher G. Ellison and John P. Bartkowski, Department of Sociology  
University of Texas-Austin, Austin, TX 78712-1088

"Catholic-Protestant Convergence? A Re-examination of Religion and Child  
Rearing Techniques"

Eugen Schoenfeld and Denise Donnelly, Department of Sociology, Georgia  
State University, Atlanta, GA 30303-3083

Thursday, August 4, 1:15 p.m. - 3:00 p.m. (continued)

**Religion, Values and Society in Post-Communist Europe I - SESSION 12 - Santa Monica A**

Presider: Tony Carnes, Department of Sociology, The King's College, Briarcliff Manor, New York, NY 10510

"Russian Orthodoxy in Post-Communist Russia: Has the Promise Been Fulfilled."  
Dmitri Shalin, Department of Sociology, University of Nevada-Las Vegas  
Las Vegas, NV 89123

"Russian Orthodoxy and Political and Economic Ethics"  
Jerry Pankhurst, Dept. of Sociology, Wittenburg Univ., Springfield, OH 45501

"Religious and Political Struggles in Moscow"  
Vladimir Shlapentokh, Department of Sociology, Michigan State  
University, Lansing, MI 48824

"Religion and Values in Belarus"  
Andrei Vardomatskii, Novak, Laboratory of Axiometrical Investigations  
Minsk, Belrus, c/o Jerry Pankhurst, address above

Discussant: Leonid Khotin, Center for Slavic and East European Studies,  
University of California, Berkeley, CA 94720

Thursday, August 4, 3:15 p.m. - 4:45 p.m.

**Religion and Family: Focus on the Life Course - SESSION 13 - Manhattan A**

"What's God Got to do with it: Religious Marginality among Young(er) Protestant Americans"  
Penny Long Marler, Department of Sociology, Samford University  
C. Kirk Hadaway, United Church of Christ, Cleveland, Ohio

"Family Structure, Commitment, and Involvement in the Hare Krishna Movement"  
E. Burke Rochford, Department of Sociology, Middlebury College  
Middlebury, VT

"Religious Behaviour and the Values of Young People in Europe: Family, Politics,  
and Morality"  
Luigi Tomasi, Dipartimento di Teoria, Universita' Degli Studi Di Trento,  
Via Verdi, 26, I 38100 Trento, ITALY

"The Same Generation, The Same Religion? The Religiosity of the American and  
the Norwegian Babyboomers"  
Wade Clark Roof, Department of Religious Studies, University of  
California-Santa Barbara, Santa Barbara, CA  
Olaf Aagedal, Diaconia College Center, Box 184 Vindern N-0319 Oslo, Norway

Discussant: Victoria Erickson, Dept. of Sociology, Drew University, Madison, NJ 07940-4000

Thursday, August 4, 3:15 p.m- 4:45 p.m. (continued)

**Comparative Historical Studies in the Sociology of Religion: Focus on Latin America - SESSION 14 - Manhattan B**

Convener: James Cavendish, University of Notre Dame

"Belief on the Word: A Comparative Analysis of the Role of Discourse and Exegesis in Bolivian Baptist and Indigenous Religions"

David C. Knowlton, Department of Anthropology, Brigham Young University, 945 SWKT, Provo, UT 84602-5522

"Gender Consciousness in Ecclesial Base Communities in Esteli, Nicaragua"

Emily Burton, Department of Sociology, Saint Mary's University, Halifax, Nova Scotia, Canada

"Redefining Pentecostalism: La Luz Del Mundo Church in Mexico"

Patricia Fortuny Loret de Mola, Centro De Investigaciones Y Estudios Superiores, En Antropologia Social de Occidente, Amado Nervo #201, Ladron De Guevara C.P., 44650 Guadalajara, JAL, Mexico

"The Brazilian Catholic Church and the Challenge of Democratic Participation in the Amazon"

Madeleine Adriance, Department of Sociology, Mount Ida College

**Anti-Mormonism and the Anti-Cult Movements - SESSION 15 - Manhattan C**

Presider: Massimo Introvigne

"The Devil Makers: Types of Contemporary Anti-Mormonism"

Massimo Introvigne, CESNUR, Center for Studies on New Religions, Via Bertola 86, 10122 Torino, ITALY

"Anti-Mormonism and Anti-Masonism"

Michael W. Homer, Suttler, Axland & Hanson, 175 South West Temple, Salt Lake City, UT 84101

"Anti-Mormonism and the Anti-Cult Movement: Some Thoughts on Similarities and Differences"

J. Gordon Melton, University of California-Santa Barbara

Open Discussion

**Thursday, August 4, 3:15 p.m. - 4:45 p.m.** (continued)

**Religion, Values and Society in Post-Communist Europe II - SESSION 16 - Santa Monica A**

Convener: Vladimir Shlapentokh, Department of Sociology, Michigan State University, Lansing, MI 48824

"Religion and Moral Values in Russia: Surveys from 1990-1994"

Samuel Kliger and Tony Carnes, International Research Institute on Values Changes, 150 Lodge Road, Briarcliff Manor, NY 10510

"Protestantism in Belarus: The Changing Relations Between Religion and Government"

Alexei Pozdnyakov, 9 Asanaliev Street Apartment 143, Minsk, Belarus, 220024

"Graceful Confusion: Religious Imagination in a Post-Communist Slovenia"

Ales Debeljak, University of Ljubljana, Ljubljana 61000, Slovenia, Europe

Discussant: Samuel Kliger International Research Institute on Values Changes, 150 Lodge Road, Briarcliff Manor, NY 10510

**Thursday, August 4, 5:00 p.m. - 6:30 p.m.**

**PRESIDENTIAL ADDRESS: DAVID G. BROMLEY - SESSION 17 - Regency A**

"Remembering the Future: A Sociological Narrative of Crisis Episodes, Collective Action, Culture Workers, and Counter Movements"

**Thursday, August 4, 6:30 p.m. - 7:30 p.m.**

**PRESIDENTIAL RECEPTION - SESSION 18 - Regency A/Foyer**

**Friday, August 5, 7:30 a.m. - 8:30 a.m.**

**WOMEN'S NETWORK BREAKFAST - Malibu B**

**Friday, August 5, 8:30 a.m. - 10:15 a.m.**

**Globalization and Modernity - SESSION 19 - Manhattan A**

"Modernity, Secularization, and Religious Memory in Western Europe"

Daniele Hervieu-Leger, Centre d'Etudes Interdisciplinaires de Faits Religieux, URA C.N.R.S. 1733, 54 Bd Raspail, 75006 Paris, FRANCE

"Preliminary Observations on the Formalization of the Ecumenical Process"

Peter Staples, University of Utrecht

"Religious Traditions and the Global Religious System: Theoretical Prologomena to an Empirical Investigation"

Peter Beyer, Department for the Study of Religion, University of Toronto, 123 George Street, Toronto, Ontario, Canada M5S 2F8

"Transnational Sectarian Globalization"

Stephen A. Kent, Department of Sociology, University of Alberta, Edmonton, Alberta, Canada T6G 2H4

Open Discussion

Friday, August 5, 8:30 a.m. - 10:15 a.m. (continued)

**New Directions in Sociological Theory and Research - SESSION 20 - Manhattan B**

"A Theory of Religious Representation: Structuration and Domains of Experience"  
Matthew Lawson, Department of Sociology, 2-N-2 Green Hall, Princeton University,  
Princeton, NJ 08544-1010

"Rationality and the Religious Mind"  
Rodney Stark, Department of Sociology, University of Washington, Seattle, WA  
Laurence R. Iannaccone, Department of Economics, Santa Clara University

"Preference, Constraint, and Choice in Nested and Non-Nested Groups"  
Darren E. Sherkat, Dept. of Sociology, Vanderbilt University, Nashville, TN 37235

"Exit, Voice, and Denominational Secularization."  
James Montgomery, Department of Economics, Northwestern University  
Evanston, IL 60208

Discussant: James R. Wood, Department of Sociology, Indiana University,  
Bloomington, IN

**What's New in the Old? Issues in Catholicism - SESSION 21 - Manhattan C**

Convener: Loretta Morris, Loyola Marymount

"Predictors of Religiosity for Black and White Catholics"  
James C. Cavendish, Department of Sociology, Notre Dame University,  
Notre Dame, IN 46556

"Religious Accommodation to Catholicism among Non-Catholic African American  
Parents of Children in Catholic Schools"  
Julia W. Rath, 5430 Cornell Avenue #303, Chicago, IL 60615

"Traditionals and New Catholic Identities in Guadalajara's Religious Context"  
Renee de la Torre, Centro de Investigaciones Y Estudio Superiores, En  
Antropologia Social De Occidente, Col. Ladron De Guevara, C.P. 44650,  
Guadalajara, JAL., MEXICO

"The 'New Religious Communities' in Roman Catholicism: Studies in Ideological  
Construction"  
Patricia Wittberg, Sociology Department, Indiana University at  
Indianapolis, 425 University Blvd., Indianapolis, IN 46202

Discussant: Helen Rose Ebaugh, Department of Sociology, University of Houston

Friday, August 5, 8:30 a.m. - 10:15 a.m. (continued)

**Religion and Divorce - SESSION 22 - Santa Monica A**

Convener: Barbara Denison, Lebanon Valley College, 931 Harrisburg Avenue,  
Lancaster, PA 17603

"Divorce as Growth Opportunity for Catholics"

Piere Hegy, Department of Sociology, Adelphi University, Box 701  
Garden City, NY 11530-4299

"A New Paradigm for the Sacramentality of Marriage in Roman Catholicism"

Joseph Martos, Spaulding University, 851 South Fourth Street  
Louisville, KY 40203

"Free or Bound? The Canonical Dimensions of the Catholic Response to  
Marriage, Divorce, and Remarriage"

Msg. Craig Cox, 5011 White Oak Avenue, Encino, CA 91316

Discussant: John Popiden, Theological Studies, Loyola Marymount University,  
Los Angeles, CA 90045

Friday, August 5, 10:30 a.m. - 12:15 p.m.

**Examining the Weber Thesis - SESSION 23 - Manhattan A**

Organizer and Presider: George Becker, Vanderbilt University

"Notes on Educational Preferences of Catholics and Protestants in 19th-Century  
German Secondary Schools"

George Becker, Department of Sociology, Vanderbilt University

Processes: Comparative America: Refuting the Weberian Protestant Ethic Thesis"  
and USSR"

M. Herbert Danzger, Department of Sociology, Lehman College, CUNY

"New Ethnic and Immigrant Congregations"

R. Stephen Warner, University of Illinois-Chicago

"Breaching the 'Wall of Separation': The Balance Between Religious Freedom  
and Social Order"

Rhys Williams, PONPO, Yale University

Discussant: Kevin Christiano

Friday, August 5, 10:30 a.m - 12:15 p.m (continued)

**Sociology of Jews and Judaism: Co-Sponsored by ASSJ - SESSION 24 - Manhattan B**

Organizer: Arnold Dashefsky, University of Connecticut

Convener: Shoshanah Feher, Department of Sociology, University of California-Santa Barbara

"Factors Which Influence Intermarriage and Jewish Continuity"  
Bruce A. Phillips, Hebrew Union College

"Immigration, Acculturation and Subethnicity: Middle Eastern Jews in the U.S., France, and Mexico"

S. DellaPergola, Hebrew University of Jerusalem

G. Sabagh, University of California-Los Angeles

C. Der-Martirosian, University of California-Los Angeles

S. Lerner, El Colegio de Mexico

"The Social Sources of Fundamentalism Among Religious Jewish Youth in Israel"  
Avraham Leslau and Mordechai Bar Lev, School of Education, Bar Ilan University, Ramat Gan, 52900, ISRAEL

"Seven Movements in Pursuit of Market Share: Speculations on the Future of American Jewish Denominationalism"

William Silverman, PO Box 584, Hicksville, NY 11802

Discussant: Bernard Lazerwitz, Department of Sociology, Bar-Ilan University, Ramat Gan, ISRAEL

**New Religious Movements: The Second Conversion Project, IL 60615**

"Traditionals and New Catholic Identities in Guadalajara's Religious Context"

Renee de la Torre, Centro de Investigaciones Y Estudio Superiores, En Antropologia Social De Occidente, Col. Ladron De Guevara, C.P. 44650, Guadalajara, JAL, MEXICO

"The "New Religious Communities" in Roman Catholicism: Studies in Ideological Construction"

Patricia Wittberg, Sociology Department, Indiana University at Indianapolis, 425 University Blvd., Indianapolis, IN 46202

Discussant: Helen Rose Ebaugh, Department of Sociology, University of Houston



Friday, August 5, 10:30 a.m - 12:15 p.m (continued)

**Historical Perspectives on Some Old New Religions - SESSION 26 - Santa Monica A**

"The Old and the New: Todaisha and the Watch Tower Society in Japan."

Jack E. Nelson, Department of Religious Studies, Temple University-Japan  
Nezon Inokashira 1106, 1-4-16 Gotenyama, Musashino-shi, Tokyo 180,  
JAPAN

"From Milk to Manufacturing: Modeling the Rise of Amish Entrepreneurship."

Conrad L. Kanagy and Donald B. Kraybill, Department of Sociology,  
Elizabethtown College, One Alpha Drive, Elizabethtown, PA 17022-2298

"Nineteenth Century Spiritualism as a Scientific Heresy"

Eva Marie Garrouette, Department of Sociology, University of Tulsa  
600 South College, Tulsa, OK 74104

"A Peculiar People: Latter Day Saint Exceptionalism and the Maintenance of  
Moderate Tension with American Society."

James T. Duke, Department of Sociology, Brigham Young University,  
Provo, UT 84602

Discussant: Jon P. Bloch, Department of Sociology, Indiana University,  
Bloomington, IN 47405

**ASA/ASR: Religion, Identity and Pluralism - SESSION AA1 - IN ASA HOTEL**

Organizer and Presider: George M. Thomas, Arizona State University

"The Impact of Dominant Versus Minority Status on Religious Conversion  
Processes: Comparisons of Jews 'returning' to Traditional Judaism in Israel, USA,  
and USSR"

M. Herbert Danzger, Department of Sociology, Lehman College, CUNY

"New Ethnic and Immigrant Congregations"

R. Stephen Warner, University of Illinois-Chicago

"Breaching the 'Wall of Separation': The Balance Between Religious Freedom  
and Social Order"

Rhys Williams, PONPO, Yale University

Discussant: Kevin Christiano

Friday, August 5, 1:15 p.m. - 3:00 p.m.

**Control, Authority, and Accommodation - SESSION 27 - Manhattan A**

Discussant and Convener: Nancy Eiesland, Department of Sociology, Emory University, 1288 Clairmont Road, Decatur, GA 30033

"Religion as an Agent of Social Control"

Brian Arthur, Department of Sociology, Fordham University,  
Bronx, NY 10458

"The Dynamics of Accommodation: The Mediation of Christianity and Modernity in Unity"

Michelle R. Newhart, Learning Center, McNair Program, 231 Arts and Science Building, University of Missouri-Columbia, Columbia, MO 65211

"The Californization of American Evangelicalism?: Lessons from a "Planted" Vineyard Congregation in the Midwest"

Mark Shibley, Department of Sociology, Loyola University, Chicago, IL

"Denominations without Religious Authority: An Organizational Analysis of the Willow Creek Association"

Kimon H. Sargeant, 118 Mill Creek Drive, Charlottesville, VA 22902

**Book Session: Gods of the Global Village - SESSION 28 - Manhattan B**

Author: Lester Kurtz, University of Texas-Austin

Convener: Stephen Kent, University of Alberta

Peter Beyer, Department for the Study of Religion, University of Toronto,  
123 George Street, Toronto, Ontario, CANADA M5S 2F8

Joseph B. Tamney, Department of Sociology, Ball State University  
Muncie, IN 47306

Madeleine Adriance, Department of Sociology, Mount Ida College, 238  
Charles Street, Cambridge, MA 02141-2004

Friday, August 5, 1:15 p.m. - 3:00 p.m. (continued)

**Denominationalism, Schism, and Ecumenicalism. - SESSION 29 - Manhattan C**

Convener: Bernard Lazerwitz, Bar-Ilan University

"Problems with Protestant Denominational Classification"

D. Paul Sullins, Department of Sociology, Catholic University,  
Washington, DC

"Towards a Better Understanding of Ecumenicalism in Canada: Or Why Church  
Union Does Not Always Fail in America"

Peter Staples, University of Utrecht

"From Sectarian Schism to Denominational Merger: The Arguments for  
Institutional Unity Among General Conference Mennonites and the Mennonite  
Church"

Kerry Strayer, Department of Communication, University of Tulsa  
600 South College, Tulsa, OK 74104

"The Uniting United Church of Canada: A Study of Recidivism"

Douglas F. Campbell, Erindale College, University of Toronto-Mississauga,  
Ontario, Canada

Discussant: Peter Blum, Department of Sociology, Hillsdale College, Hillsdale,  
MI 49242

**Religion and Law Enforcement after Waco - SESSION 30 - Santa Monica A**

Organizer: Nancy T. Ammerman

Presenters from the Behavioral Science Division, Federal Bureau of Investigation

Discussion: Tom Robbins, 427 SW 4th Street Apt A-8, Rochester, MN 55902

Friday, August 5, 3:15 p.m. - 4:30 p.m.

**BUSINESS MEETING - SESSION 31 - Santa Monica A**

Friday, August 5, 5:00 p.m. - 6:30 p.m.

**Paul Hanley Furfey Lecture - SESSION 32 - Regency A**

"Reconstructing the Rise of Christianity: The Role of Women"

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

Friday, August 5, 6:30 p.m. - 7:30 p.m.

**RECEPTION - SESSION 33 - Regency Ballroom**

Friday, August 5, 7:30 p.m. - 10:30 p.m.

**COUNCIL MEETING - Malibu A**

Saturday, August 6, 7:30 a.m. - 8:30 a.m.

**GRADUATE STUDENT BREAKFAST - Redondo**

Saturday, August 6, 8:30 a.m. - 10:15 a.m.

**Religion in Politics and Culture - SESSION 34 - Manhattan A**

"American Attitudes Toward the Poor: Exploring the Effects of Family Income and Bible Beliefs, 1980-1992"

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

"The Devil's Music: Religious Effects on Consumption of Cultural Goods"

R. Dean Eatman and Darren E. Sherkat, Department of Sociology, Box 1811 Station B, Vanderbilt University, Nashville, TN 37235

"Religiosity and Environmental Attitudes: Preliminary Analyses for the 1993 General Social Survey."

Douglas Lee Eckberg, Department of Sociology, Winthrop University, Rock Hill, SC 29733

T. Jean Blocker, Department of Sociology, University of Tulsa, 600 South College, Tulsa, OK 74104

Discussant: James L. Nolan, Department of Sociology, 547 Cabell Hall, University of Virginia, Charlottesville, VA 22903

**Religion and Political and Social Participation - SESSION 35 - Manhattan B**

"Ballots, Marches, and Goods Works: Religious Congregations, Community Participation and Political Activism"

Susan Losh, Catherine Fobes, and Marjorie Gould, Department of Sociology, Florida State University, Tallahassee, FL 32306-2011

"Religion and Volunteering Over the Life-Course"

John Wilson and Thomas Janoski, Department of Sociology, Duke University, Durham, NC 27708

"Rationality and Motivation: A Discussion of Explanations of Religious and Political Collective Action"

Inger Furseth, Insitute for Sociology, Universitetet i Oslo, Blindern, Postboks 1096, N-0317 OSLO 3, NORWAY

"Persistence and Change in the Protestant Establishment, 1930-1992"

James D. Davidson, Ralph E. Pyle, and David Reyes  
Department of Sociology, Purdue University, West Lafayette, IN 47907

Open Discussion

Saturday, August 6, 8:30 a.m. - 10:15 a.m., (continued)

**Gender and Religious Organizations - SESSION 36 - Malibu A**

Presider: Penny A. Edgell Becker

"Politics and Meaning: Framing Gender Conflicts in Local Congregations"

Penny A. Edgell Becker, Department of Sociology, University of Chicago,  
Chicago, IL

"'They Can't Have Babies': Religiously Conservative Women Legitimate Men's  
Leadership in Church and Synagogue"

Christel Manning, Department of Religious Studies, University of  
California-Santa Barbara, Santa Barbara, CA 93106

"The Hand that Rocks the Cradle? Ambiguous and Articulated Instances of  
Women's Authority and Women's Power in Two Christian Fundamentalist  
Congregations"

Brenda E. Brasher  
School of Religion, University of Southern California, THH-328, Los  
Angeles, CA 90089

Discussant: Mark Chaves, Notre Dame University

**The Waco Tragedy - SESSION 37 - Malibu B**

Presider: Stuart Wright, Lamar University

"Manufacturing Consent About Koresh: A Structural Analysis of the Role of  
Media in the Waco Tragedy"

James T. Richardson, Department of Sociology, University of Nevada-Reno

"Social Order, Religious Freedom, and the First Amendment"

Rhys Williams, Program on Non-Profit Organizations, Yale University,  
New Haven, CT

"The Geneology of Mass Suicide Discourse at Waco: Cultural Opponents and the ATF"

John R. Hall, Department of Sociology, University of California-Davis,  
Davis, CA

"Koresh and the Branch Davidians: A Social Profile and Organizational History"

David G. Bromley, Virginia Commonwealth  
Edward Silver, University of Virginia

"Pseudo Science in Post Modern Society: The 'Cult' Expert/Entrepreneur"

Phyllis Goldberg

Discussant: Anson Shupe, Sociology Department, Indiana University at  
Indianapolis, 425 University Boulevard, Indianapolis, IN 46202

Saturday, August 6, 10:30 a.m. - 12:15 p.m.

**Invited Panel: The Future of the Southern Baptist Convention - SESSION 38  
Manhattan A**

Convener: Darren E. Sherkat, Vanderbilt University

Richard Land, Southern Baptist Convention  
C. Kirk Hadaway, United Church of Christ  
Nancy T. Ammerman, Emory University

**Gender and Clergy Careers - SESSION 39 - Manhattan B**

"What Difference a Family Makes: Differential Effects of Marriage and Family on Male and Female Clergy Careers"

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

"Women of the Cloth Part Two: Preliminary Findings of a Cross-Denominational Study of Men and Women Clergy from 15 Protestant Denominations"

Patricia M.Y. Chang, Hartford Seminary, 77 Sherman Street, Hartford,  
CT 06105-2260

"Clergy Divorce: Gendered Role Costs?"

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

"Facing Organizational Decline and Death from Within"

R. Marie Bricher, University of Washington, Dept. of Sociology, DK-40

Discussant: Victoria Erickson, Department of Sociology, Drew University,  
Madison, NJ 07940-4000

**Religion and Mental Health Issues - SESSION 40 - Malibu A**

Convener: Christopher G. Ellison

"Religious Privatism and Subjective Well-Being"

Christopher G. Ellison, Department of Sociology, University of Texas-Austin

"Spiritual Healing and Malediction: Experience, Folklore, and Illness."

James McClellon, Department of Humanities, Penn State College of  
Medicine, Box 850, Hershey, PA 17033

"The Role of Religion in Substance Abuse Treatment Centres in Norway"

Olav Helge Angell, Diaconia College Center, P.O. Box 184 Vindern, N-  
0319 Oslo, Norway

Open Discussion

**Saturday, August 6, 10:30 a.m. - 12:15 p.m.** (continued)

**Book Session: The Political World of the Clergy - SESSION 41 - Malibu B**

Convener: TBA

Author: Ted Jelen

John H. Simpson, Department of Sociology, University of Toronto

Edward C. Lehman, Department of Sociology, SUNY Brockport

Wendy Griffin, Women's Studies Program, California State University,  
Long Beach, Long Beach, California 90840-1603

James R. Wood, Department of Sociology, Indiana University,  
Bloomington, Indiana

**Saturday, August 6, 1:15 p.m. - 3:00 p.m.**

**New Directions in Sociological Theory II - SESSION 42 - Manhattan A**

"Emile Durkheim, Hominoid Carnival, and the Most Elementary Forms of the  
Religious Life"

Alexandra Maryanski, Department of Sociology, University of California-  
Riverside, Riverside, CA

"In Support of the Concept of Culture Fatigue"

Elena Ermolaeva, Department of Sociology, Johns Hopkins University,  
Baltimore, MD 21218

"Feminism, Ethnomethodology and the Study of Religion"

Victoria Erickson, Department of Sociology, Drew University, Madison, NJ  
07940-4000

"The Holy Spirit as 'Conscience Collective'"

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

Discussant: John Wilson, Department of Sociology, Duke University, Durham,  
NC 27708

Saturday, August 6, 1:15 p.m. - 3:00 p.m. (continued)

**Pagans, Witches, and the Newest Oldest Religions - SESSION 43 - Manhattan B**

"Dancing with Pythons: An Ethnographic Study of Priestesses in Training"

Wendy Griffin, Women's Studies Program, California State University,  
Long Beach, Long Beach, CA 90840-1603

"Reinvented Anglo-American Neo-Paganism and Reinvigorated Baltic Paganism:  
Sociological and Ideological Comparisons"

Michael York, 534 Lake Louise Circle #103, Naples, FL 33963

"Give me that Old Time Religion: Women, Witchcraft, and Healing."

Tanice G. Foltz, Department of Sociology and Anthropology, Indiana  
University Northwest, 3400 Broadway, Gary, IN 46408

Discussant: Eva Marie Garrouette, Department of Sociology, University of Tulsa,  
600 South College, Tulsa, OK 74104

**Explorations of the Study of New Religious Movements - SESSION 44 - Malibu A**

Convener: Julian Groves, Hong Kong University of Science and Technology

"Perceptions of Mainstream Society By Counter-Cultural Spiritual Groups"

Jon P. Bloch, Department of Sociology, Indiana University, Bloomington,  
IN 47405

"Branching Evolution of Religious Movements: The Importance of Studying Early  
Offshoots"

Graeme Lang, Department of Applied Social Studies, City Polytechnic of  
Hong Kong, Tat Chee Avenue, Kowloon, Hong Kong

"Santanism Overseas: Social Construction of an International Social Problem."

James T. Richardson, University of Sydney, Department of Jurisprudence  
Sydney, 2000, DX 983 Sydney, Australia

"Seventh Day Adventist Responses to Branch Davidian Noteriety"

Ronald Lawson, Department of Urban Studies, Queens College

Discussant: Robin Perrin, Social Science Division, Pepperdine University, Malibu,  
CA 90263



Saturday, August 6, 1:15 p.m. - 3:00 p.m. (continued)

**Religion and Interethnic Conflict - SESSION 45 - Malibu B**

Convener: Christopher G. Ellison, University of Texas-Austin

"The Social Control of Political Violence: The Prophetic Role of the Churches in Northern Ireland"

Ronald J. McAllister, Department of Sociology, Northeastern University,  
Boston, MA 02115

"Interreligious and Interethnic Conflict in Democratic Societies: A Cognitive-Educational Resolution"

Joseph B. Gittler, Department of Sociology, Duke University, Durham,  
NC 27708

"Sinhala Buddhist Nationalism: Violence and the Transformation of Tradition"

Stephen C. Berkwitz, Department of Religious Studies, University of  
California-Santa Barbara, Santa Barbara, CA 93106

Discussant: John Mahoney, Department of Sociology, Virginia Commonwealth  
University, Richmond, VA 23284-2040

Saturday, August 6, 3:10 p.m. - 4:45 p.m.

**Church and State - SESSION 46 - Manhattan A**

Convener: Lutz Kaelber, Department of Sociology, Indiana University

"'Respecting an Establishment of Religion': Government Authority and the Imposition of Religious Relationships"

Eric Mazur, 1615 Castillo Street, #2, Santa Barbara, CA 93101

"Blood and Candle Wax: Suppression of a Charismatic Eruption in Contemporary Iran: July 1993-1994"

Mahmoud Sadri and Ahmad Sadri, Department of Sociology and Social  
Work, Texas Women's University, PO Box 23928, Denton, TX 76204-1928

Discussant: Joseph Gittler, Department of Sociology, Duke University, Durham,  
NC 27708

Saturday, August 6, 3:10 p.m. - 4:45 p.m. (continued)

**Book Session: The Anti-Abortion Movement and the Rise of the Religious Right:  
From Polite to Fiery Protest - SESSION 47 - Manhattan B**

Convener: T. Jean Blocker, Department of Sociology, University of Tulsa

Author: Dallas Blanchard

Ted Jelen, Department of Political Science, Illinois Benedictine College

Suzanne Staggenborg, Department of Sociology, McGill University

Susan Marshall, Department of Sociology, University of Texas, Austin, TX

Carol Maxwell, St. Louis University, School of Public Health, 3663 Lindell  
Blvd., St. Louis, MO 63108-3342

**Sociology in Religious Institutions - SESSION 48 - Malibu A**

Convener and Discussant: J. Paul Johnson, Department of Sociology, Texas Tech  
University, Box 4590, Lubbock, TX 79409

"Confessions of a Priest Researcher"

Richard M. Erickson, St. Johns Seminary, 197 Foster St., Brighton, MA 02135

"The Sociologist and Congregational Studies: Problems of the Message and the  
Messenger"

Robert E. Beckley, Department of Behavioral Sciences, West Texas A&M  
University, Canyon, TX 79016

"Sacred Moments: The Hospital Chaplain and the Universal Religious  
Experience"

David C. Barrows, 240 Grand Avenue #24, Oakland, CA 94610

Saturday, August 6, 3:10 p.m. - 4:45 p.m. (continued)

**New Communities, Old Communities, and Communities in Transition: Some Case Studies - SESSION 49 - Malibu B**

Convener: TBA

"Religious Institutions' Commitments to the City: Five Cross Faith Case Studies in Chicago"

Elfriede Wedam, Department of Sociology, University of Illinois-Chicago  
Chicago, IL

"Declining Rural Community and Appalachian Baptist Churches: A Comparative Case Study"

John Pitt, Department of Social and Behavioral Sciences, Clinch Valley  
College, Wise, VA 24293

"A Counterexample of Liberal Protestant Failure: A Case Study of an Elite Downtown Protestant Church"

James K. Wellman, Jr., Department of Sociology, University of Chicago,  
1028 Augusta, Oak Park, IL 60302

Discussant: TBA

Saturday, August 6, 2:30 p.m. - 4:15 p.m.

**ASA/ASR: Religion, National Identity, and the State - SESSION AA2 - ASA HOTEL**

Organizer: George M. Thomas, Arizona State

Discussant and Presider: Rhys Williams, PONPO, Yale University

"State, Nationalism, and Institutionalization of Christianity: A Comparative Study of Korea, Japan, and Taiwan"

Jiweon Shin, Harvard University

"Christianity, Nation Building, and the State in Colonial Korea, 1885-1945"

Ki Young Shin, Korea Gospel Institute

"'Kirche fuer andere' - Protestantism in East Germany: The Ways from a 'Volkskirche' to a Minority Church and Back"

Berit Brethauer, New School for Social Research

"Determinants of Ideological Production: Islamic Modernism, Liberal Nationalism, and Fundamentalism in the Contemporary Middle East"

Mansoor Moaddel, Eastern Michigan University

Saturday, August 6, 4:50 p.m. - 6:30 p.m.

**Sociology of Religion Reference Shareware Club - SESSION 50 - Manhattan A**

Organizer: Tony Blasi, URAM Institute, 52 East Main, New Concord, OH 43762

**Book Session - Full Pews and Empty Altars - SESSION 51 - Manhattan B**

Authors: Richard Schoenherr and Lawrence Young

Convener: Loretta Morris, Loyola Marymount

Laurence R. Iannaccone, Dept. of Economics, Santa Clara University

William V. D'Antonio, Catholic University

Patricia Wittberg, Indiana University - Bloomington

**The Discipleship and Citizenship Project: An Update on the Process of Collective Research - SESSION 52 - Malibu A**

Jerome Baggett, University of California-Berkeley

Chris Adams, University of California-Berkeley

Richard Wood, University of California-Berkeley

**Potpourri II - SESSION 53 - Malibu B**

Convener: Elena Ermolaeva, Department of Sociology, Johns Hopkins University

"On the Necessity of the Concept of Embodiment for a Complete Sociology of Religion"

Terri L. Anderson, 1326 Armacost Ave. #3B, Los Angeles, CA 90025

"Denver, Guadalupe and the Main Traditional Shrines of the Catholic Church: A Comparative Analysis of the Pilgrimages Phenomenon"

Paulo Giuriati, Centro Ricerche Socio-Religiose, Facolta Teologi, Italia Settentrionale, Sezione di Padova via Seminario, 29-35122 PADOVA

"Toward a Sociology of Religious Experience: Mysterium, Onus, and Elementary Contradiction"

Karen M. Bettez, Department of Sociology, Boston College, Chestnut Hill, MA 02167

Raymond J. Halnon, Department of Sociology, Boston College, Chestnut Hill, MA 02167

Paul G. Schervish, Department of Sociology, Boston College, Chestnut Hill, MA 02167

Saturday, August 6, 4:50 p.m. - 6:30 p.m. (continued)

**SESSION 53** (continued)

"Personal Salvation versus Social Justice Competing Views of the Mission of Religion"

John F. Connors, Department of Sociology, LaSalle University,  
Philadelphia, PA 19141

Larry McGarry, Department of Sociology, Villanova University

Discussant: Mathew Lawson, Department of Sociology, 2-N-2 Green Hall,  
Princeton, University, Princeton, NJ 08544-1010

Sunday, August 7, 10:30 a.m. - 12:15 p.m.

**ASA/ASR: Religion, Organizations and Contemporary Culture - SESSION AA3 -  
ASA HOTEL**

"Conflict, Contradictions, and Culture: Or, Local Ecclesiology and Why it Matters"

Penny Edgell Becker, University of Chicago

"Between Fundamentalism and Secularization: The Reshaping of Evangelical Lifestyle Codes"

John Schmalzbauer and Gray Wheeler, Princeton University

"Secularization, Religion, and Isomorphism" A Study of Large Nonprofit Hospital Trustees"

David Schwartz, Yale University

"The Decline of Roman Catholic Nuns in the United States: A Social Institutions Perspective"

Barbara Zajac, University of California-Riverside

Sunday, August 7, 12:30 p.m. - 2:15 p.m. (continued)

**ASA/ASR: Contemporary American Participation - SESSION AA4 -  
ASA HOTEL**

Organizer and Presider: George M. Thomas, Arizona State University

"More Evidence on U.S. Catholic Church Attendance: Related Rates and Religious Economies"

Mark Chaves and James Cavendish, University of Notre Dame

"Religious Participation Over the Life Course: The Interaction of Age and Family Life Cycle Effects on Church Membership"

Ross Stolzenberg, Mary Blair-Loy, and Linda J. Waite, Population Research Center, NORC, and University of Chicago

"Losing My Religion: The Influence of Modernization and Socialization"

Ariana Need and Nan Dirk De Graaf, University of Nijmegen, Netherlands

"Family Behaviour among U.S. Baby Boomers: Exploring the Effects of Religion and Income Change: 1965-1982"

Timothy T. Clydesdale, Princeton University

Discussant: Wade Clark Roof

**ATLAS OF RELIGIOUS CHANGE  
IN AMERICA 1952-1990**

by

**Peter L. Halvorson and William M. Newman**

This indispensable reference work on contemporary American religion contains over 230 full color maps and eleven summary tables. Based on the Churches and Church Membership studies for 1952, 1971, 1980 and 1990, this Atlas contains county-level maps with descriptive text for fifty-seven American religious bodies.

**\$ 49.99 each plus \$ 2.50 for shipping and handling.**  
College and university faculty may apply a 15% discount.

**ORDER FROM**

**THE GLENMARY PRESS, 750 PIEDMONT AVE. NE.,  
ATLANTA, GA 30308**

## ABSTRACTS

Anderson, Terri L.  
Los Angeles, CA

### **"The Aftermath of Conversion: Reconstructing Family Relations Following Religious Conversion"**

What are the post-conversion dynamics of interpersonal relations? Through interview data, I explore various responses which religious converts and their families have to each other following religious conversion, and ways in which converted individuals reconstruct their relations to, and with, significant others. My paper addresses the development which both the convert's identity and their relationships with family members may have, from their initial presentation of self as a new convert, to later reactions and adjustments to conversion by the family. My analysis focuses not only on the similarities of the experiences of some converts, but also on the divergence of their paths, and the variety of actions and interactions which characterize the convert's relations in the post-conversion period. Barclay said that "there will be no one standardized conversion experience, but the experience of conversion will be as infinitely varied as human experience itself." This can apply not only to the religious conversion, but also to its aftermath, in which the converts represent themselves, and their previous relationships are redefined, renegotiated, and reconstructed.

### **"On the Necessity of the Concept of Embodiment For a Complete Sociology of Religion"**

Since Descartes' intellectual creation of mind/body dualism, academic study in most areas, including sociology, has adhered to a separation of mind and society from the body, leaving the former to the social sciences and humanities, and the latter to the biological sciences. This is devastating to a complete understanding of religion, because religion is, in its very consistency and essence, made up of embodied practices. Focusing on such things a theory, instead of the continual reproduction of religion through its practice, only gives a partial, deficient, and colorless picture of the meaning of religion for its members. Religion, as it is re-created by practice, is so characteristically an embodied thing that it seems inappropriate to ignore this, perhaps the most fundamental precursor to all other aspects of the sociology of religion. In this paper, I discuss and show evidence of the integral importance of study of embodiment in religious practice for a full picture of the meaning of religion.



**"The Role of Religion in Substance Abuse Treatment  
Centers in Norway"**

In the paper I present some results from a case study of three religiously anchored substance abuse treatment organizations, mainly dealing with people with alcohol problems. Focus is on religion and profession in the treatment centers, and how they interrelate in theory and practice, in the context of the religious and governmental environments in which the treatment centers operate. The three cases displayed various degrees of salience of professional and religious values. In all three cases there was a tension between religion and profession, even where religion or profession played a minor role. The tension is basically explained in terms of theories of modernity: the secularization and rationalization of the therapeutic knowledge systems and of religion. Professional values have gained influence in the religious context of a "church/denomination" type of religious organization, while religious values (religious healing) dominate in the religious context of a "sect".

The relationship between religious orientation and the prevalence of values of modernity is also connected to the units' relationship to the environments. In Norway the religious organizations involved in substance abuse treatment have traditionally been interested in public integration though preserving a certain degree of autonomy. This is particularly so with regard to economic integration. On the other hand, the government integration has restricted the freedom of client and staff recruitment. In some centers these constraints have had considerable influence on the religious culture and identity. I have also shown that the lay environment tends to adhere to more premodern values than the elites in the denomination type of organization and the professionals. It seems as if the laity is mobilized only in contexts where traditional values are relevant or prevalent. In the sect type organization value orientations are shared both among clients, staff and the organizational elites. This is conducive to a more concerted action, active support and integration of the treatment activities and the clients in the religious environment. In this way the meaning and belonging aspect of the healing process are taken care of. On the other hand, where the values of modernity prevail, the treatment activities are isolated from the laity and from other activities of the religious environment.

**Arthur, Brian**  
Fordham University

**"Religion as an Agent for Social Control"**

This paper will address the role of religion as an agent of social control. In contemporary American society religious rhetoric and imagery feature prominently in attempts by conservatives to defeat measures aimed at securing civil rights for lesbians and gays. The arguments used by religious conservatives to deny these rights emphasize the alleged threat lesbians and gays pose to

children and "the family". The counter arguments of lesbian and gay activists typically take a secular form. Religious rhetoric and imagery was used successfully by conservatives in 1992-3 in the battle against the New York City public schools' Children of the Rainbow curriculum. This success demonstrates that religion retains much of its ability to both shape and symbolize what is legitimate in a culture. If lesbians and gay are to overturn some of their recent defeats, they may have to adopt a more self-consciously religious stance.

**Barrows, David C.**  
**University of California, San Francisco**

**"Sacred Moments: The Hospital Chaplain  
and the Universal Religious Experience"**

Durkheim asked us what the religion of today should be. the modern world, he noted, has moved toward a state of affairs in which members of a single social group will no longer have anything in common other than their humanity, that is those characteristics which constitute the human person in general. The hospital chaplain is a religious practitioner who serves humanity in general. (Most chaplains are interfaith, serving others whose faith is not necessarily the same as their own.)

Despite working in a medical environment dominated by an ideology different from their own, chaplains commonly reported receiving satisfaction from their work. As medicine has become more rationalized, technological, and organ centered, chaplaincy has become less "other worldly" and has become more focused upon the individual human being. Doctors deal with cases; chaplains are in the hospital to serve people. The chaplain is not a problem solver; he or she has no technical functions in the hospital. chaplains minister to people by listening and giving comfort and support.

Traditional religious practices have been redefined. As one chaplain stated, "if I kept a tally, I would say I pray less in formal prayer with people, and more in praying in being with them". Still, chaplaincy is a religious practice. One chaplain described his program as "supportive and loving", intended to "manifest the presence of a loving, caring God". A chaplain who previously served in parish ministry reported that serving as a chaplain has changed his whole perspective on religion, his "god-concept", his values. Many chaplains reported "sacred moments" in their ministry to another, often at times of crisis when all they could do was "be there". chaplaincy is perhaps the very embodiment of Durkheim's religion for modernity: "just as each of us embodies something of humanity, so each individual mind has within it something of the deviance, and thereby finds itself marked by a characteristic which renders it sacred and inviolable to others". In ministering to the individual human being in times of crisis, the chaplain can make evident that which is sacred within each of us.

Berkwitz, Stephen C.  
University of California, Santa Barbara

**"Sinhala Buddhist Nationalism: Violence and the  
Transformation of Tradition"**

This paper will examine the development of Buddhist nationalism in twentieth-century Sri Lanka and argue that a more helpful interpretation views it as a local response of reasserting local tradition in the presence of global influences persisting from colonialism. While many prefer to see nationalism and violence as anomalous to a Buddhist tradition, which has historically been pictured as apolitical and "other-worldly," this analysis places them within the reflexive practice of identity construction necessitated by the challenges to the tradition from modernity. As such, the neoclassicist revival of the 1950s onward in Sri Lanka is consistent with traditional self-definition and the creation of an "Other." Thus, although nationalism and Buddhist chauvinism are arguably recent arrivals to Sinhala culture, to interpret them as the results of "imagination" or "invention" tends to overlook the integrative practice of combining certain global factors with indigenous tradition to construct new social and religious realities--some of which may contain a propensity towards violence.

Becker, Penny A. Edgell  
University of Chicago

**"Politics and Meaning: Framing Gender Conflicts in  
Local Congregations"**

In a recent article reviewing "Religion in the Nineties," Glock notes that certain kinds of social changes in the United States over the course of the twentieth century have been particularly salient for religious organizations. Changes in race relations, women's roles and status, the public acceptance of homosexuality, and more lenient attitudes about such things as premarital sex, have provoked reactions either of accommodation or resistance. He further notes that accommodating churches have suffered decline, while more resistant churches have grown. This seems to confirm the hypothesis of some other scholars, that one of the reasons conservative churches have grown is that they have better maintained a "moral voice" on such issues as family, gender, and sexuality. Such studies often focus either on attitudes of individual members or on official denominational policies (for example, on the ordination of women). This paper examines findings from a qualitative, fieldwork-based study of 23 congregations in one community. It concentrates on how issues of gender, race, and sexuality have been the focus of or contributed to conflict events at the congregational level over the last five years. Twenty-six percent (26%) of the conflicts reported revolve around issues of gender, race, or homosexuality. Conservative Protestant churches have maintained a more authoritative stance in one issue area, that of premarital sex. But in the other areas, it is found that liberal and conservative churches alike tend to frame these issues as moral, resolve them via decision-processes that are open and participatory, adopt solutions that are compromises between two or more positions, and stress compassion as much as

judgement. They also tend to radically depoliticize these issues, and sanction those who attempt to frame them in political terms. This paper focuses particularly on the framing and resolution of conflicts over gender, and seeks to draw out implications for women's participation in policy-making and administration at the local

**Beckley, Robert E.**  
West Texas A&M University

**"The Sociologist and Congregational Studies:  
Problems of the Message and the Messenger"**

The use of congregational studies for descriptive and long-range planning at the parish and denominational levels has become more numerous in recent years. Academic sociologists are often the individuals who design and conduct the research and report the findings produced by such studies. Although congregations and parishes often initiate the studies, their expectations about the "results" can differ widely from the expectations of professional sociologists.

When designing such studies, the sociologist often is pressured to frame questionnaires and interview schedules in ways that violate the precepts of survey research. The question of "ownership of data" can be potentially divisive. Research findings can also cause disagreements as to the use of the study for future planning needs.

This paper uses two parish level studies to illustrate the dilemmas faced by the sociologist (the messenger) and his/her findings (the message) in attempts to disseminate relevant sociological data within sociological perspectives to non-sociological audiences. Strategies for overcoming these problems are suggested.

**Bettez, Karen M.**  
**Halnon, Raymond J.**  
**Schervish, Paul G.**  
Boston College

**"Toward a Sociology of Religious Experience:  
Mysterium, Onus, and Elementary Contradiction"**

In this paper we take a modest first step toward treating the experience of the holy seriously precisely as social scientists. Our central concern is to begin to formulate a theoretical framework that takes people's genuine experience of mysterium as seriously as it takes people's genuine experience of debilitation. In the first section of the paper, we present a series of quotations from respondents we interviewed in conjunction with the Boston College study, *The Contradictions of Christmas: Troubles and Traditions in Culture, Home, and Heart*. These quotations indicate the extent to which individuals experience and acknowledge how their lives are torn between consoling and debilitating aspects, how these two aspects are intimately related as contradictions, and how a disposition and strategy of vigilance is used to expand the domain of consolation and reduce the domain of debilitation. In the second section, we begin our construction of a theory of religious experience

by developing the notions of mysterium and onus out of a fundamental recasting of the Freudian theory of pleasure and prohibition. In the third section, we expand on Durkheim's epistemological foundations to argue that the notion of contradiction between mysterium and onus is an elementary category of social consciousness comparable to those of sacred and profane, causation, time, and space. In the fourth section, we discuss role of vigilance as that conscious disposition of agency by which individuals discern between mysterium and onus and set a course to advance the former experiences and diminish the latter. We conclude with a statement about the theoretical implications of moving from a reductionistic analysis of religious experience.

**Beyer, Peter**  
University of Toronto

**"Religious Traditions and the Global Religious System:  
Theoretical Prologomena to an Empirical Investigation"**

Both inside and outside the academic world, religion is a contested category: what counts as religion? What identifies a religion and distinguishes it from other religions? How do we differentiate between religion and non-religion? Does the concept of religion itself contain a Western, if not specifically Christian bias?

This paper situates these and similar questions in a theoretical analysis of societal systems generally, but more specifically global systems and global society. I explore and elaborate the following hypothesis: Today we live increasingly in a global society whose dominant structural (as distinct from cultural) features are differentiated societal systems centered around function (e.g. the system of political states, the scientific-technological system, the capitalists economic system). although in a more ambiguous fashion, among these is a global religious system, one of the constitutive features of which is internal differentiation into "religious traditions". In a manner somewhat analogous to the way sovereign states constitute the global political system, so religious traditions constitute the global religious system. This has several important implications, among which, pronounced pressure to differentiate any institutionalized form of religion from other religions, and from other modes of social intercourse; significant resistance to this pressure; a resulting tendency for religions to identify themselves as delimited traditions; the inclination to count only proliferation of non-institutionalized or non-organized forms of religiosity (i.e., not everything religious is part of the system).

The analysis proceeds from a Luhmannian concept of system and is therefore concerned to identify the typical elements of religion, and the way the recursive reproduction of these elements constitutes religion, and the way the recursive reproduction of these elements constitutes religion as system. a final portion of the paper suggests several empirical illustrations of the main thesis drawn from the history of globalization and from the history of the modern academic study of religion.

**Brasher, Brenda**  
**University of Southern California**

### **"The Hand That Rocks the Cradle?"**

Although the dominant discourse of Christian fundamentalism privileges male leadership, christian fundamentalist women exercise considerable authority and power in congregational life. This paper examines how women carry this off both in the daily life of their religious group, and when confronted with the moral crisis of pastoral adultery. In the process, it describes the overlapping mixed-sex and all-female ministries that are a typical feature of fundamentalist congregations, and analyzes how the dual symbolic universes they generate impart shifting experiences of empowerment and disempowerment to women. After considering whether and how this hybrid religious strategy affects the development of female coalitions within fundamentalist groups, the paper closes by describing events in the lives of two Christian fundamentalist congregations that demonstrate various ways women negotiate this paradoxical situation to wield the substantial authority and power they possess.

**Burton, Emily**  
**Saint Mary's University**

### **"Gender Consciousness in Ecclesial Base Communities in Esteli, Nicaragua"**

Gender consciousness in ecclesial base communities in Esteli, Nicaragua much of the political, sociological and theological analysis of liberation theology and of ecclesial base communities (ceb's) as new organizational models for the roman catholic church in latin america has focused on the progressive role of ceb members in class-based movements struggling for social change. Little consideration has been given, however, to the potential within ceb's to also play a progressive role in terms of challenging structures of gender subordination. Most of the people who participate in the "church of the poor" are women, yet in both the practice of the ceb's and the literature which studies them, the many aspects of women's experiences, which combine in the complex matrix of their everyday lives, have not been taken into account. This paper will explore the potential for ceb's to incorporate gender consciousness into their educational, or training (formacion), work. This exploration will be based on original research carried out with the ceb's of esteli, nicaragua on two separate research trips: one in may-june of 1992 and the second, which entailed a participatory research project with 25 women who are ceb members, in may-november of 1993. The central question posed in the paper is this: what is the potential within ecclesial base communities, as religious organizations, to engage in gender consciousness work and thus fulfil a progressive role in society in terms of challenging patriarchal gender structures?

This question will be situated within the context of the relationship between religion and society. It will be argued, following otto maduro's conceptual framework for a latin american sociology of religion, that religion is a "situated reality." As such, religious institutions are influenced by the broader social context just as they in turn

have the ability to influence the social context. In addition, religious institutions have relative autonomy vis a vis society which may both limit and provide opportunities for action.

This framework will be combined with a feminist critique which examines women's roles in production and social reproduction. This critique also recognizes the need for a contextualized understanding, in this case of women's realities. As such, it will draw upon the literature in the area of gender and development which focuses on bottom-up, or empowerment, strategies as ways of meeting the daily challenges, needs and aspirations of women who are ceb members.

**Campbell, Douglas F.**  
**Erindale College**  
**University of Toronto**

#### **"The Uniting United Church of Canada: A Study of Recidivism"**

The United Church of Canada was established through the melding of the Congregational, Methodist and Presbyterian churches in 1925. It was not an easy epiphany; it required almost a quarter century of rankling which terminated in a schism among the Presbyterians. After the union was finally achieved, some of the most ardent unionists wondered out loud if the price had been too high. Yet, within a few short years, the United Church was in ardent pursuit of additional union partners. In matters of union, the United Church of Canada could be characterized as a recidivist. This paper will document the compulsion, relate it to experiences of united churches elsewhere in the world and speculate on the consequences.

**Carnes, Tony**  
**Kligner, Samuel**  
**International Research Institute**  
**on Values Changes**

#### **"Religion and Moral Values in Russia: Surveys from 1990-1994"**

The paper is based on the data obtained in Russia during 1990-1994. The IRIVC Polls were based on face-to-face interviews, conducted in Moscow in Spring of 1990, 1991, 1992, and 1993 and in Fall of 1992 in Dalnegorsk, a small city 5000 miles east of Moscow. In each case a randomly selected sample of the population was taken.

The study shows that rapid changes in political, economy and social life in the late 80's and early 90's lead to a dramatic shift in people's values and beliefs. Once the Former Soviet Union was a deeply ideologized society, although communist ideology was enforced by the power of the state and by virtually all social institutions, many of the values, beliefs and attitudes were sincerely shared by a certain portion of the population. With 'perestroika' and 'glasnost' in the former Soviet Union, it was a hope that religion, deeply rooted and being hidden under communist rule, would fast replace the formed vacuum of values and beliefs. Our data shows it did not happen, or at least this process is not going to be fast.

According to different sources, 45-50 percent of Russia's adult population consider themselves believers, and 90% of them are Russian Orthodox. However, only 10% of Russian Orthodox attend church at least once a month, and 50% never read the Bible.

The fact is that between 1990 and 1991 there was a significant jump in positive attitudes toward religion in general. The data reflects this wave of positive religious feelings: the number of people in Moscow considering themselves rather believers than not doubled; the number of Muscovites who are sure that God exists almost tripled; grew also the share of those who agree that only a believer can be a moral person, those who agree that believers never steal. It was the time when before hidden and oppressed religious groups and institutions emerge, when euphoria of freedom first appeared, and when the parliament passed the law about freedom of conscience. Religion came back in fashion after 70 years it seemed cease to exist. One year later we can see a stabilization or even reverse of this process; the figures that characterize 1991 attitudes remain in 1992 virtually the same or even dropped.

One of the reasons is that the institutionalized religion, the Russian Orthodox Church and its top persons, were accused of collaboration and cooperation with KGB, and people became disappointed with the church and with the values traditionally associated with the church. another reason is that living conditions and political situation started to deteriorate rapidly with dissolving of the Soviet Union, and people were forced to spend more efforts in their struggle for survival. Very important however is the fact that people in Dalnegorsk share the same attitudes toward religion to virtually the same extent that the muscovites do. Indeed, the differences in percentage are in the range of a standard sample error.

**Cavendish, James C.**  
**University of Notre Dame**

#### **"Predictors of Religiosity for Black and White Catholics"**

Data drawn from a well-known survey of 2,667 registered U.S. Catholic parishioners (Part of the Notre Dame Study of Catholic Parish Life) were used to examine the ways in which black Catholics differ from white Catholics in the patterns -- and predictors -- of religious devotion and spirituality. Consistent with deprivation theory and specific theories of black religiosity, black Catholics were found to display higher levels of the more private styles of religious devotion and report a greater frequency of spiritual experiences than white Catholics. Contrary to predictions, the motivator of religiosity for black and white Catholics tend to be similar. For both groups, social network variables are the strongest net predictors of every measure of religiosity. Demographic variables are also important predictors of religiosity for black and white Catholics, but they are less significant than social network variables.



Chalfant, Paul H.  
Texas Tech University

Beckley, Robert R.  
West Texas A&M University

**"Religion, the Collective Life, and Attitudes Toward HIV:  
Church Members Confront Reality"**

Our research with clergy of various denominational groups has indicated a supportive or pastoral approach to persons with HIV. Our respondents also indicate that they feel there are many members of their congregations that would not only support such persons but would urge restrictive or repressive measures against them. Are members of religiously conservative denominations more likely to urge such measures or does this negative attitude toward persons with HIV rise out of the interaction of the collective life in the congregation?

Using data from the NORC General Social Survey for 1988, we constructed a variable for collective life (LIFE) from items on the gss; attendance at religious services, making decisions on the basis of church teachings, and the number of close personal friends who are members of their congregation. Another variable (FAITH) used the fundamentalist (FUND) item to divide protestants into three groups. Catholics were added to this variable. Four items concerning the treatment of persons with HIV were combined into a dependent variable (AIDS). Multiple regression analysis indicates that the collective life variable is the more powerful predictor.

Chang, Patricia M.Y.  
Hartford Seminary

**"Women of the Cloth Part Two: Preliminary Findings of A Cross  
Denominational Study of Men and Women Clergy from  
15 Protestant Denominations"**

This presentation will discuss preliminary results from the 10 year follow-up study of Women of the Cloth (Carroll, Hargrove, and Lummis, 1983). In this study we expand the survey of men and women clergy to include 15 denominations (including the original nine mainline denominations). Approximately 4000 responses were collected through a mailed survey to collect data on the clergy experiences of fully ordained men and women. This presentation will focus on the development of clergy careers with emphasis given to changes observed since the original study, comparisons of the career mobility of men and women, and how a combination of individual and denominational characteristics influence patterns of career mobility.

Clydesdale, Timothy T.  
Princeton University

**"American Attitudes Toward the Poor: Exploring the  
Effects of Family Income and Bible Beliefs, 1980-1992"**

Between 1980 and 1992, the distribution of income in the United States grew considerably more unequal. Moreover, these years witnessed an increasing division between religious liberals and religious conservatives. Many theories speculate about the effects of income or religion on individual attitudes; this paper simultaneously examines the effects of income and religion on attitudes toward the poor. Using the 1980 and 1992 NES, regression results indicate biblical conservatives declined from above average favorability toward the poor in 1980 to average levels in 1992, while biblical liberals split along economic lines in their attitudes toward the poor. These results remained in place even after education, religious services attendance, and other controls were included. Interpretation suggests the religious right acts as an agent of secularization among biblical conservatives (by aligning biblical conservative attitudes with national norms), while biblical liberals represent complete secularization.

Cox, Criag A.  
Roman Catholic Archdiocese of Los Angeles

**"Free or Bound?  
The Canonical Dimensions of the Catholic Response  
to Marriage, Divorce and Remarriage"**

Present Catholic theology and official pastoral practice holds that the publicly manifested exchange of matrimonial consent between a man and a woman who are free and capable creates marriage, a sacred union binding the parties for life.

At the same time, the Church recognizes some circumstances under which the resulting union either can be dissolved or declared not to have binding force.

To determine the marital status of any particular individual subsequent to a divorce, the Church's *Code of Canon Law* has established structures and procedures designed to discern whether a prior exchange of matrimonial consent binds the parties or not.

The presentation will sketch the notions of nullity and ecclesiastical dissolution, the canonical avenues the Church employs to deal with the reality of broken marital relationships, and the rationale behind these procedures. The presentation will include an evaluation of some of the strengths and weaknesses of this aspect of the Church's practice.

Davidson, James D.  
Pyle, Ralph E.  
Reyes, David  
Purdue University

**"Persistence and Change in the Protestant  
Establishment, 1930-1992"**

There is no doubt that the three Protestant denominations comprising "the Protestant Establishment" (Episcopalians, Presbyterians, and UCC/Congregationalists) have profoundly influenced the social and cultural fabric of American society. While some scholars claim that Protestant hegemony persists, an increasing economic, and political prominence is no longer limited to mainline Protestant groups. We assess these conflicting views by examining the religious affiliations of persons listed in the Who's Who in 1930 and 1992. The results indicate that the Protestant Establishment has lost some ground since the 1930s, but (contrary to the impression left by much of the literature declaring "the decline of the WASP), Episcopalians, Presbyterians, and UCCs remain over-represented among the nation's political and cultural elites. Among other groups, Jews have gained the most and are now over-represented in both spheres. Though Catholics also have gained, they remain slightly under-represented among both cultural and political elites. The status of other religious groups also is discussed. We conclude with implications for future research on the relationship between religion and social inequality.

Debeljak, Alex  
University of Ljubljana, Slovenia

**"Graceful Confusion:  
Religious Imagination in a Post-Communist Slovenia"**

The proposed paper attempts to give an overview of rapid developments in religious imagination in Slovenia, a new Central European democracy. In the situation in which a marginal social status of religious institutions is the matter of the past, a struggle for souls reigns supreme. The paper will map the religious situation via presenting the following responses of the religious communities in Slovenia to the challenge of post-communism. First, fundamentalist Catholicism that is based on the Roman legal theory of the state is likely to choose a conservative social option. Second, emerging new forms of spirituality which transcend organized religion demonstrate the need for transcendence in a secular world. A loose social network of movements with an emphasis on communitarian and cosmological aspect of religion is presented. Third, religious liberalism corresponds to the post modern i.e. private experience of the sacred.

de la Torre, Reneé  
Centro De Investigaciones  
Y Estudios Superiores

**"Traditionals and New Catholic Identities  
in Guadalajara's Religious Context"**

This paper's purpose is to show a general view of the different catholic tendencies impact on the social movements in Guadalajara, Mexico. Recently we have observed a growing tendency of catholicism diversification in this City. The main point of this approach is to analyze how the local subcultures take elements of the universal catholicism and intertwined them with their own cultural resources.

DellaPergola, S.  
The Hebrew University of Jerusalem

Sabagh, G.  
Bozorgmehr, M.  
Der-Martirosian, C.  
University of Calif., L.A.

Lerner, S.  
El Colegio da Mexico

**"Immigration, Acculturation and Subethnicity:  
Middle Eastern Jews in the U.S., France and Mexico"**

The available literature on ethnicity usually defines groups in terms of countries of origin. Geographical categorization refers to country of birth or nationality, implicitly assuming that inter-country variation needs to be accounted for in comparative analyses. Internal homogeneity is also assumed when the studied populations are defined in broader sociocultural rather than in strictly geographical terms, as in the case of the Jews, the Armenians, the Chinese, and other groups characterized by comparatively large and widely diffused diasporas. Intra-country or intra-group diversity has generally attracted much less attention in comparative studies of immigration.

This paper contributes to the understanding of subethnicity as an important dimension of ethnicity in general, and as a leading factor in determining significant differences associated with immigration and immigrant absorption. The paper first reviews and clarifies the concept of subethnicity and its possible multiple hierarchical layers. Subethnicity refers to the existence of distinct cultural subgroups within an ethnic group. It addresses the mechanisms through which a group classified under one heading may in fact be segmented into different subgroups, each with its own characteristics and dynamics. Among these factors are religious differences among one origin group; regional, cultural and/or socioeconomic differences within the country of origin; and differences in country of origin among persons who share the same regional origin.

The paper focuses more specifically on the experiences of three different

Jewish immigrant groups, all sharing both a Middle Eastern background and relocation in a large urban area in a Western country: Iranians in the Los Angeles area, North Africans in Greater Paris, and Syrians in Mexico City. Major attention, in this respect is paid to the general context of the absorbing countries, and to the stronger or lesser assimilatory ethos of the receiving cultures. The United States and France provide different examples of societal contexts emphasizing acculturation of immigrants, while Mexico does not. These different Jewish groups are examined in the broader ethnic context provided by the total Jewish population in each place, and its recent evolution in the framework of general society. Drawing empirical materials from different recent surveys, the analysis shows how the general headings of "Jewish immigration" or "Jewish community" can be misleading, unless supplemented by detailed intra-group comparisons. The additional information on the role of subethnicity complements the general understanding of ethnic continuity and assimilation in the Jewish context and in general.

**Duke, James T.**  
**Birgham Young University**

**"A Peculiar People: Latter-Day Saint Exceptionalism and  
The Maintenance of Moderate Tension with American Society"**

Prior studies of the growth of the Church of Jesus Christ of Latter-day Saints, especially by Rodney Stark (1984), have argued that a number of social conditions, including a moderate degree of tension with the surrounding community, facilitate such growth. In the decade following Stark's analysis, the "Mormon miracle" of rapid growth in membership has accelerated.

This paper first examines the ways in which the church as an organization, as well as members of the LDS Church, are exceptional or different from other churches and their members.

Such comparisons will include global happiness, marital happiness, patterns of education and socioeconomic status, health, gender role attitudes, attitudes toward racial and ethnic minorities, economic and political attitudes, voting behavior, premarital and extramarital sexual behavior, patterns of deviant behavior, birth and death rates, patterns of employment, welfare programs, and proselyting practices.

I will also investigate recent trends to determine whether the LDS Church is (a) approaching the American mean, (b) sharply different from the American mean, or (c) ten to twenty years behind national trends.

Finally I discuss the degree of tension between the LDS Church and the surrounding society that may exist because of this exceptionalism, and the effect it may have on future church growth.

Eatman, Dean R.  
Vanderbilt University

**"The Devil's Music: Religious Effects on Consumption of Cultural Goods"**

Literature in the sociology of religion has focused on how different denominations relate to the world. Some denominations are other-worldly in their focus. These denominations deny the world and urge their participants not to engage in worldly activities. Other denominations are this-worldly. Participants engage in worldly activities. No research has been done on the religiosity and denominational differences in cultural consumption. In this paper, I examine these differences. I will use data from the 1993 GSS which includes questions concerning consumption of cultural goods. I use OLS and logistic regression techniques to analyze the relation between religion and cultural consumption. The questions that I will focus on will be like/dislike of music types, attending of leisure or recreational activities, etc. I find that there exists a difference between conservative Protestants and the rest of society in musical tastes even when controlling for sex, age, race, and class. However, the differences are not as strong on cultural activities, such as attending a sporting event.

Eckberg, Douglas Lee  
Winthrop University

**"Religiosity and Environmental Attitudes:  
Preliminary Analyses from the 1993 General Social Survey"**

Two positions on the relationship between religious beliefs/practices and attitudes toward the environment hold center stage. The first of these grows from Lynn White's now famous thesis that Christian (more broadly, Judio-Christian) theology has an anti-environmental element, in that statements in Genesis I that Man should have dominion over the nature desacralize nature, granting it mere use-value. Hence, Christians would be less concerned about harm to the environment than would non-Christians. Several studies have offered support for this thesis, most clearly that by Eckberg and Blocker (1989), who found belief in the Bible to be the most consistent religious predictor of environmental attitudes. An alternative position, put forward by Greeley (1993) states that anti-environmental attitudes by some Christians stem not from Genesis I but from a lack of religious graciousness; along with an overly harsh and narrow moral orientation, among some fundamentalists. He argues that "gracious" and morally liberal Christians are as concerned about the environment--and as likely to approve spending money to treat it -- as are non-Christians.

The 1993 GSS offers a chance to contrast these positions, as it has numerous items on the environment, as well as a number of questions on religiosity. Factor analysis of some 40 environmental items reveals no general environmental factor, but rather a large number of more specific factors, indicating the existence of no single major set of attitudes about the environment. Analyses using indexes derived from factor analysis show no consistent independent effects of either Bible beliefs or

religious graciousness, though there are overall "religious" effects. Environmental attitudes are most readily predicted on the basis of secular structural measures (e.g., education, income, age and gender).

Eiesland, Nancy L.  
Emory

### "Cultural Gentrification and Traditional Religion in Exurbia"

This study examines the effects of metropolitan deconcentration and centrifugal population movement on religious institutions that have historically been outside of the urban orbit. The data for this study is drawn from ethnographic research in exurban Atlanta. Cultural gentrification identifies the phenomena and processes by which newcomers to the area adopt and rehistoricize Southern values, traditions, and practices and actively engage in making their own cultural syntheses. Drawing on Ulf Hannerz's discussion of creolization, I relate this process to recent studies in religious fundamentalism.

Ellison, Christopher G.  
Bartkowski, John P.  
University of Texas at Austin

### "Conservative Protestantism and the Corporal Punishment of Toddlers: Evidence from the National Survey of Families and Households"

Public opinion research indicates that Conservative Protestants express more favorable attitudes regarding the corporal punishment of children than other Americans. In a recent examination of General Social survey data, Ellison and herkat link this disproportionate support for physical discipline to key tenets of conservative theology, particularly the doctrine of biblical literalism. However, their research is unable to gauge the relationship between Conservative Protestantism and the actual practice of corporal punishment, and previous research on the actual use of physical discipline has given short shrift to religious factors.

Our study --currently in active preparation-- fills this gap in the literature using data from the 1987 National Survey of Families and Households (NSFH). We focus exclusively on the parents of toddlers (defined here as children aged 1-4), because previous studies indicate that toddlers are spanked more often than older children. We examine two self-reported indicators of corporal punishment: (1) the frequency with which the responding parent spanked or slapped specific focal children in the week prior to the interview; and (2) the general frequency with which parents of toddlers spanked or slapped their children. In addition to relevant religious variables, our hierarchical OLS models include as covariates a wide range of sociodemographic factors, child characteristics and traits, and parental values and practices.

In the major finding to date, biblical literalists use corporal punishment much more frequently than other parents, even net of the estimated effects of covariates,

and regardless of model specification. Initial effects of Conservative Protestant denominational affiliation are attenuated with the inclusion of literalism, while the frequency of attendance at religious services is unrelated to the frequency with which parents physically punish their children.

Further analyses to be presented in Los Angeles will examine whether the relationships between biblical literalism and corporal punishment vary according to parental social class, the age and gender of the child, and levels of parental stress. We will then link these findings with the broader research literature on religious differences and family life, suggesting promising directions for future research.

**Erickson, Victoria**  
**Drew University**

### **"Feminism, Ethnomethodology and the Study of Religion"**

Feminist sociology and social theory seek to make individual women's lives better through the understanding of gendered social relationships in context of the communities in which women live and work. Understanding community belongs to the historic work of feminists. Social theory, particularly of the individual within community, has been transformed by feminist re-readings of, e.g., Marx and Weber. Little feminist attention has been paid to ethnomethodological theories of the Harold Garfinkle school. This paper outlines the contributions ethnomethodology makes to feminist understandings of religious communities and the present dislocation of individuals within them and it suggests what ethnomethodology might look like when re-read through feminists' historic focus on community empowerment.

**Erikson, Richard M.**  
**St. John's Seminary**

### **"Confessions of a Priest Researcher"**

Empirical and personal reflections focus on the participation of a Catholic priest as the primary researcher in a study of individuals who became Roman Catholic in later life. The pros and cons of concealing the researcher's identity as a priest are discussed. The respondents' reactions to the researcher's identity are detailed. Although seventy-five percent of the respondents initially indicated the fact the researcher was a priest did not have a strong impact on their responses, answers to follow-up probe questions indicated a variety of influences on the respondents related to the interviewer being a priest. The tension between being a priest and being a sociologist is discussed with a focus on implications for the research endeavor.



Ermolaeva, Elena  
Johns Hopkins University

**"In the Support of the Concept 'Culture Fatigue'"**

The Hawaiian archipelago is analyzed as a interchiefdom system. the study focuses on the island of Hawaii and seeks to examine the relationship between symbolic structures of power as revealed in religious ceremonies with processes of material accumulation and power relations among districts. Historical evidence shows a relative importance of different types of interaction - trade, warfare, intermarriage. While most of the authors of the world-system approach emphasize both economic and political forms of interaction as important features of all world-system networks, this is not sufficient for the Hawaiian case. The annual ritual cycle of the Hawaiian society is an example of a symbolic network. The main question, however, is about the role of the Hawaiian religion in social transformation - either it set limits on growth or not. An analysis of several aspects of the Hawaiian pantheon and some related aspects of social life shows that the Hawaiian religion was not only inappropriate in the post-contact period but impeded the development earlier too.

Foltz, Tanice G.  
Indiana University Northwest

**"Give Me that Old Time Religion:  
Women, Witchcraft, and Healing"**

Mainstream religions tend to devalue women, and thus many women have sought out feminist forms of spirituality that revalue and sacralize women's experiences and their bodies. This paper focuses on the experiences of women who practice some form of feminist spirituality and who identify themselves as pagans or witches. The research addresses issues of seeking and recruitment, degree of involvement, and the types of ritual practices and magic used. Feminist spirituality and witchcraft focus on rediscoveries that emphasize the human connection--and especially women's connection--with nature and with the divine. Reasons for adhering to the "old religion" include self-transformation, empowering others and supporting the environment.

A portion of the data was collected through participant-observation and indepth interviewing with a feminist witches coven in Southern California with a co-researcher from 1987-88. I obtained the majority of the data by attending women's music festivals and spirituality conferences in the Midwest, where I engaged in participant-observation and interviewed spiritual women from the Midwest, East Coast, Canada, England, New Zealand and Australia from 1990-94.

Fortuny Loret de Mola, Patricia  
Centro De Investigaciones  
Y Estudios Superiores

### "Redefining Pentecostalism: La Luz Del Mundo Church in Mexico"

I propose a paper about a Mexican Pentecostal Church called *La Luz del Mundo*. This is an authoritarian type of church in spite of being pentecostal, and was founded in the 30's by a Mexican peasant from Jalisco. At the present it has become a Mega-Church with at least 2 million and a half converts distributed in Latin American countries, the United States, Canada and even in some European countries. It has a highly structured organization in which the highest authority is the Prophet Samuel (son and successor of the founder). The church has achieved certain political and social image in the western region of Mexico due to its good relationship with local authorities. The Catholic Church which is still the dominant religion in Mexico, has acknowledged the Luz del Mundo as an important threat. The Luz del Mundo is a syncretic pentecostalist church that has appropriated of the Mexican patriotism, and national symbols; it has also taken part of the authoritarianism of the Catholic Church. The project of this religion embraces not only the spiritual, but also economical, political and social spheres.

Friedman, Norman L.  
California State University, Los Angeles

### "The Developing 'Middle-Position Consensus' About Contemporary American Morality and Religion"

In recent years, a new "Middle-Position Consensus" has been developing about the condition of morality and the place of religion in contemporary American society. Reflective of the broad-based feelings of most Americans, it is being more formally expressed by various writers. This paper identifies and describes the viewpoints and boundaries of the Middle-Position Consensus, including its more conservative and liberal aspects.

To the right side of the boundaries of the Middle-Position Consensus is the "Christian Right." To the left side of the boundaries is the "Secular Left." Running from right-to-left within the Middle-Position Consensus are the influential views of William J. Bennett, Amitai Etzioni (communitarianism), and Stephen Carter, as well as other intellectual and political figures. The positions and views of the above are indicated and specified, including points of increasing convergence. Finally, the major reason for the recent emergence and formulation of the Middle-Position Consensus is also identified and discussed.

**Furseth, Inger**  
**Universitetet I Oslo**

**"Notes on the Usefulness and Limitations of the Economic Approach in Explanations of Religious Collective Action"**

This paper addresses the employment of the economic approach in explanations of one particular type of religious behavior, namely religious collective action. The discussion is focused upon the question of rationality and actor motivation. It is argued that the economic model offers valuable insights into certain forms of religious collective actions. At the same time, the model is partial and unsatisfactory in the sense that there are aspects of religious collective action, for which the economic approach does not provide plausible explanations. There is a need for a theory more complex with a wider rationality concept and a broader understanding of actor motivation.

**Furseth, Inger**  
**Universitetet I Oslo**

**"Rationality and Motivation: A Discussion of Explanations of Religious and Political Collective Action"**

This paper addresses the two present mainstream positions concerning explanations of collective action: Homo sociologicus and Homo oeconomicus. The discussion is focused upon the question of rationality and actor motivation. To clarify the argument, comparisons are being made between religious and political collective action. It is argued that the two presently dominant models are partial and unsatisfactory in the sense that there are aspects of religious and political collective action which cannot plausibly be explained by neither one of them. There is a need for a theory more complex with a wider rationality concept and a broader understanding of actor motivation.

**Garrett, William R.**  
**St. Michael's College**

**"The Protestant Ethic and The Spirit of The Modern Family"**

When Weber developed his famous thesis relative to the take-off of modern-rational capitalism, he proposed that this was only one side of the causal chain and that other societal forms had to experience simultaneous rationalization, including the political system, law, the stratification system, art, and education. The family was not systemically examined in this context. The thesis developed in this essay holds that the modern family also had its origins in the unleashing of Calvinistic ideas. Indeed, just as Calvin argued that one must labor in a vocation in order to glorify God, he also contended that one must enter into family obligations with the same inner-worldly ascetic dedication as a means of giving God glory. The upshot was to insist that spouses were to love one another as a religious duty and obligation. From

this mandate, there emerged the conviction among early Calvinists and subsequent Puritans that Marriage should be based on romantic attachment. Love relations were not limited to marriage partners, but also swiftly generalized to encompass children born to that union--thereby laying the foundations for child-centered families typical of the modern family.

This analysis challenges the interpretation of the rise of the modern family as a result of industrialization developed by Edward Shorter in his seminal essay, The Making of the Modern Family. It also contends that the decline of arranged marriages, the growth of domesticity, and a succession of other changes arose from the changes effected by Calvinist believers. Finally, this analysis suggests that the emergence of modern families in the British Colonies of America occurred prior to the appearance of these changes in the Old World largely because of the extraordinary Puritan influence introduced into the Colonies through the Puritan "holy experiment."

Garrouette, Eva Marie  
University of Tulsa

### "Nineteenth-Century Spiritualism as a Scientific Heresy"

Kutz argues that one does not fully understand a system of claims until one understands "the heresies that have emerged from them" (1986, The Politics of Heresy, p. 1). In this article, I examine the interactions between the scientific community of the late nineteenth century, and the scientific "heresy" of Spiritualism. This approach allows me to consider some of the means by which scientists achieved professional goals during a critical period, and simultaneously to address a broad issue within the sociology of knowledge: the question of why some beliefs become heresies and some do not, and why some claims are heretical at one time, and not at another.

Drawing on the techniques of discourse analysis, I examine articles sampled from nineteenth-century scientific and Spiritualist journals, including Popular Science Monthly, Scientific American, and the Religion-Philosophical Journal. I consider the debate between Spiritualists and professionalizing scientists, and what it suggests about the kind of threat which Spiritualism posed to professionalizing science.

I argue that Spiritualism posed an indirect threat to professionalizing science in the following ways:

- 1) its tendency to serve as a showcase for a model of scientific work (Baconianism) which differed at many crucial points from that endorsed by professionalizing scientists (e.g., Baconianism's definition of facts, of scientific laws, and of scientific methodology, and its deeply-democratic emphases)

- 2) its tendency to distribute vested interests in the preservation of the Baconian model over a larger spectrum of social groups.

I also contend that Spiritualism posed a direct threat to professionalizing science by its initiation of discussions which (unintentionally) problematized the highly-idealized images which scientists had presented of:

- 1) scientific accounts
- 2) scientific procedures (methodology)
- 3) scientific decision-making

This article challenges Kurtz's argument that the denunciation of heretics can most usefully be seen as a ritual action which channels anxiety. This characterization implies that interactions between heretics and heresy hunters have more symbolic than directly practical functions. In this article, however, I show that discursive interactions between defenders of "heresy" and "orthodoxy" can do things; they can have real consequences beyond the redirection of anxiety. In the case of the nineteenth-century scientific community, debates with Spiritualists threatened the ability of the scientific community to achieve professionalization.

**Gittler, Joseph B.**  
**Duke University**

**"Interreligious and Interethnic Conflict in  
Democratic Societies: A Cognitive-Educational Resolution"**

It is the contention of this paper that multi-ethno-religious societies are more compatible with the socio-educational philosophy of cultural pluralism than with socio-cultural assimilation. However, pluralism practices have not been devoid of tensions and concerns. The contentions emanate from the insufficiency of cultural pluralism to provide an integrative design for the diversity of religious and ethnic group life, especially as it expresses itself in formal multi-cultural education. An alternative socio-educational philosophy, "humanocentrism," is proposed and specific implication and extant empirical findings for social cognition and formal education have been inventoried and analyzed in the areas of religion.

By humanocentrism is meant the tendency for members of human social groups to know and consequently feel and act together around common values and symbols while simultaneously identifying themselves with and remaining part of sets of diverse religious and ethnic symbols and values. Humanocentrism conceives of common core of similar and ecumenical human social group cultural elements in the community, in a nation and in the world.

**Gowri, Aditi**  
University of Southern California, Los Angeles

**"Religious Conversion and Paradigm Shifts:  
A Model for Comparative Analysis"**

To accomplish the transition from one Kuhnian paradigm to another, scientists must go through a radical change of perspective or gestalt shift. This transition is likened to a conversion experience in Kuhn's Structure of Scientific Revolutions. Nevertheless, Thomas Kuhn himself as well as most latter-day Kuhnian philosophers (e.g. MacIntyre 1980) have emphasized salient differences between these two types of cognitive change. Scientific change -- characterized as a mostly "rational" process -- has been contrasted with the subjective, numinous aspects of religious conversion.

Such a contrast is tenable only in light of a double misapprehension. Both the rationality of conversion and the transcendent quality of epistemological commitment are elided in the standard analysis. More important, the common material and cultural prerequisites of the two processes are generally overlooked. Elements of maze-way disintegration (Wallace 1956), the proliferation of secondary elaborations (Horton 1967), and widespread cognitive dissonance presage paradigm shifts just as they do religious transformations. This analysis may be applied to individuals or communities of believers/thinkers. The resolution of epistemological crises, as with religious crises of faith, requires a rewriting of the individual's (or the community's) past.

This paper will develop a framework for the analysis of epistemological crises as crises of faith; and of paradigm shifts as episodes of conversion or revitalization. Three turning points in the history of logic and foundations of mathematics will be touched on: the origin of a Newtonian cosmology in the late seventeenth century, the foundation of mathematical and inductive sciences led by William Herschel and William Whewell in the 1830s, and the early twentieth century movement towards axiomatic paradigms in logic and mathematics. It will be argued that each of these paradigm shifts displays main features of religious transformation or conversion to a new matrix of faith.

**Green, Henry**  
University of Miami

**"The Gnostic Trigger"**

Since the archeological discovery of the Nag Hammadi (Gnostic) Library nearly 50 years ago, there has been an ongoing debate among scholars regarding the meaning of Gnostic and the religious movement, Gnosticism. Although there is a consensus that the movement arose around 2000 years ago, there is no agreement regarding its origin or its early development. Nonetheless, the term Gnostic has served as a trigger for the Church Fathers to define heresy, medieval mystical movements, modern day sectarian groups and cults and sociological typologies (Bryan Wilson). This paper provides an analysis of the Gnostic trigger (salvation and liberation) and illustrations of its presence in contemporary societies in old-new religions.

**Griffin, Wendy**  
**California State University**  
**Long Beach**

**"Dancing with Pythons:  
An Ethnographic Study of Priestesses-in-Training"**

This paper is an ethnographic study of the shamanistic training of a small group of pagan priestesses and feminist witches "on the Goddess Path." As is done in contemporary feminist theory, these women locate female subjectivity in the body, and theirs is an embodied female divinity. Through tantric dance, breathing techniques, guided meditations and snake handling, these women seek to "discover the Goddess within" and, in the process, develop skills for personal and spiritual empowerment.

A comparison is made between the experience of this group, which considers the snake to represent divination and "ancient feminine knowledge" and that of U.S. Christians and Native Americans who handle snakes in a religious context.

Data for this paper were collected through interviews before and after the training, a 3 month follow-up with the participants, and indepth interviewing with the feminist witch who led the training.

**Hall, John R.**  
**University of California, Davis**

**"The Genealogy of Mass Suicide Discourse at Waco:  
Cultural Opponents and the ATF"**

Almost from the outset of the standoff between the Branch Davidians and Federal authorities at Mount Carmel, there was speculation about whether "Waco" would become "another Jonestown." Despite this widely publicized concern, what had been learned from the apocalypse at Jonestown did not avert disaster at Mount Carmel. In this paper I trace the genealogy of discourse about "mass suicide" from Jonestown to Mount Carmel in order to explore the circumstances and dynamics of conflict between apocalyptic sects and the legitimated authorities of wider societies. While such groups themselves engender boundary conflicts with cultural opponents, I show that in the case of the Branch Davidians, cultural opponents who lacked any firm basis for their allegations about mass suicide raised the alarm by using the motif of mass suicide in ways that directly affected the planning and execution of the disastrous ATF raid. This analysis shows how a cultural affinity between outlooks of cultural opponents of so-called cults and law enforcement agencies can subordinate government agencies to special interests, and it argues that government agencies and the press need to evaluate the claims of cultural opponents far more critically than they have in the past.

**Hegy, Pierre**  
**Adelphi University**

### **"Divorce as Growth Opportunity for Catholics"**

This paper uses the theoretical framework of Joy and David Rice (in Living Through Divorce) who analyze divorce as a growth experience, in terms of identity and separation. The growth opportunity for Catholic is likely to take place in the following areas: 1) Catholic doctrine: why was divorce accepted during the first centuries? Why is divorce accepted by Eastern (Catholic) Christians? Is the ban of divorce only a question of discipline as in the Council of Trent? What is the biblical basis for the ban of divorce? 2) Catholic practices of guilt and shame: is sin only the transgression of an impersonal law as stated in manualist theology? Must there be guilt and shame in the experience of divorce? What are the similarities between marriage and the "vow" of priestly celibacy and religious vows? Is marriage mainly a contract, a covenant? what is the place of love in marriage? 3) Pastoral practices: what is the meaning of an annulment after 20 years of marriage? Are guilt and shame the basis for an annulment? What is the place in church life for "separated and divorced Catholics?"

**Isaacson, Lynne M.**  
**University of Oregon**

This paper examines changes in gender roles and the rules for the regulation of sexuality in Shiloh, a fundamentalist Jesus-based community that flourished in Oregon from 1968-78. Specifically, this paper uses Goffman's concept of "underlives" to examine how Shiloh members negotiated rules for the regulation of sexuality. I will examine the ways in which the rules were undermined: (1) by gender, due to discrepancies in their application according to gender; and (2) by both men and women, due to discrepancies in their application according to organizational position in the ministry, moral status, and other factors. I will also describe how the charismatic founder and leader changed and enforced rules for the regulation of sexuality over time. Data were collected through historical document analysis, participant observation in a local fundamentalist church, and interviews with 20 women and 20 men who lived communally in Shiloh for at least one year.



**Kanagy, Conrad L.**  
**Elizabethtown College**

**"From Milk to Manufacturing: Modeling the  
Rise of Amish Entrepreneurship"**

In their forthcoming study, Kraybill and Nolt (1995) document the recent growth of micro-enterprises among the Amish of Lancaster County, Pennsylvania. The authors analyze the transformation of Amish society from traditional agriculture to modern entrepreneurship over the past thirty years. Their model of entrepreneurial development incorporates four conceptual factors: cultural resources, cultural restraints, internal social forces, and external social forces. In this paper we apply the model to a different case study--an amish settlement in western Pennsylvania (Indiana County). Like those of Lancaster County, the Indiana County Amish have also recently developed a large base of micro-enterprises. The type and size of the enterprises, however, differ significantly from those of Lancaster County. There are also differences between settlements in the kinds of cultural resources and restraints and external and internal social forces that have contributed to micro-enterprise development. Using surveys of amish entrepreneurs, interviews with local county officials, and archival data, we test and extend the Kraybill and Nolt model of amish entrepreneurial development by comparing Lancaster and Indiana Amish. Our study has important implications for understanding the role of a "religious" culture in the shaping of economic development and entrepreneurship.

**Kent, Stephen A.**  
**University of Alberta**

**Transnational Sectarian Globalization**

This study identifies and analyzes the patterns that various religious sects use in their transnational, business and political efforts at globalization. Building upon resource mobilization theory, it examines international processes involving intelligence gathering, recruit mobility, monetary interdependence, and goal setting among several prominent religiously ideological sectarian organizations. In this analysis, religious ideology becomes one of many resource acquisition strategies that these transnationals use in their globalized operations.

**Knowlton, David C.**  
**Brigham Young University**

**"Belief on the Word:  
A Comparative Analysis of the Role of Discourse and Exegesis  
in Bolivian Baptist and Indigenous Religions"**

Protestantism has grown rapidly among Bolivia's indigenous population, claiming now close to twenty percent of the nation. This paper will explore the formation of Baptist practice by exploring the role of discourse and exegesis. This will be compared and contrasted with Bolivian Indigenous Religion and will show that Protestantism requires a radically different relation of the believer to the transcendental, precisely because of differences in the prominence, extent, and composition of discourse and exegesis. This work is based on extended ethnographic fieldwork in Bolivia and stems from the concerns of the ethnography of speaking and from theoretical developments in postmodern anthropology.

**Lang, Graeme**  
**City Polytechnic of Hong Kong**

**"Branching Evolution of Religious Movements:  
The Importance of Studying Early 'Offshoots'"**

Where a small cult has succeeded in becoming a major religious movement, it is often a later and considerably modified version which has achieved success. This sometimes occurs because the original cult has branched and one branch has moved into new social or geographical spaces, where it has been modified to increase its appeal within the new context. After a long period, the earliest version of the cult may be lost, or may survive only as an obscure minor variant of the new religion. To recover characteristics of the original cult, therefore, it is sometimes valuable to study obscure early "offshoots" which preserved some features lost in the more successful version of the cult. Several cases are examined. Implications for methodology in the study of new religious movements are discussed. Such cases also have implications for an evolutionary model of the rise of religious movements.

**Lawson, Matthew**  
**Princeton University**

**"The Holy Spirit as 'Conscience Collective'"**

During ethnographic fieldwork with a charismatic congregation, members at times remarked that a prayer meeting was particularly spirit-filled. In this paper I discuss the group interactive processes that create a superindividual consciousness or conscience in prayer meetings, in relation to which individuals feel their actions affirmed or convicted.

The complexity of the interactive process and the facility with which the process may be reified sustain the belief that a supernatural personality is prompting or directing the diverse contributions of individuals.

**Lawson, Matthew**  
**Princeton University**

**"A Theory of Religious Representation:  
Structuration and Domains of Experience"**

For Durkheim religious categories reflected social categories, and for Weber religions provide interpretations of 'the world' and orientations toward practical activity. Wuthnow's "articulation theory" and Giddens' "structuration theory" provide compatible structuralist approaches that allow us understand the ways in which religious ideologies represent social structures and provide models for social action.

**Lawson, Ronald**  
**Queens College**

**"Seventh-Day Adventist Responses to Branch Davidian Notoriety"**

Although the Branch Davidians were organizationally two steps removed from Seventh-day Adventism (a schism from a schism from Adventism), they regarded the Adventist church as their mission field, their apocalyptic interpretations addressed the two groups and their relations in detail, and almost all their members were former--and recent--Adventists. How did Adventists respond to the sudden notoriety of David Koresh and the Branch Davidians in 1993? While the church leadership acted to distance itself from them, spending considerable sums on consultants in order to protect the reputation of their church from being sullied through being linked to the Davidians, other strands within Adventism reacted differently. This paper explores these various responses.

**Leslau, Avraham**  
**Bar-Lev, Mordechai**  
**Bar Ilan University**

**"The Social Sources of Fundamentalism Among Religious  
Jewish Youth in Israel"**

The aim of this paper is twofold: to study the various dimensions of religious fundamentalism and their interrelationships, and to reveal the connection between social factors and the various dimensions of fundamentalism. The social factors that will be studied are: socioeconomic and religious background, parental supervision, types of schools and method of education.

Our empirical investigation involves two populations of religious high-school graduates. One population consists of about 5000 male and female students in their last year of high-school; the other consists of a sample of about 1800 male and female graduates who completed high school twelve years ago.

**Lummis, Adair**  
**Hartford Semnary**

**"Clergy Divorce: Gendered Role Costs?"**

Social norms and religious mores (if not basic teachings) have generally become more liberal about divorce for lay persons, and to a lesser extent, for clergy as well. the fact that Protestant clergy are divorcing at a rate about comparable to lay persons and still staying in the ministry, is proof of that. But are there differences between ordained women and men in the timing, reasons and consequences of divorce for the personal lives and careers? Exploration of these questions with denominational data from 1991-92 and cross-denominational data collected in 1993-94 illuminate the interrelations between religion, gender, deviance and social control in a time of shifting clergy role expectations.

**Manning, Christel J.**  
**University of California, Santa Barbara**

**"They Can't Have Babies: Religiously Conservative Women  
Legitimate Men's Leadership in Church and Synagogue"**

Many women raised with a secular or liberal religious background are attracted to and join more conservative religious groups as adults. It is easy to assume that most of these women are housewives who are attracted to tradition because it legitimates their domestic role and occupation in a way that the larger secular society does not. Yet many such women are employed outside the home, often in positions of leadership and supervisory responsibility over men. How do these women reconcile their secular status with their exclusion from leadership in church or synagogue? This study of Orthodox Jewish and Evangelical Christian women attempts to answer that question by exploring the discourse employed by religiously conservative women to explain their choices. Although both groups restrict female religious leadership, and both Jewish and Christian women come to terms with that restriction in similar ways, there are also important differences between them that reflect the distinct histories and gender norms of each tradition.

**Marler, Penny Long**  
**Samford University**

**Hadaway, Kirk C.**  
**United Church Board for**  
**Homeland Ministries**

Recent research has shown that "unchurched" Americans are composed of two groups: marginal church members and mental affiliates. One of the primary differences between the two groups--besides church status--is age. Affiliates, who neither claim membership nor go to church regularly, are composed largely of "baby boomers" and "baby busters" (under 45 years of age in 1991). Results of a three-stage interview process with this population reveals much about their social backgrounds, beliefs, and current religious involvement. In this paper, we profile differences between mental affiliate age groups on key variables; and using cluster analysis, we identify four styles of religious marginality among this key segment of unchurched Americans. The results provide clues to the continued salience of a Christian identity among the 39% of Americans who do not belong to a church.

**Martos, Joseph**  
**Spalding University**

**"A New Paradigm for the Sacrament of Marriage  
in Roman Catholicism"**

The impossibility of divorce and remarriage among Catholics is based on the conception that marriage is a sacrament, understood as a spiritual bond which is inherently indissoluble. Today this doctrine has become so counterfactual that it is demonstrably dysfunctional and it is becoming increasingly irrelevant among Catholics themselves. It is possible to escape from the incoherence of the traditional doctrine, but only if the sacramentality of marriage is understood in a way that does not contradict the contemporary and intercultural experience of marriage.

**Maryanski, Alexandra**  
**University of California, Riverside**

**"Emile Durkheim, Hominoid Carnival and the Most  
Elementary Forms of the Religious Life"**

Durkheim's classic study of "primitive religion" was an attempt to study the simplest religion known. According to Durkheim, the most rudimentary religion would be found "in a society whose organization is surpassed by no others in simplicity" and a society where "it is possible to explain it without making use of any element borrowed from a previous religion." while Durkheim's pursuit was unsuccessful, his idea that religion is the worship of society itself and the ultimate product of social causes remains an awe-inspiring hypothesis. This paper follows in Durkheim's footsteps by attempting to show that Kurheim's notions of sociality and his account of the earliest collective sentiments may have a basis in empirical reality.

However, what Durheim failed to realize is that his account of the effervescent social environment out of which the religious idea was born applies not to humans per se but to our closest hominoid relatives (whose DNA is 99% identical with humans) and who may indeed provide us with some rich insights into the most elementary forms of the religious life.

**Maxwell, Carol J.C.**  
**St. Louis University and Washington University**

**Jelen, Ted G.**  
**Illinois Benedictine College**

**"Commandos For Christ: Narratives of Male Pro-Life Activists"**

This study will consist of a content analysis of the histories of thirty-two male activists involved in "rescuing" at abortion clinics in a large Midwestern city. Preliminary statistical analysis by the second author suggests that two themes predominate in explaining the extent of unconventional prolife activity: The propensity for male activists to engage in war or martial characterizations, and the integration of male activists into large organizations. The effect of group integration on frequency of rescue activity is negative, suggesting that atomized individuals are more likely to engage in frequent protest activity than those who participate actively in organized (generally religious) groups.

**Maxwell, Carol J.C.**  
**Washington University**  
**St. Louis University**

**"Transforming Loss into Mission and Duty into Grace:  
The Effects of Concepts of God and Salvation  
on Involvement in Anti-Abortion Activism"**

This paper examines the narratives of pro-life direct activists to explore the relationships between their own personal experiences of abortion and their involvement in sit-ins blockading abortion clinics. Activists described a long process through which they clarified ambiguous feelings surrounding their decisions to abort (and other traumatic life events) by vilifying their abortion experiences.

**Mazur, Eric**  
**University of California,**  
**Santa Barbara**

**"Respecting an Establishment of Religion: Government  
Authority and the Imposition of Religious Relationships"**

The First Amendment religion clauses are unclear. However, one point seems axiomatic: government cannot coerce citizens to participate in religious activities that contradict their religious beliefs. Courts may permit restrictions on religious behavior, but they prohibit the replacement of one religious activity with one that is governmentally required.

This axiom seems not to apply in two areas of the clergy/congregant relationship: marriage rituals and courtroom testimony. Though citizens are permitted to select civil or religious wedding ceremonies, when choosing the latter they are required to have them overseen by religious officials recognized by the state. These officials may be superfluous according to the theological teachings of the religion but are required to officiate if the ceremonies are to be state sanctioned. Similarly, some state courts require testifying members of the clergy to respect their congregant's right to confidentiality. This protection is a fiction of the judicial system, and may not exist outside of the courtroom. Both wedding and courtroom requirements alter religious practices to conform to mandates of the state through the use of political power. Both create expectations that require innovations on the part of the religionists.

This paper examines requirements regarding wedding ceremonies and confidentiality, and religious communities' practices in response to these requirements.

**McAllister, Ronald J.**  
**Northeastern University**

**"The Social Control of Political Violence: The Prophetic  
Role of the Churches of Northern Ireland"**

Over the last twenty-five years more than three thousand people have been killed in the civil unrest in Northern Ireland. Bombings, shootings, and other acts of political violence are commonplace in this corner of the United Kingdom. Much of this violence is attributed to the work of paramilitaries who have aligned themselves with one of two political camps: either Republicans who consider themselves Irish and Catholic or Loyalists who consider themselves British and Protestant.

Labeling these two sides in religious terms suggests the significance of the religious dimension in the conflict, yet the centrality of the religious dimension has been debated for some time. Some argue that the division is political, cultural, historical, and/or economic and only apparently religious. It is the contention of this paper that in fundamental ways the division truly is a religious one. The paper explores some of the religious dimensions of the conflict. It also explores a prospective role for the churches as legitimate agents of social control and social

change.

This research is the product of several months of field work in the churches in one region of Northern Ireland. It describes some of the observations that were made on Sunday mornings as I participated in services and listened to sermons in churches that span the theological spectrum from Catholic to Free Presbyterian and from the Church of Ireland to the Elim Pentecostal Church. The paper suggests the ideological nature of the division.

The churches are in a unique position in Northern Ireland. They are institutions that have the attention of a great number of those who renounce violence but who at the same time live with and tolerate it. Although the churches are the hope of a reconciled society, they continue to fail in their mission to bring peace. Many of the churches historically have renounced the men of violence, even excommunicating them, yet this has been ineffective.

Political violence in Northern Ireland is the product of the actions of a small number of social outlaws; making these men and women religious outcasts has had no noticeable effect on their actions or on the level of violence. The people of violence are not swayed by the churches though they can take succor from the stances that church bodies take (and do not take). The social control of political violence cannot be achieved by any exercise of ecclesiastical power. This is not to say, however, that there is no effective role for the churches.

The churches have a prophetic message to preach if they will preach it with courage. What the churches can do now is to try to reach the people who have already detached themselves from violence. Many people -- especially many middle class people in Northern Ireland -- say that "the Troubles have nothing to do with me." These are sometimes the people to whom Ulster poet John Hewitt referred in his poem *The Coasters* when he said:

You coasted along  
to larger houses, gadgets, more machines,  
to golf and weekend bungalows,  
caravans when the children were small,  
the Mediterranean, later, with the wife.

It is with the ordinary people of Northern Ireland that the hope of peace lies. These are precisely the people who can be reached by prophetic utterances. Social control by prophesy is a proper action for the churches. In fact, religious prophets have occasionally appeared in Ulster through their effect has not always been positive. The paper concludes by reviewing some of these prophets and by exploring the prospects for effective religious prophesy in Northern Ireland today.



**McClenon, Jim**  
**Penn State**

**"Wondrous Events: Foundations of Folk Belief"**

This presentation reviews two theories applying to wondrous accounts. Wondrous experiences include extraordinary episodes such as extrasensory perceptions, out-of-body experiences, apparitions, and night paralysis. The cultural source theory, a dominant paradigm among scholars, suggests that people's wondrous experiences are totally products of their socialization. In opposition, the experiential source theory argues that universal features within some wondrous experiences have the capacity to shape belief, rather than being merely products of it. Drs. James McClenon (Sociologist, Elizabeth City State University), David Hufford (Folklorist, Penn State College of Medicine), Erlendur Haraldsson (Psychologist, University of Iceland), and John W. Roberts (Folklorist and chairman of African-American Studies, University of Pennsylvania) provide commentary. Many respondents, from different cultural positions, describe first hand accounts of wondrous events. Narratives fall within naturally occurring categories: haunting, apparitions, waking extrasensory perceptions, precognitive dreams, out-of-body and near-death experiences, and sleep paralysis. An example of a recurring motif is reviewed; respondents from different cultures describe blood stains that re-appear at the point where a person was murdered. Some accounts reveal the effects of cultural shaping. Unidentified flying object reports provide example cases.

The program reviews the surveys of Dr. James McClenon who administered questionnaires to random samples of students in the United States, Japan, and the People's Republic of China. Respondents were asked questions regarding the frequency of *deja vu*, night paralysis, extrasensory perception, out-of-body, and contact with the dead experiences. The data is compared to similar studies in Europe. American students revealed rates of experience higher than Japanese but less than Chinese respondents. This result is surprising since the Chinese students claim no religious affiliation.

The findings support the experiential source hypothesis. Wondrous events provide a foundation for folk belief in spirits, souls, life after death, and wondrous abilities. This finding helps explain common features within folk religious belief.

**McMullen, Mike**  
**Emory University**

**"The Bahai Faith in Atlanta: The Particularism of the Universal"**

"The Bahá'í Faith is one of the newest globally encompassing religions that has received little scholarly attention from sociologists of religion. This paper will help fill that gap by exploring the ways in which a local Bahá'í community lives out the universalizing theology of the Bahá'í Faith, while at the same time adapting that theology to its local culture and local circumstance. At a time when fundamentalist movements are springing up around the world and fostering a "tribalistic" worldview for its adherents (whether it be in the form of intense national, racial, ethnic, or orthodox identities), the Bahá'í Faith attempts to foster a universal human identity,

It does so by emphasizing principles found in its religious scripture such as the oneness of humankind, world citizenship, the establishment of a universal global order, the promotion of a common world language and script and the elimination of all forms of prejudice through spiritual transformation. Even the structure of the Bahá'í Faith, consisting of elected "Spiritual Assemblies" on the local, national, and international levels, reflects the universalizing force of this religious movement. As Roland Robertson has suggested in his theoretical ideas about "globalization," there exists a tension between emerging universal or global norms, and their embodiment at the local or particular level. This paper will examine the ways that the universal ideology of the Bahá'í Faith, especially the Bahá'í focus on racial unity, has been institutionalized in a major urban center of the deep South, trying to uncover the ways in which the universal gets molded and shaped by the particular.

**Nason-Clark, Nancy**  
**Beaman-Hall, Lori**  
**University of New Brunswick**

**"Where are all the Christians?"**  
**"Understanding Evangelical Women's Responses to**  
**Church Support for Battered Women"**

The evangelical community has been slow to respond to issues of family violence within both its own churches and the broader society. Despite the low level of general awareness about family violence in evangelical churches, clergy are nonetheless being called upon to counsel battered women and children. However important a role clergy play in the process of supporting a battered woman, the main contact between secular services for abused women and churches remains women's groups.

Building on a series of studies investigating the relationship between the evangelical community and secular service providers for battered women, this paper explores what roles evangelical women see for themselves and their churches in supporting victims of violence. To reflect on these issues, we will consider survey data from 300 evangelical women in Atlantic Canada supplemented by in-depth interviews with a sample of 30 women. The paper will conclude with an analysis of how the evangelical world-view is mediated through the lives of Christian women as they grapple with male violence against women and children.

Nesbitt, Paula D  
Hiff School of Theology

**"What Difference a Family Makes:  
Differential Effects of Marriage and Family  
on Male and Female Clergy Careers"**

The importance of a good marriage and successful family has been well-emphasized as criteria for Protestant clergy occupational success (e.g. Hulme 1966). Besides Reformation-based theological considerations making marriage normative for Protestant clergy or contemporary arguments on the value of clergy marital experience for pastoral care and counseling, the traditional role of "minister's wife" as unpaid ministerial co-worker (e.g. Maloney and Hunt 1991; Rouch 1981; Morgan and Morgan 1980; Douglas 1965) has been critically linked with male clergy career success. Little is known about the occupational effects of marriage and family when the minister is female. To what extent are marriage and family occupational resources for clergy upward job mobility and attainment today? To what extent do gender differences exist? Given traditional Protestant clergy marital expectations, including participation of clergy spouses, marriage should have a positive effect on male clergy careers. A similar effect for female clergy should be offset by their disproportionately greater domestic and childcare responsibilities (cf. Rallings and Pratto 1984), as well as constraints faced by women in secular professions as part of dual-career couples, resulting in marriage--if anything--negatively affecting their career opportunities.

To test these hypotheses, occupational biographies of 974 male and 399 female Episcopal clergy were statistically analyzed. Preliminary analysis suggests that marital status alone makes no difference for male or female priests in the level of positions held. However, whether men had children was consistently significant in prospects for higher-level placements. Children had no effect for women priests. The results suggest the importance for male priests of being a biological as well as theological "father." The lack of effect for women priests suggests that marriage or family constraints are not responsible for lower occupational attainment.

Nelson, Jack E.  
Temple University Japan

**"The Old and the New: *Todaisha* and the  
Watch Tower Society in Japan"**

The Watch Tower Society has had two beginnings in Japan. The early efforts, before the war, were all but destroyed in a ruthless campaign to silence religious dissent. Known at the time as *Todaisha* (The Lighthouse), the movement was led by Akashi Junzo, a mostly self-taught Japanese man who lived in the United States from age sixteen to thirty-six. Though remaining small in numbers, the movement disseminated considerable Watch Tower Society literature, some of which was embellished and aimed as a critique at the growing militarism in Japan. When a number of members defied conscription orders, arrests, interrogations, and the imprisonment of many members followed, which all but destroyed these early efforts.

The final turn of events came after the war when Akashi leveled his criticism at the Watch Tower Society leadership in New York, who he accused of compromising biblical truth in a quest for higher membership goals. A severance of ties with the parent body followed and *Todaisha* disbanded when American missionaries came to Japan in 1949 to restart the movement. This paper will analyze the significance of the protest efforts of *Todaisha*, probe further the reasons for the schism between *Todaisha* and its American sponsors, and assess the way the Watch Tower Society has portrayed *Todaisha* in the post-war period.

**Newhart, Michelle R.**  
**University of Missouri-Columbia**

**"The Dynamics of Accommodation  
The Mediation of Christianity and Modernity in Unity"**

Within the sociology of religion, the relationship between religion and modernity continues to be an important issue over which there is much debate. In an article appearing in *Sociological Analysis* in 1990, Lynn Davidman describes the relationship of religion to modernity using the concepts of accommodation and resistance. Her article, entitled "Accommodation and Resistance to Modernity: A Comparison of Two Contemporary Orthodox Jewish Groups", addresses individualism, cultural pluralism, rationalization, and the changes in women's roles as key dimensions of modernity to which traditional religion must respond (p.39).

Davidman looks at two Jewish groups which are embedded in a religious tradition that predates the modern context, analyzing to what extent they have maintained this commitment through resistance to modernity or transformed the tradition through accommodation to modernity. In contrast, I am interested in looking at a religious group which appeared at the turn of the twentieth century in America, thus having its roots and its development contained within a modern context. The religious group called Unity arose in conjunction with the New Thought/metaphysical movement taking place during this time period. While it has from its inception incorporated modern understandings of the individual, cultural pluralism, Rationalization, and women's roles, Unity has also retained the use of Christian texts and figures as its primary framework. The result is an interesting combination of traditional and modern elements. Unlike the groups which Davidman studied, Unity maintains a balance between modernity and traditional religion without having its roots contained in one or the other. Accommodation in this context is therefore dual; Unity must accommodate traditional religion as well as modernity in order to maintain the plausibility of its world view.

My main method of studying this phenomena is through participant observation at a local Unity church. the church which I am studying is located in a moderately sized town in mid-Missouri. My observation is currently in progress, and will span approximately six months. While most observation is of church services and small study groups within this specific Unity Center, I will be supplementing my information by attending community activities which take place at the Unity Center, as well as visits to nearby Unity churches, including the world headquarters of Unity in Kansas City, Missouri.

The basic accommodations to modernity include a stress in language and

practice on the individual, and a perspective that is decisively "this-worldly". In addition, Unity's organizational structure attempts to recruit and retain members by presenting itself as an appealing choice within the pluralism of modern America. In relation to traditional religion, Unity has incorporated Christian language and some Christian traditions. This utilization of Christian terms, texts, and figures, however, appears to be primarily nominal; Christian symbols and practices are interpreted in metaphysical terms, resulting in not only an accommodation, but also a transformation of meaning. It remains important that Unity continues to define itself as Christian even though the interpretations are different. Furthermore, Unity continually acknowledges the Christian background of many of its members allowing a sense of continuity for these members even though the belief system has been significantly altered. Lastly, through its organizational structure, Unity accommodates traditional Christianity by formatting the church service and fulfilling additional functions such as visiting the sick, which are typically provided for in a traditional Christian church.

In combining these distinct ways of accommodating modernity and traditional religion, a particular world view emerges. I hope to show that this perspective has strengths and weaknesses unique to its approach at creating a meaningful religious experience in a modern context.

**Pankhurst, Jerry G.**  
**Wittenberg University**

#### **"Can Russian Orthodoxy Contribute to an Ethic for Modern Living"**

In a famous argument, Max Weber claimed that modern capitalism was based on an "ethic" developed by Calvinist Protestants in the Reformation Era. While there are reasonable criticisms of Weber's "Protestant Ethic" thesis, a good argument can be made that there is a mutually supportive relationship between Protestantism and modern capitalism. Some social innovations also seem to go generally along with protestantism, for example, voluntarism, democratic forms of politics, doctrines of individual rights and the like.

It is undoubtedly the case that faiths other than protestant Christianity can support, sustain, even invent such innovations. Could it be possible for Russian Orthodoxy to have such a role in developing an ethic for modern living in Russia? The setting for the pursuit of such a project has been laid by the establishment of general religious freedom in Russia. Though this condition may be somewhat altered over time--that is, there are signs that the Russian Orthodox may achieve "more than equal" status among religions in Russia -- nevertheless, I believe that one can expect a generally open field for religions in Russia in the future. That being the case, Russian Orthodoxy certainly has a prominent role to play in setting the value agenda for the society, or at least, in developing the agenda set by other institutions in that society.

Can Russian Orthodoxy contribute to an ethic for modern living? Such an ethic must provide adequate guidelines for marketized business activities and democratic political participation. Traditional Russian Orthodoxy posits few values or ethics for either sphere. Its own structure

is antithetical to individualistic pursuits and equal social participation in that it is extremely hierarchical and undemocratic in virtually every way. However, there are some strands of thought in Orthodoxy which may provide a link between the religion and the modern conditions that Russia finds itself in.

This paper will assess the potential for Russian Orthodoxy to be a source of positive values for a free and democratic society, or at least to support the development of such values in the general society. If it cannot facilitate the transformation in these value spheres, will it inhibit such developments in the broader society? And if it does, what impact will this situation have on the future of the Russian Orthodox church? A series of contingencies in response to these questions will be examined in the paper.

**Phillips, Bruce**  
**Hebrew Union College**

### **"Factors which Influence Intermarriage and Jewish Continuity"**

The 1990 National Jewish Population Study found that 52% of all Jews who married between 1985 and 1990 had married non-Jews (not converted to Judaism). Much of the ensuing debate has been about what policies to pursue in response to the continued increase in intermarriage. Proponents of "in-reach" argue that efforts to stabilize intermarriage by strengthening the commitments of "core" Jews should be the community's highest priority. Proponents of "outreach" counter that little can be done to reduce intermarriage, but much can be done to attract and/or retain intermarried couples as part of the Jewish community.

In 1993 I conducted a follow-up of the 1990 National Jewish Population Survey and re-interviewed 580 in-married and intermarried Jews under age 50 to address the in-reach/out-reach policy debate. In this paper I test the in-reach contention that Jewish "interventions" do make a difference by examining factors which influence (a) intermarriage and b) raising children as Jewish once intermarried.

The analysis includes structural variables such as secular education and region and a number of background variables including generation, formal Jewish education, informal Jewish education, Jewishness of the parental home, informal parental influences and patterns of inter-dating.

Pitt, John E.  
Clinch Valley College

**"Declining Rural Community and Appalachian  
Baptist Churches: A Comparative Case Study"**

This paper examines the responses of churches in southern Appalachia to social change. Using Peter Berger's (1967) idea of plausibility structures, I focus on the responses of two churches in the Missionary Baptist tradition (see Dorgan 1987) to the disintegration of the community they serve. I present the preliminary results of comparative ethnographies of these churches.

Berger's treatment of plausibility structures implies that a religious worldview is dependent on the continued existence of the community of faith that supports it. changes in the social group that holds a set of religious legitimations often results in the change or extinction of the group's religious reality.

Many of the churches in the Appalachian Missionary Baptist tradition were founded to serve extremely localized communities, often no more than two or three extended families (Dorgan 1987). The well-defined isolated rural communities where these churches grew have been disappearing, however (Beaver 1986; Hicks 1976). One would therefore expect the distinctive beliefs and practices of churches in these communities to be changing in response to changes in their plausibility structures.

An interesting case study is the church that I will call Mount Zion Missionary Baptist Church. Mount Zion is located in a rural community in East Tennessee, near the North Carolina state line. The worshippers at Mount Zion are devoted to the "old time way" of worship. Services are emotionally charged, and the congregants hold many of the beliefs associated with "old time" Missionary Baptists -- the autonomy of the local church, the authority of the King James Version of the Bible, and the ordination of preachers who have been "called" by God.

Twenty years ago, some of the members of Mount Zion had a disagreement that resulted in the founding of a new church, which I will call New Bethlehem Baptist Church. While such occurrences are common in southern Appalachia, New Bethlehem is interesting because it has taken a radically different approach to dealing with social change than has Mount Zion. The founders of New Bethlehem selected a site for the new church on a main highway near the county seat. In the intervening twenty years, they have joined the Southern Baptist Convention, called a seminary-educated pastor who preaches carefully prepared sermons, and abandoned many of the "old time" Missionary Baptist practices.

Howard Dorgan (1987) believes that the pattern of New Bethlehem is quite common. Missionary Baptists who hold to the traditional beliefs and ways of worship are rapidly yielding to the somewhat more modern Southern Baptist churches. In this paper, I attempt to explain why some Missionary Baptist churches have resisted the move toward modernity while others have embraced the relatively "mainstream" beliefs and practices of the Southern Baptist Convention. Part of the explanation, I believe, lies in the connections of the local churches to their rural communities. Being part of the local community that supports their plausibility structures enables the "old style" Missionary Baptists to maintain a small, stable membership of like-minded believers. Those churches in rapidly changing communities -- like New Bethlehem -- have a body of believers that changes rapidly, erodes the plausibility structure, and moves the church toward modernity. The paper concludes with

implications of this comparative case study for the study of religion in Appalachia and for the study of religion and social change.

**Podus, Deborah**  
University of California, Los Angeles

**"The Unifying Aspects of Civil Rights Policy on American Religious Institutions: The Case of the Tax Treatment of Discriminatory Religious Schools"**

Scholars have noted that since the 1960s major changes have taken place in the structure of American "mainline" religion. The general trend has been an increasing ideological polarization between religious liberals and conservatives, a development that parallels patterns in the broader society. Scholars have argued that the growing polarization is, in part, a result of the expansion of the state and its growing involvement, beginning with civil rights in the 1960s, with issues of entitlement, and public morality. Less noted, however, is that state policies that may have polarized religious liberals and conservatives over the short-term, have over the long-term sewn the seeds for greater institutional cooperation among otherwise divergent religious denominations and special purpose groups.

This paper will explore the ramifications of state policy for religious institutional relations by examining one particular policy area growing out of the civil rights movement; that is, the federal tax treatment of racially discriminatory religious schools. Based on this example, the paper will suggest that state policies can affect the institutional and ideological structures of religion in different ways, and that both must be taken into account to understand more fully the process of religious social change.

**Pozdnyakov, Alexei**  
St. James Bible College

**"Protestantism in Belarus (former USSR):  
The changing relations between religion and government"**

In recent years one can see the phenomenon of the intensive spreading of religious ideas and religious organizations in the Republic of Belarus. It has made a great influence on the spiritual life of the society and has caused evident changes in the relationship between the church and the past communist government. Generally these changes could be characterized as a lessening of the struggle against believers, but in its details the process is more complicated.

Protestantism in Belarus has a long and famous history. Much of 16th century Belarussian history was the result of Protestant ideas and organizations. Because of the 200 years of coexistence between the Catholic and Orthodox Churches, the representatives of the new confession didn't meet with initial resistance from the government or society.

The situation changed in the 17th century after the Unia between the Orthodox and Catholic Churches with the evident domination of the latter. The time



of strong government pressure had begun.

This tradition was prolonged by the Russian government in the 19th century, but it was incomparable with the situation during the communist period. The ideas of Protestantism were considered to be the conductors of anti-communist ideology and the believers were considered to be foreign spies.

The modern situation in Belarus could be characterized as non-official pressure against the Protestant organizations from the government's side and great interest from the people on the other side.

The problem must be analyzed keeping in mind the very strong communist traditions in all the corridors of power. The authorities who have no legal opportunities to prohibit the activity of the Protestant Church do a lot to resist the spreading of those ideas. It especially concerns the activity of the organizations coming from the West. Government circles intend that the Russian Orthodox Church must have the domination in the Republic. The nationalist opposition has supported the Unia of the Catholic Churches.

In spite of this situation, the ideas and the organizations of the Protestant Church are spreading in Belarus among the most intellectual circles within the society. This social tendency favors the breaking of the negative governmental attitude toward Protestantism, especially in light of the huge development of capitalism in post-communist societies.

**Rath, Julia Wally**  
**The University of Chicago**

**"Religious Accommodation to Catholicism Among Non-Catholic  
African-American Parents of Children in Catholic Schools**

Black parents send their children to Catholic schools rather than public schools, because they seek an academically superior education. Hence, in Chicago, the majority of black students in Catholic schools are non-Catholic and the majority of parents are religious accommodators to Catholicism, not converts. Accommodating to Catholicism means coming to terms with the fact that a child's school places some emphasis on the Catholic faith. There is a continuum of positive, neutral, and negative accommodation among the parents. Likewise, Catholic churches in the inner-city accommodate to non-Catholic parents in order to keep parishes and schools open. Thus, the school curriculum becomes more generically Christian, rather than fully Catholic.

The study is based on a snowball sample of twenty-five parents, of all religious backgrounds, interviewed between May 1991 and July 1992, with one or more children enrolled in Chicago Catholic schools. To obtain background information, thirty-five additional interviews took place, including those of priests and school officials. I used an open-ended interview schedule as the basis for in-depth interviews.

The research reveals that parents of various religious backgrounds and family histories accommodate very differently to Catholicism. Parishes likewise vary in the extent to which they will accommodate non-Catholics.

**Richardson, James T.**  
**The University of Sydney**

**"Anti-Cultism in Australia: Deviance in the Making"**

This paper would discuss the activities of the anti-cult movement in Australia in recent years, as efforts are made, quite often by Americans members of Cult Awareness Network and other such groups, to spread the message of anti-cultism. The way the message has been disseminated parallels what has happened in America in many ways, and anti-cult sentiment is growing. The lack of constitutional protections for freedom of religion is discussed, as it impacts anti-cult activities.

**Richardson, James T.**  
**The University of Sydney**

**"Satanism Overseas: Social Construction of an  
International Social Problem"**

This paper would discuss promotional activities by American anti-satanist "missionaries" who have had some success in spreading concern about satanism in other countries such as Australia, New Zealand, and the U.K. Of note would be parallels with what has happened within the U.S., including major child sex abuse charges being brought for "ritual abuse" of children in day care centers and communities.

**Richardson, James T.**  
**The University of Sydney**

**"Manufacturing Consent About Koresh: A Structural  
Analysis of the Role of Media in the Waco Tragedy"**

This paper applies Herman and Chomsky' (1988) "propaganda model" to the role of the media in the Waco tragedy in which nearly 100 people died, most by fire during the attack by FBI forces on the 51st day of the stand-off. The model includes five "filters" which impact the perspective taken and the quantity of news coverage about issues that are deemed newsworthy. One major focus is on the impact of the filters on the role played by the media in setting up public opinion so negatively about so-called "cults," a crucial climate of opinion that made it possible to take such actions against Koresh's group, once they had successfully been labelled a "cult." The concept of "worthy versus unworthy" victims is examined in terms of reactions of the general public to Koresh and his followers. A second major focus concerns the absolute control of media by law enforcement authorities in the Waco situation, which was perhaps the most controlled such situation in American history. The reasons for this inordinate control and its potential consequences are discussed, including attention to new structural arrangements involving cable and satellite technology.

**Roof, Wade Clark**  
**University of California, Santa Barbara**

**Aagedal, Olaf**  
**Diaconia College Center**

**"The Same Generation, The Same Religion?  
The Religiosity of the American and  
the Norwegian Babyboomers"**

The concept "baby-boom" generation" refers to those born right after the second World War and beyond, until the sixties or the mid sixties, depending on where the researcher draws the line. The generation is known for its political and cultural opposition during the sixties and the seventies. Conflicts with the church and drop-outs are also parts of this generation's history. Their religious image is the image of the counter-culture: outside the established churches. They are often considered as a non-religious generation.

In this paper we will analyze the baby-boomer's religiosity. We will compare the Norwegian and the American baby-boomers: They are members of the same generation, do they also have the same religion? The data are taken from an international survey of religion done in 1991 by the International Social Survey Programme.

**Sanford, Mei-Mei**  
**Drew University**

**"Osun: A New God for a New Age?"**

The resilience and adaptability of the Yoruba deities of West Africa in the New World is well documented. Sandra Barnes' studies have indicated that in Nigeria the Yoruba god of iron Ogun has become "an old god for a new age," a god of technology and machinery as well as iron--a god who can help people deal with contemporary problems.

The Yoruba god Osun is a female deity of the river whose annual festival in Osogbo is the most widely attended event in Nigeria. Unlike Ogun who is associated with itinerant smiths and warriors, Osun is identified with a geographical site. How then does she move from regional to widespread importance? Who is Osun? What is her relevance to Yoruba people today?

My intent in this presentation is to draw attention to Osun's contemporary importance and to suggest that Osun presents another modality of comprehending and dealing with modern problems.

Sargeant, Kimon H.  
University of Virginia

### "An Organizational Analysis of the Willow Creek Association"

Chaves argues that denominations are dual structures consisting of religious authority structures and agency structures. I apply this theoretical argument to the Willow Creek Association, a non-denominational professional association with more than 700 member churches. A sociology of organizations approach is used to explain the rapid growth of the Association. Because of the high degree of task uncertainty facing religious organizations in the contemporary religious environment (or "religious market"), religious organizations tend to model themselves after organizations they perceive to be successful or legitimate. Because of Willow Creek's success, and the lack of alternative models in the field, there is a high degree of isomorphism among the churches that are members of the Association. I argue that the isomorphism exhibited among these churches is evidence that the Association is functioning as a denomination. In conclusion, I consider the denominational functions of the Association with respect to Chaves' conceptualization, as well as arguments about the internal secularization of religious organizations.

Schoenfield, Eugen  
Donnelly, Denise  
Georgia State University

### "Catholic-Protestant Convergence? A Re-examination of Religion and Child-Rearing Techniques"

Since Weber first linked Calvinist Protestantism with the rise of capitalism in The Protestant Ethic and the Spirit of Capitalism, sociologists have been interested in investigating Catholic-Protestant differences. Many of the earlier studies investigated how the two groups diverged in terms of traditionalism and modernity. Later, the focus changed to differences in occupational achievement (Kohn, 1969). More recently, investigations have centered on child rearing, especially differences in parenting, although earlier studies (Lenski, 1961) discovered empirical differences between Catholics and Protestants, some writers now suggest that a Catholic-Protestant convergence is taking place, especially in such areas of child rearing as parental values of obedience and conformity (Alwin, 1986) and the use of corporal punishment (Greven, 1990). Using childhood recollection data from a sample of 311 New England college and university students, we test the hypotheses that convergence is occurring in the use of corporal punishment, parental consistency, amount of parental warmth, parental closeness, parental control and verbal punishment. Our results indicate that Catholics and Protestants differ in three of the six areas--parental consistency, parental closeness, and use of verbal punishment. We argue that these results do not refute the convergence hypothesis. Previous researchers found evidence of a Catholic-Protestant convergence in **attitudes**, while our measures find differences in **behaviors**. Collectively, these findings suggest that in the process of religious change in America, a phenomena similar to Ogburn's cultural lag is taking place. Catholic and Protestant americans have converged attitudinally, but behaviors are lagging behind.

### "The Church in Russian Politics"

The political role which the church plays in Russian political life began to grow with Glasnost. In the first relatively democratically elected Congress of People's Deputies there were Orthodox priests, an event unprecedented in Soviet history. After the failed coup of August 1991, the visibility of the Orthodox church as a political actor increased enormously, with the growing conflict between reformers (democrats) and conservatives (Communists and nationalists), both camps began to vie for the support of the Orthodox church. While democrats looked to the church as a means of filling the moral vacuum which developed after the collapse of the Soviet ideology, Communists and nationalists viewed the church as a natural ally in helping restore the Russian empire and authoritarianism.

Although Russian patriarch Alexii II ostensibly demonstrated his loyalty to the regime, most religious leaders were supporters of Russian nationalists. Some of them, Bishop Loann from St. Petersburg is a prime example, became some of the most rabid preachers of nationalism, xenophobia and antisemitism in the country. On the other hand, the democrats were actively supported by a few priests, such as Gleb Yakunin. Unfortunately, these democratic supporters did not hold powerful positions in the official church hierarchy.

After 1991, the official Orthodox church tried to expand its role in social and cultural life. It demanded that the parliament grant it special status among other religions and denominations. It also required a ban on the activity of foreign religious activists in the country. Such actions on the part of the church challenged the principle of the separation of state and religion.

At the same time, the official church refused to denounce the contacts it previously had with the KGB in the past; it refused to investigate and punish priests who were KGB agents; and it refused to democratize its own internal affairs.

During the bloody confrontation between President and the parliament in September-October 1993, the Russian church, in the person of Alexii II, tried to play the role of mediator and savior of the country. Unfortunately, such efforts were in vain.

With the exacerbation of conflicts between reformers and conservatives after October 1993, the church took new steps in its support of Russian nationalism. church leaders regularly published articles in such Communist newspapers as **Sovietskaia Rossia** and **Pravda**, which regularly devote attention to issues of religion and church affairs.

With the further shift of Russian society towards authoritarianism and nationalism, the political activity of the church will very likely increase. Whether or not the church leadership will be able to restrain "church apparatchiks" from the participating directly in anti-regime activity is a big question with no answer. However, there exists no doubt that with the victory of the nationalist forces in Russia the church will hurry to embrace the new regime and help it form a new official nationalist ideology, which will apparently endow the Orthodox church with many new privileges.

**Shupe, Anson**  
**Indiana University**  
**Purdue University**

**"Authenticity Lost: When Victims of Clergy Abuse  
Confront Betrayed Trust"**

For the past several years I have been gathering information on victimization of parishioners of clergy abuse (sexual, financial, and power). One of the key dimensions is victim reactions. (The other two are perpetration and organizational reactions.) Naturally, I have encountered among victims a lot of hostility, guilt, ambivalence, and confusion. In this essay I can trace not the creation of legitimacy or authenticity in a religious figure/tradition but rather its erosion and loss. For many victims, loss of faith in the authenticity of power holders (e.g., clergy, clerics, etc) and the message the latter promulgate does not occur immediately after they are abused or taken advantage of but rather later when their religious group fails (in their own eyes) to address adequately their victimization. In a sense, the abuse triggers a cognitive dissonance between their victimization and their affection/loyalty to their church tradition, and if the religious group does not give them the support to rationalize or resolve the dissonance, it can result in abandonment of the tradition. The data are largely qualitative and the conclusions mostly impressionistic (though in my larger study I am following a deductive theoretical model).

**Silverman, William**

**"Seven Movements in Pursuit of Market Share: Speculations  
on the Future of American Jewish Denominations"**

In this presentation I will discuss trends which effect organized Jewish religious groups in the United States of America. These groups call themselves "movements" but most of them fit the standard definition of what students of American religion call "denominations". There are seven types of organized religious groups which compete for "customers" among American Jews: Reform Judaism, Conservative Judaism, Modern Orthodox Judaism, Reconstructionist Judaism, and the Union for Traditional Judaism. I identify three new markets for Jewish religious activities and I speculate about which of the seven movements are best positioned to provide services to these markets. the three new markets are: (1) Intermarried Jews who want to provide some sort of Jewish socialization for their children. The Reform and Reconstructionist movements are positioning themselves to serve this market. (2) Jews who want new ageish styles of religion...mysticism...concern for spirituality. The Reconstructionist and (possibly) the Hasidic groups may win over this market. (3) Middle class Orthodox Jews who want a middle class style of religion for themselves and their children. The most active competitors for this market are the Modern Orthodox, the Union for Traditional Judaism, and (possibly) Conservative Judaism.

**Smith, David N.**  
**University of Kansas**

**"Faith Moves Mountains -- and Money Makes the World Go 'Round:  
Abolitionism Reconsidered"**

In this paper my object is to take a sociological look at the disputed issues in an intriguing recent controversy over the religious character of the anti-slavery movement in the pre-Civil War U.S. Eminent Historians --including David Brion Davis, Thomas Haskell and John Ashworth -- have been locked in a protracted debate about the extent to which abolitionism can be viewed as an expression of religious sensibilities, as opposed to more mundane political, moral, or economic motives. Puritanism and capitalism have been treated as opposing and mutually exclusive causal forces in this debate, in a manner reminiscent of some of the more renowned contributions to the debate over Max Weber's thesis concerning Puritanism and the spirit of capitalism.

**Thompson, Wayne Luther**  
**Concordia University**

**"Religion and Family Around the Globe"**

The association between religion and the family is a persistent topic in social science. New directions for research indicate the usefulness of cross-cultural comparisons in illuminating the connection between these key institutions. Levels of modernization, personal autonomy, religious activity, belief, and imagery, the degree of openness in religious economies, and attitudes and behavior regarding family relationships in different societies are examined in this study. The analysis uses International Social Science Program data from 1986 and 1991.

**Tomasi, Luigi**  
**Universita' Degli Studi Di Trento**

**"Religious Behavior and the Values of Young People in Europe:  
Family, Politics and Morality"**

The work seeks to examine the religious feelings of young people and their attitudes in relation to three areas of particular importance: family, politics and morality. the data comes from the well-known survey carried out in 1990/91 by the European Values Systems Study Group (4,269 young people between the ages of 18 and 29) in Great Britain (excluding Northern Ireland), France, Belgium, West Germany, Holland, Spain, Portugal, the Republic of Ireland and Italy. In particular, the following three variables are used: "religious faith" (Catholics/Protestants), "religious education" (yes/no) and "religious feelings" (on a scale of four answers ranging from "very important" to "not important"). the purpose is to assess how far the experiences of young Catholics and Protestants influence the degree of importance they attach to their values.

**Tumminia, Diana**  
**University of California, Los Angeles**

**"Techno-animism in Flying Saucer Group:  
Speculations on a New Form of Animism"**

This paper, based on field work in a Southern Californian flying saucer group, discusses a new religion reinvented from old techniques. The principle techniques being: the creation of a charismatic leader, a millenarian prophecy, an emergent mythological lore, and the use of channeling of spirits from outer space. Techno-animism is defined by Kirkpatrick and Tumminia (1989) as a type of New Age spiritualism and an ascendent of magico-religious practice in post-industrial society, specifically they state, "Techno-animism replaces nature spirits with space beings and creates a fusion of science-fiction imagery with animistic practices." Techno-animism incorporates the language of science and technology with folk psychiatry as spiritual healing technique. Its animistic healing practices resemble more "ancient" forms of shamanistic and tribal magic. Speculations are entertained that techno-animism should be recognized as a new form animism for the post-industrial age.

**Wellman, Jr., James K.**  
**University of Chicago**

**"A Counter-Example of Liberal Protestant Failure:  
A Case-Study of an Elite Downtown Protestant Church"**

Social scientists have analyzed the decline of liberal Protestantism for several decades. This paper examines Fourth Presbyterian Church, a 4000 member downtown Protestant church in the midst of Chicago's Gold Coast, as a counter-example of Protestant organizational failure. Why does Fourth Church continue to attract so many members? I use Bourdieu's theory of social practice to investigate the cultural habitus and social field of the Gold Coast and how the church both accommodates and resists the dominant forms of social, economic and cultural capital of this area.

My hypothesis is three-fold: One, Fourth Church meets the aesthetic and cultural needs of its clientele. I study the objective structures of the Gold Coast, as social field, to understand the seamless fit between Fourth Church and its cultural context. Two, Fourth Church, through its public speech (preaching), resists, in part, dominant forms of cultural accommodation. I deconstruct the symbolic worldview which both affirms the dominant social status quo and sews seeds of resistance in its listeners. Three, Fourth Church is only ten blocks from Cabrini-Green, a public housing section of Chicago. The church runs a weekly tutoring program to 500 children in Cabrini-Green. Because of this outreach program Fourth Church achieves social legitimation. The tension between accommodation and resistance is the dynamic which attracts so many to the church.

I use three sources for data collection. First, I take an ethnographic approach, as a participant observer, to the study of Fourth Church, the Gold Coast and Cabrini-Green. Secondly, I analyze my recently completed church survey with a sample of 238 parishioners. Thirdly, I have examined the written texts, sermons and archival



sources of the church.

Most interpreters of the religious organizations, whether conservative or liberal, only catch the conservative aspects of religious communities. Religious organizations are also places of resistance, and I assert, thrive because of it.

**Williams, Rhys H.**

**P.O.N.P.O. and Southern Illinois**

**"Social Order, Religious Freedom, and the First Amendment"**

United States' church-state law posits an often delicate balance between religious freedom and social order. Recent developments of relevant church-state constitutional law on the "free exercise" clause of the First Amendment reveal the law's --and American culture's --dualistic understanding of this balance. I examine two events, the Supreme Court's decision in Smith vs. Employment Division of Oregon (1990) and the 1993 passage of the Religious Freedom Restoration Act, in terms of their implications for free exercise, particularly with regards to marginal religious groups. I then use the recent events regarding the Branch Davidians near Waco, Texas as an example for exploring concerns for religious liberty within the context of contemporary religious and social pluralism and the increasing difficulty the modern nation state has in regulating civil society.

**Wittberg, Patricia**

**Indiana University at Indianapolis**

**"The 'New Religious Communities' in Roman Catholicism:  
Studies in Ideological Construction"**

Even as the major Catholic religious orders are declining in the U.S., a variety of nascent communities are being formed, and many show strong signs of growth. There is even an umbrella organization for these groups: the "Fellowship of New Religious Communities" (FNRC), which claims over seventy members.

For the most part, the new Catholic religious communities have not been studied by sociologists. The present paper will report on structured interviews with the members of twenty different NRC's--primarily in upstate New York and New England. Its particular focus will be the ideological re-construction undertaken by the members, and how they see their goals and purpose as differing from those of previously-established religious orders. Building on the work of Mannheim, Snow and Benford, Swidler and others, it will be argued that new religious communities employ a "tool kit" of established symbols, myths and metaphors within Roman Catholicism, which they creatively adapt to meet their own needs. The mechanisms which the communities employ to maintain and enhance their members' commitment to the reconstructed ideology will also be explored.

Wood, James R.  
Indiana University

**"The Role of Church Assemblies in Building a Civil Society:  
The Case of the United Methodist General Conference's  
Debate on Homosexuality"**

This paper describes a model for "private legislatures" which can contribute to the civility of a society facing controversial issues, then evaluates the United Methodist Church General Conference by this model. "Private legislatures" are the issue-debating and policy-setting assemblies within non-governmental organizations such as churches, social movement organizations, civic clubs, unions, professional societies, and trade associations. These assemblies potentially provide institutional bases for the kind of public discourse essential for building a civil society. According to Habermas such discourse is characterized by rational-critical debate in which the merits of the arguments rather than the status of the debaters determine the outcome. In addition, discourse that builds civil society includes a diversity of persons, interests, and perspectives. In many cases these characteristics are found in private legislatures. Moreover in these contexts participants in debate often share a common ground in their faith, social change objectives, civic goals, or professional or economic interests. Thus Walzer contends that "civil society itself is sustained by groups ... where people are connected to one another and made responsible for one another."

This paper examines the United Methodist Church's General Conference in exploring the role of private legislatures in building a civil society. Participant observation at the 1992 General Conference, surveys of conference delegates, and surveys of members of six caucus groups provide data for assessing the rationality of the discourse, the diversity of participants and perspectives, participants perceptions of a common bond of faith and tradition uniting them, and the degree of civility that characterized the debates. Focusing especially on the debate on the most explosive issue, homosexuality, we conclude that in general the conference discourse met Habermas's criteria for discourse that builds a civil society. Apparently the United Methodist General Conference develops in its participants, and teaches to the wider church, civility--enlightened tolerance of diverse points of view, styles of life, etc. In addition, because the UMC brings together such a broad spectrum of society upon the common ground of Methodist heritage, the products of this civil discourse, e.g., policies and study documents, may be exportable to the public legislatures (municipal, state, and national) that are struggling with the same controversial public issues.

York, Michael  
Academy for Cultural and Religious

**"Reinvented Anglo-American Neo-paganism and Reinvigorated  
Baltic Paganism: Sociological and Ideological Comparisons"**

This paper will delineate similarities and differences between the re-emergence of folkloristic religion in Lithuania, Latvia, Estonia and Byelorussia and the re-creation of Neo-pagan new religious movements in the West (Wicca, Druidism, Asatru, Roman and Egyptian religions). Similarities are to be discovered in networking structures (e.g., use of a mode which to Gerlach and Hine's SPIN model or segmented-polycentric-integrated-network) and pluralistic concepts of the Godhead. Contrasts are to be seen in more particular modes of organization: Wicca covens, Druidic orders and Odinistic folk-tribes, on the one hand; the looser folk gatherings in the Baltic areas, on the other. Further dissimilarities are to be found in emphases on ritual in contrast to folklore and folksong as well as how deity is more specifically comprehended. Perhaps another significant distinction between these parallel developments is to be found is their relations as sectarian or dissenting religious expressions and the embedded attitudes of their respective host communities.

Zanca, Kenneth J.  
Marymount College

**"Abolitionists of the 19th and 20th Centuries:  
Two Species of Minorities"**

Those who fought against slavery in the previous century were a minority of Christians who broke away from mainline denominations whose official teachings tolerated and justified chattel slavery. In this century, those who oppose capital punishment (also known as "abolitionists") are, for the most part, a minority of Christians within mainline denominations whose official teachings unequivocally condemn the practice they seek to end. These are two different ways of occupying minority status: against the grain from outside it; against the grain from inside it. My paper will explore the dynamics of the relationships between these minorities and their majorities. It will 1) briefly describe the landscape of anti-slavery and anti-death penalty protest (both clearly wanted something stopped); 2) examine the dissonance between minorities and majority relative to religious authority; 3) tentatively suggest some explanations for the success of the earlier abolitionism and the (as of now) failure of the later movement.

## INDEX

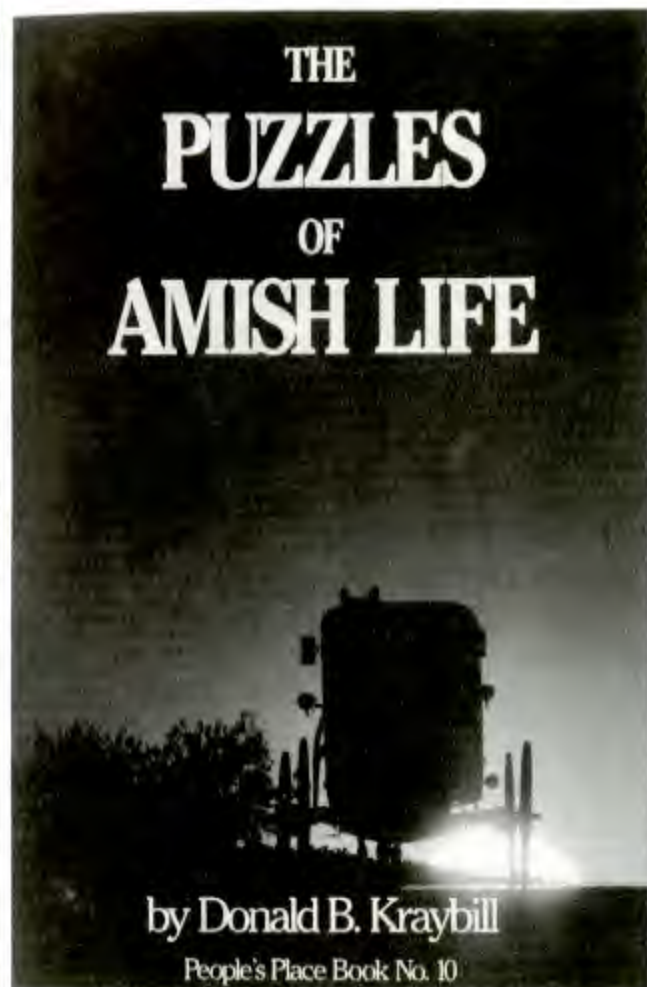
- Aagedal, Olaf - 13  
 Abraham, Gary - 8  
 Adams, Chris - 52  
 Adriance, Madeleine - 14, 28  
 Ammerman, Nancy T. - 20, 38  
 Anderson, Terri L. - 1, 53  
 Angell, Olav Helge - 40  
 Arthur, Brian - 27  
 Baggett, Jerome - 52  
 Bar Lev, Mordechai - 24  
 Barrows, David C. - 48  
 Bartkowski, John P. - 11  
 Beaman-Hall, Lori - 11  
 Becker, George - 23  
 Becker, Penny Edgell - AA3  
 Beckley, Robert R. - 10  
 Beckley, Robert E. - 48  
 Berkwitz, Stephen C. - 45  
 Bettez, Karen M. - 53  
 Beyer, Peter - 19, 28  
 Blair-Loy, Mary - AA4  
 Blanchard, Dallas - 47  
 Blasi, Anthony - 8, 50  
 Bloch, Jon P. - 10, 26, 44  
 Blocker T. Jean - 34, 47  
 Blum, Peter - 29  
 Brasher, Brenda E. - 36  
 Brethauer, Berit - AA2  
 Bricher, R. Marie - 39  
 Bromley, David G. - 17, 37  
 Burton, Emily - 14  
 Calvalcanti, Keo - 23  
 Campbell, Douglas F. - 29  
 Carnes, Tony - 12, 16  
 Carter, Lewis F. - 6  
 Cavendish, Jamce C. - 14, 21, AA4  
 Cerillo, Gus - 9  
 Chalfant, H. Paul - 10  
 Chang, Patricia M.Y. - 1, 39  
 Chaves, Mark - 36, AA4  
 Christiano, Kevin - AA1  
 Clydesdale, Timothy T. - 34, AA4  
 Connors, John F. - 53  
 Cox, Craig - 22  
 D'Antonio, William V. - 51  
 Danzger, M. Herbert - AA1  
 Dart, John - 9  
 Dashefsky, Arnold - 24  
 Davidson, James D. - 35  
 de la Torre, Renee - 21  
 Debeljak, Ales - 16  
 DeGraf, Nan Dirk - AA4  
 DellaPergola, S. - 24  
 Denison, Barbara J. - 10, 22  
 Der-Martirosian, C. - 24  
 Donnelly, Denise - 11  
 Duke, James T. - 26  
 Eatman, R. Dean - 34  
 Ebaugh, Helen Rose - 21  
 Eckberg, Douglas Lee - 34  
 Edgell Becker, Penny A. - 36  
 Eisland, Nancy - 4, 9, 27  
 Ellison, Christopher G. - 11, 40, 45  
 Erickson, Richard M. - 48  
 Erickson, Victoria - 1, 13, 39, 42  
 Ermolaeva, Elena - 42, 53  
 Feher, Shoshanah - 4, 9, 24  
 Fobes, Catherine - 35  
 Foltz, Tanice G. - 43  
 Fortuny Loret de Mola, Patricia - 14  
 Friedman, Norman, L. - 10  
 Furseth, Inger - 35  
 Garrett, William R. - 8  
 Garroutte, Eva Marie - 26, 43  
 Gittler, Joseph B. - 45, 46  
 Giuriati, Paulo - 53  
 Goldberg, Phyllis - 37  
 Gould, Marjorie - 35  
 Gowri, Aditi - 1  
 Griffin, Wendy - 41, 42  
 Groves, Julian - 44  
 Hadaway, C. Kirk - 13, 38  
 Hall, John R. - 37  
 Halnon, Raymond J. - 23, 53  
 Hegy, Piere - 22  
 Hervieu-Leger, Daniele - 19  
 Homer, Michael W. - 15  
 Iannaccone, Laurence R. - 20, 51  
 Ingersoll, Julie - 2  
 Introvigne, Massimo - 15

Janoski, Thomas - 35  
 Jelen, Ted - 5, 41, 47  
 Johnson, D. Paul - 10  
 Johnson, J. Paul - 48  
 Kaelber, Lutz F. - 23, 46  
 Kanagy, Conrad L. - 26  
 Kent, Stephen A. - 19, 28  
 Khotin, Leonid - 12  
 Kliger, Samuel - 16  
 Knowlton, David C. - 6, 14  
 Kraybill, Donald B. - 26  
 Kurtz, Lester - 28  
 Land, Richard - 38  
 Lang Graeme - 44  
 Lawson, Matthew - 20, 42, 53  
 Lawson, Ronald - 44  
 Lazerwitz, Bernard - 1, 24, 29  
 Lehman, Edward C. - 41  
 Lerner, S. - 24  
 Leslau, Avraham - 24  
 Liberman, Kenneth - 6  
 Losh, Susan - 35  
 Lummis, Adair - 39  
 Mahoney, John - 45  
 Manning, Christel - 2, 36  
 Marler, Penny Long - 13  
 Marshall, Susan - 47  
 Martos, Joseph - 22  
 Maryanski, Alexandra - 42  
 Maxwell, Carol J.C. - 5, 47  
 Mazur, Eric - 46  
 McAllister, Ronald J. - 45  
 McClelon, James - 7, 40  
 McClymond, Katharine - 2  
 McGarry, Larry - 53  
 McMullen, Mike - 4  
 Melton, J. Gordon - 2, 15  
 Moaddel, Mansoor - AA2  
 Montgomery, James - 20  
 Morris, Loretta - 21, 51  
 Nason-Clark, Nancy - 11  
 Need, Ariana - AA4  
 Neitz, Mary Jo - 4, 9  
 Nelson, Jack E. - 26  
 Nesbitt, Paula D. - 11, 39  
 Newhart, Michelle R. - 27  
 Nolan, James L. - 34  
 Pankhurst, Jerry - 12  
 Perin, Robin - 44  
 Phillips, Bruce A. - 24  
 Pitt, John - 49  
 Popiden, John - 22  
 Pozdnyakov, Alexei - 16  
 Pyle, Ralph E. - 35  
 Rath, Julia W. - 5, 21  
 Reyes, David - 35  
 Richardson, James T. - 3, 37, 44  
 Robbins, Tom - 30  
 Rochford, E. Burke - 13, 25  
 Roof, Wade Clark - 2, 13, AA4  
 Sabagh, G. - 24  
 Sadri, Ahmad - 46  
 Sadri, Mahmoud - 46  
 Sanford, Mei-Mei - 3  
 Sargeant, Kimon H. - 27  
 Schervish, Paul G. - 53  
 Schmalzbauer, John - AA3  
 Schoenfeld, Eugen - 11  
 Schoenherr, Richard - 51  
 Schwartz, David - AA3  
 Shalin, Dmitri - 12  
 Sherkat, Darren E. - 1, 9, 20, 34, 38  
 Shibley, Mark - 27  
 Shin, Jiweon - AA2  
 Shin, Ki Young - AA2  
 Shlapentokh, Vladimir - 12, 16  
 Shupe, Anson - 6, 37  
 Silver, Edward - 37  
 Simpson, John H. - 41  
 Smith, David N. - 5  
 Sorensen, Jesper - 1  
 Staffenborg, Suzanne - 47  
 Staples, Peter - 19, 29  
 Stark, Rodney - 20, 32  
 Stolzenberg, Ross - AA4  
 Strayer, Kerry - 29  
 Sullins, D. Paul - 29  
 Tamney, Joseph B. - 28

Thomas, George M. - AA1, AA2, AA4  
Thompson, Wayne Luther - 8  
Tomasi, Luigi - 13  
Tumminia, Diana - 3  
Vardomatskii, Andrei - 12  
Waite, Linda - AA4  
Warner, R. Stephen - 4, 9, AA1  
Wedam, Elfriede - 49  
Wellman, James K. Jr. - 49  
Wheeler, Gray - AA3  
Williams, Rhys - 8, 37, AA1, AA2  
Wilson, John - 35, 42  
Wilverman, William - 24  
Wittberg, Patricia - 21, 51  
Wood, James R. - 10, 20, 41  
Wood, Richard - 52  
Wright, Stuart - 37  
York, Michael - 43  
Young, Lawrence - 51  
Zablocki, Benjamin - 6  
Zajac, Barbara - AA3  
Zanca, Kenneth J. - 5

# The Puzzles of Amish Life

by Donald B. Kraybill



5½ x 8½ • 112 pages • illustrated  
\$5.95, paperback

Good  Books®

P.O. Box 419, Intercourse, PA 17534

Call toll-free 800/762-7171

In Canada, call collect 717/768-7171

MasterCard and Visa accepted.

Available at local bookstores  
or directly from the publisher.

"The puzzles of Amish life are many. Telephones, taboo in homes, stand at the end of farm lanes. Powerful tractors, used at Amish barns, rarely venture into fields. Forbidden to own or operate motor vehicles, the Amish freely hire cars and vans for transportation.

"The unique blend of old and new in Amish life baffles us. These perplexing puzzles, however, are quite reasonable when pieced together in the context of Amish history."—from the introduction to *The Puzzles of Amish Life*

Donald Kraybill, a sociologist and professor, has provided a way to understand the Amish people's intentional way of living in a world far different from their own.

A readable and intriguing interpretation.

#### What reviewers say—

*"Kraybill phrases them with the accuracy and knowledge that his long study of the Amish allows him, so that what an utter layperson might ask as, 'Why don't they use cars?' becomes the more probing, 'Why are some modes of transportation acceptable and other forbidden?' He answers them with his full authority but always personably, straightforwardly, and at sufficient length to be richly informative."*

—Booklist

*"The many photographs, crisp writing, and effective summary at the end of each chapter help to communicate a great deal of information in a small space."*

—Mennonite Quarterly Review

*"Kraybill, a sociologist who directs the Center for Study of Anabaptist and Pietist Groups at Elizabethtown College, has written an instructive book that puts the seeming contradictions into context and helps us better understand these people."*

—Pennsylvania Magazine

PRESIDENTS OF THE ASSOCIATION  
1938-1994

Ralph A. Gallagher	Andrew M. Greeley
Raymond W. Murray	Donald N. Barrett
Paul J. Mundie	Gordon C. Zahn
Francis J. Friedel	Robert J. McNamara
Walter Willigan	Paul J. Reiss
Eva J. Ross	Ralph Lane, Jr.
Paul Hanly Furfey	Sr. Marie Augusta Neal
Gerald J. Schnepf	Thomas P. Imse
Alphonse H. Clemens	William Jarrett
Leo Robinson	Ruth A. Wallace
Franz Mueller	John L. Thomas
Robert B. Navin	David O. Moberg
Clement S. Mihanovich	Thomas M. Gannon
Thomas P. Harte	Jeffrey K. Hadden
John J. Kane	Carroll J. Bourg
Joseph P. Fitzpatrick	Hart M. Nelsen
C. J. Neusse	Meredith B. McGuire
Sr. Mary Jeanline	Rodney Stark
Brother Augustine	Patrick H. McNamara
Allen Spitzer	William R. Garrett
John D. Donovan	James T. Richardson
Sr. Mary Edward Healy	Benton Johnson
John L. Thomas	Roland Robertson
Jack Curtis	James A. Beckford
Sr. Frances Jerome Woods	Helen Rose Ebaugh
John Hughes	Theodore E. Long
Paul Facey	Edward C. Lehman, Jr.
Paul Mundy	William V. D'Antonio

David G. Bromley