

---

---

**ASR ANNUAL MEETING**  
**August 18 - 20, 1995**  
**Washington, D.C.**

**Community, Globality  
and Research Paradigms  
in the Sociology of Religion**

**Fifty-Seventh Annual Meeting • August 18 - 20, 1995**  
**Radisson Barcelo • Washington, D.C.**

---

---

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

### Officers

President	John Simpson, University of Toronto (1995)
President-elect	Nancy Ammerman, Emory University (1996)
Past-president	David G. Bromley, Virginia Commonwealth University (1995)
Business Manager	Lorraine D'Antonio, Catholic University
Executive Officer	Barbara J. Denison, Lebanon Valley College (1995)
Editor	Joseph Tamney, Ball State University (1997)
Book Review Editor	Nancy Nason-Clark, University of New Brunswick (1997)
Program Chair	Peter Beyer, University of Toronto (1995)

### Council

James Mathisen, Wheaton College (1995)
Loretta Morris, Loyola-Marymount University (1995)
Richard Schoenherr, University of Wisconsin (1995)
Daniele Hervieu-Leger, CEIFR, Ecole des Hautes Etudes en Sciences Sociales, (1996)
Armand Mauss, Washington State University (1996)
Wesley Perkins, Hobart and William Smith College (1996)
Mary Jo Neitz, University of Missouri (1997)
Anson Shupe, Indiana University-Purdue University at Fort Wayne (1997)
Rhys Williams, Southern Illinois University and PONPO (1997)

### Committee Chairs

Development:	William Swatos, Religious Research Association (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:	Kevin Christiano, Duke University (1997)
Nominations:	David Bromley, Virginia Commonwealth University (1995)
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**

**18-20 AUGUST 1995**

**RADISSON BARCELO HOTEL, WASHINGTON, DC**

**THEME: COMMUNITY, GLOBALITY AND RESEARCH PARADIGMS IN**

**THE SOCIOLOGY OF RELIGION**

Since its inception sociological analysis has featured different and often competing conceptual/theoretical paradigms and research styles for the production of knowledge. One constant of this competition has been a tension between expressive/communal and instrumental/associational conceptions of sociality; and corresponding ideas of religion's role in these. The theme for the 1995 meetings invites us to look at differing conceptual and methodological paradigms, their strengths and weaknesses, and the way they reflect Gemeinschaft, local, global, or Gesellschaft orientations and interests. The underlying assumption, however, is not just that conceptual and methodological paradigms in the sociology of religion are features in a zero-sum competition for disciplinary dominance; but that the presence of competing paradigms points to the potential for mutual benefit as each orientation learns from the perspective and insights of the others.

## MEETING SCHEDULE: OVERVIEW

### Thursday, August 17

7:30-10:00 p.m. COUNCIL MEETING - Freer

### Friday, August 18

7:00-8:15 a.m. 1. WOMEN'S CAUCUS BREAKFAST - Phillips Ballroom

8:00-4:30 p.m. REGISTRATION - Phillips Foyer

8:00-4:30 p.m. BOOK EXHIBIT - National Gallery Ballroom A

8:30-10:00 a.m. 2. PARADIGMS, RELIGIOUS ECONOMIES AND POLITICAL ECONOMIES - Freer  
3. RELIGION AND HEALTH - Hirshhorn  
4. SEXUAL IDENTITY IN RELIGIOUS AND MORAL PRACTICE - Smithsonian

10:15-12:00 a.m. 5. GLOBAL REALITIES ACROSS CULTURES AND RELIGIONS - Freer  
6. AUTHOR MEETS CRITICS: CASANOVA - Smithsonian  
7. SYMPOSIUM ON THE WORK OF TOM ROBBINS - Hirshhorn

1:00-2:30 p.m. 8. RELIGIOUS BOUNDARIES IN CONTEMPORARY JUDAISM - Freer  
9. RELIGION AND NEIGHBORHOODS - Hirshhorn  
10. AUTHOR MEETS CRITICS: BEYER - Smithsonian

2:45-4:15 p.m. 11. THE INTERACTION OF THE GLOBAL AND THE LOCAL - Freer  
12. SOCIAL CONSTRUCTION OF MORAL LIMITS - Hirshhorn  
13. JOE FITZPATRICK MEMORIAL SESSION - Smithsonian

4:30-5:45 p.m. 14. PLENARY SESSION: WADE CLARK ROOF - Phillips Ballroom

6:00-6:30 p.m. 15. PRESIDENTIAL RECEPTION - National Gallery Ballroom A

7:30-9:00 p.m. 16. PRESIDENTIAL ADDRESS - Phillips Ballroom

### Saturday, August 19

8:00-4:30 p.m. REGISTRATION - Phillips Foyer

8:00-2:00 p.m. BOOK EXHIBIT - National Gallery Ballroom A

8:30-10:00 a.m. 17. WOMEN'S ROLES IN ISKCON - Freer  
18. THEORY AND PARADIGMS IN THE SOCIOLOGY OF RELIGION - Hirshhorn  
19. GLOBAL RELIGION IN EAST ASIA - Smithsonian  
20. CLERGY MALFEASANCE - National Gallery Ballroom B

10:15-12:00 noon 21. NEW CHRISTIAN RIGHT IN THE REPUBLICAN PARTY - Freer  
22. RUSSIAN JEWS - Hirshhorn  
23. RELIGION AND FAMILY LIFE - Smithsonian

1:00-2:30 p.m. 24. AUTHOR MEETS CRITICS: MILNER - Hirshhorn  
25. WOMEN, FEMINISM, AND VOICE IN RELIGION - Freer  
26. AUTHOR MEETS CRITICS: BIBBY - Smithsonian

2:45-4:00 p.m. 27. PLENARY SESSION: PATRICIA WITTBERG - Phillips Ballroom

4:15-5:15 p.m. 28. ASR BUSINESS MEETING - Phillips Ballroom

5:30-7:00 p.m. 29. FURFEY LECTURE: ROGER O'TOOLE - Phillips Ballroom

7:00-7:30 p.m. 30. RECEPTION - National Gallery Ballroom A

7:30-10:00 p.m. 31. ASR COUNCIL MEETING - Freer

MEETING SCHEDULE: OVERVIEW (continued)

Sunday, August 20

- 8:00-12:00 noon REGISTRATION - Phillips Foyer
- 8:00-9:30 a.m. 32. WEBERIAN APPLICATIONS & INTERPRETATIONS - Freer  
33. AUTHOR MEETS CRITICS: PALMER - Smithsonian  
34. HISTORICAL SOCIOLOGY AND SOCIOLOGICAL HISTORY - Hirshhorn
- 9:45-11:30 a.m. 35. TRANSFORMATIONS IN NEW RELIGIOUS MOVEMENTS - Freer  
36. VIOLENCE & RELIGIOUS MOVEMENTS: SOLAR TEMPLE VIDEO - Hirshhorn  
37. RELIGION & CULTURAL DIFFERENCES IN LATIN AMERICA - Smithsonian
- 11:45-1:15 p.m. 38. AMERICAN EVANGELICALISM - Freer  
39. CLERGY: ABSENT, GONE, AND AT HOME - Hirshhorn  
40. STRICTLY SPEAKING: DEBATING STRICTNESS THESIS - Smithsonian
- 2:15-3:45 p.m. 41. SOLAR TEMPLE: NORTH AMERICAN RESPONSES - Freer  
42. RELIGION, SOCIAL JUSTICE, AND COMMUNITY - Hirshhorn  
43. COMMUNITY & GLOBAL REALITY IN ROMAN CATHOLICISM - Smithsonian
- 4:00-5:30 p.m. 44. LEAVING RELIGIONS AND RELIGIOUS LIFE - Freer  
45. SPIRITUAL ECLECTICISM - Hirshhorn  
46. CULTURAL PRODUCTION AND SOCIAL PROBLEMS - Smithsonian

Monday, August 21

- 10:30-12:20 a.m. ASA 217. RELIGION AND POLITICS - Capital Hilton, New York Room

Tuesday, August 22

- 8:30-10:20 a.m. ASA 304. RELIGIOUS COMMUNITY & VOLUNTEERISM - Capital Hilton, Federal A

FRIDAY, AUGUST 18

7:00-8:15 a.m.

**SESSION 1: WOMEN'S CAUCUS BREAKFAST - (Phillips Ballroom)**

8:30-10:00 a.m.

**SESSION 2: PARADIGMS, RELIGIOUS ECONOMIES AND POLITICAL ECONOMIES - (Freer)**

Convener: Luigi Tomasi, Dipartimento di Teoria, Universita' degli Studi di Trento, Via Verdi, 26, 38100 Trento, Italy

"Religious Mobility in the United Kingdom"

Richard Breen and Bernadette C. Hayes, Department of Sociology, Queen's University of Belfast, Belfast BT7 1NN, Northern Ireland

"Religious Economies and Mennonite Church Mergers?"

Kerry Strayer, Faculty of Communication, University of Tulsa, Tulsa, OK 74104

"From 'Church and State' to State, Religions, and the Nation"

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

"Of Pluralism and Paradigms"

Frank Lechner, Department of Sociology, Emory University, Atlanta, GA 30322

**SESSION 3: RELIGION AND HEALTH - (Hirshhorn)**

Organizer and Convener: Margaret Poloma, Department of Sociology, University of Akron, Akron, OH 44325

"Does Clinical Research Count? A Summary of Findings from Systematic Reviews"

David B. Larson, National Institute for Healthcare Research, 6110 Executive Boulevard, Suite 680, Rockville, MD 20852

"The Effects of Prayer on Subjective Perceptions of Well Being: The Contemplative Factor"

Margaret Poloma & Christine Wernet-Beyer, Dept. of Sociology, Univ. of Akron, Akron, OH 44325

"An Assessment of a Sociological Paradigm: Paradoxical Healing and the 'Toronto Blessing'"

Margaret Poloma and Loretta George, Dept. of Sociology, Univ. of Akron, Akron, OH 44325

"Spiritual Healing and Human Evolution: Shamanic Suggestion and Differential Survival"

James McClenon, Dept. of Social Sciences, Elizabeth City State University, Elizabeth City, NC 27909

**SESSION 4: SEXUAL IDENTITY IN RELIGIOUS AND MORAL PRACTICE - (Smithsonian)**

Convener: A. Paul Hare, Dept. of Behavioral Sciences, Ben-Gurion Univ. of Negev, Bee Sheva 84105, Israel

"The Modern Confessional: A Foucaultian Study of Contemporary Confession in the Lives of Catholics and Gays"

Rita Melendez, Department of Sociology, Yale University, P.O. Box 208265, New Haven, CT 06520-8265

"Rhetorical Strategies Within the Ex-Gay Movement: The Blending of Conservative Protestantism and Psychology"

Mary Ann Kanieski, Dept. of Sociology, 1365 Stone Hall, Purdue University, West Lafayette, IN 47907

"The Reproduction of Failure: Moral Agency and Masculinity Among Poor Men"

Timothy Nonn, P.O. Box 424694, San Francisco, CA 94142

FRIDAY, AUGUST 18 (continued)

10:15-12:00 a.m.

**SESSION 5: GLOBAL REALITIES ACROSS CULTURES AND ACROSS RELIGIONS - (Freer)**

Convener: Lutz Kaelber, Dept. of Sociology, Indiana Univ., Ballantine Hall 744, Bloomington, IN 47405-6628

\*A Cross-Cultural Comparison of Muslims and Christians in Minority Contexts\*

Sophie Gilliat, Department of Sociology, University of Warwick, Coventry, CV4 7AL, United Kingdom

"Isnad Structure in the Hadith Collection of Bukhari: A Historical Reconstruction of the Teacher-Student Hadith Transmission Network of the Prophet Muhammad"

Recep Senturk & Jay Cross, 413 Fayerweather, Dept. of Sociology, Columbia Univ., New York, NY 10027

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

Joseph Gittler, Department of Sociology, Duke University, Box 90088, Durham, NC 27708-0088

"Religious Crisis and Social Change in a North Indian Village Community"

Tribhuwan Kapur, Faculty of Sociology, Block-5, Room No.18, Indira Gandhi National Open University, Maidan Garhi, New Delhi - 110 068, India

"The Little Done and the Vast Undone: The Sociology of the Lingayats in South Asia"

S. Narendra Prasad, J.S.S. College for Women, Saraswathipuram, Mysore - 570 009, India

**SESSION 6: AUTHOR MEETS CRITICS: *Public Religions in the Modern World*. Jose' Casanova (Chicago: University of Chicago, 1994) - (Smithsonian)**

Organizer and Convener: Stephen Warner, Department of Sociology, M/C 312, University of Illinois at Chicago, Chicago, IL 60607-7140

Critics: Nancy Ammerman, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105

Peter Beyer, Department of Religious Studies, University of Ottawa, 177 Waller Street, Ottawa, Ontario, Canada K1N 6N5

Jay Demerath, Department of Sociology, University of Massachusetts, Amherst, MA 01002

John Coleman, Graduate Theological Union, Berkeley

Respondent: Jose' Casanova, New School of Social Research, 65 5th Ave., New York, NY 10010

**SESSION 7: SYMPOSIUM ON THE WORK OF TOM ROBBINS - (Hirshhorn)**

Convener: David Bromley, Department of Sociology, Virginia Commonwealth Univ., Richmond, VA 23284-2040

Panelists: Susan Palmer, Department of Religion, Dawson College, 3040 Sherbrooke St. W., Montreal, Quebec, Canada, H3Z 1A4

James Richardson, Department of Sociology/300, University of Nevada, Reno, NV 89557

Roland Robertson, Department of Sociology, University of Pittsburgh, Pittsburgh, PA 15260

Arthur Greil, Division of Social Sciences, Alfred University, Box 545, Alfred, NY 14802

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

FRIDAY, AUGUST 18 (continued)

1:00-2:30 p.m.

**SESSION 8: RELIGIOUS BOUNDARIES IN CONTEMPORARY JUDAISM - (Freer)**

Convener: Adair Lummis, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105-8570

"The Role of Non-Jews in Reform Worship Today: A Social Anthropological Analysis"  
Howard Bernstein, Centre for the Study of Religion, University of Toronto, 123 St. George Street,  
Toronto, Ontario, Canada M5S 2E8

"Jewish and Non-Jewish Spouses Respond to Inter-marriage"  
Bruce A. Phillips, Irwin Daniels School of Jewish Community Service, Hebrew Union College, 3077  
University Avenue, Los Angeles, CA 90007-3798

"The Hebrew Israelite Community: Emphasizing the Holy in Holistic Health Care"  
A. Paul Hare, Department of Behavioral Sciences, Ben-Gurion University of the Negev, Beer Sheva  
84105, Israel; Prince Immanuel Ben Yehuda and Yadah B. Israel, Hebrew Israelite Community

"Some Observations on the Celebration of Bar and Bat Mitzvah in North America"  
Stuart Schoenfeld, Sociology, Glendon College, York University, 2275 Bayview Avenue, Toronto, Ontario,  
Canada, M4N 3M6

**SESSION 9: RELIGIOUS INSTITUTIONS AND THEIR NEIGHBOURHOODS IN A RESTRUCTURING  
METROPOLIS - (Hirshhorn)**

Organizer and Convener: Lowell Livezey, Religion in Urban America Program, Office of Social Science  
Research (M/C 307), B-111 Behavioral Sciences Building, University of Illinois at Chicago, 1007 West  
Harrison Street, Chicago, IL 60607-7136

"A Topology of Recent Immigrant Religions in Metropolitan Chicago"  
Paul D. Numrich, University of Illinois at Chicago, 632 Penn Avenue, Aurora, IL 60506

"Integral Neighborhoods on Chicago's Southwest Side: Varieties of Economic and Social Reconstruction"  
Elfriede Wedam, Religion in Urban America Program, Office of Social Science Research (M/C 307),  
University of Illinois at Chicago, 1007 West Harrison Street, Chicago, IL 60607-7136

"Systemic Connections among Congregation, Neighborhood and Class"  
Matthew J. Price, North Carolina State University, 1000 N. Duke Street, #43, Durham, NC 27701

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

**SESSION 10: AUTHOR MEETS CRITICS: *Religion and Globalization*. Peter Beyer (London: Sage, 1994) -  
(Smithsonian)**

Organizer: William Garrett, St. Michael's College

Convener: Frank Lechner, Department of Sociology, Emory University, Atlanta, GA 30322

Critics: Jose' Casanova, Department of Sociology, New School of Social Research, 65 Fifth Avenue, New  
York, NY 10010

William H. Swatos, Jr., Religious Research Association, 401 N. Ridge Street, Cambridge, IL 61238

Theodore E. Long, Merrimack College, North Andover, MA 01845

Respondent: Peter Beyer, Dept. of Religious Studies, Univ. of Ottawa, 177 Waller Street, Ottawa,  
Ontario, Canada K1N 6N5



FRIDAY, AUGUST 18 (continued)

2:45-4:15 p.m.

**SESSION 11: THE INTERACTION OF THE GLOBAL AND THE LOCAL - (Freer)**

Convener: Malcolm MacKinnon, Department of Sociology, Erindale College, University of Toronto, 3359 Mississauga Road North, Mississauga, Ontario, Canada L5L 1C6

"The 'Global Self' in the 'Imagined Community': Transnational Religious Identity within a Multicultural Context"  
Janet McLellan, Dept. Religious Studies, Univ. Toronto, 123 St. George, Toronto, Ontario, Canada M5 2E8

"Globalization and the Prospects of Globalization Theory"  
Roland Robertson, Department of Sociology, University of Pittsburgh, Pittsburgh, PA 15260

"What Happened in Cairo? The Role of Global Interaction in Light of Max Weber's Notion of Conflict"  
Larry Dean Allen II, Boston University, 98 Mountfort Street #7, Boston, MA 02215

Discussant: Recep Senturk, 413 Fayerweather Hall, Dept. of Sociology, Columbia Univ., New York, NY 10027

**SESSION 12: SOCIAL CONSTRUCTION OF MORAL LIMITS - (Hirshhorn)**

Organizer and Convener: Anthony Blasi, Department of Sociology, Tennessee State University, 3500 John A. Merritt Blvd., Nashville, TN 37209-1561

"Stephen Crane on the Human Condition"  
Jeffrey Crane, University of Hawaii at Hilo, 200 W. Kawili Street, Hilo, HI 96720-4091

"Social Identities as Moral Careers: A Dialogue"  
Carroll Bourg, Department of Sociology, Box 10, Fisk University, Nashville, TN 37208-3052; and Karen E. Bourg, Nashville State Technical Institute

"Social Origins of the Life Ethic"  
Anthony Blasi, Department of Sociology, Tennessee State University, 3500 John A. Merritt Blvd., Nashville, TN 37209-1561

Discussant: William H. Swatos, Jr. Religious Research Association, 401 N. Ridge Street, Cambridge, IL 61238

**SESSION 13: MEMORIAL AND RETROSPECTIVE FOR JOSEPH FITZPATRICK - (Smithsonian)**

Convener: Joseph Tamney, Department of Sociology, Ball State University, Muncie, IN 47306-0530

Panelists:

Patricia Wittberg, Department of Sociology, Cavanaugh Hall 303, 425 University Boulevard, Indianapolis, IN 46202-5140

Ruth Doyle, Office of Pastoral Research and Planning, Archdiocese of New York, 1011 First Avenue, New York, NY 10022-4134

John J. Macisco, Department of Sociology, Fordham University, Bronx, NY 10458

Kenneth Westhues, Dept. of Sociology, University Waterloo, Waterloo, Ontario, Canada N2L 3G1

FRIDAY, AUGUST 18 (continued)

4:30-5:45 p.m.

**PLENARY SESSION 14 - (Phillips Ballroom)**

Convener: John Simpson, Department of Sociology, University of Toronto, 203 College Street, Toronto, Ontario, Canada M5T 1P9

Presentation: "God is in the Details: Reflections on Religion's Public Presence in the Mid-1990s"

Wade Clark Roof, Department of Religious Studies, University of California at Santa Barbara, Santa Barbara, CA 93106

6:00-6:30 p.m.

**SESSION 15 - PRESIDENTIAL RECEPTION - (National Gallery Ballroom A)**

7:30-9:00 p.m.

**PLENARY SESSION 16: PRESIDENTIAL ADDRESS - (Phillips Ballroom)**

Convener: David Bromley, Dept. of Sociology, Virginia Commonwealth Univ., Richmond, VA 23284-2040

"The 'Great Reversal': Selves, Communities, and the Global System"

John Simpson, Dept. of Sociology, Univ. of Toronto, 203 College St., Toronto, Ontario, Canada M5T 1P9

**SATURDAY, AUGUST 19**  
**8:30-10:00 a.m.**

**SESSION 17: WOMEN'S ROLES IN ISKCON - (Freer)**

Organizer and Convener: Susan Palmer, Department of Religion, Dawson College,  
3040 Sherbrooke St. W., Montreal, Quebec, Canada, H3Z 1A4

Panelists: Women members of ISKCON: Pranada dasi, Urmilla dasi, Jamuna dasi, Sudharma dasi

**SESSION 18: THEORY AND PARADIGMS IN THE SOCIOLOGY OF RELIGION - (Hirshhorn)**

Convener: J. Shawn Landres, Department of Religious Studies, University of California at Santa Barbara,  
Santa Barbara, CA 93106-3130

"Church-Sect Theory and an International Church: Insights from, and for, Seventh-Day Adventism"  
Ronald Lawson, Queen's College, 8 Glendale Road, Ossining, NY 10562

"The Integral Paradigm: Developing a More Adequate System of Truth and Knowledge"  
Vincent Jeffries, California State Univ. Northridge, 12725 Chandler Blvd., North Hollywood, CA 91607

"Border Wars: Can Religious Speech Reclaim Authority within a Scientific Culture?"  
Eva Garrouette, Department of Sociology, University of Tulsa, 600 South College Drive, Tulsa, OK 74104

"Russian Religion, Money, and Social Capital"  
Natalia Dinello, Dept. of Sociology, Univ. of Pittsburgh, 60 Academy B-1, Pittsburgh, PA 15228-1444

**SESSION 19: GLOBAL RELIGION IN EAST ASIA - (Smithsonian)**

Convener: Larry Dean Allen, Boston University, 98 Mountfort Street # 7, Boston, MA 02215

"Moral Entrepreneurship in Japan: The Case of the Salvation Army"  
Jack Nelson, Temple, Mezon Inokashira #1106, 1-4-16 Gotenyama, Musashino-shi Tokyo 180, Japan

"Confucianism and Relationships in Economic Life of Japanese and Chinese Societies"  
Boxu Yang, Dept. of Sociology, Univ. of Toronto, 203 College Street, Toronto, Ontario, Canada M5S 1A1

"Adapting Confucianism to a Global Context"  
Joseph Tamney, Department of Sociology, Ball State University, Muncie, IN 47306-0530

"The Rajneesh Movement in Japan: Explorations of the Rajneesh Members' Value Transformations"  
Masayuki Ito, Dept. of Sociology, Univ. of Pennsylvania, 119 Mill Creek F-3S, Ardmore, PA 19003

**SESSION 20: CLERGY MALFEASANCE: WHITE-COLLAR CRIME FROM THE PULPIT -  
(National Gallery Ballroom B)**

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

"Religious Leadership and Violations of Trust"  
David G. Bromley, Dept. of Sociology, Virginia Commonwealth University, Richmond, VA 23284-2040

"Abuses of Clergy Trust: Exploring the Impact of Female Congregants' Faith and Practice"  
Nancy-Nason Clark, Dept. of Sociology, Univ. New Brunswick, New Brunswick, Canada E3B 5A3

"Why the Reluctance to Apply Deviance/Criminology Perspectives to Religion?"  
Anson Shupe, Dept. of Sociology & Anthropology, Indiana Univ.-Purdue Univ., Fort Wayne, IN 46805

"Child Sexual Abuse in Deviant Religions"  
Stephen Kent & Kelly Higgins, Dept. of Sociology, Univ. of Alberta, Edmonton, Alberta, Canada T6G 2H4

**SATURDAY, AUGUST 19 (continued)**  
10:15-12:00 noon

**SESSION 21: THE NEW CHRISTIAN RIGHT IN THE REPUBLICAN PARTY - (Freer)**

Organizer and Convener: Clyde Wilcox, Dept. of Government, Georgetown Univ., Washington, DC 20057

"Religious Coalitions in the New Christian Right"

Mark Rozell & Clyde Wilcox, Department of Government, Georgetown University, Washington, DC 20057

"Catholics and the Christian Coalition"

Mary Bendyna, Department of Government, Georgetown University, Washington, DC 20057

2 Christian right activists

**SESSION 22: RUSSIAN JEWS: DESTINIES AND DILEMMAS - (Hirshhorn)**

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

"Russian Jews in New York: The New Freshman Class"

Samuel Kliger, International Research Institute on Values Change, PO Box 53, Briarcliff Manor, NY 10510

"Juggling Identity: On Being Citizen, Liberal and Jew in Today's Russia"

Dmitri Shalin, Department of Sociology, University of Nevada, 4505 Maryland Pkwy., Box 455033, Las Vegas, Nevada 89123

"Uzbek Jews in Uzbekistan and New York"

William Kandinov, Tashkent University, Uzbekistan, c/o Tony Carnes at above address

"Jews in Moscow and St. Petersburg"

Vladimir Shapiro, Moscow Jewish Center, Moscow, c/o Tony Carnes at above address

"Anti-Semitism among Russian Youth"

Paul de Vries, International Research Institute on Values Change, PO Box 53, Briarcliff Manor, NY 10510

Discussant: Jose' Casanova, Department of Sociology, New School of Social Research, 65 Fifth Avenue, New York, NY 10010

**SESSION 23: RELIGION AND FAMILY LIFE: CONSUMERISM OR COMMUNITY? - (Smithsonian)**

Organizer and Convener: Nancy Nason-Clark, Department of Sociology, University of New Brunswick, P.O. Box 4400, Fredericton, New Brunswick, Canada E3B 5A3

"Reginald Bibby and the Canadian Religious Market"

Kenneth Westhues, Department of Sociology, University of Waterloo, Waterloo, Ontario, Canada N2L 3G1

"The Evangelical Family is Sacred but is it Safe?"

Nancy Nason-Clark, Department of Sociology, University of New Brunswick, P.O. Box 4400, Fredericton, New Brunswick, Canada E3B 5A3

"But I am Not a Feminist! Exploring Feminist Ideology and Practice Amongst Evangelical Women in Canada"

Lori Beaman-Hall, Department of Sociology, University of New Brunswick, P.O. Box 4400, Fredericton, NB, Canada E3B 5A3

"Conservative Protestantism and the Corporal Punishment of Children: What do we Really Know?"

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

**SATURDAY, AUGUST 19 (continued)**

1:00-2:30 p.m.

**SESSION 24: AUTHOR MEETS CRITICS: *Status and Sacredness: A General Theory of Status Relations and an Analysis of Indian Culture*. Murray Milner (New York: Oxford, 1994) - (Hirshhorn)**

Convener: David Bromley, Dept. of Sociology, Virginia Commonwealth University, Richmond, VA 23284-2040

Critics: Bradley Hertel, Department of Sociology, Virginia Polytechnic & State University, Blacksburg, VA 24061-0137

Joseph W. Elder, Department of Sociology, University of Wisconsin, Madison, WI 53706

Dennis H. Wrong, Department of Sociology, New York University, New York, NY 10003

Tribhuvan Kapur, Faculty of Sociology, Block-5, Room No.18, Indira Gandhi National Open University, Maidan Garhi, New Delhi - 110 068, India

Respondent: Murray Milner, Department of Sociology, University of Virginia, Charlottesville VA 22903

**SESSION 25: WOMEN, FEMINISM, AND VOICE IN RELIGION - (Freer)**

Convener: Catherine Fobes, Department of Sociology, Florida State University, Tallahassee, FL 32306-2011

"Seeking Integration: White Women and Non-Traditional Spirituality"

Wendy W. Young, University of Florida, 3219 Trulington Hall, Box 117330, Gainesville, FL 32611-7330

"Interaction Rituals in a Religious Order of Women: Pre- and Post-Vatican II"

Barbara Zajac, Department of Sociology, University of California, Riverside, CA 92521

"A Feminist Sociological Reading of Feminist Theology"

Victoria Erickson, Drew University, Madison, NJ 07940

"She Changes Everything She Touches': Ethnographic Journeys of Self Discovery"

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

Wendy Griffin, Women's Studies Program, California State University, 1250 Bellflower Blvd., Long Beach, CA 90840

**SESSION 26: AUTHOR MEETS CRITICS: *Unknown Gods: The Ongoing Story of Religion in Canada*. Reginald W. Bibby (Toronto: Stoddart, 1993) - (Smithsonian)**

Convener: Peter Beyer, Department of Religious Studies, University of Ottawa, 177 Waller Street, Ottawa, Ontario, Canada K1N 6N5

Critics: Wade Clark Roof, Department of Religious Studies, University of California at Santa Barbara, Santa Barbara, CA 93106

C. Kirk Hadaway, United Church Board for Homeland Ministries, 700 Prospect, Cleveland, OH 44115-1100

Dean Hoge, Department of Sociology, Catholic University of America, Washington, DC 20064

Respondent: Reginald Bibby, Department of Sociology, University of Lethbridge, 4401 University Drive West Lethbridge, Alberta, Canada T1K 3M4

SATURDAY, AUGUST 19 (continued)

2:45-4:00 p.m.

**PLENARY SESSION 27 - (Phillips Ballroom)**

Convener: John Simpson, Department of Sociology, University of Toronto, 203 College Street, Toronto, Ontario, Canada M5T 1P9

Presenter:

"Deep Structures in New Community Ideologies: Looking for What Isn't There"

Patricia Wittberg, Department of Sociology, Cavanaugh Hall 303, 425 University Boulevard, Indianapolis, IN 46202-5140

4:15-5:15 p.m.

**PLENARY SESSION 28: ASR BUSINESS MEETING - (Phillips Ballroom)**

5:30-6:45 p.m.

**PLENARY SESSION 29: PAUL HANLEY FURFEY LECTURE - (Phillips Ballroom)**

Convener: John Simpson, Department of Sociology, University of Toronto, 203 College Street, Toronto, Ontario, Canada M5T 1P9

Presenter:

"Salvation, Redemption, and Community: Reflections on the Aesthetic Cosmos"

Roger O'Toole, Div. of Social Sciences, Scarborough College, Scarborough, Ontario, Canada, M1C 1A4

7:00-7:30 p.m.

**SESSION 30: RECEPTION - (National Gallery Ballroom A)**

7:30-10:00 p.m.

**SESSION 31: ASR COUNCIL MEETING - (Freer)**

SUNDAY, AUGUST 20

8:00-9:30 a.m.

**SESSION 32: WEBERIAN APPLICATIONS AND INTERPRETATIONS - (Freer)**

Convener: William H. Swatos, Jr., Religious Research Assoc., 401 N. Ridge Street, Cambridge, IL 61238

"Ascetic Rationalism in the Middle Ages: Weber's and Troeltsch's Analyses of the Cultural Significance of Medieval Religion"

Lutz Kaelber, Dept. of Sociology, Indiana University, Ballantine Hall 744, Bloomington, IN 47405-6628

"Predestination as Political Economy: A Reinterpretation of Max Weber"

Malcolm MacKinnon, Department of Sociology, Erindale College, University of Toronto, 3359 Mississauga Road North, Mississauga, Ontario, Canada L5L 1C6

"The Economic Meaning of the Parables"

Martin Wenglinsky, Department of Sociology, Quinnipiac College, Hamden, CT 06518

Discussant: David Smilde, Department of Sociology, University of Chicago, 1126 E. 59th Street, Chicago, IL 60637

**SESSION 33: AUTHOR MEETS CRITICS: Moon Sisters, Krishna Mothers, Rajneesh Lovers. Susan J. Palmer (Syracuse: Syracuse University, 1994) - (Smithsonian)**

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

Critics: Lynn Davidman, Department of Sociology, Brown University, Box 1916, Providence, RI 02912

E. Burke Rochford, Dept. of Sociology & Anthropology, Middlebury College, Middlebury, VT 05753

Nancy Nason-Clark, Department of Sociology, University of New Brunswick, P.O. Box 4400, Fredericton, New Brunswick, Canada E3B 5A3

Respondent: Susan Palmer, Department of Religion, Dawson College, 3040 Sherbrooke St. W., Montreal, Quebec, Canada, H3Z 1A4

**SESSION 34: HISTORICAL SOCIOLOGY AND SOCIOLOGICAL HISTORY - (Hirshhorn)**

Convener: Kerry Strayer, Faculty of Communication, University of Tulsa, Tulsa, OK 74104

"Marginalization and Martyrdom: The Case of Ignatius of Antioch"

Anthony J. Blasi, Department of Sociology, Tennessee State University, 3500 John A. Merritt Blvd., Nashville, TN 37209-1561

"American Sociology of Religion: A Thirty Year Retrospective"

Recep Senturk, 413 Fayerweather Hall, Dept. of Sociology, Columbia University, New York, NY 10027

"Pantheism in Durkheim's Sociology of Religion and Knowledge"

Donald Nielsen, Department of Sociology, State University of New York College, Oneonta, NY 13820

"Mormonism in Black Africa: Challenges and Changes"

E. Dale LeBaron, Religious Education, 316H Joseph Smith, Brigham Young University, Provo, UT 84602

SUNDAY, AUGUST 20

9:45-11:30 a.m.

**SESSION 35: TRANSFORMATIONS IN NEW RELIGIOUS MOVEMENTS - (Freer)**

Convener: James McClenon, Department of Social Sciences, Elizabeth City State University, Elizabeth City, NC 27909

"Religious Authority and the Development of the Hare Krishna Movement"

E. Burke Rochford, Department of Sociology & Anthropology, Middlebury College, Middlebury, VT 05753

"Charismatic Gurus and Managing-Directors: Leadership Issues Arising in Retrofitting a Medieval Tradition for the Modern World"

William H. Deadwyler, ISKCON, 41 West Allens Lane, Philadelphia, PA 19119

"Frame Alignment and Strategic Evolution in Social Movements: The Case of Sun Myung Moon's Unification Church"

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

**SESSION 36: VIOLENCE AND RELIGIOUS MOVEMENTS OLD AND NEW - (Hirshhorn)**

Organizer and Convener: Massimo Introvigne, Center for Studies on New Religions, Via Bertola, 86, 10122 Torino, Italy

"Vigilantism and Violence in New Religious Movements: Myths and Realities"

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

VIDEO: "The Solar Temple: A Ceremony of Initiation" (video found by Quebec police at murder site in Morin Heights, Quebec)

"Ordeal by Fire: The Tragedy of the Solar Temple"

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

**SESSION 37: RELIGION AND CULTURAL DIFFERENCES IN LATIN AMERICA - (Smithsonian)**

Convener: Michele Dillon, Department of Sociology, P.O. Box 208265, Yale University, New Haven, CT 06520-8265

"Competing Constructions of Data: Understanding Attendance Rates in Latin America and Their Implications"

Bryan Froehle, 215 Library Building, Division of Social and Behavioral Sciences, University of South Carolina at Spartanburg, 800 University Way, Spartanburg, SC 29303

"'The Faith Moves Mountains': Social Problems and Supernatural Agency in Latin American Evangelicalism"

David A. Smilde, Department of Sociology, University of Chicago, 1126 E. 59th Street, Chicago, IL 60637

"Religious Behaviour and Orientation in Young Brazilian People of Italian and German Origin in Brazil: Similarities and Differences"

Luigi Tomasi, Dipartimento di Teoria, Universita' degli Studi di Trento, Via Verdi, 26, 38100 Trento, Italy

Discussant: Madeleine Adriance, Department of Sociology, Mount Ida College, 777 Dedham Street, Newton Centre, MA 02159-3310



SUNDAY, AUGUST 20 (continued)

11:45-1:15 p.m.

**SESSION 38: AMERICAN EVANGELICAL RELIGION - (Freer)**

Convener: Anson Shupe, Dept. of Sociology & Anthropology, Indiana-Purdue Univ., Fort Wayne, IN 46805

**"Conservative Protestantism and Opposition to Pornography"**

Christopher Ellison, Department of Sociology, University of Texas at Austin, Burdine Hall 336, Austin, TX 78712-1088; and Darren Sherkat, Department of Sociology, Vanderbilt University, Box 1811, Station B, Nashville, TN 37235

**"Religious Communalism and Associationalism as Sources of Dogmatism, Tolerance, and the Politics of Lifestyle"**

Ted G. Jelen, Illinois Benedictine College, 109 Bloomington, Greencastle, IN 46135; Marthe A. Chandler, DePauw University, Greencastle, IN 46135; and Clyde Wilcox, Department of Government, Georgetown University, Washington, DC 20057

**"Between Objectivity & Moral Vision: Evangelicals & Catholics in American Journalism"**

John Schmalzbauer, Dept. of Sociology, 2-N-2 Green Hall, Princeton Univ., Princeton, NJ 08544-1010

**"Fighting the Schools for God's Sake: The Religious Right Contests North Carolina's Odyssey Project"**

Kimon Howland Sargeant, 118 Mill Creek Drive, Charlottesville, VA 22902

**SESSION 39: CLERGY: ABSENT, GONE, AND AT HOME - (Hirshhorn)**

Convener: Bernadette Hayes, Department of Sociology, Queen's University of Belfast, Belfast BT7 1NN, Northern Ireland

**"Disaffiliation, Dissonance, Equity, and Feminism in Illuminating Occupational Drop-Out among Clergy Women and Men"**

Adair Lummis, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105-8570

**"The Clergy Family in Canada: Focus on Adult PKs"**

Douglas Campbell, Sociology, Erindale College, University of Toronto in Mississauga, 3359 Mississauga Road North, Mississauga, Ontario, Canada L5L 1C6

**"Praying Without a Priest: Changes and Continuities in an Episcopal Chapel"**

Catherine Fobes, Department of Sociology, Florida State University, Tallahassee, FL 32306-2011

Discussant: Paula Nesbitt, Iliff School of Theology, 2201, South University, Denver, CO 80210

**SESSION 40: STRICTLY SPEAKING: DEBATING THE STRICTNESS THESIS - (Smithsonian)**

Convener: Peter Beyer, Department of Religious Studies, University of Ottawa, 177 Waller Street, Ottawa, Ontario, Canada K1N 6N5

**"Rationality, Strictness and the Framing of Religious Choices"**

Mark Chaves, Department of Sociology, University of Notre Dame, Notre Dame, IN 46556

**"We Still Don't Know ..."**

Gerry Marwell, Dept. of Sociology, University of Wisconsin, 1180 Observatory Drive, Madison, WI 53706

**"Satisfying the Demand for Low-Commitment Religiosity: Congregations in the American Mainstream"**

Nancy Ammerman, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105

Discussant: Darren Sherkat, Dept. of Sociology, Vanderbilt Univ., Box 1811 Station B, Nashville, TN 37235

**SUNDAY, AUGUST 20**

**2:15-3:45 p.m.**

**SESSION 41: THE SOLAR TEMPLE: NORTH AMERICAN RESPONSES - (Freer)**

Convener: Stuart Wright, Department of Sociology, Lamar University, Lamar Station Box 10026, Beaumont, TX 77710

Panelists: John Hall, Department of Sociology, University of California - Davis, Davis, CA 95616

Susan Palmer, Department of Religion, Dawson College, 3040 Sherbrooke St. W., Montreal, Quebec, Canada, H3Z 1A4

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

J. Gordon Melton, Institute for the Study of American Religion, Box 90709, Santa Barbara, CA 93190-0709

**SESSION 42: RELIGION, SOCIAL JUSTICE, AND COMMUNITY - (Hirshhorn)**

Convener: Howard Bernstein, Centre for the Study of Religion, University of Toronto, 123 St. George Street, Toronto, Ontario, Canada M5S 2E8

"Paths to Righteousness, Paths to Activism: How Cohesiveness and Bureaucracy in Religious Congregations Influence Community Participation"

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

"The Sacrifice Theory of Value: Explaining Activism in Two Sanctuary Congregations"

Kristin Park, Department of Sociology, Westminster College, New Wilmington, PA 16172-0001

"African American Congregations and the Construction of Strategies for Community Development"

Katie Day, The Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, PA 19119

Discussant: Conrad Kanagy, Department of Sociology and Anthropology, Elizabethtown College, One Alpha Drive, Elizabethtown, PA 17022-2298

**SESSION 43: COMMUNITY AND THE GLOBAL REALITY IN ROMAN CATHOLICISM - (Smithsonian)**

Convener: Ralph Lane, 500 Almer Road #301, Burlingame, CA 94010

"Pilgrimage as a road from Gesellschaft liminality to Gemeinschaft integration"

Paolo Giuriati, Centro Ricerche Socio-Religiose, Facolt Teologica dell'Italia Settentrionale - Sezione di Padova, Via Seminario, 29, 35122 Padova, Italy

"The Universal and the Particular: Different Understandings of Catholic Socio-moral teaching"

Michele Dillon, Department of Sociology, P.O. Box 208265, Yale University, New Haven, CT 06520-8265

"Catholic Women Missioners: Socially Significant but Not Politically Active?"

Lisa Ferrari, Department of Government, Georgetown University, Washington, DC 20057-1055

"Global and local as paradigm competition in the Roman Catholic Church: The Russian Catholic Community"

Elena Kalinichenko, Moscow Institute of Comparative Politology

**SUNDAY, AUGUST 20 (continued)**

**4:00-5:30 p.m.**

**SESSION 44: LEAVING RELIGIONS AND RELIGIOUS LIFE: PATTERNS AND DYNAMICS - (Freer)**

Organizer: David Bromley, Department of Sociology, Virginia Commonwealth University, Richmond, VA 23284-2040

Convener: William Shaffir, Dept. of Sociology, McMaster University, Hamilton, Ontario, Canada L8S 4K1

**"Leaving Religions: An Inventory of Some Elementary Concepts"**

John Simpson, Department of Sociology, University of Toronto, 203 College Street, Toronto, Ontario, Canada M5T 1P9

**"Disaffiliation from New Religious Movements: Falling from the New Faiths"**

David Bromley, Department of Sociology, Virginia Commonwealth University, Richmond, VA 23284-2040

**"Leaving Ultra-Orthodoxy: The Experiences of Haredi Jews"**

William Shaffir, Department of Sociology, McMaster University, Hamilton, Ontario, Canada L8S 4K1

**"Individual Churchleaving in Nineteenth Century Friesland"**

Durk Hak, Department of Sociology, University of Groningen, Grote Rozenstraat 31, 9712 TG Groningen, Netherlands

**SESSION 45: SPIRITUAL ECLECTICISM AND RESEARCH PARADIGMS - (Hirshhorn)**

Organizer and Convener: Jon Bloch, Indiana University, 303 E. 6th Street, #2, Bloomington, IN 47408-3519

**"New Thought and the 'American Metaphysical Movement'"**

Birrell Walsh, Institute of Integral Studies, 4116 Moraga Street, San Francisco, CA 94122

**"I'm a Zen Lutheran Witch": Eclectic Spirituality in Contemporary Counter-Cultural Movements"**

Jon P. Bloch, Indiana University, 303 E. 6th Street, #2, Bloomington, IN 47408-3519

**"New Vrindaban: Balancing Sectarianism and Pluralism"**

John Bozeman, Dept. of Religious Studies, Coker Hall, University of Virginia, Charlottesville, VA 22903

**"Agastya versus Lopamudra: Reflections on the Symbolism of their Binary Opposition and Complementarity"**

Samarendra Saraf, Dept. of Anthropology, Dr. Harisingh Gour Vishwavidyalaya, Saugor 470 003, India

**SESSION 46: CULTURAL PRODUCTION AND SOCIAL PROBLEMS - (Smithsonian)**

Convener: Katie Day, Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, PA 19119

**"The Discipleship and Citizenship Project: Findings and Discussion"**

Richard L. Wood, Department of Sociology, University of California at Berkeley, Berkeley, CA 94720;  
John Coleman, Graduate Theological Union, Berkeley

**"Religion in Public Art: Toward an Interpretive Theory"**

J. Shawn Landres, Department of Religious Studies, University of California at Santa Barbara, Santa Barbara, CA 93106-3130

**"An Analysis of Environmental Concern: Challenging the Hypothesis of Religious Culpability"**

Conrad Kanagy, Department of Sociology and Anthropology, Elizabethtown College, One Alpha Drive, Elizabethtown, PA 17022-2298

**"Hex, Lies, and Videotape: Claimsmaking and the Construction of Voodoo as a Social Problem"**

John Bartkowski, Dept. of Sociology, 336 Burdine Hall, Univ. of Texas Austin, Austin, TX 78712-1088

MONDAY, AUGUST 21

10:30-12:20 a.m.

**ASA SESSION 217: RELIGION AND POLITICS CROSS-NATIONALLY (Co-sponsored by the American Sociological Association) - (Capital Hilton, New York Room)**

Organizer and Presider: Helen Rose Ebaugh, University of Houston

"The Effect of Catholic Cultures on Political Attitudes: The Case of Italy, Ireland, and Poland"

Andrew M. Greeley and Wolfgang Jagodzinski, University of Cologne

"Creating Solidarity: The Religious Foundations of the Polish Social Movement"

Maryjane Osa, University of South Carolina

"Religion and Politics in an English City"

James A. Beckford, University of Warwick

"The Status of the Individual in Japanese Religions: Implications for Japan's Collectivistic Social Values"

Masayuki Ito, University of Pennsylvania

Discussion: J.J. Demarath, III, University of Massachusetts, Amherst

TUESDAY, AUGUST 22

8:30-10:20 a.m.

**ASA SESSION 304: RELIGIOUS COMMUNITY AND VOLUNTEERISM (Co-sponsored by the American Sociological Association) - (Capital Hilton, Federal A)**

Organizer: Helen Rose Ebaugh, University of Houston

Presider: Darren Sherkat, Vanderbilt University

"The Contribution of Religion to Volunteering and Helping"

John Wilson and Marc Musick, Duke University

"The Dirty Business of Charity: Raising Money, Reproducing Stratification and Constructing the Jewish Community"

Evan Adelson

"The Effect of Religious Orientation on International Relief and Development Organizations"

Fred Kniss and David Todd Campbell, Loyola University, Chicago

Discussion: James Wood, Indiana University, Bloomington

Larry Dean Allen II

**"What Happened in Cairo? The Role of Religions in Global Interaction  
in Light of Max Weber's Notion of Conflict"**

In his analysis of politics in a disenchanted world, Max Weber argued that further expansion of capitalism would level economic differences between nations. In light of this development, Weber predicted that other areas of conflict would arise between social groups, and cultural differences would lead to competition for prestige and honour on a global scale. The International Conference on Population and Development in Cairo in September 1994 is an example of the conflict Weber predicted, and the contentious events of the conference demonstrate the validity of Weber's analysis. Since many of the differences between participants result from religious tradition and practice, religion clearly is a central element in the conflict. The events of the conference and the much-debated accord eventually accepted by the participants will be examined in light of Weber's theoretical analysis of the increasing role of cultural prestige in global conflict.

John Bartkowski

**"Hex, Lies, and Videotape: Claimsmaking and the Construction  
of Voodoo as a Social Problem"**

A handful of researchers have called attention to the existence of negative perceptions of vodou (more popularly known as "voodoo") in the United States. Yet, remarkably little scholarship has attempted to examine the nature, scope, and source of these perceptions. In this paper, I utilize several key insights from the social constructionist perspective on social problems to examine pejorative portrayals of vodou in more detail. I begin with a brief overview of the social constructionist approach to social problems. In short, constructionists argue that social problems are not objective conditions to be studied and remedied, but rather that they are identified by claimsmakers who have the interests and resources to define a given issue as a social problem. In addition, constructionists argue that the same social problem may be defined very differently by claimsmakers with diverse sets of interests and resources. Consequently, particular claimsmakers offer a specific "typification" of a social problem which emphasizes some facets of the "problem" while downplaying others.

Drawing on these theoretical insights, I critically examine three different typifications of vodou religious beliefs and practices as advanced by three different sets of claimants. First, I examine the typification of vodou beliefs as occultic or Satanic in nature. This (mis)portrayal was advanced by a number of government officials and media commentators regarding Panamanian "voodoo" religion in general, and the religious beliefs of Manuel Noriega in particular, prior to and soon after the U.S. invasion of Panama. A second claim levelled against vodou is illustrated by analyzing the pervasive use of the phrase "voodoo economics" and related aphorisms. I demonstrate that while this phrase was used in many different discursive contexts (e.g., economics, politics, and social criticism), this particular typification served to foster popular (mis)perceptions that vodou religion is based on deception and trickery. Finally, I examine the claim that vodou religious rituals sanction human sacrifice. This final typification of vodou is most clearly illustrated by an analysis of law enforcement reactions to, and media portrayals of, the mass murders in Matamoros, Mexico. According to a number of claimsmakers, these heinous crimes were perpetrated by a "voodoo cult." In each of these three case studies, I (1) examine the content of the claims levelled against vodou; (2) explore the interests of the claimants, the resources available to them, and the context in which these claims were disseminated; and (3) evaluate the accuracy of these claims in light of recent social scientific research on vodou as it is currently practiced in Haiti and the United States. I conclude by assessing the similarities and differences manifest in these variegated typifications of vodou, and by discussing the implications of my findings.

**James A. Beckford**

**"From Church and State to State, Religions and the Nation"**

What happens when a church which has represented a nation for four and one half centuries is no longer regarded as the taken-for-granted religious preference of the majority of the adult population of that country? This is the situation of the Church of England. The Church of England now attracts fewer worshippers on average to its Sunday services than does the Roman Catholic church in England. There are at least as many members of religions other than Christianity in England as there are active members of the Church of England. Some commentators consider the issue of the Church of England's status as established in law to be an irrelevance or a purely technical question for constitutional lawyers, but the central argument of this paper is that so many aspects of English public religion are rooted in the Church of England that some fundamental re-thinking of the place of religion in England is now required. The focus will be on changes that are currently taking place in civic religion (the religious affirmation of local communities) and publicly-funded chaplaincies (pastoral care provided at public expense in hospitals, prisons, crematoria, and airports). Evidence is drawn from the first fruits of a two year research project on the Church of England and other faith communities in a multi-faith society.

**Howard Bernstein**

**"The Role of Non-Jews in Reform Worship Today:  
A Social Anthropological Analysis"**

Reform Judaism, as part of its policy of outreach to intermarried couples and their children, now accommodates the non-Jewish partners of these marriages in its synagogues as members, as officers of the congregations, and as participants in public worship. This is quite an astonishing development. It also renders problematic the traditional boundaries separating Jews from non-Jews. If gentiles can light Sabbath candles, receive aliyot, and recite portions of the liturgy (practices normally reserved for Jews), wherein lies the visible distinction between "us" and "them"? Social anthropological analysis reveals that the symbolic boundaries between the two groups have been modified, expanded, pierced, and obscured by recent Reform decisions. One of the practical implications of new ritual practices is that Jew and non-Jew are no longer perceived as separate and distinct categories at either end of a spectrum but, rather, points along a continuum, which sometimes merge and overlap.

**Anthony J. Blasi**

**"Marginalization and Martyrdom: The Case of Ignatius of Antioch"**

A martyrdom complex need not be limited to a psychological condition, but can be seen as a social one. The striking case of the martyrdom of Ignatius of Antioch is examined, on the basis of his writings. Marginalization in the Roman imperial system seems to have been a controlling experience, together with, paradoxically, having a reasonable ethic to live by. The emergent attitude is that of a subculturally-supported sacrifice.

**"Social Origins of the Life Ethic"**

I begin with life as it is experienced, as known under the form of lifeworlds. The conditions for the generation of lifeworlds is inherently social, in that people cognitively assume the perspectives of others. If value is placed on this - and the ethical estimation of one's own actions would seem to require that value be placed on it - we have something of a life ethic; and in a life ethic, certain propensities which help bring about this mutual enrichment through sharing of perspectives, should be seen as virtues. The cultivation of such virtues raises certain issues as characteristically life issues. These have a status as life issues sui generis, and constitute a coherent family of concerns. They cannot be equated with liberalism or conservatism, modernism or traditionalism, secularism or sacralism. They are not partisan, denominational, or peculiar to any specific interest group; but they are human.

**"I'm a Zen Lutheran Witch":  
Eclectic Spirituality in Contemporary Countercultural Movements"**

Contemporary countercultural spiritualists display new forms of community that are often characterized by fluid participation and definitions of membership, and a high tolerance for diversity of religious/spiritual belief systems and practices. World religions and philosophies are often drawn upon to create unique, eclectic assortments of individualized spirituality that at the same time speak to a shared ideology for tolerance of diversity. The forms that these eclectic combinations of spiritual doctrine take, both within and across individuals, suggest new paradigms concerning religious belief systems and ways of scientifically conceptualizing community. From in-depth interviews with 24 countercultural spiritualists, some of the key forms this spirituality takes are discussed, along with theoretical and methodological implications.

Carroll J. Bourg and Karen Bourg

**"Social Identities as Moral Careers: A Dialogue"**

A moral career is ultimately a unique achievement but it is enabled and constrained within social structure. The construction of a social identity becomes a moral career inasmuch as it invents commitments through fundamental options in the social worlds in which it finds itself. We propose to explore these basic issues through the contemporary focus on the "other" as found in Levinas and through the recognition of increasing, interior pluralizations as we participate in multiple social worlds. A moral career becomes in our time first an inner negotiation, nourished by the diverse traditions which feed us, but then requiring actions guided by decisions we make about what we must do.

John Bozeman

**"New Vrindaban: Balancing Sectarianism and Pluralism"**

The Hare Krishna movement is, at least superficially, one of the best known of all American new religious movements. Rooted in the Indian Vaisnava tradition, the largest and best known body within the movement is that of ISKCON, the International Society for Krishna Consciousness. Less well known, however, is the League of Devotees International, a smaller competing Krishna "denomination" that broke off from ISKCON in 1987. This paper will examine the latter group. Unlike ISKCON, which has strongly advocated the adoption of Indian cultural practices along with the Vaisnava faith, New Vrindaban has instead chosen to pursue a course of ecumenism; for example, the community has chosen to adopt many Western religious worship forms – particularly those coming from Roman Catholicism – while reinterpreting them in an Eastern light. The traditional Indian dhoti and sari have been replaced by hooded saffron robes reminiscent of the Franciscan habit; hair styles have been modified as well. Hymns sung within the group now closely parallel their Christian counterparts and bear titles such as "Holy Gita, Book Divine," and "Hare, Hare, Hare" (sung to the tunes of "Holy Bible, Book Divine" and "Holy, Holy, Holy," respectively) and are accompanied by a small orchestra. The worship services, held three times a day, parallel the Roman Catholic Mass in structure and include the use of plain song chants. Perhaps most surprisingly of all, the leader of the group, Kirtanananda Swami Bhaktipada, has chosen to ordain women to the highest monastic order, that of Sanyassa—an order traditionally closed to women.

The purpose of this paper is to describe briefly some of the changes that have taken place within the community within the last five years, focusing particularly upon the group's interfaith efforts. What causes and goals, if any, can be found for the recent moves toward ecumenism? To what extent is the individuality of each religion respected in the quest for a common faith? How do members of the community regard the City of God project, a tremendous undertaking for a fairly small community? Finally, is it possible to tell whether these changes have broadened the appeal of the group, making the faith of the community more accessible to a pluralistic American audience with a primarily Christian background? It is contended that New Vrindaban is in fact able to address religious issues frequently overlooked within many American faiths, especially mainline Protestantism. Internally, the community is able to incorporate commitment levels ranging from extreme devotion to occasional participation; a variety of devotional styles are encouraged as well, with both physical and intellectual forms of service and worship available. The interfaith nature of the community also allows the group to build bridges—both religious and political—with the greater American religious culture.

**Richard Breen and Bernadette C. Hayes**

**"Religious Mobility in the United Kingdom"**

For the last 30 years, the question of religious mobility has generated increasing division and controversy among social scientists. This is particularly the case in North America where a debate concerning the believed growth of conservative Protestant churches at the expense of their more liberal or "mainline" colleagues has dominated the literature. Using recent data from both Great Britain and Northern Ireland and employing a technique of analysis not hitherto adopted in the religious mobility literature, this paper examines the nature and extent of religious mobility within a non-American setting. The results suggest that whereas the majority of church members never change their denominations of origin, for the religiously mobile, religious disaffiliation is by far the most common outcome. The implications of these findings for both traditional secularization theory and social exchange theory are briefly discussed.

**David Bromley**

**"Disaffiliation from New Religious Movements:  
Falling from the New Faiths"**

As religious affiliation becomes more fluid, disaffiliation becomes as central as affiliation to understanding the nature of contemporary religiosity. It is therefore important to develop a theoretical framework that incorporates both entry and exit processes. The objective of this paper is to examine disaffiliation from religious movements in the context of a framework that can be applied to both affiliation and disaffiliation processes and to institutionalized as well as religious movement organization. The focus is on transformative new religious movements (TNRMs). The totalistic nature of TNRMs frequently yielded relatively intense affiliation and disaffiliation experiences. At the same time, the duration of TNRM membership for most adherents has ranged from a few months to a few years, and so most individuals who affiliated with TNRMs ultimately disaffiliated. The combination of relatively intense experiences and brief membership careers therefore offers the opportunity to develop a framework that simultaneously incorporates an ideal-typical case of transformative experiences and affiliation/disaffiliation processes.

**Douglas Campbell**

**"The Clergy Family in Canada: Focus on Adult PKs"**

After several years of preparation, the first phase of a four-phase study of the clergy family in Canada was launched in January 1995. The four phases are: 1) a questionnaire study of adult children of clergy; 2) a questionnaire study of the clergy person and spouse; 3) and interview study of the clergy family (minister, spouse and at least one of the children living at home) which will be restricted to the Greater Toronto area; and 4) and interview study of families of professionals (other than clergy) which will also be restricted to the Greater Toronto area. The first phase has been completed and the response from adult PKs has been overwhelming. This paper will investigate a 10% sample of the returned questionnaires and test a number of hypotheses concerning PKs.

**Mark Chaves**

**"Rationality, Strictness, and the Framing of Religious Choices"**

Extant formulations of the "Kelley Thesis" -- that more costly religion enjoys a competitive advantage over less costly religion -- rely on the assumption that individuals assess and respond to the objective cost/benefit packages offered by alternative religious options. This paper draws on theory and evidence from cognitive psychology to argue that this assumption misdescribes human decision making. Results are presented from five experiments in which respondents were faced with the exact same objective choices. The framing of the choices was varied in ways that ought not influence decisions if individuals respond only to objective cost/benefit packages. In every case, the framings dramatically influenced choices and this result held just as strongly when religious preferences were controlled. These results show that objectively specified religious costs and benefits associated with religious options do not coincide with the subjective evaluation of those costs and benefits. Instead, individuals' subjective evaluations of costs and benefits are strongly influenced by particular contexts from which they cannot be abstracted without great loss of descriptive and explanatory accuracy. In this light, it seems very problematic to explain patterns of religious growth and decline by reference to the objective costs and benefits associated with religious groups.



**"Stephen Crane on the Human Condition"**

Stephen Crane (1871-1900), best known for his novellas *The Red Badge of Courage* and *Maggie: The Girl of the Street*, is often credited with fusing naturalism and realism in succinct vignettes on the human condition. Critics seemingly never tire in pointing out that Crane's writing rests on an ironic clash between nature's indifference and humans' insatiable need to posit everywhere meaning and significance. Yet what most critics have failed to grasp is the fact that in this both ironic and comical tussle between indifference and quest for meaning, invariably won by indifference in most accounts, there lies in Crane's work a rather profound moral imperative. For Crane, indifference is far from the vanquisher of human meaning - it is the precondition of meaning and the necessary ground upon which the morality in the human condition arises.

Katie Day

**"African American Congregations and the Construction of Strategies  
for Community Development"**

This paper will present the results of a study of the African-American churches in the economically depressed area of North Philadelphia. The congregations are diverse in many ways, yet all are engaged in community economic development (CED) projects, including housing, commercial development and capital formation. There are two major approaches to CED which are represented in the sample: the more traditional, single-congregation approach and that of community organizing which is coalitional and oriented to social change often through the use of confrontational tactics. The purpose of this study is to look at congregational characteristics which correlate with the choice and construction of a CED strategy. Questionnaires were distributed in the ten churches (N=1586) to test the following variables for correlation with strategy: denomination, theological orientation, education, occupation, income, proximity to church, and political consciousness. The findings showed few predictors of congregational affiliation with community organizations. Further interviews and ethnographic research pointed to the role of the pastor in determining the approach to be taken in CED.

William H. Deadwyler III

**"Charismatic Gurus and Managing-Directors:  
Leadership Issues Arising in Retrofitting a  
Medieval Tradition for the Modern World"**

The International Society for Krishna Consciousness (ISKCON) was established in New York City by A.C. Bhaktivedanta Swami Prabhupada, as a world-wide preaching mission. Prabhupada was an ordained mendicant preacher (sannyasi) in a Hindu tradition called Gaudiya Vaishnavism, which was formed in Bengal in the 16th century around the person and teachings of Sri Chaitanya Mahaprabhu (1485-1533). Prabhupada's work was really a fructification of efforts begun in the last century under the British Raja to revise the Gaudiya tradition to act effectively in the modern world on an international scale. After the passing of its founder in 1977, ISKCON was shaken by a prolonged crisis of leadership. The crisis was partially resolved by the success of a "reform movement" in 1987. This paper gives an account of that crisis and examines some issues raised by it.

A central issue involves the tension between two distinct types of authority contained within ISKCON: that of the traditional charismatic guru or acharya, and that of the modern bureaucratic corporate director. This problem, however, could not come to clear definition, much less seek a solution, on paper in the abstractions of words. Rather, it manifests itself in the struggles and the sufferings of people in history, played out in dramas with sometimes harrowing social, political, and spiritual stakes. The author, who holds a doctorate in religious studies, was one of the leaders of the "reform movement" and is now a member of ISKCON's governing body and an initiating guru.

**Michele Dillon**

**"The Universal and the Particular:  
Different Understandings of Catholic Socio-moral teaching"**

This paper will present preliminary findings from a survey of committed Catholics about their practical understanding of Catholic teaching. Focusing on the contested issues of abortion, women's ordination, and priestly celibacy, I investigate how Catholics define what is core and immutable, and what is peripheral and open to change, in Church teaching. I also explore the different meanings and interpretations of Catholic teaching, and how committed Catholics reconcile the universalism of the Church's teaching with the particular dilemmas and constraints differentially confronted in daily lives. From a theoretical perspective, the survey data will address the secularization thesis, the institutional authority, legitimation, and cultural engagement of the Catholic Church, and the ways in which power relations are contested and maintained in institutional practice.

**Natalia Dinello**

**"Russian Religion, Money and Social Capital"**

After a split of the Christian church Russian orthodoxy continued to carry on original Christian dictums of disapproval of both self-interest and acquisition of riches, while in the West after the Reformation a new attitude toward money-making was gradually developing. Russian religion endorsed covenant-based relationships with their strong ties and intensity of expressive exchanges. In a Russian covenant, "being" a "good person" living in harmony with others and dedicated to societal goals was more important than "doing" orientation and meritocratic achievement.

In the paper, writings in Russian religious philosophy will serve for demonstrating this emphasis on social capital and more specifically, on personal affective bonds. Russian religious philosophy continuously rejected the monetary basis of civilization together with its rationalism, materialism and individualism. This was concomitant to the teachings of Russian orthodoxy that advocated spiritual rather than rational organization of society, spontaneity rather than calculability, group-orientation rather than me-orientation. These principles were shared by both Westernizers and Slavophiles among Russian intelligentsia, and were expressed in their faith in the communal principles embodied in the "obshchina" (communal village unit).

The same communal principles constituted a basis of the Soviet *Gemeinschaft* which was supported by the Communist civil religion, having similarities with Russian orthodoxy. The Soviet system could be conceived as one large social network. Under this system social relations served as a primary medium of exchange and goal in itself. In the absence of an impersonal marketplace, all interactions carried a flavour of personal relations. The recent marketization of Soviet society and a conspicuous fixation on money may suggest that all human relations in Russia have been instantaneously reduced to the "cash nexus." The paper intends to explore whether the Russian marketplace emerges as "exchange *Gesellschaft*". It will raise a question whether personal bonds are replaced by calculative instrumental ties framed by impartial monetary transactions. It will investigate whether a Russian-Soviet covenant previously enforced by both Russian orthodoxy and Communist civil religion has been broken under the pressures of profit-making.

The results of the sociological study conducted in St.Petersburg and Moscow in May-October 1994 will be employed for this exploration. The study was focused on bankers as pioneers of the money economy, that generated 484 completed questionnaires and 62 interviews with bankers. Analyzing Russian bankers as truly new dynamic players in a new market game of life, the paper will examine the reliance upon social capital and covenant-based relationships versus impersonal (contractual) social interactions reflecting impersonal monetary transactions. Metaphorically, this antithesis can be articulated as a dilemma: God (sharing of Russian traditional ideals and moral principles) or Mammon (*Gesellschaft*-type values).

**"Conservative Protestantism and the Corporal Punishment  
of Children: What do we Really Know?"**

A flurry of recent studies have reported that Conservative Protestant parents (i.e. fundamentalists, evangelicals, and charismatics) are more supportive of corporal punishment (i.e. spanking, slapping, etc.), and tend to use physical discipline more often, than their counterparts from other religious backgrounds. Some have pressed this line of work further, arguing that Conservative Protestant ideology encourages the harsh punishment and abuse of children. This paper offers a critical assessment of these arguments. I begin with a brief review of these arguments, focusing on recent critiques of Conservative Protestant religious ideology by Greven, Capps, Maurer, and others. Second, the claims of the critiques are juxtaposed with a range of popular Conservative Protestant books with particular attention to their specific advice to parents about (a) deciding when to use corporal punishment, (b) implementing physical punishment, and (c) relating to the child following the disciplinary event. Third, I critically evaluate the evidence that corporal punishment of the type(s) proposed by Conservative Protestant writers is harmful to children, identifying a number of crucial gaps and limitations in the research literature on child discipline. Finally, I outline a detailed research agenda designed to supplement our very limited knowledge about the nature and consequences of Conservative Protestant corporal punishment. Particular attention is devoted to the task of integrating insights from the sociology of religion with current theoretical perspectives and empirical approaches in child development research.

Christopher Ellison and Darren Sherkat

**"Conservative Protestantism and Opposition to Pornography"**

Anti-pornography initiatives have long been an important part of the political program of the New Christian Right, and public opinion polls show that members of Conservative Protestant denominations express high support for laws against pornography. Why is pornography such a perennially energizing issue for religious conservatives? We analyze this relationship in greater detail by exploring a range of what some have termed "insider documents", including popular books, pastoral material, and the official statements of conservative denominations such as the Southern Baptist Convention. These documents offer considerable insight into the links between theological belief system and support for anti-pornography initiatives. In brief, Conservative Protestant antipathy toward pornography generally begins with the commitment to the inerrancy and authority of Scripture, and to the view that human nature is fundamentally fallen. They draw on certain passages to establish the limits of "legitimate" sexual practice, and argue that pornography distorts "true" sexuality by converting it to unholy purposes. Pornography is also seen as a potentially addictive and Satanic device which leads the unsuspecting into additional "sins of the flesh. Moreover, Conservative Protestants see a social as well as spiritual threat. They contend that pornography is associated with a wide range of other social ills. On a collision course with civil libertarians, they argue that the practices of individuals in the production of pornography threaten the physical and spiritual wellbeing of Christians and others. Cracking down on pornography is for the safety and mutual betterment of all citizens.

Based on the logical structure of such arguments in primary sources, we develop a formal theoretical model linking aspects of Conservative Protestant theological views with antipathy toward pornography and support for anti-pornography legislation. We then test specific hypotheses distilled from this model, via structural equation modelling (in LISREL 7) of data from the 1988 General Social Survey. Findings generally confirm the fit between the ideas contained in these "insider documents" and the structure of Conservative Protestant public opinion in the general population. The theoretical and methodological implications of these analyses are discussed in detail in the concluding section of the paper.

Victoria Erickson

### "Feminist Strategies in Theories of Religion"

This paper distills from several key classic texts in feminist theology the explicit and implicit sociological definitions of "community," and "membership." In developing its ideological perspectives, feminist theology draws on social theory, particularly feminist and marxist frameworks. We will examine how sociological theory is appropriated in service of the local and global political goals of feminist theologians. Of particular interest will be feminist theologians' rather consistent "globalization" of a "local" definition of "community member accountabilities." Theory is best derived from an understanding of "how people act and why." By defining a normative stance first, and a limited one at that, some feminist theologians create new and preferred sociological options for behaviour that have difficulties finding an anchor in the experienced, everyday, world.

Lisa L. Ferrari

### "Catholic Women Missioners: Socially Significant but Not Politically Active?"

In his most recent social encyclicals, Pope John Paul II has been adamant that the Catholic Church should be socially significant but not political in action. In some situations, particularly those involving church elites, this distinction is relatively easy to make. For others, the distinction between social and political action becomes increasingly blurred. In this paper, I explore the meaning of the social/political distinction for the action of the non-elites, specifically in the activities of Catholic women religious engaged in overseas mission work. Does John Paul's distinction effect or inform the way these women conceive of or carry out their work? If so, how? If not, what meaning does the Church teaching have for their life in the world? I have chosen to study these women religious because they have least authority among official representatives of the church; and because they work for the powerless and therefore function at the deepest grassroots of the Catholic Church, far outside the elite realm where the distinction is clear. I look at the six congregations of women religious that send the largest number of overseas missioners from the United States, interviewing sisters who have performed foreign mission work in the last five years or are now engaged in such work. In addition I examine the constitutions and other mission statements of each congregation. Overall, I expect to find that the distinction between social and political action is difficult to make at the grassroots level.

Catherine Fobes

### "Praying Without a Priest: Changes and Continuities in an Episcopal Chapel"

All local organizations experience transitional periods brought about by a change in leadership. Past research suggests that interim periods (between leaders) for small organizations are often characterized by internal crises, loss of membership, ideological shifts, in-fighting, and financial instability. Additional studies reveal that during times of change, alternative organizations (that are financially dependent on an external support base) may be especially vulnerable to co-optation by an outside organization (DiMaggio & Powell, 1983; Rothschild & Whitt, 1987).

I conduct an ethnographic study of a small, alternative Episcopal chapel to explore the internal and external social, economic, and political processes that operate during such a time of transition. To do so, I interview leaders of the chapel, staff, and other church members; I observe how social organizational dynamics operate within the chapel; I participate in and observe social interactions during religious services, committee meetings, bible studies, and shared meals; and I analyze archival documents on the Episcopal Church's history, activities and accomplishments.

Preliminary results indicate that after the chapel's priest departed in July 1994, there was an initial crisis period, followed by a drop in church membership. However, members who have remained are changing. They have created fourteen new jobs at the chapel to help manage its daily affairs. Chapel leaders' interaction has shifted from a vertical style, characterized by rarely speaking to one another and primarily relating to or through the priest, to a horizontal style in which leaders directly speak to and interact with one another. Finally, although the chapel continues to be financially dependent on the administrative body of the local Episcopal diocese, they are fighting to maintain the atypical features of the chapel involving alternative liturgical forms and the practice of a contemplative ministry. It remains to be seen how much, if any, of the chapel's typical practice and ideology may be co-opted by the large Episcopal diocese.

**"She Changes Everything She Touches':  
Ethnographic Journeys of Self Discovery"**

Participant observation in a setting which defines itself as change-producing presents a unique opportunity to examine the relationship between the observer and the observed. In this paper, the authors treat this relationship as a dynamic one, and begin their study with the situated self. Using their fieldnotes as narrative texts, they provide a reflexive examination of their ethnographic work among radical feminist witches and reveal their individual journeys of change and self-discovery.

Bryan Froehle

**"Competing Constructions of Data: Understanding Attendance Rates  
in Latin America and Their Implications"**

Social change in contemporary Latin America is happening through the churches, Protestant as well as Catholic, which have established an extensive network of grassroots religious organizations in Latin America over the past two decades. Catholic organizations include not only the well-known "basic Christian communities" connected with liberation theology, but also the markedly conservative "neo-catechumenate way" and the emotional, other-worldly Charismatic movement. For their part, Protestants, generally "evangelicals", are said to outnumber practicing Catholics in many countries of Latin America. Is this true? How frequently do Catholics attend? How many participate frequently in parish groups and activities? Do most Latin evangelicals attend frequently? How reliable are the numbers reported by church agencies and hierarchies? How can these issues be researched and tested, and what are the general conclusions of such research? How do different religious groups utilize numbers? To what degree are the real numbers, whatever they are, really important at all? What are the implications for notions of church? How do such questions and their preliminary answers intersect with various competing paradigms within the sociology of religion?

Data used in analysis and discussion will be based on surveys, community studies, archival work and specific case studies gathered by the author in Venezuela. The data will be placed in regional and global context, and applicability to research within Latin America and beyond will be analyzed.

Eva Garroutte

**"Border Wars: Can Religious Speech Reclaim  
Authority within Scientific Culture?"**

Recent decades have witnessed significant challenges to the cultural hegemony of the sciences in the West. Some of these have come in the form of efforts to reconfigure the boundary marking off "scientific knowledge" from "religious beliefs." Some attempted renegotiations of the science/religion boundary include neuroscientist Roger W. Sperry's "macromental" paradigm in behaviour science, the "creationist" school in natural science, and the sociology of scientific knowledge (SSK). I argue that all three of these discourses fail to confront the science/religion boundary in a way that promises increased authority for religious speech. Their potential to serve as critiques of scientific inquiry are compromised by an acceptance of the same assumptions which undergird the sciences. I then ask what kind of claimants might, in future, mount an effective challenge to scientific authority, one which might really reconstruct the authority relations between religious and scientific speech. Only an intellectual challenger far more radical than any of those discussed so far would constitute such a challenge. Such a system of claims must start from a set of assumptions about reality and how it is known which are separable from those of the sciences. Ideas for creating such an intellectually radical approach appear within the philosophical systems of some indigenous peoples. I explore some of these ideas through an extended example. Drawing on Navajo written and oral sources which I have collected, I apply philosophical principles about the nature of language and of the world which are displayed therein toward a resolution of SSK's "reflexivity criticism." I demonstrate how these principles can resolve an intellectual dilemma from which SSK has been unable to escape. Finally, I draw out the ramifications of this resolution for the larger question of religious and scientific authority. I conclude that the adoption of a genuine radicalism, of an intellectual system which abandons its hidden allegiances to scientific assumptions, opens up new possibilities for revising the authority relations between religious and scientific speech.

Sophie Gilliat

**"A Cross-cultural Comparison of  
Muslims and Christians in Minority Contexts"**

This paper would compare and contrast the experiences of Muslims in Britain with Christians in Pakistan in terms of their place in society and, in particular, the problems and issues that face them in their interaction with public institutions such as hospitals and prisons. In a society where one faith tradition has shaped the ethos and structures of public institutions, a whole range of issues confront minority groups who wish to maintain the integrity of their beliefs and practices while at the same time participating and integrating into the public life around them. The paper would examine some of the practical implications of this dilemma by focusing firstly on the issue of blasphemy laws as experienced by Muslims in Britain and Christians in Pakistan, and secondly, on spiritual care in prisons and hospitals. Through these issues, the experience of being in a minority situation, whether as a Christian or as a Muslim, will be compared and contrasted. Some assessment will be made as to the relevant factors which determine how successfully a minority faith can establish a *modus vivendi* with its majority hosts in public life.

Joseph Gittler

**"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 implications 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 a common core of similar and ecumenical human social group cultural elements in the community, in a nation and in the world.

Paolo Giuriati

**"Pilgrimage as a road from Gesellschaft liminality  
to Gemeinschaft integration"**

Pilgrimage in the Catholic Church can be read in the frame of reference of a dichotomy between belonging to a local level of the church oriented toward *Gesellschaft* and a global level oriented toward *Gemeinschaft*. The human subject at the local level feels liminal and seeks a way of participating in a *communitas* experience. Available data show that pilgrimage is able to fulfil the above quest if the message of the shrine is consistent with a real social communication and is experienced as such. That can be understood through a research paradigm which is built around the communication both at the conceptual and methodological levels.

Durk Hak

**"Individual Churchleaving in Nineteenth Century Friesland"**

In the paper a theory is developed and tested on churchleavers founding new churches and on churchleavers becoming formally denominationless. Both processes are considered as variants of one and the same process: individual churchleaving. First a short overview is given of theoretic-sociological research on religious fission and fusion in general and of the specific Friesian situation in the period 1849 - 1909. Then the deductively arrived theory is formulated, hypotheses are derived and put to the test. The hypotheses are tested quantitatively on data from the ten-yearly censuses in the province of Friesland.

**"Black Hebrews in Israel:  
Emphasizing the Holy in Holistic Health Care"**

The Hebrew Israelite Community in Israel, composed of two thousand Black Americans whose first members came to Israel in 1969, has developed an holistic lifestyle that is especially evident in their system of preventive health care. Following their anointed spiritual leader, Ben Ammi Ben Israel, they cite biblical texts as a basis for their vegan diet, practice of natural child birth and maternal and child care, use of herbal medicine, physical fitness program, environmental preservation program, and organic farming. Their priests play an active role in placing these activities in a "Divine" context. Their "School of the Prophets" provides instruction for the dietitians, midwives, health care specialists, agriculturists, and priests, as well as artists, musicians, accountants, artisans, and others who play important roles in the community life and in the relationship of the community to groups outside the community.

**Michael W. Homer**

**"Vigilantism and Violence in New Religious Movements:  
Myths and Reality"**

The first part of the paper discusses different oaths of early Mormonism within the frame of the current debate on the Masonic influence on certain Mormon rituals. The second part reviews the controversy on "blood atonement" and its alleged influence on the death penalty in Utah.

**Massimo Introvigne**

**"Ordeal by Fire: The Tragedy of the Solar Temple"**

The paper reviews the tragedy of October 1994 in Canada and Switzerland, where 53 people died in the suicide-cum-homicide of the esoteric Order of the Solar Temple (OST). After a summary of the origins and history of OST in Europe and Canada, the paper discusses the tragedy, its aftermath and possible alternative sociological explanations.

**Masayuki Ito**

**"The Rajneesh Movement in Japan:  
Explorations of the Rajneesh Members' Value Transformations"**

In contemporary Japan, various new religious movements have arisen outside the Japanese religious traditions. This study investigates the inner realities of members of the Rajneesh movement. The primary purpose of the study is to explore the value transformations of the Japanese members in the process of becoming disciples. Between December 1993 and March 1994, I conducted in-depth interviews with 40 members in 7 cities. The sample consisted of an equal number of males and females, with varying lengths of experience in the movement. Interviews lasted from 2-6 hours and investigated each member's life history, reasons for initiation, significant experiences, and the effect of their involvement with the movement on their way of thinking, their feelings, and their behaviour. The analysis of the interview focuses on three themes. First, the extent to which an individual's perspective changed, including their self-concept, their goals in life, and the main concerns of daily life. Second, I looked for how their human relationships changed after initiation, including with family, friends, and colleagues. Third, I examine changes in their views toward general social values and norms in Japan, which they may have taken for granted before initiation. In presenting the findings, I try to illuminate members' experiences as an ongoing process rather than as a status change after initiation. I attempt to integrate the studies of Western members and various books written by Western disciples into my presentation. In contrasting my case study with relevant studies in the West, the similarities among members in advanced industrial societies and the peculiarities of Japanese members are illustrated vividly.

**"Religious Communalism and Associationalism as  
Sources of Dogmatism, Tolerance, and the Politics of Lifestyle"**

Much empirical work has been done suggesting that certain forms of religious belief are generally associated with "closed" values systems. Religiosity has been found by some analysts to be associated with dogmatism, rigidity, and intolerance of alternative beliefs and lifestyles. Recent research in the psychology of religious belief has reemphasized a distinction between religious "associationalism" and "communalism", first suggested by Lenski in 1963. "Associationalism" refers to participation in the formal, ritual, and theological life of a religious denomination, while "communalism" is a term describing the extent of social interaction with coreligionists. A few studies have found that these dimensions of religious cognition and affect have different effects on a variety of political attitudes. In this study, we propose to examine the effects of religious communalism and associationalism in the United States on a variety of issue attitudes and political orientation, including religious dogmatism, political tolerance, and attitudes toward a variety of "lifestyle" issues. These will include homosexuality, abortion, feminism, and pornography. Our data source is the 1988 NORC General Social Survey, which includes a variety of measures of religious belief and behaviour, as well as data on a number of politically relevant dependent variables.

Lutz Kaelber

**"Ascetic Rationalism in the Middle Ages:  
Weber's and Troeltsch's Analyses of the Cultural Significance  
of Medieval Religion"**

This paper explores the theoretical and cultural-historical foundations of Max Weber's and Ernst Troeltsch's analysis of medieval religion. These analyses were guided by the following research questions: How did religious values in the medieval period interact with the institutional framework of religious communities, and how did this affect behaviour? Specifically, what kinds and directions of asceticism did the interplay of these factors engender? And to what extent and in what ways were religious ideas and institutions themselves shaped by larger cultural, social, and economic factors in the Middle Ages? Weber took the first steps toward a sociology of medieval religion in his essays on "The Protestant Ethic and the Spirit of Capitalism" in 1904-1905, as part of his investigations of the cultural significance of ascetic rationalism. This subject is addressed in the first section of the paper. In the second section, the analysis turns to the years 1905-1910, when Troeltsch published *The Social Teachings of the Christian Churches and Groups*. This work, to appear as a book a few years later, quickly developed into the classic account of the socio-religious development of Western Christianity, and it influenced Weber significantly. Section three explores Weber's turn to the study of all major world religions and his preliminaries to *The Christianity of the Occident* after 1910, when he began to put medieval Christianity in the context of comparative sociology of religious rationalizations. The analysis of this paper reveals Weber's increasing attention to medieval precursors to Calvinist inner-worldly asceticism among heterodox sects and suggests that sociologists use Weber's and Troeltsch's explorations as cornerstones of further studies on medieval religion and society.

Conrad Kanagy

**"An Analysis of Environmental Concern:  
Challenging the Hypothesis of Religious Culpability"**

The theoretical assumptions of most social scientists of a negative relationship between Christianity and environmental concern are generally based on Lynn White's 1967 pronouncement. Until recently, most empirical evidence bolstered these assumptions. However, findings by Kanagy & Willits (1993) as well as Kanagy & Nelsen (forthcoming) do not consistently support the notion that religious individuals are less concerned about the natural environment than are others. The present paper utilizes 1993 General Social Survey data to test further the "religious culpability" hypothesis. Preliminary analysis suggests that religiosity does not consistently predict the differences in attitudes about the natural environment that one would expect given White's assumptions.



**"Rhetorical Strategies Within the Ex-Gay Movement:  
The Blending of Conservative Protestantism and Psychology"**

The Ex-Gay Movement is a network of Conservative Protestant organizations and ministries which argues that homosexuality is both a sin and a curable, developmental psychological disorder. This paper will examine the rhetorical strategies employed by the Ex-Gay Movement both in the Christian media as well as in the literature produced by those involved in the movement. These rhetorical strategies serve as counter claims to the rhetoric of the Gay Rights Movement. Using a social constructionist approach to the study of social problems, the importance of constructing a condition as a social problem to which there is a solution will be demonstrated.

**Tribhuwan Kapur**

**"Religious Crisis and Social Change  
in a North Indian Village Community"**

This paper is based on intensive field work done initially for 18 months over 1979-1981 in a village of U.P. Kamaun, India. The research has been followed up by several field trips and interviews with villagers up to the present state.

The paper studies how the concerned village community responded/is responding to the moral crisis created when their collective exorcist temple (based on a remote mountain peak) was cordoned off by the military as a sensitive security area. It is not open any longer to the public including the villagers of Devagiri. The isolated temple has been used for collective exorcism purposes from about the last century onwards, and its closure upset the hairtrigger medical ritual balance. This is so because this remote temple complex is the site of one part of four major exorcist rituals which comprise the medical and moral system of the villagers. This is an intermix of ritual and healing on one hand, and belief and myth/legends on the other.

The paper attempts to show how physical location and psychological relocation interacts with ritual adjustments and belief amelioration. The paper represents that physical debarring from the exorcist temple led the villagers/village council to adopt (after careful search) a new site to perform their collective exorcism rituals. In so doing, on the one hand, physical and psychological situations were altered; on the other the ideology and rituality underwent significant change.

Thus the belief system and myths/legends on the one hand; and the rituals and interpretive practices on the other, veered off from a local and regional basis to an All India and Global direction. This process, however, from all accounts of villagers, has bred disbelief and apathy on one hand; debate and dissension among the villagers on the other.

Thus the religious crisis and its management is existential and ontological on one hand; dysfunctional and precipitative on the other. The solution is far from being satisfactorily resolved, but the crisis arising from the barring of collective exorcism rituals at the temple has begun to shake and reverberate the very roots of the villagers local/regional medical system.

In the course of the paper, the eclectic approach to field research is discussed and it is indicated that any one field method; and any one field analysis do not go all the way in providing insight into the ground situation. There are amalgamations of integration and conflict, the etic and emic, the ethnomethodological and the interactionist. Thus all available sociological and field analytical tools provide aspects of ingress into societal meaning to some extent but no one particular method is able to provide a total explanation on its own.

**Stephen A. Kent and Kelly Higgins**

**"Child Sexual Abuse in Deviant Religions"**

Examinations of child sexual abuse cases involving deviant religions suggest that theologies interact with both structural facilitators and social-psychological predispositions among perpetrators to facilitate victimization. Theological positions include patriarchalism, antinomianism, and various soteriologies of salvational sex, while psychological factors involve perpetrators'/leaders' interactions with subservient followers. Likewise, a number of structurally implemented policies and programs place children at risk. This paper expands upon these points by providing examples from numerous cases of child sexual violations in deviant religious settings around the world.

J. Shawn Landres

**"Religion in Public Art: Toward an Interpretive Theory"**

Public mural art in Los Angeles—a major means of transmitting a variety of East Asian religious symbols and cultural values into the broader community—has become a primary mode for expressing Asian-American religious self-identities. However, there is an ongoing tension between the murals' rhetorical functions and their mimetic functions: on the one hand, the murals intentionally elicit the perception of otherness and construct artistic spaces that both mirror and challenge their social contexts; in this way, they serve a prophetic function. On the other hand, the murals serve to question the existing order and to reconceptualize the role of Asian religio-cultural values within the broader Los Angeles and American communities; in this way, they provide the opportunity for the continuing ritual enactment of a religious vision. The paper applies Foucault's notion of "heterotopia" and Bakhtin's conceptions of dialogue and alterity, together with Apostolos-Cappadona's notion of "mythic iconoclasm" and Giddens's theory of "disembedding" and "re-embedding," in order to assess the murals as translators and transmitters of East Asian religio-cultural values, and to view Asian-American artists as leaders in the revisioning of Asian and American religious self-understanding.

David B. Larson

**"Does Clinical Research Count?  
A Summary of Findings from Systematic Reviews"**

A review of studies published in leading health and mental health journals documents how infrequently religious factors are included in research investigations. Even when included, a closer examination reveals that the vast majority of published works use measures that are nearly meaningless for clinicians (such as denominational affiliation). It is fair to say that religion is often treated as a cursory concern. Few clinical studies contain hypotheses employing religious variables. Even when such hypotheses are specified, its authors sometimes fail to report the relevant findings and/or to discuss the clinical importance. This mishandling of religious variables in clinical research is examined in light of the positive association religion has been found to have with health and mental health, both where religiosity has been measured in a minimally acceptable manner as well as where it has enjoyed better measurement. When measured more adequately in clinical studies with longitudinal designs, spirituality has been found to impact health items ranging from lowered levels of substance abuse, stress, depression, suicide, hypertension, greater longevity, as well as higher degrees of overall life, marital, and sexual satisfaction. The issue of how sociologists of religion can assist clinicians in improving clinical research on spirituality is briefly addressed.

Ronald Lawson

**"Church-Sect Theory and an International Church:  
Insights from, and for, Seventh-Day Adventism"**

Church-sect theory was developed with religious groups within a single society in mind, and has been applied accordingly, especially to the evolution of Protestant groups in North America. Can it be applied to an international church where, for example, members have mostly inherited their religious identity in one country but are mostly converts in another? Does such an application produce new insights? To what extent is the theory developed by the process? These questions will be explored within the context of International Seventh-Day Adventism.

E. Dale LeBaron

### **"Mormonism in Black Africa: Challenges and Changes"**

This paper focuses on one of the most unusual and unique chapters in Mormon history: the expansion of Mormonism to the blacks in Africa. It is unusual and unique because it is the only people and populated area of the earth that the Mormon church did not make efforts to proselyte until after 1978; and where hundreds of people sought out literature about Mormonism and on their own initiative organized many congregations which they named "The Church of Jesus Christ of Latter-Day Saints", while none of them were baptized members of the Mormon church.

This paper, using slides and tape recordings, will review the historical development of the Mormon church in Africa, from 1853 to the present -- 142 years. The following areas will be focused upon:

1. The first 125 years of the Mormon church in Africa and why only the white population was proselyted.
2. Many thousands of blacks in subsaharan Africa who learned about the teachings of Mormonism and, without support from the Mormon church, built up many congregations (with an interesting blend of Mormon doctrine and African culture) and waited up to twenty years to receive baptism into the Mormon faith.
3. How an aggressive missionary church like the Mormons dealt with hundreds of letters -- over a period of three decades -- pleading for Mormon missionaries to come to black Africa to teach and baptize people who had studied the Mormon faith and wanted to join the church.
4. The circumstances of the announced revelation in 1978 by the Mormon prophet, Spencer W. Kimball, allowing blacks to hold the priesthood in the Mormon church and the significance that this change had upon the Mormon church in Africa.
5. The explosive growth of the Mormon church in black Africa since 1978, the challenges that accompany this growth, and how the Mormon church's approach in Africa is different from churches that preceded the Mormons.
6. Some insights into the trials and challenges of some black African Mormon pioneers who were key participants in this unique and unusual chapter.

Frank J. Lechner

### **"Of Pluralism and Paradigms"**

This paper challenges R. Stephen Warner's analysis of the movement of the sociology of religion toward a new paradigm on theoretical, historical, and empirical grounds. It argues for theoretical and methodological pluralism in the sociology of religion. Specifically, it argues (1) that Warner misdiagnoses the presumed crisis in the "old" paradigm; (2) that his interpretation of American religious vitality is overstated; (3) that he misspecifies the cultural competition that occurs in the U.S.; (4) that there is little theoretical agreement of the kind that makes a paradigm; (5) that several claims made in favour of the new paradigm can be interpreted differently. The paper points out the irony in a proposal that celebrates the pluralism of American religion as the source of its vitality while advocating a single paradigm as the most fruitful path for the discipline that studies this pluralism.

**"Paths to Righteousness, Paths to Activism:  
How Cohesiveness and Bureaucracy in Religious Congregations  
Influence Community Participation"**

This participant observation study of 37 north Florida religious congregations examines how social class, denomination, ethnicity, group cohesiveness and the degree of congregational bureaucracy influence the level and direction of a congregation's participation in community or political activism. A two-step decision process appears to operate. Higher status congregations have lower levels of interpersonal attraction but develop instead a vigorous committee structure to meet the needs of their members. The development of a complex committee structure, in turn, facilitates their participation in the secular world. Once a congregation elects to participate in the larger community, other factors influence the direction of this activism. Denomination, ethnicity, and pastoral direction differentially direct "participatory specialization" among congregations. For example, the White "Mainline" congregations dominated community secular philanthropic groups. They also adopted universalistic and relatively abstract goals such as promoting world peace or conquering world hunger. African-American congregations participated most in partisan politics, and adopted more immediate goals such as fighting crime or drug use in the local community. White Fundamentalist or charismatic congregations had the lowest average socio-economic status and were the most cohesive. These congregations tended to be insular. The goals they adopted centered around individual sins like gambling or non-marital sex.

We use quantitative analysis and ethnographic evidence in this paper to examine the implications of these findings. Unlike some theoretical treatments of activism, we believe that bureaucratic development is a greater resource to mobilize participation than is interpersonal attraction among members and doctrinal fervor. We also find that a certain level of internal socio-economic resources seems necessary for a congregation to function as an organizational entity in community affairs. Finally, without complex internal congregational structure, members may be more susceptible to participation in atomized mass movements and to possible demagogic appeals.

Adair Lummis

**"Disaffiliation, Dissonance, Equity, and Feminism  
in Illuminating Occupational Drop-Out among Clergy Women and Men"**

Research and theories in the areas of disaffiliation and role exit, of cognitive dissonance, of equity and self-image, and of feminist perspectives and feminist spirituality have variously been used to explain different kinds of drop-out from religious and secular movements, organizations, and groups. The relative values of these paradigms in understanding drop-out among clergy is explored using 1994-95 survey and interview data from a larger study of over 4,500 ordained women and men in sixteen denominations. Additionally, around twenty in-depth interviews were also conducted with a selected sample of the ordained "drop-outs" to more fully understand their reasons for leaving.

Gerry Marwell

**"We Still Don't Know ..."**

Despite its title, Laurence R. Iannaccone's recent AJS article (1994) does not tell us "Why Strict Churches are Strong." Although his data analysis is not particularly problematic, Iannaccone's interpretations of his results are frequently unwarranted. In this paper I argue that Iannaccone fails to make a reasonable case for five of his most important points: (1) That his findings are relevant to the issue of differential church "growth;" (2) That the concepts "strength" and "strictness," are sufficiently distinct from one another, both conceptually and operationally, to test whether one causes the other; (3) That even if strictness and strength are distinct, the relationship between them is not spurious; (4) That even if the relationship is not spurious it is curvilinear in form; and (5) That the causal mechanism underlying any relationship between strictness and strength is "free riding" - which is Iannaccone's central theoretical argument.

James McClenon

**"Spiritual Healing and Human Evolution:  
Shamanic Suggestion and Differential Survival"**

Shamanism has been practiced among primitive groups for more than 100,000 years. Studies within anthropology, hypnotherapy, and psychoneuroimmunology indicate that shamanic/hypnotic suggestions have a degree of efficacy, particularly for problems with psychological components. Hypnosis has been demonstrated to be effective for reducing pain, controlling blood loss, facilitating childbirth, and alleviating psychosomatic disability and illness. Those in primitive groups who were more susceptible to hypnotic suggestion are theorized to have had a survival advantage. Universal features within shamanic rituals are theorized to have affected human biological and cultural evolution, increasing the frequency of genotypes associated with hypnotic susceptibility. This theory has implications for behavioral medicine and the history and sociology of religion.

Janet McLellan

**"The 'Global Self' in the 'Imagined Community':  
Transnational Religious Identity within a Multicultural Context"**

This paper examines how ethnic and religious attitudes in Canada reflect a continual multileveled process of relations within local, national, and global spheres. Using Simpson's notion of the "global self" and Anderson's concept of the "imagined community", the paper argues that religious belief and practice are not merely transplanted or transposed to Canada, but that in response to the demands and specific characteristics of new social realities, are continually redefined and reinterpreted within and beyond local communities and the nation-state. A new Buddhist movement, the Tiep Hein Order, whose members are both Vietnamese and non-Vietnamese, provides an example of how global networks of faith influence the notion of "self".

Rita Melendez

**"The Modern Confessional: A Foucaultian Study  
of Contemporary Confession in the  
Lives of Catholics and Gays"**

This paper uses the theory of Michel Foucault to frame an argument about modern confession. It argues that the sacred confessional has been transplanted to the secular realm. Secularization is evident in the attitudes towards institutionalized and de-institutionalized forms of confessing. Narratives from Catholics and gays/lesbians highlight the transformation of confession in society. It has moved from a process administered only by the Catholic church to one which is seen as empowering and liberating when disengaged from any institution or mandatory regulation. This is evident not only in Catholic views on confession, but also in gays'/lesbians' views on "coming out" and "outing".

Jack E. Nelson

**"Moral Entrepreneurship in Japan:  
The Case of the Salvation Army"**

Christians in Japan make up only one and a half percent of the total population of the country, yet the slogan "Greater Than Our Numbers" is popular among many of them, reflecting the pride they feel in the social reform movements, educational institutions, hospitals, etc. that Christian groups have initiated. This paper will examine the efforts of a small Christian group, the Salvation Army, that for a hundred years now has been working for social reform in Japan. Using ideas borrowed from the deviancy theory of Howard Becker, an analysis will be made of how the Salvation Army's crusades against prostitution, its involvement in the temperance movement, its provision of institutional assistance to orphans, the mentally ill, alcoholics, etc., as well as efforts to call attention to the plight of the homeless, have been received in Japan.

Donald Nilsen

**"Pantheism in Durkheim's Sociology of Religion and Knowledge"**

This paper examines pantheistic elements in classical social theory, in particular, in the work of Emile Durkheim. It focuses primarily on his mature sociology of religion and knowledge (especially the essay on primitive classification and his big book on religion), but also makes passing reference to his other writings as well as to relevant ones by other members of the Durkheim school.

Durkheim develops a version of what I call sociological pantheism in his study of religion by identifying God, and the object of religion generally, with both totality and society, and making religion an immanent feature of all social group life. He also develops a parallel sociology of knowledge, which attempts to account for all the primary categories of human understanding by reference to society, its structure and dynamics. His sociology of knowledge links the development of these categories directly to his analysis of religion, and, thus, also reflects the same pantheistic assumptions. Moreover, since society and nature are mutually implicated horizons, and, for Durkheim, nature is, in a sense, in society, nature itself comes within the purview of Durkheim's sociological pantheism. Finally, some brief remarks are made concerning the ways in which this interpretation helps us better understand some of the theoretical assumptions found in his other sociological writings (e.g. the earlier works on the division of labour, sociological method, and suicide), those less directly concerned with religion and knowledge. In conclusion, I analyze the work of Spinoza as a hidden source of inspiration for Durkheim and discuss the reasons that thinkers from Jewish cultural settings (incl. Simmel) have pioneered this style of analysis.

Timothy Nonn

**"The Reproduction of Failure:  
Moral Agency and Masculinity Among Poor Men"**

In the impoverished and racially and ethnically diverse Tenderloin District of San Francisco, poor men are stigmatized as failures. This phenomenon is commonly reflected in political rhetoric and media coverage that categorize and urban underclass of poor men as dependent and violent. However, such a perspective obscures how failure itself is socially reproduced in the nexus of individual identity and social structure. This paper examines the way that poor men respond to religious programs designed to aid them in their struggle for survival. A pivotal point in these relations is the contested masculinity of poor men.

Masculine identity among poor men is not a universal essence but the product of an historical process in which poor men reconstruct masculine identity in response to the way social institutions stigmatize them as failures. Churches that support ministries to poor men must evaluate whether their pastoral strategies focus on "charity", which contributes to poor men's moral apathy, social isolation, and sense of failure; or "solidarity", which contributes to poor men's moral agency, social involvement, and sense of being survivors. This paper, which emerged from a participant observation study, draws upon data from thirty interviews with poor men -- Asian and Latin immigrants, African Americans, and whites -- who live in the Tenderloin as well as religious leaders who work at area churches.

Paul D. Numrich

**"A Topology of Recent Immigrant Religions  
in Metropolitan Chicago"**

Since the immigration reforms of 1965, major US metropolitan areas have experienced a new diversity in immigrant religions. Factors such as ethnicity/nationality, sectarianism, and ecumenism contributed to the establishment and development of religious institutions within these recent immigrant groups.

One important factor deserving of systematic analysis is cultural geography. This paper offers a topology of recent immigrant religions in metropolitan Chicago, that is, a study of the relationship between the cultural geography of the region and the historical development of local immigrant religious institutions. Drawing upon the broad data base of the Religion in Urban America Program, the paper examines such issues as residential settlement patterns, the relation between neighborhood and commuter centers, weekday versus weekend spatial distributions of constituents, travel times, and the availability and affordability of property. The role played by cultural geography in multiethnic or multinational religious institutions will receive special attention.

**Susan Palmer, Pranada dasi, Urmilla dasi, Jamuna dasi, Sudharma dasi**  
**"Women's Roles in ISKCON"**

This session will focus on the recent changes in women's roles in spiritual leadership, work and family life in the International Society for Krishna Consciousness. ISKCON's founder, Swami Prabhupada, first organized a commune of celibate men, then as women kept joining, arranged marriages in which the wifely duty of stridharma was stressed. Since the disbanding of the communal structure and the missionary activity into Eastern Europe, women have assumed positions of greater authority and responsibility and the "woman issue" has been debated in Back to Godhead magazine. This session will begin with a short introduction by Palmer, then four senior women devotees will share their experiences and views on women's work, experience, and spiritual path in ISKCON.

**Kristin Park**

**"The Sacrifice Theory of Value: Explaining Activism  
in Two Sanctuary Congregations"**

This research explains the decisions of two religious congregations to participate in the sanctuary movement for Central American refugees using the "sacrifice theory of value". The theory maintains that the only way non-empirically verifiable beliefs and values can be publicly affirmed is through sacrifice, which demonstrates to the individual and to a larger public the commitment of the individual and/or collectivity to the belief system. The theory challenges conventional rational choice formulations with its proposition that risk and cost are incentives to collective action. Data was collected through intensive interviews and participant observation in a Quaker meeting and United Methodist church in two cities. I explain church members' reconciliations of the costs and risks of sanctuary with the sacrifice theory of value, and discuss the need for further specification and testing of the theory.

**Bruce Phillips**

**"Jewish and Non-Jewish Spouses Respond To Inter-marriage"**

Inter-marriages between Jews and Christians are fundamentally different from other religious inter-marriages because Judaism and Christianity are historically competitive and even hostile to each other. Traditionally, Jews would "sit shiva" (i.e. observe a week of mourning) for a child who had married a non-Jew. That child was now considered to be dead. While contemporary Jews are generally accepting (if not enthusiastic) about inter-marriages, inter-marriage is still associated with the sociological death of the Jewish people for many Jewish leaders. Phrases such as "the demise of American Jewry," "demographic holocaust," and "Hitler's posthumous victory" are often linked to discussions of Jewish inter-marriage. Inter-marriage remains an emotionally charged issue in the Jewish community, particularly since the National Jewish Population Survey (NJPS) of 1990 revealed that 52 percent of Jews inter-married between 1985 and 1990. In 1993 I re-interviewed 326 inter-married Jewish respondents from the 1990 NJPS. One of my findings was that the religious observance of the inter-married household and religious upbringing of the children of inter-marriages reflected the balance of religious commitments of the two partners. Committed Jews married to committed Christians celebrated two sets of holidays in the household raised their children in both religions. Committed Jews married to secular Christians tended to have Jewish household and Jewish children. Secular Jews married to committed Christians had Christian homes and raised Christian children. While these findings are congruent with the theory being tested, they are based on the responses of Jewish respondents about non-Jewish spouses. Would the non-Jewish spouse answer the same way as reported by the Jewish spouse? To find out I re-contacted 300 couples who were currently inter-married in 1993 to interview the non-Jewish spouse; 151 non-Jewish spouses were successfully interviewed. In this paper I will examine the consistencies and inconsistencies between the answers of the Jewish and non-Jewish spouses. Specifically, I will look at seven questions. (1) How are the non-Jewish spouses who were interviewed different from those who were not, and how might this affect the analysis. (2) Does the non-Jewish spouse report the same religion for himself/herself as of the Jewish spouse reported in 1993? (3) Do the non-Jewish spouses report the same religious observances as the Jewish spouse? (4) Do the non-Jewish spouses report the same religious upbringing of the children as the Jewish spouse? (5) Do the Jewish and non-Jewish parents agree on how their children are being raised religiously? (6) Do the Jewish and non-Jewish parents share a common philosophy about how the children of inter-marriages ought to be raised religiously? (7) What kinds of inter-married couples are generally consistent in their description of the household, and what kinds are generally inconsistent?

**Margaret Poloma and Loretta George**

**"An Assessment of a Sociological Paradigm:  
Paradoxical Healing and the 'Toronto Blessing'"**

Over the decades the sociology of religion has experienced the same paradigmatic tension as has its parent discipline between what may be referred to as the "social factists" and the "social definitionists". Peter Berger had even succeeded in developing a synthesis of these two paradigms long before attempts at such synthesis were the theoretical vogue. Despite the popularity of these two approaches and their synthetic offshoots, sociology has suffered a problem similar to the one described by Larry Dossey, M.D. in his assessment of medical models. While the social factists (organic medicine) stress the importance of readily observable phenomena and social definitionists (mind-body medicine) recognize the importance of mental factors, both ignore the human psyche or soul.

Using qualitative testimonial data collected from participants at the so-called "Toronto Blessing" (an ongoing world-wide revival whose nucleus is frequently said to be at the Toronto Airport Vineyard) this paper provides anomalies to demonstrate inadequacies of the dominant paradigm used in the sociology of religion. It seeks to extend Berger's synthetic paradigm by incorporating sociology of emotions and applying the revised model to frame the observational and interview data. The existent sociological approaches to the study of spiritual healing then are compared and contrasted with Larry Dossey's three medical eras.

**Margaret Poloma & Christine Wernet-Beyer**

**"The Effects of Prayer on Subjective Perceptions of Well Being:  
The Contemplative Factor"**

Earlier research by Poloma (Poloma and Pendleton); Poloma and Gallup) established the importance of prayer for subjective perceptions of well-being (SWB), especially on measures of existential well-being and general life satisfaction. The data went beyond simple measurement of the frequency of prayer to establish four major types of prayer. Meditative prayer was found to be the leading predictor of SWB in both the Akron Area Sample and later in the national Gallup sample.

Building on this earlier research, data on prayer were collected from 579 Missouri Synod Lutherans to expand the prayer typology. In addition to the four original prayer types (colloquial, petitionary, ritual, and meditative) reported in the earlier studies, factor analysis revealed an anticipated fifth prayer form, namely, the contemplative dimension. This paper explores the relationship of contemplative prayer to meditative prayer and its respective impact on life satisfaction and existential well-being.

**S. Narendra Prasad**

**"The Little Done and the Vast Undone:  
The Sociology of the Lingayats in South Asia"**

The present paper deals with the sociological base of the Lingayats in South Asia. The Lingayat religion is a well organized movement spread throughout the Kannada-speaking region of Karnataka. Lingayatism provided resistance to the Brahmanical traditions and caste divisions, at the same time helping to knit together the Lingayats by cutting across caste boundaries.

There exists a large corpus of literature available for the sociological study of the Lingayat religion in South Asia. Vacanas are prominent here. There are also purely philosophical literary works. An attempt is made in this paper to study the sociology of the Lingayat religion through an amalgamation of four different methodological directions: evolutionary, positivist, functional, and psychological. The paper places greater emphasis on the writings of Max Weber and seeks to explain why Lingayatism or Virasaivism appeared. Conclusions are reached regarding the sociological base of Virasaivism and the psychological aspirations of the followers of the Lingayat religion.

Attempts are made to seek the sociological roots of the Lingayats of South Asia by considering contemporary socio-political and economic conditions. The Lingayats are also explained as a purely religious phenomenon. In so doing, the paper attempts to show why sociological approaches to the Lingayats have so far failed to provide satisfactory understanding of the Lingayat religion in South Asia.



### **Systemic Connections among Congregation, Neighborhood, and Class"**

This paper explores the relationship between ten congregations and the geographical area of Chicago in which they are situated. The ten congregations all exist within the Downtown Loop, Near North and Lincoln Park community areas, three contiguous neighborhoods that stretch along Lake Michigan from Diversey Parkway in the north to Roosevelt Road in the south. The central argument of this paper is that within these three neighborhoods there is a distinct socio-religious ecosystem which provides a context for the activities of these mainline congregations and the sustaining of a notion of "the city" as a centered and unified entity which stands in contrast to the increasingly fragmented and decentered universe of the "Edge City". The underlying economic, social and cultural dynamics of this area sustains strong mainline churches despite national trends that suggest a long-term decline in mainline denominations. The socio-religious ecosystem is based upon three inter-connected subsystems. First is the employment base provided by Chicago's Loop service industries. The economic base sustains a relatively vital (in terms of major U.S. cities) downtown business and retail area. If this economic base were to disappear, it seems likely that the second subsystem, the prosperous Near North and Lincoln Park neighborhoods would survive as their viability stems largely from their proximity to downtown employment centers. But these affluent neighborhoods are not merely products of the downtown economy, one which could have been as well served by workers from the suburbs. Rather, in the last twenty-five years, a single sector of the city has been progressively transformed, creating an upper-class habitus. It is from this area that the demographic base for the neighborhood mainline churches is drawn. The third subsystem is the Cabrini-Green housing development. Cabrini-Green is a site of doctrinal self-realization for many area churches, a place where they can put precepts of an outreach theology into action. So much is the Cabrini-Green neighborhood an object of philanthropic activity that its ratio of programs and volunteers to residents is substantially higher than any other deep poverty area in Chicago. These activities allow the churches to present themselves as "active" and "relevant", an important quality according to surveys of members' attitudes. Thus together, the Loop, the Gold Coast - Lincoln Park residential area, and Cabrini-Green make up an interdependent system which provides the combination of prosperity, population and purpose that sustains the area's mainline churches and their vision of "the city". With examples drawn from case studies of each of the ten churches I will examine each element of this system, pointing to what on the surface appears to be its tremendous vitality, but also to certain stresses and contradictions that may bring about its disintegration.

E. Burke Rochford

### **"Religious Authority and the Development of the Hare Krishna Movement"**

Recent work in the sociology of religion has argued that secularization is a process involving the decline of religious authority (Chaves, 1993, 1994). This paper traces the changing basis of religious authority within the International Society for Krishna Consciousness (ISKCON), more popularly known as the Hare Krishna movement. Empirically, I focus on what one insider calls "the crisis of authority that shook ISKCON to its foundations in the years after [the movement's founder] Sri Prabhupada's demise" (Dasa, 1994:10). I ground my discussion empirically and theoretically by focusing on the institution of the guru. Within ISKCON's Vaisnava tradition, the guru is the embodiment of religious authority, acting as the direct representative of God. I begin with a historical overview of the controversies that emerged over ISKCON's successor gurus following the death of ISKCON's founder, in 1977. Using data from a 1994 survey of ISKCON devotees in North America (N=600), I then consider the ways members construct the spiritual and organizational authority of Sri Prabhupada and the gurus following him. My analysis indicates that religious authority is indeed declining and that ISKCON's authority structure is becoming increasingly bureaucratized. The paper concludes by considering how changing sources of authority within ISKCON have played a role in ongoing processes of conflict, schism, and change within the movement.

Kimon Howland Sargeant

**"Fighting the Schools for God's Sake:  
The Religious Right Contests North Carolina's Odyssey Project"**

The Gaston county, North Carolina school district attempted in 1992 to revamp the school system by means of a reform plan entitled the Odyssey project. This paper will examine the sources of the religious right's opposition to Odyssey and analyze how it waged a political battle to oppose the plan. Following Wuthnow (1983), I argue that in order to enter the political arena, religious groups must negotiate the symbolic barrier between religion and politics. This involves a two-stage process. First, religious groups must translate their religious concerns into moral ones (e.g., we are concerned about parents' rights, not teaching Christian values in school) and, second, they must then legitimize moral crusading in the public sphere. Religious groups justify their political activity by linking it with procedural rationality (e.g., the duty of parents to educate their children) or the public interest (e.g., we're concerned for the welfare of all the children). In Gaston county, symbolic issues such as the religious heritage of America and whether local people or cosmopolitan elites decide the content of education, rather than the specific content of the proposed program, were at the centre of the struggle over Odyssey.

John Schmalzbauer

**"Between Objectivity & Moral Vision:  
Evangelicals & Catholics in American Journalism"**

Mary Douglas argues that danger and uncertainty lurk at the boundaries of groups. A growing literature in the sociology of professions discusses the way professional jurisdictions are symbolically dramatized through culturally constructed boundaries. This study examines how individuals negotiate the boundary between professional and religious life. Some sociologists emphasize the tendency of professionals to draw strong boundaries against normative perspectives from other areas of social life. They follow Weber's model of the value-free professional. Conversely, post-modern theorists have stressed the potential for members of normative subcultures such as minorities, feminists, and religious people to resist professional hegemony, and to bring unambiguously normative views into professional life. This paper will look at how members of two religious subcultures, Protestant evangelicalism and Roman Catholicism, manage the boundary between profession and subculture in their discourse about work. This will be done through discussion of fifteen in-depth interviews with evangelical and Catholic journalists who work at the elite level of American journalism. Analysis of the interviews indicates that individuals tend to blend the cultural languages of "professionalism" and "normative commitment" in a multilingual, polysemous, multivocal mixture. Evangelical and Catholic journalists simultaneously dramatize the separation of profession and religious subculture and the connection between the two worlds.

Stuart Schoenfeld

**"Some Observations on the Celebration of  
Bar and Bat Mitzvah in North America"**

Bar and bat mitzvah celebrations are relatively recent innovations in Judaism. The formal celebration of the bar mitzvah appears to go back only several hundred years; rituals and social events associated with bat mitzvah are twentieth century innovations. Nevertheless, these occasions have become major social events in Jewish life in North America. Previous research on this project has worked with the somewhat differing "folk" and "elite" agendas around North American bar/bat mitzvahs, examining how the link between preparation for bar/bat mitzvah and the structure of Jewish education in North America was established, how Jewish educators are proposing to respond to some of the problems which derive from this linkage, and the meaning in particular settings of the distinctive ways in which bar/bat mitzvahs are held. This paper extends the study of the "folk" aspect of bar/bat mitzvah by reporting a study of the significance of the social events to 20 families affiliated with a large Reform temple. After describing the round of celebrations which are often held to celebrate the occasion, it raises two interpretative questions. First, why has the social side of bar/bat mitzvah become so important? Second, what is the connection between the North American celebration of bar/bat mitzvah and the social processes through which the identities of the child and family are constructed? These questions are addressed by using perspectives on the problem that modernity poses to participating in traditional rituals and strategies available to people to respond to this problematic situation, and by using perspectives on the role of social events in the construction and presentation of identity.

**"American Sociology of Religion: A Thirty Year Retrospective"**

The last few decades of sociology of religion in the US has been mainly characterized by a tension created by the fact that sociologists of religion have been caught between classical sociological assumptions about religion, on one hand, and new religious developments that have challenged these assumptions, on the other hand. The primary interest of this paper is not in the religious developments of the last few decades, but in the sociological theories and concepts inspired by them and in terms of which they have been analyzed and interpreted. Drawing from the classical theories and concepts, sociologists of religion developed new concepts and theories to deal with new religious phenomena. In such a theoretical context, characterized by theoretical and empirical challenges, some of the classical assumptions have endured while some of them have undergone critique and modification. This paper has two parts: the first part presents a synoptic summary of the major theoretical orientations in the period which on some level drew from early sociological theories, but in some aspects went beyond them. The summary centers on (1) the rise of cultural sociology as represented in the work of some of its main figures: Geertz, Douglas, Wuthnow, Bellah, and Bell; (2) the rise of phenomenological sociology of religion as represented in the work of Berger, and Luckmann; (3) the refiguring of the boundaries between religion and social science. The second part surveys empirical implications of some of the distinctively new theoretical debates on the actual research about religion introduced by sociologists as a response to the new religious phenomena challenging some of the classical theoretical and empirical tools of sociology of religion.

Recep Senturk and Jay Cross

**"Isnad Structure in the Hadith Collection of Bukhari:  
A Historical Reconstruction of the Teacher-Student  
Hadith Transmission Network of the Prophet Muhammad."**

With the death of the Prophet of Islam, Muhammad, his speeches, deeds and decisions (referred to as hadith) were passed down from one generation to another through an organized network of teachers and students. This network is known as the Isnad. Thousands of actors were involved in the maintenance and spread of these sayings across the world from 622 C.E. until modern times. Authorities of hadith reported the chains of transmission for each hadith. Based on these chains, we can reconstruct the network of scholars through which hadith were relayed. In this paper, we attempt to reconstruct the Isnad based on the transmission network of a distinguished 9th century hadith authority, Muhammad b. Ismail Bukhari (810-870 C.E.), who is considered the most prominent scholar of hadith within the Islamic world. He owes his fame primarily to his collection of hadith, titled, *Sahih al-Bukhari* (The Reliable [collection of Hadith] of Bukhari). Bukhari's monumental hadith collection involves over 7000 chains of transmission. In this paper, we treat narrations of each hadith across generations as a social event and analyze their transmission chains using the programs HADITHNET and STRUCTURE. The analyses allow us to identify prominent actors in the Isnad and to link the origins of prominence to aspects of Isnad structure (e.g. clique membership, family relations, etc.).

William Shaffir

**"Leaving Ultra-Orthodoxy: The Experiences of Haredi Jews"**

The literature on religious defection examines the trajectories via which persons elect to distance themselves and eventually abandon religious communities and/or set of religious beliefs. Cast in terms of a transformative experience that is socially bounded, the status passage is rooted in a larger cultural context with which the individual is generally familiar. This paper focuses on the defection experiences of haredi – ultra-Orthodox – Jews. In particular, two features of their exiting are highlighted: its individual nature and their requirement to familiarize themselves with a cultural script with which they have previously enjoyed little, if any, contact. The paper also focuses on a recently-formed organization in Israel which is designed to assist haredim in their socialization away from the haredi communities and their stringent lifestyle requirements.

Anson Shupe

**"Frame Alignment and Strategic Evolution in Social Movements:  
The Case of Sun Myung Moon's Unification Church"**

Erving Goffman's "frame analysis", along with its notion of how groups realign their frames on social issues as well as how they extend these frames in order to encompass new issues that infuse new significance to their purposes, is proposed as a useful way to understand how ideological and strategic shifts in social movements occur. The focus of this study is the Unification Church (officially the Holy Spirit Association for the Unification of World Christianity) of South Korean industrialist/ religious prophet Sun Myung Moon. Relying on three decades of social science observation, this paper sees the American wing of Moon's international movement as passing through three phases, each one of which required a fundamental change in movement priorities: (1) the original, failed mass movement phase (1965- 1982), in which leaders and followers optimistically envisioned a sea-change taking place in North America's major populations and institutions; (2) the retrenched, focused phase (1983-1987) in which academics, religious leaders, and selected opinion-makers were courted for potential alliances; and (3) a reinvigorated phase (1988-present) that realized the triumph of the second phase, largely entailing significant gains in Moon's movement's credibility and legitimacy among both conservative Republicans and Christian evangelicals. Neither phases (2) or (3), it is argued, were anticipated by the original leaders and followers of the movement during phase (1). The former were deliberate, if not necessarily cynical, responses to the failure of the latter.

John Simpson

**"Leaving Religions: An Inventory of Some Elementary Concepts"**

Generically, the sociological analysis of leaving religions involves understanding (1) how bounded alternatives are constructed and maintained; (2) the conditions and contextual factors that inhibit or encourage movement across boundaries; (3) the specification of unit that are likely to move or stay in particular circumstances. The analysis of leaving religions always entails an understanding of going and coming – what was left and where one ends up. It also involves an understanding of how units above the level of the individual such as families, groups, organizations, and nation-states cross boundaries and leave or change religions.

David A. Smilde

**"The Faith Moves Mountains': Social Problems and Supernatural Agency  
in Latin American Evangelicalism"**

Recent scholarship on Latin American evangelical Protestantism has criticized previous views of this religious movement as an escapist, non-political, "opiate of the masses." It has been argued that evangelicalism leads to new forms of power and legitimacy developing into new dispositions to and capacities for action. It has been empirically shown that evangelicalism can provide a space for the reformulation of gender relations, the beginnings of associational participation, and a foothold for movement into political participation. This paper examines how evangelicals themselves understand the connection between their religious practice and their socio-political lives. Through thirty in-depth interviews conducted with evangelical Protestants in two cities in Venezuela, I probe their views of the origins of the social problems that surround them, and the role that their faith and social practice has in addressing these problems. Questions address their ideas on conjugal relationships and local and national politics. The results show that far from being escapist, the evangelicals interviewed here see an intimate connection between their religious practice and well-being in "this world." For them, the source of social problems is spiritual: they are the result of the abandonment of Biblical principles and human movement away from God. Given this diagnosis, the solution to such problems as well is seen as spiritual. In the evangelical view, human attempts to resolve these problems by their own means only exacerbate them. Only through putting one's fate into God's hands by following His Word can the believer be protected from the Devil's malevolence and receive God's blessing. Thus, such religious practice differs from "instrumental" action not in goals, but in means. The agency of such practice is seen as supernatural, having a causality which loops through the supernatural realm back to this world. Further questioning of evangelicals' view of the nature of this causality shows that they vary between magical and ethical views of their religious practice. The findings of this study, in conjunction with the above mentioned empirical demonstrations of the results of evangelical participation, provide a critique of the Durkheimian view of culture which sees a rigorous distinction between moral action and problem-solving, instrumental action (used by so recent a theorist as Juergen Habermas).

**"Religious Economies and Mennonite Church Mergers?"**

According to the argument posed by Finke & Stark (1992) in their book on the dynamics of religious economy, growing denominations are more inclined to perceive substantial differences which separate them from other groups and are less interested in the possibilities of merging with other denominations. This paper proposes to test this argument by examining the case of a merger negotiation currently taking place between two related denominations: the Mennonite Church (MC) and the General Conference Mennonite Church (GCMC). In 1983, the MC and the GCMC (both with membership in the U.S. and Canada) voted to explore the possibility of integration or denominational merger. In July 1995, a vote will be taken at a combined General Assembly over whether to pursue structural integration. Several questions will guide this study: 1) To what extent does organizational-type impede or enhance executive leadership's ability to argue for change? The GCMC has traditionally been structured much like the Southern Baptists described in Finke & Stark: congregations, as well as regional area conferences, which operate autonomously within a denominational system of democratic decision-making. The MC has historically given its leadership more power and operated within a consensus-oriented decision structure. 2) Will the degree of pluralism granted in each denomination's polity impact their willingness to consider merger? From their inception, the GCMC has operated under a more pluralistic philosophy. The MC has maintained a clearer set of core beliefs and their membership articulates a greater sense of being "different." 3) How has the degree of success at church growth impacted each denomination's willingness to consider merging? Both denominations have made it a part of vision statements in the last ten years to "grow the church" (in contrast to an historical tradition of maintaining separateness and attempting little overt evangelism). Methodologically, this study will draw from the following data sources: field notes taken by the author at General Assemblies and meetings of an executive leadership committee over the last six years; interviews by the author with over thirty church leaders; content analysis of articles on the merger appearing in the church press; and a study of attitudinal and demographic changes in church membership over the past twenty years (Kauffman & Driedger, 1991).

Luigi Tomasi

**"Religious Behaviour and Orientation in Young Brazilian People of Italian and German Origin in Brazil: Similarities and Differences"**

This work examines some aspects of the religious orientation and behaviour of a group of young people descended from immigrants in two states of Brazil (Rio Grande do Sul and Santa Catarina) who settled there in the second half of the nineteenth century. It is a contribution which comes from a survey carried out into a sample of 2,367 descendants of immigrants whose ancestors were originally from Italy (1,607 or 68.3%) and Germany (726 or 31.7%). Of the people interviewed, 2.4% were children of immigrants, 36% were grandchildren of immigrants, 50% were great-grandchildren and 7% were great-great-grandchildren. 51% of the sample live in Rio Grande do Sul and the remaining 48.8% in Santa Caterina. In order to highlight some features of the situation of these young people, this work examines those variables which cover commitment in social life, religious problems and the judgement expressed about some of Brazil's more serious problems.

Elfriede Wedam

**"Integral Neighbourhoods on Chicago's Southwest Side: Varieties of Economic and Social Reconstruction"**

In this paper I will examine how clergy and lay members of several area Catholic churches, which continue to be leading cultural interpreters of their parishioners' lives, work to reconstruct definitions of their neighborhood while recreating economic and social opportunities. These reconstructions are stimulated by the shifting economic and social patterns in Chicago in several working class neighborhoods on the southwest side. Prior to the late 1970s, Gage Park and its surrounding communities were densely white (Eastern European, German, Irish), blue collar, Roman Catholic, and intergenerational. Together with nearby secure industrial jobs, and shopping districts, the area had a social, moral, and geographic density not typically found in most Chicago neighborhoods. The consequence of this tight pattern was that the crime rate was nearly zero. The convergence of the post-1970s loss of industrial jobs with its widespread economic reverberations plus the migration pressures from African-American, Latino, and Euro-Polish families seeking better and more secure housing stimulated protectionist and isolationist responses. Many of these responses were recorded by contemporary liberal observers as merely racist. The paper aims to reassess this area's past and track contemporary efforts to build a new kind of working class neighborhood, i.e. one that is racially, ethnically, and economically integrated.

**Martin Wenglinsky**

**"The Economic Meaning of the Parables"**

Max Weber's theory concerning the relation between Protestantism and economic life can be reformulated, in the light of his later work, as an account of the particular kind of religious experience made available by the merchant class. The economic ethic is not a consequence but the source of religious experience. Early Christianity is the most important test case for the demonstration of the affinity of the religion and the life of the merchant. The parables in the Gospels provide ready maxims for the Protestant ethic that are far richer and more subtle than those Weber found in Franklin and Baxter. They are illustrations of the economizing perspective which the authors of the Gospels treat as a validation of the moral message that comes before or after the parable or that the parable is itself supposed to sustain. The proof of a moral doctrine is that it makes economic sense, as one or another parable illustrates, rather than because the parable is an allusion to some quasi-mystical or counter-intuitive doctrine that can only be understood as metaphor.

**Kenneth Westhues**

**"Reginald Bibby and the Canadian Religious Market"**

Few sociologists in Canada have acquired the public readership and visibility of Lethbridge University Professor Reginald Bibby. This paper critically assesses the role he has achieved as a public intellectual, focusing chiefly on his three main books, *Fragmented Gods: The Poverty and Potential of Religion in Canada* (Toronto: Irwin, 1987), *Mosaic Madness* (Toronto: Stoddart, 1990), and *Unknown Gods: The Ongoing Story of Religion in Canada* (Toronto: Stoddart, 1993). On the one hand, Bibby's work is an exemplar of adroit and responsible survey research: attentive to Canadians' lived experience, respectful of the diverse outcomes of people's search for meaning, and intelligible to any literate adult. On the other hand, Bibby's conceptualization of religion as a market commodity, while resonant with prevailing economic ideologies and attractive to church administrators, misses much of what religion means in the larger world and is an inadequate guide to enhancing the social project even in Canada. In a spirit of respect and admiration for the scope and stature of Bibby's work, this paper draws lessons from it for any sociologist who would aspire to be a public intellectual in these auspicious times.

**Richard L. Wood and John Coleman**

**"The Discipleship and Citizenship Project:  
Findings and Discussion"**

The Discipleship and Citizenship Project was funded via a major grant from the Lilly Endowment to study six para-denominational organizations in the United States that strive to combine religious belief and civic engagement: Habitat for Humanity, Focus on the Family, the Pacific Institute of Community Organizing, Bread for the World, Pax Christi, and the African Methodist Episcopal denomination. Under principal investigator John Coleman, SJ (Graduate Theological Union) and through the sponsorship of the Centre for Ethics and Social Policy at the GTU, six research fellows investigated the major patterns and strategies through which these organizations draw on religious worldviews and institutions in order to influence policy debates, government, and American public culture. In particular, we seek to identify the strengths, weaknesses, and dilemmas of the various models for religiously-rooted civic engagement, and how specific cultural strands and organizational strategies function in this context. This presentation will serve as a report-back to colleagues in the sociology of religion; it will focus on the major findings developed during 18 months of qualitative and archival research in the six organizations, and will provide a forum for dialogue prior to the final write-up of these findings.

**"Confucianism and Relationships in Economic Life  
of Japanese and Chinese Societies"**

How religion is related to economic development has been a classical question in sociology. More recently, sociologists and economists have tried to explain the economic performance of East Asia in terms of Confucianism. This paper argues that it is necessary to examine whether the East Asian societies really share the same Confucianism before linking Confucianism with the economic achievements. It has been observed that the Confucian Way was already divorced from people's daily lives to a large degree in the Tang dynasty (618-907 C.E.) Chu Shi's (Zhu Xi) (1130-1200 C.E.) neo-Confucian work was mainly an attempt to restore the Confucian Way. To Chu's mind, China reached a crisis of weakened cultural and moral tradition at this time. He trusted that human desire must not be indulged in order to restore the Way. In contrast to China's situation during Chu's time and thereafter, when the Tokugawa scholars sought Confucianism, Japan was just entering a new era of stability and prosperity. Confucianism was embraced by Japanese society for interpreting changes, validating actions, and maintaining order, discipline, and decorum. This paper also argues that the different treatment Confucianism received from the two societies suggests different human relations. Indeed, previous research findings on working relationships indicate that the two societies have very different values so far as relational properties such as "trust" and "loyalty" are concerned. In other words, the Japanese practice may be more consistent with the original Confucian teachings as compared with the Chinese practice. Such difference is not only correlated with very different economic outcomes but is also reflected in the form of organization and managerial behaviours.

Wendy W. Young

**"Seeking Integration:  
White Women and Non-Traditional Spirituality"**

"Spirituality" is a term which evokes different ideas and responses from each person. This paper attempts to show the variety of answers provided by a sample of middle class white women in a New York City area. The women speak of cultural issues: their ethnic identities, their day to day lives, and the communities they work to build. These women, Jewish, Protestant, and Catholic, identify themselves as being alienated from mainstream religion. Nonetheless, each has a rich vocabulary of spiritual language which expresses their eclectic system of beliefs. These women weave favorite family myths and superstitions, combine readings from the Torah with modern novels, and reinvigorate rituals of African and South American flavors. Each presents a personal aesthetic which defines her experience. The women are borrowing models from other cultures to carve new forms of the feminine and for relationships.

The experiences recounted are eclectic yet grounded in a "common sense" that the women speak of. This common sense is not an obvious knowledge, ironically. This common sense, rather, is a complex and structured moral code imbued with values, and its understanding, consciously or not, is intrinsic to their spiritual lives. These women speak of an awareness of the importance of integrating the new with the old, the dearly held ideals of feminism and social conscientiousness with the valued traditions of past generations.

Barbara Zajac

**"Interaction Rituals in a Religious Order of Women:  
Pre- and Post-Vatican II"**

Randall Collins proposes a model of ritual interactions built upon Durkheimian and Goffmanian ideas. These Interaction Ritual Chains (IRCs) form the social "cement" that binds groups together in solidarity. The interactions help to maintain a high level of emotional energy and commitment to the group. Pre-Vatican II convent life appeared to provide a rich backdrop for the enactment of ritualized interactions in common meals, prayer, and recitation of the Office. When religious orders adopted smaller group living arrangements and individualized missions in the 1960s and 1970s, the stage for these collective rituals changed. A group of women religious in greater Los Angeles was interviewed about their participation in such rituals, past and present. Data show that the rituals, although transformed, persist in various forms and locations. The more voluntary associations of today seem to produce enhanced emotional energy and satisfaction despite a lower frequency of participation.



## UNSECLAR MEDIA

Making News of Religion in America

MARK SILK

Changing views of Americans' religious commitment have led to an image of the news media as implacably secularist. But Silk examines contemporary news coverage and concludes that, rather than reflecting a secular bias, media accounts express religion-based values that most Americans share. Those values are embodied in moral formulas that mark out the territory religion occupies in journalistic discourse.

"Mark Silk uncovers the journalistic mind as only a working newspaper reporter can. He ties that mind to America's religious culture as only a trained historian can. Challenges all the standard allegations about the secularity of the media as no one else ever has." — William Dean, author of *The Religious Critic in American Culture*

Cloth, \$19.95

A volume in the series *Public Expressions of Religion in America*, edited by Conrad Cherry

Also in the series:

### PRODUCING THE SACRED

An Essay on Public Religion  
ROBERT WUTHNOW

"His observations are both keen and perceptive. Written for the generally informed reader, the text is studious but not laborious." — *Library Journal*

Cloth, \$24.95; Paper, \$12.95

## ANIMAL THEOLOGY

ANDREW LINZEY

"Linzey . . . is Britain's foremost animal rights theologian, and his carefully constructed argument is a striking challenge to the way we live and think." — Walter Schwarz, *The Tablet*

"Combines a level of scholarship and thought with passion and imagination, sensitivity and humor that could well change the reader's way of looking at the world." — Bishop John Austin Baker, *Church Times*

"No vegan polemic or anti-vivisectionist tract, Linzey's is a carefully prepared and argued discussion of the theology of animal rights." — *Publisher's Weekly*

Cloth, \$29.95; Paper, \$13.95



## THE ANGEL AND THE BEEHIVE

The Mormon Struggle with Assimilation

ARMAND L. MAUSS

"The past few decades have witnessed an increasing reaction of the Mormons against their own successful assimilation, as though trying to recover some of the cultural tension and special identity associated with their earlier 'sect-like' history." — from the book.

Cloth, \$29.95

## CONTEMPORARY MORMONISM

Social Science Perspectives

EDITED BY MARIE CORNWALL, TIM B. HEATON,  
AND LAWRENCE A. YOUNG

Has much to tell not only about Mormonism but also about the nature of successful religious movements.

Illus. Cloth, \$32.50

## MAX WEBER AND THE JEWISH QUESTION

A Study of the Social Outlook of His Sociology

GARY A. ABRAHAM

"Requires readers to rethink their image of Weber as a politically liberal, dispassionate scholar serving the cause of scientific objectivity." — *Choice*

Cloth, \$34.95

## APPALACHIAN MOUNTAIN RELIGION

A History

DEBORAH VANSAU McCALLEY

"A welcome corrective to the tendency to equate denominational (and particularly evangelical) Protestantism with 'the American way.'" — *ALA Booklist*

Illus. Cloth, \$49.95; Paper, \$24.95

## THE SOUND OF THE DOVE

Singing in Appalachian Primitive Baptist Churches

BEVERLY BUSH PATTERSON

"A significant contribution on the role of music, not only in the distinctive religious culture of Appalachia, but in American religion more broadly." — Peter W. Williams, author of *Popular Religion in America*

Illus. Cloth, \$37.50; Cassette, \$10.95; Set, \$45.00

## THE SAVING REMNANT

Religion and the Settling of New England

CEDRIC B. COWING

"Will have a lasting impact on the historiography of American religion." — Terry D. Bilhartz, author of *Urban Religion and the Second Great Awakening*

Cloth, \$39.95; Paper, \$19.95

## MARK AS RECOVERY STORY

Alcoholism and the Rhetoric of Gospel Mystery

JOHN C. MELLON

"From the perspective of recent New Testament interpretation . . . Mellon's Jesus-as-recovering-alcoholic will hardly seem an unthinkable hypothesis." — Walter L. Reed, author of *Meditations on the Word: The Bible as Literature According to Bakhtin*

Cloth, \$26.95

## THE PRIMITIVE CHURCH IN THE MODERN WORLD

EDITED BY RICHARD T. HUGHES

"Vastly informative about the earlier history of various faith communities in the U. S. as well as about their efforts to adapt to modernization." — Winton U. Solberg, editor of *Cotton Mather's The Christian Philosopher*

Cloth, \$34.95; Paper, \$14.95

## THE AMERICAN QUEST FOR THE PRIMITIVE CHURCH

EDITED BY RICHARD T. HUGHES

"The quest for the restoration of the church's pristine purity is one of the most powerful forces in American Protestantism, yet one of the most neglected by scholars of American religious history." — W. Glenn Jonas, *Journal of the American Academy of Religion*

Paper, \$14.95

Illinois

800/545-4703 • UNIVERSITY OF ILLINOIS PRESS • 1325 South Oak Street • Champaign, IL 61820





## HILLS FROM TEMPLE

### RELIGION AND RADICAL POLITICS

An Alternative Christian Tradition in the United States

ROBERT H. CRAIG

"This thoughtful, lucid book will engage not only historians but also theologians, ethicists, political scientists, sociologists. . . ."—*The Journal of American Politics*

\$18.95

### IT COMES FROM THE PEOPLE

Community Development and Local Theology

MARY ANN HINSDALE, HELEN M. LEWIS,  
AND S. MAXINE WALLER

People in the small, rural community of Ivanhoe, Virginia, organize to revitalize the economy and gradually uncover the town's own local theology.

\$19.95

### "OTHER SHEEP I HAVE"

The Autobiography of  
Father Paul M. Washington

WITH DAVID MCI. GRACIE

AFTERWORD BY BARBARA HARRIS

The former Rector of the Episcopal Church of the Advocate in Philadelphia's inner city recalls his lifelong struggle for civil and women's rights and describes his evolving ideas on the relationship between religion and justice.

\$16.95

### RETHINKING PROTESTANTISM IN LATIN AMERICA

EDITED BY VIRGINIA GARRARD-BURNETT  
AND DAVID STOLL

Challenging the assumptions of the 1980s, the authors of these essays examine how evangelicals are responding to social crisis and how they are affecting the societies around them.

\$18.95

### THEOLOGIES AND LIBERATION IN PERU

The Role of Ideas in Social Movements

MILAGROS PEÑA

Through extensive research of archived documents and interviews with Catholic theologians, Peña analyzes historical periods of religious action and counter-action in Peru and assesses the fate of liberation theology.

\$39.95

### SPARKS FROM THE ANVIL OF OPPRESSION

Philadelphia's African Methodists and Southern Migrants, 1890-1940

ROBERT GREGG

Gregg brilliantly synthesizes the forces of migration, ghettos, and churches to describe how the Great Migration affected relations and institutions among black communities.

\$39.95

### COPING WITH POVERTY

Pentecostals and Christian Base Communities in Brazil

CECÍLIA LORETO MARIZ

Mariz studies the place of religion in the lives of Brazil's poorest citizens and describes how small groups can encourage individual changes and transform the social structure.

\$16.95

**Temple**  
UNIVERSITY PRESS

Philadelphia, PA 19122



SEE THESE TITLES AT THE BOOK DISPLAY  
20% DISCOUNT ON CONFERENCE ORDERS

ORDER TOLL-FREE 1-800-447-1656 OR FAX US AT 1-215-204-4719

# mellen

invites you to propose your manuscript for publication with us.  
Call our Acquisitions Editor at (716) 754-2266 for information.

## New and Recent Titles from Mellen:

Carey, John

**THE SEXUALITY DEBATE IN NORTH AMERICAN CHURCHES, 1988-1995:  
Controversies, Unresolved Issues and Future Perspectives**

This book grew out of the author's four years of involvement as chair of the Presbyterian National Committee on Human Sexuality and two subsequent years of traveling and speaking to diverse audiences about these themes. The book, however, indicates how various problems and issues of human sexuality have been impacting on virtually every major denomination, and seeks to interpret the Presbyterian debate in the context of the broader discussions in the Episcopal Church, The United Church of Canada, the United Methodist Church, and the Evangelical Lutheran Church in America. 0-7734-9111-2 \$99.95 324pp. 1995

O'Toole, Roger, editor

**SOCIOLOGICAL STUDIES IN ROMAN CATHOLICISM  
Historical and Contemporary Perspectives**

Investigates Catholicism in the diverse contexts of French and English Canada, Italy, Switzerland, Latin America, the British Isles, and the United States. Intended not as a geographical survey but as a sampling of the kinds of scholarship which can be undertaken in this field under the inspiration of a variety of sociological perspectives.

"The editor's introduction provides a useful perspective on the development of sociological approaches to Catholicism and correctly characterizes the chapters as 'original, probing, controversial, and even iconoclastic.'" - *Journal of Church and State*

". . . Roger O'Toole is well known to sociologists of religion for both his meticulously crafted survey of classics in the field and his prior term as editor of *Sociological Analysis*, a sibling of this journal. . . there is not a weak entry to be found. . . From the learned introduction by O'Toole to Hewitt's unsettling last words, readers will not wonder why this book came to be. They will only enthuse about its contents and their quality." - *Journal for the Scientific Study of Religion* 0-88946-850-8 \$69.95 150pp. 1989

**Individuals:** Get 20% discount on list prices  
by using Visa/Mastercard and  
phoning order to (716) 754-2788.

The Edwin Mellen Press  
415 Ridge Street/PO Box 450  
Lewiston, NY 14092-0450

## INDEX

- Adelson, Evan - ASA 304  
 Adriance, Madeleine - 37  
 Allen, Larry Dean, II - 11, 19  
 Ammerman, Nancy - 6, 40  
 Bartkowski, John - 46  
 Beaman-Hall, Lori - 23  
 Beckford, James A. - 2, ASA 217  
 Bendyna, Mary - 21  
 Bernstein, Howard - 8, 42  
 Beyer, Peter - 6, 10, 26, 40  
 Bibby, Reginald - 26  
 Blasi, Anthony J. - 12, 34  
 Bloch, Jon P. - 45  
 Bourg, Carroll - 12  
 Bozeman, John - 45  
 Breen, Richard - 2  
 Bromley, David G. - 7, 16, 20, 24, 44  
 Campbell, David Todd - ASA 304  
 Campbell, Douglas - 39  
 Carnes, Tony - 22  
 Casanova, Jose' - 6, 10, 22  
 Chandler, Marthe A. - 38  
 Chaves, Mark - 40  
 Coleman, John - 6, 46  
 Crane, Jeffrey - 12  
 Cross, Jay - 5  
 Davidman, Lynn - 33  
 Day, Katie - 42, 46  
 de Vries, Paul - 22  
 Deadwyler, William H. - 35  
 Demarath, J.J., III - 6, ASA 217  
 Dillon, Michele - 37, 43  
 Dinello, Natalia - 18  
 Doyle, Ruth - 13  
 Ebaugh, Helen Rose - ASA 217, ASA 304  
 Elder, Joseph W. - 24  
 Ellison, Christopher - 23, 38  
 Erickson, Victoria - 25  
 Ferrari, Lisa - 43  
 Fobes, Catherine - 25, 39, 42  
 Foltz, Tanice - 25  
 Froehle, Bryan - 37  
 Garrett, William - 10  
 Garrouette, Eva - 18  
 George, Loretta - 3  
 Gilliat, Sophie - 5  
 Gittler, Joseph - 5  
 Giuriatiz, Paolo - 43  
 Greeley, Andrew M. - ASA 217  
 Greil, Arthur - 7  
 Griffin, Wendy - 25  
 Hadaway, C. Kirk - 26  
 Hak, Durk - 44  
 Hail, John - 41  
 Hare, A. Paul - 4, 8  
 Hayes, Bernadette C. - 2, 39  
 Hertel, Bradley - 24  
 Higgins, Kelly - 20  
 Hoge, Dean - 26  
 Homer, Michael W. - 36  
 Introvigne, Massimo - 36  
 Israel, Yadah B. - 8  
 Ito, Masayuki - 19, ASA 217  
 Jagodzinski, Wolfgang - ASA 217  
 Jamuna dasi - 17  
 Jeffries, Vincent - 18  
 Jelen, Ted G. - 38  
 John Simpson, John - 14  
 Kaelber, Lutz - 5, 32  
 Kalinichenko, Elena - 43  
 Kanagy, Conrad - 42, 46  
 Kandinov, William - 22  
 Kanieski, Mary Ann - 4  
 Kapur, Tribhuvan - 5, 24  
 Kent, Stephen - 20  
 Kliger, Samuel - 22  
 Kniss, Fred - ASA 304  
 Landres, J. Shawn - 18, 46  
 Lane, Ralph - 43  
 Larson, David B. - 3  
 Lawson, Ronald - 18  
 LeBaron, E. Dale - 34  
 Lechner, Frank - 2, 10  
 Livezey, Lowell - 9  
 Long, Theodore E. - 10  
 Losh, Susan - 42  
 Lummis, Adair - 8, 39  
 Macisco, John J. - 13  
 MacKinnon, Malcolm - 11, 32  
 Marwell, Gerry - 40  
 McClenon, James - 3, 35  
 McLellan, Janet - 11  
 Melendez, Rita - 4  
 Melton, J. Gordon - 41  
 Milner, Murray - 24  
 Musick, Marc - ASA 304  
 Nason-Clark, Nancy - 20, 23, 33  
 Nelson, Jack - 19  
 Nesbitt, Paula - 39  
 Nielsen, Donald - 34  
 Nonn, Timothy - 4  
 Numrich, Paul D. - 9  
 Osa, Maryjane - ASA 217  
 O'Toole, Roger - 29  
 Palmer, Susan - 7, 17, 33, 41  
 Park, Kristin - 42  
 Phillips, Bruce A. - 8  
 Poloma, Margaret - 3

Pranada dasi - 17  
 Prasad, S. Narendra - 5  
 Price, Matthew J. - 9  
 Richardson, James - 7  
 Robbins, Tom - 7, 33, 41  
 Robertson, Roland - 7, 11  
 Rochford, E. Burke - 33, 35  
 Roof, Wade Clark - 14, 26  
 Rozell, Mark - 21  
 Saraf, Samarendra - 45  
 Sargeant, Kimon Howland - 38  
 Schmalzbauer, John - 38  
 Schoenfeld, Stuart - 8  
 Senturk, Recep - 5, 11, 34  
 Shaffir, William - 44  
 Shalin, Dmitri - 22  
 Shapiro, Vladimir - 22  
 Sherkat, Darren - 38, 40, ASA 304  
 Shupe, Anson - 20, 35, 38  
 Simpson, John - 16, 27, 29, 44  
 Smilde, David A. - 32, 37  
 Strayer, Kerry - 2, 34  
 Sudharma dasi - 17  
 Swatos, William H. Jr. - 10, 12, 32  
 Tamney, Joseph - 13, 19  
 Tomasi, Luigi - 2, 37  
 Urmilla dasi - 17  
 Walsh, Birrell - 45  
 Warner, Stephen - 6  
 Wedam, Elfriede - 9  
 Wenglinsky, Martin - 32  
 Wernet-Beyer, Christine - 3  
 Westhues, Kenneth - 13, 23  
 Wilcox, Clyde - 21, 38  
 Williams, Rhys - 9  
 Wilson, John - ASA 304  
 Wittberg, Patricia - 13, 27  
 Wood, James - ASA 304  
 Wood, Richard L. - 46  
 Wright, Stuart - 41  
 Wrong, Dennis H. - 24  
 Yang, Boxu - 19  
 Yehuda, Prince Immanuel Ben - 8  
 Young, Wendy W. - 25  
 Zajac, Barbara - 25

PRESIDENTS OF THE ASSOCIATION  
1938-1995

Ralph A Gallagher	Donald N Barrett
Raymond W Murray	Gordon C Zahn
Paul J Mundie	Robert J McNamara
Francis J Friedel	Paul J Reiss
Walter Willigan	Ralph Lane, Jr
Eva J Ross	Sr Marie Augusta Neal
Paul Hanly Furfey	Thomas P Imse
Gerald J Schnepf	William Jarrett
Alphonse H Clemens	Ruth A Wallace
Leo Robinson	John L Thomas
Franz Mueller	David O Moberg
Robert B Navin	Thomas M Gannon
Clement S Mihanovich	Jeffrey K Hadden
Thomas P Harte	Carroll J Bourg
John J Kane	Hart M Nelsen
Joseph P Fitzpatrick	Meredith B McGuire
C J Neusse	Rodney Stark
Sr Mary Jeanine	Patrick H McNamara
Brother Augustine	William R Garrett
Allen Spitzer	James T Richardson
John D Donovan	Benton Johnson
Sr Mary Edward Healy	Roland Robertson
John L Thomas	James Beckford
Jack Curtis	Helen Rose Ebaugh
Sr Frances Jerome Woods	Theodore E Long
John Hughes	Edward C Lehman Jr
Paul Facey	William V D'Antonio
Paul Mundy	David G Bromley
Andrew M Greeley	John H Simpson