

A S R



**ASR ANNUAL MEETING
AUGUST 8 -10, 1997
TORONTO, ONTARIO**

**Modeling Diversity,
Understanding Religious Ecologies**

**Fifty-ninth Annual Meeting
Toronto Colony Hotel**

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Fichter Grant:	Paula Nesbitt
International Coordination:	Roberto Cipriani, University of Rome*
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Membership:	Kevin J. Christiano, University of Notre Dame*
Nominations:	Nancy Ammerman
Publications:	Peter Beyer

*Non-voting

ASR ANNUAL MEETING

AUGUST 8-10, 1997

**TORONTO COLONY HOTEL
TORONTO, ONTARIO**

MODELING DIVERSITY, UNDERSTANDING RELIGIOUS ECOLOGIES

At the end of the twentieth century, religious diversity has once again become a central focus of sociological theorizing. For some time sociologists have explored the distinctive ways that religious associations based on class, ethnicity, race, language, and gender structure people's lives by drawing on local vernaculars and traditions. Ethnographic accounts, in particular, have contributed to a broader understanding of diverse cultural processes and forms of religious life. What needs further theorizing is how such heterogeneous religious groups relate to one another, to their constituents, and to their contexts at local, national, and global levels. Ecological imagery, in which particular religious associations are seen to occupy niches within demographically and organizationally diverse communities, is one approach to such theorizing. The theme for the 1997 meeting invites us to focus on patterns of interactions among religious organizations and amid diverse constituencies within religious groups.

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A SOCIOLOGICAL ANALYSIS OF THE THEOLOGY OF QUAKERS by P. Dandelion

This book represents the first major sociological investigation into present-day Quakerism in Britain. Its main focus is how belief has become individuated within the group and the consequences of this postmodern condition. The relationship between these two aspects of the Quaker double-culture is explored, as is the way aspects of the behavioral creed, especially the sacralisation of silence, have accommodated and promoted a paradigmatic shift in the nature of Quaker theology in the last thirty years, a silent revolution. This book will interest specialists in Quaker studies, those in the study of sects and denominations, and those involved in the wider sociology of religion. 456pp. 1996

THE CHRISTIAN WARRIOR IN THE TWENTIETH CENTURY by Jon Davies

This study traces the long evolution of the male military-heroic tradition of the West and its reinvigoration by Christian theology and ecclesiology. He shows how this heroic tradition lies behind notions of national and gender identity, and how, with the shared symbolism of war remembrance and war memorials, this century comes to an end in an elaboration of a common, sacralised bellicogniscent Eurochristian culture. It concludes with an analysis of the working out of this culture in debates about 'War Crimes', masculine concepts of 'Duty' and a war (The Gulf War) on Eurochristianity's frontier with Islam. 182pp. 1995

TWENTIETH-CENTURY WORLD RELIGIOUS MOVEMENTS IN NEO-WEBERIAN PERSPECTIVE edited by William H. Swatos, Jr.

"Using, in the editor's words, Weber's 'commanding conceptual arsenal', a variety of contemporary religious phenomena and events with a religious twist are thoughtfully and, in some cases, elegantly interpreted. . . . The book, then, is a natural text for exposing students in multiracial, multiethnic, or multicultural classrooms to Weberian analysis. All the chapters are interesting and written in an accessible style." — John H. Simpson, in *Contemporary Sociology* 356pp. 1992

WOMAN, VIOLENCE, AND THE BIBLE by Marla J. Selvidge

"... a collection of fascinating Biblical investigations which focus on the role of violence and women as they are represented in Genesis, all four Christian Gospels, the Acts of the Apostles, and the Book of Revelation. . . . offers fresh insights to the interpretation of Biblical violence as well as the roles women played in leadership in the Christian Gospels. Her work on dissenting groups and social protest in the gospel of Mark provides a rich contribution to contemporary discussions regarding the Social Gospel, Liberation Theology, and Feminist theologies." — Mary Hynes 156pp. 1996

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OVERVIEW OF SESSIONS*

Thursday, August 7

6:00-9:00 p.m.

Council Meeting—Armoury

7:30-9:00 p.m.

Registration

Friday, August 8

8:30-10:15 a.m.

1. The Globalization of Religion: Comparative and Historical Lessons from Around the World—St. Patrick South
2. New Theoretical Directions in the Sociology of Religion—St. Patrick North
3. Community Organizing: Evaluating the Role of Religious Institutions in Democratic Action and Community Development—St. George

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

4. Violence, Diversity and Modernity: Topics in the Study of New Religious Movements—St. George
5. Leaving New Religious Movements: Determining Exit Costs—St. Patrick South
6. Religion in the Life Course: Studying Young Adults—St. Patrick North

12:30-2:15 p.m.

7. The Ecology of Religions in International Perspective (co-sponsored by ISA-22)—St. Patrick North
8. Religion and Family: Defining and Living Family Values—St. George
9. Author Meets Critics: Michael Cuneo, *The Smoke of Satan*—St. Patrick South

2:30-4:15 p.m.

10. Global Migration and the Reconstruction of Religions—St. Patrick South
11. Engaging the Public in Religious Research: The Polis Center's Project on Religion and Urban Culture—St. George
12. Religion and Race Relations in North America—St. Patrick North
13. Christian Missions to Jews—St. Lawrence

4:30-5:20 p.m.

ASR Annual Business Meeting—St. Patrick North

5:30 p.m.

The Paul Hanly Furfey Lecture—Terrace
Reception—Elizabeth

* Full program listings begin on page 6. Abstracts begin on page 20. Alphabetized address listings of participants begin on page 67.

Saturday, August 9

7:00-8:15 a.m.

Women's Caucus Breakfast—Terrace West and North

8:30-10:15 a.m.

14. Research and Biography: Life Work in the Sociology of Religion—St. Patrick North

15. Interpreting the New Age—St. Patrick South

16. Negotiating Faith Within Pluralistic Modernity—St. George

17. Dynamics of Religious Organizations—St. Lawrence

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

18. Religion and Immigration (co-sponsored with ASA)—St. Patrick North

19. Religion, Politics, and Social Involvement in Canada and United States—St. George

20. Diversity and Commonality in Conservative Religious Women's Experiences—St. Patrick South

21. Rhetoric and Practice in Religious International Organizations—St. Lawrence

12:30-2:15 p.m.

22. Religion and Global, Social, and Cultural Change—St. Patrick South

23. Religious Diversity in Urban Ecologies—St. Lawrence

24. Author Meets Critics: Nancy Ammerman, *Congregation and Community*—St. Patrick North

25. The Moral Meaning of Childhood—St. George

2:30-4:15 p.m.

26. Author Meets Critics: Christian Smith, *Resisting Reagan* (co-sponsored with ASA Section on Collective Behavior and Social Moments)—St. Patrick North

27. The Social Organization of Clergy Professions—St. Lawrence

28. Critical Issues in Religion and the Discipline of Sociology—St. Patrick South

29. Negotiating Religious Identities: Gender, Ethnicity, and Sexuality—St. George

4:30 p.m.

The ASR Presidential Address—Terrace
Reception—St. Patrick

6:30-10:30 p.m.

Optional Toronto Harbor Dinner Cruise
Great Lakes Schooner Company Tall Ship *Challenge*

Sunday, August 10

8:30-10:15 a.m.

30. Religion and Public Service—St. Patrick South
31. Author Meets Critics: Robert Orsi, *Thank You, St. Jude*—St. Patrick North
32. Religion and Morality: Public Debates and Private Perspectives—St. Lawrence

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

33. Religion and the Public Sphere: Comparative Studies—St. Patrick North
34. How Durkheim Scooped Postmodernism: The Implications of Understanding Religion as Truth-in-Context—St. Patrick South
35. Studying Judaism: Methods and Case-studies—St. Lawrence

12:30-2:15 p.m.

36. Bridging Sociology of Emotions and Religion (co-sponsored with ASA)—Colony Grande Ballroom Centre
37. Religious Change in Eastern Europe—St. Lawrence
38. New Populations, New Perspectives: Reassessing Evangelicalism and Fundamentalism—St. Patrick South
39. Theoretical Issues in Denominational Identity and Change—St. Patrick North

2:30-4:15 p.m.

40. Religious Ferment as a World Phenomenon (ASA Session)—Colony Grande Ballroom Centre
41. Demographics, Diversity, and Religious Identity—St. Patrick North
42. Themes in the Study of Sociology of Religion—St. Patrick South

5:00 p.m.

- Council Meeting—Terrace East

Thursday, August 7, 6:00-9:00 p.m.

"Old" Council Meeting—Armoury

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

Session 1: The Globalization of Religion: Comparative and Historical Lessons from Around the World—St. Patrick South

Organizer: Peggy Levitt, Harvard University

Convener and Discussant: Anthony Stevens-Arroyo, PARAL, Brooklyn College, City University of New York

- "The Rebirth of Judaism in Kiev: After Babi Yar and Communism," Herbert Danzger, Lehman College, City University of New York
- "From Gujarat to Lowell: Transnational Hinduism in Massachusetts," Peggy Levitt, Harvard University, and Sunaina Maira, Harvard University
- "From American Church to Immigrant Church: The Transformation of the Face of Seventh-day Adventism in New York," Ronald Lawson, Queens College, City University of New York

Session 2: New Theoretical Directions in the Sociology of Religion—St. Patrick North

Convener: Art Farnsley, The Polis Center, Indianapolis

- "American Ritual and American Gods (Religion as Good Times)," Anthony J. Blasi, Tennessee State University
- "Constructing the Sacred in Pilgrimage," Nina Schmit, University of Chicago
- "The Ideal Spiritual Life World," Sara Horsfall, Texas A&M University
- "Primate Social Structure and Incipient Ethical Imperatives," Louis H. Bluhm, Mississippi State University
- "Memory, Myth, and History: Religious Dimensions of Past and Present," Roger O'Toole, University of Toronto—Scarborough Campus

Session 3: Community Organizing: Evaluating the Role of Religious Institutions in Democratic Action and Community Development—St. George

Organizer and Convener: Mark Warren, Fordham University

Panelists:

Michael Byrd, Vanderbilt University

Mark Warren, Fordham University

Richard L. Wood, University of New Mexico

Donna C. (Katie) Day, Lutheran Theological Seminary

Omar McRoberts, Harvard University

Friday, August 8, 10:30 a.m.-12:15 p.m.

Session 4: Violence, Diversity, and Modernity: Topics in the Study of New Religious Movements—St. George

Convener: Roger O'Toole, University of Toronto—Scarborough Campus

- "Religious Movements and Violence," Thomas Robbins, Rochester, MN
- "A Discussion of Typologies of Religion and the Identity of the Unification Church," Yoshihiko Joshua Masuda, Sun Moon University
- "Anti-Modernism, Modernism, Post-Modernism: Struggling with the Cultural Significance of New Religious Movements," Lorne Dawson, University of Waterloo

Session 5: Leaving New Religious Movements: Determining Exit Costs—St. Patrick South

Organizer and Convener: Ben Zablocki, Rutgers University

- "The Manipulation of Exit Costs to Reduce Switching by Groups in Competitive Religious Markets," Ben Zablocki, Rutgers University
- "Exit from Cults as Depicted in the Movies," Joe Szimhart, Pottstown, PA
- "The Society Syndrome and the Dynamics of Apostasy in a Christian Communitarian Group," Julius Rubin, St. Joseph's College
- "Brainwashing and Re-education Camps in the Children of God/The Family," Steve Kent, University of Alberta, and Deana Hall, University of Alberta

Session 6: Religion in the Life Course: Studying Young Adults—St. Patrick North

Convener: R. Stephen Warner, University of Illinois—Chicago

- "Contracts and Contexts: Alienation Among Evangelical Students at a Secular University," Paul Bramadat, McMaster University
- "Does College Enhance or Reduce Diversity of Religious Identification and Expression?" M. Richard Cramer, University of North Carolina—Chapel Hill
- "My Place is the Land of Israel: Learning a New Homeland by Young, Unaffiliated, North American Jews," Faydra Shapiro, McMaster University
- "The Role of Religious Upbringing in Determining Young Adults' Fertility Preferences," Lisa D. Pearce, Pennsylvania State University
- "Young Catholic Adults in Italy," Luigi Tomasi, Universita Deligi Studi Di Trento

Friday, August 8, 12:30-2:15 p.m.

Session 7: The Ecology of Religions in International Perspective (co-sponsored by ISA-22)—St. Patrick North

Organizer and Convener: William H. Swatos, Jr., Executive Officer, ASR and RRA

- "The Ecology of Religion in Global Perspective," Roberto Cipriani, University of Rome La Sapienza
- "Ecology of Religions in the Mass-Media Environment," William Biernatzki, Saint Louis University

Session 7 (cont.): The Ecology of Religions in International Perspective (co-sponsored by ISA-22)

- "Rational Choice Theory as a Progressive Research Program in the Study of Religious Ecology," Durk H. Hak, University of Groningen
- "Plurality of Communities, Ecologies of Religion and the Problems of Intercultural Communication in Habermasian Social Theory," Amos Nascimento, University of Frankfurt
- "Ecology, Religion, and Culture," Ivan Varga, Queens University, Ontario

Session 8: Religion and Family: Defining and Living Family Values—St. George
Organizer and Convener: Penny Edgell Becker, Cornell University

- "Conservative Protestantism and the Household Division of Labor," Christopher Ellison, University of Texas—Austin, and John Bartkowski, Mississippi State University
- "Violated Vows: Conflict and the Evangelical Family," Nancy Nason-Clark, University of New Brunswick
- "A Comparative Perspective on Family, Religion, and Social Change," Sharon K. Houseknecht, Ohio State University, and Jerry G. Pankhurst, Wittenberg University
- "We Are Family: Affirming Family Values in a Gay Church," Mary Jo Neitz, University of Missouri—Columbia

Discussant: Nancy Ammerman, Hartford Seminary

Session 9: Author Meets Critics—St. Patrick South

The Smoke of Satan: Traditionalist and Conservative Dissent in Contemporary American Catholicism, Michael Cuneo (New York and London: Oxford University Press, 1997).

Organizer and Convener: James Kelly, Fordham University

Critics:

Jean-Guy Vaillancourt, University of Montreal

William Dinges, Catholic University

Patricia Wittberg, Indiana University of Indianapolis

Response: Michael Cuneo, Fordham University

Friday, August 8, 2:30-4:15 p.m.

Session 10: Global Migration and the Reconstruction of Religions—St. Patrick South

Organizer and Convener: Peter Beyer, University of Ottawa

- "They Already Speak in Tongues! The Implications of Global Migration for Canadian Pentecostalism," Michael Wilkinson, University of Ottawa
- "Multiculturalism and the Religious Transformation of Hinduism in Canada, the United States, and India," Radhika Sekar, University of Ottawa
- "Global Migration and the Selective Reimagining of Religions," Peter Beyer, University of Ottawa

Discussant: Hilary Cunningham, University of Notre Dame

Session 11: Engaging the Public in Religious Research: The Polis Center's Project on Religion and Urban Culture—St. George

Organizer and Convener: Art Farnsley, The Polis Center, Indianapolis

- "Public Teaching, Public Learning: Creating a Civic Conversation on Religion and Community," David J. Bodenhamer, The Polis Center
- "Spirits of the Past: The Contemporary Relevance of the Social History of Religion," Etan Diamond, The Polis Center
- "Gains and Losses in Public Research Methods," Art Farnsley, The Polis Center
- "More Insider/Outsider Dilemmas in Community Field Research" Elfriede Wedam, The Polis Center

Session 12: Religion and Race Relations in North America—St. Patrick North

Organizer and Convener: Christian Smith, University of North Carolina

- "Explaining Racial Inequalities: Are the Views of Evangelical Protestants Unique?" Michael Emerson, Bethel College
- "Evangelicals and Mainline Protestants on Race and Class Issues: Divergent Agendas, Challenges, and Foundations for Action," Mark Regnerus, University of North Carolina
- "Faith-Ethnicity of Canadian Dutch-Calvinists," Brad Breems, Trinity Christian College
- "Understanding the 'New' Black Pentacostal Activism: Lessons from the Ecumenical Urban Ministries in Boston," Omar McRoberts, Harvard University

Session 13: Christian Missions to Jews—St. Lawrence

Organizers and Conveners: Dana Fenton, City University of New York, and Mareleyn Schneider, Yeshiva University

- "History of Christian Missions to the Jews," Shoshanah Feher, University of California—Los Angeles, Medical School
- "Class and Evangelism in the Early Christian Church," Thomas G. Lane, University of Cincinnati
- "Evangelizing Jews: Messianic Jews vs. Jews for Jesus," Howard Bernstein, University of Toronto
- "Missions to Former Residents of the Soviet Union," Herbert Danzger, Lehman College, City University of New York

Friday, August 8, 4:30-5:20 p.m.

ASR Annual Business Meeting—St. Patrick North

Friday, August 8, 5:30 p.m.

The Paul Hanly Furfey Lecture—Terrace

Convener: R. Stephen Warner, University of Illinois—Chicago

“Syncretic Sociology: Towards a Cross-disciplinary Study of Religion,”

Anthony M. Stevens-Arroyo, PARAL, Brooklyn College, City University of New York

The Furfey Lecture Reception—Elizabeth

The Furfey Lecture Reception is co-sponsored by the Association for the Sociology of Religion; the Department of Sociology, University of Toronto; the Office of the Principal, St. Michael's College, University of Toronto; the Office of the Dean, Social Sciences, University of Toronto at Mississauga; and the Office of Vice-President and Provost, University of Toronto.

Saturday, August 9, 7:00-8:15 a.m.

Women's Caucus Breakfast—Terrace West and North

Saturday, August 9, 8:30-10:15 a.m.

Session 14: Research and Biography; Life Work in the Sociology of Religion—St. Patrick North

Organizer and Convener: Nancy L. Eiesland, Candler School of Theology, Emory University

Panelists:

Helen Rose Ebaugh, University of Houston

James Mathisen, Wheaton College

Lynn Davidman, Brown University

James Kelly, Fordham University

Session 15: Interpreting the New Age—St. Patrick South

Convener: Roger O'Toole, University of Toronto—Scarborough Campus

- “Self-Identity within a Virtual Pagan Community in Britain,” Michael York, The Bath Archive for Contemporary Religious Affairs
- “Postmodern Economy, New Age Commodity: Interpreting The Celestine Prophecy as Mass Religious Culture,” Michael D. Hill, Institute of Liberal Arts, Emory University
- “The Enneagram: Conflict or Congruence? Paradigm and Praxis in the Enneagram Tradition,” James Jervis, Concordia University—Montreal

Session 16: Negotiating Faith Within Pluralistic Modernity—St. George

Organizer and Convener: Christian Smith, University of North Carolina

- “The Social Sources of Religious Doubt,” Ray Swisher, University of North Carolina

Session 16 (cont.): Negotiating Faith Within Pluralistic Modernity

- "The Social Sources of Felt Hostility From Public Schools Among Conservative Protestants," David Sikkink, University of North Carolina
- "Privatized Traditionalism: Evangelicals, Gender, and Public/Private Life," Sally Gallagher, Oregon State University

Discussant: John Schmalzbauer, Center for the Study of Religion and American Culture, Indiana University

Session 17: Dynamics of Religious Organizations—St. Lawrence

Convener and Discussant: Mike McMullen, University of Houston—Clear Lake

- "The 'Kelley Thesis' and Historical Sociology: Organizational Strictness in Groups of Religious Dissenters," Lutz Kaelber, Lyndon State College
- "'Spiritual' and 'Quasi-Religious' Aspects of the New Cultural Networks: The Case of Ethical Eating," Malcolm Hamilton, University of Reading
- "Church Callings as an Organizational Device in the LDS Church," James T. Duke, Brigham Young University

Saturday, August 9, 10:30 a.m.-12:15 p.m.

Session 18: Religion and Immigration (co-sponsored with ASA)—St. Patrick North

Organizer and Convener: Helen Rose Ebaugh, University of Houston

- "Church-based Social Networks and Everyday Immigrant Life Among Salvadorans in Washington, D.C.," Cecilia Menjivar, Arizona State University, and Victor Agadjanian, Arizona State University
- "Globalization of a Traditional Religion: The Spread of Cuban Santeria and Lukumi," Mary Curry, University of Houston
- "The Ethnic Functions of Korean Immigrant Churches in the U.S.," Kwang Chung Kim, Western Illinois University, and Shin Kim, University of Chicago

Discussant: Judith Wittner, Loyola University

Session 19: Religion, Politics, and Social Involvement in Canada and United States—St. George

Organizer and Convener: John Simpson, University of Toronto

Panelists:

- Rodney Stark, University of Washington
- Andrew Grenville, Angus Reid Group
- Reginald Bibby, University of Lethbridge

Session 20: Diversity and Commonality in Conservative Religious Women's Experiences—St. Patrick South

Organizer and Convener: Nancy Nason-Clark, University of New Brunswick

- "Holding Hands with God: Elderly Evangelical Widows Rebuilding their Lives," Lisa Hanson, University of New Brunswick

Session 20 (cont.): Diversity and Commonality in Conservative Religious Women's Experiences

- "Has Mary Been Struck from the Pedestal? Catholic Women's Responses to Woman Abuse," Michelle Spencer, University of New Brunswick
- "I am Woman, Hear Me Roar?": The War between Individualism and Submission in the Charismatic Christian Context," Dawne Clarke-Van Every, University of New Brunswick
- "Contemporary Mormon Women," Lori Beaman, University of Lethbridge

Session 21: Rhetoric and Practice in Religious International Organizations—St. Lawrence

Organizer: Fred Kniss, Loyola University

Convener and Discussant: George Thomas, Arizona State University

- "Rhetoric, Resources, and Reality: Ideological Work in Religious Social Change Organizations," Fred Kniss, Loyola University
- "Religion, Commerce, and Politics: British Missionary Societies, The East India Company, and the India-China Opium Trade," Greg Stanczak, University of Southern California, and Jon Miller, University of Southern California
- "The Option for the Poor in Catholic Social Teaching: The Dilution of a Concept and Commitment," Dana Sawchuk, University of Toronto

Saturday, August 9, 12:30-2:15 p.m.

Session 22: Religion and Global, Social, and Cultural Change—St. Patrick South
Convener and Discussant: Mike McMullen, University of Houston—Clear Lake

- "Poland and the Problem of Secularization," William Garrett, St. Michael's College, and W. Brent Garrett, Washington State University
- "Diffused Religion in Italy," Roberto Cipriani, University of Rome La Sapienza
- "The State, Religion, and the Family in Indonesia: The Case of Divorce Reform," Lawrence A. Young, Brigham Young University; Mark Cammack, Southwestern University School of Law; and Tim Heaton, Brigham Young University

Session 23: Religious Diversity in Urban Ecologies—St. Lawrence

Convener: Jeffrey Will, University of North Florida

- "Chinese Buddhists in Toronto: Distinctions and Diversities Within a Shared Religious Tradition," Janet McLellan, St. Michael's College, University of Toronto
- "Sacred Brick & Ethnic Mortar: Rebuilding a Church Following a California Earthquake," Edward R. Gray, Emory University
- "Protestant, Catholic, Buddhist: Korean-Americans and Religion in Boston," Karen Chai, Harvard University

Session 24: Author Meets Critics—St. Patrick North

Congregation and Community, Nancy Ammerman. (New Brunswick, NJ: Rutgers University Press, 1997).

Organizer: Mary Jo Neitz, University of Missouri—Columbia

Critics:

- Mark Shibley, Loyola University
- Cheryl Townsend Gilkes, Colby College
- Patricia Wittberg, Indiana University
- Judith Wittner, Loyola University

Response: Nancy Ammerman, Hartford Seminary

Session 25: The Moral Meaning of Childhood—St. George

Convener: Nancy Nason-Clark, University of New Brunswick

- "Beyond Corporal Punishment Rhetoric: The Logic of Child Discipline in Two Social Worlds," Clinton H. Cress, Virginia Commonwealth University, and David Bromley, Virginia Commonwealth University
- "Hiding from Herod: Utopian Children, Child Abuse Allegations, and the 'Cult Wars'," Susan Palmer, Dawson College
- "The Effect of Divine and Family Support on Anomy," Thoroddur Bjarnason, University of Notre Dame
- "Affective Evaluation of Biblical Narratives among Polish and Dutch Children: A Cross-Cultural Study," P. T. Jablonski, Catholic University of Nijmegen, and J. M. van der Lans, Catholic University of Nijmegen

Saturday, August 9, 2:30-4:15 p.m.

Session 26: Author Meets Critics (co-sponsored with the ASA Section on Collective Behavior and Social Movements)—St. Patrick North

Christian Smith, *Resisting Reagan: The U.S. Central America Peace Movement* (Chicago: University of Chicago Press, 1996).

Organizer and Convener: Rhys Williams, Southern Illinois University

Critics:

- Kelly Moore, Barnard College
- Jackie G. Smith, University of Notre Dame
- Fred Kniss, Loyola University
- Jeffrey K. Hadden, University of Virginia

Response: Christian Smith, University of North Carolina

Session 27: The Social Organization of Clergy Professions—St. Lawrence

Convener: Albert Herzog, Jr., Center for Persons with Disabilities in the Life of the Church

- "Irish Priests and American Catholicism: A Match Made in Heaven," William Smith, Georgia Southern University
- "Gender, Marital Status, and the Clergy in Canada: A National Study," Douglas F. Campbell, University of Toronto in Mississauga

Session 27 (cont.): The Social Organization of Clergy Professions—St. Lawrence

- "Mentor, Protector, and Enemy: Long-Term Effects of the Senior-Associate Pastor Relationship on the Associate," Adair Lummis, Hartford Seminary
- "The Splendor Persists: Chicago's the Reverend John Calicott and Weber's Legitimation of Domination," Theresa Krebs, University of Alberta

Session 28: Critical Issues in Religion and the Discipline of Sociology—St. Patrick South

Convener: Shoshanah Feher, University of California—Los Angeles, Medical School

- "The Place of Religion in Sociology," Robert D. Woodberry, University of North Carolina
- "Why Dutch Sociologists of Religion Lost Pride of Place: The Research on Unchurching in the Netherlands since 1930," Durk H. Hak, University of Groningen
- "Sociology as a Religious Vocation: Between Value-Neutrality and Christian Sociology," John Schmalzbauer, Center for the Study of Religion and American Culture, Indiana University
- "The Religious Origins of Modern Individuality," Andreas Buss, Universite Sainte-Anne

Session 29: Negotiating Religious Identities: Gender, Ethnicity, and Sexuality—St. George

Convener: Pat Wittberg, Indiana University—Indianapolis

- "Deconstructing a Prayer Community: Imagining Women in Thirteenth-Century Liege," Barbara R. Walters, Kingsborough Community College, City University of New York
- "The Significance of Art and Music in African Religion and Culture," Kwasi Yirekyi, Indiana University of Pennsylvania
- "Explaining Gendered Religious Behavior: The Selective Incentives Model," Mary Ann Kanieski, Purdue University
- "Religion and the Politics of Sexuality," Steve Ellingson, University of Chicago; Nelson Tebbe, University of Chicago Divinity School/Yale Law School; Martha Van Haitsma, University of Chicago; and Edward Laumann, University of Chicago
- "Shinto and Gender Inequality in Contemporary Japan," Ramon S. Guerra, University of Texas Pan American

Saturday, August 9, 4:30 p.m.

The ASR Presidential Address—Terrace/ Reception—St. Patrick

Convener: Nancy T. Ammerman, Hartford Seminary

"Approaching Religious Diversity: Barriers, Byways, and Beginnings,"

R. Stephen Warner, University of Illinois—Chicago

The Presidential Address Reception—St. Patrick

The reception is co-sponsored by the Association for the Sociology of Religion and the New Ethnic and Immigrant Congregations Project.

Saturday, August 9, 6:30-10:30 p.m.

Optional Toronto Harbor Dinner Cruise

Great Lakes Schooner Company Tall Ship *Challenge*

Sunday, August 10, 8:30-10:15 a.m.

Session 30: Religion and Public Service—St. Patrick South

Convener: Penny Edgell Becker, Cornell University

- "Individualism, Religion, and Public Service: A Review of the Arguments and Evidence," Paul M. Jean, Emory University
- "Who Gets Involved? Correlations between Religious, Community, and Political Involvement," Kerry Strayer, University of Tulsa
- "Clarifying the Connections between Religion and Environmental Concern," Darren E. Sherkat, Vanderbilt University, and Christopher Ellison, University of Texas—Austin
- "Philanthropy and Religion: Russian Orthodoxy versus Puritanism," Natalia Dinello, University of Pittsburgh

Session 31: Author Meets Critics—St. Patrick North

Robert Orsi, *Thank You, St. Jude: Women's Devotion to the Patron Saint of Hopeless Causes* (New Haven: Yale University Press, 1996).

Organizer and Convener: Nancy Ammerman, Hartford Seminary

Critics:

Mary Jo Neitz, University of Missouri—Columbia

Nancy L. Eiesland, Candler School of Theology, Emory University

Joy Charlton, Swarthmore College

Timothy Nelson, University of Chicago

Response: Robert Orsi, Indiana University

Session 32: Religion and Morality: Public Debates and Private Perspectives—St. Lawrence

Convener: Mary Maxwell, Adelaide, Australia

- "Anomy as Enemy: Satan, Self-Definition, and Moral Discourse among Charismatic Fundamentalists," Paula Holmes, McMaster University
- "Promise Keepers as Cheerleading Moral Crusaders: Bringing Muscular Christianity to Sports Stadiums in the 90s," James A. Mathisen, Wheaton College
- "American Mainline Religion Revisited: Mainline Morality since 1991," Robert E. Beckley, West Texas A&M University, and Myrna Raffkind, West Texas A&M University
- "Meaning and Postmodernity: 'The Politics of Meaning' in the Postmodern Age," Brian Lowe, University of Virginia

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

Session 33: Religion and the Public Sphere: Comparative Studies—St. Patrick North

Convener: Rhys Williams, Southern Illinois University

- "El Clamor Por Venezuela: Caracas Evangelicals in the Public Sphere," David A. Smilde, Universidad Central de Venezuela
- "Secular Constraints on Religious Legitimations in a Public Arena: The Case of Legislative Hearings in Wisconsin," David Yamane, University of Wisconsin—Madison
- "Conservative Christian Apocalyptic Discourse: Addressing Nuclear Issues in an Alternative Public Sphere," Patrick Gillham, University of Colorado
- "Neither Civil Religion nor Private Association: The Roman Catholic Church and the Issue of Quebec's Independence," David Seljak, University of St. Jerome's College

Session 34: How Durkheim Scooped Postmodernism: The Implications of Understanding Religion as Truth-in-Context—St. Patrick South

Organizer and Convener: D. R. LaMagdeleine, University of St. Thomas

- "Postmodern Professionalism: Computer Majors' Education as Collective Representation," David Rigoni, College of St. Scholastica
- "Durkheim and the End of Collective Effervescence," Stjepan Mestrovic, Texas A&M University
- "Beyond the Modernist and Postmodernist: Reflections on Durkheim's Religion, Epistemology, and Social Criticism," Mark Cladis, Vassar College

Session 35: Studying Judaism: Methods and Case-studies—St. Lawrence

Convener: Dana Fenton, City University of New York

- "Attitudes towards Jews in Australia, 1879-1933," Ellen J. Kennedy, University of St. Thomas
- "Fieldwork Among Messianic Jews: The Jewish Researcher's Role," Howard Bernstein, University of Toronto

Session 35 (cont.): Studying Judaism: Methods and Case-studies—St. Lawrence

- "Can Humor be Religious?: 'Playfulness' in Judaism," Arthur L. Greil, Alfred University

Sunday, August 10, 12:30 p.m.-2:15 p.m.

Session 36: Bridging Sociology of Emotions and Religion (co-sponsored with ASA)—Colony Grande Ballroom Centre

Organizer and Convener: Nancy L. Eiesland, Candler School of Theology, Emory University

- "Having a Calling and Being on Call: Sustaining Emotional Boundaries at Work," Joy Charlton, Swarthmore College
- "A Return from Exile: Ritual and Emotion among Spanish Crypto-Jewish Women," Janet Jacobs, University of Colorado
- "Religion and the Epidemiology of Emotion: Participation and Belief as Management of Emotion," Lynn Smith-Lovin, University of Arizona
- "Heart Work: Religious Experience and Conversion Among Protestant Evangelicals in America," Julius Rubin, St. Joseph College

Discussant: Arlie Hochschild, University of California—Berkeley

Session 37: Religious Change in Eastern Europe—St. Lawrence

Convener: Peter Beyer, University of Ottawa

- "Developing a Legal Framework for Church-State Relations in a Newly Open Religious Market: The Case of Russia," Jerry G. Pankhurst, Wittenberg University
- "Prospects of Coexistence between Christian and Moslem Communities in Russia," Elena Kalinichenko, Institute of Comparative Politics, Moscow
- "Social Representation of Immigrants and Refugees in Poland: Does Religion Interfere in the Alien Concept?" P. T. Jablonski, Catholic University of Nijmegen, and H. Grzymala-Moszczyńska, Uniwersytet Jagielloński, Krakow

Session 38: New Populations, New Perspectives: Reassessing Evangelicalism and Fundamentalism —St. Patrick South

Convener: Hart M. Nelson, Pennsylvania State University

- "I Met Jesus in America': Conversion of Chinese Immigrants to Evangelical Christianity," Fenggang Yang, University of Houston
- "A Generational Comparison of Religious Identification of First and Second Generation Korean-American Evangelicals," Sung Chun, University of Notre Dame
- "Who is an Evangelical? A New Look at an Old Problem," Mark D. Chapman, University of Toronto
- "The Impact of Social Class on the Emotional Dynamics of Fundamentalism: Some Theoretical Considerations," Thaddeus Coreno, Saint Vincent College

Session 39: Theoretical Issues in Denominational Identity and Innovation—St.**Patrick North**

Convener: Christopher Ellison, University of Texas—Austin

- "Religious Identity/Church Identity: The Impact of Institutional Change on Sponsoring Denominations," Patricia Wittberg, Indiana University—Indianapolis
- "On Not Choosing the Wrong Model: Towards a Better Theory of Processes of Denominational Differentiation and Ecumenical De-differentiation," Peter Staples, University of Utrecht
- "The Effects of Religious Pluralism on Religious Identity: The Case of U.S. Mormons," Rick Phillips, Rutgers University
- "A Theory of Religious Denominationalism," Elizabeth L. Strugatz, North Carolina State University, and L. Richard Della Fave, North Carolina State University

Sunday, August 10, 2:30-4:15 p.m.

Session 40: Religious Ferment as a World Phenomenon (ASA Session)—Colony**Grande Ballroom Centre**

Organizer and Convener: José Casanova, New School for Social Research

Panelists:

Nancy Ammerman, Hartford Theological Seminary

Roland Robertson, University of Pittsburgh

R. Scott Appleby, Cushwa Center for the Study of American
Catholicism, University of Notre Dame

Daniel H. Levine, University of Michigan

Session 41: Demographics, Diversity, and Religious Identity—St. Patrick North

Convener: Darren Sherkat, Vanderbilt University

- "Church Attendance and Membership in a Canadian County: A Comparison of Poll, Roll, and Count Data in Oxford County, Ontario," C. Kirk Hadaway, United Church Board for Homeland Ministries, and Penny Long Marler, Samford University
- "Seventh-day Adventism and American Courts: A Review of Major Cases, Changing Issues, and Outcomes," Ronald Lawson, Queens College, City University of New York
- "Religious Diversity and U.S. Church Membership: A Reassessment," Daniel V. A. Olson, Indiana University

Session 42: Themes in the Study of Sociology of Religion—St. Patrick South

Convener: David A. Smilde, Universidad Central de Venezuela

- "Erasmus and the Weber Thesis," Martin Wenglinzky, Quinnipiac College
- "The Concept of Adequate Causation and Max Weber's Sociology of Religion," Andreas Buss, Université Sainte-Anne
- "Analysis of the Transcendental and the Possibility of a Sociology of Religion," Edouard Berryman, Collège Mercier

Session 42 (cont.): Themes in the Study of Sociology of Religion—St. Patrick South

- “Disentangling the Spiritual and the Moral in the Institution of Religion,”
Mary Maxwell, Adelaide, Australia

Sunday, August 10, 5:00 p.m.

“New” Council Meeting—Terrace East

ABSTRACTS

CONTEMPORARY MORMON WOMEN

Lori Beaman, University of Lethbridge

Despite its often patriarchal structure, women are more likely than men to subscribe to a religious worldview, and be more actively involved in the daily life of the church than are men. Research with Orthodox Jewish women has explicated how it is that seemingly oppressive religious dogma is described by women as freeing, rather than restricting. Similarly, conservative Protestant women translate the doctrine of submission to mean partnership in the relationships with their husbands. This paper explores how Mormon women exercise agency in the context of institutionalized patriarchy, particularly in light of the trend within the Mormon church to adopt the "family values" rhetoric of conservative Protestantism. Using a qualitative approach which focuses on life histories of the participants, this paper explores Mormon women's perceptions of their own agency in the context of church doctrine, their families, and their own life paths.

AMERICAN MAINLINE RELIGION REVISITED: MAINLINE MORALITY SINCE 1991

Robert E. Beckley, West Texas A&M University, and Myrna Raffkind, West Texas A&M University

In their book, *American Mainline Religion: Its Changing Shape and Future*, Wade Clark Roof and William McKinney present data that indicate that the Protestant Mainline differs from more traditional Protestant denominations in regards to moral issues. Often, as Roof and McKinney report, data from the *General Social Survey* reveal Mainline expressions about moral issues to be closer to secularists than to religious traditionalists. This paper examines NORC *General Social Survey* data since 1991 to see what changes, if any, there are on the same issues of morality discussed by Roof and McKinney in 1987. We utilize the same scales and religious groupings used by them and compare these findings to their findings. It would appear that the reasons for a liberal stance of many within the Protestant Mainline have not abated during the last decade and that the private and public realms for liberal Protestantism are still uncoupled and that the Mainline tradition continues to lose ground in its ability to mobilize personal energies on behalf of many public crusading issues.

EVANGELIZING JEWS: MESSIANIC JEWS VS. JEWS FOR JESUS

Howard Bernstein, University of Toronto

Throughout most of the past 2000 years, Jews have been objects of Christian missionary activity. Historically, when Jews did convert to Christianity, they were expected and required to give up not only their religion but also their cultural and ethnic identity. Recently, however, two new, largely North American approaches have arisen. (1) Messianic Jews include Jewish converts who assert the possibility and desirability of retaining their cultural and ethnic identity. They use Jewish terminology and affirm selected Jewish symbols and practices—at least partly to make Christian theology more palatable. (2) The best known and most highly visible missionary organization today is Jews for Jesus. Its primary purpose is Jewish evangelism. This group generally steers new converts into gentile churches, thus competing with Messianic congregations, which want to attract these same converts. In short, then, I analyze these two contrasting models

of Jewish evangelism with regard to organizational type, method, and philosophy. Paradoxically, many Messianic leaders believe that most of their potential members are Jewish converts in churches, the very people placed there by Jews for Jesus.

FIELDWORK AMONG MESSIANIC JEWS: THE JEWISH RESEARCHER'S ROLE

Howard Bernstein, University of Toronto

During the early stages of fieldwork, researchers usually try to make the most of similarities and shared identities in order to achieve the greatest possible rapport with their subjects. For Jewish sociologists engaged in fieldwork with an ostensibly Jewish movement such as Messianic Judaism, it might be assumed that Jewishness would constitute an immediate ethnic, if not religious, bond and also lead to an understanding of the movement's cultural and religious practices. Paradoxically, this is not the case. The Messianic movement is only about half Jewish in its ethnic composition, and what really matters to these Jews is not being Jewish but being believers in Jesus. Although Jewish references and practices are a significant component of the movement's ethos and religiosity, the dominant and pervasive spirituality is derived from evangelical Christianity. Jewish researchers quickly find that their identities as Jews are not nearly as decisive as their status as unbelievers. At best, they are potential converts; at worst, adversaries. Jews doing fieldwork among Messianic Jews are cast not only in the usual marginal position of being participant-observers but also in the paradoxical position of finding their own Jewishness declared largely irrelevant. This paradox leads to some key discoveries about the nature and identity of Messianic Judaism.

ANALYSIS OF THE TRANSCENDENTAL AND THE POSSIBILITY OF A SOCIOLOGY OF RELIGION

Edouard Berryman, College Merici

In an attempt to submit a central element of religion to sociological analysis, there has recently been a renewed interest in "transcendent" experiences. An investigation of this kind of phenomenon brings to the fore what can be considered as the central methodological issue in the sociology of religion: the tension between the sociological perspective and the "specificity" of religion. Can there be a sociological analysis that will preserve the "religiosity" of religion? Does being respectful of the transcendental element of religion imply that the sociologist loses his sociology? Through the examination of accounts of religious apparitions and inspired by the ethno-methodological perspective, this paper will explore a way out of this methodological dilemma.

GLOBAL MIGRATION AND THE SELECTIVE REIMAGINING OF RELIGIONS

Peter Beyer, University of Ottawa

It is commonplace in discussions of immigrant religion to speak of how a religion aids in the adjustment of migrants to a new culture and society; how it serves as a dimension of continuity in the process of integration. This paper examines theoretical foundations for reconsidering this perspective in the context of globalization in general and global migration in particular. In a global society, it is far less useful to think of migrants as leaving one society to join another, especially insofar as this optic tends to assume a) that the new "host" culture remains comparatively unaffected while the

immigrants' culture faces the dilemma of assimilation versus ethnic preservation; and b) that the culture of origin simply loses a few members without much effect by the migrants back into their cultures of origin. By contrast, the paper argues that the consequences of migration are to help (re)define religions in all areas where they are represented; and thus to make distinctions between "core" and "diaspora" far less salient. Instead, different areas where religious traditions are represented are better seen as centers for creating different options for the authentic construction of the same religion; options that are very often in communication with each other.

ECOLOGY OF RELIGIONS IN THE MASS-MEDIA ENVIRONMENT

William Biernatzki, Saint Louis University

Culture today can be typified as "mass-media saturated," which places it in stark contrast, historically, with earlier periods. The "cultivation effect" of the collective influences of mass media on society is one of the major factors in shaping our cultural environment. All socio-cultural institutions are radically affected by this development. The influence of the mass media spreads more slowly, but nevertheless inevitably, into less technologically developed areas than it does in more technologically developed areas. Those religions with greater media access and expertise can be expected to have a greater influence in particular areas than religions that use mass media less effectively; although media influence is itself mediated by the social context of the audience, and local socio-religious interactions can, sometimes and to some degree, block or otherwise modify the reception of religious messages through mass media.

THE EFFECT OF DIVINE AND FAMILY SUPPORT ON ANOMY

Thoroddur Bjarnason, University of Notre Dame

Several recent studies have suggested that perceived divine support has a direct positive effect on physiological and psychological well-being. These studies have drawn analogies from the social support literature, suggesting that divine relations can be functionally equivalent to social relations. However, the possible interdependence of perceived divine support and perceived family support has not been systematically studied. The present study of Icelandic adolescents utilizes comparable measures of divine support and family support to assess their relationship in a broader familial and religious context, as well as their relative impact on the exteriority and constraint dimensions of individual level anomie. Structural equation modeling (LISREL) is used to estimate and evaluate several models based on different assumptions of causality between key concepts.

AMERICAN RITUAL AND AMERICAN GODS (RELIGION AS GOOD TIMES)

Anthony J. Blasi, Tennessee State University

The model of "good times" established by Mary Jo Deegan distinguishes "play," which succeeds in occasioning true departures from large-scale oppressive structures, from "fun," which contaminates would-be liminal occasions with oppressive structure. This distinction is applied to American religious phenomena. While some organizations are integral to the macro structures of the U.S. (following C. Wright Mills, they are big business, big military, federal executive government), others which are termed "micro organizations," are marginal to the macro system and loosely connected to each other. Most common among the latter are family, local education, and religion. Descriptive

patterns are noted of religious occasions that are liminal in genuine ways and those that are contaminated by macro structures.

PRIMATE SOCIAL STRUCTURE AND INCIPIENT ETHICAL IMPERATIVES

Louis H. Bluhm, Mississippi State University

Research in animal behavior is modifying the manner in which we conceptualize human behavior and social institutions. It appears that human ethics and institutions represent a particular case of a larger natural, cosmic order that presents its own logic and ethical imperatives. Research suggests that human institutions, such as religion, may reflect the organization of this structure. Of special interest, social structure seems to determine certain ethical precepts. The small group is important in this regard. According to archeological evidence, it appears that humans have lived in small groups over a considerable span of time. Our values and institutions reflect this type of social organization. Indeed, some of our religious values may have their roots in the social organization of primates that lived in small groups. One macro implication is that an evolutionary process is involved in the creation of physical reality and is not something that has happened but is, in reality, something in which we are still involved. If the ideas suggested by this synthesis are valid, then the current changes in the organizations of human communities and society will have a profound influence on the course of social evolution, on the content of ethical and moral ideas, perhaps producing radical changes in religious worldviews.

PUBLIC TEACHING, PUBLIC LEARNING: CREATING A CIVIC CONVERSATION ON RELIGION AND COMMUNITY

David J. Bodenhamer, The Polis Center

The Polis Center traditionally engages local experts from beyond the academy in an attempt to understand the urban environment of Greater Indianapolis. In its Project on Religion and Urban Culture, we have involved: clergy to understand the role of clergy in civic life; neighborhood residents to assess the role of religion in urban and suburban communities; creative artists to probe the issues of what religion means to urban culture; and so forth. We intentionally bring people together to discuss what we in our partnerships are discovering and to think together about what it means for Indianapolis. We also work to create a spectrum of materials—print, visual, and electronic—in “the language of the local,” a common vocabulary that permits various groups to occupy common space for a civic conversation. This presentation will outline how we do this and reflect upon the value of this approach as well as its attendant problems and issues.

CONTRACTS AND CONTEXTS: ALIENATION AMONG EVANGELICAL STUDENTS AT A SECULAR UNIVERSITY

Paul Bramadat, McMaster University

Since 1994 I have conducted extensive ethnographic interviews and fieldwork in order to understand the seemingly paradoxical success of a large and active evangelical group on an explicitly secular campus. I argue that the group functions both as a means of protecting the evangelical ethos from the ravages of secularism, and a means of facilitating constructive interactions between these evangelicals and their “non-Christian” peers and ethos. Two distinct forms of alienation constitute the context for these two functions. First, many participants report feeling alienated from the future due to the

bleak job prospects many of them fear they will face once they complete their degrees. Second, IVCF members commonly feel alienated from McMaster's prevalent secular and relatively liberal ethos. The combination of their generational/economic anxieties and their estrangement from the "anti-Christian" values espoused or promulgated by their peers and professors helps to explain the group's success and its members' strong loyalties to it.

FAITH-ETHNICITY OF CANADIAN DUTCH-CALVINISTS

Brad Breems, Trinity Christian College

This paper treats ethnicity as a cultural construal and ethnic group as the maintenance of social boundaries. It finds that the members of ethnic groups maintain institutions and boundaries between themselves and others by which they prescribe and proscribe ideas, behavior, and practice, as well as develop criteria by which they identify, evaluate and judge themselves and others. Members share aspects of culture, a presumed origin and worldview with one another. It places religion as one of the possible and frequently employed means of establishing such a worldview and of maintaining social boundaries. People externalize their relationships and then maintain boundaries around themselves using elements from the past, interpreting their present situation and contemplating effects on the future. This paper finds that both external opposition and internally generated worldview concepts, such as those provided by religion, bring about boundary maintenance and group solidarity and identity. The research on which this work is based combines ethnographic and survey data in a study of Canadian Dutch-Calvinists. Using a study of Canadian Dutch-Calvinists, a group which appears relatively homogeneous, this paper finds that the group is filled with tension. Some people derive their sense of community by looking to the past; others look forward. Some emphasize particular religious or other traits to determine group membership; others are more concerned about the relational value of the group. Such a group, while threatening to break apart, persists because of the mutual member interest in these variations. Religion, because it deals with absolutes and meaning explanations and prescriptions for life, has the potential to either erect or transcend ethnic boundaries. This paper illustrates both possibilities.

THE CONCEPT OF ADEQUATE CAUSATION AND MAX WEBER'S SOCIOLOGY OF RELIGION

Andreas Buss, Universite Sainte-Anne

Max Weber's *Protestant Ethic*, studied in isolation, shows mainly an elective affinity on the level of meaning between the Protestant ethic and the spirit of capitalism. But the subsequent essays on the *Economic Ethics of World Religions* shows that meaning needs to be verified by causal adequacy. This paper tries to develop the concept of adequate causation and that of objective possibility on the basis of the work of V. Kries on whom Weber heavily relied. These concepts are then used to show how the study of the economic ethics of India, China, Rome, and orthodox Russia can support the thesis that the spirit of capitalism, although it may not have been caused by the Protestant ethic, was nevertheless "adequately caused" by it.

THE RELIGIOUS ORIGINS OF MODERN INDIVIDUALITY

Andreas Buss, Universite Sainte-Anne

Louis Dumont has interpreted the rise of modern Western individualism as the result of the transformation from outworldly individualism, as it existed in many other cultures and particularly in early Christianity, to the inworldly individualism which was the result of the Reformation. This paper tries to show that Dumont's thesis needs to be modified: The Christian concept of the person (*prosopon, hypostasis, persona*) should be seen as the basis from which the ideas and the ideology of the inworldly individual, of the personality and of inworldly individualism developed.

GENDER, MARITAL STATUS, AND THE CLERGY IN CANADA: A NATIONAL STUDY

Douglas F. Campbell, University of Toronto in Mississauga

This paper investigates 1) female clergy as compared to male clergy; 2) male spouses of clergy as compared to female spouses and 3) the clergy couple. Data for this paper was gathered in 1996 through a national, purposive sample of Canadian ministers and spouses. In order that the sample reflect conservative as well as mainstream denominations seven denominations were chosen to participate in the study (Anglican, Baptist, Christian and Missionary Alliance, Lutheran, Pentecostal, Presbyterian and United). Five hundred and fifty pairs of questionnaires were mailed out with slightly over a fifty per cent return. This is the first study of married clergy in Canada and these data provide the author with the opportunity to compare the Canadian findings with those in other countries (particularly the U.S.).

PROTESTANT, CATHOLIC, BUDDHIST: KOREAN-AMERICANS AND RELIGION IN BOSTON

Karen Chai, Harvard University

Korean immigrants to the United States, like other immigrant groups, have historically organized themselves around religion. Although Protestant churches have been the most active and powerful within the Korean immigrant community, a significant number of Catholic churches and Buddhist temples have also maintained large memberships. There have, however, been no comprehensive studies on the Catholic or Buddhist experience for Korean-Americans. Furthermore, the limited work on Korean-American Protestants has focused on the first generation. This paper is the result of a comparative study of three Korean ethnic religious communities in the Boston area—Protestant, Catholic, and Buddhist. After providing background information, the paper examines the issues that face these communities concerning generational transition. Topics addressed include how these religious organizations fit into the wider American religious structure, what they have done to encourage or discourage second-generation involvement, and how these Korean religious organizations of different faiths interact with one another.

WHO IS AN EVANGELICAL? A NEW LOOK AT AN OLD PROBLEM

Mark D. Chapman, University of Toronto

This paper explores the inadequacy of existing approaches to defining evangelical for the purpose of qualitative identification, classification, and comparison and builds an argument for the necessity of a different way of looking at the definitional task. An

approach to definition is described which is broad enough to encompass variations in theological opinion but which can be applied narrowly to differentiate groups from each other without excluding fringe groups and without relying on sufficient or dominant characteristics. It allows self-definition to be a factor in identifying groups but does not rely exclusively on it. It acknowledges the diverse nature of the characteristics of religious groups but also takes into account that some characteristics are necessary to group an organization within a class. Evangelical as a descriptive characteristic is shown to be ambiguous but evangelical as a class of organizations sharing a limited number of necessary characteristics and a large number of general characteristics remains useful. What identifies organizations is not any one unique characteristic but rather a particular combination of non-unique characteristics.

HAVING A CALLING AND BEING ON CALL: SUSTAINING EMOTIONAL BOUNDARIES AT WORK

Joy Charlton, Swarthmore College

A sample of clergywomen interviewed when in seminary in the late 1970's and again in the 1990s described the particularities of congregational ministerial work. They described being on-call 24 hours a day, for a job that's never done, being expected to capably accomplish completely different kinds of tasks, always within the fishbowl view of the congregation, while not having a life of their own. With the help of the sociology of emotion and work literatures, this paper looks especially at the contradictions parish clergy face between wanting to do the will and work of God—whatever that means to them—while having to ceaselessly meet the varied needs of the congregants, between pursuing a spiritual life and tending to the mundane exigencies of intra-congregation disputes or raising building funds, between sustaining a professional career and maintaining a personal life.

A GENERATIONAL COMPARISON OF RELIGIOUS IDENTIFICATION OF FIRST AND SECOND GENERATION KOREAN-AMERICAN EVANGELICALS

Sung Chun, University of Notre Dame

This paper investigates whether there is the significant difference of the religious identification among first and second generation Korean-American evangelicals. The most important hypothesis is that second generation evangelicals tend to describe their religious identification with religious labels such as evangelicals and Christians more than first generation Korean-American evangelicals. The latter prefer to perceive their religious identity in terms of denominational labels such as Presbyterian, Methodists, and Baptists. Can we interpret this difference as evidence to show the assimilation of religious identification among second generation Korean-Americans? Or is the difference generally attributable to the age effect and the generation effect. The survey data was obtained from three Korean American evangelical retreats, seven Korean-American churches, five Asian-American churches, and other Korean-Americans attending American churches in the Midwest area. The statistical method I will use primarily for the analysis of the survey data will be non-parametric analysis and logistic regression analysis.

DIFFUSED RELIGION IN ITALY**Roberto Cipriani, University of Rome La Sapienza**

The author stresses that many features of religious behavior depend on local contexts, where the church religion differs in a particular way. Therefore diffused religion isn't always connected to church religion. But when church influence is lower the absence of religiosity is higher. In general a persistence of religion in Italy has been confirmed through the majority of data. There is a religious and historical continuum that explains the diffusion of religion, even though some signs of secularization emerge in Rome, and in some specific contexts.

ECOLOGY OF RELIGION IN GLOBAL PERSPECTIVE**Roberto Cipriani, University of Rome La Sapienza**

It is significant that particular geographic sites are defined and identified as sacred, so that they function as spaces for the celebration of rituals, so becoming a reference point. As sacred spaces exercise remarkable influence on the human and social environment that surrounds them, in the same way specific religious confessions have an increased ability to condition and control in the areas of their influence. The multiple form of the relation between sacred place and the outspreading and/or aggregating capacity of religion may explain many dynamics and suggest interpretations consistent with both the historical and sociological aspects. Cities have been and still are important religious centers and places where new religious movements or movements of religious rebirth arise. Cities would thus seem to favor religious practice. It is equally true that irreligious, secularist, and atheistic movements find a way to develop in the urban environment as a particularly fertile and welcoming terrain. A last relevant phenomenon should not be neglected; that of increasing social and territorial mobility, which also means new occasions for encounters and conflicts between different cultures and religions, possibly outside of their places of origin. For many areas there is a shortage of adequate probing data that might help us understand current trends. The religion-locality nexus is as much taken for granted as it is obvious, but the tendentially free action of individuals is what lets them establish and calculate what advantage to derive from the sacrality of a space, a temple, or a soil.

BEYOND THE MODERNIST AND POSTMODERNIST: REFLECTIONS ON DURKHEIM'S RELIGION, EPISTEMOLOGY, AND SOCIAL CRITICISM**Mark Cladis, Vassar College**

Unlike most postmodern theory, Durkheim's allows for retaining the valuable moral and philosophical sensibilities usually associated with modernism. Meanwhile, it provides clear grounds for rejection of naive, or unhelpful, modernist assumptions. This paper explains how Durkheimian theory accomplishes this balancing act in three key arenas. It underscores the central role Durkheim's approach to religion plays within his opus.

I AM WOMAN, HEAR ME ROAR??: THE WAR BETWEEN INDIVIDUALISM AND SUBMISSION IN THE CHARISMATIC CHRISTIAN CONTEXT

Dawne Clarke-Van Every, University of New Brunswick

Using my experiences as a participant observer in a Charismatic, woman-only "twelve-step" program for physically, emotionally, and sexually abused Christian women, I will illustrate the tension between individualism and submission in the charismatic Christian context. The fieldwork reveals the struggle women have in "giving their lives over to God" and remaining individuals in their own right. Where does the tension begin? How is the tension managed in the women's lives as individuals? How much of what is done reflects the feminist ideology of empowerment, despite the fact that these women do not acknowledge feminism as a healing tool?

THE IMPACT OF SOCIAL CLASS ON THE EMOTIONAL DYNAMICS OF FUNDAMENTALISM: SOME THEORETICAL CONSIDERATIONS

Thaddeus Coreno, Saint Vincent College

This paper connects recent theoretical efforts in the sociology of emotion with Weber's idea of elective affinity. Weber linked class positions to varying forms of religious belief and behavior. The common goal of most religions is salvation. However, Weber pinpointed the differential paths to salvation in distinct class locations. Religious belief resolves the emotional distress that accompanies life at the bottom of the class structure. Lower class groups seek an emotional deliverance from material and symbolic deprivation. For Weber, an emotionally invigorating redemption mediated by a charismatic personal savior partially ameliorates these intense needs. There is a latent theoretical undercurrent of emotional production in Weber's account and it aligns with more recent attempts by sociologists to isolate the social factors that shape emotional production and expression. Theodore Kemper and Randall Collins locate individuals within systems of inequality where they encounter each other as occupants of class (power) and status positions. The outcomes of these interactions produce emotional responses. The class structure, for both Kemper/Collins and Weber, initiates certain emotional states. The elective affinity of classes for certain types of religious doctrine is also a reflection of the emotional dynamics implicated in class relationships. Finally, a neo-Marxian interpretation helps to show how these social relations are played out within the confines of consumer capitalism at the end of the twentieth century.

DOES COLLEGE ENHANCE OR REDUCE DIVERSITY OF RELIGIOUS IDENTIFICATION AND EXPRESSION?

M. Richard Cramer, University of North Carolina—Chapel Hill

Educators have made varying claims for the effect of college on young adults as they progress through the system. Two contrasting sets of predictions have to do with whether college serves to socialize and homogenize students into a mass of mainly like-minded educated elite or whether an assortative process occurs whereby students gravitate to various groups with increasingly divergent and polarized views of the world. The following questions are addressed for a representative sample of over 600 undergraduates surveyed at UNC-CH in Fall 1996: 1) Does variation in religious practice (e.g., attendance at worship services, use of private prayer) diminish or increase over the course of the four-year college experience? 2) Does denominational identification help to

predict which students adopt "normative" patterns of practice and which students resist the "norm"? 3) Does denominational identification increasingly predict variations over time with respect to attitudes about a variety of social and political issues (e.g., homosexuality, marijuana usage, welfare limits, capital punishment, and race relations)? 4) Is denominational identification useful as a predictor of political and social attitudes independent of the level of actual religious practice of students? 5) Is there an overall trend towards greater homogeneity of political and social attitudes during the four-year college experience?

GLOBALIZATION OF A TRADITIONAL RELIGION: THE SPREAD OF CUBAN SANTERIA AND LUKUMI

Mary Curry, University of Houston

Abstract unavailable.

BEYOND CORPORAL PUNISHMENT: THE LOGIC OF CHILD DISCIPLINE IN TWO SOCIAL WORLDS

Clinton H. Cress, Virginia Commonwealth University, and David Bromley, Virginia Commonwealth University

For at least two decades there has been a vigorous public debate over corporal punishment of children in which rhetoric has often been as integral as evidence. In this paper we will argue that in fact both sides of this debate defend principled positions. Their respective views on corporal punishment of children are rooted in social worlds that operate on the basis of very different logics. We describe the dominant form of organization in these two social worlds as contractualism and covenantalism, and we argue that each form has played a major historical role in creating the structure of contemporary American society. The respective logics of the two forms yield very different normative individual-community relationships, alternately privileging individual over community and community over individual. Childhood socialization, therefore, is directed at creating different kinds of individuals, and disciplinary techniques, including corporal punishment, follow from these alternative objectives. From this perspective, the current debate over child disciplinary methods is rooted in the political struggle between contractually and covenantally organized segments of American society. The foundational issue that must be resolved is how to achieve rapprochement between two incompatible historical traditions, each of which possesses its own rich cultural heritage and each of which is integral to contemporary American society.

THE REBIRTH OF JUDAISM IN KIEV: AFTER BABI YAR AND COMMUNISM

Herbert Danzger, Lehman College, City University of New York

Kiev was once a thriving center of Jewish religion and culture. The 1941-3 massacre of 100,000 thousand people, most of them Jews, and the suppression of Jews and Judaism under the communists, combined to destroy Jewish life and institutions. Throughout the period of communist domination, Jews in the Ukraine were cut off from contact with Jews elsewhere.

With the collapse of the communist regime of the USSR in 1989, Kiev could once again communicate with other Jewish communities. In the past six years the Jewish

community has re-opened two of their synagogues, built a matzo bakery, a ritual bath, soup kitchens, day schools attended by more than seven hundred children, a program of aid to the aged and has maintained a variety of other programs. This has been done under the directions of an American-born Chassidic rabbi and his wife, with the help of the Joint Distribution Committee, the Jewish agency and a variety of other Jewish organizations based in Israel, the United States and in Europe.

This paper will describe this process of rebirth of Jewish communal life and its connection to groups and agencies outside the former USSR. It is based on depth interviews with leaders and members of the Jewish community of Kiev and with observations and site visits undertaken in May-June of 1996.

MISSIONS TO FORMER RESIDENTS OF THE SOVIET UNION

Herbert Danzger, Lehman College, City University of New York

Under the Communist regime in the USSR both Judaism and Jewishness were suppressed. While Russian or Ukrainian ethnicity could express itself in nationalism as well as literature, music and theater, Jews could express themselves ethnically only in terms of Yiddish (not Hebrew) culture. Expressions of nationalism were forbidden as Zionism and thus as treasonous association with Israel. Judaism was suppressed not only as part of the larger communist attempt to replace religion with atheism, but also as part of the historic Orthodox Christian antagonism to it and because of its minority status. The awakening of Jews to Jewish ethnicity and Judaism took somewhat different although related forms. This paper describes three different types of renewed Jewish identification and some of the organizational structures that supported them; a) nationalistic b) humanistic c) religious. The social psychological context in which these movements occurred is also briefly discussed. The recent revelations regarding the background of Madeliene Albright suggest the importance of these factors for a persecuted minority. Data for this paper are interviews conducted in the former USSR with leaders of the Jewish community, with Russian emigres in Israel and accounts published by some of the leaders of Soviet Jewry.

ANTI-MODERNISM, MODERNISM, POST-MODERNISM: STRUGGLING WITH THE CULTURAL SIGNIFICANCE OF NEW RELIGIOUS MOVEMENTS

Lorne Dawson, University of Waterloo

Assuming that over the last thirty years there has been an increase in the number and diversity of new religious movements (NRMs) in North America (a subject of some dispute), is the emergence of these new forms of religious life indicative of significant changes in the nature and role of religion in our societies or changes in the character of our cultures as a whole? In response to such a question, partial speculations abound, scattered in sources obscure and profound. Calling on a divergent array of frameworks, ranging from Troeltsch's thoughts on "the secret religion of the educated classes" or Durkheim's "cult of man," through to Berger's "homeless mind," Habermas' "colonization of the lifeworld," or various theories of globalization, sociologists of religion have sought to explain the broader implications of the study of NRMs. A recurrent theme of these discussions is a response to "modernism," and the cultural significance of NRMs is contingent on their alignment, in whole or in part, with various perceived anti-modernist, modernist, and post-modernist tendencies in our societies. This

paper provides a critical overview of much of this disparate literature, with an eye to formulating a more systematic and pragmatic understanding of the key theoretic and empirical issues raised by this focal concern with the relationship between NRMs and modernism. Such an overview will enhance our grasp of the research options available.

SPIRITS OF THE PAST: THE CONTEMPORARY RELEVANCE OF THE SOCIAL HISTORY OF RELIGION

Etan Diamond, The Polis Center

How can the way historians think about religion help sociologists think about religion? This paper examines both the content and methodology behind the social history of religion and its link to sociological research by focusing on three main themes: the difference between a social history perspective and more traditional congregational histories, the value of these methods to a sociologically-driven research project, and the value historians can gain from a sociological approach to the study of religion. The discussion will challenge those who are primarily concerned with contemporary religious environments to consider the importance of examining the past and will encourage historians to measure the contemporary relevance of historical research.

PHILANTHROPY AND RELIGION: RUSSIAN ORTHODOXY VERSUS PURITANISM

Natalia Dinello, University of Pittsburgh

The old Greek word "philanthropia" means "love for mankind." This paper explores how such "love" is interpreted in the Russian culture in contrast to the American culture, and how these differences evolved being influenced by Russian Orthodoxy versus Puritanism. Representing an extension of the Eastern Byzantine Christianity, Russian Orthodoxy promoted the views that "poverty is not a vice," and the poor and wretched are "God's creatures"—the victims of accidental unpredictable circumstances and the tools of transcendental will. Seen as rooted in these views, pre-revolutionary Russian philanthropy is interpreted in this paper as passive "almsgiving," the concept that was in a peculiar way perpetuated by the Soviet welfare state. In contrast, the dominant American idea of philanthropy is interpreted as encouraging active "self-help" that is linked to the Puritan construction of poverty as vice associated with idleness and the lack of self-discipline, and the Puritan appraisal of riches, if obtained through methodical rational enterprise as virtue. It is, nonetheless, argued that whatever dominant conceptions of stewardship are, both perspectives of philanthropy are present in Russian as well as American cultural repertoires, and there is a persistent tension between the philanthropy of "almsgiving" and the philanthropy of "self-help." Characterizing this tension as a universal historical trend that is believed to be nurtured by religious and cultural pluralism, this paper also examines today's manifestations of this tension and its ramifications for the specific forms in which philanthropy is exercised by contemporary Russian and American elites.

CHURCH CALLINGS AS AN ORGANIZATIONAL DEVICE IN THE LDS CHURCH

James T. Duke, Brigham Young University

In the Church of Jesus Christ of Latter-Day Saints, each ward or parish is organized geographically, although occasionally wards are created for other special

groups of people, such as single adults, deaf persons, or persons who speak a particular language or belong to a particular ethnic group, such as a Spanish ward or a Haitian ward. The LDS Church is organized with a lay priesthood, so all work of the congregation is done by volunteers. The presiding officer in each ward is a Bishop. In each ward there are approximately 300 to 500 members, and approximately 150 callings. Most adult members, therefore, are asked by the Bishop to perform a calling of varying difficulties and responsibilities. The effect often is a ward with a high level of participation and commitment, and members who develop organizational and social skills while they also develop strong spirituality and commitment to the Church. In similar wards, however, people may be asked to perform several callings, which can result in the commitment of much time and energy and occasionally burnout. Other personal and organizational consequences of callings are discussed.

RELIGION AND THE POLITICS OF SEXUALITY

Steve Ellingson, University of Chicago; Nelson Tebbe, University of Chicago Divinity School/Yale Law School; Martha Van Haitsma, University of Chicago; and Edward Laumann, University of Chicago

Using data from the 1995 Chicago Health and Social Life Survey (CHSLS), this paper explores how religious leaders negotiate their stands on sensitive social issues surrounding sexuality. Clergy both promulgate attitudes and standards of behavior and accommodate the attitudes and behaviors of the congregations they lead. The CHSLS includes textual data from open-ended interviews with clergy and other community leaders as well as close-coded survey data from representative samples of residents of four Chicago community areas and Cook County as a whole (the city of Chicago as well as the first suburban ring). This paper describes the ways in which denominational doctrine on homosexuality is variously interpreted by clergy in four neighborhood areas of Chicago—areas dominated by persons of Mexican, Puerto Rican, African-American and gay male/young white singles, respectively—and the degree to which reported attitudes and sexual behavior vary across denominations and neighborhoods. These data shed light on the ways in which local social context shapes religious teaching as well as the extent to which religious affiliation is associated with different sets of attitudes and behavior.

CONSERVATIVE PROTESTANTISM AND THE HOUSEHOLD DIVISION OF LABOR

Christopher Ellison, University of Texas—Austin, and John Bartkowski, Mississippi State University

According to data from large scale-surveys, individuals affiliated with Conservative Protestant denominations, and those with conservative theological beliefs (e.g., beliefs that scripture is without error, and authoritative and prescriptive for human affairs), tend to endorse patriarchal gender role ideologies. Many of these religious conservatives endorse the view that among married couples, males should be the primary wage earners in the household, and that women should concentrate mainly on domestic tasks such as homemaking and child-rearing. However, ethnographic studies report that gender roles among Conservative Protestant couples are far more complex and negotiated than these survey findings would suggest. Somewhat surprisingly, to date there has been

little if any systematic research on the distinctiveness of gender practices among Conservative Protestants. We address this significant lacuna in the research literature, analyzing data from Wave 1 of the National Survey of Families and Households (NSFH-1, 1987-88), a large national probability sample of US households. We hypothesize that in homogamous conservative religious couples: (a) wives will perform more hours of housework per week than their non-conservative counterparts; (b) this disparity will reflect the relatively high involvement of conservative religious wives in female-typed tasks (e.g., cleaning, cooking); (c) husbands will spend fewer hours per week on average in female-typed tasks than their non-conservative counterparts; and (d) overall gender segmentation of household tasks will be greater than among homogamous non-conservative couples. Our preliminary analysis of NSFH-1 data support most of these hypotheses. Significant religious differences in the amounts and distributions of household tasks persist even among dual-earner couples.

EXPLAINING RACIAL INEQUALITIES: ARE THE VIEWS OF EVANGELICAL PROTESTANTS UNIQUE?

Michael Emerson, Bethel College

How do Americans explain racial inequality? Much research has investigated this question. However, religion's role in the types of explanations has received scant attention. Based on the 1996 General Social Survey and over 200 nationally representative in-depth interviews, I examine whether Evangelical Protestants' particular brand of religion results in a unique set of explanations for racial inequality. I then consider the implications of the findings both for religion and racial inequality.

GAINS AND LOSSES IN PUBLIC RESEARCH METHODS

Art Farnsley, The Polis Center

In many ways, the methods that shape the sociological part of our work were drawn from my earlier involvement in the research that led to *Congregation and Community*. But the methods differ in two fundamental ways. First, we have exponentially more data of every kind about the community and about non-religious organizations in it. Our analysis is naturally inclined, therefore, toward the role of religious organizations in the urban ecology rather than toward the religious organizations in and of themselves (Communities and their Congregations, if you like). Second, the kind of community partnerships we seek often shape our agenda. As we perceive needs or hear good questions posed by people outside of the university, we respond as appropriate. That approach builds the conversation we hope to sustain, but it poses many questions about social-scientific integrity.

HISTORY OF CHRISTIAN MISSIONS TO THE JEWS

Shoshanah Feher, University of California—Los Angeles, Medical School

Forcible conversion of Jews to Christianity has a long and bloody history, dating back at least as far as the Holy Land Crusades. In contrast, twentieth century conversion methods have been characterized by the use of reason rather than force. England is widely believed to be the "intellectual stimulus" behind this shift. Dozens of proselytizing groups formed in early nineteenth century England. All of these groups worked in a Christian context and viewed their converts as Hebrew Christians, Christians

who came from Hebrew (Jewish) backgrounds but who ceased to be culturally Jewish after their conversion. Today the most actively proselytizing Jewish Christian groups are based in the United States. The largest of these organizations are no longer being backed by Christian groups, but operate independently. The emphasis of the missionary activity has shifted to how Jewish tradition can better serve the needs of the Jewish Christian community. In this paper, I focus on the historical shift from missionary activity within a Christian context to proselytizing which is aimed at maintaining Jewish identity.

PRIVATIZED TRADITIONALISM: EVANGELICALS, GENDER, AND PUBLIC/PRIVATE LIFE

Sally Gallagher, Oregon State University

A continuing hallmark of traditional evangelical Protestantism has been adherence to a belief in male leadership. Based on interviews with 128 church-going Protestants and 195 evangelicals in 10 regions of the country, this paper examines the tensions between the rhetoric of male leadership and the beliefs of self-identified evangelical Christians. In contrast to the views expressed by popular evangelicals in the media, most evangelicals hold a much more privatized idea of male leadership. The majority of evangelicals "in the pew" held that male headship is necessary in family but not public life. Thus, while evangelicals (both women and men) describe male headship as important within their own families (if only in symbolic ways), for the majority, the principle of male headship does not extend beyond the home to economic-political or religious institutions.

POLAND AND THE PROBLEM OF SECULARIZATION

William Garrett, St. Michael's College, and W. Brent Garrett, Washington State University

By any measure, Poland remains one of the most religious societies of Europe. Many scholars nowadays are convinced, however, that secularization has already begun to manifest itself in subtle, but definitive ways since the collapse of Soviet hegemony in 1989. The thrust of this paper is to assess the evidence for creeping secularization in Polish society utilizing a globalization framework of analysis. Globalization theorists typically contend that secularization is a much more typical process than most theoretical accounts acknowledge—including resacralization as well as desecralization shifts. Poland provides an advantageous test case for understanding secularization dynamics, since she has recently been afforded the opportunity, after centuries of subjugation, to recreate her societal structures in an atmosphere of autonomy. Actors in this nation-state must now confront in a global environment of complexity what role the Roman Catholic Church should play in relation to the renovated Polish state, how political leaders will deal with pressing social issues such as religious education, abortion, sexual rules of conduct, religious symbols in political life, and a host of allied issues.

CONSERVATIVE CHRISTIAN APOCALYPTIC DISCOURSE: ADDRESSING NUCLEAR ISSUES IN AN ALTERNATIVE PUBLIC SPHERE

Patrick Gillham, University of Colorado

As the end of the second millennium approaches, people are trying to interpret political, social, economic, cultural, and technological events of the last century. Of

particular interest are issues surrounding the world's nuclear arsenal. In this paper I argue that an increasingly specialized and technical nuclear weapons discourse, comprehensible to scientists, politicians, and military personnel alone, retards the ability of a public to engage in open and informed discussions about these armaments. In response to this restrictive scientific discourse, Christian apocalyptic beliefs emerged to provide a coherent public discourse and to shape an alternative public sphere for addressing the nuclear issue. Many conservative Christians maintain that the tools of mass destruction are part of a larger historical, and preordained drama in which God reveals, through prophecies in the Bible, not only the season of Christ's Second Advent, but also the events leading up to this visitation. These happenings, according to adherents, will be cataclysmic and resemble full-out nuclear war. In conclusion, I discuss the beliefs and public sphere of an apocalyptic discourse and describe how this "last-days" discourse (ironically) legitimizes nuclear weapons use.

SACRED BRICK & ETHNIC MORTAR: REBUILDING A CHURCH FOLLOWING A CALIFORNIA EARTHQUAKE

Edward R. Gray, Emory University

This paper examines how newer members and staff and local old timers interacted during the rebuilding of a Roman Catholic church following the 1989 Loma Prieta earthquake. My ethnographic case study explores the internally diverse religious ecology within St. Patrick's Church of Watsonville, California. Within its walls generations of Croatian, Portuguese, and Irish immigrants practiced their version of Roman Catholicism largely untouched by (at least the more subtle) Vatican II mandates. Partisans of Vatican II theology and liturgical practice and more traditional ethnic-identified members struggled with increasing local cultural, theological, and ritual diversity. Some, the *culturally parochial* wanted the new church to be a living memorial to ethnic tradition. They wanted the new church to be a replica of the old, a sacred space framing a sacred time unchanged. Others, a more *ideologically parochial* party, seized the reconstruction to make up for lost time. They wanted the new church to reflect architecturally and liturgically a new understanding of the Catholic faith. This paper reports analysis of interviews of principal participants conducted after the new construction of the new church. It highlights the patterns of repetition and change, interaction and isolation within one particular religious ecology.

CAN HUMOR BE RELIGIOUS?: 'PLAYFULNESS' IN JUDAISM

Arthur L. Greil, Alfred University

When people hear the term "Jewish humor," they often think of a style of secular humor that is at the same time self-deprecating and ironic. This paper emphasizes the humor, or more accurately, the playfulness, that characterizes certain activities clearly in the sacred sphere such as gematria (Jewish "numerology"), the tradition of Midrashic commentary, and prayer composition. Drawing on the work of classical theorists (e.g.: Huijinga and Bergson) and contemporary theorists (e.g.: Peter Berger), I argue that there is a close connection between the humorous and the religious dimensions of human experience. Both are similar in that they involve attempts to resolve inherent contradictions in experience and come to terms with ironic and absurd aspects of human experience.

SHINTO AND GENDER INEQUALITY IN CONTEMPORARY JAPAN**Ramon S. Guerra, The University of Texas Pan American**

There has been much research on the unequal social position of women in Japan but little has concentrated on the role of religion in maintaining this gender inequality. The focus of this paper is to examine Shinto, the native religion of Japan, as one of the main causes for contemporary unequal relations. In the analysis of gender and Shinto, the paper will use a comparative historical approach to examine the past conditions that were responsible for creating an ideology that sees women as carriers of ritual pollution (menstruation and childbirth). Purity and pollution are still important concepts in contemporary Japan and influence social interaction.

CHURCH ATTENDANCE AND MEMBERSHIP IN A CANADIAN COUNTY: A COMPARISON OF POLL, ROLL, AND COUNT DATA IN OXFORD COUNTY, ONTARIO**C. Kirk Hadaway, United Church Board for Homeland Ministries, and Penny Long Marler, Samford University**

In this case study of religion in a Canadian county we examine patterns of religious affiliation, church membership and church attendance among the residents of Oxford County, Ontario. This study was designed to replicate an earlier study of religious affiliation in Ashtabula County, Ohio and it involved surveying county residents about their religious preference and participation, identifying and locating all churches and other congregationally based religious organizations in the county, and collecting membership and attendance counts from all Christian congregations. The specific purpose of the study was to measure the degree to which church counts differ from poll-based estimates of church membership and attendance. Results of the study indicate that a large gap exists between the number of county residents who report that they are church members and the number who are claimed by local churches as members. Similarly, there is a large gap between the number of county residents who report attending church during the previous week and the number counted by local churches during an average week. In our discussion we draw comparisons between Oxford County, Ontario and Ashtabula County, Ohio and deal with theoretical issues that arise regarding cross-national and denominational variations in the gaps, as well as possible implications for secularization and "American exceptionalism."

RATIONAL CHOICE THEORY AS A PROGRESSIVE RESEARCH PROGRAM IN THE STUDY OF RELIGIOUS ECOLOGY**Durk H. Hak, University of Groningen**

Sociology of religion should be an empirical-theoretical science, i.e. sociologists of religion have to make informative and true assertions on religious phenomena. This means that research must be theory driven. Scientific progress can not be reached by means of single and singular theories but only by means of chains of closely related theories that are focussed on the same problem-complex, in other words via research programmes. A good candidate in the sociology of religion for such a research programme is rational choice theory; in rc theory the (religious) phenomena are to be explained as (sometimes unintended) outcomes of purposive actions, i.e. striving for

physical well-being and social approval, of individuals that trade off, and who are embedded within a particular socio-cultural context, which restricts and structures their actions.

WHY DUTCH SOCIOLOGISTS OF RELIGION LOST PRIDE OF PLACE: THE RESEARCH ON UNCHURCHING IN THE NETHERLANDS SINCE 1930

Durk H. Hak, University of Groningen

Sociological research on religion, i.e. on unchurching or church leaving in the Netherlands goes back to the 1930s and until the 1960s it held pride of place. Why did Dutch sociologists lose its position of authority? To answer this question the research on church leaving or unchurching in the Netherlands is approached in a new way. The research is reconstructed in such a way that relationships between the various research problems and (most often implicit) theories and between the classical problems of the patriarchs, i.e. Marx, Durkheim, and Weber: inequality, cohesion, and rationalization are traced. The approach is in many respects embarrassing: the research of the Dutch pioneers of research on religion can be reformulated in such a way that they are partly solutions to the classical problems, then a period follows in which neither such a relationship with the early research nor with the classical problems can be found. Finally, to date some researchers on religion are apparently aware of the 'crisis' the discipline is in and approach the subject matter with an explicitly casual theoretical approach.

'SPIRITUAL' AND 'QUASI-RELIGIOUS' ASPECTS OF THE NEW CULTURAL NETWORKS: THE CASE OF ETHICAL EATING

Malcolm Hamilton, University of Reading

It has been claimed that there is a clear trend toward quasi- or para-religious movements and developments in contemporary societies which reflects fundamental changes taking place in them which affect all forms of thought and belief. The rise in some countries of animal-rights movements and vegetarianism based upon ethical and environmental concerns could be said to embody a quasi- or para-religious dimension. This paper examines the attitudes and values of vegetarians who avoid meat for ethical and environmental reasons and explores the extent to which this could be said to be an expression of quasi-religiosity or a form of spirituality. In doing so it will discuss the adequacy and appropriateness or inappropriateness for such contemporary developments of the language and concepts with which we have traditionally used to identify and describe religion. Data from recent surveys of vegetarians carried out in the South of England which bear upon the above points will be presented.

HOLDING HANDS WITH GOD: ELDERLY EVANGELICAL WIDOWS REBUILDING THEIR LIVES

Lisa Hanson, University of New Brunswick

This study explores the role of religion and religious networks in the lives of elderly evangelical Christian women. How these women experience their lives within the religious networks in which they participate, how these women's experiences have changed over the course of their participation, as well as the extent to which these religious networks play a role in their lives outside the church is examined. Through personal interviews with a small sample of United Baptist widows, this study provides

insight into the importance of the church, its teachings and its fellowship to elderly women as they enter the final years of their lives.

POSTMODERN ECONOMY, NEW AGE COMMODITY: INTERPRETING THE CELESTINE PROPHECY AS MASS RELIGIOUS CULTURE

Michael D. Hill, Emory University

James Redfield's popular spiritual adventure tale *The Celestine Prophecy* narrates a quasi-autobiographical quest for the "insights" of an ancient Peruvian manuscript which foretells a global, spiritual transformation occurring at the end of the 20th century. With sales in the millions and translations in over 20 languages, *The Celestine Prophecy* has captured mass spiritual imagination and has generated a cult of consumption. This paper will ask to what extent the market-based, institutional form and the ideological content of New Age spirituality resonate with assessments of a postmodern economic condition. How do the unpredictable stalls and starts of a postmodern economy connect with the strategies of "networking" espoused by New Age products such as *The Celestine Prophecy*? How does the idea of self-conscious spiritual development assuage anxieties and insecurities over the (im)possibility of economic (and technological) "progress"? And finally, how do both the (popular) New Age and (academic) postmodern movements, while in different cultural and institutional contexts, suggest the accelerating production of the ever-new product in late capitalism?

ANOMY AS ENEMY: SATAN, SELF-DEFINITION, AND MORAL DISCOURSE AMONG CHARISMATIC FUNDAMENTALISTS

Paula Holmes, McMaster University

This paper looks at the concept of an anthropomorphic Satan in the theodicy of a charismatic fundamentalist Christian group. I discuss the way in which a "fortress mentality", arguably characteristic of fundamentalism, informs both the naming of evil and relationships with outsiders. I argue that both sermons and individual members' discussions about Satan can be seen as a kind of moral discourse about themselves and others. Such antithetical thought facilitates both group- and self-definition so that believers are defined as spiritual warriors and see themselves as intellectually and morally fenced off from what is deemed to be demonic. Moreover, insofar as the Devil is seen as both wicked and foolish, members' "interactions" with the satanic combine mockery and warfare. Finally I argue that as a corollary of an omnipresent divine, demonic activity can be seen as "aggressive anomy," consistent with charismatic theology which underlines the immanence of the supernatural.

THE IDEAL SPIRITUAL LIFE WORLD

Sara Horsfall, Texas A&M University

As a subjective phenomena, the spiritual experience is usually considered to be beyond the ability of researchers to investigate systematically. An important reason for the lack of consensus among social scientists and others about the concept of spirituality is the disregard Enlightenment scholars had for religion, and the subsequent exclusion of both religion and spirituality from most scientific inquiry. Another important reason that spirituality has not been included in scientific inquiry is the inability of empirical linear methodology to capture invisible phenomena. New non-linear methods and theories, such as chaos and complexity, along with improved interpretive approaches make it possible

to probe subjective experiences systematically, thus developing an understanding of the super-empirical as revealed through individual experiences. Here the spiritual experience is examined by establishing the characteristics of the "Ideal Spiritual Life World," the lived world or reality experienced by individuals during a spiritual experience. The fourteen categories of the "Ideal Spiritual Life World" were found in a wide variety of spiritual experiences including those of mystics, charismatics, New Religious Movements, experience of angels, Marian apparitions, 19th century spiritualists, feminist spirituality, Wicca, occult, Near Death Experiences, communication with the dead, apparitions and ghosts, psychic experiences, and hallucinations of mental patients. These commonalities argue for a single class of phenomena which is called spirituality.

A COMPARATIVE PERSPECTIVE ON FAMILY, RELIGION, AND SOCIAL CHANGE

Sharon K. Houseknecht, Ohio State University, and Jerry G. Pankhurst, Wittenberg University

This paper is a conceptual examination, using examples from settings around the world, of the linkage between the institutions of religion and family in the context of ongoing social change. After an examination of the reasons for the social scientific neglect of the analysis of the religion-family linkage, we elaborate major aspects of that relationship as seen in selected comparative studies covering societies at all stages of socio-economic development and having a wide variety of types of religious culture. We draw, in particular, on our own research in Muslim Egypt and historically Christian Russia and Belarus, but we also discuss research on a wide variety of other societies to provide suggestive empirical evidence for a series of propositions. We examine patterns of institutional differentiation and the resultant differing patterns of institutional dominance for their impact on the family-religion interrelationship. Noting the expanding private sphere interconnections of family and religion that seem to accompany modernization, we conclude with an assessment of the implications of the present situation for the public family (a la Andrew Cherlin) and public religion (a la Jose Casanova and Clarke Cochran) as they are interlinked in a broader public sphere. Implications of the shifting public-private balance for politics and economics are discussed.

AFFECTIVE EVALUATION OF BIBLICAL NARRATIVES AMONG POLISH AND DUTCH CHILDREN: A CROSS-CULTURAL STUDY

P. T. Jablonski, Catholic University of Nijmegen, and J. M. van der Lans, Catholic University of Nijmegen

Despite a large amount of research on religious language understanding there is no clear picture of what it means to comprehend religious narratives. For the purpose of this paper subjects (200 Dutch and 130 Polish children, aged 10-12) were asked to respond to 3 short affective matrixes (based on the Hermans' Self-Confrontation Method) and to the Osgood's SD scale. They were also subjected to a short interview on comprehension of a biblical story. On the basis of this data, authors discuss the role of emotions and affective involvement, as well as the role of culture in children's understanding of religious discourse.

SOCIAL REPRESENTATION OF IMMIGRANTS AND REFUGEES IN POLAND: DOES RELIGION INTERFERE IN THE ALIEN CONCEPT?

P. T. Jablonski, Catholic University of Nijmegen, and H. Grzymala-Moszczyńska, Jagiellonian University, Krakow

This paper examines the social representation of immigrants and refugees held by Polish respondents living in the direct surrounding of three refugee camps (Lublin, Jaworze, and Debak). In a semi-directed interview subjects were asked to discuss immigrants, immigration, the origins of immigrants, their jobs, as well as advantages and disadvantages of immigrants for Polish society. Collected data were evaluated in the light of information about subjects' religious background and religious attitudes.

A RETURN FROM EXILE: RITUAL AND EMOTION AMONG SPANISH CRYPTO-JEWISH WOMEN

Janet Jacobs, University of Colorado

This research examines the relationship between exile and rituals of return among descendants of the Spanish crypto-Jews living in the American southwest. Based on an ethnographic study of fifty descendants, the paper examines the role that rituals play in facilitating reentry into a religious culture that has remained hidden since the forced conversions of the Spanish Jews to Christianity during the Inquisition period. In particular, the emotional function of ritual, as it is expressed through purification ceremonies, is considered from the perspective of reconnection to ancestral faith and Jewish origins.

INDIVIDUALISM, RELIGION AND PUBLIC SERVICE: A REVIEW OF THE ARGUMENTS AND EVIDENCE

Paul M. Jean, Emory University

The publication of Putnam's "Bowling Alone" rekindled debate about the decline of civic association in the United States. In this paper, I review the arguments and evidence for the mediating role that religion plays between individualism and public service-related activities in the United States. Religious beliefs and activities function as cultural filters that channel the influence of values that express the primacy of individual achievement and self-fulfillment on activities that reflect civic participation. Putnam's concern about the decline of civic participation provides a contemporary touchstone for those who, like Tocqueville, Bellah, et al., question the staying power of the American democratic experiment, given its emphasis on religious pluralism and individual freedom. From this perspective, modern life in the United States reflects a growing preoccupation with individual achievement and self-fulfillment to the detriment of concern with the public good. On the other hand, many scholars, such as Etzioni and Selznick, put their faith in a new communitarianism. This new communitarianism seeks to reconstitute the goals of individual economic achievement and self-fulfillment to encompass community obligation, public virtue, and the collective good. After reviewing these arguments, I examine the currently available empirical evidence for the link between individualism, religion, and public service and conclude by suggesting directions for fruitful research.

THE ENNEAGRAM: CONFLICT OR CONGRUENCE? PARADIGM AND PRAXIS IN THE ENNEAGRAM TRADITION

James Jervis, Concordia University

The Enneagram is known commonly as a personality typology; specifically as an instrument for the classification and transformation of personality. It is depicted as a nine-pointed diagram composed of a triangle and a hexagon, the points of which touch the circle that circumscribes the diagram.

The purpose of the paper is to describe and compare the various contemporaneous Enneagram-centred and Enneagram-related proponents and "communities" in order to isolate and analyze the important similarities and differences of paradigm and praxis of their respective Enneagram systems. The Enneagram diaspora will therefore be treated as a theoretical and hermeneutical symbol on one hand and as a methodological tool on the other. I will show that, within the larger Enneagram "Tradition," there exist various smaller Enneagram "traditions." I will then argue that given the congruency and divergence among the divers system ranges from slight to extreme, one may call into question the widely held presupposition of the Enneagram as a system of shared ideas and practices. However, I will attempt to prove that, regardless of the many differences between Enneagram systems, there are indeed a few shared core similarities.

To effectively compare and analyze similar and divergent elements within the greater Enneagram Tradition, I will classify the tradition into three main groups according to the prevailing concerns in each grouping's theory and methodology of the Enneagram. These sodalities are: 1) the esoteric; 2) the religious; 3) the secular. I will demonstrate the mutability of systematic aspects of Enneagram-related paradigm and praxis within and among those groupings.

THE "KELLEY THESIS" AND HISTORICAL SOCIOLOGY: ORGANIZATIONAL STRICTNESS IN GROUPS OF RELIGIOUS DISSENTERS

Lutz Kaelber, Lyndon State College

Dean Kelley's (1972) book, *Why Conservative Churches are Growing*, attempted to explain why conservative religious groups are better at attracting and retaining an active and committed membership. Kelley's thesis, which has received ongoing attention in the sociology of religion, centered on "organizational strictness." Defining organizational strictness as absolutism, conformity, and fanaticism, Kelley and much of the literature that followed in his footsteps focused primarily on a system of rigorous and demanding ethics, not on organizational characteristics. This paper analyzes such organizational characteristics in the context of groups of religious dissenters, to show that the organizational factors above and beyond the ethical and ideational characteristics of these groups account for both growth and decline in membership and their ability to influence their environments. Theoretical implications for the Kelley thesis and the literature that followed it are discussed.

PROSPECTS OF COEXISTENCE BETWEEN CHRISTIAN AND MOSLEM COMMUNITIES IN RUSSIA

Elena Kalinichenko, Institute of Comparative Politics, Moscow

The bankruptcy of Communism from the point of view of ideology led not only to a greater "Christianization" of Russia, but resulted in further secularization and the

development of an original type of paganism. Individual self-assertion at any cost, a spirit of total permissivity, and the absence of democracy, pluralism, and capitalism are all manifestations of a general nihilistic crisis. The adverse social and cultural situation is exacerbated by serious geopolitical problems, i.e., the issue of the unity of post-Soviet space and Russian identity. It appears that the possibility of a new Slavonic-Turkish integration is one of the ways out of the present crisis. This integration can not be accomplished on Ecumenical, properly religious basis, as the religious potential of Orthodox and Moslem cultures must be sublimated in a certain specific civilizational form that is capable of counter-acting destructive nihilism. The issue of the character of the new ideas has not yet been resolved. In any case, nostalgia for a unified ideology acceptable for the whole post-Soviet space is apparent. Attempts to do without it leads to the Yugoslavian option, i.e., an "ideology-free" resurrection of space and unity of different peoples solely by the force of the state culminated in religious and ethnic tragedy. The new idea, undoubtedly, must be Messianic and ensure consensus between Orthodox and Moslem cultures within the framework of general "super-objective." The Chechen syndrome most dramatically confirms the urgency of this matter.

EXPLAINING GENDERED RELIGIOUS BEHAVIOR: THE SELECTIVE INCENTIVES MODEL

Mary Ann Kanieski, Purdue University

Sociologists of religion have long noted the disparity in religious practice between men and women. Women have consistently demonstrated higher rates of religious participation. This paper suggests that such a disparity can be explained by a selective incentives model of religious behavior. Such a model argues that religious behavior is a result of the attractiveness of the incentives offered by a religious group. Examples of incentives include religious incentives, normative incentives, social network incentives, entertainment incentives, and utilitarian incentives. Group differences can thus be explained by the relative attractiveness of the offered incentives for the group members. Congregational data will provide the empirical test for the selective incentives model.

ATTITUDES TOWARDS JEWS IN AUSTRALIA, 1879-1933: A CASE STUDY

Ellen J. Kennedy, University of St. Thomas

There are currently two contested perspectives on the nature of anti-semitism in the Third Reich. One is that anti-semitism is a constant in a given society and becomes more or less manifest owing to certain conditions that encourage or discourage the expression of that anti-semitism. This perspective asserts that it was the German national character that led them to the conception and enactment of the Holocaust. The other approach is that of rational-choice theory, in which the rise of Nazi power is explained not by national character, but instead by decisions based on economic self-interest. This paper focuses on Australia to determine whether the confluence of religious, economic, racial, and political circumstances could have generated preconditions for a genocide against Australian Jewry. The history of the Jews in Australia is examined from its inception in 1788 through the beginning of the war in 1939 against this framework of socio-economic, religious, racist, and political issues. The conclusion is that Australia, unlike most of the European countries, had extremely low levels of anti-semitism and a Jewish genocide could not have occurred there. This explanation is not based on

"national character," but rather on consistent economic decisions made by the Australian government over a period of one hundred fifty years.

BRAINWASHING AND RE-EDUCATION CAMPS IN THE CHILDREN OF GOD/ THE FAMILY

Steve Kent, University of Alberta, and Deana Hall, University of Alberta

Earlier debates about "brainwashing" among alternative religions concentrated on whether this imprecise term had any role to play in social scientific discussions about conversion. In addition to academic arguments that conversions often occurred for reasons not anticipated by the brainwashing term, researchers insisted that it only might apply to situations involving forcible confinement during a group-indoctrination process. Since few such conversion situations exist, most academics avoid using brainwashing within social scientific discourse. Researchers, however, have not realized that the brainwashing term has great conceptual utility when describing groups' efforts at maintaining members. This study examines the severe confinement camps and programs that The Family (formerly the Children of God) implemented against its teens and adults during the 1980s. These camps and programs involved harsh physical punishments (including severe beatings), forced self-confessions, social isolation, intense ideological study, and harsh labor, all within leadership-directed efforts to (re)gain ideological commitments on the part of involuntary participants. Ironically, these conditions meet the very criteria for brainwashing that the organization presented in a publication that rejected the concept's use to itself.

THE ETHNIC FUNCTIONS OF KOREAN IMMIGRANT CHURCHES IN THE U.S.

Kwang Chung Kim, Western Illinois University, and Shin Kim, University of Chicago

Korean immigrant churches play two important functions: religious and ethnic. The ethno-religious feature of Korean immigrant churches is examined in this paper. Theoretically we contend that Korean immigrant churches are a joint product of two sets of factors: (1) the socio-cultural factors which Korean immigrants brought from their native country, and (2) the social conditions which Korean immigrants have encountered in the United States. Unlike other Asian immigrant groups, a Protestant-dominated Christian institution is one of the socio-cultural systems which Korean immigrants brought from their country of origin. Korean immigrant churches extend to Korean immigrants ample opportunities for ethnic activities, legitimate their participation in ethnic activities, and shape the content of ethnic, social, and cultural life. With the continuous decline of new immigration from Korea, aging processes of the old-timers and growing up of their children, ethnic functions of Korean immigrant churches become more complicated and diversified. Implications of such changing aspects of ethnic functions are discussed.

RHETORIC, RESOURCES, AND REALITY: IDEOLOGICAL WORK IN RELIGIOUS SOCIAL CHANGE ORGANIZATIONS

Fred Kniss, Loyola University

This paper reports on an analysis of mission statements, annual reports, and financial statements of 63 religiously-based international relief and development organizations. It examines the relationship between actual program policies and the legitimations organizations provide for their policies. Analysis shows that, although there is relatively little difference across organizations in the kind of work they do, there is systematic variation in the ideological work necessary to support their programs. These variations are related to the different religious assumptions organizations bring to their tasks and to variations in their resource base. Key distinctions between organizations are first, whether they are denominational or para-church agencies, and second, whether they bring conservative or liberal religious assumptions to their task.

THE SPLENDOR PERSISTS: CHICAGO'S THE REVEREND JOHN CALICOTT AND WEBER'S LEGITIMATION OF DOMINATION

Theresa Krebs, University of Alberta

Utilizing insights from Max Weber's earliest ideal-typical formulations on domination, this paper argues that although the Roman Catholic Church is a traditionally dominant organization; it fluidly incorporates charismatic elements/leaders when and where it deems appropriate. By doing so, the Church retains the right to continue its unilateral traditional domination while appearing to incorporate parishioner demands.

CLASS AND EVANGELISM IN THE EARLY CHRISTIAN CHURCH

Thomas G. Lane, University of Cincinnati

Sociological studies indicate a dual class appeal of radical or reforming religious bodies. Recruits from the middle and upper classes have time, and are often socially tolerated, to explore unconventional ways of believing and behaving. Recruits from the lower classes gain a definitive (if sometimes deviant) identity within a cohesive community, and find opportunity for upward mobility within a cult's budding leadership corps. The spread of the early Christian church has traditionally been attributed to its success among the working and serf strata in Mediterranean society. But as well, Christianity offered the educated and privileged a coherent philosophy of life and a challenging ethic. Early Christian apologists adapted the faith to the elite's intellectual background and moral needs. The adhesion of representatives of the upper class redounded to the mobilization of social and political resources which led to Christianity's ultimate accession to power within the Roman Empire.

FROM AMERICAN CHURCH TO IMMIGRANT CHURCH: THE TRANSFORMATION OF THE FACE OF SEVENTH-DAY ADVENTISM IN NEW YORK

Ronald Lawson, Queens College, City University of New York

Fifty years ago Seventh-day Adventism in metropolitan New York divided administratively into two conferences, one of which had an almost completely Caucasian membership, the other Afro-American. Both groups grew substantially during the following 20 years, but this growth was accompanied by the beginning of a flow of

immigrants who had become Adventists through missions in their homelands. During the last 30 years, the flow of immigrants—and of conversions among their non-Adventist peers—has burgeoned, while American-born members have declined sharply in total number and precipitously as a proportion of the total. My research shows that the Adventist membership in this region is now 90% immigrant. While the situation in New York is more extreme, it mirrors a transformation taking place among Adventists throughout North America. This paper explores the dynamics of this transformation.

SEVENTH-DAY ADVENTISM AND AMERICAN COURTS: A REVIEW OF MAJOR CASES, CHANGING ISSUES, AND OUTCOMES

Ronald Lawson, Queens College, City University of New York

Seventh-day Adventists have been involved in a number of landmark court cases bearing on religious liberty, especially such issues as security of employment for Sabbath observers, the right for military conscripts not to bear arms, and the right to choose not to join a labor union. Some of these were important in creating key judicial precedents. Adventism has also been involved in other court cases where its inherent conservatism has trampled, or at least attempted to trample, on the freedoms of its members. This paper examines the dynamics, significance, and trajectories over time of these cases.

FROM GUJARAT TO LOWELL: TRANSNATIONAL HINDUISM IN MASSACHUSETTS

Peggy Levitt, Harvard University, and Sunaina Maira, Harvard University

This paper focuses on the ways in which transnational practices serve to support and modify the religious practices of Indian immigrants from the Gujarat state living in Lowell, Massachusetts. The paper presents findings from a study of two religious organizations in Lowell, the Swadhyaya Parivar—a non-sectarian study group and the Swaminarayan Temple, and from a set of interviews with individual immigrants on changing personal beliefs and practices. Preliminary findings confirm previous research that suggests a move toward some degree of the congregationalism of Hindu worship. This seems to be due to immigrants' greater need for structured religious practices in the U.S. than in India where religion is an integral part of people's daily lives. The desire to transmit religious identity to the second generation, who are part of a religious minority in the U.S., also leads to greater formalization. We also found that the different ways in which these two religious organizations draw members from the immigrant community engender regional and ethnic identities not present at home.

MEANING AND POSTMODERNITY: "THE POLITICS OF MEANING" IN THE POSTMODERN AGE

Brian Lowe, University of Virginia

The "Politics of Meaning", an intellectual social movement founded in the Jewish bimonthly *Tikkun* magazine, is analyzed as a social movement with postmodern tendencies. Through a content analysis of ninety-five articles from *Tikkun* over its first nine years of publication (1986-1995), the dominant "moral resources" (Madsen, 1984) used in the construction of the "moral system" (Lakoff, 1996) of the politics of meaning is demonstrated to be a pluralistic mixture of premodern and modern moral resources. The moral system that is produced has a "final vocabulary" (Rorty, 1989) of a highly

qualified transcendence with little grounding in universal or explicitly religious categories, but does not become relativistic. This study lends support to Lyon's (1994) suggestion that within postmodernity, premodern religion may become a means of critique both for modern and postmodern perspectives.

MENTOR, PROTECTOR, AND ENEMY: LONG-TERM EFFECTS OF THE SENIOR-ASSOCIATE PASTOR RELATIONSHIP ON THE ASSOCIATE

Adair Lummis, Hartford Seminary

The kind of relationships clergy have or once had with their senior pastors can vary in their perceptions from their senior's serving as a valuable mentor, or being an overly protective parent, or reacting more as an enemy who is threatened by their associate's competence. Data from a fifteen denominational study of over 4,500 men and women clergy suggest that the culture of the denomination can affect the nature of the senior-associate relationship, particularly but not only when the associate minister is female. Attitudes clergywomen have toward women's role in the church and the use of inclusive language in church services can influence their relationship with their senior pastor and be affected by this relationship. Clergy's current view of the nature of ordained leadership and their own commitment to remaining in ministry can be enduring consequence for both ordained men and women of the kind of relationship they had with a senior pastor. Results are discussed in terms of gender and clergy authority ideologies in different religious groups.

A DISCUSSION OF TYPOLOGIES OF RELIGION AND THE IDENTITY OF THE UNIFICATION CHURCH

Yoshihiko Joshua Masuda, Sun Moon University

In this paper, we will present and discuss three typologies of religious groups, namely 1) a typology based on *religious governance*, 2) a typology based on the *leader's gender*, and 3) a typology based on *ethnicity*. According to the first typology based on religious governance, we can discern three types of religious groups: (1) groups with an *episcopal* polity, (2) groups with a *presbyterian* polity, and (3) groups with a *congregational* polity. According to the second typology based on the leader's gender, we can discern three types of groups: (1) *patriarchal* groups, (2) *matriarchal* groups, and (3) *diarchal* groups. Following the third typology based on ethnicity, we can make a distinction between *ethnic* religions and *world* religions, between *evangelistic* religions and *non-evangelistic* religions, and between *nationalistic* religions and *non-nationalistic* religions.

After discussing each of these typologies and mentioning some historical examples, we will apply it to the Rev. Sun Myung Moon's Unification Church and attempt to illuminate the identity of the Unification Church in light of the categories and types of each typology. In conclusion, the current Unification Church will be identified as a group with an episcopal polity, as a diarchal (not patriarchal) group, as an emergent world religion, and as a strongly evangelistic and internationalistic religious group, by presenting the most recent historical data on the Unification Church.

PROMISE KEEPERS AS CHEERLEADING MORAL CRUSADERS: BRINGING MUSCULAR CHRISTIANITY TO SPORTS STADIUMS IN THE 90s

James A. Mathisen, Wheaton College

In 1991 former Colorado University football coach Bill McCartney formally launched his "Promise Keepers" version of the Protestant men's movement with a rally attracting 4200 men to the University's basketball arena. Since then, Promise Keepers has become a socio-religious phenomenon, with nearly 1.25 million men attending two-day rallies at 22 stadium sites throughout the U.S. in 1996. Coincidentally, McCartney and PK have been embroiled in a series of controversies, most of which have centered on PK's implicit and explicit social agenda—specifically its views (or lack thereof) on gender, race, and politics—which also have received the primary interpretation from scholars investigating Promise Keepers. This paper argues that an important prior understanding of PK's ongoing use of the themes, rhetoric, and symbols from the overlapping worlds of conservative religion and big-time sport in America is necessary as a basis for any meaningful interpretation of its social agenda. To that end, the functional-symbolic explanation of McCartney and PK's synthesis of the cultures of religion and sport is presented here as a first step towards subsequent interpretation. This explanation is also located briefly in the larger tradition of historical "muscular Christianity," while noting the contemporary adaptation to the context of the cultural wars that have afflicted much of American life, including sport, in the late 20th century.

DISENTANGLING THE SPIRITUAL AND THE MORAL IN THE INSTITUTION OF RELIGION

Mary Maxwell, Adelaide, South Australia

It is a mere accident that the thing that came to be seen as the institution of religion has within it two quite separate cultural developments: one having a concern with the sacred and the spiritual, the other the concern with righteousness and morality. The first greatly preceded the second, arising in conjunction with magic, with awe before the unknown, and with the felt sacredness of some of the tribe's customs. The second emerged only in agrarian society. While it is true that many people today are interested in both the spiritual and the moral, some who are primarily interested in the moral are embarrassed to tap into religion's store of ideas because of religion's claim—which is not scientifically defensible—to 'know' supernatural things. This paper recommends that the major established religions today be accorded a role as moral guides for society apart from their sacred responsibilities, and, further, that joint work by them (i.e., public ecumenical theorizing about morality) would reinforce the acceptability of this role.

CHINESE BUDDHISTS IN TORONTO: DISTINCTIONS AND DIVERSITIES WITHIN A SHARED RELIGIOUS TRADITION

Janet McLellan, University of Toronto

More than 360,000 Chinese immigrants have settled in the Greater Toronto Area within the last 20 years. Similar to other ethnic groups, Chinese immigrants have turned to religious institutions for support in their adjustment and adaptation to Canadian life. The presence of over 30 Chinese Buddhist temples, Buddhist societies, and Buddhist groups not only represents a similar dramatic growth, but also a resurgence of traditional religious belief and practice. The wide range of Buddhist organizations reflects the

religious and cultural dynamics of Buddhism, as well as the diversity of ethnic identities, language, socioeconomic status, and disparate immigrant patterns. This paper discusses several of these distinctions and diversities among Chinese Buddhists. The paper begins with a brief presentation of recent Chinese immigration to Toronto, including the social context in which Chinese Buddhist identities are being re-created and re-defined. Several diverse aspects of Chinese Buddhist identity are presented, such as innovative methods to meet community needs and retain religious commitment. The paper concludes with an analysis of the extent to which Chinese Buddhists are adapting to and influencing Canadian society.

UNDERSTANDING THE "NEW" BLACK PENTACOSTAL ACTIVISM: LESSONS FROM THE ECUMENICAL URBAN MINISTRIES IN BOSTON

Omar McRoberts, Harvard University

Scholars have often characterized black Pentecostals as being insular and socially retreatist. Yet, within the last two decades, we have witnessed the rise of extroverted forms of urban ministry, such as street outreach, political advocacy, economic development, and housing programs among black Pentecostal ministers. What changes or developments in Pentecostalism underlie this new wave of activism? Has class mobility among laypersons led to more worldly activity, as numerous scholars have predicted?

In this paper, I analyze in-depth interviews with ten black Pentecostal ministers who are members of Boston ecumenical urban ministries—organizations of congregations that work to address the causes and consequences of inner city poverty. Based on this analysis, I argue that while Pentecostalism is growing among middle class blacks, the "new" black Pentecostal activism may reflect other developments, namely: 1) the emergence of a third generation of Pentecostal clergy influenced by the civil rights/black power movements of the 1960s and '70s; and 2) the transformation of Pentecostalism from a relatively small sect into a major faith community for whom "strictness" is no longer such a distinguishing trait. In fact, as the interviews suggest, the appearance of an activist black Pentecostalism could be responsible for the spread of the religion among middle class blacks, rather than the other way around. More generally, this study shows how ministers use malleable religious ideas and their own historically grounded convictions to respond to the challenge of innovation in a competitive religious ecology.

CHURCH-BASED SOCIAL NETWORKS AND EVERYDAY IMMIGRANT LIFE AMONG SALVADORANS IN WASHINGTON, D.C.

Cecilia Menjivar, Arizona State University, and Victor Agadjanian, Arizona State University

Religious institutions have been central to immigration history in the United States. Immigrants have long sought emotional solace and, in many cases, material support within the confines of a church or a synagogue. In light of this tradition, this study seeks to examine the meaning of religious affiliation for newly arrived Salvadoran immigrants and to unveil the manifold forms of support that these immigrants find through their religious affiliation. The data for this study comes from a 1996 survey of 120 respondents and intensive interviews with 25 Salvadoran immigrants in three churches (one Catholic, one Pentecostal, and one Lutheran) in the Washington D.C. area, complemented with participant observation. Preliminary results show that in the face of an increasingly unfavorable context of reception, many new Salvadoran immigrants from

all three congregations turn to their churches for emotional, social, and material support. However, the adherents of the Catholic and Lutheran churches not only seek emotional support or material help from their congregations, but also rely on their church networks to mobilize political resources in their communities.

DURKHEIM AND THE END OF COLLECTIVE EFFERVESCENCE

Stjepan Mestrovic, Texas A&M University

The many endgames discussed by postmodernists omit the one the Emile Durkheim considered the most important, collective effervescence. Postmodernists such as Jean Baudrillard focus on the rupture between the sign and the signifier, but Durkheim anticipated this disjunction in an elaborate discussion on how symbols (including language) are created, apprehended, distorted, and revived. This reexamination of Durkheim's classic, *The Elementary Forms of the Religious Life*, focuses on the fluid nature of how collective representations are created vis-a-vis the emotional quality of "sacredness." For Durkheim, collective effervescence was supposed to insure that symbols—from religious symbols to other kinds—are revived. Effervescence was supposed to be "spontaneous" and involve face to face interaction. I argue that in his pessimistic pronouncements of what might happen if this "normal" process of revivification were disrupted, Durkheim was anticipating what has come to be called the postmodern condition.

EVANGELICAL MISSIONS AND RELIGIOUS TRANSNATIONALISM

Jon Miller, University of Southern California

Indigenous Christian churches throughout the former colonial world trace their points of origin to the nineteenth-century Protestant mission movement. The Presbyterian Church of Ghana (PCG), which is the primary focus of this paper, identifies its beginning with the 1828 arrival in Ghana (formerly the Gold Coast of West Africa) of four missionaries who represented the Basel Mission, an evangelical society based in Basel, Switzerland. In this paper I will discuss the continuing relationship between the PCG and the Mission, an exchange which will soon begin its 170th year. The focus will be on the secular side of these associations as much as on its religious affects. Brief comparisons will be drawn between this ongoing exchange and the experiences of two other missionary societies, namely the [Lutheran] Norwegian Missionary Society, focusing its activities in Madagascar, and the [British] Baptist Missionary Society, contrasting its experiences in Northern India and Jamaica.

PLURALITY OF COMMUNITIES, ECOLOGIES OF RELIGION AND THE PROBLEMS OF INTERCULTURAL COMMUNICATION IN HABERMASIAN SOCIAL THEORY

Amos Nascimento, University of Frankfurt

Jurgen Habermas' model of intercultural communication provides an alternative that overcomes a limitation in the ecological understanding of religion. First, recent discussions on communitarianism and contextual particularities remind us that religions are a matter of fact in time and space that can lead also to conflict. By relating religion to geography, those religious expressions divorced from their original landscape and expanded into other contexts could be criticized as being assimilatory, but this does not account for the whole story, since the move beyond a context can be understood as

displacement, diaspora, immigration, and awareness of others. Second, to emphasize this process of intercultural communication I want to discuss the recent work by J. Habermas, especially his attempt at circumscribing religion and recognizing the variety of communities in his last book, *Including Others* [Die Einbeziehung der Anderen] (1996).

VIOLATED VOWS: CONFLICT AND THE EVANGELICAL FAMILY

Nancy Nason-Clark, University of New Brunswick

Celebrating family life has become one of the hallmarks of conservative Christianity in both Canada and the United States. As a result, clergy have sought to define appropriate marriage and family patterns for their faithful followers. Yet many parishioners experience family life in ways that diverge from the message of marital happiness and family bliss. The gap between the rhetoric of "happy family living" and the reality of "families in crisis" offers a major challenge to evangelical churches and their clergy. By reflecting on the data collected by the Religion and Violence Research Team of the Muriel McQueen Fergusson Centre for Family Violence Research at the University of New Brunswick, this presentation will seek to address issues of power, control, and image maintenance in evangelical families who find themselves in marked conflict.

WE ARE FAMILY: AFFIRMING FAMILY VALUES IN A GAY CHURCH

Mary Jo Neitz, University of Missouri at Columbia

This paper examines the relations between religion and family in the Agape Church, a Gay evangelical church. In the context of contemporary American Culture Wars the rhetoric of family values has been used primarily by the right to advocate a return to family patterns of the dominate culture in the period following WWII. Evangelical churches have been strong advocates of these neo-traditional families. This ethnographic study of the Agape Church explores the rhetoric of family employed in a Gay evangelical church. Family is used both as a metaphor for the church body, but also to support and affirm the families of church members, families of gay men and their children and lesbians with their children. This case illuminates some of the contradictions of the conservative family values agenda.

MEMORY, MYTH AND HISTORY: RELIGIOUS DIMENSIONS OF PAST AND PRESENT

Roger O'Toole, University of Toronto-Scarborough Campus

Despite some notable exceptions, increasing intellectual interchange between sociologists and historians has failed to make a significant impact on the subdiscipline of the sociology of religion. In an attempt to underscore the evolving influence of the past on the religious present, this paper explores the themes of memory, myth, heritage and tradition and their relationship to historical sociology. Attention is focused on the writings of such scholars as Maurice Halbwachs, M.I. Finley, J.H. Plumb, G.R. Elton, Edward Shils, Charles Tilly, Peter Burke, Paul Connerton, and Raphael Samuel and on examples chosen from a wide-ranging variety of religious contexts, geographical locations and historical settings.

RELIGIOUS DIVERSITY AND U.S. CHURCH MEMBERSHIP: A REASSESSMENT

Daniel V. A. Olson, Indiana University—South Bend

A central debate in the sociology of religion concerns whether religious diversity enhances or diminishes religious involvement. I show that a contested result in this debate was inadvertently, but incorrectly, reported by Finke and Stark (1989) and that Breault (1989a) correctly reported that 1980 church adherence rates are lower in U.S. counties where religious diversity is greatest. Further, I confirm that the positive relationship Finke and Stark (1988) find between religious diversity and adherence rates is the result of multicollinearity problems arising, in part, from a mathematical artifact of the way the diversity index is calculated and has little to do with their focus on cities (as opposed to counties), or the nature of Catholicism (as Finke and Stark suggest), or with historical differences between 1906 and the present. This reinterpretation calls into question the competition and diversity components of the religious economies model.

HIDING FROM HEROD: UTOPIAN CHILDREN, CHILD ABUSE ALLEGATIONS, AND THE "CULT WARS"

Susan Palmer, Dawson College

This paper examines the grievance claims and legal charges of child abuse laid against many NRMs since 1988 within the larger context of the "cult wars"—the ongoing struggle between the anticult movement and its allied network, and the religious minorities whose very survival depends on their ability to "indoctrinate" and retain their second generation. The areas of conflict and main issues in church-state confrontations involving many groups will be discussed, including The Family, Messianic Communities, Raelian Movement, Mandarom, Doukhobors, the Apostles of Infinite Love, etc. The undisputed incidences of child abuse, the sources of violence towards children, that occurred in the Solar Temple, House of Judah, Ant Hill Kids will be analyzed. The tension between society's apparent growing intolerance towards alternative patterns of childrearing in minority religions in an era of rapid social change and family transition that encourages gender experimentation and individualistic approaches to parenting will be discussed.

DEVELOPING A LEGAL FRAMEWORK FOR CHURCH-STATE RELATIONS IN A NEWLY OPEN RELIGIOUS MARKET: THE CASE OF RUSSIA

Jerry G. Pankhurst, Wittenberg University

In 1990, when Russia was still a part of the USSR, the Russian parliament passed a set of laws guaranteeing religious freedom, formally separating church and state, and creating an open market for religion. Ever since, there has been an ongoing struggle between proponents of the "liberal" legislation and "conservative" patriotic nationalists who advocate a legal structure that would promote the primacy of Russian Orthodoxy and other "native" religions of Russia (including, in their appropriate regions, Islam, Buddhism and historically rooted paganism). The outcome of the struggle over the laws on religion will have profound implications for the progress of democratization and marketization in Russia. This paper traces out the conflict over the laws on religion, the ways in which it has played into the election campaigns since the fall of the Soviet Union in 1991, the positions of relevant parties and political actors—from the Patriarch to

important politicians—and the current status of the laws. The situation is placed in conceptual perspective by applying an open market model, which sees the Russian Church as a has-been monopoly trying to regain monopoly (or, at least, oligopoly) status through a political alliance with conservative forces. The implications for the overall democratization process in Russia are critically examined.

THE ROLE OF RELIGIOUS UPBRINGING IN DETERMINING YOUNG ADULTS' FERTILITY PREFERENCES

Lisa D. Pearce, Pennsylvania State University

Previous research studying the influence of Western religion on fertility has focused on how religion effects behaviors: fertility behaviors and behaviors that may effect fertility (e.g., sexual behavior, contraceptive behavior, marriage timing). Much of this research rests on the theory that there is something about Western religion that influences individuals' own fertility preferences. A test of that theory is what this paper sets out to accomplish. This paper establishes a theoretical framework whereby the religious environment in which children are raised is assumed to influence their fertility attitudes and preferences as they enter marriage and/or initiate childbearing. I use intergenerational panel data to show that young adults with Catholic mothers or with mothers who frequently attend religious services are more disapproving of voluntary childlessness, feel that their mother would be more bothered if they did not have children, feel the average American family should have more children, and desire more children themselves. These results are all independent of the measured effects of family economic characteristics, suggesting that religious differentials in fertility attitudes may not just be a result of economic differences as others suggest, but that, indeed, childhood exposure to religiosity itself may influence fertility attitudes.

THE EFFECTS OF RELIGIOUS PLURALISM ON RELIGIOUS IDENTITY: THE CASE OF U.S. MORMONS

Rick Phillips, Rutgers University

This paper examines the process of identity construction for converts to the LDS church in places where Mormons are scarce and Mormonism competes for adherents with many other faiths. I contrast this process with Mormon identity construction in Utah, where Mormons constitute 76% of the population. To do this, I undertake a comparative congregation study contrasting a "ward" in a suburb of Salt Lake City, where most members have 4th or 5th generation Mormon roots, with a congregation in suburban New Jersey (ranking 49th in per capita Mormons) where most members are 1st generation converts. The study finds that vitality in the New Jersey congregation is ensured by a strong emphasis on self-control, asceticism, and separation from the larger society. Vitality in Utah is enhanced through pervasive kinship ties and informal cultural norms. These ties and norms promote conformity to church behavioral standards, net of the effect of individual religiosity. These disparate contexts produce profoundly different Mormon identities. In Utah, those outside the cultural bounds of Mormonism constitute a minority other. Outside Utah, Mormons themselves become a minority other. The paper closes by offering Utah Mormonism as a caveat for theories in the sociology of religion theorizing a positive association between religious pluralism and rates of religious

participation. Utah Mormonism remains vigorous as a monopoly faith because of a distinct subculture emerging from the kinship and social ties fostered by the church.

EVANGELICALS AND MAINLINE PROTESTANTS ON RACE AND CLASS ISSUES: DIVERGENT AGENDAS, CHALLENGES, AND FOUNDATIONS FOR ACTION

Mark Regnerus, University of North Carolina—Chapel Hill

This paper examines the cultural world of liberal Protestantism by paying close attention to the identity work in which these Christians engage, and how they understand themselves in relation to and in distinction from other types of Christians. Also, I examine the social justice platform which shapes their thinking in light of the clear race and class differences which separate this group from the "benefactors" of their concern. How do they see themselves as different from, yet identify with, the poor and minority presences surrounding them? The data for this comes from a qualitative study involving extensive observation and personal interviews of a large Presbyterian Church in a Southern city.

POSTMODERN PROFESSIONALISM: COMPUTER MAJORS' EDUCATION AS COLLECTIVE REPRESENTATION

David Rigoni, University of St. Scholastica

Within Durkheimian theory, computer workers operate within the ultimate "postmodern" profession. Most of what is considered cutting edge for them today is obsolete within four years. Hence those who educate them must package information so that currently "true" content is provided within a context that makes sense of constant change. This paper examines how a case computer science department accomplishes this task. Broadly stated, departmental faculty and routines provide a set of guiding assumptions—a professional totem—that advocate seeing beyond the currently true even as assignments hone currently necessary skills. The process exemplifies Durkheim's claim that moral collective representations must infuse all important social activities; even the "secular" ones that hold professional fields together.

RELIGIOUS MOVEMENTS AND VIOLENCE

Thomas Robbins, Rochester, MN

The analysis of episodes of violence associated with religious movements is becoming a key sub-area in the study of new religious movements. Sociologists of religion and religious studies scholars may have placed too much emphasis on the *reactive* quality of movement violence as a response to the action of authorities influenced by distorted or self-fulfilling stereotypes of deviant groups. Some movements are capable of violence that does not appear to be elicited by forceful and dynamic provocations against them, although some leaders may perceive a demonic quality underlying any criticism or opposition or blockage of their aspirations. While hasty actions by authorities may lead to violence with respect to some groups in some situations, the withholding or slow pace of intervention may enhance the potential for violence relative to other groups in other contexts. The view of fringe movements as victims may sometimes be valid, but sometimes it may inhibit legitimate criticism of some movements' problematic practices or repugnant beliefs.

HEART WORK: RELIGIOUS EXPERIENCE AND CONVERSION AMONG PROTESTANT EVANGELICALS IN AMERICA

Julius Rubin, St. Joseph College

Religious experience and expression can be understood from two distinct vantage points: 1) the perspective of the believer who shapes and structures experience mediated by practical theology and assisted by those charged with the responsibility of offering pastoral care; and 2) the external perspective of social scientist who employs non-theological explanatory models to understand and explain the religious experience of the believer. This paper will alternate between the perspectives of the sociology of emotion and the theologically-grounded understanding of religious experience, expression and conversion. We shall explore the "heart work" of two representative cases of eighteenth century evangelical Pietist religious experience in America as revealed in the personal writings of Martha Laurens Ramsay (1759 -1811) and Hannah Heaton.

THE SOCIETY SYNDROME AND THE DYNAMICS OF APOSTASY IN A CHRISTIAN COMMUNITARIAN GROUP

Julius Rubin, St. Joseph's College

This paper will explore the Bruderhof, an Anabaptist community of goods devoted to making a life in radical discipleship to Jesus, in fulfillment of the model of absolute religious brotherhood as revealed in the Sermon on the Mount. The Bruderhof early sojourn in America from 1954-1982 was the setting for the revitalization of their movement under the charismatic leadership of the founder's son, Heini Arnold. He championed a renewed emphasis upon the emotionally searing and protracted Pietist conversion that necessitated annihilation of the self and a yieldedness to God and submission to the authority of the commune's leadership. In addition, Arnold reanimated the religious worldview of the Bruderhof as a fragile church community threatened by Satanic attack from within (sin) and from without. Not infrequently, adolescents and young adults, among those born in the community and from among recent recruits, experienced crises of conversion—failing to move through the spiritual itinerary from novice to fully baptized member. The Bruderhof administered pastoral care, but when persons manifested prolonged clinical depression, branding themselves as forsaken by God and unpardonable sinners, the leadership referred these sufferers to outside psychiatrists and hospitalization. Clinicians termed their affliction "The Society Syndrome" and Arnold labeled them as "Weak" brothers and sisters—as spiritually fragile and inadequate to the demands of full adult status in the religious community. Both psychiatric and religious attributions set in motion the dynamics of eventual disaffiliation and apostasy from this religious community.

THE OPTION FOR THE POOR IN CATHOLIC SOCIAL TEACHING: THE DILUTION OF A CONCEPT AND COMMITMENT

Dana Sawchuk, University of Toronto

The "option for the poor" is a central and well-known component of post-Vatican II Catholic social teaching (CST). Arising in connection with the 1968 Medellin conference of Latin American bishops and the early work of liberation theologian Gustavo Gutierrez, the original option expressed a conviction that all action for liberation

should begin and end with the poor and oppressed. As such, the option had revolutionary political and ecclesiological implications. Since its articulation in the 1960s, however, much of the force of the concept has been lost. Significantly, in later texts of the Latin American bishops, Gutierrez and the Vatican, the once unequivocal demand to opt for the poor has re-emerged in a far less concrete call to display a "preferential option for the poor," a "preferential option for the poor and young," an "option or love of preference for the poor," and so on. This paper traces the linguistic dilution the option has undergone in recent years and argues that such a dilution corresponds to a weakening of the original political commitment to alter society and the church. As such, the diluted formations of the options for the poor can serve as indicators of the trend toward conservatism in contemporary Catholicism.

SOCIOLOGY AS A RELIGIOUS VOCATION: BETWEEN VALUE-NEUTRALITY AND CHRISTIAN SOCIOLOGY

John Schmalzbauer, Center for the Study of Religion and American Culture, Indiana University

In "Science as a Vocation," Max Weber called on scholars with strong religious convictions to exclude those beliefs from the realm of science. American sociology has largely adopted Weber's vision of value-neutrality. At the same time, the rise of postpositivist and postmodernist approaches in the humanities and social sciences has begun to reshape the way sociologists view the relationship between moral values and empirical inquiry. Given the tension between objectivity and normative conviction in American sociology, how do scholars with strong religious commitments negotiate the boundary between professional and religious worlds? This paper uses in-depth interviews with sociologists Maureen Hallinan, Andrew Greeley, Margaret Poloma, and George Thomas (part of a larger sample of 20 historians, political scientists, and sociologists), to explore the ways in which Catholic and evangelical scholars relate professional and religious identities. While interviewees occasionally embraced a value-neutral or detached vision of professional life, most attempted to find cultural meeting points between the world of sociology and the world of faith. In particular, Catholic and evangelical scholars articulated connections between interpretive sociology and narrative theology, ethnography and personal religious experience and between theological notions of the person and the structure/agency debate in American sociology.

CONSTRUCTING THE SACRED IN PILGRIMAGE

Nina Schmit, University of Chicago

Traditionally, the study of pilgrimage has focused on viewing pilgrimage as a journey somewhat analogous to initiation rituals effectively theorized by Victor Turner. This paper, however, represents a methodological departure from the conventional perspective by shifting the analytical focus from the journey, to specific sites on the pilgrimage. In an examination of an Orthodox Christian pilgrimage to the "Holy Land", sites associated with the life of Jesus Christ and the Virgin Mary were deemed more significant than the pilgrimage journey in that they were seen as locations where the sacred was constructed by pilgrims experientially, textually, and musically. Hence, the goal of the pilgrimage was to resacralize a contested geography through the experience of the sacred at particular sites. Certain sites were remembered by the participants as

situations of spiritual ordeal, in that situations of physical danger had arisen which may have prevented the continuation of the pilgrimage. These were interpreted as a necessary precondition to being present at the most sacred sites. Although at first these experiences of ordeal were disorienting to the participants, they were gradually made meaningful through a resignification of their context into a recognizable experience of the sacred by means of allusion to concepts in Russian Orthodox cultural consciousness. The purpose of the paper then, is to analyze the construction of the sacred in order to comprehend the ways in which these religious pilgrims situated themselves in the larger socially and politically unstable geography of the contemporary Middle East.

MULTICULTURALISM AND THE RELIGIOUS TRANSFORMATION OF HINDUISM IN CANADA, THE UNITED STATES, AND INDIA

Radhika Sekar, University of Ottawa

Despite an official government policy of multiculturalism and religious pluralism in Canada, sociologists like R. Bibby (*Unknown Gods* 1993), predict an inevitable assimilation of minority religions towards the Christian faith because of the large Christian majority. The paper examines this thesis in two steps: the first is an analysis of Canadian Census data on non-Christian religious groups, focussing primarily on the Hindu communities. The second reports the results of field-work studies of three Hindu communities: The Venketesa Temple in Pittsburgh, Ganesa temple in Toronto, and the Tirupati Devasthanam in Tirupati (India). The intent is to determine what effect Canadian multiculturalism has upon the religious practises of minority non-Christian groups.

NEITHER CIVIL RELIGION NOR PRIVATE ASSOCIATION: THE ROMAN CATHOLIC CHURCH AND THE ISSUE OF QUEBEC'S INDEPENDENCE

David Seljak, University of St. Jerome's College

In his recent book *Public Religions in the Modern World*, Jose Casanova argues that modern public religions are not aimed at religious establishment but at an attempt to protect, promote, and influence "civil society," that realm of public institutions which interact with political society and the state but which are distinct from both. The experience of the Catholic Church in Quebec after 1960 provides an interesting illustration of Casanova's thesis. Influenced by the Second Vatican Council and the emergence of the theology of liberation, the Church in Quebec sought to maintain a public presence in society while distancing itself from its earlier role as center and guardian of French Canadian nationalism. Specifically, I will trace its participation in the debate over Quebec's independence from 1960 to the referendum in 1980. This shift in the Church has had important consequences for Quebec society, including the collapse of conservative, Catholic nationalist political parties and movements and the participation of Catholic groups in public ethical debates in Quebec society. Positions taken by the Church challenged the claims of those operating in the dominant political and economic institutions to represent the enlightenment tradition's dream of a rational and free society. They also challenged the ethos promoted by these institutions which would define religion and morality as purely "private" affairs.

MY PLACE IS THE LAND OF ISRAEL: LEARNING A NEW HOMELAND BY YOUNG, UNAFFILIATED, NORTH AMERICAN JEWS

Faydra Shapiro, McMaster University

This paper will consider *Livnot U'Lehibanot* ("To Build and Be Built") a three-month Israel Experience Program for college-aged North American Jews of limited Jewish background. The general goals of such programs are simultaneously to impart basic factual information, and encourage participants to develop a profound identification with both Judaism and Israel. The techniques used to develop this identification include hiking, building, history classes, touring and extensive contact with immigrants from North America. Various studies have suggested that the great majority of Jews in the United States, while generally pro-Israel, relegate their commitment to the public, political sphere and assign it very little personal or religious meaning. In contrast, the *Livnot* experience leaves participants with a strong feeling of personal connection to Israel that they did not have prior, often instilling a profound sense of reverence and a longing to return. Thus rather than discussing the implications of transnationalism for religious involvement (as suggested in the call for papers), this essay will consider the implications of religious involvement for transnationalism.

CLARIFYING THE CONNECTIONS BETWEEN RELIGION AND ENVIRONMENTAL CONCERN

Darren E. Sherkat, Vanderbilt University, and Christopher Ellison, University of Texas—Austin

Examinations of environmental concern have often pointed to a connection between religious orientations and environmental consciousness. Still, there has been considerable controversy over the nature of the connection between religious beliefs and attachments and environmental attitudes. Most studies of the religion-environment connection have taken Lynn White's (1967 *Science*) rather vague contention of a connection between "Judeo-Christian" values and a desire for dominion over nature as a starting point. However, researchers have failed to take seriously what aspects of that tradition are used to buttress White's original contention—beliefs in dominion over nature rest on the literal acceptance and resonance of particular sections of sacred texts. Given this, the validity of the thesis must hinge on the effect of beliefs in biblical inerrancy. The effects of participation in religious organizations on environmental concern and behaviors are less straightforward. In absence of dominion beliefs, congregants may develop a number of prosocial orientations (Ellison, 1993, *Social Forces*), and environmental concern may be one (Kanagy and Willits, 1993). Additionally, affiliation with sectarian denominations supportive of biblical inerrancy and otherworldly foci may foster anti-environmental attitudes (Eckberg and Blocker, 1996).

THE SOCIAL SOURCES OF FELT HOSTILITY FROM PUBLIC SCHOOLS AMONG CONSERVATIVE PROTESTANTS

David Sikkink, University of North Carolina—Chapel Hill

What are the social and religious sources of alienation from the public schools? This paper shows how different religious orientations, such as fundamentalism, evangelical, and charismatic, shape attitudes toward the public schools. The analysis

sheds light on how religious identities are constructed in opposition to the "system world" of public education in America.

EL CLAMOR POR VENEZUELA: CARACAS EVANGELICALS IN THE PUBLIC SPHERE

David A. Smilde, Universidad Central de Venezuela

On October 12, 1996, several thousand demonstrators gathered in front of the Venezuelan National Congress to protest deteriorating social, economic, and political conditions. Such has become an almost daily occurrence as unions, student groups, and other elements of civil society make their demands known in the symbolic center of Venezuela. However, this event was unique in so far as these demonstrators were Evangelical Protestants, more commonly known for their political escapism. The *Clamor Por Venezuela* was organized by an Evangelical radio station, supported by the Federation of Evangelical Churches of Caracas, and attended by Evangelicals of all social classes. This paper provides a glimpse of the political ideology and practice of Venezuelan Evangelicals through analysis of this event. The data derive from ethnographic observation, interviews with those in attendance, videotapes of the speakers, and interviews with the organizers.

IRISH PRIESTS AND AMERICAN CATHOLICISM: A MATCH MADE IN HEAVEN

William Smith, Georgia Southern University

This paper discusses Irish-born and Irish-seminary educated Roman Catholic priests in the United States [affectionately known as "FBIs" or foreign-born Irish (Hoge 1987:117; Unsworth 1991:34)]. Specifically, this paper is in part an assessment of the scholarly literature that addresses historical and sociological issues as they relate to Irish-born priests and the Roman Catholic Church in the United States. In addition, this paper provides a preliminary discussion of data gathered from a survey administered to priests in the United States who attended a specific diocesan seminary in Ireland and data from a survey completed by Irish seminary Presidents. This pilot project has generated information that is used to create a tentative profile of Irish-born and Irish-seminary educated priests in the United States.

RELIGION AND THE EPIDEMIOLOGY OF EMOTION: PARTICIPATION AND BELIEF AS MANAGEMENT OF EMOTION

Lynn Smith-Lovin, University of Arizona, Tucson

Religion can have positive effects on people's emotional experiences in several ways: through belief, through participation in ritual and in a community of believers, and through its ability to transform negative feelings after they have arisen. An analysis of a nationally representative sample indicates that a religious affiliation in itself has no effect on emotional outcomes, but actually attending religious services, having an intense personal belief, and embracing a more fundamentalist or evangelical view lead people to experience less anger, anxiety and depression. People also experience greater calm and feel more in control of their lives when they participate in religion in these ways. Part of this effect may be emotion management. About a fifth of the sample mentions using religious thought as a way of managing the emotions raised by an anger-provoking

situation. Several people spontaneously report not being angry at all in the past month, because of their religious belief and its ability to help them cope with events.

HAS MARY BEEN STRUCK FROM THE PEDESTAL? CATHOLIC WOMEN'S RESPONSES TO WOMAN ABUSE

Michelle Spencer, University of New Brunswick

In a small study in which twenty-eight Catholic women were interviewed about their perceptions of and responses to woman abuse, it was found that these women were very concerned about this issue. However, the Catholic women who participated in this research saw wife abuse and their responses to it in much the same way as the secular world. These Catholic women rarely talked about abuse in spiritual or religious contexts and often referred to secular sources as being more appropriate resources for abused women. These preliminary findings have led to a further study that will explore how Catholic women resolve the conflict between Catholic theology and their own experiences. More specifically, the study will explore how Catholic teachings on family affect the way Catholic women interpret and understand the family. How do Catholic women negotiate what the theology says it means to be a "good Catholic woman" with their own experiences? Through the use of focus groups and in depth interviews, this study will provide insight into the potential conflicts between Catholic women's experiences and theology, how they resolve these conflicts and what challenges this might present to the Catholic church.

RELIGION, COMMERCE, AND POLITICS: BRITISH MISSIONARY SOCIETIES, THE EAST INDIA COMPANY, AND THE INDIA-CHINA OPIUM TRADE

Greg Stanczak, University of Southern California, and Jon Miller, University of Southern California

In the closing decades of the nineteenth century, the evangelical missionary societies of Great Britain were prominent in the movement to end the British-dominated opium trade between India and China. The unanimity of the missionaries carried great moral weight as they joined forces with other religious and secular groups to turn Parliament against what they considered a destructive and immoral trade. This clarity of purpose had been less evident at mid-century, however, when the so-called Opium Wars simultaneously broke China's resistance to Western commerce, including, principally, the trade in opium, and opened the country to unrestricted Christian evangelizing. And 50 years before that, when both the evangelical missionary movement and the traffic in opium were in their infancy, the missionary opposition to the drug traffic was even less forceful and coherent. At that time, missionary policy and practice with respect to the opium trade ranged from virtual silence among the missionaries on the production end (in East Bengal), to reluctant complicity mixed with vigorous and vocal opposition on the receiving end (in Macao and Canton). In charting and attempting to explain these variations in missionary rhetoric and practice, this paper draws on documentary materials in the records of the East India Company, in the archives of the Baptist Missionary Society and the London Missionary Society, and in the essays collected in the *Chinese Repository*, a journal of missionary research and opinion published in Canton in the decades leading up to the Opium Wars.

ON NOT CHOOSING THE WRONG MODEL: TOWARDS A BETTER THEORY OF PROCESSES OF DENOMINATIONAL DIFFERENTIATION AND ECUMENICAL DE-DIFFERENTIATION

Peter Staples, University of Utrecht

In this paper, a number of recent theoretical proposals for explaining processes of denominational differentiation and ecumenical de-differentiation will be reviewed and found wanting. A new exercise in modelling the Christian domain is therefore required which takes into account recent attempts (e.g., Christopher Lloyd) to unify both sociological and historical methodologies. An application of Lloyd's theoretical proposals to ecumenical processes will shift the main focus of attention from the construal of ecumenical consensus texts (which traditionally deal with theological differences and ethical issues) produced by the ecumenical-ecclesiastical elite to the problem of *ecumenical agency*: i.e., both individual and corporate. In short, what Ecumenists now need is a theory of concerted ecumenical action. In this way, it will be possible to relate the textual production of Faith and Order on theological issues and Life and Work (now Church & Society) on ethical issues to various levels of ecumenical process without lapsing into theological reductionism (only theology is relevant in the discipline of Ecumenics) or into sociological reductionism (only non-theological factors have explanatory power). In this light, the problem posed by the (not infrequent) non-reception of theological and ethical consensus texts can be related to the problem of agency at the micro level in the strict sense that actions of local agents do not reflect either the theological or the ethical ideals of the ecumenical elite. This is a problem that is further compounded by the fact that ecumenical elites (unlike ecclesiastical elites) lack power to enforce decisions at the micro level: and must therefore rely on sheer persuasion.

WHO GETS INVOLVED? CORRELATIONS BETWEEN RELIGIOUS, COMMUNITY, AND POLITICAL INVOLVEMENT

Kerry Strayer, University of Tulsa

This paper will examine the structure and correlates of religious, political, and community involvement using a denominational sample of approximately 800. A measure of religious involvement was developed by specifying a two dimensional content domain (behavioral domain and behavioral form). Behavioral domain will consider three targets: community involvement, religious/church involvement, and general/national involvement. Three forms of behavior will be considered for each target domain—time: behaviors involving active participation; information: issues involving discussions of issues and monitoring affiliation. The relationships between these items and dimensions of personality will also be considered.

A THEORY OF RELIGIOUS DENOMINATIONALISM

Elizabeth L. Strugatz, North Carolina State University, and L. Richard Della Fave, North Carolina State University

The purpose of this paper is to develop a general theory of denominationalism within the sociology of religion. We begin with the work of Niebuhr, who emphasizes the effects of class and status, of Greely, who demonstrates the importance of immigration and ethnicity, and of Roof and McKinney, who focus upon shifting religious affiliations

among the contemporary middle-class. But we go beyond these major theoretical works by extending the scope of our analysis to African-American religion and that of recently arrived immigrants from non-European origins, and by developing more general theoretical propositions capable of encompassing a broader range of groups than any of these previous works.

THE SOCIAL SOURCES OF RELIGIOUS DOUBT

Ray Swisher, University of North Carolina—Chapel Hill

Using data from over 200 in-depth interviews, this paper explores the sources and nature of religious doubts. Are religious doubts primarily intellectual and cognitive in nature, or are they social and situational? It is argued that doubts are not logically inherent to certain ideas or beliefs but are negotiated through social interaction and in response to changing situations. For some religions, doubts are a precursor for apostasy, for others they are a central element of a mature faith. Variations across religious traditions (evangelicalism, fundamentalism, liberalism, etc.) and socio-economic positions are explored.

EXIT FROM CULTS AS DEPICTED IN THE MOVIES

Joe Szimhart, Pottstown, PA

The lion's share of media attention, including both fictional movies and documentaries, about the "cult" issue has focused on the dramatic and often illegal detainment of "cultists" exposed to "deprogramming." The educational, respectful approach to intervention has received almost no media attention. Yet, it has been the most preferred and the most prevalent among practitioners. Educational approaches make for dull scripts. My paper traces many of the movies (showing clips from several) that dramatize the "deprogramming" of religious movement members. I will argue that public perception of the nature of "cults" and "deprogrammers" has not only been shaped by the movies but that such productions have also enhanced the ability of some scholars to publicly vilify "cult awareness" organizations as being part of an "anti-cult movement."

YOUNG CATHOLIC ADULTS IN ITALY

Luigi Tomasi, Universita Deligi Studi Di Trento

The aim of the essay is to illustrate the first results emerging from a series of in-depth interviews to young adults from the city of Belluno (Italy). The knowledge of their childhood experience, of the period they spent in school, of the years after school, of their social life and lifestyle, should allow a tracing of the evolution of their lives. Special attention will be paid to the role played by religion in their formation and its current importance in their behavior. Another important subject analyzed will be their moral behavior and their attitude towards current issues such as euthanasia, racism, homosexuality.

ECOLOGY, RELIGION, AND CULTURE

Ivan Varga, Queens University, Ontario

The ecological approach in the sociology of religion is a relatively new one. As Roberto Cipriani states, "[a]ll religions appear and develop in some specific geo-historical context," and the investigation of those promises to shed new light on the

dynamic of the religious field. However, historically as well as in the contemporary context, the cultural factors seem to play a more determinant role. Often geography and religious as well as cultural traditions are in affinity, thus one can locate a particular religion or religious behavior spatially (e.g. Asia, Sub-Saharan Africa, the Maghreb and the Arab peninsula, the USA). Nevertheless, even in these cases variations abound, and not all religious phenomena or institutions can be localized (e.g. the New Religious Movements in the US or Europe). Thus, while ecological factors do play a role in contemporary religious dynamic, the main determinants are cultural. The cultural aspect becomes even more important if one considers the ability of different societies to absorb or accommodate modernity without abandoning its own traditions.

DECONSTRUCTING A PRAYER COMMUNITY: IMAGINING WOMEN IN THIRTEENTH-CENTURY LIEGE

Barbara R. Walters, Kingsborough Community College, City University of New York

The proposed paper reports on research which analyzes the content of visual images in prayer books used and/or created by women in the Diocese of Liege between 1250 and 1350, e.g., the Grobois Psalter, as well as literary images of women during the same period as found in the vitae of saints. The status of these women changes during this period from one of Papal protection which garners awe and reverence to one of condemnation. This change and the corresponding change in imagery are analyzed in relationship to various socio-cultural and demographic changes, including economic development and plausible, but not easily documented, changes in the sex ratio.

MORE INSIDER/OUTSIDER DILEMMAS IN COMMUNITY FIELD RESEARCH

Elfriede Wedam, The Polis Center

The public teaching role of the Polis Center adds complexity to the issue of appropriate distance from research subjects. If studies of culture are to help us take appropriate stands on social issues, we need to observe groups who struggle with innovation and change in order to address current problems (for example, racial, ethnic, and class separations). We need to balance strategies between inclusion and distance so that our findings serve both the needs of methodological objectivity and answer the real life questions of our subjects.

ERASMUS AND THE WEBER THESIS

Martin Wenglinsky, Quinnipiac College

Sixteenth century Catholic Humanism provided an intellectual framework for the development of capitalism that was displaced by one provided by the Protestant Reformation. Erasmus' "In Praise of Folly" shows religion as a shadow rather than a presence, a characterization usually associated with Protestantism. His "On Education For Children" is a statement of the distinctiveness of bourgeois consciousness. Catholic Humanism creates this alternative path by reassociating Christianity with its philosophical roots in Classical urban paganism and so has no need for Augustinianism as its spiritual inspiration. If that is the case, then the original centers of economic change were not in Germany and England but in the prosperous cities of the Low Countries and

Northern Italy. This respecification of Weber's "The Protestant Ethic and the Spirit of Capitalism" is in keeping with Weber's later view that capitalism arose in the occidental city.

THEY ALREADY SPEAK IN TONGUES! THE IMPLICATIONS OF GLOBAL MIGRATION FOR CANADIAN PENTECOSTALISM

Michael Wilkinson, University of Ottawa

The purpose of this paper is to examine the role of religion among new Canadians in the light of recent sociological discussions on religion and globalization. The paper examines the cultural, religious, and organizational implications of global migration for the largest Pentecostal group in Canada, the Pentecostal Assemblies of Canada (PAOC). Specifically, the paper will demonstrate that the PAOC is undergoing a transformation due to its changing ethnic composition. As well, it argues that the greatest challenge to the PAOC is not the migration of other faith groups to Canada. Rather, the greatest challenge is concerning the organizational, cultural, and religious implications of global migration as represented by the cultural variations of Pentecostals arriving in Canada.

RELIGIOUS IDENTITY/CHURCH IDENTITY: THE IMPACT OF INSTITUTIONAL CHANGE ON SPONSORING DENOMINATIONS

Patricia Wittberg, Indiana University—Indianapolis

The influence of bureaucratic ideologies and practices on denominational structures is a long-discussed topic in the sociology of religion (Harrison, 1959; Beckford, 1973). The "isomorphizing" pressures for church-sponsored educational, health and social services institutions increasingly to resemble their secular counterparts has been a recent preoccupation of authors in a wide range of disciplines (Burtchell, 1995; Mardsen and Longfield, 1994). What has been less studied is the effect which the changes in sponsored institutions have had on the sponsoring religious body. Through interviews of denominational officials, an examination of institutional and denominational documents, and historical research of a sample of religious schools and hospitals, this paper will explore the hypothesis that the increasing tendency of these institutions to resemble (or even to merge with) secular non-profits has distanced the sponsoring denominations and Catholic religious orders from an important aspect of their original identity and purpose. Tentative implications for the sponsoring denominations and religious orders will be explored.

THE PLACE OF RELIGION IN SOCIOLOGY

Robert D. Woodberry, University of North Carolina—Chapel Hill

In this paper I discuss how sociologists have viewed religion from the late 19th century to the present. To do this I analyze ASA conference proceedings, the distribution of articles on religion in sociology journals, discussion of religion in the most popular introductory textbooks, the formation of academic associations dedicated to the study of religion, and the religious backgrounds of sociologists. I discuss the trends that I discover in the context of historical change within academia in general and sociology in particular.

SECULAR CONSTRAINTS ON RELIGIOUS LEGITIMATIONS IN A PUBLIC ARENA: THE CASE OF LEGISLATIVE HEARINGS IN WISCONSIN

David Yamane, University of Wisconsin—Madison

This case study is undertaken against the backdrop of my earlier codification of a neo-secularization paradigm for the sociology of religion (Yamane 1997). I argue that the secularization "debates" are often unfruitful because critics and defenders of secularization theory each highlight only one aspect of what is actually a "double-movement" which my work seeks to describe and understand: (1) the broad movement in the history of the West toward a decline in the scope of religious authority vis-a-vis secular political authorities, and (2) the resurgence of involvement of religious authorities with secular political authorities. In this paper, I look directly at the second moment of this double-movement. The research question here is, "To what extent can religious groups employ specifically religious (doctrinal) legitimations for policy positions when testifying before Wisconsin State Legislative committees?" In answering this question, I content analyze the testimony of the religious and secular groups which testified before legislative committees on abortion, capital punishment, and welfare reform in the 1995-96 biennium. The texts will be analyzed for "doctrinal" versus "cultural" legitimations, with cultural legitimations being subdivided into secular and civil religious legitimations.

"I MET JESUS IN AMERICA": CONVERSION OF CHINESE IMMIGRANTS TO EVANGELICAL CHRISTIANITY

Fenggang Yang, University of Houston

While many new immigrants have brought novel religions to the United States, many also become involved in a Christian church. The proportion of converts to Christianity is especially high among Chinese immigrants. In many ethnic Chinese churches, more than half of church members are adult converts from non-Christian family backgrounds. Similarly important, most Chinese converts joined conservative Christian churches. This paper is to explore the reasons for the conversion of Chinese new immigrants. Based on ethnographic data and life-history interviews at some Chinese American churches, I will examine the significance of these factors: assimilation, migration experiences, religious suppliers/organizational facilitators, and modernization experiences of the third-world people. This paper seeks to contribute to the study of religious diversity and the growth of conservative churches in the United States.

THE SIGNIFICANCE OF ART AND MUSIC IN AFRICAN RELIGION AND CULTURE

Kwasi Yirenkyi, Indiana University of Pennsylvania

The relationship between religion, art and music in African life has long been admired by visitors to the continent and by Africans themselves. This paper will examine the significance of art and music in African religion and culture. It will analyze the variety of ways in which religion, art and music relate and impact upon each other in the African context. In addition, the paper will explore the merits of the continuing academic controversy as to whether African arts should be understood and appreciated with respect to their aesthetic values or to their functions within the religious, political, economic, and social context.

SELF-IDENTITY WITHIN A VIRTUAL PAGAN COMMUNITY IN BRITAIN

Michael York, Bath Archive for Contemporary Religious Affairs

Postmodernism has been defined as fostering the decentered self of contemporary times. The argument against the postmodern call to hear the other is frequently one which claims that the marginalized, the disenfranchised, and the discriminated have been made more invisible and less likely to be heard by assigning them to an abstract category called the "Other". The concomitant loss of agency understood in the fractured and deconstructed self of contemporary Western society allegedly presents no subject to be "rescued" under the banner of post-modern alterity. This paper explores the British religious community which comprises the uk-pagans discussion list. How heterogeneous is this group? What are the patterns of interaction within the Neo-pagan network? What assessments can be made concerning self-identity versus the decentered self within the context of this British-based virtual community? These questions are addressed to determine to what extent anti-humanist contentions are either supported or disconfirmed within the electronic network of British paganism.

THE STATE, RELIGION, AND THE FAMILY IN INDONESIA: THE CASE OF DIVORCE REFORM

Lawrence A. Young, Brigham Young University; Mark Cammack, Southwestern University School of Law; and Tim Heaton, Brigham Young University

Over the past 25 years the government of Indonesia's President Suharto has worked aggressively to assert state authority over Islamic family law. One aspect of this effort has been an effort to rather abolish or at least regulate the talak, the Muslim husband's power to terminate his marriage at any time by simply reciting the repudiation formula. A comparison of official divorce statistics based on court approved divorces with responses to survey questions about divorce shows that, despite a statutory prohibition against unauthorized repudiations, Muslim men continue to repudiate their wives extrajudicially, and that these illegal divorces are regarded as valid. We conclude that government's efforts to "expropriate" family law is best understood as an act of self-representation, an attempt to vindicate the regime's self image as a modern state. Instead of clear winners and losers, the struggle for control over Indonesian divorce law has spawned a process of negotiation from which social meanings are emerging.

THE MANIPULATION OF EXIT COSTS TO REDUCE SWITCHING BY GROUPS IN COMPETITIVE RELIGIOUS MARKETS

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Rational choice theory has made significant contribution to our understanding of the dynamics of religious affiliation under societal conditions allowing for freedom of religious choice. Such religious markets are modeled as settings in which religious entrepreneurs (churches, sects, cults, denominations, as well as individual charismatic preachers) compete for the affiliation of religious "consumers." James Coleman's discussion of the social construction of zeal and Lawrence Iannaccone's modeling religion as "a club good that displays positive returns" to "participatory crowding" are two major examples of theoretical advances that have been made in this field. However, somewhat surprisingly, there has been no comparable attention paid to rational choice modeling of disaffiliation from religious groups. In this paper, I examine both

macrosociological and microsociological evidence for the existence of extraordinarily high exit costs within sectarian religions. The macro investigation attempts first to determine what disaffiliation rates would look like if exit costs were zero and then to compare these rates with those actually observed. The micro investigation looks at the experiences of leavers, first to determine whether they claim to have experienced exit costs, and then, for those who have, to determine whether the exit costs that they claim to have experienced were real or imagined.

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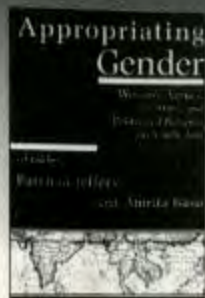
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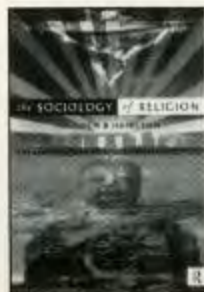


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