

A S R



**ASR ANNUAL MEETING
AUGUST 11-13, 2000
WASHINGTON, DC**

Religion and Global Civil Society

**Sixty-second Annual Meeting
Omni Shoreham Hotel**

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*Committee chairs serve annual terms, subject to reappointment.

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION

62nd ANNUAL MEETING

OMNI SHOREHAM HOTEL
WASHINGTON, DC
11-13 AUGUST 2000

RELIGION AND GLOBAL CIVIL SOCIETY

As we observe the turn of "the American century" and the passing of another millennium it is fitting that we reflect critically upon the past as we look toward the future. Whither the centennial sociology of religion? Whither religion in America? Whither the millenarian world religions? What role will religion play in the formation of a global civil society? What role could religious institutions and traditions play in the construction of an international, economically just, and more humane and democratic social order? What will be the new church-state and mega-state tensions and transactions of the next century? What roles will the established religions and new religious movements play in the on-going struggle for democratic inclusion of minorities and other oppressed groups and for the sustainability of the planet itself?

FROM ALDINE de GRUYTER

The Sociology of Religion An Historical Introduction

Roberto Cipriani (*University of Rome, Italy*)

Translated by Laura Ferrarotti

2000. ix + 278 pages. References, index. 0-202-30591-0 Cloth \$47.95 • 0-202-30592-9 Paper \$23.95

Cipriani's very readable and well-documented introduction aims at bridging the divide between European and North American scholars through a careful retrieval of their common theoretical and research interests and the adoption of a perspective going beyond the framework of western theology. It provides a critical analysis of both classical thought and contemporary currents in the field.



Old Souls

Aged Women, Poverty, and the Experience of God

Helen K. Black (*Philadelphia Geriatric Center*)

Robert L. Rubinstein (*University of Maryland*)

2000. ix + 243 pages. References, index. 0-202-20633-x Cloth \$47.95 • 0-202-20634-8 Paper \$23.95

This volume presents an intimate and compassionate portrait of elderly black and white women who speak, in their own voices, of the domestic and social abuses that led to their financial and emotional impoverishment, and of the transcendent effect of their relationship with God. Drawn from extensive qualitative interviews over a four-year period, the stories reveal women not impoverished by poverty, but amazingly resilient and resourceful in confronting adversity.



Counseling and the Therapeutic State

Edited by James J. Chriss (*Cleveland State University*)

1999. ix + 207 pages. References, index. 0-202-30623-2 Cloth \$49.95 • 0-202-30624-0 Paper \$24.95

The contributors to this volume explore the rise of the therapeutic welfare state and its guiding concepts of sickness, disease, syndrome, and addiction. They examine the nature and scope of counseling and the psychotherapeutic practice in modern society. Although this entails a close analysis of the social organization within the helping professions, the book also looks at the persistence of the therapeutic ethos within American and Western culture more generally.

Redeeming Laughter

The Comic Dimension of Human Experience

Peter L. Berger (*Boston University*)

1997. ix + 215 pages. References, index. 3-11-015562-1 Cloth \$23.95 (*Walter de Gruyter*)

"Few scholarly books about humor...or anything else for that matter...succeed in as many ways as this one."

— *John Morreall, Humor*

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OVERVIEW OF SESSIONS*

Thursday, August 10

5:30 p.m.

"Old" Council Meeting — Embassy

7:00-9:00 p.m.

Registration — East Conference Center

Friday, August 11

7:00-8:00 a.m.

Continental Breakfast — Embassy

8:00 a.m.-3:30 p.m.

Registration — East Conference Center

8:30-10:15 a.m.

1. The Goddess and the Gods Go Global: Goddess Worship, Witchcraft and Neo-Paganism as Transnational Religions — Hampton
2. Religion, Morality and Community — Capitol
3. God Images and the Religious Imagination — Calvert

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

4. Global Pentecostalization: A Latina/o View from Newark, New Jersey — Hampton
5. Issues in Contemporary Catholicism I — Capitol
6. Various Expressive Forms of Spiritualities in Japan: From Alcoholics Anonymous to Self-Development Seminars — Calvert
7. Popular Trends in Evangelicalism — Embassy

12:00-5:00 p.m.

Book Exhibit — Governor's Board Room

Thursday's events continue on the following page.

*Full ASR session listings begin on page 7. A list of ASA Sociology of Religion Section sessions appears on p. 18. Abstracts begin on page 19. An address list and index of ASR participants begins on page 59.

12:30-2:15 p.m.

8. Tensions, Compromises and Theories: Church-State Relations in North America — Hampton
9. Issues in Contemporary Catholicism II — Capitol
10. Moving Beyond Durkheim: Cutting Edge Theory and Research on Ritual and Collective Identity — Calvert
11. Immigrant Religions in the US and Europe — Embassy

2:30-4:30 p.m.

12. Continuity and Change: Exploring Transnational Religion Among Recent Immigrants to the US — Hampton
13. Local and Particular Stories of Rural Churches: Deconstructing the Myth of "Rural America" — Capitol
14. Religion, Welfare, and Social Service Provision — Calvert
15. Author Meets Critics: Roberto Cipriani's *The Sociology of Religion: A Historical Introduction* — Embassy

5:00 p.m.

Presidential Address — Hampton

6:00 p.m.

Presidential Reception — Capitol/East Foyer

Saturday, August 12

7:30-8:30 a.m.

Women's Network Breakfast — Calvert

8:00 a.m.-3:30 p.m.

Registration — East Conference Center

8:15 a.m.-4:00 p.m.

Book Exhibit — Governor's Board Room

8:30-10:15 a.m.

16. Globalization, Deglobalization, and Religion in Civil Society Worldwide — Hampton
17. New Religious Movements I — Capitol
18. Religion, Social Justice, and the State — Embassy

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

19. Religious (Dis)Empowerment and Women's Voices — Hampton
20. New Religious Movements II — Capitol
21. Issues in Korean Ethnic Churches in the 1990s — Calvert
22. Author Meets Critics: Robert Montgomery's *Introduction to the Sociology of Missions* — Embassy

12:30-2:15 p.m.

23. Race and Religion: Shifting Approaches to Shifting Categories (Joint ASR/ASA Session) — Hampton
24. Religion, Society, and Culture in Global Perspective — Capitol
25. Denominational Switching and Religious Affiliation — Calvert
26. Theoretical Issues in the Sociology of Religion — Embassy

2:15-4:30 p.m.

27. Our Concepts: The Illusion of Neutrality — Hampton
28. Issues in Contemporary Spirituality and Implicit Religion — Capitol
29. Religious Activists Beyond Borders — Calvert
30. Leadership, Conflict, and Global Missions — Embassy

5:00 p.m.

ASR Business Meeting — Hampton

6:00 p.m.

Paul Hanly Furfey Lecture — Hampton

7:00 p.m.

Paul Hanly Furfey Lecture Reception (Joint with ASA Sociology of Religion Section) — Capitol/East Foyer

7:00-8:00 p.m.

Book Exhibit — Governor's Board Room

Sunday, August 13

8:00 a.m.-1:00 p.m.

Registration — East Conference Center

8:15-10:00 a.m.

Reserved Book Pick-Up — Governor's Board Room

8:30-10:15 a.m.

31. Gateway Cities: Project on Religion and the New Immigrants — Hampton
32. Religion, Democracy, and Civil Society — Capitol
33. The Dynamics of Conversion in Judaism and Islam — Calvert
34. Gender, Clergy, and the Ordination of Women — Embassy

10:00 a.m.-11:00 a.m.

Final Book Sale — Governor's Board Room

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

35. Historical Case Studies in Macro-Social Secularization — Hampton
36. Religious Conflicts and Political Intolerance in Europe — Capitol
37. Religion, Society, and Culture in Historical Settings — Calvert

12:30-2:15 p.m.

38. Religion and Global Civil Society (Joint ASR/ASA Session) — Hampton

2:15-4:30 p.m.

39. Comparative-Historical Research and the Sociology of Religion: A Discussion of Swanson's *Religion and Regime* — Hampton
40. Author Meets Critics: Penny Edgell Becker's *Congregations in Conflict* — Capitol
41. Gender and Schism in the LDS Context — Calvert

5:00 p.m.

- New Council Meeting — Governor's Boardroom

SESSIONS

Thursday, August 10, 5:30 p.m.

ASR "Old" Council Meeting — Embassy

Friday, August 11, 7:15 - 8:15 a.m.

Continental Breakfast — Embassy

The breakfast is sponsored by the Paulist Institute of Religious Research and by the Department of Sociology, Georgetown University

Friday, August 11, 8:30-10:15 a.m.

Session 1: The Goddess and the Gods Go Global: Goddess Worship, Witchcraft and Neo-Paganism as Transnational Religions — Hampton

Organizers and Conveners—Helen A. Berger, West Chester University, and Wendy Griffin, University of California, Long Beach

- ▶ *Voices from the Pagan Census: Neo-Pagans in the United States*
Helen A. Berger, Evan A. Leach, and Leigh S. Shaffer, West Chester University
- ▶ *Riding the Broomstick in Australia: Wiccans Making Sense of Their Natural and Symbolic Worlds*
Lynne Hume, University of Queensland
- ▶ *Bridging the Worlds: The Reconstruction of Celtic Spirituality*
Wendy Griffin, California State University, Long Beach
- ▶ *Witchcraft in Britain in the 21st Century*
Vivianne Crowley, King's College, University of London

Session 2: Religion, Morality and Community — Capitol

Convener—Barbara Denison, Lebanon Valley College

- ▶ *Does it Take a Village? Moral Communities and Moral Individuals in the Prevention of Adolescent Delinquency*
Mark D. Regnerus, Carolina Population Center, University of North Carolina, Chapel Hill
- ▶ *Religion and Honesty: Continuing the Search for the Consequential Dimension*
Robin D. Perrin, Pepperdine University
- ▶ *The Impact of Denominational Subcultures on Attitudes Toward Homosexuality: Political Tolerance versus Moral Acceptance*
David Gay and John Lynxwiler, University of Central Florida

Session 3: God Images and the Religious Imagination — Calvert

Organizer and Convener—Pierre Hegy, Adelphi University

- ▶ *Beyond Belief: Faith as Relationship*
Pierre Hegy, Adelphi University
- ▶ *Nurturer or Judge: Social Workers' Images of God*
Catherine A. Faver and Mary Ellen Cox, University of Tennessee, Knoxville
- ▶ *Esoteric versus Exoteric Imagination in Americans of Italian Descent*
Donna M. Chirico, York College, CUNY

Friday, August 11, 10:30 a.m.-12:15 p.m.

Session 4: Global Pentecostalization: A Latina/o View from Newark, New Jersey — Hampton

Organizer—Otto Maduro, Drew University

Convener and Discussant—Dana Fenton, CUNY

- Panelists:
- Samuel Cruz, Drew University
 - Orivaldo Lopes, Jr., Federal University of Rio Grande do Norte
 - Charles L. Perabeau, Drew University

Session 5: Issues in Contemporary Catholicism I — Capitol

Convener—John Coleman, Loyola Marymount University

- ▶ *Less Politics, More Culture: American Catholicism, the Consistent Ethic of Life, and Abortion Politics*
James R. Kelly and Chris Kudlac, Fordham University
- ▶ *The Catholic "Consistent Life Ethic" and Attitudes Toward Capital Punishment and Welfare Reform*
Paul Perl and Jamie McClintock, University of Notre Dame
- ▶ *Empty Pews and Empty Altars: A Reconsideration of the Catholic "Priest Shortage"*
Paul Sullins, Catholic University of America
- ▶ *Reform Rooted in Living Tradition: The Call to Action Social Movement Organization*
Anthony J. Pogorelec, Purdue University

Session 6: Various Expressive Forms of Spiritualities in Japan: From Alcoholics Anonymous to Self-Development Seminars — Calvert

Organizer and Convener—Masayuki Ito, Japan Society for the Promotion of Science

Discussant—Yasuhiro Hirai, Seijo University

- ▶ *Negotiation-Appropriation of Religion: A Case Study of Mahikari in France and Japan in Comparative Perspective*
Naoki Kashio, Keio University
- ▶ *Localizing Spiritualities in Japan: Transformation of the Ideas of "Higher Power" of Alcoholics Anonymous*
Kenta Kasai, Joetsu University of Education
- ▶ *Searching for an Alternative Meaning System in Highly Modernized Societies: A Case Study of Rajneesh's Followers*
Masayuki Ito, Japan Society for the Promotion of Science
- ▶ *Self-Development Seminars in Japan*
Manabu Haga, Sophia University, Japan

Session 7: Popular Trends in Evangelicalism — Embassy

Convener: Nancy Ammerman, Hartford Seminary

- ▶ *Evangelical Deliverance in the United States: A Brief Background Discussion*
Michael Cuneo, Fordham University
- ▶ *Evangelical Iconography: Celebrity and Sacred Boundary Maintenance*
Corey J. Colyer, Syracuse University
- ▶ *Exporting the American Family and the First Amendment*
Steven Jones, University of Virginia

Friday, August 11, 12:30-2:15 p.m.

Session 8: Tensions, Compromises and Theories: Church-State Relations in North America — Hampton

Organizer and Convener—Lori G. Beaman, University of Lethbridge

- ▶ *Update on Social Control of Minority Faiths in Europe: The Effects of Official Government Reports*
James T. Richardson, University of Nevada, Reno
- ▶ *Religious Diversity, Civil Law, and Institutional Isomorphism*
Rhys H. Williams, Southern Illinois University, Carbondale, and John P.N. Massad, DePaul University Center for Church/State Studies
- ▶ *Toward a Typology of Church-State Relationships*
Arthur L. Greil, Alfred University
- ▶ *Public/Private, State/Church: Exploring the Usefulness of Bifurcated Categories in Church-State Analysis*
Lori G. Beaman, University of Lethbridge

Session 9: Issues in Contemporary Catholicism II — Capitol

Convener—Loretta Morris, Loyola Marymount University

- ▶ *Millenarianism and Apocalyptic Catholicism: Quebec's Army of Mary*
Massimo Introvigne, CESNUR
- ▶ *The Catholic Church, Vatican II, and the Contested Location of the Tabernacle*
Michael J. McCallion, Archdiocese of Detroit, and David R. Maines, Oakland University
- ▶ *Church Religion and New Religiosity in Today's Italy*
Luigi Tomasi, University of Trento
- ▶ *Our Lady of Clearwater: Postmodern Traditionalism*
William H. Swatos, Jr., ASR/RRA Executive Office

Session 10: Beyond Durkheim: Cutting Edge Theory and Research on Ritual and Collective Identity — Calvert

Organizer and Convener—Ezra Kopelowitz, Ruppin College, Israel

- ▶ *What Does Contemporary Ritual Require? (And What Must an Adequate Theory Tell Us?)*
Carolyn Marvin, Annenberg School of Communication, University of Pennsylvania
- ▶ *Structures of Ritual, Authority, and Identity in a Charismatic Prayer Group*
Matthew Lawson, College of New Jersey
- ▶ *Is Ritual to Moral Life as Food is to Physical Life? Redressing the Kantian Bias in Durkheim's Theory of Ritual*
Christian Scharen, Emory University
- ▶ *Non-Traditional Ritual and Collective Jewish Identity: A Look at the Different Approaches of American and Israeli Jews to Text Study*
Ezra Kopelowitz, Ruppin College, Israel

Session 11: Immigrant Religions in the US and Europe — Embassy

Convener—Fenggang Yang, University of Southern Maine

- ▶ *Bonding Social Capital With Bridging Effect: A Study of A Chinatown Church and Its Young Members*
Nanlai Cao, Fordham University
- ▶ *Communities of Memory and Engagement: An Ethnography of Mexican Churches in Rural Michigan*
Ken Crane, Michigan State University
- ▶ *Neo-Hindu Movements in Europe*
Véronique Altglas, École Pratique des Hautes Études, Paris

Friday, August 11, 2:30-4:30 p.m.

Session 12: Continuity and Change: Exploring Transnational Religion Among Recent Immigrants to the United States — Hampton

Organizer and Convener—Marie Friedmann Marquardt, Emory University

Respondent—Nancy L. Eiesland, Emory University

- ▶ *The Emergence of American Hinduism: Genteel Multiculturalism and Militant Fundamentalism*
Prema Ann Kurien, University of Southern California
- ▶ *Protestant, Catholic, Vodou: Religion and Migration in the Haitian Context*
Elizabeth McAlister, Wesleyan University
- ▶ *Saving Souls Transnationally: Pentecostals and Latino Gangs in Latin America and the US*
Manuel A. Vásquez (with Ileana Gómez), University of Florida
- ▶ *Making Space: Gender, Religion, and Collective Identity among Mexican Transmigrants in the New South*
Marie Friedmann Marquardt, Emory University

Session 13: Local and Particular Stories of Rural Churches: Deconstructing the Myth of "Rural America" — Capitol

Organizer and Convener—Mary Jo Neitz, University of Missouri, Columbia

Discussant—Penny Edgell Becker, Cornell University

- ▶ *Pigs, Pews, and Prisons: Problematizing Community Growth and Church Vitality*
Robin Albee, University of Missouri, Columbia
- ▶ *The Church at the Rural-Urban Crossroads*
Karen Bradley, Central Missouri State University
- ▶ *The Changing Shade of the Rural Church: The Euro-American Model Responds to the New Immigration*
Ann Detwiler-Breidenbach, University of Missouri, Columbia
- ▶ *Changing Community Lifestyles and the Life Cycles of Congregations*
Zoey A. Heyer-Gray, University of Missouri, Columbia

Session 14: Religion, Welfare, and Social Service Provision — Calvert

Convener—Esther Heffernan, Edgewood College

- ▶ *Faith, Hope, and Charitable Choice: Race, Religion, and Poverty Relief in Rural Mississippi*
John P. Bartkowski, Mississippi State University, and Helen A. Regis, Louisiana State University
- ▶ *Religion and Welfare Reform: The Case of Catholic Charities USA*
John A. Coleman, Loyola Marymount University
- ▶ *Red and Yellow, Black and White: Does Race Matter in Congregation-Based Social Service Provision?*
Stephanie C. Boddie, University of Pennsylvania
- ▶ *Identity and Commitment in Religious Sponsors: The Effect of Changing Institutional Ties in the United Methodist Women and Two Roman Catholic Religious Orders*
Patricia Wittberg, Indiana University at Indianapolis

Session 15: Author Meets Critics: Roberto Cipriani's *The Sociology of Religion: An Historical Introduction* — Embassy

Organizer and Convener—William V. D'Antonio, Catholic University of America

Panelists:

Fred Kniss, Loyola University Chicago
Ruth A. Wallace, George Washington University
Michelle Dillon, Yale University
Federico D'Agostino, University of Benevento

Friday, August 11, 5:00 p.m.

ASR Presidential Address — Hampton

Convener—Nancy Nason-Clark, University of New Brunswick

- ▶ *Religion and Global Civil Society*
José Casanova, New School for Social Research

Friday, August 11, 6:00 p.m.

ASR Presidential Reception — Capitol/East Foyer

The Presidential Reception is cosponsored by the ASR and the Office of the Dean of the Graduate Faculty, New School for Social Research

Saturday, August 12, 7:15-8:15 a.m.

Women's Network Breakfast — Calvert

Subvention for the Women's Network Breakfast has been provided by Trinity College, Washington, D.C., celebrating "A Century of Women Leading the Way"

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

Session 16: Didactic Seminar: Globalization, Deglobalization, and Religion in Civil Society Worldwide — Hampton

Organizer—William R. Garrett, St. Michael's College

- Panelists:
- Theodore E. Long, Elizabethtown College
 - John H. Simpson, University of Toronto
 - William R. Garrett, St. Michael's College
 - Roland Robertson, University of Aberdeen

Session 17: New Religious Movements I — Capitol

Organizer and Convener—Benjamin Zablocki, Rutgers University

- ▶ *Time is of the Essence: The Role of Urgency in Two Transcendent Groups*
Janja Lalic, Fielding Institute
- ▶ *The Endurance of Affective Ties in Religious Communes*
J. Anna Looney, Rutgers University
- ▶ *The Birth and Death of New Religious Movements*
Benjamin Zablocki, Rutgers University

Session 18: Religion, Social Justice, and the State — Embassy

Convener—Kevin J. Christiano, University of Notre Dame

- ▶ *Religion, Justice, and Science: The Catholic Sociology of Raymond W. Murray, C.S.C.*
Anthony J. Blasi, Tennessee State University
- ▶ *Tensions and Rapprochements of the Catholic Church and the Mexican State: What Can One Expect of the Future?*
Marta Eugenia García Ugarte, Centro de Investigaciones y Estudios en Antropología Social
- ▶ *In the Wake of the State: Seventh-day Adventism and Apartheid in South Africa*
Ronald Lawson, Queens College, CUNY
- ▶ *Spacial Variations in the Recent Church-Burning Phenomenon: A Study of the Social Ecology of Victimized Communities in the South*
John P. Bartkowski, Frank M. Howell, and Shu-Chuan Lai, Mississippi State University

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

Session 19: Religious (Dis)Empowerment and Women's Voices — Hampton

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

Discussant—Lynn Davidman, Brown University

- ▶ *Religious Bodies: Gender, Sport, and Spirit at Esalen*
Marion S. Goldman, University of Oregon
- ▶ *A Platform for Silenced Women? Dilemmas of Ordination in the Reformed Congregation of the Goddess*
Mary Jo Neitz, University of Missouri, Columbia
- ▶ *Abused Religious Women: Listening to their Voices and Hearing the Messages They Speak*
Nancy Nason-Clark, University of New Brunswick

Session 20: New Religious Movements II — Capitol

Convener—Amy Siskind, Brooklyn, New York

- ▶ *Political Sources of Religious Movement Disaffiliation*
David G. Bromley and Lynne Kendal-Wilson, Virginia Commonwealth University
- ▶ *The Dilemmas of Leadership and the Volatility of New Religious Movements*
Lorne L. Dawson, University of Waterloo
- ▶ *Falun Gong as a New Religious Movement: Its Social Implication and Cultural Signification for Contemporary China*
Cheris Shun-ching Chan, Northwestern University
- ▶ *The Rev. Sun Myung Moon's Unification Movement and a Global Civil Religion*
Yoshihiko Joshua Masuda, Sun Moon University, South Korea

Session 21: Issues in Korean Ethnic Churches in the 1990s — Calvert

Organizer and Convener—Kwang Chung Kim, Western Illinois University

- ▶ *Intergenerational Transmission of Religion and Culture: Korean Immigrants in New York*
Pyong Gap Min, Queens College, CUNY
- ▶ *An Analysis of the Contents of Sermons in Korean American Churches*
Eui-Hang Shin, University of South Carolina
- ▶ *Strong Commitment and Little Loyalty: A Characteristic of Korean Immigrant Churches*
Shin Kim, University of Chicago
- ▶ *Offering Behavior of Church Members: An Analysis of Korean Immigrant Presbyterians*
Kwang Chung Kim, Western Illinois University

Session 22: Author Meets Critics: Robert Montgomery's *Introduction to the Sociology of Missions* — Embassy

Convener—William H. Swatos, Jr., ASR/RRA Executive Office

Panelists:

- Dean R. Hoge, Catholic University of America
- Robert J. O'Donnell, Paulist Institute for Religious Research, Old St. Mary's Church, Chicago
- Robert D. Woodberry, University of North Carolina, Chapel Hill

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

Session 23: Race and Religion: Shifting Approaches to Shifting Categories (Joint ASR/ASA Session) — Hampton

Organizers—Elizabeth McAlister, Wesleyan University, and Henry Goldschmidt, University of California, Santa Cruz

Convener—Elizabeth McAlister, Wesleyan University

Discussant—Cheryl Townsend Gilkes, Institute for the Advanced Study of Religion, Yale University

- ▶ *"A Man Born By My Foot": Tracing the Hegemony of "Race" in Crown Heights*
Henry Goldschmidt, University of California, Santa Cruz
- ▶ *Shifting the Categories of Racial Identity in Caribbean Culture: Rastafari as a Case Study*
Nathaniel Samuel Murrell, University of North Carolina, Wilmington
- ▶ *"Indian = Hindu": Religion and the Formation of a Race/Ethnic Identity Among Indian Immigrants in Late 20th Century United States*
Sharmila Rudrappa, University of Wisconsin, Madison

Session 24: Religion, Society, and Culture in Global Perspective (Co-sponsored by ISA Research Committee 22) — Capitol

Convener—Luigi Tomasi, University of Trento

- ▶ *Religion in the United States: A European Perspective*
Grace Davie, University of Exeter
- ▶ *World Conferences as Ritual: The Construction of Global Culture*
Frank J. Lechner, Emory University
- ▶ *The Jubilee as a Pilgrimage in the Globalization Era*
Roberto Cipriani, University of Rome, and Federico D'Agostino, University of Benevento
- ▶ *The Spirit Bade Me Go: Pentecostalism and Global Religion*
Margaret M. Poloma, University of Akron

Session 25: Denominational Switching and Religious Affiliation — Calvert

Convener—Mark Regnerus, University of North Carolina, Chapel Hill

- ▶ *Displacing the Mainline: Catholics, Evangelicals, and the Return of Religion to American Public Life*
John Schmalzbauer, College of the Holy Cross
- ▶ *African American Religious Affiliation in the Late 20th Century: Trends, Cohort Variations, and Patterns of Switching, 1973-1998*
Darren E. Sherkat, Vanderbilt University
- ▶ *A Hazard Model Analysis of the Effects of Religious Lapses on Denominational Switching*
Channin Gladden De Haan, Arizona State University

Session 26: Theoretical Issues in the Sociology of Religion — Embassy

Convener—Anthony J. Blasi, Tennessee State University

- ▶ *Choosing Rationality*
James A. Beckford, University of Warwick
- ▶ *On the Applicability of Norman Cohn's Definition of Millenarian Movements to Novel Syncretistic Movements such as Aleph (Aum Shinrikyo), Maria Devi Khristos, and Chen Tao*
Durk H. Hak, University of Groningen
- ▶ *Traditional Authority vs. Legal-Rational Authority: Political Debate in Iran During the Parliamentary Election*
Stephen Poulson, Virginia Polytechnic Institute and State University

Saturday, August 12, 2:30-4:30 p.m.

Session 27: Our Concepts: The Illusion of Neutrality — Hampton

Organizer—Otto Maduro, Drew University

Convener—James A. Beckford, University of Warwick

- ▶ *Magic/Witchcraft*
Mary Jo Neitz, University of Missouri, Columbia
- ▶ *Fundamentalism*
José Casanova, New School for Social Research
- ▶ *Popular Religion*
Manuel Mejido, Emory University

Session 28: Issues in Contemporary Spirituality and Implicit Religion — Capitol

Convener—Nancy Fiesland, Emory University

- ▶ *Spiritual Care and the Practice of Nursing*
Tracy Carr and Nancy Nason-Clark, University of New Brunswick
- ▶ *The Sacred Sense of Nature: Nature Writers and Religion*
Mark S. Cladis, Vassar College
- ▶ *Speaking of Meaning in Modernity: Reflexive Spirituality as a Cultural Resource*
Kelly Besecke, University of Wisconsin, Madison
- ▶ *The Creative Spirit*
Barbara Fisher-Townsend, St. Thomas University (Canada)

Session 29: Religious Activists Beyond Borders — Calvert

Organizers and Conveners—Kathy Nadeau, California State University, San Bernardino, and Kathryn Poethig, St. Lawrence University

- ▶ *"Left Islam": The Social and Political Thought of Nahdlatul Ulama*
Mark Woodward, Arizona State University
- ▶ *Human Rights and Development in the Philippines: The Vision of the Christian Left*
Kathy Nadeau, California State University, San Bernardino
- ▶ *Engaging the Peace: Transnational and Interfaith Religious Activism in Cambodia*
Kathryn Poethig, St. Lawrence University
- ▶ *Brazilian Base Communities and Gender Consciousness: Rural-Urban Comparisons*
Madeleine Cousineau, Mount Ida College

Session 30: Leadership, Conflict, and Global Missions — Embassy

Convener—Robert Montgomery, Ridgewood, New Jersey

- ▶ *The Swedish Vicar: A Leader for a Church in Transition?*
Per Hansson, Uppsala University, and Jon Aarum Andersen, Växjö University
- ▶ *Effectiveness and Importance of Regional Judicatories in Promoting Global and Local Mission*
Adair T. Lummis, Hartford Institute for Religion Research
- ▶ *Church Conflicts—The Psychosocial Work Environment of the Parish: The Case of the Church of Sweden*
Ann-Sophie Hansson, Uppsala University

Saturday, August 12, 5:00 p.m.

ASR Business Meeting — Hampton

Saturday, August 12, 6:00 p.m.

Paul Hanly Furfey Lecture — Hampton

Convener—José Casanova, New School for Social Research

- ▶ *Reflections on the Sociology of Religion Today*
Peter L. Berger, Boston University

Saturday, August 12, 7:00 p.m.

Paul Hanly Furfey Reception — Capitol/East Foyer

The Reception is cosponsored by the ASR, the Sociology of Religion Section of the American Sociological Association, the Center for Applied Research in the Apostolate (CARA) at Georgetown University, and the Life Cycle Institute at the Catholic University of America

Sunday, August 13, 8:30-10:15 a.m.

Session 31: Gateway Cities: Project on Religion and the New Immigrants — Hampton

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

- ▶ *Houston*
Helen Rose Ebaugh, University of Houston
- ▶ *New York City*
José Casanova, New School for Social Research
- ▶ *Chicago*
Fred Kniss, Loyola University Chicago
- ▶ *Washington*
Dean Hoge, Catholic University of America

Session 32: Religion, Democracy, and Civil Society — Capitol

Convener—Rhys H. Williams, Southern Illinois University

- ▶ *The Long-Term Influence of Religious Traditions on Levels of Democratization*
Robert D. Woodberry, University of North Carolina, Chapel Hill
- ▶ *Congregations for Society: Which Congregations are Serving Their Communities?*
Ram A. Cnaan and Stephanie Boddie, University of Pennsylvania, and Gaynor I. Yancey, Baylor University
- ▶ *Good Talk, Bad Talk? Lessons from Two Congregations for the Public Sphere*
Lyn Christine Macgregor, University of Wisconsin, Madison
- ▶ *Can Religious Communities Revitalize Civil Society in the Inner City? An Examination of Faith-Based Community Organizing in Britain*
Mark R. Warren, Fordham University

Session 33: The Dynamics of Conversion in Judaism and Islam — Calvert

Convener—Lina Molotokos-Liederman, École Pratique des Hautes Études

- ▶ *Conversion to Judaism in the Communist USSR*
M. Herbert Danzger, Lehman College and the Graduate Center, CUNY
- ▶ *Jewish Ultra-Orthodoxy Compared*
Hermann Maiba, University of Illinois at Chicago
- ▶ *Revisiting Secularization Theory: The Experiences of Native British Converts to Islam*
Ali Köse, Center for Islamic Studies (Istanbul)

Session 34: Gender, Clergy, and the Ordination of Women — Embassy

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

- ▶ *Women, Gender, and Sexuality: Issues for the Church in Wales*
Richard Startup, University of Wales, Swansea
- ▶ *"It's Not For Somebody Who Wants to Work 9-5": The Work of Women Priests in Episcopal Parish Ministry*
Amy A. Holzgang, Syracuse University
- ▶ *Attitudes of Laypersons Toward Female Clergy and Priests: Testing Two Theological Arguments Against Ordination*
Krista Lynn Preheim and Daphne Stevens, Utah State University

Sunday, August 13, 10:30 a.m.-12:15 p.m.

Session 35: Historical Case Studies in Macro-Social Secularization — Hampton

Organizer and Convener—Christian Smith, University of North Carolina, Chapel Hill

- ▶ *The Profits of Secularization: Corporate Capitalism and the Demise of Normative Advocacy in Modern Journalism*
Richard Flory, Biola University
- ▶ *Religion, Public Schools, and the Rise of Interest Groups in American Law*
David Sikkink, University of Notre Dame
- ▶ *Early American Sociology and the Secularization of American Higher Education*
Christian Smith, University of North Carolina, Chapel Hill
- ▶ *The Regulation of Religious Broadcasting: Federal Policy and the Secularization of Radio in the 1920s and 1930s*
Stephen Lippmann, University of North Carolina, Chapel Hill

Session 36: Religious Conflicts and Political Intolerance in Europe — Capitol

Convener—Jerry Pankhurst, Wittenberg University

- ▶ *Religiosity and Intolerance in the United States and Poland*
Vyacheslav Karpov, Western Michigan University
- ▶ *Religion and Civil Society in Russia and the Ukraine: An Awkward Marriage*
Dmitro Volkov, Loyola University of Chicago
- ▶ *Religion: The Clash of Civilizations, of Nations, of Groups...etc.?*
Nonka Bogomilova, Bulgarian Academy of Sciences

Session 37: Religion, Society, and Culture in Historical Settings — Calvert

Convener—Fred Kniss, Loyola University Chicago

- ▶ *Feminine Exemplars from the Middle Ages as Ideal Types: A Comparative Historical Approach*
Barbara R. Walters, Kingsborough Community College, CUNY
- ▶ *Shifting Boundaries of Religious, Cultural, and Other Forms of Travel*
Lutz Kaelber, Lyndon State College
- ▶ *The Chiliastic Movement of the Anabaptists in the Netherlands in the Early 16th Century*
Lammert Gosse Jansma, Fryske Akademy

Sunday, August 13, 12:30-2:15 p.m.

Session 38: Religion and Global Civil Society (Joint ASR plenary/ASA Session) — Hampton

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

Panelists: Grace Davie, University of Exeter
Catalina Romero, Pontificia Universidad Católica, Peru
George Thomas, Arizona State University

Sunday, August 13, 2:30-4:30 p.m.

Session 39: Comparative-Historical Research and the Sociology of Religion: A Discussion of Swanson's *Religion and Regime* — Hampton

Organizer and Convener—Ezra Kopelowitz, Ruppin College, Israel

- ▶ *Religion and Regime Re-Visited: Swanson and the Analysis of Religion and Politics in the Contemporary World*
John H. Simpson, University of Toronto
- ▶ *Measuring That "Sui Generis" Thing: The Contribution of Guy E. Swanson*
Albert Bergesen, University of Arizona
- ▶ *The Relevance of Swanson's Theory for Explaining Divergent Conceptions of Religious Authority Among Jews in Israel and the United States*
Ezra Kopelowitz, Ruppin College, Israel
- ▶ *Religion and Regimes: Theoretical Development and Historical Applications*
Mansoor Moaddel, Eastern Michigan University
- ▶ *World Authority, Immanent Culture, and Sociological Theory*
George Thomas, Arizona State University

Session 40: Author Meets Critics: Penny Edgell Becker's *Congregations in Conflict* — Capitol

Organizer and Convener—Nancy L. Eiesland, Emory University

- Panelists:
- Kevin J. Christiano, University of Notre Dame
 - Helen Rose Ebaugh, University of Houston
 - Richard Wood, University of New Mexico

Session 41: Gender and Schism in the LDS Context — Calvert

Convener—Paula Nesbitt, University of Denver

- ▶ *Equality to Servitude: Evolution of Ideals for Mormon Women in LDS Periodicals*
Laura Vance, Georgia Southwestern State University
- ▶ *A Sociological Exploration of Schisms in the Church of Jesus Christ of Latter-day Saints: 1830-1985*
Krista Lynn Preheim, Utah State University

Sunday, August 13, 5:00 p.m.

ASR "New" Council Meeting — Governor's Board Room

ASA SOCIOLOGY OF RELIGION SECTION SESSIONS*

All ASA Sociology of Religion Section sessions are Sunday, August 13, at the Marriott Wardman Park

- 8:30 a.m. **Business Meeting**
Patrick H. McNamara, Chair
- 9:30 a.m. **Refereed Roundtables**
David Yamane, Organizer
Table 1. The Social Rewards of Religion: William Lockhart, Katherine Meyer, Tina Kassenbaum, Linda Lobao
Table 2. Religion and Immigration: O-Kyun Kwon, Gary Huang
Table 3. Religion and Political Involvement—Theoretical Advances: Robert Mackin, Evelyn Bush
- 10:30 a.m. **Religion and Homosexuality (Joint with the Section on the Sociology of Sexualities)**
Jodi O'Brien, Organizer
Wendy Cadge, René Drumm, James C. Cavendish, Donileen R. Loseke, Nathan Wright
- 12:30 p.m. **Immigration and Religion**
Peggy Levitt, Organizer
Pawan H. Dhingra, Ronald Lawson, Prema Kurien, Sehriban Sahin, Christian Smith
- 2:30 p.m. **Social Networks and the Maintenance of Religious Meaning**
C. Kirk Hadaway, Organizer
Lynn Schofield Clark, Kevin D. Dougherty, Roger Finke, Amy A. Holzgang, Penny L. Marler, Rhys H. Williams

*Note that ASR registration does *not* allow you to attend these sessions. ASA expects that you will register with them to attend these sessions.

ABSTRACTS

PIGS, PEWS, AND PRISONS: PROBLEMATIZING COMMUNITY GROWTH AND CHURCH VITALITY

Robin Albee, University of Missouri, Columbia

Despite the rapid and consistent decline in the number of farmers and farm families over the past fifty years, rural America continues to exhibit a powerful hold in the popular imagination. In reality, rural America has become much more diverse socially and economically than it was at mid-century. This paper examines the dynamic nature of "rural" and how this changes "rural communities" impact on the faith communities that serve them. Three "declining" Methodist congregations in a rural Missouri community provide examples.

NEO-HINDU MOVEMENTS IN EUROPE

Véronique Altglas, École Pratique des Hautes Études

This paper will first present a comparative point of view on the diffusion of neo-Hindu movements in England and in France. After reviewing similar processes in the diffusion of Asian movements in both countries, I'll underline the specifics of the French context by comparing it to the British one with special regard to the British colonial past in India, Indian immigration, and most of all, the way some neo-Hindu movements have adapted to this situation. Moreover, the way the French and British states deal with religious pluralism regarding Indian communities or NRMs also reflects two different situations. Finally, as this paper is part of a larger work, I'll consider transnationalism and draw some inferences. On the basis of two or three examples, this paper will illustrate the strategies of neo-Hindu movements for trying to construct their identity beyond any national scale. But ultimately, the international dimension of neo-Hinduism raises questions about whether these strategies imply an adaptation to cultural and national differences or whether they lead to a gradual homogenization of religion.

SPATIAL VARIATIONS IN THE RECENT CHURCH-BURNING PHENOMENON: A STUDY OF THE SOCIAL ECOLOGY OF VICTIMIZED COMMUNITIES IN THE SOUTH

John P. Bartkowski, Frank M. Howell, and Shu-Chuan Lai, Mississippi State University

Despite the great deal of attention that the media, politicians, and law enforcement officials have paid to recent church burnings throughout the South, this issue has escaped empirical investigation by scholars. The proposed study is designed to discern if there are contextual, demographic, and religious characteristics shared by churches that have been faced with this tragic circumstance. Our research study, which utilizes spatial data analysis and a quasi-experimental research design, will entail (1) pinpointing precisely where Southern churches have been burned by suspected arsonists, and (2) drawing detailed statistical comparisons between communities in which churches have been burned and those in which houses of worship have not faced this crime. Our analytical strategy will enable us to discover what community-level, neighborhood, and congregational characteristics (e.g., rural/urban locale, socioeconomic status, racial composition), if any, might put particular types of churches at risk of facing arson. Our findings should be of great interest

to policymakers, law enforcement personnel, and religious leaders who wish to protect themselves against the prospect of church arson.

FAITH, HOPE, AND CHARITABLE CHOICE: RACE, RELIGION, AND POVERTY IN RURAL MISSISSIPPI

John P. Bartkowski, Mississippi State University, and Helen A. Regis, Louisiana State University

Social policy upheavals aimed at "changing welfare as we know it" have at the same time thrust the poverty ministry of religious communities into the national spotlights. This study reveals the triumphs and travails of poverty relief efforts undertaken by rural congregations that are situated in northwestern Mississippi, a state marked by both a thriving religious economy and the nation's highest poverty rate. After describing the emergence of charitable choice legislation, we compare the poverty relief experiences of two prominent congregations in a northwest Mississippi town—a large, white Southern Baptist church and a fast-growing African-American Church of God in Christ congregation. Our comparative study reveals that pastors at these two churches offer markedly different narrative frames for understanding faith-based poverty relief in Mississippi, and harbor competing expectations about the church-state anti-poverty alliance made possible by welfare reform law.

PUBLIC/PRIVATE, STATE/CHURCH: EXPLORING THE USEFULNESS OF BIFURCATED CATEGORIES IN CHURCH-STATE ANALYSIS

Lori Beaman, University of Lethbridge

One frequently sees reference to the "privatization of religion" without further explanation from those authors who use it as a launching pad for arguments about the place of religion in society. Yet, it is important to explore the source and implications of a bifurcated categorization of the relationship between church and state which depends upon a characterization of religion as a "private" interest that is occasionally allowed into the "public" square. The impact of constructing any discussion about religion and society as a competition between public and private interests is especially profound in the realm of the legal definition of religious expression, especially in relation to the ways in which the law sets boundaries around protected religious behavior. This paper explores some of the issues that arise from the public/private debate.

CHOOSING RATIONALITY

James A. Beckford, University of Warwick

Sociologists of religion have been criticized for clinging too closely to their theoretical roots in the writings of Marx, Durkheim and Weber. Another criticism was that they failed to keep pace with theoretical developments occurring in other fields of sociology. This makes it all the more surprising and ironic, then, that the controversy which is currently polarizing theoretical opinion among sociologists of religion, at least in North America and parts of Western Europe, does not arise from the work of the founding Trinity and is very much part of fashionable theorizing in several social sciences. In other words, Rational Choice Theory (RCT) *ought* to have appealed to critics of the sociology of religion for eschewing the "classical" heritage and for echoing the theoretical concerns of other social scientists. But, as this paper will explain, certain applications

of RCT to the analysis of religion have encountered extensive resistance and hostility partly because of problematic aspects of these applications and partly because of excessive rigidity in the critical responses. The main aim of this paper is to rescue a place for the notion of rationality in sociological studies of religion which is neither confined to that of RCT nor eclipsed by notions of postmodernity.

VOICES FROM THE PAGAN CENSUS: NEO-PAGANS IN THE UNITED STATES

Helen A. Berger, Evan A. Leach, and Leigh S. Shaffer, West Chester University

Who are the Neo-Pagans in the United States? How do the Neo-Pagan sects differ in their attitudes and practices? Answers to these questions will be explored drawing on a national survey of Neo-Pagans in the United States. Unlike previous surveys that were done either locally or exclusively at festivals, our survey was conducted through mailings by Neo-Pagan organizations to their memberships, reprinted in Neo-Pagan journals, and placed on the Internet. Our data provide us with a unique look at the Neo-Pagan community in the United States.

MEASURING THAT "SUI GENERIS" THING: THE CONTRIBUTION OF GUY E. SWANSON

Albert Bergesen, University of Arizona

At the heart of Durkheim was the idea of the independent reality of the social fact above and beyond that of the individual. Swanson, more than anyone else, worked to (1) find plausible indicators of distinctly social realities, (2) arrange them in the causal logic of social science (if X then Y), and (3) through his empirical research show that one could, in fact, test hypotheses that linked such illusive things as the corporateness of groups with the immanence of religious imagery in the fabric of daily life.

SPEAKING OF MEANING IN MODERNITY: REFLEXIVE SPIRITUALITY AS A CULTURAL RESOURCE

Kelly Besecke, University of Wisconsin

The problem of meaninglessness in modern society has been an important topic since Max Weber wrote of the "disenchantment of the world." The work of contemporary social theorists suggests that such meaninglessness is attributable in part to the lack of a "language" that can adequately relate people to transcendent meanings without sacrificing a commitment to modern rationality. This paper suggests that such a language can be found in a contemporary form of religious expression. I suggest that reflexive spirituality, which Wade Clark Roof has identified as a common form of individual religiosity in the contemporary United States, can also be understood as a cultural "language" people use to talk with each other about transcendent meaning. I argue that the language of reflexive spirituality incorporates simultaneous commitments both to modern rationality and to the value of transcendent meaning. Therefore, reflexive spirituality should be considered to be a cultural resource that modern Americans are using in an effort to create guiding transcendent meanings for a rationalized society.

RELIGION, JUSTICE, AND SCIENCE: THE CATHOLIC SOCIOLOGY OF RAYMOND W. MURRAY, C.S.C.

Anthony J. Blasi, Tennessee State University

Raymond W. Murray was the second president of the predecessor organization to the Association for the Sociology of Religion, the American Catholic Sociological Society. Having studied at Catholic University of America in the era of William Kerby, Murray inherited an intellectual project that was begun at the Catholic University of Louvain by Désiré Mercier. That project sought to reconcile contemporary science and Catholicism by developing an ethical naturalism within a Thomistic framework. One field of concern, shared with other Catholic social scientists and ethicists, was social justice and the social problems to which a lack of social justice gave rise. Teaching at Notre Dame in an era when Catholic students came from mutually hostile ethnic enclaves, however, Murray found racial issues more pressing. He gathered scientific information to counter racist viewpoints and called upon Catholics, as people who had experienced discrimination in America, to rise above ignorance, prejudice, and segregation in their relationships with African Americans. He sought to take Catholics out of their intellectual enclave by also arguing for the acceptability and probability of biological evolution and by recognizing the newly emerging field of psychiatry. The imperatives for goodwill and justice among peoples and for a comfortable reconciliation of science and religion came from Murray's distinctively Catholic training and constituted, in his mind, a Catholic sociology, for which he argued in his presidential address in 1939.

RED AND YELLOW, BLACK AND WHITE: DOES RACE MATTER IN CONGREGATIONAL-BASED SOCIAL SERVICE PROGRAMS?

Stephanie C. Boddie, University of Pennsylvania

This paper will highlight the historical involvement of black congregations in social services and examine their contemporary social and community involvement by comparing black congregations, white congregations, and multiracial congregations. These findings are based on a study of 268 congregations in two small towns and seven cities. This research builds upon the work of Lincoln and Mamiya (1990), Chaves and Higgins (1992), and Billingsley (1999) by expanding the measure of social and community involvement to include 200 types of services, the formality of services, and the percent of the annual budget for social ministries. Preliminary findings indicate that the odds of black congregations providing formal basic needs services (e.g., food distribution, clothing closets, shelter, job training) are greater than multiracial or white congregations. In addition, white congregations were found to have higher annual budgets, but black congregations allocated a greater percentage of their budgets to social and community services.

RELIGION: THE CLASH OF CIVILIZATIONS, OF NATIONS, OF GROUPS ... ETC?

Nonka Bogomilova, Bulgarian Academy of Sciences

Today, contrary to the ideas of early Christianity, religion is often included into defensive or offensive practices of the group, by means of which practices the group accomplishes its cultural reproduction. In this process, the clash of civilizations, as Huntington called it, on the basis of the main historical religions has, to my mind, less real manifestations and cultural-political consequences than community differentiation within single civilization areas—e.g., conflicts

between Catholics and Protestants in Northern Ireland, between Catholics and Orthodox believers (Croats and Serbs) in the former Yugoslavia, among Orthodox believers themselves (Greece and Macedonia), even within the Orthodox Church (the conflict between multiplying synods in Bulgaria, Ukraine, et al.) are much more real and socially significant than the traditional abstract opposition of Christianity to Islam. Moreover, a similar application, instrumentalization of religion in the process of community differentiation and reproduction, is also widespread in the so-called Islamic world.

THE CHURCH AT THE RURAL-URBAN CROSSROADS

Karen Bradley, Central Missouri State University

Much literature has pointed to the dynamic aspects of space and populations. This paper examines church life in a community that was historically rural, but more recently faces rapid urbanization. The changes create symbolic issues of identity and purpose, but raise practical issues of addressing location, church growth, and the changing relationship with the community.

POLITICAL SOURCES OF RELIGIOUS MOVEMENT DISAFFILIATION

David G. Bromley and Lynne Kendal-Wilson, Virginia Commonwealth University

Theory and research on affiliation with and disaffiliation from contemporary religious movements emphasizes associational and personal identity connections/disconnections as the primary sources of movement affiliation/disaffiliation. We argue that such affiliations and disaffiliations may also be political in nature as individuals and movements avow or disavow that the movement now serves as the basis of authorization for behavior. In this paper, we focus on the disaffiliation process. Using secondary data from ethnographic research on disaffiliation, we develop a model of politically precipitated disaffiliation that results from either internal member-movement disputes or external member-nonmember disputes. Disaffiliations precipitated by political disputes probably are not as common as associational and identity precipitated disaffiliations, but they are extremely significant in some cases. Particularly where movements are controversial, political disaffiliations are likely to result in individuals who perceive themselves to be opponents of the movements they have exited and to be so perceived by the movements. In an atmosphere of movement-societal conflict, such individuals become potential threats to movements and potential resources to oppositional groups.

BONDING SOCIAL CAPITAL WITH BRIDGING EFFECT: A STUDY OF A CHINATOWN CHURCH AND ITS YOUNG MEMBERS

Nanlai Cao, Fordham University

This paper examines the processes of relationship building, leadership development, and immigrant youth adjustment in an ethnic Chinese church in New York City's Chinatown. The impact of the ethnic Chinese church on Chinese immigrant assimilation used to be very limited in the Chinatown setting. However, New York City's Chinatown has been transformed from a bachelor society to an immigrant enclave with a strong ethnic economy since the 1960s, in which context the growing Chinatown churches are beginning to play a new role in terms of immigrant adaptation and assimilation. As a secular ethnic center and a sacred religious community, the

Chinatown church mobilizes both Chinese traditions and Christian faith in building social capital in the ethnic community. This ethnic religious social capital functions to bind young members to the community and to sustain their families in the new and changing environment. Although no solid bridging ties to the larger society are found in this Chinatown church, this bonding social capital has a bridging effect in encouraging economic and residential integration and in equipping youth with concrete civic skills and a sense of self-confidence that may facilitate their broader socioeconomic participation. For some new immigrant youth who may otherwise assimilate into an underclass subculture, the Chinatown church is a crucial and more important social institution than the family and the school for their successful adaptation.

SPIRITUAL CARE AND THE PRACTICE OF NURSING

Tracy Carr and Nancy Nason-Clark, University of New Brunswick

The purpose of this paper is to highlight some of the riddles or ambiguities in the intersection of the concepts of spirituality, the notion of health, healing and wholeness, and the provision of nursing care. We argue that every person with whom a nurse comes into contact has needs that extend beyond those of a physical nature. As a result, the provision of spiritual care is a necessary component of responding to issues of wholeness, healing, and overall well-being. Guidelines for spiritual care need to recognize individual differences in the nature and scope of religious practice for both the patient and the care-giver. Notwithstanding the difficulty of operationalizing the concept of spiritual care, we argue that it is short-sighted to reduce it to a visit from a hospital chaplain or contact with a local clergyman. The paper concludes that the notions of hope, community and connectedness may be the common denominators that link the practice of nursing to the provision of spiritual care. These key concepts, which are central to religious institutions, sustain patients and their families through crisis, convalescence, and deteriorating health and death.

FALUN GONG AS A NEW RELIGIOUS MOVEMENT—ITS SOCIAL IMPLICATION AND CULTURAL SIGNIFICATION FOR CONTEMPORARY CHINA

Cheris Shun-ching Chan, Northwestern University

Falun Gong, which emerged in China in 1992 is the last yet of the largest spiritual movement that closes the history of NRMs of the 20th century. To grasp the social and cultural implications of Falun Gong for contemporary China, I situate this new spiritual movement into the sociological discussions of the emergence, religious contents, and sociocultural impacts of 1960s NRM discussion in Euro-American societies. Falun Gong emerged as a response to normative breakdown and unresolved secular problems brought by dramatic economic reform in China, and as an echo of the new cultural conservatism brought by the failure of the 1989 pro-democratic student movement. The impacts of Falun Gong on individual practitioners are rather positive, such as improvement of health, release of psychological distress, and elevation of moral standards. However, its integrative potential at the societal level is questionable, with its emphasis on personal salvation and its denunciation of interpersonal attachment. By examining the dynamic relation between the new religious contents of Falun Gong and its sociocultural milieu, I find that the contents are shaped by the milieu through both "contrasting" and "parallel" paths. Simultaneously, they are shaping the existing culture by blending the originally contradictory

spheres of reality into a coherent unity. I project that future NRMs in China will tend to be individualistic and hedonistic in orientation.

ESOTERIC VERSUS EXOTERIC IMAGINATION IN AMERICANS OF ITALIAN DESCENT

Donna M. Chirico, York College, CUNY

This presentation will discuss the role of Roman Catholic images of God on the overall imaginative development of Italian Americans. The research question being studied looks at the way Catholicism as practiced in the United States has played a part in fostering conventional, everyday (exoteric) imagination as opposed to nonconventional, spiritual (esoteric) imagination. In turn, this way of approaching the transcendent has had the effect of maintaining traditional roles in the Italian American community.

THE SACRED SENSE OF NATURE: NATURE WRITERS AND RELIGION

Mark S. Cladis, Vassar College

Scholars of religion are generally better trained to investigate organized religion than contemporary spirituality—or what may be called implicit religion. In my paper, I wish to investigate contemporary spirituality through the lens of nature writing. This genre of literature provides a window from which to view one of the most difficult categories of popular culture—that of the spirituality associated with nature. Such authors as Rachel Carson, Emerson, Annie Dillard, and Barry Lopez claim to describe the sense of the sacred in nature. It may not be formulated in traditionally theological ways; but there is something traditional about the religious vocabulary that pepper their descriptions of their encounters with nature—concepts like redemption, healing, wonder, awe, enchantment, transcendence, reverence, immortal beauty, silence, bowing, witnessing, and mystery. In terms of today's religious popular culture, spirituality and nature is one of the hardest categories to define, and this is the category with which I wrestle in my paper.

THE JUBILEE AS A PILGRIMAGE IN THE GLOBALIZATION ERA

Roberto Cipriani, University of Rome, and Federico D'Agostino, University of Benevento

Rather than focusing on the process and the role of integration of the Jubilee between center and periphery within the Catholic church, we like to consider and to analyze the Jubilee as a metaphor of our globalization era, considering it as a process between "communitas" and structure, and as a liminal situation (Turner) from within the church into the analysis and understanding of contemporary society. We are facing rapid changes not only at the technological level, but also in the mental framework of people through the mix of cultures, and we realize that the social structures built at the end of the last century and the beginning of this century are unable to cope with these transformations. In this framework the pilgrimage offers a perspective which not only links micro and macro aspects of society, but also enlightens the stages of transition, the processual elements and transigrations from one culture to another, and from one social form to another, so that we need to reconceptualize the new configuration of contemporary society.

CONGREGATIONS FOR SOCIETY: WHICH CONGREGATIONS ARE SERVING THEIR COMMUNITIES?

Ram A. Cnaan, University of Pennsylvania, Stephanie Boddie, University of Pennsylvania, and Gaynor I. Yancey, Baylor University

At the turn of the 21st century, congregations in the United States are becoming more involved in social services with increased government retrenchment. Recent research documented the impressive involvement of congregations in social service delivery (Chaves 1998, Cnaan et al. 1999). However, there is limited knowledge distinguishing which congregations are most involved in social service delivery. It is generally accepted that manpower, leadership, financial resources, and congregational characteristics will explain the level of social and community involvement (Iannaccone et al. 1995, Billingsley 1992, Dudley and Van Eck 1992; Mock 1992). Using survey data collected from 251 congregations in seven cities and one small town in the United States, we examine whether organizational, membership, and resource characteristics explain the overall level of social of social and community involvement. Our findings suggest that social and community involvement is a congregational norm and not an activity that is undertaken only when surplus resources are available.

EVANGELICAL ICONOGRAPHY: CELEBRITY AND SACRED BOUNDARY MAINTENANCE

Corey J. Colyer, Syracuse University

This essay explores the phenomenon of "evangelical" celebrity. In the last three decades of the 20th century, a sizable "evangelical culture industry" emerged. This market-driven business/ministry produced books, LPs, cassettes, compact discs, video tapes, etc., designed both to turn a profit and minister to souls. The more successful authors and entertainers were catapulted to an iconic status within the transdenominational evangelical subculture. Applying the "subcultural identity theory of religious strength" proposed by Smith et al. (1998), I focus on the symbolic role played by these public evangelicals. Specifically, using data culled from a variety of news sources, I trace the career trajectory of, and public discourse surrounding, musician Amy Grant. As an icon, Ms. Grant serves as a symbolic identity marker for thousands of evangelicals. However, as a human being, profane matters besmirch her sacred image (such as Grant's recent divorce); subsequently minor identity crises erupt within the subculture. My analysis focuses on the dialogue stemming such crises and demonstrates the ways in which evangelicals use such iconic figures to negotiate their own "evangelical identity."

RELIGION AND WELFARE REFORM: THE CASE OF CATHOLIC CHARITIES USA

John A. Coleman, Loyola Marymount University

In this presentation I want to discuss the major role being played by the churches in the whole welfare reform debates. Religious groups continue to be engaged in public policy (especially at state levels) and in monitoring welfare reform. They also are engaged (especially because of the new option of charitable choice) in the deliverance of services, e.g., in conducting welfare-to-work programs. In this presentation I would like to present data from my research on Catholic Charities USA, with a special focus on its role in public policy formation at state, national and local levels.

BRAZILIAN BASE COMMUNITIES AND GENDER CONSCIOUSNESS: RURAL-URBAN COMPARISONS

Madeleine Cousineau, Mount Ida College

The literature on base ecclesial communities in Latin America demonstrates that these grassroots church groups have an empowering effect on people of the poorer classes, leading them to engage in activism for social change. Some of the data also suggest that both male and female base community members develop an awareness of gender issues. The study draws on forty interviews that the author conducted in low-income areas of Rio de Janeiro and on the periphery of the city to ascertain the extent to which feminist attitudes are manifested by women and men who participate in the grassroots groups. Comparisons are made to data from the author's earlier research on rural base communities in the Amazon region, showing how the impact of group participation on feminist consciousness is greater in the rural areas and offering an explanation for this difference.

COMMUNITIES OF MEMORY AND ENGAGEMENT: AN ETHNOGRAPHY OF MEXICAN CHURCHES IN RURAL MICHIGAN

Ken Crane, Michigan State University

This ethnographic study of two Mexican congregations in Michigan (one Catholic, the other Protestant) explores how they serve as promoters of ethnic identity and arenas of engagement with the host society. The detailed analysis of the experiences of a select number of individuals and families attempts to understand the importance of these religious communities as both links to the past and empowerment for the present.

WITCHCRAFT IN BRITAIN IN THE 21ST CENTURY

Vivianne Crowley, King's College, University of London

Wicca, or Contemporary Witchcraft, is a growing branch of modern Pagan revival. From its early beginnings in the late 1930s as a magical system and part of the occult movement, it has redefined itself: first, in the 1960s and 1970s, as a mystery religion; second, in the 1980s as a feminist religion; and third, in the late 1980s and 1990s, as an environmentally-friendly nature religion. In the early 21st century, will Wicca—a nature religion, using Goddess and God symbolism, and practiced largely by the urban middle classes—continue to appeal to those in Western countries who are seeking an alternative spirituality?

EVANGELICAL DELIVERANCE IN THE UNITED STATES: A BRIEF BACKGROUND DISCUSSION

Michael W. Cunco, Fordham University

Since the early 1980s, hundreds of evangelical Protestant deliverance (or exorcism) ministries have arisen in the United States. This paper examines the various factors that helped to give rise to these ministries, and also assesses the prospects of these ministries for the future.

RELIGION IN THE UNITED STATES: A EUROPEAN PERSPECTIVE*Grace Davie, University of Exeter*

This paper looks at aspects of religion in the United States from the point of view of a European scholar of religion. It asks a very specific question: what forms of religion are commonplace in America (to the point of being taken for granted), but either do not exist at all in modern Europe or exist in such a tenuous form as to be hardly recognizable. A parallel theme elucidates the differences between apparent similarities. Such a comparison will, eventually, form one example in a whole series of case studies, each of which focuses on a different embodiment of Christendom in a different part of the world, comparing each of these with the European case. In each example the same question is posed, with the ultimate aim of clarifying just what it is that accounts for the unusual patterns of religious life in Europe if these are considered in global perspective.

THE DILEMMAS OF LEADERSHIP AND THE VOLATILITY OF NEW RELIGIOUS MOVEMENTS*Lorne L. Dawson, University of Waterloo*

In the popular discussion of recent incidents of violence involving new religions (e.g., the Branch Davidians, The Solar Temple, Heaven's Gate), a disproportionate amount of the blame for the death of members of these religions is assigned to the leaders of these groups. The followers are commonly portrayed as the unwitting victims of the Machiavellian schemes, nefarious motives, and mental instability of these leaders. Academic accounts commonly seek to reduce the emphasis placed on these largely unsubstantiated assumptions by doing two things: detailing the more complex dynamics of the actual relationships between leaders and members in the specific groups in question and framing the analysis with a discussion of the pitfalls of charismatic styles of authority. Can we realistically seek to do more as social scientists? This paper provides a more systematic assessment of the relevant aspects of leadership in general (as discussed in social psychology), and charismatic leaders and modes of leadership in particular, with an eye to refining our comprehension of the social structural sources of extreme behavior in religious groups by more specifically identifying some of the important and empirically accessible research issues and topics.

A HAZARD MODEL ANALYSIS OF THE EFFECTS OF RELIGIOUS LAPSES ON DENOMINATIONAL SWITCHING*Channin Gladden De Haan, Arizona State University*

This study will estimate hazard models, using the Four-State Church Involvement Study of 1988, to compare two aspects of religious switching—intradenominational switching versus interdenominational switching. A competing risks model will be estimated that examines the influence of religious lapses on the hazards of switching within a denominational family and switching to another denominational family. The data provide information regarding whether respondents have had a religious lapse of two years or more, their age when they lapsed, and their age when they began attending church again. Thus, the main independent variable will be duration of lapse. Age at time of lapse, gender, and length of time at current residence will also be used as independent variables in the model. It is hypothesized that longer lapses will increase the hazard of a switch

to another denominational family, while shorter lapses will increase the hazard of a switch within a denominational family. The data have information for up to three conversions per case. The possibility of a repeating-events model will be explored. However, the number of censored cases may be too high after the first conversion to include the subsequent two conversions in such a model.

THE CHANGING SHADE OF THE RURAL CHURCH: THE EURO-AMERICAN MODEL RESPONDS TO THE NEW IMMIGRATION

Ann Detwiler-Breidenbach, University of Missouri

Multiculturalism is coming to the church in rural Missouri. Following the arrival of corporate agriculture, rural communities in Missouri are becoming home to thousands of immigrants from Mexico, Central, and South America. These new residents come with their own faith and a desire to practice that faith. The response of the church comes in many forms, impacting the Euro-American style of worship, familiar to Missourians. The result contributes to a changing picture of the rural church.

NURTURER OR JUDGE: SOCIAL WORKERS' IMAGES OF GOD

Catherine A. Faver and Mary Ellen Cox, University of Tennessee

If individuals' images of God are manifested in their interpersonal relationships, then the God images of helping professionals such as counselors and therapists may have important impacts upon the nature and consequences of the helping relationship. This supposition underlies an exploratory study of images of God among a small sample of social work graduate students. The respondents were asked to indicate the extent to which they "identified with" each of twenty-one terms representing both "traditional" and "innovative" images of God. These data were then correlated with demographic data, including religious affiliation, and measures of religious and spiritual well-being. Not surprisingly, the findings revealed that images of God as nurturing and creative were most prevalent. The discussion focuses on the potential impact of social workers' images of God in working with people in crisis, whose own worldviews and God images may be particularly vulnerable to change.

THE CREATIVE SPIRIT

Barbara Fisher-Townsend, St. Thomas University (Canada)

For many people, the opportunity for creativity accents their spiritual nature. For those working as artists and artisans, this need for creativity and spirituality are often intertwined. New Brunswick, located on the eastern coast of Canada, has more craftspeople, per capita, than any other province. These craftspeople blend traditional and fine skills with the developments and requirements of contemporary society to produce handcrafted objects that are both beautiful and functional. Among the significant factors affecting the decision to become a craftsperson are the lifestyle possibilities and the opportunity to express their creative spirits. Artists are obsessed with an intense need to create. This paper, based on the experiences of New Brunswick artisans, will examine the choices they have made to enhance their spiritual need for creativity while at the same time diminishing their needs for physical comforts.

THE PROFITS OF SECULARIZATION: CORPORATE CAPITALISM AND THE DEMISE OF NORMATIVE ADVOCACY IN MODERN JOURNALISM***Richard Flory, Biola University***

Common conceptions of journalistic practice are rooted in the ideal of an objective presentation of the news, restraining partisan and normative or religious viewpoints. This paper examines how the rise of corporate journalism brought about the change from partisan/normative news organizations, in which the reader was conceptualized as a voter, believer, etc., to corporate journalism organizations, in which the conception of "news" was a commodity to be shaped, packaged, and marketed with an eye primarily to profit. I argue that as this change occurred, various legitimations were constructed by newspaper publishers, editors, and journalism educators, that argued for a professional, objective ideal in journalism, while simultaneously shaping news content to maximize the profits of the news organizations, and excluding any particularistic religious or normative viewpoints.

TENSIONS AND RAPPROCHEMENTS OF THE CATHOLIC CHURCH AND THE MEXICAN STATE: WHAT CAN ONE EXPECT OF THE FUTURE?***Marta Eugenia García Ugarte, Centro de Investigaciones y Estudios en Antropología Social***

What tensions or rapprochement can be glimpsed in the immediate future of Mexico between the Catholic hierarchy and government representatives at the three levels (federal, state, and municipal)? Will the Church be able to influence the formation of the principal values of Mexican society during the third millennium. The answer to these questions is ambivalent. The study will attempt to show that in the coming years, the presence and influence of the Church in the formation of values in civil society will continue to diminish. However, in the event of a democratic revolution in Mexico, which is a widely shared aim, the Church's pastoral structures and commitments may change. Since this has happened in the past, it may happen again in the future.

THE IMPACT OF DENOMINATIONAL SUBCULTURES ON ATTITUDES TOWARD HOMOSEXUALITY: POLITICAL TOLERANCE VERSUS MORAL ACCEPTANCE***David Gay and John Lynxwiler, University of Central Florida***

Throughout the latter half of the 20th century, the United States promulgated a number of legislative mandates in an effort to extend civil liberties to minority groups. As we move into the new century, it is likely that this trend will continue. Although such efforts have heightened public awareness of, and tolerance toward, diversity issues, there is no reason to argue that, in some instances, political tolerance does not necessarily translate into moral acceptance. The gay rights movement represents an example of this argument. That is, individuals may demonstrate moderate to high levels of political tolerance in granting civil liberties to gays and lesbians, but find the lifestyle itself to be morally undesirable. Given the demonstrated importance of religious collectivities in shaping social attitudes, our paper examines the degree to which political tolerance and moral acceptance toward gays and lesbians varies among established religious collectivities. using data from the General Social Science survey and controls for sociodemographic characteristics, we compare measures of political tolerance and moral

acceptance toward homosexuals across religious collectivities. Our discussion of the data centers on the critical role of religion as a locus of subcultural differences in social attitudes.

RELIGIOUS BODIES: GENDER, SPORT, AND SPIRIT AT ESALEN

Marion S. Goldman, University of Oregon

This paper examines connections between body and spirituality developed at Esalen Institute and spread throughout North America over the past four decades. I argue that embodiment involving disciplined practice and control encourages male participation in a variety of contemporary religious forms ranging from evangelical revivals like Promise Keepers to novel religions like Zen centers. Structured, embodied spirituality builds on American men's cultural investments in sports and body culture, while also providing explicit rewards akin to Csikzentmihalyi's concept of flow experience. Women are part of these groups, but they are less central than men because controlled embodiment is at the heart of masculinities in contemporary western societies. It is seldom so central to women's experience at this point in history. The fusion of sport and spirituality at Esalen illustrates the re-masculinization of some elements of religion in North America.

"A MAN BORN BY MY FOOT": TRACING THE HEGEMONY OF "RACE" IN CROWN HEIGHTS

Henry Goldschmidt, University of California, Santa Cruz

The riots that rocked the Crown Heights section of Brooklyn, New York, in August of 1991 are usually described as an instance of "racial conflict." And, indeed, the relationships among Hasidic Jews, African Americans, and Afro-Caribbean immigrants in Crown Heights are inseparable from the racial formations that shape life in today's Brooklyn. But these racial formations are shaped, in turn, by religious discourses that call "race" into question. For example, following the death of his son Gavin in the car accident that sparked the riots, Carmel Gato claimed: "there's no way [the Jews] can overpower me ... I am a special person ... a man born by my foot." This claim rests on centuries old folk beliefs about the magical powers of those born "by the foot" or "with the caul." But what role do such religious beliefs play in the racial conflict in Crown Heights? This paper will examine how "race" is constructed from such disparate elements as "a man born by [his] foot."

TOWARD A TYPOLOGY OF CHURCH-STATE RELATIONSHIPS

Arthur L. Greil, Alfred University

Until the past few years, most social scientists studying church-state relations have been content to work with simple typologies containing a few broad categories. It is proposed here that it may be useful to conceptualize church-state relations in modern societies as consisting of five conceptually separate dimensions: favoritism vs. equality (the extent to which certain groups are granted special status), restrictiveness vs. nonrestrictiveness (the extent to which the state restricts the activities of nonrecognized groups), control vs. independence (the extent to which the state exerts control over recognized groups), support vs. lack of support (the extent to which the state subsidizes the activities of recognized groups), and interpenetration vs. separation (the extent to

which the state and religious organizations are involved in mutual interaction. A typology of church state relationships based on this multidimensional model is developed. The paper concludes with a discussion of the theoretical and empirical implications of the typology.

BRIDGING THE WORLDS: THE RECONSTRUCTION OF CELTIC SPIRITUALITY
Wendy Griffin, California State University, Long Beach

Divided into Protestant and Catholic, north and south, Ireland offers a unique possibility to examine the use of religious symbols to bring together two different cultures. One such symbol is that of Brigit, Catholic saint and pre-Christian Celtic Goddess. A figure positioned both in and between two worlds, legends say the saint was born on the threshold of her home at dawn, to a Christian mother and Druid father. Contemporary Goddess worshippers join Brigidine nuns in invoking her presence. This paper compares Irish celebrations of the Goddess Brigit in Belfast and Saint Brigit in Kildare. It explores the role of Irish nationalism and the growing popularity of Celtic "culture" in gaining acceptance for what might otherwise be considered heresy.

SELF-DEVELOPMENT SEMINARS IN JAPAN
Manabu Haga, Sophia University (Japan)

Since the mid-1980s, self-development seminars have been attracting increasing attention in Japan. These seminars, may operated by service-industry corporations, promise dramatic achievements in self-realization to any who participates in a three- to four-day course. The initial seminar is followed by other courses that form a program requiring six months to a year to complete. Altogether several hundred thousand trainees—primarily young people—have participated in the training, the purpose of which is to help the trainees leave behind negative patters of thought and experience the birth of a positive "new self." Accompanying the development of this new outlook on life is the formation of a strong interpersonal network among the trainees, based on shared effort and shared emotion. The emotional relationship that develops among the trainees resembles in some ways the *gemeinschaft* relationship seen in communities of relatives and friends, but differs in that a fundamental anonymity is retained. Because of this anonymity the seminar creates an environment in which intimacy and personal freedom can coexist.

ON THE APPLICABILITY OF NORMAN COHN'S DEFINITION OF MILLENARIAN MOVEMENTS TO NOVEL SYNCRETISTIC MOVEMENTS SUCH AS ALEPH (AUM SHINRIKYO), MARIA DEVI KHRISTOS, AND CHEN TAO
Durk H. Hak, University of Groningen

Millenarian movements are first and foremost characterized by the specific nature of the salvation they promise to their adherents—thus Norman Cohn in his book *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages*. According to this classical analyst of millenarian movements (Cohn 1957, 1980), salvation is: (a) collective, (b) not "in some other-worldly heaven" but of this earth, (c) comes soon and suddenly, (d) brings perfection and not "mere improvement," and finally (e) comes in a miraculous, i.e., supernatural, way. Many years have passed since Cohn wrote his book, and all kinds of contemporary syncretistic millenarian movements have come into existence. In this paper the question is raised

of how far Cohn's definition of millennialism is still fruitful in the analysis of such contemporary syncretistic millennialistic movements, or whether it needs revision. (Definitions [of millenarian movements] in social science are not looked upon as true or false, but as more or less useful for analytical purposes; at the same time they steer the research.) Three of such contemporary syncretistic millenarian movements will be described and analyzed from Cohn's perspective: Japanese Aleph (formerly Aum Shinrikyo), the former USSR Maria Devi Khristos (IUSMALOS), of which we learn little nowadays, and finally the originally Taiwanese UFO-cult Chen Tao.

BEYOND BELIEF: FAITH AS RELATIONSHIP

Pierre Hegy, Adelphi University

This paper presents data from interviews of parish leaders. It shows a shift from objective religiosity emphasizing doctrine and external acts (sacraments) to subjective religiosity relying on private prayer, yet with a new understanding of the liturgy as collective effervescence. This new religiosity challenges our traditional measurements of religious commitment (beliefs, ritual, knowledge).

CHANGING COMMUNITY LIFESTYLES AND THE LIFE CYCLES OF CONGREGATIONS

Zoey Heyer-Gray, University of Missouri, Columbia

In this paper I explore the religious life of a rural community experiencing a very particular kind of population growth. Three different churches, each at a different phase of its "life cycle" (one growing, one stable, and one declining) are examined in detail, in particular their differing abilities to meet the challenges of remaining viable in their particular shared context. In addition, family histories of church members allow me to chart the diverse ways in which people become members of this community and part of its religious life. Indeed, these histories paint a living portrait of the very dynamics with which both the churches and the community have to contend: younger people leaving the community, older people moving into it, and families moving from the city for "lifestyle" reasons.

"IT'S NOT FOR SOMEBODY WHO WANTS TO WORK 9-5": THE WORK OF WOMEN PRIESTS IN EPISCOPAL PARISH MINISTRY

Amy Holzgang, Syracuse University

Previous research on the jobs in which clergy participate focus on duties and activities, but there is little research on the ways these parish ministers think about their jobs. This paper is a qualitative study of 20 women ordained in the Episcopal Church in the United States and looks at the ways women priests working in parish ministry conceptualize "what they do" and how they do their work. Through in-depth interviews this paper uncovers some of the different types of work in which these women are engaged, and how they balance the different demands of the ministry. This study looks at the work of the administration of a parish, the work of worship, the work of representing the divine, the work for with the congregation is responsible, and the work of building a community. Underlying the activities which these women organize and participate is a commitment to social justice and creating a congregation where all are welcome. This paper highlights some of the ways in which this group of women priests see the role of church congregations as society moves on to this new century.

RIDING THE BROOMSTICK IN AUSTRALIA: WICCANS MAKING SENSE OF THEIR NATURAL AND SYMBOLIC WORLDS

Lynne Hume, University of Queensland

The overall focus of the paper is to ascertain how people make sense of their experienced reality. Using Peter Berger's notion of plausibility structures as a point of departure, we shall discover the process by which Australian Wiccans have come to terms with difference (both natural and symbolic). Australian Wiccans, like other Pagans in this country, have to come to terms with a set of beliefs and practices that have been imported from northern environments. This paper will demonstrate how they have addressed problems of cognitive dissonance with regard to locating a northern-based nature religion in the southern hemisphere. We shall also look at how a group of practicing Roman Catholic nuns, well ensconced in their Catholic vocation, has embraced a Pagan cosmology while remaining within the confines of Roman Catholicism.

MILLENARIANISM AND APOCALYPTIC CATHOLICISM: QUEBEC'S ARMY OF MARY

Massimo Introvigne, CESNUR

The Army of Mary is the largest group of conservative "fringe Catholicism" in Quebec, and one of the largest in the world. The paper examines the story of the Army of Mary within the tradition of French-speaking apocalyptic Marian Catholicism in Europe and Quebec, and discusses a number of sociological issues concerning both the Army's uneasy relationship with the Catholic hierarchy, and its role and success within the framework of Quebec's unique process of secularization.

SEARCHING FOR AN ALTERNATIVE MEANING SYSTEM IN HIGHLY MODERNIZED SOCIETIES: A CASE STUDY OF RAJNEESH'S FOLLOWERS

Masayuki Ito, Japan Society for the Promotion of Science

This paper explores the Japanese members' spiritual seeking when they participate in the Osho Rajneesh Movement. In analyzing their life histories, I find that Rajneesh's followers experience three distinctive stages in the process of their spiritual seeking. Before initiation, disciples develop the "commonsense" perspective through schooling and parental training. The commonsense perspective emphasizes the accumulation of skills and knowledge, accomplishment in the future, and the denial of the present self for the purpose of attaining a more complete self. After initiation, their commonsense outlook gradually shifts to the "other disciples" perspective. This perspective is almost the opposite of the commonsense perspective. It tends to focus on the acceptance of the present self as it is and on rediscovering the true self by rejecting social and cultural constraints. Beginning several years after initiation, members move on to the next perspective, which can be called "their own perspective." As my informants continued to develop experiences in their lives, they paid more attention to becoming themselves rather than becoming like other members. In this process, members tend to reevaluate Japanese society and its religious tradition. Thus, the informants are constantly interested in self-transformation, but their appropriate spiritual expressions change gradually according to their experiences.

THE CHILIASTIC MOVEMENT OF THE ANABAPTISTS IN THE NETHERLANDS IN THE EARLY SIXTEENTH CENTURY

Lammert G. Jansma, Fryske Akademy

The first half of the 16th century was for the Netherlands a period characterized by great societal changes. The Netherlands economy grew particularly in the first quarter of the century. The increase in trade and industry was accompanied by accumulation of capital among a progressively smaller group of wealthy people, thus rendering even more marked the contrast between rich and poor. The lower sectors of the population had difficulty in providing for their daily needs. When food prices rose as a result of a failed harvest or stoppages in the grain supply, the situation of the lower classes became especially precarious. In accounting for the rise of the Anabaptist movement in the Netherlands it is on the latter form of discontent in particular that historians lay stress. The bad social and economic conditions in the early 1520s caused the already considerable discontent among the artisans to increase still more and made them receptive to the preaching of an impending Kingdom of God. However plausible this explanation seems to be, on closer examination it becomes less self-evident. I will show in my paper that to account for the rise of the Anabaptists in the Netherlands on the basis of the adverse social and economic conditions prevailing in the 1530s offers little perspective. More promising is an approach that begins with the beliefs and interpretations of the anabaptists themselves, as they are recorded in the sources (e.g., criminal sentences).

EXPORTING THE AMERICAN FAMILY AND THE FIRST AMENDMENT

Steven Jones, University of Virginia

The Home School Legal Defense Association, an overtly Christian legal co-op based in Virginia, has amassed an impressive string of victories and precedents in state and federal courts throughout America. Originally organized to defend the rights of home-schooling families, their legal battle has now shifted to combating various forms of what they perceive as unjustified government intervention into the home. Arguing that parents are divinely appointed to instruct their children, HSLDA has used freedom of religion as one legal strategy to secure the right to home school. Their success in the United States has led to various international efforts in church-state conflicts. In this paper, I examine two of HSLDA's international efforts to defend religious freedom against state intervention: first, their efforts to secure the rights of home-schooling families in South Africa, and second, their campaign against the United Nations' Treaty on the Rights of the Child. I show how their religious convictions about Biblical families, coupled with their strict reading of the Bill of Rights, leads directly to their ongoing international efforts to secure religious freedom. I further argue that even as HSLDA expands to the international scene, their views of the family and religious freedom are based in uniquely Western traditions.

SHIFTING BOUNDARIES OF RELIGIOUS, CULTURAL, AND OTHER FORMS OF TRAVEL

Lutz Kaelber, Lyndon State College

Following the anthropological and historical work of Victor Turner, much of the scholarly literature has focused on pilgrimage as a "liminal" activity by which religious travelers transcend their everyday spatial and temporal boundaries and form novel associations. A different view thematizes pilgrimage as a contested activity, focusing on competing discourses about religious

and other forms of travel. This paper addresses both the liminal character of travel as well as contesting views about it, from the Middle Ages to postmodernity, by employing the concept of "boundary-work." Boundary-work refers to activities of pilgrims and other agents or institutions to delineate the liminal or world-transcending qualities of pilgrimage, and to defend—or to challenge—the appropriateness of pilgrimage as a religious activity. Boundary-work also refers to the delineation of pilgrimage from other, related activities, such as tourism and cultural voyages. This paper shows that contesting views of religious travel can be found already in the Middle Ages, when they were particularly relevant to women and religious heresy. For the early modern period, the boundaries between pilgrimage and other forms of travel, such as cultural voyages and tourism, then become increasingly blurry. Shifting boundaries between pilgrimages and other forms of travel are also discussed for modern and postmodern societies.

RELIGIOSITY AND INTOLERANCE IN THE UNITED STATES AND POLAND
Vyacheslav Karpov, Western Michigan University

Previous studies on religion and political tolerance have mostly used US data. Therefore their findings regarding the effects of denominational affiliation, religious commitment, participation, and other aspects of religiosity on tolerance may be of limited generalizability. This paper uses data from Polish General Social Surveys and the NORC General Social Surveys in order to assess comparatively the effects of various aspects of religiosity on tolerance in Poland and America. In both countries, religious commitment and participation are found to have only weak indirect effects on political tolerance. Intolerance is directly predicted by theocratic political beliefs, but their effects are greater in Poland than in the US, which may be attributed to contextual religio-political factors (the dominant role of the Roman Catholic Church in Poland and religious pluralism in the United States). Both American and Polish Catholics are found to be on average more tolerant of atheists than American Protestants. However, it is suggested that similarly high levels of tolerance among Catholics in the two countries may be attributed to markedly different factors.

LOCALIZING SPIRITUALITIES IN JAPAN: TRANSFORMATIONS OF THE IDEA OF "HIGHER POWER" IN ALCOHOLICS ANONYMOUS
Kenta Kasai, Joetsu University of Education

What I want to show in this paper is a case of localization of a Christian idea of "spirituality" into, through the more abstract one of a "Higher Power," to a more localized Japanese one. Though recently self-help culture is one of the significant resources of religious feeling, there are few studies examining its ideas of spirituality. Little attention also has been given to the fact of the localization of "spirituality" in relation to religious ideas characteristic of Japan. First, I point out how at the beginning period of the AA movement, its "religious" ideas (religion with strictly organized discipline) transformed into a more "spiritual" one (an emotion with more casual acts and something sacred). The ambivalence between "religiosity/spirituality" also reflects on its development in Japan. A Christian missionary (who was an alcoholic) first introduced AA to Japan. Some of the ideas of Christian origin are not welcomed by Japanese AA old-timers. Second, their way to acculturate AA to Japanese religion-disciplinary tradition is examined. Some committed to AA as if it were a religious order; others chose more utilitarian way to act as if they believe, without wholehearted commitment; a few appropriated AA ideas through their own

religious ones. Based on my participant observation and analysis of interviews with attendees of the Japanese AA movement, I present the case of the third.

NEGOTIATION-APPROPRIATION OF RELIGION: A CASE STUDY OF MAHIKARI IN FRANCE AND JAPAN IN COMPARATIVE PERSPECTIVE

Naoki Kashio, Keio University

In this presentation, I would like to elucidate the continuity and the change of religiosities of the adepts of Sukyo Mahikari, one of the new Japanese religions, to explain the transformation of the interpretation of the doctrines and practices and beliefs of NRMs—in other words, the process of "negotiation-appropriation" of Mahikari, tendencies of change of the quality of the sacred/spiritual, in the different socio-politico-cultural contexts. The notion of spirituality in Japanese religions is a sense of the entity or the invisible and supernatural power (anonymous god), which means the holistic universe, and of the unity (the deep lien) between humanity and the universe with the consciousness of and respect for that unity. But, in France, a Christian country where there are special notions of Christian belief and the collectivity as "association," and through its interaction with governmental policy, the Japanese notion of spirituality is interpreted differently: a sense of the internal life in which people approach the transcendental being and people are with him, and a belief and a practice concerned with life which is proper to the soul, considered as a gift of the transcendental being.

LESS POLITICS, MORE CULTURE: AMERICAN CATHOLICISM, THE CONSISTENT ETHIC OF LIFE, AND ABORTION POLITICS

James R. Kelly and Chris Kudlac, Fordham University

We will sketch the evolving involvement of the American Catholic hierarchy in American abortion politics, the emergence of the "consistent ethic" approach, and the Church's role in the coming elections. Our empirical base features a longitudinal analysis of the relationships between abortion and capital punishment attitudes derived from General Social Survey national polls.

OFFERING BEHAVIOR OF CHURCH MEMBERS: AN ANALYSIS OF KOREAN IMMIGRANT PRESBYTERIANS

Kwang Chung Kim, Western Illinois University

Among Presbyterians, Korean immigrants are found to donate a higher proportion of their family income to their churches than African-American or Hispanic Presbyterians. The amount of the offering is also differentiated by their current position at church. This study further analyzes their offering behavior in terms of socioeconomic variables and religious orientation.

STRONG COMMITMENT AND LITTLE LOYALTY: A CHARACTERISTIC OF KOREAN IMMIGRANT CHURCHES

Shin Kim, University of Chicago

Korean immigrants are known to be engaged in a great deal of "congregation-hopping" and intense participation at their current congregation. Utilizing data collected by the Presbyterian Church (U.S.A.) and March and Simon's organizational theory, this paper attempts to explain this apparent contradiction. The key argument is that the changed immigration/emigration context of Korean immigrants in the 1990s could explain this contradiction.

NON-TRADITIONAL RITUAL AND COLLECTIVE JEWISH IDENTITY: A LOOK AT THE DIFFERENT APPROACHES OF AMERICAN AND ISRAELI JEWS TO TEXT STUDY

Ezra Kopelowitz, Ruppin College (Israel)

A central concern of the Durkheimian and neo-Durkheimian schools is the ritual sources of social solidarity in the pluralistic cultural conditions of post-traditional society. What are the common rituals that must exist if we are to speak of social order, and how do they bind individuals together as a collective social unit? This paper reports on a study of an innovative project designed to enable American and Israeli Jews, from diverse secular and religious backgrounds to study "Jewish sources" (i.e., biblical texts and commentaries) together. The aim of the project is to create a nontraditional learning method that will provide a cultural basis for generating a sense on the part of learners that they are members of a common Jewish people, despite the radical social differences between them. The aim is to overcome the fact that the traditional approach to learning requires a tremendous amount of religious knowledge that bars most non-Orthodox and less schooled Jews from participating in a common learning exercise with their Orthodox counterparts. This paper treats learning as a ritual action that, like any other ritual, connects the individual to a larger collective. Of interest is both the notion of a "nontraditional ritual" that is capable of creating a sense of belonging to "the Jewish People," and the differing ways that Orthodox and non-Orthodox, Americans and Israelis approach the learning ritual.

THE RELEVANCE OF SWANSON'S THEORY FOR EXPLAINING DIVERGENT CONCEPTIONS OF RELIGIOUS AUTHORITY AMONG JEWS IN ISRAEL AND THE UNITED STATES

Ezra Kopelowitz, Ruppin College (Israel)

Swanson's theory of religion and regime raises the issue of correspondence between forms of religion and the sociopolitical environments within which they develop. While Swanson's methodology provides a mandatory point of reference for any research that wants to understand how macropolitical institutions affect religion, he fails to provide a means to discern the mechanisms through which the influence of regime occurs. I address this problem by defining religion as a temporal strategy that seeks to link past, present, and future through the construction of religious doctrine and practice. I then show how state policies toward religion structure the ability of religious actors to institutionalize particular perceptions of temporal continuity. I will illustrate this dynamic by comparing the institutionalization of distinct conceptions of religious authority among religious Jews in Israel and the United States.

REVISITING SECULARIZATION THEORY: THE EXPERIENCES OF NATIVE BRITISH CONVERTS TO ISLAM

Ali Köse, Center for Islamic Studies (Istanbul)

In the early years of the second half of the twentieth century, it was commonly assumed that the world, especially the West, would go through an inevitable secularization process, and this will eventually bring about a decline in religion. Yet these assumptions are now becoming more and more questionable. For instance, Peter Berger, who at the time contributed to this literature, has now come to acknowledge that "secularization theory is essentially mistaken." The experiences of a group of English converts to Islam whom I have studied lend support to the view that behind the phenomenon of conversion to Islam the process of secularization has some part to play, since these people were protesting both a secular society and a church that follows it. The study discovered that conversions were not all about leaving Christianity for Islam, but were about going toward a religion which, they thought, is not secularized.

THE EMERGENCE OF AMERICAN HINDUISM: GENTEEL MULTICULTURALISM AND MILITANT FUNDAMENTALISM

Prema Ann Kurien, University of Southern California

American Hinduism has two faces. Hindu Indian American spokespersons espouse a genteel multiculturalism while simultaneously orchestrating a militant, exclusivist and politicized, global *Hindutva* ("Hinduness") movement, replete with diatribes against Muslims, Christians, and secular Hindus. I argue that, despite the superficial dissimilarities, the two aspects of American Hinduism are interconnected and interdependent. The economic success of Indians in the United States and their strong support for Hinduism legitimizes and provides the resources for Hindu nationalism in India, while Hindu pride and nationalism form the basis for constructing an ethnic community and identity in the United States. Aggressive "Hinduness" has also become the means for individuals to obtain status and leadership positions within the Indian American community, obtain visibility in the wider society, and not infrequently, to enter into American politics as representatives of Indian Americans. My paper will examine the causes of these developments and their consequences for the United States and India. I will also discuss the theoretical implications for both subcultural identity theory and transnational theory. Globalization and transnationalism have made our current concepts of assimilation, multiculturalism, patriotism, and citizenship outmoded. My study demonstrates the need for a different model of ethnicity and national identity to fit the new reality of the twenty-first century.

TIME IS OF THE ESSENCE: THE ROLE OF URGENCY IN TWO TRANSCENDENT GROUPS

Janja Lalich, Fielding Institute

This examination of two groups—one "New Age," the other political—explores the use of time and, in particular, the sense of urgency in relation to each group's belief system, goals, and the daily life of the members. The two groups studied are Heaven's Gate and the Democratic Workers Party. Looking at both the visionary aspect and the organizational aspect of the moral imperative and its accompanying sense of urgency highlights the fact that the two aspects were intertwined in such a way as to contribute to the evolution of a self-sealing system. Within such a system, members found a sense of meaning and purpose and, at the same time, were restricted

by socially constructed and self-perpetuating constraints. Also explored is how the sense of time was used in relation to the personal transformation required in these organizations, as well as its role in the resolution of organizational crises.

STRUCTURES OF RITUAL, AUTHORITY, AND IDENTITY IN A CHARISMATIC PRAYER GROUP

Matthew Lawson, College of New Jersey

This paper uses the notion of "deep structure" as an agent-centered unit of transformable relations among objects. Analyzing the ritual discourse and practices of a Catholic Charismatic prayer group yields a deep structure—"coming into submission"—that is empirically manifested in phenomena ranging from monosyllabic utterances in tongues to the processual structure of seven-week initiation sequences. Identified in ritual, this structure can also be seen as supplying the legitimation of authority within the group, and organizing the symbolic oppositions that give this group and its members their identity.

IN THE WAKE OF THE STATE: SEVENTH-DAY ADVENTISM AND APARTHEID IN SOUTH AFRICA

Ronald Lawson, Queens College CUNY

The Seventh-day Adventist Church did not oppose the imposition of Apartheid by the South African government and, in fact, then erected a matching system of internal apartheid within the Church. The resulting two racially segregated church structures had almost no contact with one another: its church administrations (both central and local), congregations, schools, and welfare work were separate and unequal. There were even separate third conferences for mixed-race "Coloureds" and Indians for some years, a division that continued in the Cape Province because there the whites would have been a minority if the white and coloured conferences had merged. As the struggle over Apartheid within South Africa mounted, Adventism was very slow to change. Consequently, the leaders of the world church were acutely embarrassed when the system collapsed but Adventism was still practicing it, and they then applied pressure in an attempt to remove this embarrassment. This paper examines the dynamics of the imposition of internal apartheid and then of the attempts to remove it, and the extent to which Adventism has changed in this regard, both officially and in practice. It also considers the question of why Adventism there was so slow to condemn the system and to change its own practice.

WORLD CONFERENCES AS RITUAL: THE CONSTRUCTION OF GLOBAL CULTURE

Frank J. Lechner, Emory University

This paper applies a model drawn from the sociology of religion to data on UN-organized world conferences (1949-1999) in order to analyze the evolution of global culture after World War II. Examining both overall patterns in the staging of the events and illustrative features of particular conferences, it shows how they functioned as ritual occasions, or "sacred drama," that contributed to the construction and integration of world culture, but also displayed the divisions and contradictions of that culture. The paper finds partial support for expectations derived from materialist world-system and institutionalist world-polity theory, but argues that a more dialectical

view of world culture can better account for its universal expansion and ongoing conflicts along multiple axes.

THE REGULATION OF RELIGIOUS BROADCASTING: FEDERAL POLICY AND THE SECULARIZATION OF RADIO IN THE 1920s AND 1930s

Stephen Lippmann, University of North Carolina, Chapel Hill

Early in the history of radio, religious broadcasting was widespread and diverse. Many religious leaders saw the new medium as an exciting and effective way to spread their messages and actively utilized it to broadcast services and other programs. However, the Federal Radio Act of 1927 and the Federal Communications Act of 1934 changed the nature of religious radio broadcasting drastically. As a result of these Acts, broadcasters were forced to conform to a vaguely defined "public interest" standard. While religious broadcasting did not disappear from the airwaves after the Acts, it—along with broadcasting in general—came largely under the control of network broadcasters. These networks were committed to a nondenominational, "broad truths" approach to broadcasting religion, including only mainstream views and noncontroversial subject matter. Independent and denominational broadcasters were often assigned the worst frequencies and off-peak hours, or forced off the air altogether. This paper examines the effect of governmental and corporate policies on the nature of religious broadcasting during this important time in the history of radio.

THE ENDURANCE OF AFFECTIVE TIES IN RELIGIOUS COMMUNES

J. Anna Looney, Rutgers University

This paper explores the endurance of affective relationships among people who have lived in religious communes. I raise several related questions in regard to love and hate bonds formed between and among members of these communes: Are intense affective bonds between people in a religious commune predictive of love and hate 10 and 15 years later? If a religious group demands a commitment to indiscriminant love as a tenet of its ideology, are the affective bonds likely to endure after people have left the commune, or is personal selective attachment more predictive of enduring affection? What effect does the presence or absence of a charismatic leader have on the affective bonds developed among religious commune members? Using data from Benjamin Zablocki's longitudinal study of urban communes (1980), I explore the endurance of these loving networks over time.

EFFECTIVENESS AND IMPORTANCE OF REGIONAL JUDICATORIES IN PROMOTING GLOBAL AND LOCAL MISSION

Adair T. Lummis, Hartford Institute for Religion Research

"Developing an identity as a global church presence" is associated strongly with the extent of denominational "overseas mission efforts and ministries" in the views of a national sample of 1,077 regional judicatory leaders in seven denominations surveyed in 1999 (Assemblies of God, Association of Vineyard Churches, Episcopal Church, Lutheran Church Missouri Synod, Reformed Church in America, United Church of Christ, and United Methodist Church). Generally, regional leaders assessed their denomination on the world scene as being somewhat more effective in

expanding overseas mission efforts than achieving a global presence. However, leaders differed by denominational affiliation in these assessments and in how these goals of expanding overseas mission work and developing an international "presence" impacted on one another. Further, analyses suggest that denominational priorities on expanding mission and visibility internationally are sometimes congruent, invigorating, and sometimes competing, weakening, the more immediate local mission and ministry priorities of regional leaders. Such patterns, which vary both across denominations and within judicatories, also reflect regional leaders' perceptions of the growth or decline in the importance and effectiveness of middle judicatories as compared with their national church bodies.

GOOD TALK, BAD TALK? LESSONS FROM TWO CONGREGATIONS FOR THE PUBLIC SPHERE

Lyn Christine Macgregor, University of Wisconsin

People who worry about democracy often complain that Americans lack opportunities to talk with each other about issues in ways that improve their skills as citizens. Can congregations be places where this kind of talk happens? In a year of participant observation in two UCC congregations, I often heard the "public sphere spring up" (Arendt 1958), though it did so in very different ways in each church. This finding suggests that churches can certainly be places where citizens engage in the kinds of talk that democratic theorists would applaud. More important, however, the experiences of these two congregations hold some valuable lessons for existing theories of the public sphere. Specifically, this paper argues that existing models of public-sphere discourse conflate at least two types of "democratic goods": that is, two ways in which a discursive space might be egalitarian. The fact that each congregation makes trade-offs—between opportunities for "public-spirited" (Eliasoph 1998) discussions and opportunities to exchange a variety of viewpoints—points to a need for more nuanced understandings of a number of ways that a site of the public sphere might be democratic. In each congregation, being more democratic along one of these axes seems to diminish its democratic potential on the other.

JEWISH ULTRA-ORTHODOXY COMPARED

Herman Maiba, University of Illinois at Chicago

My paper is a comparative study of Hasidic Judaism in Israel and the United States. Despite the fact that Hasidic Jews in both countries share a common tradition, their impact on their respective societies varies significantly. American Hasidic Jews differ from their Israeli counterpart in the degree of assimilation to the dominant secular culture. My focus will be on how different structural and environmental conditions—as historical contingent results—of their respective societies leads them to reinterpret their religious life. My main argument is that American Hasidic Jews try to resist modern forces of secular society, but their minority status within American Judaism, and more so vis-à-vis American society, leads them to adapt to some extent to the secular culture. By contrast, Israeli Hasidic Jews try to transform Israeli society according to their religious worldview. I will argue that there is a cultural confrontation between the ultra-Orthodox Jews and the secular sector of Israeli society. To support my thesis, I will point to different sociopolitical, economic, ideological, and demographic circumstances in the American and Israeli societies that influence and channel the paths on which the haredi communities in both societies are going. Besides utilizing already existing empirical data and literature on Hasidic Judaism, my

paper draws on my own ethnographic data of fieldwork I have conducted in Israel and the United States.

MAKING SPACE: GENDER, RELIGION, AND COLLECTIVE IDENTITY AMONG MEXICAN TRANSMIGRANTS IN THE NEW SOUTH

Marie Friedmann Marquardt, Emory University

Based on ethnographic research among Mexican transmigrants who worship at a Catholic mission in Atlanta, this paper explores the intersections of religion, transnational migration, and gender identity. As primarily undocumented immigrants who are largely excluded from participation in US civil society, those who worship at the mission establish an alternative space in which to formulate collective identity and voice interests and needs that contest those assigned to them in the broader discursive arena of US society. In so doing, they draw upon transnational organizational, symbolic, and cultural resources, while also reconfiguring them to fit a particular local context. The paper proposes that women at the mission, as primary participants in both religious life and transnational social networks, play a central role in these alternative discursive arenas. It also pays close attention to how gender, as a social construct at the foundation of all collective identity, both configures this alternative public space and is reconfigured in it, and to whether women are empowered in this space to voice their own interests and needs. The paper suggests how—in societies deeply divided along ethnic, class, and gender lines—undocumented immigrants develop a collective voice with which to engage in public debate, and it examines both the transnational contours and the gendered inflections of that voice.

WHAT DOES CONTEMPORARY RITUAL REQUIRE? (AND WHAT MUST AN ADEQUATE THEORY TELL US?)

Carolyn Marvin, University of Pennsylvania

This paper stakes out preliminary elements in a theory of ritual in contemporary industrial societies. As gestural or body-based social communication, ritual is the fundamental form of group communication, essential to culture. The progressive historical self-control of the body chronicled by observers like Norbert Elias is offered as a reason for the decline of ritual in its more formally patterned manifestations. Since the body cannot finally be eliminated from communicative exchange, I address how ritual has been re-formed and re-presented to support constitutive features of advanced industrial societies.

THE REV. SUN MYUNG MOON'S UNIFICATION MOVEMENT AND A GLOBAL CIVIL RELIGION

Yoshihiko Joshua Masuda, Sun Moon University (Korea)

A number of scholars (e.g., R. Robertson) have mentioned that the Rev. Sun Myung Moon's Unification movement contributed to the rise of global civil religion. Therefore, first of all, this paper will briefly review the past sociological literature on the relations between the Unification movement and a global civil religion. After making a distinction between the Durkheimian concept of civil religion and Rousseau's concept of civil religion, we will discuss to which type of global civil religion we can compare the Unification movement. Analyzing the Unification

movement in light of Rousseau's civil religion, this paper will point out the existence of the similarity between Rousseau's civil religion and the Unification movement.

PROTESTANT, CATHOLIC, VODOU: RELIGION AND MIGRATION IN THE HAITIAN CONTEXT

Elizabeth McAlister, Wesleyan University

This paper examines Haitian transnational migration to the U.S. in terms of the shifting religious flows that motivate and inform actors in their decisions and experiences. Religion in Haiti has historically consisted of a creolized combination of Catholicism and Vodou. United States religious history, in turn, has been characterized by the cornerstones of Protestantism, Catholicism and Judaism (as well as the indigenous and popular traditions silenced in conventional historiography). This project explores the dynamics and shifts faced by transnational migrants, who are increasingly embedded in home and host societies with different, but overlapping, religious cosmologies, histories, and assumptions. The Haitian transnational social field increasingly consists of various "religio-scapes" each with particular politics: individuals must negotiate the social fields around Catholicism, Vodou, and evangelical Protestantism. This paper looks at ways in which Haitians create and in turn are influenced by a widening set of religious and political spheres.

THE CATHOLIC CHURCH, VATICAN II, AND THE CONTESTED LOCATION OF THE TABERNACLE

Michael J. McCallion, Archdiocese of Detroit, and David R. Maines, Oakland University

The tabernacle in the Catholic church is a contested sacred object with respect to its location. Basically, many professional liturgical ministers want the tabernacle removed from a place in the sanctuary, within the main body of the church, whereas many ordinary lay Catholics want the tabernacle in the sanctuary. We present descriptive data on the location of the tabernacle, whether it is located in or out of the sanctuary, in all 313 parishes of the Archdiocese of Detroit, as well as basic sociodemographic data. These data show that suburban parishes are more likely than urban parishes to locate the tabernacle outside of the sanctuary. We also present qualitative data confirming that an attitudinal gap exists between professionals and ordinary laity about the location of the tabernacle. We then develop tentative arguments as to why this is the case and what this contested situation over the tabernacle indicates about the Catholic church in the United States 35 years after Vatican II. Finally, we suggest areas for further research.

INTERGENERATIONAL TRANSMISSION OF RELIGION AND CULTURE: KOREAN IMMIGRANTS IN NEW YORK

Pyong Gap Min, Queens College, CUNY

Immigrant/minority groups use their religions to transmit their cultural traditions to their children in two different ways: (1) through various cultural programs in religious congregations and (2) by teaching religious faith and rituals that are often inseparably tied to their ethnic language, food, holidays, values, and other customs. This paper examines the extent to which Korean immigrants in New York transmit their religion and culture to their children. Korean immigrants preserve

Confucian cultural traditions through their active participation in Korean Christian churches. Korean Christian immigrants, Protestants in particular, are fairly successful in transmitting their religion to their children. However, they are not successful in transmitting their cultural traditions to their children through Christian religions because Korean national language, holidays, and food are not closely related to Korean Christian religious. Korean Christian religions have incorporated shamanism and Confucianism. But second generation Korean Christians have difficulty accepting either of the Korean cultural traditions.

RELIGION AND REGIMES: THEORETICAL DEVELOPMENT AND HISTORICAL APPLICATIONS

Mansoor Moaddel, Eastern Michigan University

Guy Swanson used the correspondence perspective to explain the variations in religious outcomes. He contended that there was a correspondence between varying conceptions of God's immanence and the varying nature of political sovereignty. While Swanson's theory has been criticized on theoretical and historical grounds, an important element in his sociology of religion has remained robust in guiding research on religious movements. That element is indeed the premise that there is a determinate relation between religions and regimes. Drawing from my research on contemporary Islamic movements, I argue that it is not simply the "structure" of the regime, but rather the conception of sovereignty that has determinate effects on religious sociopolitical views.

SHIFTING THE CATEGORIES OF RACIAL IDENTITY IN CARIBBEAN CULTURE: RASTAFARI AS CASE STUDY

Nathaniel Samuel Murrell, University of North Carolina, Wilmington

Contrary to popular misconceptions of the Caribbean as a homogeneous black society untrammelled by racial categories like those that dominate the sociocultural narratives of the United States, this paper argues that Caribbean societies of the last century were very much stratified by class and the color line—forms of stratification produced by the intersection of Christendom and European colonialism in Africa and the Americas. The sociopolitical crises in the Caribbean in the 1930s and 1940s brought with them the indigenous movement of Rastafari—which married Judeo-Christian religious idioms with an Afrocentric philosophy, to "chant down" the walls of race, class, and other agents of oppression in Jamaica. By the closing decades of the last century, Rastas had begun to shift the categories of racial identity in the Caribbean in the areas of religion, politics, culture, art, music, and education. The wheels of these changes were set in motion by a marginalized group that was courageous enough to buck the dominant sociopolitical narratives that controlled the region.

HUMAN RIGHTS AND DEVELOPMENT IN THE PHILIPPINES: THE VISION OF THE CHRISTIAN LEFT

Kathy Nadeau, California State University, San Bernardino

Christians struggling for human rights in the Philippines are critical of the dominant development paradigm and counterpoise an alternative bottom-up approach that boldly identifies the interdependent relationship between culture and nature. Since the development project of the

Philippine state does not provide social services, church workers organize the poor into small communities that take initiative to meet their own needs by using local resources. Members work to eradicate illiteracy in ways that are personally meaningful, for example, by reading scripture and applying lessons from the Bible to situations in their daily lives. They seek to build alternative networks and forums for peace and justice, locally and internationally, but the state has coopted many of their political symbols in an attempt to subvert their successful movement. To take one example, sustainable agriculture locally in the 1980s referred to organic farming practices, but now can also refer to capitalist agro-industrial complexes! This paper looks at the people involved in the struggle for a justice-oriented and sustainable Philippine society. It argues against those who would call these people Communist or divest them of their land to make way for inappropriate development schemes coming from above (golf courses, hotels, and export-processing zones for outsiders) and poses the question: why not, as a matter of international development policy, fund the state to empower local bottom-up projects already in place?

A PLATFORM FOR SILENCED WOMEN? DILEMMAS OF ORDINATION IN THE REFORMED CONGREGATION OF THE GODDESS
Mary Jo Neitz, University of Missouri, Columbia

Much has been written about how the denial of ordination to women in mainline denominations has produced feelings of alienation for women in those denominations. We also know that women are drawn to paganism in part because of its nonsexist organizational practices. Initiated members of Wicca become priests and priestesses in a tradition in which everyone shares responsibility for conducting rituals and doing magic. The women-only Reformed Congregation of the Goddess, however, has recently launched a lengthy training program which results in ordination for those who complete all the requirements. The women enrolled in the program are commonly professional career women who are attracted not simply by goddess religion, but by the possibility of ordination. This paper explores the meaning of ordination for these women: their anger about the silencing of women by many mainline denominations, their commitment to a spiritual path, and the ways that the Reformed Congregation of the Goddess both empowers them and constrains them.

THE CATHOLIC "CONSISTENT LIFE ETHIC" AND ATTITUDES TOWARD CAPITAL PUNISHMENT AND WELFARE REFORM
Paul Perl and Jamie McClintock, University of Notre Dame

The "Consistent Life Ethic" combines opposition to abortion with a liberal social justice stance on many other issues conceptualized by the bishops as life-affirming. Based on evidence that very few people hold this combination of attitudes, previous researchers have concluded that the bishops' advocacy has had little or no success. We argue, however, that the success of consistent life advocacy must be evaluated at least partly in terms of the *strength of association* between people's attitudes toward abortion and other issues. Furthermore, most previous researchers have not analyzed Catholics separately from other Americans, even though lay Catholics are the central target of the advocacy. Using survey data from the 1996 National Election Studies, we analyze the relationship between attitudes on abortion and two other issues that have recently received special attention from the bishops: capital punishment and welfare reform. We find that abortion opposition strongly predicts opposition to capital punishment among Catholics, as well as among

members of liberal/moderate Protestant denominations. On the whole, there is little relationship between abortion and welfare attitudes, but abortion opposition among frequently attending Catholics does predict opposition to the welfare "child cap," a proposal to prohibit increase aid to welfare recipients who give birth to additional children. Contrary to other scholars, we believe that it is possible that consistent life advocacy has affected that attitudes of some Catholics.

RELIGIOSITY AND HONESTY: CONTINUING THE SEARCH FOR THE CONSEQUENTIAL DIMENSION

Robin D. Perrin, Pepperdine University

Despite the fact that it is theologically, psychologically, and sociologically sound to assume that religious commitment should make a difference in the day-to-day life of the individual, research on the behavioral consequences of religious commitment has been somewhat inconsistent. This inconsistency has made questions about, for example, the honesty of Christians versus non-Christians very difficult to answer. This study examined data from 130 college students of varying degrees of religious commitment who were presented with an opportunity to be dishonest. Students who report that they attend church and other religious activities, believe in life after death, and consider themselves born-again Christians were more likely to be honest. The implications of the findings, especially in light of the generally inconsistent research on the consequential dimension of religion are discussed.

ENGAGING IN PEACE: TRANSNATIONAL AND INTERFAITH RELIGIOUS ACTIVISM IN CAMBODIA

Kathryn Poethig, St. Lawrence University

Religious activism is undoubtedly on the rise around the world. This public engagement can be linked to the astounding proliferation of Non-Governmental Organizations in the last decade. That this convergence is also transnational suggests that these religious activists participate in a global exchange of religious symbols and political strategies. In Cambodia, this transnational religious activism has taken the form of the Dhammayietra, an annual peace walk in Cambodia that originated at the historic repatriation of refugees in the Thai border camps at the UN-monitored transition to democracy in 1992. As an example of the relatively new form of "socially engaged Buddhism," it grounds its source in the Gandhi, Nipponzan Myohoji, and interfaith peace organizations. More recently in Cambodia the project of peace and conflict mediation has been taken up by an ad hoc Peace initiative constituted primarily by Christian NGOs, particularly the historic peace churches. In this paper I will trace the philosophy and practice of nonviolence in Cambodia's nascent peace movement through its two streams—first with engaged Buddhists and then in the last two years within the new ad hoc Peace initiative. I will argue that the practice of nonviolence has a legacy of transnational exchange—such as the appropriation of Gandhi as the icon for both Buddhist and Christian strategists in Cambodia—but that there is a tendency for strategies to differ between the Buddhist Dhammayietra and the Christian NGOs.

REFORM ROOTED IN LIVING TRADITION: THE CALL TO ACTION SOCIAL MOVEMENT ORGANIZATION

Anthony J. Pogorelc, Purdue University

Given the freedom and pluralism that prevail in the United States, many wonder what factors cause reformers to remain within parent organizations when there is significant disagreement. This exploratory study considers how a commitment to the core values of their parent organization, the Roman Catholic church, serves to maintain the bond between members of a social movement organization (SMO), Call to Action, and the church. It also examines how core values are resources that legitimate reformist activity by the SMO. Interviews have been conducted with Call to Action participants who represent various social locations within the church. In nearly every interview, the core values of the church, expressed in its teaching, were cited as reasons for reformist activity by the social movement organization.

THE SPIRIT BADE ME GO: PENTECOSTALISM AND GLOBAL RELIGION

Margaret Poloma, University of Akron

The Pentecostal Movement, heavily driven by missionary activity since its early inception during the first decade of the 20th century, now accounts for an estimated one in four Christians worldwide. This paper will explore the growth of Pentecostal Christians (including their neo-Pentecostal cousins) from zero in 1900 to almost 500 million followers today. After reviewing the main diverse historical roots of the Movement, Pentecostalism will be discussed as a facet of global culture in the 21st century. Particular emphasis will be paid to the differences between Pentecostalism in First World countries and its offshoot and phenomenal growth in Third World nations.

TRADITIONAL AUTHORITY VS. LEGAL-RATIONAL AUTHORITY: POLITICAL DEBATE IN IRAN DURING THE PARLIAMENTARY ELECTION

Stephen Poulson, Virginia Polytechnic Institute and State University

This paper examines Iranian political institutions after the 1979 revolution. In particular the elections to parliament (February 2000) are interpreted using Max Weber's ideal types of traditional, charismatic, and legal-rational authority. This election was largely a referendum on the authority of the executive branch of governance in contrast to the authority of the Faqih or Rahbar ("Guide" or "Leader") and the Showra-ye Neghaban (Guardian Council). The primary debate that occurred during the election concerned interpretations of the new Iranian constitution (amended 1989), which can be read as a source for either traditional or legal-rational authority. The reformers, led by President Khatemi, are members of the traditional Shiite religious establishment but have tied their movement to an interpretation of the constitution which stresses the establishment of a "civil society" based on the rule of law. The traditional Shiite religious leadership of Leader Ali Khamenei ties its authority toward maintenance of the late Imam Khomeini's charismatic revolutionary ideas. Within this context, the election of President Khatemi followed by the election of a majority of moderates to the parliament clearly demonstrates that Iran has established a legal-rational system of governance that is also based on religious principles.

ATTITUDES OF LAYPERSONS TOWARD FEMALE CLERGY AND PRIESTS: TESTING TWO THEOLOGICAL ARGUMENTS AGAINST ORDINATION

Krista Lynn Preheim and Daphne Stevens, Utah State University

We examine the relative effects of two theological arguments against the ordination of women on attitudes regarding women clergy. We further investigate the relationship between these two arguments and its indirect impact on receptivity. Data were taken from the 1986 General Social Survey for 973 non-Catholics and 362 Catholics. Both arguments, operationalized as image of God and gender ideology, significantly impact receptivity toward women clergy/priests for Catholics and non-Catholics. The more masculine one's image of God and the more traditional one's gender ideology, the less receptive one is toward women clergy/priests. In addition to the two theological arguments against female ordination, measures of religiosity and exogenous factors significantly impact attitudes toward women clergy and priests. For Catholics, strength of affiliation and age are negatively associated with receptivity toward women priests, while education has a positive influence on receptivity. Frequency of church attendance, sex, age, and education impact non-Catholics' receptivity.

A SOCIOLOGICAL EXPLORATION OF SCHISMS IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS: 1830-1985

Krista Lynn Preheim, Utah State University

This paper examines schisms in the Church of Jesus Christ of Latter-day Saints from 1830-1985, concentrating on the relationship of organizational development and propensity to schism. It was hypothesized that as a religious group institutionalizes, it experiences crises that increase the likelihood for schism. Findings suggest the least number of schisms occur when a church is organizationally stable, but before accommodation has transpired. Contrary to the "liability of newness" theory, the formative years of a religious organization do not contain the greatest number of schisms. Rather, most schisms occur when the church is established organizationally and major accommodation is taking place. However, disputes over leadership caused schism more often in the early years of a religious group. Results suggest that the use of charismatic authority increases vulnerability to schism.

DOES IT TAKE A VILLAGE? MORAL COMMUNITIES AND MORAL INDIVIDUALS IN THE PREVENTION OF ADOLESCENT DELINQUENCY

Mark D. Regnerus, Carolina Population Center

I propose and test an expanded version of the "moral communities" thesis regarding religion and adolescent delinquency. The thesis, popularized by Rodney Stark, suggests that religion should be understood as a group property in sociological account of potential religious effects in deterring delinquency. In addition, it is argued that individual religiosity constrains delinquent behavior only in social settings where heightened levels of religiosity exist. While the "moral communities" idea is argued to apply to a number of contexts enveloping an individual, from peer groups to schools to workplaces, as well as to the community, empirical tests of the thesis are typically conducted at the community, county, or SMSA level. This analysis takes advantage of a nationally representative sample of adolescents with ideal multilevel data for a more comprehensive test of the thesis than has been completed to date. Employing multilevel regression models, I test the

moral communities thesis on three distinct levels: peer group, school, and county, and how each of these shapes individual adolescents' delinquent behavior, as well as how they affect the relationship between an individual's religiosity and delinquent behavior. In addition, I explore the efficacy of expanding the "moral communities" thesis to include not only individual and collective religiosity, but personal religious identity and collective religious homogeneity as well.

UPDATE ON SOCIAL CONTROL OF MINORITY FAITHS IN EUROPE: THE EFFECTS OF OFFICIAL GOVERNMENT REPORTS

James T. Richardson, University of Nevada, Reno

This paper examines the aftermath of several major quite negative governmental reports on "cults and sects" in selected European countries. These reports are part of a large and organized effort to exert social control over minority faiths, particularly some newer ones, in the European context. Included are discussions of developments in France, Belgium, and Germany, all of which have seen the production of official studies of this newly defined social problem. The variation in reactions is analyzed, and an effort is made at explaining the differential responses.

"INDIAN = HINDU": RELIGION AND THE FORMATION OF A RACE/ETHNIC IDENTITY AMONG INDIAN IMMIGRANTS IN LATE 20th CENTURY UNITED STATES

Sharmila Rudrappa, University of Wisconsin

As a case study of how Indian American communities structure race/ethnic identities for themselves, this paper examines the Indo-American Center (IAC) in Chicago, Illinois. In full cognizance of the rising Hindu fundamentalism in India, the IAC—unlike temple congregations and other religious institutions—consciously perceives itself as a secular pan-Indic organization, representing all Indian immigrants regardless of religion, class, or gender. And yet, in its daily workings, it inadvertently equates Indian-ness with Hinduism. Ethnic Neighborhood Tours conducted by the IAC for the city of Chicago, and workshops run by the Center For Chicago area K-12 teachers, all reveal the implicit and unconscious ways in which India is equated with Hinduism, and the race/ethnicity of Indian Americans is subsequently grasped to be informed solely by Hinduism. Indian race/ethnic self-identity in the US, then, is constructed as an essentially religious identity.

IS RITUAL TO MORAL LIFE AS FOOD IS TO PHYSICAL LIFE? REDRESSING THE KANTIAN BIAS IN DURKHEIM'S THEORY OF RITUAL

Christian Scharen, Emory University

Critics argue that Émile Durkheim's well-known theory of the ritual production of moral community places unbearable weight on the prescriptive power of effervescent bursts of ritual on communal action. Yet, since scholarly reflection on ritual incorrigibly attributes power to ritualized action, neither can one suggest that communal ritual has no social or moral consequences. This paper will first show that the limitations of Durkheim's theory of ritual are in part rooted in the influence of a Kantian ethic of abstract moral obligation. Drawing on the author's ethnographic research on worship and civic commitment in Catholic and Protestant churches, the paper suggests that ritual be seen less as a bearer of prescriptive moral power and

more as a culturally constituted practical and strategic form of action embodying ideals of character and virtue grounded in specific social situations. Such an understanding of ritual draws more on conceptions of morality emphasized in a sociology of practice, a perspective that would see ritual's effect unfolding from the social taxonomy of its practitioners whose authorization "makes" it effective in particular and contextually strategic ways.

DISPLACING THE MAINLINE: CATHOLICS, EVANGELICALS, AND THE RETURN OF RELIGION IN AMERICAN PUBLIC LIFE

John Schmalzbauer, College of the Holy Cross

Over the past two decades, religion has made a comeback in American public life. In the worlds of politics, entertainment, the media, and higher education, religion has increasingly become deprivatized. In the 1950s the United States experienced a similar revival of religion in American public life. Though there are strong parallels between the public religion of the 1990s and its 1950s predecessor, there is at least one crucial difference. While the post-World War II resurgence of religion was led largely by mainline Protestants, there is a growing consensus that Roman Catholics and evangelical Protestants have replaced the mainline as the leading advocates of religious perspectives in American public life. Using social movement theory as well as Christian Smith's theory of religious subcultural strength, this paper offers a preliminary account of how Catholics and evangelicals have become the most prominent public religious voices in American public life. Using GSS data and other sources, it traces the historical trajectory of both religious groups through four overlapping stages: (1) upward mobility from the working class to the college-educated professions, (2) religious subcultural institution building, (3) deghettoization, and (4) religious revitalization. It argues that Catholics and evangelicals have been able to displace mainline Protestants in the public sphere by maintaining a balance between religious distinctiveness and engagement with the larger culture.

AFRICAN AMERICAN RELIGIOUS AFFILIATION IN THE LATE 20TH CENTURY: TRENDS, COHORT VARIATIONS, AND PATTERNS OF SWITCHING, 1973-1998

Darren E. Sherkat, Vanderbilt University

African Americans choose their religious affiliations in what is essentially a separate religious market—constituted by denominations that are, for the most part, entirely African American. Affiliations are consequential, since they evidence ties to organizations that control considerable resources, and these ties help forge social and political identities, social involvement, beliefs, and well-being. In this paper, I use data from the 1973-1998 General Social Surveys to examine trends in religious affiliation among African Americans. I compare variations in religious loyalty/switching and patterns of mobility across eight religious groupings: (1) traditionally white denominations, (2) Methodists, (3) Baptists, (4) Sects, (5) Catholics, (6) Nondenominationals, (7) Other religions, and (8) nonaffiliation. Trends are assessed across two periods—1973-1985 and 1986-1998, while cohort variations are tested across pre- and post-civil-rights (after 1943) cohorts. Denominational growth and decline over time are examined as a function of both switching and variation over time and across cohorts. I find that the "black mainline" Methodist and Baptist denominations continue to lose members from switching, and to have lower market share compared to ascendant conservative sects. Further, nonaffiliation is growing, particularly in the post-civil-rights cohort.

AN ANALYSIS OF THE CONTENTS OF SERMONS IN KOREAN AMERICAN CHURCHES
Eui-Hang Shin, University of South Carolina

Using data obtained from the advertisements in ethnic newspapers, this study analyzes the Scripture references cited in the sermons which were presented in 559 revival meetings in Korean American churches. The primary purpose of the study is to investigate the patterns of common themes and orientations of the revival preaching as they may be reflected in the scripture citations. The patterns of variations in themes by denominational affiliation of churches and preachers, and by origin of preachers, will be examined. Sociological implications of the themes of the revival meetings in the ethnic churches will be discussed.

RELIGION, PUBLIC SCHOOLS, AND THE RISE OF INTEREST GROUPS IN AMERICAN LAW
David Sikkink, University of Notre Dame

Key Supreme Court decisions in the mid-20th century on the relation of religion and the public schools came during a time when interest group activity in American law was emerging and rapidly expanding. This paper investigates the social conditions that contributed to this upsurge in interest group activity, and how these conditions shaped the development of legal frames that elites used to limit the public role of religion in public schools. It finds that the construction of legal doctrine on religion and public schools is an outcome of changing conceptions of nation, religion, and public schools, which were shaped by post-World War I interest group conflict over civil liberties.

RELIGION AND REGIME RE-VISITED: SWANSON AND THE ANALYSIS OF RELIGION AND POLITICS IN THE CONTEMPORARY WORLD
John H. Simpson, University of Toronto

This presentation reviews and elaborates the general analytic paradigm pertaining to the relationship between a state/regime/governing center, a body politic/political system/form of interest aggregation, and religion/culture that was proposed and examined by Guy Swanson in *Religion and Regime*. The contemporary implications of Swanson's paradigm for the agency/structure question, with special reference to embodiment at the macro and micro levels of analysis are discussed.

EARLY AMERICAN SOCIOLOGY AND THE SECULARIZATION OF AMERICAN HIGHER EDUCATION
Christian Smith, University of North Carolina, Chapel Hill

This paper explores the role that early American academic sociologists as irreligious profession-builders played in the secularization of American higher education between 1870 and 1930. It first sets the broad social structural context of forces and events that facilitated the work of educational secularizers. It then discusses the opposing group of actors who during this era claimed to be "sociologists," and how their identities and aspirations influenced their framing of religion and its proper role in public life. The heart of the paper analyzes how the 26 most important early

American sociology textbooks constructed epistemology, science, religion, and a normative role of religion in modern society; and how those constructions contributed to the secularization of American higher education and American society.

WOMEN, GENDER, AND SEXUALITY: ISSUES FOR THE CHURCH IN WALES (UK)

Richard Startup, University of Wales, Swansea

The position of women and related issues are appraised within a branch of the Anglican Communion using data sets on clergy and laity deriving from a commissioned sociological *State of the Church* study. The ordination of women was achieved within the Welsh church, but there are differing views on the advantages of female clergy. An unresolved issue concerns the possible ordination of female bishops. The clergy remain cautious and conservative both on this and on topical issues concerning sex and marriage: frowning upon premarital sex, viewing homosexual activity as sinful, lacking enthusiasm for the remarriage in Church of divorced persons. In the active laity women outnumber men by almost two to one; in addition, they more often engage in such aspects of religious practice as worship, prayer outside church services, the setting aside of income, and participation in community service. However, it is argued that change is needed so that females participate at all levels according to their real abilities. In interviews with lay members, various social and cultural reasons were identified as giving rise to greater female church going. The outlook of Anglicans on sex is probably implicated in the pattern whereby the laity tend to be so heavily female. Changes in gender roles and particularly those changes which affect participation in private and public spheres will prove to have as great a long-term significance for the composition and function of the laity as they already have had for the priesthood.

EMPTY PEWS AND EMPTY ALTARS: A RECONSIDERATION OF THE CATHOLIC "PRIEST SHORTAGE"

Paul Sullins, Catholic University of America

Over the past twenty years the common wisdom among Roman Catholic social scientists has been that lay "demand" exceeds or will soon exceed clergy "supply" in the Catholic church, possibly justifying fundamental "structural changes" in the clergy, such as optional celibacy or ordaining women. Led by the work of Schoenherr and Young, this argument has traced the decline of clergy and increase in lay members since the 1960s to a point of crisis. But while absolute numbers of laity have risen, lay participation has declined dramatically since the 1960s, moreover, deployment of more clergy in parishes, the rise of deacons, and greater use of lay leaders in parishes have all mitigated clergy decline. Data from the *Official Catholic Directory* are used to measure and predict the impact of these factors. When all factors are included in the supply-demand model, there is no evidence that clergy supply is approaching a crisis relative to lay demand; in fact, the availability of clergy to serve the laity is higher than at any previous time in the 20th century. The real structural crisis in the Catholic church is declining participation by both clergy and laity; a different set of structural changes is suggested as a possible remedy.

OUR LADY OF CLEARWATER: POSTMODERN TRADITIONALISM
William H. Swatos, Jr., ASR/RRA Executive Office

This paper reports on the development of an apocalyptic Marian apparitional site, Our Lady of Clearwater, that began in December 1996 and continues to the present. It chronicles the appearance of the image, its interpretation by an Ohio locutionist, Rita Ring, and its continued maintenance through an already-existing network of volunteers related to Ring, Servants of Christ Ministries (SOCM). I will detail how both the site itself and, even more so, the interpretive context provided by Ring and SOCM distinguish this apparitional venue from other reported images and then illustrate how the theological traditionalism of SOCM and the contemporary character of the site and its ministry (e.g., the Web) create a uniquely postmodern venue for lay devotionalism.

WORLD AUTHORITY, IMMANENT CULTURE, AND SOCIOLOGICAL THEORY
George Thomas, Arizona State University

One puzzle about contemporary world culture is that it is hyper-rationalistic, yet it also is associated with subjectivist "non-rational" conceptions of self and cosmos. A related puzzle is the emergence simultaneously of religious trends toward private, subjective mysticisms and public, nationalistic fundamentalisms. In this paper, I suggest that applying Swanson's concepts of immanence and transcendence to world culture solves these puzzles. A focus on the nation-state suggests that contemporary culture is transcendent: one central authority corresponding to one high God. But if we attend to the global level, we see a multiplicity of authorities with no overarching sovereignty, a condition ripe for immanent religion. A frequent criticism of Swanson's theory is that it shares the modernist shortcomings of being reductionistic and projectionist. I argue that the presented application of immanence-transcendence provides a powerful tool to reformulate his theory to make it non-reductionist.

CHURCH RELIGION AND NEW RELIGIOSITY IN TODAY'S ITALY
Luigi Tomasi, University of Trento

After introducing the concept of new religiosity, the paper seeks to evidence the presence of the phenomenon in Italy, emphasizing its growth at the same time. Through discussion of data gathered by research studies conducted in different periods, it reaches the conclusion that this new religiosity is the result of both a desire to live Catholicism in a different way and a new relationship between the individual and the sacred. Simultaneously, however, it confutes the claim that church religion and its influence in contemporary Italian society has declined. This claim is frequently made in the literature, but it is gainsaid by the growing institutional importance of church religion and by its position in Italian society.

EQUALITY TO SERVITUDE: EVOLUTION OF IDEALS FOR MORMON WOMEN IN LDS PERIODICALS

Laura Vance, Georgia Southwestern State University

This paper examines the transformation of proscriptions for and ideals of women as presented in the primary periodicals published by and for Latter-day Saints, the *Improvement Era* (1897-1970) and the *Ensign* (1971-present) within the theoretical framework provided by Max Weber, who suggests that in their initial stages of development, sects, which attempt to cultivate a hostile response to secular society, allow women greater access to authority in order to distinguish themselves from the world. As sects become increasingly accommodating to secular society, the authority previously allotted women diminishes. Using manifest and latent content analyses, I explore historical changes in ideals proscribed for Mormon women as explicated in church periodicals. Findings indicate that until the 1910s and 1920s periodical authors emphasized gender equality, and even after those decades, as authors increasingly emphasized restriction of women to the domestic sphere, occasionally emphasized women's roles outside of the home. Not until the 1970s, in the face of the modern feminist movement and associated legislation (such as the proposed Equal Rights Amendment) did periodical authors insist unanimously that the homemaker/mother/wife ideal precluded women's participation in other (extra-domestic) activities such as wage labor. Implications of these content analyses and other pertinent recent scholarship on Mormon women are explored.

SAVING SOULS TRANSNATIONALLY: PENTECOSTALS AND LATINO GANGS IN LATIN AMERICA AND THE U.S.

Manuel A. Vásquez with Ileana Gómez, University of Florida

This paper focuses on conversions to evangelical Christianity among transnational Latino youth gangs. We draw from ethnographic data gathered in Morazán, in eastern El Salvador, which was deeply affected by the war, and Washington, DC, where many Salvadorans, particularly from the eastern part of the country, fled during the armed conflict. We argue that gangs offer disenfranchised and dislocated Salvadoran youths discourses, practices, and forms of organization that allow them to re-assert the local against global forces that have disarticulated their communities and families. Gangs also provide a context where the self can be re-centered in an intimate setting, where loyalty and collective identity are central. Nevertheless, the localizing and reordering resources provided by gangs are themselves implicated in some of the same global processes they seek to address. In light of these contradictions, religion, particularly evangelical churches, has emerged as an alternative safe space where a new synthesis between self and society can emerge.

RELIGION AND CIVIL SOCIETY IN RUSSIA AND THE UKRAINE: AN AWKWARD MARRIAGE

Dmitro Volkov, Loyola University Chicago

While realigning itself with Protestantism, the Roman Catholic church also aims its ecumenical efforts at the Eastern Orthodox church. At the same time, protestant denominations scorn the alleged limitations of religious freedom in the countries of the former USSR. Finally, the secular West cherishes its hope to correct an on-going failure to transplant the market economy and

individualism to Russia and the Ukraine—where, by coincidence, the Orthodox church is a de facto national church—by instilling there so-called "civil society." All those forces—ecumenism, religious pluralism, and civil-society ardor—would be much closer to success if the Orthodox church took the path of Vatican II and proclaimed its own *Dignitatis humanæ*, Declaration of Religious Freedom. However, such an arrangement would not only amount to an uncanonical admission that the Church can change its teaching when that teaching seems no longer to uphold social reality, but also make the Orthodox flock and sympathetic masses face an increase in relativistic ideologies and secularization, exactly what their Catholic counterparts remorse so bitterly today, after 34 years of "freedom." Does this mean that transnational civil society shatters at the shores of the predominantly Orthodox countries? Building on the examples of Russia and the Ukraine, I attempt to answer this question in my paper.

FEMININE EXEMPLARS FROM THE MIDDLE AGES AS IDEAL TYPES: A COMPARATIVE HISTORICAL APPROACH

Barbara R. Walters, Kingsborough Community College, CUNY

The paper will analyze two sets of "matched-pair" historical cases through the religious writing of women exemplars in the late thirteenth and early fourteenth centuries. The matched pairs offer contrast in sociological variables that may partially explain variation in type of religiosity as well as variation in private and official response. Type of religious expression ranges from orthodox affirmation to ascetic mysticism in private and in monastic settings. Responses range from veneration through canonization to condemnation for heresy. The analysis employs concepts originating with Max Weber and Ernst Troeltsch, and explores the effect of demographic variables on a hypothetical religious typology.

CAN RELIGIOUS COMMUNITIES REVITALIZE CIVIL SOCIETY IN THE INNER CITY? AN EXAMINATION OF FAITH-BASED COMMUNITY ORGANIZING IN BRITAIN

Mark Warren, Fordham University

Can religious communities provide the backbone for efforts to revitalize civil society in the inner city in other advanced industrial countries, as they have in the United States. This paper examines the efforts of the British Citizen Organizing Foundation (COF), which follows the faith-based community organizing strategy developed by the Industrial Areas Foundation in the U.S. The paper draws upon documentary sources, interviews with participants, and observation of COF activities to trace the history of the COF and assess its accomplishments. I find that, although the COF has been able to attain a greater degree of national power than its American counterpart, its local foundations remain quite weak. Despite the more favorable political and social context in Britain, the religious environment presents a weaker base from which to organize. The conclusion suggests that religious institutions have particular salience for building civil society because they offer a moral framework for community action. Where they are institutionally weak, civil society suffers.

RELIGIOUS DIVERSITY, CIVIL LAW, AND INSTITUTIONAL ISOMORPHISM

Rhys H. Williams, Southern Illinois University, and John P.N. Massad, DePaul University

The meanings religious organizations have to their adherents differs from the meaning of "organization" to the state. In response, we develop a distinction between a religious organization's "legal structure" and its "religious structure." The legal structure is the particular corporate form a religious organization takes in the eyes of the law, while the "religious structure" pertains to the group's self-understanding and particularly to the distribution of religious authority. Many aspects of the religious structure of a group may be of little direct concern to the law—and some dimensions are more or less explicitly protected from state intervention. This paper uses data generated by a survey of national-level offices of religious organizations to examine the ways in which legal structure, religious structure, and the demands of civil law interact in contemporary US society. Despite the separation of church and state, there are a number of centripetal pressures that have pushed many different religious organizations into using very similar legal and religious structures. A principle drawn from the sociology of organizations—that of "institutional isomorphism" helps us understand that apparent contradiction.

IDENTITY AND COMMITMENT IN RELIGIOUS SPONSORS: THE EFFECT OF CHANGING INSTITUTIONAL TIES IN THE UNITED METHODIST WOMEN AND TWO ROMAN CATHOLIC RELIGIOUS ORDERS

Patricia Wittberg, Indiana University at Indianapolis

This paper will report the initial results of 35 focus group interviews, evenly divided between the United Methodist Women and two Roman Catholic religious orders of women. Patterns in the responses across denominations and regions of the country will focus on the impact which service in their sponsored educational, health care, and social service institutions once had on the members of the sponsoring organizations, and on how these impacts have been affected by more recent changes in the sponsored institutions. Implications will be suggested for the future identity and functioning of the groups, as their institutional ties weaken or dissolve.

RELIGION AND POLITICAL STRUCTURE: THE LONG-TERM INFLUENCE OF RELIGIOUS TRADITIONS ON LEVELS OF DEMOCRATIZATION

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

In this paper I use longitudinal data analysis and trend analysis to test the influence of religious traditions on democratization in societies around the world. The analysis suggests that Protestantism has a consistent positive influence, catholicism has had a changing influence over time (from negative to increasingly positive), and the Islam and "indigenous" religion have a negative influence. The percentage of the population that practices other religious traditions or is nonreligious has no significant influence on the level of democratization. However, the influence of religion seems to have a long lag, e.g., religious tradition in 1900 has a stronger influence on current levels of democracy than current religious tradition does. All the previously mentioned associations remain after controlling for multiple economic, educational, and political factors.

"LEFT ISLAM"—THE SOCIAL AND POLITICAL THOUGHT OF NAHDLATUL ULAMA
Mark Woodward, Arizona State University

Studies of Islam and social change often distinguish between the social and theological conservatism of traditional elites and religious scholars (*ulama*) and the radical activism of fundamentalist or Islamist (*Islamiyah*) movements. This literature maintains that traditional doctrines have led to a social ethic characterized by fatalist acceptance of poverty and oppression, while Islamists advocate an austere mode of religious practice as the solution to worldly problems. Thus Islamism and traditional Muslim piety share the assumption that religion per se is the solution to social problems. This paper examines an alternative theology of struggle formulated by Muslim intellectuals in the Middle East and Southeast Asia, and put into practice by Non-Governmental Organizations in Indonesia, the world's largest Muslim nation. This theology rejects both traditional theodicies and the Islamist notion that religion alone is the solution for social ills. It defines the struggle for social and economic justice as a religious obligation offering worldly and heavenly rewards. This paper examines formulations of this theology by two prominent Muslim scholars, the Indonesian Abdurahman Wahid and the Egyptian Hasan Hanafi, and their influence on Indonesian NGOs and political parties. The Indonesian case is particularly significant owing to Wahid's recent election as President of Indonesia. This provides a rare opportunity to examine the operation of a theology of opposition as state policy.

THE BIRTH AND DEATH OF NEW RELIGIOUS MOVEMENTS
Benjamin Zablocki, Rutgers University

This paper looks at what beginnings and endings mean to religious movements. Religious movements are not focussed on a "bottom line," such as the production of a tangible product or service, winning an election, or the production of replicable knowledge. It is therefore comparatively easy for religious movements to mythologize critical events in their own histories. Furthermore, beginnings and endings are often eschatologically associated in religious movements with critical turning points in human history writ large. I look at both objectively and subjectively defined beginning and ending points among new religious movements. I argue that the ability to define retroactively the time of beginning and to prophesy the time of ending often serve as powerful tools for charismatic social control within these movements. I look at this control as a factor in the social production of sacred time in Eliade's sense.

CALL FOR PAPERS
ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
2001 Annual Meeting
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RELIGION AND SOCIETAL MARGINALITY

Social structure, according to C. Wright Mills, consists of the relative positioning of society's institutions. Sociologists in the past have often focused on those institutions that have widespread and significant impacts upon a society from their dominant position in it. In an essentially asymmetrical relationship, these macro institutions are assumed to constitute a formative environment for micro institutions, while remaining relatively unaffected in return. Established religions in contemporary societies have therefore been considered deviant cases subject to the erosive forces of modernity.

To counteract this tendency, we have proposed to center the 2001 ASR Annual Meeting around the topic of Religion and Societal Marginality. It is from the margins that social critique, countercultural values, revolutions, and other movements of intentional social change come. Seemingly private religiosities are thus powerful societal forces, whether they are expressed by individuals in the "secularized" mainline churches, in "upstart" sects, in new religious movements, among immigrant or marginalized populations, or in peripheral social locations worldwide. We encourage submission of papers on this topic, as well as others within the social scientific study of religion. Thematic sessions and essays are especially solicited in the following areas:

Religion in developing nations
Religion and the African diaspora
Latin American religions
Immigrant religions
Women and religious expression
Religious pluralism and multiethnic societies
New religious movements
Secularization and fundamentalisms
Apocalyptic and millenarian movements
Religion, social criticism, and the new social movements
Folk and popular religiosities
Religion and social class
"Deviant" religions
Religion and the mass media

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Deadlines: Submissions of Session proposals: 15 January 2001
Submission of Abstracts: 15 February 2001

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