

2004 SSSR/RRA ANNUAL MEETING ABSTRACTS

The following abstracts have been submitted for inclusion in this on-line abstract book. Listing is alphabetical by first author's last name. For presentation times, consult the program and index. There will be no hard copy abstract book at the meeting. If you want these abstracts with you at the meeting, you will have to make a hard copy from this on-line version and take it with you.

A Faith-Based Approach to Environmental Management: A Tool for International Donors in Less Developed Countries

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This paper aims to propose a faith-based approach to environmental management, which implies a deep and long-term engagement with the environmental cause by demonstrating the link between religion and the environment, and by providing the necessary inspiration in situations where a sense of hopelessness and cynicism towards today's environmental crisis has taken hold. The paper contains an analysis of the religion and ecology literature that reveals four themes reflecting the range of man's relationship with nature. It also lays out a discussion of the similarities and differences between secular organizations and faith-based organizations. From this, one can see that the faith element of FBOs offer distinct advantages for environmental management projects. Finally, the paper provides recommendations for future research in terms of identifying appropriate case studies and developing a planning or policy tool for FBOs and international development agencies that could be utilized in designing faith-based environmental programs.

Revisiting the Stained Glass Ceiling: Women in Positions of Church Leadership

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While religious organizations have historically excluded women from holding clergy positions, there have been changes in the official stances of many denominations. Despite this change in official policies, the number of women in the highest positions within churches remains remarkably low. In this paper, I propose to examine the situations that lead to the sustained glass-ceiling effect that prohibits women from attaining clergy positions within congregations. I also explore the structural conditions that lead to the rare appointments of women in these positions, as well as their more common selection for other leadership roles within congregations in the United States. I use the National Congregations Study to examine these processes in a nationally representative sample of congregations. My results suggest that a queuing process appears to be in place within congregations that limits the rise of women to these positions apart from changes in official church policies.

Marital Fertility and Religion: Recent Changes in Spain

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Since the onset of democracy in 1975, both total fertility and Mass attendance rates in Spain have dropped dramatically. I use the 1985 and 1999 Spanish Fertility Surveys to study whether the significance of religion in fertility behavior - both in family size and in the spacing of births- has changed. While in the 1985 SFS family size was similar among practicing and non-practicing Catholics, practicing Catholics portray significantly higher fertility during recent years. In the context of lower church participation, religiosity has acquired a more relevant meaning for demographic behavior. Among the youngest generation, non-practicing Catholics behave as those without affiliation. The small group of Protestants and Muslims has the highest fertility and inter-faith unions are less fertile.

A Case Study on the Religious Comprehension of Theological Faculty Students in Turkey

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This study aims at improving a scale to determine the religious comprehension of the students of a divinity faculty. The scale consists of 20 questions. Using factor analysis through the SPSS Program, the data are first examined by the principal components analysis and after a rotation, the number of the factors and eigenvalues are searched. With respect to the results, three factors explain 42.8% of total variance. These three factors I name: (1) Traditional-Catechism Comprehension; (2) Political-Islamic Comprehension; and (3) Modernist Comprehension. I consider how these dimensions show the religious understanding of the students of divinity faculty.

Ritual, Emotion, and Sacred Symbols: The Evolution of Religion as an Adaptive Complex

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This paper considers religion in relation to four recurrent traits: belief systems incorporating supernatural agents and counterintuitive concepts, communal ritual, separation of the sacred and the profane, and adolescence as a preferred developmental period for religious transmission. These co-occurring traits are viewed as an adaptive complex that offers clues to the evolution of religion from its non-human ritual roots. We consider the critical element differentiating religious from non-human ritual to be the conditioned association of emotion and abstract symbols. We propose neurophysiological mechanisms underlying such associations and argue that the brain plasticity of human adolescence constitutes an “experience expectant” developmental period for ritual conditioning of sacred symbols. We suggest that such symbols evolved to solve an ecological problem by extending communication and coordination of social relations across time and space.

Praying in a Secularized Society

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Research from the Netherlands has pointed out that, despite the steady decline of church membership and church attendance, religious rituals, such as praying are still apparent. The present study examines the structure and varieties of prayer, by analyzing answers on open-ended questions of a representative Dutch survey. It is concluded, first, that praying in general is seen as an act with an effect, performed in the presumed presence of another. In particular, praying can be defined as a ritual act with a tripartite structure of need, action, and effect, in a three-dimensional space of direction, place and time. Second, four varieties of prayer were distinguished; petitionary, religious, meditative, and psychological prayer. Finally, the structure and varieties are combined, which results in (1) a characterizing of each variety of prayer, and (2) a distinguishing between the (social) need to pray and the [psychological/ egocentric) effect of praying.

What Does it Mean to be Religious (properly defined)? A Cross-Cultural Perusal of the Question

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Scholars of religion need to work with clear definitions of what they mean by religion, but what they mean is not necessarily what those whom they are studying mean - particularly when the latter are of a different faith and live in a different country from the scholar. This paper attempts to chart some of the assumptions that are found in different times and places about the nature of being truly religious. It will draw on both quantitative data and the experience of personal observation in a number of societies around the world, and, in so doing, examine some of the boundaries that may need to be overcome in our conceptual apparatus.

Religious Quest: Journey toward Faith or Never-Ending Story? Perceptions of the Value of Religious Doubt Among College Students

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The concept of Religious Quest has proved useful in understanding the impact of a doubting, searching approach to religion. Not all experiences of religious doubt, however, are the result of entirely voluntary searching. At a liberal arts college where curriculum emphasizes critical thought, students are likely to encounter instances of belief-challenge in course work and beyond the classroom. Perceptions of the value of such doubt might be expected to vary depending on whether religious doubt is valued in its own rite or as a means to building faith. Students in religious studies classes at a small, religiously-affiliated, liberal-arts campus participated. Measures included items assessing their perspective on the use of doubt in the classroom, as well as the Quest scale and Altemeyer and Hunsberger's Fundamentalism scale. We expected that the college classroom would be identified as a key source of religious doubt, Quest scores would correlate positively, and Fundamentalism scores negatively, with perceptions of the inherent value of religious doubt. Implications of the study for religious development and religious education are discussed.

The Competing Logics of Faith-based and Secular Social Service Programs

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Although much research has explored job training and placement in faith-based organizations, charitable choice programs focused on family support have escaped sustained scholarly attention. This report fills that gap by comparing faith-based and secular parent education programs administered in rural Mississippi. Noteworthy distinctions characterize the dynamics of instruction, learning, and personal change in faith-based and secular programs. Programming in faith-based organizations is value-rational in character, while the logic of programming is goal-rational in secular organizations. The contours and implications of these findings are discussed.

Religion, Civic Engagement, and Teen Drug Use: Evidence from Monitoring the Future

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Research on religion and teen drug use is characterized by theoretical and empirical gaps. Using a new conceptualization of religion as social capital and data from Monitoring the Future (MTF), this study examines teen drug use outcomes for three different components of faith-based social capital: (1) exposure to and internalization of religious norms, (2) integration within religious networks, and (3) trust in religious phenomena. These comparisons are drawn with respect to high school seniors' use of alcohol, marijuana, and other illicit drugs. In addition, we compare the drug use outcomes associated with faith-based and secular forms of civic engagement among teens. We find that, among religion variables, integration within religious networks is the most robust and consistent deterrent of youth drug use. Secular trust and civic participation in secular organizations also deter drug use. The implications of these findings are discussed.

Religious Variations in Teen Dating Behavior: Evidence from the National Study of Youth and Religion

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Although adolescent dating patterns have become the subject of increasing scholarly interest, almost nothing is known about the impact of religious involvement on teen dating behavior. Drawing insights from the teen dating literature and scholarship on religious homogamy among married couples, this study examines how various forms of religious involvement (denominational affiliation, worship service attendance, theological beliefs, and devotionism) influence teen dating behavior. We focus on two different dimensions of teen dating: general dating activity, and dating partner selection (e.g., interfaith versus same-faith dating relationships). The findings will illuminate an important but largely overlooked aspect of religious teens' social lives.

Leading the People of God: Understanding Expectations for Excellence in the Pastor

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This paper presents findings from a CARA study of pastoral excellence in the Archdiocese of Washington. The study, which is funded by a grant from the *Sustaining Pastoral Excellence* program of the Lilly Endowment, focuses specifically on pastors of Roman Catholic parishes. The study is directed toward describing the marks of good and faithful pastoral ministry and understanding the factors that promote and sustain pastoral excellence from the perspectives of pastors, other priests, seminarians, and parishioners. The study is based on surveys of priests and seminarians, telephone and in-person interviews with pastors, and focus groups with pastors and parishioners. The paper highlights similarities and differences among these groups in the characteristics they associate with pastoral excellence. It also examines the extent to which these characteristics correspond with the expectations for priests and pastors that are articulated in Church documents on priestly life and ministry.

Prayers about Traumatic Experiences as Self-disclosure to God: Implications for Health and Well-being

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The role that religious coping plays in both physical and emotional health in light of traumatic experiences has garnered much attention in the current psychology of religion literature. One religious coping mechanism that has attracted particular attention is prayer. In this research, I draw on the concept of self-disclosure to explain how prayer allows an individual to reorganize their sense of self in light of traumatic experiences, thus allowing for positive health outcomes. University students are taking part in writing exercises in which each student spends 15 minutes each of four consecutive sessions writing either control, self-disclosure, or prayer narratives about traumatic experiences. Based on the work of VandeCreek et al. (2002), I hypothesized that prayer would show greater health benefits than self-disclosure that is not explicitly written to God, but only for those who have positive perceptions of God and/or possess strong religious faith. Preliminary results support this hypothesis.

Religion and Self-esteem: A Meta-analysis

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To date, we have identified over 100 studies that speak to the relationship between religion and self-esteem. The current meta-analytic project seeks to synthesize findings from this extensive literature. As part of this endeavor, we have analyzed the relationship between religion and self-esteem across a number of demographic variables including the population studied (i.e. children, college students, elderly, etc.), age, sex, ethnicity, and location of the study. We have also explored the large variety of religious measures that have been employed in these studies to determine which show consistent relationships to self-esteem. Preliminary results have provided wealth of interesting findings. As an example, it has been determined that effect sizes associated with the relationship between religion and self-esteem vary as a function of age, with stronger effects seen as the age of the sample increases.

A Comparative Analysis of the “Family Values” of Right-Wing Women’s Organizations in Canada and the United States

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This paper is a cross-national comparative inquiry into how two right-wing women's groups namely, Concerned Women for America (CWA) and REAL Women of Canada have framed the “family values” campaign. Through content analysis of the organizations’ publications and documents on the named topic of “family values” and those that fall under its rubric, namely marriage, divorce, abortion, childcare, and materials that address gender roles, I argue that CWA and REAL Women frame the campaign in a particularly gendered fashion, rooted in the tradition of feminist gender consciousness, albeit with obviously different political articulations. Moreover, “family values” is posited as a concern especially for women who as “good Christian” mothers and wives are chiefly responsible for the protection and transmission of social morality.

Religion and Fertility in India: The Role of Son Preference and Daughter Aversion

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This paper brings together the notion of “son preference” and the complementary concept of “daughter aversion” to provide an explanation for larger Muslim, relative to Hindu families in India. Just as sons bring “benefits” to their parents, daughters impose “costs” and complementing a desire *to have* sons is a desire *not to have* daughters. Consequently, the desire for sons increases family size while the fear of daughters limits it. A formal model, in which these two countervailing forces act so as to determine equilibrium family size and composition, is developed. Qualitative evidence about Hindus and Muslims in their attitudes towards sons and daughters is presented; as are quantitative results from a Poisson regression model estimated on data for 10,548 women who had attained their equilibrium family size. The analysis concludes that higher Muslim fertility compared to Hindus may in reality reflect significantly lower levels of daughter aversion among this community.

Parish Vibrancy: a Reflection of Pastoral Leadership on Parishioner Support and Parishioner Satisfaction

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The number of Catholic priests available to lead and administer Catholic parishes is declining. The Roman Catholic Church is facing a leadership crisis. To help understand the nature of pastoral leadership, this study was designed to examine the impact of pastoral leadership on parishioner satisfaction and parishioner support in 135 Catholic parishes in the Cleveland Diocese. Parishioner satisfaction was assessed from 52,786 Vibrant Parish Life surveys collected from these parishes. Parishioner support was defined as multi-year trends in the parishes’ financial and sacramental data. Pastoral leadership was measured through the frequency use of emotional intelligence competencies by pastors from 32 of these parishes. The results showed that five variables emerged constituting parishioner satisfaction: outreach, sense of community, sacramental, faith formation and stewardship. Emotional intelligence competencies of the pastor significantly predicted parish vibrancy as measured by parishioner satisfaction. It did not predict parish vibrancy as measured by parishioner support.

New People in U.S. Congregations: Who Are They and Why Do They Come?

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About 300,000 worshipers in over 2,000 congregations participated in the U.S. Congregational Life Survey (www.USCongregations.org) in April 2001. Congregations were selected using hyper-network sampling to be representative of congregations of all denominations and faith groups across the country. All worshipers in each participating congregation completed a survey in worship, providing extensive data about individuals actively involved in religious life in America. Responses of new people who have been attending their congregations for five years or less are examined to help us understand how new people compare to other worshipers and what people look for in a new church. Four types of new people are identified and compared: first-timers, returnees, switchers, and transfers. Finally, the outreach and new member integration practices of congregations are explored to determine their impact on drawing new people.

Club Goods and Group Identity: Evidence from Islamic Resurgence During the Indonesian Financial Crisis

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This paper exploits relative price shocks induced by the Indonesian financial crisis to demonstrate a causal relationship between economic distress and religious intensity and investigate why it exists. Rapid inflation favored growers of staple crops and disfavored sticky wage-earners. I use pre-crisis wetland hectares and government occupation as instruments and dryland hectares and service occupation as “placebo instruments” to estimate the impact of economic distress on religious intensity. Economic distress stimulates Koran study and Islamic school attendance but does not stimulate other social activities or secular school attendance. The results seem attributable to the role of religion as ex-post social insurance: credit availability reduces the effect of economic distress on religious intensity by roughly 80%, religious intensity alleviates needing alms or credit to meet basic needs at the peak of the crisis, and religious institutions facilitate consumption smoothing among villagers. I explain these findings in a model where religious intensity represents the degree of social insurance in which people participate and social sanctions facilitate religion's function as ex-post insurance. Together, these results provide evidence that religious intensity responds to economic forces and suggest alleviating risk may mitigate fundamentalist tendencies.

Consulting the People of God: the Evolving Role of the Parish School

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For a century Catholic schools have formed the basis for a strong system of acculturation into Catholic identity and values. This system has weakened considerably in the last decades. Between 1970 and 2000 there was a net loss of 3,595 Catholic schools in the United States, a 29.9% decline. In addition the nature of these schools seems to be changing as the percentage of total Catholic school enrollment made up by non-Catholics has increased ten-fold in thirty years. Religious acculturation within Catholic schools seems to have diminished in importance at the expense of an increase in academic excellence. This paper examines diocesan data to determine the extent to which Catholics still consider Catholic schools to be important. Findings include data on school importance from 55,000 diocesan Catholics. In addition parishioner survey results are presented from two suburban parishes, each of which is considering establishing a parochial elementary school.

The Religious Affiliations of Ivy League College Presidents 1607 – 1964

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Recent research has documented the disproportionate representation of the Protestant Establishment in America from the Colonial era through the present, especially among the Power Elite, such as political and business leaders. This paper extends that research, examining the religious affiliations America's Cultural Elite, especially of Ivy League college presidents. Our fair-shares theoretical approach led us to expect that the Protestant Establishment would be over-represented among Ivy League presidents from the schools' founding years through 1964, with only minor changes occurring over time. The data support these expectations. These findings merit continued study to examine the persistence of religious stratification among the Cultural Elite from 1964 to the present.

Religion and Social Action: An Option for a Culture of Peace

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My approach to religion conceptualizes as of process social transformation. Religion must be oriented and organized as a historical movement that promotes a new approach to social reality, empowers the will to social change; educates for critical thinking; creates ethical conscience and moral sensibility; challenges people to adopt social action responsibility and accepts the need for a political commitment; it recognizes the importance of “emotional intelligence.” In my understanding, this perspective of religion means a true option for a religious practice more connected with the transformation of social reality and the visions of a Culture of Peace. This vision is nurtured by the United Nations Declaration on the Culture of Peace (secular) and the Campaign to overcome violence of the World Council of Churches (religious). It is in this sense that our research on religion must take place: in

the context of a concrete social reality where we must challenge the “status quo”; the economic-race-gender injustice; the oppress-oppressor political structure, and where we must demythologize the moral orthodoxy of the elite classes. Research must be made incarnate in history; the work of the researcher has to avoid a superficial concept of political and social neutrality and impartiality. Our world needs urgently a new philosophy of research that guide religions to a total social commitment for the creation of a new human society that looks up from an Utopia toward a Culture of Peace; non-violence and peaceful resistance as an alternative to conflict. What today’s world needs is a new social leadership and pro-active strategy. The emotional dimension of that begins with the idea that the path of history is still open.

In or Out: Are Religious Researchers Marginalized in the Modern American Academy?

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A growing literature continues to examine the secularization that has and is taking place in universities in the U.S. Much of this literature asserts that religious researchers have been marginalized in the modern U.S. academy. Nevertheless, none of this research actually presents evidence for the marginalization of religious researchers. The present research will address the following question: Are religious scholars and scholars that integrate their religious beliefs with their scholarship marginalized in the modern academy? This paper will address this question using data from two online surveys conducted in 2002 and 2003. The data are analyzed using various regression techniques.

A Re-examination of Stark’s LDS Church Growth Projections by Individual Countries

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In 1984, Rodney Stark made some bold predictions about the growth rates of Mormonism. A follow-up publication on these predictions illustrated that the straight-line growth projections had been surpassed by the actual growth of the LDS religion during the 1980s. However, Stark did not examine the growth rates of Mormonism within individual countries in light of the characteristics of those countries. Using current growth data of the Mormon Church, I re-examine Stark’s predictions in individual countries and propose several revisions to his hypotheses.

Partner Abuse in a Conservative Christian Denomination: How Similar are Congregants in Diverse Regions?

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This analysis examines the question of how two regionally-based samples deviate in terms of the extent of partner abuse and its correlates such as religious ideology. This study sampled 70 churches in the northwest region of the United States and seven churches in a Midwestern university community to answer research questions. The sample includes over 2000 responses from church members in the two regions. The findings show considerable agreement among the sampled congregants in rates of victimization and effects of victimization. Both samples offered comparable views about the types of services in which they would participate. The findings indicate significant differences, however, when considering congregants’ religious adherence (conservative vs. liberal) in study outcomes. Subjects defining their religious adherence as “very conservative” were more similar in their views and experiences regardless of their regional affiliation. These findings support using religious adherence as an independent variable in social science.

Marketing the Messiah: A Case Study of the Alpha Course

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American religious institutions have always had to sell themselves. More recently, however, the use of sales and marketing tools to attract spiritual seekers has increased exponentially. The driving force behind this marketing push is a confluence of sociological changes. Key among these changes are the proliferation of media and advertising, the development of a personalized economy, and fundamental changes in the selection of religious practices, including the elimination of a mandatory practice based on birth and the development of a shopping mentality surrounding the search for a religious practice. Within this context, religious institutions have had to become more aggressive in attracting worshippers. One of

the most pervasive development tools is the Alpha Course. I will argue that the success of the Alpha Course has to do with its advertising and marketing campaigns, and the ability of the producers of the course to package Alpha to the new, more individualized religious consumer.

The Implosion of Religion and the Emergence of Atheism from the Scientific Study of Religions

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Religion depends on and even exists as boundaries, including the boundary between the sacred and the profane. Science, on the other hand, knows and respects no boundaries. What is the effect of crossing and thus negating the boundaries of religion, including bringing diverse and mutually contradictory religious beliefs, by subjecting them to the “disrespectful” and transgressive methods of science? The immediate effects are an “implosion” of religion and a “relativization” or “socialization” of religion as cultural activity but not truth. This paper looks into the three means by which the scientific study of religion—method, theory, and comparison—corrode religion, serving as the weapons by which Western civilization accomplished the “death of God,” leaving atheism or the de-sacration of the world as the only honest and satisfying alternative.

“Play Ball”: Mormon Church and All-Church Softball

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The Church of Jesus Christ of Latter-day Saints used sports as a way to promote good health, teach team work, and put Christian ideals into practice. The Church sponsored competition in basketball first and later softball (fast and slow pitch), and volleyball between congregations. The best teams participated in all-church tournaments. This paper will explore the all-church softball tournament between 1949 and 1971.

Neurobiology of Sacrificial Rites

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Although religion is universal, sacrificial rites are not. According to Burkert’s reconstruction, animal sacrifices originated as ritualistic rendering of the hunt. Winkelman has observed the absence of sacrifice in hunting and gathering societies, whereas he has found human sacrifices in complex agricultural societies. Such correspondence is intriguing, suggesting some links between foods and behaviors. In fact some neurotransmitters depend on their precursors’ availability. Neuronal synthesis of serotonin depends on the plasma ratio between tryptophan and other amino acids. This ratio tends to be correlated with amino acid composition of the diet: So a low ratio diet lowers brain serotonin synthesis. Serotonin deficiency involves consequences such as tendency towards aggressive behavior, magic thought or religious fanaticism. Instead, precursor dependency of catecholamines is coupled to the firing rate of catecholaminergic neurons: So foods rich in their precursor can provoke, in stressing situations, an excessive catecholaminergic tone, that can lower the serotonergic one.

The Triune Brain as Neurobiological Basis of God Concept

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Religious ideas have the peculiarity of being universal, so we may suspect that they have some kind of genetic basis, or that religion may be rooted in genetic predisposition, that operates through the development of encephalic structures. MacLean elaborated the “Triune Brain” model, and located in it three principal phylogenetic structures, termed as R-complex, Limbic System, and Neomammalian Brain. The R-complex is fundamental for genetically constituted behaviors as imprinting, or forming social hierarchies. In a behavioral sense, religious activities consist in submissive displays performed to appease a dominant individual. According to evolutionary psychology, all human behaviors are products of internal mechanisms, in conjunction with inputs that trigger their activation. In this paper we indicate the acquisition of the consciousness of own mortality as the input, and in the action of R-complex on the Neocortex as the main mechanism by which, in the human evolution, the God concept emerged.

Opting Out: Preliminary Findings from Interviews with the Intentionally Uninstitutional

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“Religion” and “community” are often discussed in terms of institutional involvement. “Individualism” is framed as a problem to be solved. I am interviewing people who avoid the institutions that shape most of our life courses. Working primarily in flea markets, I am listening to those who do not belong to congregations, do not work for others, and are not political partisans (most do not vote). I ask them about their religious and political beliefs, focusing on their aversion to organizations. Media frequently characterize religious individualism as eastern, New Age, or self-help, but many religious nonadherents have traditional Christian beliefs coupled with a common-sense, even fundamentalist, biblical view. I want to know how their “folk” religious beliefs fit with their political and economic independence. Is there a culture of distrust, or perhaps a level of community below the radar of those who believe civil society is necessarily institutionally formed? This paper is my first attempt to collate and analyze the data. I consider the important themes emerging from the interviews and speculate on what these mean for our professional, highly institutional, view of community life.

The Triumph of Christianity in the Roman Empire: An Economic Interpretation

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This paper offers an economic interpretation of Christianity’s takeover of the Roman empire. It first points out paganism’s apparent inability to provide individual security in times of distress, such as the third century A.D., as a reason for the increasing demand for monotheism. It then reviews Christianity’s monotheistic competitors and points out the reasons why they lost out. Next, it formally addresses the Christian church’s dilemma between exclusive membership and open access to all applicants on the day of its triumph, and shows that open access and universal membership was a superior policy if coupled with doctrinal radicalization. Finally, it analyzes the theological controversies of the fourth and fifth centuries by means of a Hotelling-type linear spatial model of doctrinal strictness ranging from paganism to Judaism, and traces the theological choices that were made back to the church’s need to distance itself from its potential competitors.

For God and Country: Religious Differences and Effects in Eight Christian Societies

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Analyzing cultural values in 65 societies, Ronald Inglehart and Wayne Baker found that while religious belief and identity forcefully persist in the most industrialized countries, differences in values tend to be more closely associated with national differences than religious differences. This broad and interesting claim requires further examination. In order to understand better how religion influences values one first must properly measure the religion of the individual — her spiritual beliefs and devotion. Without this information, we know very little about the meaning of religious identities and the religious culture of a nation. Our analyses of religious differences and effects in eight predominantly Christian societies reveal two important findings. First, religious cultural differences are more precisely measured by examining the religious worldview of a nation’s population rather than its denominational proportions. Second, while the religious cultures of Christian societies vary dramatically, the religious beliefs of individuals similarly predict their values regardless of nationality. In fact, there appears some unchanging connection between religion and moral attitudes which defies cultural variation.

From the Mode of Binary Opposition to a Dialogical-Covenantal Ethic

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The Mode of Binary Opposition, comprised of the sub-modes of Differential Pre(ex)clusion and Exilic Inclusion, is a debilitating hermeneutic of encounter between self and other. Operating on the basis of divisive, non-relational epistemic-moral structures, it leads either to a violent negation of the other through outright exclusion (by essentializing similarity and difference) or via “exilic” inclusion (by conflating sameness and otherness). We find manifestations of the Mode of Binary Opposition in various forms of Orientalism, including the Orientalist study of religions. Drawing on W.C. Smith’s

problematizing of comparative religion, and considering the specific example of the study of “conscience” in Islamic studies (particularly in the work of Marshall Hodgson and Abdulaziz Sachedina), a dialogical-covenantal ethic is offered as a repair of the binary oppositional mode of encountering the other. A dialogical-covenantal ethic may help to locate human dignity and conscience in be(com)ing responsible toward the other.

Emerging from the Evangelical Subculture in Northern Ireland: An Analysis of the Zero28 and ikon Community

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This paper analyses how the “community” of activists in Zero28 and ikon is emerging from the evangelical subculture in Northern Ireland. It argues that this community is significant both in the context of the historical importance of evangelicalism in Northern Ireland; and because it represents an important socio-religious response to widespread change. To that end, it analyses what Zero28 and ikon do; as well as the activists’ self-understandings of identity, social activism, and change. The research contributes to the understanding of evangelicalism and change in Northern Ireland by highlighting the diversity within evangelicalism, analysing how social change occurs at the grassroots level, and pointing to a new direction for religion in Northern Ireland.

Negotiating Boundaries in Ethnographic Religious Research: A Comparative Analysis of Researcher Identity Management Among Northern Irish Evangelicals

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This paper compares two researchers’ fieldwork experiences with evangelicals in Northern Ireland to explore insider/outsider issues in the sociological analysis of religion. In contrast to warnings in the literature about the difficulty of researching strong religious groups, in our experience, the religious insider and the religious outsider had many similar experiences before, during and after the research. Moreover, religious insider/outsider status was by no means self-evident due to internal theological variety, the complexity of multiple identities and the processual nature of religious identity itself. The identities of both researcher and researched often shifted as relationships developed in the research process, breaking the insider/outsider binary down even further. The paper concludes that as long as research relationships are reflexively analyzed, the insider/outsider binary may be less significant than had previously been thought, even in the study of strong religious groups.

A Case of God-Image Transformation in a Latino Male Pentecostal Pastor

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Psychotherapy interventions that utilize the religious imagination may potentially improve psychological and spiritual clinical outcomes. This case study explores how a conservative 35 year old Latino Pentecostal pastor’s God image was transformed during his clinical treatment, and considers how Bucci’s emotional information processing theory may help in the understanding of the transformation process. A person’s God Image involves the subjective emotional experience of God as opposed to theological or informational knowledge about God (For example, “I know the Bible says God loves me but I *feel* alone and abandoned by Him”). In this pastor’s treatment, an adapted form of Holy Listening Prayer produced rich religious imagery and a deepened sense of communication with God. This prayer form’s added benefit in therapy may be partially understood from Bucci’s perspective.

Entrance and Retention for the Jesuits of the USA: A 20 Year Review

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The Jesuits are the largest Roman Catholic religious order of men in the United States. The number of men entering Jesuit novitiates in the United States has dramatically changed over the decades since Vatican II, as has the average age at entrance. This comprehensive study examines those entering the Jesuits in the United States between 1980 and 2003 (over 1,450 men). Factors examined include age at entrance, perseverance through 10 plus years of formation, and implications for present and future Jesuit ministries.

Too Worldly? Newspaper Readership, Spiritual Quest, and Alternate Gratifications

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This study builds on Berelson's Uses and Gratifications (U&G) framework regarding newspaper readership. The author surveyed Mormon, Orthodox Jewish and Methodist communities in the New York suburbs to see if U&G differences varied by denomination. No significant differences emerged between majority and minority religious groups, in terms of newspaper reading, U&G or consumption patterns. However, an unexpected linkage surfaced between degree of religiosity and newspaper use. Individuals across the three faiths who exhibited a higher degree of religiosity—questors—read newspapers less, with usage concentrated on the information-gathering function.

Overcoming Methodological Boundaries in the Experimental Investigation of Religious Cognition

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I will argue that psychology of religion's classical reliance on survey methodology has hindered our understanding of how people conceptualize God. Questionnaires, adjective checklists, and even various qualitative approaches to measuring God-concepts all fail to consider that Christians hold emotional or experiential knowledge of God in addition to propositional knowledge (sometimes referred to as "heart-knowledge" and "head-knowledge" respectively). Over the last thirty years, cognitive psychologists have developed a variety of experimental paradigms for the successful measurement of emotional cognition in secular domains. This paper presents findings from a series of studies carried out with Fraser Watts that adapt these methods for the study of experiential religious cognition. For example: in adapting reaction time studies used to investigate the relation of self concept and concepts of others, we found that evangelical Christians' God-concepts were significantly more accessible than their self-schemas, and significantly and selectively more accessible than the God-concepts of non-believers.

Making Biological Sense of Religious Sacrifice

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Explaining non-reciprocal altruism to non-kin remains a conundrum for evolutionary psychologists. Religious sacrificing is commonly perceived as the forfeiture of valued possessions without direct, corresponding benefit. Analyses of religious sacrifice typically focus on the theological and folkloric, characterizing sacrificing as appeasement to supernatural agents. While colorful descriptions may be useful to cultural anthropologists and comparative religionists, they are useless to those seeking explanations of sacrifice consonant with biological theory. This paper utilizes costly signaling theory to reveal the biological basis of religious sacrifice to be prestige enhancing (hence, descendent-leaving) for those who sacrifice in accordance with their religious tradition. An example is the Biblical concept of *cherem*, a sacrificial handicap imposed on the Israelite army during the Biblical conquest forbidding the Israelite warriors from appropriating various spoils of war for their own use. "Laying waste the land" can function as a tribally-imposed sacrifice on those required to be constrained. As such, the conquering co-religionists signal to each other continued cooperating by accepting the shared forfeiture of war spoils.

Selection Advantages of Judaism's Requirement For Ovulation-Related Conjugal Separation and Reunion

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According to Jewish law, husbands are forbidden sexual intimacy with their wives just before, during and after menstruation. When fertile women are well-nourished and menstruating monthly, the period of mandated abstinence usually lasts twelve days. The result of periodic conjugal separation, from the Judaic perspective, is that sexual relations are not "squandered" during the period of female infertility. Complimenting this conjugal restriction are Talmudic requirements for the husband to "satisfy" his wife sexually during the permitted time of her cycle, including those days when she is most likely to be ovulating. This paper suggests that these marital restrictions and obligations constitute a reproductive strategy whose practice makes paternity more certain by restricting the possibility of female extra-pair

copulation and bonding. The primary biological paradigm suggested is “mate guarding,” a behavior by pair-bonding species in which the male “guards” sexual access to “his” female to stifle mate-defection and extra-pair procreation.

Assessing Secularization and Religious Market Approaches to Religion: The Case of Mormon Growth in Europe

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How can differences in growth rates of the Mormon Church in various countries in Western and Eastern Europe since 1990 be explained? The Mormon Church possesses a strong proselytizing zeal and a huge force of voluntary missionaries of over 60,000. It has a strongly centralized organizational structure and publishes detailed membership statistics. To achieve an assessment of the two major theoretical approaches, we first present secularization and rational choice theory in more detail. Next we present LDS growth figures in Western and Eastern Europe since 1990, which we place in the context of religious change and church membership here. We subsequently discuss possible internal and external factors accounting for Mormon growth, before we turn to an assessment of both approaches in the light of the Mormon data. We end with some conclusions, which we hope will refine and enrich both theoretical approaches.

The Conversion Careers Approach: Why People Become and Remain Religiously Active

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The central question is why people become and remain religiously active. The paper critically discusses fourteen approaches to individual religious change (“conversion”) in the social sciences. The models will be evaluated with regards to their scope, range, claims, methods, subjects, underlying assumptions, and internal consistency. This forms the basis of our new approach to religious activity. In prior research with Droogers and Houtepen, we identified five sets of factors (social, cultural, institutional, personality, and contingency), which influence five levels of increasing religious participation: disaffiliation, pre-affiliation, affiliation, conversion, and confession. The varying levels can be identified and studied systematically in many different cultural contexts. Another building block of our approach is a careful distinguishing between the four main stages of a person’s life cycle: childhood, adolescence, marriage, and old age. The *conversion career* includes all episodes of higher or lower participation in one or more religious organizations during a person’s life history.

The Cities of God versus the Countries of Earth: The Restriction of Religious Freedom (RRF) Index

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This paper proposes an index of the restriction of religious freedom (RRF) which can be updated annually for 196 countries. This same coding method can be used to generate measures for previous time periods. The data used to conduct this analysis are new. They are my quantitative coding of the 196 qualitative reports which comprise the 838-page U.S. State Department annual International Religious Freedom Report, released on December 18, 2003. I use them because of their currency, breadth of coverage, incorporation of trend information, and depth of inquiry specifically related to religious freedom. The RRF Index’s reliability is established by its significant correlation to other international measures that theoretically or directly relate to religious freedom. The RRF Index addresses the reality of social facts, i.e., that religious freedom is not only restricted by the legal/policy regulations of countries, but also by the hegemonic activities of “religious brands.”

Chinese Christian Immigrants Negotiating Abortion Issue: The Interface between Religiosity, Acculturation, and Moral Thinking

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Theoretically founded in moral development, social/cultural-historical activity approach, and psychology of religion, this study examined moral thinking on abortion issue with a sample of first-generation Chinese immigrant women with Protestant Christian affiliation. The religiosity factor involved

in moral thinking is conceived as situated in the holistic moral reasoner who is deeply rooted in the contextual and communal relationships social/culturally, spiritually, and historically. Data on abortion judgment and reasoning are collected with information about the moral reasoners' demographic background, acculturation orientation, religious characteristics, and life history. Findings suggest that religiosity has profound impact on abortion negotiation for this sample. However, religiosity does not only affect moral thinking as homogenous demographic variable, but also in more nuanced terms as extrinsic religiosity, intrinsic religiosity, and faith in development. Faith-based abortion negotiation is closely interwoven with one's (cross)-social/cultural experience and specific to each individual as religion becomes meaningful to her through personal life history.

Market Logic Influences on Recent Changes in Catholicism in Brazil

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Our objective in this work is discussing, by using premises from the Religious Market Paradigm, changes that have occurred in Brazilian Catholicism during the last two decades of the twentieth century. We privilege here an institutional definition of the religious phenomena, demonstrating that, above all factors which influence the dynamic of the religious sphere, are determinants those linked to the concurrence level among religious organizations. From that point of view, we examine some facts of the recent history of religion in Brazil, presenting an interpretation of the processes by which the Catholic Church loses its monopoly in the Brazilian Religious Market, being pushed to promote reactive changes in its religious practices and discourses. Those changes have as main signal the hegemony of Catholic Charismatic Model, which gradually supercedes the previous preponderance of the Popular Catholicism Model.

The Social Healing of Collective Memories and the Sins of the Church

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This paper first defines the basic concepts and principles of individual healing in case of trauma and painful memories. Next, these principles are applied, when applicable, to the social healing of collective memories. In a third part, I turn to the healing collective sins of the Catholic Church, more specifically those related to clergy sexual abuse.

Religion, Attitudes toward Working Mothers, and Wives' Full-time Employment: Evidence for Austria, Germany, Italy, the UK, and the US

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This paper uses ISSP-data from the 1990's to analyze the relationship between religion and attitudes toward working mothers both within and across Austria, West and East Germany, Italy, the UK, and the US. In addition, the sub-sample of husbands is used to examine whether these attitudes along with males' religious involvement affect wives' full-time employment. Reinforcing previous research, Austrians and West Germans are the most conservative individuals across the countries examined, whereas British and US-Americans are the most liberal. Denominational affiliation as well as religious participation correlates positively with traditional attitudes across and, though weaker, within countries. Regarding full-time labor participation of wives, the results suggest for a negative effect of both males' attitudes and religious affiliation. Husbands' frequency of church attendance of, however, does not affect the likelihood of wives' full-time employment.

Religious Research as Kingpin in the Fight against Poverty and AIDS in the Western Cape, South Africa

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This paper describes a research methodology development process that took place in the Unit for Religion and Development Research (URDR). The URDR is part of the Department of Practical Theology and Missiology at the Stellenbosch University in South Africa. The process started by involving faith-based organizations (FBOs) to address three poverty-related challenges: the shortage of accessible data, the participation by the local community in the research process and interdisciplinary co-operation. It firstly gives an outline of these challenges, followed by a chronological account of how this approach

was applied in two South African communities, Paarl and George. It concludes by describing the results of the research and how it led to a much bigger project, in which the FBOs, Non Governmental Organizations, business and government are working together.

The Influence of Inter-religious and Transnational Dynamics on the Sociopolitical Role of Latino Catholicism: A Case Study

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The festival of Saint James that originated in the “black” town of Loíza, Puerto Rico has gained much popularity in Connecticut among the Loizan diaspora, other Puerto Ricans, other Latino and non-Latino groups, and among current Loizan residents, who travel to Connecticut for the festival. Using ethnographic methods, we found that the festival has become a greater stimulus for sociopolitical participation than the one in Loíza. FLECHAS, the festival’s main organization in Connecticut, has taken a leading role in community projects and its members have supported political agendas. These activities have generated conflicts with racial or ethnic overtones, especially between Catholics who support the festival’s organizers and Protestants. These conflicts have encouraged FLECHAS supporters to become even more politically active and have brought about inter-religious dialogue about these issues. The FLECHAS debate demonstrates how looking at inter-religious and transnational dynamics helps the understanding of the sociopolitical role of Latino religion.

The Cross Faces the Loudspeakers: A Village Church’s Reactions to the State Power

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Wuzhuang is a village in northwestern Gansu Province of China, with a third of the 3,000 villagers as Christians. The state involves in church affairs directly through the Religious Affairs Bureau and indirectly through the TSPM Committee. There are additional implicit rules to observe. As ways of adaptation, Wuzhuang Christians have become used to verbally acknowledging the legitimacy of the authorities, adopted some revolutionary and patriotic terms in their speeches and symbols, and also learned to use the existing legal system to protect their own rights. The village loudspeakers, representing the state paper, often broadcast imposing messages and rousing operas on Sundays. However, the cross on top of the church faces them with calm tenacity.

The Spirit of Young People in Thailand and Australia: Some Initial Explorations

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A four-year study to understand the spirituality of young people in Australia is being undertaken by the Christian Research Association, in conjunction with the Australian Catholic University and Monash University. More than 170 in-depth interviews have been conducted to look at emerging forms of spirituality and surveys are now being conducted. A parallel study is being developed in Thailand. Some pilot interviews have been conducted. The study will explore the similarities and differences in the forms and functions of religiosity and spirituality in Australia and Thailand. In particular, the study will examine whether there are signs of the development of “post-traditional” approaches to spirituality in Thailand, as in Australia. This paper comments on issues involved in crossing the cultural and linguistic boundaries in doing comparative research in Australia and Thailand.

Religious Organizations and Progressive Social Change: The Case Study of Ansar-ud-Deen Society of Nigeria

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The multireligiosity of the Nigerian nation makes existence of hundreds of religious organizations unavoidable. Some of these organizations have made progress-sive social change in the areas of construction of schools, building of hospitals, creation of jobs etc. In this paper, an attempt will be made to discuss the various ways in which Ansar-ud Deen Society (ADS) has made progressive social change in Nigeria. Founded over eighty years ago, the founders of ADS set the following objectives for themselves. Building schools and encouraging literacy and education, promoting religious, moral and social advancement of the Muslim community, eradicating all forms of evil and corruption that have crept into the Muslim community and fostering feelings of brotherhood and unity among all members of the

Community. With branches all over Nigeria, these objectives have been achieved through the construction of hundreds of schools (primary, secondary and tertiary), and a proposal to establish a university. ADS schools have provided instructions and jobs for thousands of pupils and staff respectively. The society has organized lectures, seminars, *tafsir* of the Qur'an, visits to hospitals, confined homes and prisons. It has also produced a large number of educated men and women, built many religious centers and mosques and raised the standard of religious knowledge and worship. Each of these achievements will be discussed and recommendations aimed at ensuring attainment of greater heights will be made so that ADS will set the pace for progressive social change in Nigeria, which other religious organizations can follow.

Religious Markets in Globalization Process: The Case of Turkey

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The main argument of this paper is the status of religious groups in Turkey and their transformation process. As we know, Turkey was founded in the form of nation-state in 1923 and most of its people are orthodox Muslims. Turkey, with its secularization and modernization processes and changing religious landscape, is a modern and secular state in the way of European Union. In this context, religious groups in Turkey have been in transformation process by ideology, structure, function. Therefore, first, I want to summarize the development of secularization and modernization processes in the context of modern Turkish society to reach the appropriate methodological and epistemological assumptions to study on the Turkish religious landscape. Following this, I highlight the status of religious groups in Turkey and their transformation process that they have been in. In fact, religious groups in whole world have been globally in a transformation process. In this process, religion is advertised and marketed, produced and consumed, demanded and supplied. Finally, I will emphasize the functions of religious groups in Turkey, as firms.

The Political Participation of Latinos and Anglos: Does Religion Matter?

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Verba, Schlozman, and Brady posit that variation in ethnic group political participation, while related to socioeconomic differences among them, is derived from the acquisition of civic skills through their associational memberships, and in particular, from their experiences in church. Catholic and Protestant churches were hypothesized to develop different levels of such skills, and Verba et al. suggested that the relatively low level of Latino political participation was explained by their predominantly Catholic affiliation. If Verba et al.'s argument is true, then we should see participatory differences within ethnic groups by denomination; e.g. Latino Protestants should be more active than Latino Catholics, and Anglo Protestants should be more active than Anglo Catholics. An alternative hypothesis is that churches matter through their role as civic associations. In this case, denominational differences should not matter, but churchgoers should be more active than non-churchgoers. Examining the 1989-90 Latino National Political Survey and the 1990 ANES, Michael A. Jones-Correa, of Cornell University, and I found that while denominational differences have some limited explanatory power for Hispanic political participation, it is in the opposite direction than hypothesized. By far the more important contribution to an explanation of political participation is made by churches' central civic associational role.

Religion and National Identity in the Netherlands

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How and why did the role of religion in the social construction of Dutch national identity change in recent decades? The joint effects of continuing secularization, institutional depillarization and the growing public role of Islam have called into question the traditional connections between religion and national identity in the Netherlands. This paper, part of a larger project on globalization and national identity, analyzes the content of recent Dutch debates and summarizes survey-based and other evidence to describe the revived discourse on Dutch national identity and the role of religion in it, to examine some specific changes in the Dutch Roman-Catholicism that affect traditional understandings of national

identity, to illustrate briefly the resulting tensions as they affect current debates about public funding of religious education, and to speculate on the possibility of a new kind of Dutch civil religion.

Religious Affiliation and Participation as Determinants of Women's Educational Attainment and Wages

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Using a human capital model, this paper develops hypotheses about how religious affiliation and participation during childhood influence years of schooling completed and subsequent performance in the labor market as measured by wages. The hypotheses are tested using data from the 1995 National Survey of Family Growth, a large-scale survey addressed to a representative sample of women in the United States. Religious affiliation is found to have a significant impact on years of schooling completed, with the effects being particularly pronounced for Jews and conservative Protestants. The impact of religious affiliation on wages largely mirrors its influence on educational attainment, although evidence of additional effects operating through other channels is also uncovered. In addition, the results show that youths who attend religious services frequently during childhood go on to complete more years of schooling than their less observant counterparts.

Religious Attendance and Political Participation: The Need for a Quantitative Study of Local Voter Participation

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This paper attempts to argue that future studies of religion and civic involvement need to include questions that address the issue of local voter turnout. In spite of lower rates of participation at the local level, these questions are significant for three important reasons: (a) there is a correlation between national voter turnout and religious attendance both in qualitative studies and in the corresponding literature, (b) according to an analysis of the Social Capital Community Benchmark Survey compiled by Robert Putnam, religious attendance is even more significant (i.e. most likely to be the most significant factor) at the local level and (c) there is a significant body of work which deals with the study of community, none of which included quantitative analyses of the relationship between factors such as religiosity and local voter turnout.

Evolutionary Neurotheology as an Explanatory Framework for Theurgy and Related Spiritual Practices

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Evolutionary neurotheology attempts to explain religious and spiritual experiences and practices in terms of the evolutionary history of the brain. An explanatory nexus is provided by Jung's concept of the objective psyche. On the one hand, the archetypal structures of the collective unconscious articulate the subjective side of numinous phenomena. On the other, these archetypes correspond to phylogenetic perceptual-behavioral structures (instincts), which can be correlated with neural structures that have conferred selective advantage on our species. This paper focuses on the application of evolutionary neurotheology to Neoplatonic theurgy and related spiritual practices, including dream incubation, ensoulment of statues, liaisons with spirits, possession, and ascent to divine union. Nevertheless, the conclusions are broadly applicable, because they are based on common human characteristics. Many of these practices have parallels in modern analytic psychology, and I will use each to illuminate the other.

Economic Growth and Religious Production Efficiency

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Moral institutions and ethics affect the economic development, as for example, trust and honesty are essential requirements for emerging economic activity. "Religious production efficiency" measure is constructed and used in economic growth regressions for 8 OECD countries. By using panel estimation methods and additionally time-series estimations for each country, more information is gained concerning the country specific growth and religion characteristics. Empirical evidence from the panel data estimations seems to suggest that religious beliefs attain more relevance than religious attendance. Religious production efficiency, containing both belief and activity aspects, was not found statistically

significant with panel data or with individual 8 OECD countries growth model, except for Finland. Significant coefficient for Finland can be explained by referring to Finland's unique religious market properties, as the level of religious beliefs have historically been unusually high, and continue to be, in Finland. On the other hand, attendance in religious activities has followed the typical Northern-European decreasing trend. More exact understanding on the links between these concepts are essentially needed to better model the economic consequences of cultural, religious and moral variables. Therefore, several suggestions are presented to gain better growth information in the future empirical growth modeling, including better theoretical background, more robust estimation techniques and longer data.

Ethnic Transcendence and Spiritual Kinship in Two Multiethnic Congregations

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Multiethnic churches are important because they are rare. Nevertheless, a growing number of church leaders are taking on the challenge of blending races and ethnicities together into a smoothly functioning congregation. Mosaic and Oasis are two large (1600+) Los Angeles churches that transcend ethnic enclaves by integrating at least four ethnic/racial groups. By critically examining factors affecting ethnic and racial diversification, this paper presents preliminary findings from a comparative study of these two churches. Overall, more African Americans attend Oasis while Asians and Hispanics are prominent at Mosaic. Observation and in-depth interviews suggest that different racial orientations in activities of each congregation help explain differences in actual ethnic composition.

Toward a Theory of Congregational Diversification

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This paper is a preliminary step toward constructing a theoretical framework that defines and articulates the processes of ethnic transcendence in multiethnic/ multiracial churches. This paper emphasizes that differences in ethnic/racial composition occur because diversification is achieved through alternative "paths." These paths pursue (overtly) alternative religious activities which involve (covertly) alternative identity reconstruction projects. The first path draws on Weber and describes the effort of charismatic leaders who reorient individual identities toward a common, sacred cause. Ethnic affiliations recede and a new overriding, mission-driven religious identity comes to the fore. The second path draws on Durkheim and emphasizes the corporate empowering of individuals through ritual worship. People of disparate ethnic affiliations form powerful new bonds as part of a large, common, sacred tribe. Specific examples from two congregations will be used to suggest the validity of the framework.

The Ritual Healing Theory: Predictions about Near-Death Experiences

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A collection of anomalous experience narratives, gathered over the past 15 years, provides cases for testing hypotheses derived from the ritual healing theory regarding near-death experiences (NDEs). The ritual healing theory hypothesizes that dissociation/hypnosis genotypes provided protection to hominids exposed to trauma and that these genotypes are linked to the incidence of anomalous experiences. These experiences generated beliefs in spirits, souls, life after death, and magical abilities, notions supporting shamanism, humankind's first religion. Resulting shamanic rituals, effective due to placebo and hypnotic effects, provided survival advantages to those with dissociation/hypnosis genotypes. The resulting evolutionary cycle shaped the human propensity for religious sentiment. Evaluation of a 1832 case collection of anomalous experience accounts, gathered in Northeastern North Carolina, allowed selection of 28 after-life experience cases. Analysis of these cases supports hypotheses regarding NDEs derived from the ritual healing theory.

Future Steps for a Sociology of Latino Religion: Assessing the Diversity of Religious Life in a Context of Accelerated Change

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As the US Latino community becomes increasingly stratified, and as immigration settlement patterns fluctuate in accordance to changes in the US economic and geographic landscape, the challenge for sociologists of Latino religion is to analyze the new and diverse ways that religion and religiosity is

being used to introduce, anchor, and reinforce the US Latino presence. Our central questions need to focus on assessing the ways in which religious life is shaping-and is being shaped by-the diverse social contexts in which different US Latinos now live. Focusing on the differences of religious life in these new contexts of accelerated change will allow us to build bridges with other sociology subfields as well as other disciplines.

Religious, Biographical and Social Correlates of Sin

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The eight deadly sins can be empirically ordered on two dimensions: Rancor and Desire. Each of these constructs of sin is related in a particular way to indices of narcissism and individual well-being. In the paper to be presented their religious, biographical and social correlates(or absence thereof) will be discussed.

The Role of Faith among the Clergy and Other Church Employees in Finland

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This paper examines the role of faith among the employees of the Evangelical Lutheran Church of Finland. What do ordained ministers and other church employees believe in today? What is the status of faith in their personal life? How has it changed in the course of their life? The study is based on a questionnaire (N=792) and in-depth interviews (N=21) carried out in 2002. Both qualitative (narrative) and quantitative research methods are employed. The study indicates that the majority of church employees in Finland are committed at least to the most crucial parts of the Christian faith. One in ten employees are not committed or are loosely committed. In particular, the beliefs related to life after death and the existence of hell are varied. The status of faith typically changes in many ways during the life course. Doctrinal attitude typically weakens during the life course. However, this does not mean that the faith is losing its importance.

Religion's Role in the Rule of Law

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Recent literature has linked religious beliefs to enhanced economic growth. In this paper, we explore potential linkages between religion and growth due to religion's effect on the rule of law and corruption. Both a stronger commitment to the rule of law and lower levels of corruption are associated in the literature with more economic growth. We find that the dominant religion of a country affects both the rule of law and the level of corruption. In particular, countries whose largest religious group is Protestant or Hindu have stronger rule of law and less corruption. Similarly, countries whose largest religious group is Orthodox Christianity have weaker rule of law and more corruption. The effects are stronger when the country's dominant religion is measured by the status in 1900, which is likely a better measure of each nation's long-standing religious heritage.

The Impact of Evangelical and Catholic Networks on Central American Refugee Communities

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I examine the effect of religion on two Central American communities of former refugees and internally displaced peoples. Findings suggest that in different ways, Pentecostal evangelicalism and Catholic Liberation Theology provide the necessary tools for the reconstruction of healthy communities in the face of highly anomic situations. Pentecostal evangelicalism provides flat networks of support throughout and beyond the community, fosters high levels of participation in church activities, enforces a disciplined life, and espouses a theology that calls on the individual to forgive. Liberation Theology provides a cohesive political and theological world-view that allows community members to make sense of their tragic experiences, promotes a corporate sense of community, places high value on education and social development, and allows entrance into an active international network.

Religious Concepts and Schemas: Fixed Templates or Flexible-Adaptive Dynamics?

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Recent cognitive studies are inquiring into the way religious concepts are formed and how they depend on previous templates or relate to some domains in a modular pattern of the human mind. There is no clarity, especially from an empirical point of view, about the relative autonomy of such concepts and, consequently, their ability to evolve and adapt to new circumstances or demands. In order to check the possible plasticity of religious ideas and schemas, an empirical survey is conducted, with a detailed questionnaire on the main modes of religious representation, to three different age groups representing different levels of religious commitment and knowledge. Statistical methods are applied to test the persistence or change of mental schemas, and the role they play in different settings: from tools related to partial tasks, to integrative-centering drives.

The Third Wave, the “Long Boom” and Implicit Religion: The Meeting of Implicit and Explicit Religion in Late 20th-century Techno-utopian Visions

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This paper looks at the influence of Alvin Toffler’s futurist oeuvre on the techno-utopian “Long Boom” thought, which conquered popular imagination in the mid-1990s and found its most striking embodiment in the Internet and “dot com” stock market hype. The paper posits that these visions functioned as implicitly religious “life-structuring” scenarios of sense-making. This hypothesis is developed in the context of Durkheim’s concept of anomie, Weber’s discussion of charisma, and the criteria of implicit religion as defined by Ter Borg. While proffering their ideologies as the answer to crises in sense-making, both Toffler and the Long Boom “gurus” articulated a preference for *implicitly* rather than *explicitly* religious frameworks. The paper considers the motives behind this choice for an *implicitly* religious structure and asks why some forms of explicitly religious expression were seen as secondary or counterproductive in the quest for meaning and transcendence in contemporary society.

U.S. Latina/os and Post-60s Spiritualities in the Arts

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The 1960s gave rise to movements of social reform. Institutionalized religion also changed, notably with the emergence of new, “hybrid spiritualities” reflecting the search for more individually meaningful spiritualities critical of the beliefs, practices, and/or histories of traditional faiths. Feminist, ethnic, and queer critiques have, in particular, been especially visible. If they have not necessarily led the way, the arts, from literature, to visual, and performance arts, have certainly reflected this concern for socially and personally more meaningful forms of spirituality. The presentation will survey contemporary art forms and trends in literary, visual culture, and cultural studies. Religious and spiritual alterities are part of the struggles for cultural decolonization, but also put at risk millennia-long traditions. The presentation will address and connect these concerns, while attempting to present a review of post-1960s expressions of spirituality in both the artwork and academia.

A Hermeneutical Approach to Interpreting Theology from the Perspective of Neuroscience

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A common conception of religious experience is (1) that there is a subjective experience that can be definitively and uniquely identified as religious experience and (2) that this experience is an experience of God, analogous to the way in which a visual sensation is an experience of a physical thing. William James was an early proponent of this view. However, it suffers from some problems, including a lingering reliance on soul-body dualism and its positing of a unique and identifiable experience called “religious.” I propose a different way of understanding religious experience—a hermeneutical model. The theses of this approach are (1) that we employ beliefs and ideas as part of our attempt to make sense of our experience and (2) that we evaluate beliefs on the basis of their coherence with our overall experience. We should regard “an experience of God” not as a particular and identifiable portion of our experience (as James did in *Varieties*) but instead as a kind of tone (both intellectual and affective) that colors the totality of our experience. This tone is itself dynamic, being formed and reformed by our experiential history through the effects of, among others, family and church.

An Economic Explanation for the “Culture Wars” Thesis

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In this paper, we explore the relationship between religion and politics in the framework of rational choice models. The model explains the reason why liberal or more secular denominations tend to favor higher government taxes, higher government spending and “bigger” governments, while conservative or more religious denominations tend to favor lower government taxes, lower government spending and “smaller” governments. The model explains these real-world tendencies as a result of a rational choice problem faced by believers when making normal budgetary decisions. Individuals have preferences with regards to the allocation of their resources between religious investment and secular spending. Denominations who sincerely represent the religious interests of their adherents seek to map these preferences into corresponding political and economic preferences. Any change in the objectives of the denominations will have an impact on their religious teachings, which in turn will affect the behavior of their adherents in the political and economic arenas.

Religious Charities and Government Funding

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In this paper, we model several aspects of the relationship between religious nonprofits and the government in the context of the Faith-Based and Community Initiatives. The government decides whether to award the funds to a religious nonprofit or a secular nonprofit. Religious charities are willing to provide the public good at lower costs if they can use the funds as an opportunity to proselytize their doctrine. The choice of which religious denomination(s) to award the funds to will determine the nature of the change in believers’ preferences which will in turn affect the religious “balance of power” between denominations in the society. In a situation of equal grants to competing charities, this has the consequence of reducing the number of extremists in all denominations and increasing the proportion of moderates. Furthermore, the model postulates that conservative religious denominations may discriminate against secularists or non-religious individuals in the public good provision.

Church or Sect: Exploring the Organizational Type of a Chinese Immigrant Church

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This study examines a Chinese immigrant church in the context of church-sect and rational choice theories. Analyzing participant observation and interview data, I argue that, along the church-sect continuum, the organization in question is close to the sect pole in its theologies, while approaching the church pole in its structure. Being a church-sect hybrid, this organization appeals to its new Chinese immigrant members, who are well educated and upwardly mobile on one hand, but marginalized as newcomers to both Christianity and American society on the other hand. While supporting church-sect theory, these findings call into question the “free rider” argument of rational choice theory: The attraction of Chinese immigrants to a church-sect hybrid results from their social positions rather than the church’s avoidance of free-riders.

Commodity Chains and the Role of Faith-Based Actors in Central America

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I examine the role that faith-based actors play within the coffee sector in Central America, using a commodity chain framework analysis. Through the case study of a Christian business and related partners, this paper considers how the faith of religious actors shapes their economic interactions. The religious orientation of faith-actors gives them accountability and ethical guidelines; it emphasizes development of those most disadvantaged in the chain; and it provides networks that allow them to succeed in a globalized market. These mechanisms are successful in adding more value to the work of farmers in the commodity chain process and altering the structure of the commodity chain itself. Additionally, mission and vision are found to impact the way that actors choose to define their role in the market. Although faith groups can impact distributional outcomes, their effect may be limited to a small segment of the market.

New Religious Movements and Violence

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Variables that increase the likelihood that a religious movement will become involved in a violent episode can be subdivided into endogenous and exogenous factors. The former include apocalyptic and radically dualistic worldviews, charismatic leadership, and organizational totalism. Exogenous pressures generally involve environmental hostility and persecution, which may exacerbate aberrant behavior through processes of “deviance amplification.” Nevertheless, amplified confrontations frequently lead to accommodation and de-escalation. Promising multivariate models attempt to combine and interrelate endogenous and exogenous influences.

Exploring the Religion-Health Connection in Japan: Psychosocial Benefits in Japanese Urban Festivals

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In this study, residents of the parade neighborhoods in one of Japan’s oldest and most influential festivals reveal how close relationships within local and extended festival communities offer year-round support. By applying the theory of ritual practice to qualitative research conducted in 2003, I examine how some of the main participants in Kyoto’s Gion Festival gain social support based on their roles in this historically and culturally significant month-long series of rituals and festivities. Specifically, participants receive the psychosocial benefits of enduring networks that offer spiritual and perceived social support. With a combination of well-accepted “Western” theories and methods and an understanding of distinct cultural differences, this study is a unique exploration of how Japanese festival involvement can be related to positive health outcomes.

Latino/a Images In the Media: A Theo-Ethical Response

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Much has been written about the portrayal of Latinos/as in the media. Arlene Dávila's work *Latino, Inc.*, posits that the creation of Latino/a as ethnic other in the media for purposes of marketing has had a strong impact on how Latinos/as self-identify. Using the works of *mujerista* theology and Latina feminists as a theological and ethical lens I propose that an alternative or counter-image can be and is being constructed that provide healthy images of the Latino in the U.S. context. In short, the argument that Latino/a images in the media is not the primary source of identity-making for Latinos/as in the U.S.

Willow Creek or Hollow Creed? Commitment to Willow-Creek Communities in the Netherlands

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Willow Creek has a clear model for the renewal of local church communities. Its origins are in an evangelical community near Chicago and now attract thousands of people each weekend. Their slogans are “church for the unchurched” and “church of small groups,” but a closer look reveals that their model leads to a highly committed membership base ready to bring their friends to the church. In the Netherlands, 10 local mainline protestant church communities are member “Willows.” The paper investigates the question if these communities experience a growth in attachment, but this does not seem to be the case. Half of the communities show a marginal increase in membership numbers compared to their region, the other half a marginal decrease. For the number of confessed members and new members, this pattern is the same. Part of the “failure” is that the model of Willow Creek is only partially adopted.

Religion Caught by Culture: An Examination of the Effect of Values on Religion Contrasting American and Canadian Culture Evolution

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We often have more in common with our neighbor of a different religious faith than we do with a co-faith in a different nation. Religion mirrors prime social values as they evolve in a society. It moves in step with society. The divergence of American and Canadian cultures serves as a natural test of this hypothesis. Contrary to popular thought, Canadians and Americans are markedly different and are becoming more so. Similar religious expressions in each country (affiliation, values and behavior) reflect

this disparate shift. Based on multivariate analysis of in-depth values surveys, this study examines over 14,000 respondents across eight years (1992, 1996, 2000) between the two countries. Findings suggest Canadians are embracing post-modernism while Americans an increasingly hostile and nihilistic worldview. Religious values and the values of the religious follow suit. Neither religious faith (religion/denomination), commitment, nor behavior confounds this finding. “You are your culture” regardless of confession.

Toward a Molecular Basis for Spirituality and Religious Knowledge: Implications for Nurture and Evolution in Long-Term Memory

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The acquisition and representation of knowledge is of intense interest – whether in religion, art, language, science, or as commonsense and spirituality. Even Carl Jung theorized about representations and development of knowledge, spirituality, and the collective unconscious. We posit a molecular basis for long-term knowledge and memory [LTKM] involving localized DNA changes in brain. Those changes take place largely in non-protein-encoding regions of the genome (i.e., [G] – [P]); sometimes called “junk DNA,” with {G} representing the genome and {P} representing the proteome). Of special interest are implications for quantitative and qualitative assessments of nature and nurture, and, putative mechanisms underlying the acquisition of commonsense and spirituality. For example, in selected regions of brain, nucleotide ratios [G*C::A*T] may provide crude traces of nurture, trauma, commonsense, spirituality, archetypes, and the collective unconscious. Perhaps most important, transmission and acquisition of LTKM may represent a novel form of non-Darwinian and non-Lamarckian *transmissible* evolution.

Megachurches: The Complexities of Leadership Transition

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The rise of megachurches in the United States represents a unique phenomenon, one being shaped by a variety of social, cultural, political, economic, and religious forces. Megachurches have grown exponentially in recent years and now exercise an unprecedented influence on the religious landscape in this country. Accompanying this phenomenon is a new and unique breed of leaders – megapastors – who have guided these congregations through significant periods of rapid growth and substantial organizational change. It is anticipated that many megachurches will encounter significant challenges over the next ten to fifteen years as many of the current megapastors reach retirement age. This paper reports findings from a preliminary investigation of existing resources on megachurches and megapastors in order to identify the issues related to leadership succession. A framework utilizing a mixed methods approach is proposed for conducting further research on leadership succession in megachurches.

Scars for War: Evaluating Alternative Signaling Explanations for Cross-Cultural Variance in Ritual Costs

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While males in many societies endure traumatic and painful rites, in other societies male rites are mild or completely absent. To explain these cross-cultural differences, we use data collected from eHRAF to test two sets of hypotheses derived from signaling theory. If costly male rites serve to signal mate quality, they would be expected to correlate with the intensity of mating competition. If they serve to signal group commitments, they would be expected to be associated with the importance of overcoming problems of collective action. Our results support the latter set of hypotheses: males in societies that engage in warfare endure the costliest rites. Moreover, we show that who wars are fought against (within the cultural grouping or against other cultural groups) is an important determinant of whether or not male rites result in permanent visible marks, such as ritual scars. We argue that costly male rites emerge to signal commitment and promote solidarity among males who must organize for warfare.

Simulating Sects: A Computer Model of the Stark-Finke-Bainbridge-Iannaccone Theory of Religious Markets

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This article uses a computer-based Schelling-model to examine the aggregate outcomes of individual choices in a religious marketplace — specifically, the rational-choice market model of religion developed by Rodney Stark and his associates. After extensive testing, the author concludes that the micro-foundations of that model do not produce the macro-level results claimed for it. Specifically, in a religious market based on individual choice: 1) religious market dominance does not depend on state intervention, but on the relative attractiveness (or proselytizing effort) of large religions, small religions, and having no religion; 2) religious competition *per se* does not increase overall religious participation, which is more highly affected both by the relative attractiveness of different options and by the percentage of the population that is religious at the start of the simulation; 3) several tipping points occur, at which a small change in a single parameter will generate a massive change in results. Although the simulation does not provide an empirical test of Stark *et al*'s approach, it does throw doubt on the approach's claim to ground its predictions about the shape of the religious landscape on individual religious choices.

Religion, Civic Engagement and Support for Democracy: A Cross-National Examination

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Research on popular support for democracy demonstrates the importance of national structures, legacies and international processes, e.g., globalization, religious predominance, regime instability and political freedom. It also treats micro-level explanations, e.g., individuals' religious beliefs and practices, civic engagement and personal characteristics. However, macro-level and micro-level sources of democratic support are not often considered simultaneously. Using multilevel analysis, this paper examines the importance of religion at both the national level and individual level in predicting citizens' support for democracy, and it also considers the importance of other variables. Using data from 46 nations in the 2000 World Values Survey and elsewhere, we found that individuals who were religiously committed, engaged in organizations and politics, and of advantaged social statuses were supportive of democracy; those desiring a blending of religion and politics were not. Characteristics of individuals' nations of residence mattered too; those from globalized nations without a Communist legacy favored democracy.

Crossing the East/West Boundary: Islamic Politics in Turkey

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This paper aims to understand how religious politics is able to become popular in a thoroughly secularized country such as Turkey. The analysis is based on an ethnographic study of how Islamists operate among urban poor populations in Istanbul. The findings point out that even the first phases of the movement (1960s-1990s) problematized conventional boundaries comprised of left vs. right, given the movement's ability to pursue social justice goals within an anti-secularist framework. Moreover, after the mid-1990s, growing frustration with radical politics and the coming of age of a Muslim bourgeoisie have led to the liberalization of the movement, which now seeks its allies among Europeans and Americans. This final phase of the movement calls into question the boundaries between the Middle East and the West. However, it also hints at the termination of the Islamist project due to its thorough secularization.

Learning about How Churches Learn about Ministry: Reflections on Research that Explains and Empowers

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Given the confluence of political, cultural and religious voices emphasizing the role of faith-based organizations in public life, many churches are seeking to become more engaged in their communities. Despite the availability of guides to launching social ministries, many churches stumble along the path from intention to action. Our study of ministry leaders, seminary students, and three "pilot"

churches aimed to learn more about how churches learn to do community ministry. We identify five necessary change components: a healthy church foundation, an internal or external catalyst for change, availability of resources for local outreach, a focused direction for change, and change sustainers enabling a church to stay the course. The learning process takes place on two levels: the personal development of church leaders and the corporate realignment of the church's mission. This research gained more personal immediacy as the presenter's own church became a focus of analysis and application.

The Political Participation of Latinos in New York City

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This paper is based on a larger study that presents the results of a survey, conducted in New York City in 1997, that compared the political participation of Puerto Ricans with that of other Latinos and other city residents, and analyzed the factors that make Latinos in general and Puerto Ricans in particular less likely to engage in political activities. Latinos participate relatively less in politics than do other groups in New York City, and while they may exhibit socioeconomic and demographic characteristics that make them less likely to participate, there are factors that affect their social and political capital that largely account for their reduced engagement. Among the variables analyzed is the role of religious affiliation. While the impact of Catholic affiliation may have a negative effect on several measures of participation among Latinos, as measured by correlation coefficients, the impact is not uniform for all Latinos. Moreover, when the effects of variables are isolated, the impact of Catholic affiliation disappears.

Religion in Europe: One Theme, Many Variations?

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Are European countries so diverse that we cannot generalize about their religious trajectories? The European Social Survey (ESS), a new program covering more than 20 nations, is a good place to look for answers. A religiosity scale can be constructed using variables for religious affiliation, frequency of attendance and prayer, self-description as religious (or not), and importance of religion in life. While there are many variations – countries may be high or low in affiliation, attendance and belief – there is also an overriding theme: religion is in decline. The magnitude of the fall in religiosity from the early to the late 20th century has been remarkably constant across the continent, although the most religious countries are changing slightly more quickly than the least religious. The suggestion that the higher religiosity of earlier birth cohorts merely reflects increasing religiosity with age is considered and rejected.

“Moral” Math and the Golden Rule

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What does mathematics have to do with how well we treat each other? This paper examines ways in which contemporary scholars are applying mathematical ideas to social behavior. Of particular emphasis are ideas drawn from complexity theory, fuzzy logic, game theory, and neuroscience. Specifics include how self-organizing emergence can shed light on prejudice, expectations about cooperative behavior from the study of non-zero-sum games, the social potential of fuzzy tax forms and “provisional” ethics, the value of new brain implications for “tend and befriend” behavior. Also addressed are the strengths and limitations of such “moral” math.

Changing Patterns of Church Life in Christchurch 1960 to 2000

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This paper is based on a research project looking at how social and cultural changes in New Zealand from 1960 onward have impacted on Protestant churches in New Zealand. It argues that the major reason for the decline in church going has been the consequences of the significant social and cultural changes over this period. The impact though has not been uniform and some churches have thrived. The project argues these churches are most likely to have combined a strong adherence to the

basic tenets of orthodox Christian belief with an ability to adapt their life and message to forms that relate effectively to that rapidly changing social and cultural context. This is illustrated by case studies of four churches. An evangelical/charismatic church which has constantly changed; a conservative and traditional evangelical church; a liberal mainline church; a traditional mainline church.

Monasticism in the World: Adaptation of Orthodox Monks and Nuns to the Soviet Regime, 1917-1939

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This paper will examine the various methods Russian monks and nuns used to adapt to the atheistic policies of the Soviet government during the interwar period. Such tactics included converting to collective farms, using the Bolsheviks' own rhetoric against them in petitions, and using the court system to their advantage. Sometimes they found success, such as being allowed to maintain churches on their property or being allowed to remain as collective farms or museums. When the monastery collectives were disbanded in 1930, monks and nuns were forced to go underground, sometimes literally. There were many instances of secret tonsure and even in prison and labor camps monks and nuns were able to maintain a semblance of community. All these examples help to illustrate that monks and nuns were not passive actors during the Soviet period, but rather were active participants.

The Shortage Economy of Religion in Socialist China

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Applying the economic approach to analyze religion in Communist-ruled China necessitates its expansion to a political-economic approach. Borrowing some concepts in the "economics of shortage," which was developed by Hungarian economist János Kornai to explain the peculiar dynamics of socialist economies of the Soviet bloc, this paper focuses on the demand side of the religious market in China. I will present propositions and data about religious seekers, forced substitution, and suppressed need for religion.