
Sociology of Religion Section

Winter 2004 Newsletter, Vol.X No.2

<http://www.asanet.org/section34/>

Editor: David Smilde dsmilde@uga.edu

American Sociological Association

From the Chair

The clash of deadlines is such that I had to draft this message on the same day—January 15—that your submissions for the 2004 meetings were due to the ASA website. It was too late for me to encourage you to send in your papers, but too early for me to announce the papers that will be on the program. So I will comment instead on the reasoning behind the design of the section's program, and in so doing will make a theoretical point I won't have time for when we meet in San Francisco.

For our meetings, you were invited to submit your work to any of four full-length sessions and to a half-session of one-hour roundtables, a set of options that leaves me with one regret. The number of sessions we're allocated by ASA did not allow me to set aside an invitational session for a theme that is central to my theorizing over the past fifteen years, the "new paradigm." As some of you have no doubt tired of hearing me say (but perhaps some have not heard), the new paradigm as I understand it is not rational choice theory but the claim that religion in the U.S. must be understood on its own terms instead from the European perspective that gave rise to secularization theory.

In comparison to Europe, U.S. religion, voluntarist and populist, is *sui generis*. Accordingly, I have argued that U.S. religion must be approached from a point of view independent of the old paradigm view that a society's religion is by nature established, obligatory and unitary. From the time of Constantine to the time of Luther, European religion (at least that sector of European religion that the founders of our discipline took as the normal institutional state of religion) was a state-supported monopoly. The reformation, in the old paradigm view, began the process of secularization through which the authority of this kind of religion was steadily diminished. But American religion, beginning with the founding of the United States, is qualitatively different. Notwithstanding the religious establishments in one or

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Research Grants

Fichter Research Grant Competition

Applications are invited from scholars involved in promising research in either of two areas, prioritized as follows: (1) women and religion, gender issues, and feminist perspectives on religion; (2) new religious movements. For the 2004 competition, a total of \$10,000 is available to be awarded. Dissertation research qualifies for funding. Scholars at the beginning of their careers are particularly encouraged to apply.

Application Procedure

Applicants must be members of the *Association for the Sociology of Religion* at the time of submission. Membership information is on the ASR web page: <http://www.sociologyofreligion.com>

A proposal of not more than five double-spaced pages should outline the rationale and plan of research. It should review briefly previous research and theory that forms the background for the study, describe methods and timetable, and summarize succinctly what the research aims to discover. A detailed, one-page budget should be attached, indicating the amount being applied for and the exact purposes for which it will be used. Include a brief curriculum vitae and a statement of qualifications that specifically addresses the research project.

Simultaneous submissions to other grant competitions are permissible if the applicant is explicit about which budget items in the Fichter grant proposal do not overlap items in other submitted proposals. All submissions must be **postmarked** by MARCH 1, 2004. Awards will be announced by May 1, 2004.

Send four copies of the proposal, budget and c.v. to: Paula D. Nesbitt, Chair, Fichter Research Grant Committee, Department of Sociology, University of California, 410 Barrows Hall #1980, Berkeley, CA 94720-0659. Tel. 510-652-0888, pnesbitt@uclink.berkeley.edu

Constant H. Jacquet Research Awards

The *Religious Research Association* (RRA) will make \$12,000 available this year on a competitive basis for applied and basic research. Priority is given to applied projects, and funding over \$3,000 to any one proposal is granted only in cases of exceptionally high merit and significance. In this competition, applied research is defined

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as a project that has an identifiable organizational or institutional client who will use the research results for specific goal-centered activities. The Committee especially encourages proposal submissions from scholars who are in the early stages of their careers, as well as proposals from students.

Funding may be used for research expenses and release time, but not for supplemental income or capital equipment. Because funds are limited, applicants are also encouraged to seek support from alternative sources of funding. Applicants are required to be members of the RRA. Full-time students may join the Association at the time of their application. All others must hold membership in the RRA for at least one full year prior to the application deadline.

Applications must include four copies of: (a) a requested Awards Application Form, completed and signed; (b) a narrative summary of the proposed project, no longer than five double-spaced, typed pages; and (c) a one-page detailed budget. Materials will not be returned. The required Application Form can be obtained from the RRA Web site-<http://rra.hartsem.edu>-or by writing: Edward C. Lehman, 372 Campbell Road, Brockport, NY 14420; email, edlehan@frontiernet.net. Your application must be received by 1 April 2004.

Applicants will be notified of the disposition of their applications within 60 days and will be asked to submit a written acceptance of their awards within two weeks of notification. Recipients should plan to expend the grant within one year after accepting the award and should note RRA support in all reports of the research for which they received the grant. Award recipients are encouraged to submit their research reports for possible publication in the Review of Religious Research, subject to editorial review. An account of the expenditure of the grant is required, and if an article is not submitted to the RRR, a narrative of the research and its findings will be expected as well.

Dissertations in the pipe

The following are abstracts of soon-to-be defended dissertations.

Jerry Park

University of Notre Dame

The Ethnic and Religious Identities of Young Asian Americans in the 21st Century

This dissertation focuses on the negotiation of multiple identities ascribed or achieved by the rising generation of Asian Americans. Two prominent American cultural identities have historically centered on the racial/ ethnic and religious experience, first among the various European and Christian communities and more recently with non-European ethnic groups and concomitant diverse expressions of Christianity and other world religions. Using a sample of interviewed college students from four public universities (N=100) and a sample derived through a web-based survey (N=325), I explore the meanings of these two traditional identities in the responses and narratives provided by these Asian American students. The rising generation of Asian Americans provide a wide range of identity constructions that demonstrate a complex picture of how similar everyday experiences and socialization lead to varied outcomes on which identity takes precedence over another. These young Americans exhibit the tensions at work in the public narratives of religion and race in the United States at the beginning of the 21st century. On the one hand they are active agents who employ elements of each discourse as best provides coherence in their personal lives. But on the other hand, their embeddedness within these discourses structures and constrains the ways in which they derive a sense of who they are. The process of constructing religious and ethnic identities for young Asian Americans exemplifies both a culture of consumer choice and a structure informed by racialized politics and religious participation.

Farha Ternikar

Loyola University, Chicago

Negotiating Gender Norms: South Asian Immigrants, Religion and Marriage in the United States

My dissertation research explores how religion affects gender norms for new South Asian immigrants. I am particularly interested in how religion interacts with ethnicity and gender norms and affects dating and marital choices for this group. Using qualitative methodology, I compare gender norms and marriage practices from Hindu, Christian, and Muslim South Asian religious congregations and Chicago area college organizations. I interviewed fifty immigrants and used field notes and interview transcripts from the Religion, Immigration, and Civil Society in Chicago Project (RICSC). The South Asian religious traditions of Hinduism, Christianity and Islam provide my study with a comparative framework.

Should we “name” the section awards?

Rhys H. Williams
University of Cincinnati

Each year the ASA Section on the Sociology of Religion has out three awards for distinguished scholarship – a book award, an article award, and a student paper award. This has been an effective way to recognize outstanding scholarship in our subdiscipline – and speaking as someone fortunate enough to win one – are very meaningful to the winners.

The year I was section chair I broached the idea of giving honorary names to our section awards. The issue has bounced around the section executive council, and was debated at an annual business meeting, since then. This column is an attempt to invite comment from section members to this proposal.

There are two basic reasons, I believe, for naming awards. First, names for awards can add a scholarly luster to the award and give it added stature. They demonstrate the scholarly pedigree of an area of study, and can call attention to the field's rootedness in sociology's history – as in the Section on Organizations and Occupations' "Max Weber" award, or the Section on Comparative Historical Sociology's "Barrington Moore" award. Using this logic we might think about the "Emile Durkheim Book Award in the Sociology of Religion."

A second logic for naming involves using the names of members – often deceased – who have been integral and important to the organization and the community of scholars who compose it. In a sense, this looks inward toward our own subdiscipline, rather than outward toward the discipline generally. But it can make an important statement about who we are by remember some of those who helped us become what we are now. I have had people suggest both Jeffrey Hadden and Barbara Hargrove – two important figures as authors, editors, and organizational leaders -- as possible naming candidates. Patrick McNamara, an award-winning teacher during his career, and who as section chair commissioned a survey on graduate student education in the sociology of religion, might be a possible candidate for naming the student paper award.

Several people have suggested that if we are to name the awards, either one logic or the other should prevail, rather than a mix of both. Others feel that naming the awards is unnecessary, and probably not worth the effort and potential controversy over finding appropriate names.

Thus, if you have an opinion on this, please send your responses to the following questions to Newsletter Editor David Smilde (dsmilde@uga.edu). Include in your message whether you are willing to have your message included in the Newsletter and or section listserv:

1. Should we name the section awards?
2. Should we use the logic of historical names, former section member names, or both?
3. What names would be appropriate?

Movers and Shakers: Member News

Penny Becker (University of Minnesota), **Christopher Ellison** (University of Texas) and **Bradford Wilcox** (University of Virginia) are co-principal investigators on a Lilly-funded grant to do a National Survey of Religion and Family Life. This survey will sample 2400 people and will include over-samples of African-American and Hispanic respondents, and will contain questions on religious beliefs and practices, family life, and work-family issues. They will field the survey this year.

Gary Bouma, Deputy vice-chancellor of research and development at Monash University, Australia, has received the Australian Intercultural Society's (AIS) Peace Award for Inter-faith Relations. The award is in recognition of Professor Bouma's lifetime personal and professional commitment to inter-faith dialogue and promoting inter-religious respect and harmony.

Lynn Davidman was recently promoted to Professor of Sociology at Brown University.

Stephan Ellingson has accepted a tenure-track appointment at Hamilton College beginning Fall, 2004.

Michael Emerson, R.A. Tsanoff Professor at Rice University will be joining the Department of Sociology at Notre Dame University beginning fall, 2004. He will also serve as director of a new center for the study of religious change. With generous support from the Lilly Endowment, he and **David Sikkink** will conduct a panel survey of American religious and ethnic experiences. The study will include a representative sample of 2,500 Americans, including oversamples of African-Americans, Latinos, and Asian-Americans. Spouses and partners of respondents will also be interviewed in order to understand family dynamics in religious change. Children will enter the sample when they leave the household, allowing researchers additional data to investigate generational change. Interviews will be conducted face-to-face, beginning in early 2005. The University of Notre Dame is providing additional support for Wave 2, which will be conducted in 2008.

David O. Moberg, Professor Emeritus of Sociology at Marquette University was conferred the "2004 Medallion Award" by Seattle Pacific University. The award is presented "to dedicated alumni who exhibit excellence in their field of work" and have given outstanding service that reflects the ideals of the University.

Gail Murphy-Geiss has accepted a tenure-track job at Colorado College beginning fall 2004.

Rodney Stark is now University Professor of the Social Sciences at Baylor University.

Farha Ternikar has accepted the position of Visiting Professor at Le Moyne College in Syracuse, NY.

Rich Wood, Associate Professor of Sociology at the University of New Mexico became Director of Religious Studies there effective January 2004.

Research Opportunities

Panel Study of American Religious Life at Notre Dame

Michael Emerson and David Sikkink are co-principal investigators of the Panel Study of American Religious Life. This project aims to understand religious change in individuals and families over the course of their lives and across generations. The purpose is to increase knowledge of how religion and faith work in the lives of individuals and families buffeted by social change, focusing particularly on the role of congregations in shaping the religious lives of individuals and families over the life course. The Panel Study of American Religious Life will accomplish these goals through an unparalleled approach to understanding religious change, a study that follows an ethnically and religiously diverse group of Americans over the course of their lives. By focusing on processes of religious change, and the reciprocal relationships of social and religious change, this panel study will provide researchers, religious leaders, and policy-makers a fresh and unique perspective on such topics as faith formation, religious switching, congregational involvement and commitment, religion and family, religion and social mobility, and religion in public life.

There are several opportunities for religion researchers to participate in and benefit from this major data collection effort. There is room on the survey for researchers to purchase time on Wave 1 for additional questions. Please contact David Sikkink (dsikkink@nd.edu) if you would like to propose a research module. In addition, the investigators would like to hear how this survey could be made more useful for your research. Please email Michael Emerson (moe@rice.edu) or David Sikkink with your comments and suggestions.

American Religion Data Archive (ARDA)

The ARDA has recently completed a major software upgrade. Bar charts and pie charts are now available through our on-line analysis feature www.TheARDA.com. Mapping upgrades allow users to compare two maps of a state or the nation and receive a bivariate correlation using congregational membership, census, crime, voting, and other types of data. Finally, all files can now be browsed categorically or alphabetically and the search engine appears on the homepage, making it more efficient to search survey questions, investigators, and abstracts.

During the last six months the ARDA has added over two dozen files to the archive, including:

- 2002 General Social Survey (a premier survey of the United States). Items include questions on religious self-identification, denominational affiliation, church attendance, personal beliefs, and religious upbringing.

- The NES/CPS American National Election Studies 2002. These data include indicators of religiosity as well as data on congregational affiliation, church attendance, and financial contributions to churches.
- Harvard's 2002 Social Capital Community Benchmark Survey (Saguaro Seminar). Social capital is a vital resource for individuals (in social support, obtaining employment, public health and happiness) and communities in making government work better, making communities safer, improving economic growth and educational achievement. This national survey includes an index of the religious dimension of social capital and 11 different measures of religiosity. (Coming online by late February.)

Also Soon To Be Released By The ADRA: Survey Of Catholic Priests

We are currently preparing to make available online the data from the 2001 survey of Catholic priests conducted by Dean Hoge of Catholic University. This study is a replication of his earlier survey of Catholic priests as well as the 1970 survey by Andrew Greeley and Richard Schoenherr

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another colony of New England or the Old South, the Constitution and Bill of Rights began a new religious system for the societal community as a whole.

Thus, for the past two centuries, religion in the U.S. has been constitutively disestablished, not governed by a monopolistic theology nor appropriated by one governing elite. Instead, it has been from the beginning a robust institutional sector that serves as a "free social space" facilitating the mobilization of groups, including subcultures (especially immigrants), subalterns (especially women and former slaves), and those (especially people on the frontier) escaping the new elites that consolidated after the revolution. Accordingly, I regard studies of the religious agency of American women, African Americans, gays and lesbians, and new immigrants as contributions to the new paradigm literature. Because my own research (and that of most people in our field a decade ago) was confined to religious phenomena in the U.S., I was especially confident that the old paradigm didn't apply on this side of the Atlantic. Here, I said, we need our own theoretical lens.

But the "new paradigm" wasn't, and isn't, really new. Indeed, I derived it from the historians and other scholars (e.g., Sidney Mead, an inspiration for the "Protestant" part of Will Herberg's theory) who were arriving at an understanding of the outlines of American religion at just about the time (the 1950s) that our subdiscipline was defining itself through the appropriation of European social theory (e.g., Weber and Durkheim). Well before the emergence of formal rational choice theory, some historians, anthropologists, and sociologists of American religion spoke of "competition" among "entrepreneurs" in an American "spiritual marketplace." I followed them to speak of a religious "open market" that groups could avail themselves of.

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I had neither the time nor the immediate inclination fully to define the parameters of this new paradigm (e.g., how did it come to be that American religion was not only competitive but also popular?) nor any intention of proposing the American paradigm as a model for religion in general. I insisted only that the Eurocentric old paradigm be dethroned and decentered as inherently particularistic. But now that other thinkers, like Grace Davie (in her book, Europe: The Exceptional Case, and her chapter in Michele Dillon's Handbook), have seen that it is the European pattern, rather than the American one, that is truly exceptional, I would like to have organized a session for our San Francisco meetings that explored comparative religious paradigms, or what Davie calls "conceptual maps," for other-than-American, other-than-European, religious systems. Perhaps the religious economies model works, as some have argued, for Latin America. But how about Africa and those parts of East Asia where popular religion is typically syncretic? And how about the Indian subcontinent, one of the most religiously diverse and religiously fertile regions of the world, which however seems very far from having an "open market" for religion. I would have liked to invite some of our colleagues to discuss these issues. Such a session remains on the back burner.

Yet the sessions we are offering in San Francisco represent what you might call a new paradigm option by stealth or by insinuation. Once sociology of religion jettisons the old paradigm obsession with either secularization theory or the rosier side of the same coin, Parsons' value generalization theory, we can get back down to doing real sociology. That is to say, once we as a discipline stop looking to either secularity or faith as our ultimate ideological lodestar—as a Christian, I know my personal answer—we can focus our efforts on exploring the actual place of religion, as a robust cultural and organizational complex, in actual societies, alternately shaping and being shaped by other social institutions, structures and processes. That, in rough outline, is the punch line of an article on religion in social theory that I wrote for George Ritzer's forthcoming Encyclopedia of Social Theory.

From this point of view, religion—beliefs and practices, spirituality and organization—is a perennial social phenomenon. Whether or not religion is as important as its enthusiasts wish or its detractors fear, it matters. I know this to be true as a student of religion in the United States, and I hear from international colleagues like Grace Davie that it is true in the case of some, although not all, other countries. You can't walk far in society, at least the streets I travel, without stumbling on something religious. It is our responsibility to track that presence.

Our work remains unfinished not simply because the holy grail of a truly comprehensive, truly multidimensional social theory always seems to recede from our grasp but because society is always changing. Groups advance and recede. Institutions emerge and erode. The relationships among societal sectors and social processes change. Sometimes, ideas and collective actions are in ascendance. Sometimes, brute force reigns. Sometimes, hegemonic powers, what appear to be unshakeable structural realities, get their way for long stretches of time, even a generation. Other times, insurgencies shake things up. Religion is almost always implicated in these processes. The perennial presence of religion combines with the changefulness of society to mean that we sociologists of religion will always have work to do.

We will have five open submission sessions in San Francisco to highlight the work we're currently doing. There will be two sessions on the intersections of religion with race and ethnicity (co-sponsored with the Section on the Sociology of Racial and Ethnic Minorities), one each on religion and immigration and religion and family, and the roundtables. The two Religion/R&E sessions are tentatively defined to highlight race and ethnicity as axes respectively of stratification and solidarity, but it will

be up to the session organizer, Michael Emerson, to define the sessions in the program depending on the breakdown of the papers he receives. Together, the section-sponsored sessions will give us room to showcase the research of forty or more members of the section. I regard the provision of such opportunities for sociologists of religion to present their work—and for everyone to learn what others are doing—as my main responsibility as your chair. That kind of communication is our main reason for being.

Why these three fields—family, immigration, race/ethnic? Although they are all areas that intersect with my own research, they came together during our meetings in Atlanta with little planning on my part. Our council includes people who have made distinguished contributions in all three areas. These areas were prominent among those nominated from the floor at our business meeting, at the close of which section members approached me to volunteer their services as session organizers for the respective areas. In the weeks after the Atlanta meetings, as I previously reported to you, I attempted to enlist other sections in joint sponsorship, which I thought would be facilitated if the co-sponsoring sections met on the same day or adjacent days (which left out the Asian and Asian America, Children and Youth, Culture, and Social Psychology sections, representing other areas that also intersect with religion, which will meet on Saturday). It was with the Comparative/Historical section, meeting on Monday as we do, that I explored the possibility of the comparative religious paradigms session I mention above.

In our sessions, I hope we might hear about research on topics like these: how churches differentially serve single-parent and two-parent, straight and gay-lesbian families and how delayed onset and outright foregoing of marriage affects religious institutions; how religious networks help and hinder immigrants in both origin and destination countries, and how religious adaptations of intra-national migrants are similar to and different from those of international migrants; and how American religion has both solidifies white privilege and encourages challenges to it. Because I am only human, I will not be able to hear all of the papers that are discussed simultaneously in the roundtables. Because my imagination can never keep up with social change and my colleagues' inventiveness, I expect to be surprised by the topics, let alone the findings, of many of the papers I do manage to hear. Within a few months, we'll know what the actual topics are.

Until, then, please make note of two slots on the program that have been scheduled for our section day, Monday, August 16. The day will begin at 7:00 a.m. with the meeting of our council, somewhere in the convention hotels. Council members are advised to bring coffee and eats, if such are wanted at that hour. The formal round of activities that day will end with our reception, starting at 6:30 p.m., again in one of the convention hotels. I am pleased to report that we will hold our reception jointly with the Section on International Migration, whose chair, Steve Gold, has been greatly cooperative. Please come to congratulate the winners of our three awards (Student Paper, Distinguished Book, and Distinguished Article) before heading off for your own dinner.

Best wishes for a healthy and productive year.

Steve Warner
January 2004

Three Calls for Papers

I. Association For The Sociology Of Religion

2004 Annual Meeting
San Francisco, August 13-15, 2004

The Causes And Consequencies Of Contemporary Moralities

Let us shift the agenda, at least briefly, from religion to morality. Today there is no moral consensus. Why? What are the consequences? The tie between religion and morality has been weakening. Why? What are the consequences? Some believe the United States is experiencing moral decline. Is this an accurate assessment? Some believe that morality plays only a minor role in the political-economic arena. Is this true? If it is true, why is this the case and what are the consequences?

Papers are invited over a broad range of themes in the social scientific study of religion, some of which are listed below.

Globalization and global ethics
Post-Communist transitions and morality
Competing moralities in the world system
Politics and morality
Justice and the economy
Moral education and schools
Discourses of moral decline
Humanism and morality
New technologies and morality
Morality, gender, and "family values"
The war on terrorism and morality
Environmental issues and morality
Political failure of liberal morality
Personal consequences of the absence of moral consensus
Religion and morality in non-western societies
The role of nonwestern religious bodies in global moral discussions

Program Chair: **Fenggang Yang**, Department of Sociology and Anthropology, Purdue University, Stone Hall, 700 W. State Street, West Lafayette, IN 47907-2059 Email: ASR2004@soc.purdue.edu
Submissions by email are encouraged. Please include email address on all correspondence. In order for your paper to be considered, it is necessary to be a member of ASR. See the ASR website: www.sociologyofreligion.com for membership information and other details.

Deadlines: Submission of Session proposals: 15 January 2004
Submission of Abstracts (**150 word maximum**): 15 February 2004

II. Religious Research Association

2004 Annual Meeting
Marriott Country Club Plaza, Kansas City, Missouri, October 22-24

Linking Social Action and Religious Research

Religious research is indispensable to the pursuit of a more just and humane world. Careful scholarship on religion can illuminate debates about faith, morality, and the good society. And such research has the potential to bring about progressive social change. Yet, the power to shape social agendas carries with it important obligations. Precisely what responsibilities do social researchers have to the faith communities and religious organizations they study? How can scholars of religion exercise accountability for the social, cultural, and political changes that are often unleashed by their research? The annual meetings will provide a lively forum for examining these and other linkages between social action and religious research. Although a wide range of possible session and paper topics are welcome, those concerned with the following topics are especially encouraged:

- ❖ Religion, social justice, and the good society
- ❖ The social and cultural impact of religious research
- ❖ The role of religious institutions in a global civil society
- ❖ The moral dimensions of religious research
- ❖ Religious organizations, action research, and progressive social change
- ❖ Transforming race and gender through religious activism
- ❖ Rationality, social action, and religion
- ❖ Social activism in mainstream and marginal religions
- ❖ Linkages and tensions between faith-based and secular forms of social action
- ❖ Religion, civic engagement, and community cohesion
- ❖ Religious movements, politics, and public policy
- ❖ Audiences, publics, and religious research

Send proposals to: John P. Bartkowski, Department of Sociology, Anthropology, & Social Work, P.O. Box C, Mississippi State University, Mississippi State, MS 39762. Email: Bartkowski@soc.msstate.edu Include email address(es) on all proposals.

Deadlines:

Session proposals (title and description): January 16, 2004
Paper proposals (**title and abstract of 150 words or less**): March 15, 2004
Completed papers due to discussant (if session has discussant): September 30, 2004

III. Society for the Scientific Study of Religion

2004 Annual Meeting: October 22-24
Marriott Country Club Plaza, Kansas City, Missouri,

Overcoming Boundaries In The *Scientific Study Of Religion*

Unfortunate accidents of history separated the study of social behavior into an archipelago of fields and departments, which has severely hampered efforts to create and test general theories. The Society for the Scientific Study of Religion was founded to cross these boundaries, as the name clearly suggests. In addition to encouraging and providing interdisciplinary sessions that extend beyond the predominant fields of sociology and psychology, this year's meeting especially seeks proposals that will address several barriers facing our field. One of these is the very *narrow scope* of our research: most studies are based on the United States, some on Canada, with a scatter of papers based on Great Britain, Australia, Western Europe and Latin America. Very little research is based on Eastern Europe, even less on Asia, and nearly none on Africa. Beyond these boundaries of scope, are *boundaries of methods*, wherein case studies abound while truly comparative studies are very few. Not even the immense resources available from the World Values Surveys, the International Social Survey Program, and the various cross-cultural 'samples,' have led to many comparative studies involving large numbers of cases; most studies from these data bases have been content to examine no more than a small subset of nations, and too often only one. An additional boundary is that *between religion*, as properly defined, and the many ideological and organizational *commitments that resemble religions* in the intensity of 'faith' that they often generate. Perhaps it is time to apply some of our theoretical tools to such things as the militant anti-religiousness that thrives in academic circles and in the media and the many radical movements.

Contributions addressing these boundary issues are especially welcome, while papers addressing other aspects of the field may also be submitted.

Proposals for papers should be in the form of a concise abstract of 150 words or less, clearly stating the research question(s), chosen methodology, and preliminary findings (where applicable). Immediately before the abstract include the title of your presentation, your name, your institutional affiliation, and your e-mail address.

Send proposals to: William H. Swatos, Jr. 3529 Wiltshire Drive, Holiday, FL 34691-1239, swatos@microd.com;

Deadlines: Session proposals: January 15, 2004, Paper abstracts: March 15, 2004 (Include an e-mail address on all correspondence)

Session participants will be required follow the same guidelines as apply to individual paper proposals. That is, participants should submit a concise abstract by the March 15 deadline.

ASR Student Paper Award

The Association for the Sociology of Religion announces its annual competition for the Robert J. McNamara Student Paper Award. The McNamara award in the amount of \$500 is given annually by the Association for the Sociology of Religion to recognize an outstanding student paper in the sociology of religion. Authors must be currently enrolled students who have not defended the Ph.D. when the paper is submitted. The paper must not have appeared in print prior to receiving the award. Membership in the Association for the Sociology of Religion is required either at the time of application or previously. Submission for McNamara consideration is separate from ASR program participation; students who wish their papers considered for the program must submit paper abstracts to the Program Chair following the guidelines of all standard paper submissions. Sociology of Religion has the right of first review of award-winning papers. This year's committee members are Lutz Kaelber (Chair), David Sikkink, and Amanda van Eck Duymaer van Twist

Submissions must be received by 15 June 2004 to be eligible for the 2004 awards. Submission should be in the form of articles with a maximum length of 40 single-sided pages inclusive of all material: text, titles, notes, tables, figures, etc. The title page should include an abstract of no more than 200 words. Text should not exceed 12,000 words, i.e., approximately 36 double-spaced pages of 12 point (or 10 cpi) type. Submissions should be by one of the following methods: (a) IBM-formatted, virus-free disk, with the text in WordPerfect, Microsoft Word, or plain ASCII; (b) Four (4) paper copies, typed double spaced and single sided. Responsibility for the timely submission of useable materials to the proper address rests entirely with the applicant. Send submissions to: Prof. Lutz Kaelber, Department of Sociology, University of Vermont, 31 S Prospect Street, Burlington, VT 05405-0176. Email: lkaelber@zoo.uvm.edu

Member Publications

Bartkowski, John P. 2004. *The Promise Keepers: Servants, Soldiers, and Godly Men*. New Brunswick, N.J.: Rutgers University Press.

Cipriani, Roberto. "Invisible religion or diffused religion in Italy?" *Social Compass*, 50 (3), 2003, pp. 311-20.

Jacobson, Cardell K. (ed). *All God's Children: Racial and Ethnic Voices in the LDS Church*. Springville, Utah: Bonneville Books 2004

Wallace, Ruth A. 2004. *They Call Him Pastor: Married Men In Charge Of Catholic Parishes*.

Weston, William. 2003. *Leading from the Center: Strengthening the Pillars of the Church*. Geneva Press.

Weston, William and Duncan Ferguson. 2003. *Called to Teach: The Vocation of the Presbyterian Educator*. Geneva Press.

Wilcox, W. Bradford. 2004. *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands*. Chicago: University of Chicago Press

Job Searches

Hartford Seminary seeks to fill a core faculty position that focuses on the relationship between theology and corporate religious life, building on the seminary's work in congregational studies. Specific discipline is open and could include, for example, theology, sociology, religious history, or one of the arts of ministry (preaching, religious education, pastoral care). Appointment is in the Hartford Institute for Religion Research (HIRR), where the person will be working closely with Social scientists. Rank is open, but we seek a person with experience in teaching religious leaders, working with congregations, interpreting social research, working collegially, working across faith traditions-a published scholar who seeks to be a leader in integrating theology and social analysis. Responsibilities will include teaching at M.A. and D.Min. levels, directing educational programs, and pursuing grant-funded initiatives. Hartford Seminary has a diverse, multi-faith, and ecumenical student body, and offers considerable opportunities for research and publication. Applications should include curriculum vitae, names and contacts for three references, and cover letter explaining interest in the position. Ordained status is desirable, but not required. Persons of historically underrepresented constituencies are especially encouraged to apply. Immediate applications are encouraged. Deadline is **February 15, 2004**. Starting date for appointment is negotiable. Word-formatted electronic applications are encouraged. Send to: Prof. David Roozen, Chair of HIRR Search Committee, roozen@hartsem.edu. Hartford Seminary, 77 Sherman Street, Hartford, CT 06105. For more information on Hartford Seminary and HIRR, please visit: www.hartsem.edu and <http://hrr.hartsem.edu>.

University of Cincinnati's McMicken College of Arts and Sciences announces a search for a tenured, associate professor to develop and direct a new center for and program in comparative religions. Discipline and areas of specialization, are open. The successful applicant will have a commitment to research and scholarship, and to developing an interdisciplinary religious studies program within the College. The College currently offers courses relevant to the academic study of religion in the departments of African American Studies, Anthropology, Classics, English, Geography, History, Judaic Studies, Philosophy, Political Science, and Sociology. The director will have access to UC's considerable scholarly resources, including the Classics Department's Burnam library with one of the best Classics, Byzantine, and Modern Greek collections in the world, and UC's Langsam Library, with a strong collection in Asian Studies, including Buddhism. The Klau Library of nearby Hebrew Union College has 400,000 volumes and over 2,000 manuscripts; and UC Classics Department, in cooperation with Hebrew Union College, offers a Ph.D. program in Jewish-Christian Studies in the Greco-Roman World. Generous conference, travel, and summer research support is available through the University of Cincinnati's Taft Memorial Fund. Interested applicants should send cover letter, c.v., samples of written work, and the names of three references to: Religious Studies Search Committee, c/o McMicken College of Arts and Sciences, P.O. Box 210371, University of Cincinnati, Cincinnati, OH 45221-0371. Applications submitted by **January 6, 2003** are guaranteed full consideration, but review will continue until the position is filled. The University of Cincinnati is an Equal Opportunity Employer and is committed to excellence through diversity. Questions about the position should be directed to Rhys.Williams@uc.edu.