From the Chair

ASA in Boston will soon be upon us. I look forward to getting together with old friends, meeting new people, building research and writing collaborations with colleagues, and hearing about emerging scholarship being produced in our field. Many organizers have put together a nice variety of sessions and presentations. As the list provided in this newsletter below shows, we have a lot scheduled, including four section paper sessions, three special sessions, two regular sessions, one thematic session, a section roundtable session with twenty tables, a business meeting, and a section reception—all concerning the sociology of religion and some co-sponsored with other sections and organizations. That’s impressive. I urge section members to participate in as many sessions as possible, to help presenters through discussions see ways to improve their papers, and to build bridges to scholars in other sections with budding interests in religion. I also urge members to attend the section business meeting, which is scheduled immediately after the roundtable session, on Sunday, August 3, 3:30-4:30. Among other items of business, I look forward to reporting on the state of our section and to passing on the Chair role to Michael Emerson.

News of interest concerning journals includes the upcoming publication of a special issue of Sociological Spectrum on sociology of religion, guest edited by Chris Ellison and Darren Sherkat, to be published in fall 2008. Chris and Darren are also guest editing a shorter, second special issue of Sociological Spectrum on “Race, Ethnicity, and Religion in the U.S.,” to be published sometime in early 2009. In addition, yours truly has guest edited a special June 2008 section of Social Forces on “New Directions in the Sociology of Religion.” This kind of focus and visibility is good for our field and so worth continuing in other journals. Thanks to Chris and Darren for their leadership in this regard. I encourage others to pursue guest editing similar special issues on religion.

Finally, congratulations to Fred Kniss for recently having been elected section Chair for 2009-2010 and to Elaine Howard Ecklund and Fengang Yang for their election as new section Council Members. Thanks also to the Council Members who have served us well and are now rotating off duty.

Have a great summer and see you in Boston!

CHRISTIAN SMITH, University of Notre Dame
Section Officers 2007-2008

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Christian Smith, chris.smith@nd.edu

Chair Elect
Michael O. Emerson, moe@rice.edu

Past Chair
Mark Chaves, mac58@soc.duke.edu

Secretary/Treasurer
Kevin Christiano, kevin.j.christiano.1@nd.edu

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The Sociology of Religion Section of the American Sociological Association encourages and enhances research, teaching, and other professional concerns in the study of religion and society

2008 Annual Meeting

Religion Sessions at 2008 Annual Meeting

The 2008 ASA meeting program includes many religion themed presentations, panels, and sessions. Details on religion sessions are listed here in chronological order, beginning in the next column and continue for several pages. For more complete information about the meeting program, you can click on the following links for the ASA 2008 Meeting page, or for the Online Program.

2008-2009 Section Officers Elected

Chair-Elect
Fred Kniss
Associate Professor of Sociology and Department Chair
Loyola University Chicago

Council Member
Elaine Howard Ecklund
Assistant Professor of Sociology
Rice University

Council Member
Fenggang Yang
Associate Professor of Sociology
Purdue University

Student Representative*
Carol Ann MacGregor
PhD Candidate
Princeton University

*Appointed by the Nominating Committee for the one-year student representative term.

(Friday August 1, 8:30-10:10 am)
Organizer, Presider and Discussant: Nancy Ammerman, Boston University

- Religion on the Ground: The Practice of Religious Environmentalism. Rebecca Kneale Gould, Middlebury College
- Priests in Temples of Medicine: The Existing Institutional Arrangements of Hospital Chaplains. Wendy Cadge, Brandeis University
- Space for God: Exploring the Boundaries of Sacred Space in Everyday Life. Roman R. Williams, Boston University

Special Session. “Sociology of Religion and Science”
(Friday August 1, 8:30-10:10 am)
Session Organizer: Joan H. Fujimura, University of Wisconsin-Madison
Panel: Ron Numbers, University of Wisconsin-Madison; John H. Evans, University of California- San Diego

Meeting Program, continued to p. 3
Meeting Program, continued from p. 2

Joint ASA/ASR Session: “Partnering for Change: How Researchers are Helping Shelter Workers and Religious Leaders Create a Shared Discourse About Domestic Violence”  
(Friday August 1, 10:30 am-12:10 pm)  
**Session Organizer:** Nancy Nason-Clark, University of New Brunswick  
**Presider:** Mary Jo Neitz, University of Missouri  
**Panel:** Nancy Nason-Clark, University of New Brunswick; Catherine Clark Kroeger, Gordon Conwell Theological Seminary; Steve McMullin, University of New Brunswick; Julie Owens, North Carolina Council for Women and Domestic Violence Coalition; RAVE Presentation: Lanette D. Ruff, Barbara Fisher-Townsend and Cathy Holtmann, University of New Brunswick

Regular Session. Protestant Discourses  
(Friday August 1, 2:30-4:10 pm)  
**Session Organizer:** David A. Smilde, University of Georgia  
**Presider and Discussant:** Rhys H. Williams, University of Cincinnati

- Economies of Grace: Modern Evangelical Salvation Narratives and their Sources of Social Resonance. *Samuel Nelson,* Yale University
- Is the Market Moral? Protestant Assessments of Market Society. *Brian S. Steensland,* Indiana University; *Zach Schrank,* University of Arizona
- Compassionate Conservatives?: How Evangelicals in Canada and the U.S. Talk about Poverty and Government Responsibility. *Lydia Bean,* Harvard University
- Ego-affirming Evangelicalism: How a Hollywood Church Appropriates Religion for Workers in the Creative Class. *Gerardo Martí,* Davidson College

Joint ASA/ASR Session: “Religion and Labor”  
(Saturday August 2, 2:30-4:10)  
**Session Organizers:** Mary Jo Neitz, University of Missouri; Michael O. Emerson, Rice University  
**Presider:** Christian Smith, University of Notre Dame  
**Panel:** Rhys H. Williams, University of Cincinnati; David A. Smilde, University of Georgia; William A. Mirola, Marian College

Religion Section Session: “Organizational Change, Religious Change”  
(Sunday August 3, 8:30-10:10 am)  
**Session Organizer:** Christian Smith, University of Notre Dame  
**Presider and Discussant:** Wendy Cadge, Brandeis University

- The "Neo-Parish": Willow Creek's Middle Ground Between Small Groups and Mega Worship. *Peter John Munsey,* University of Notre Dame
- The Transnational Location of Leading Evangelical Churches in the Global South. *Stephen William Offutt,* Boston University

Religion Section Session: “Religion and Socioeconomic Inequality”  
(Sunday August 3, 10:30-12:10)  
**Session Organizer:** Christian Smith, University of Notre Dame  
**Presider and Discussant:** Michele Dillon, University of New Hampshire

- Socioeconomic Inequality and Beliefs about God's Influence in Everyday Life. *Scott Schieman,* University of Toronto
- Parental Religiosity and its Consequences for Children's Educational Success in the US Today. *Gregory M. Eirich,* Columbia University
- Loaves and Fishes: Unilateral and Collaborative Service Provision among Detroit Churches. *Nicole Esparza,* Harvard University
- Effects of Class-Segregated Religious Participation on Social Lives of Immigrant Bangladeshi Muslim Women in Chicago. *Pallavi Banerjee,* University of Illinois-Chicago

Religion Section Roundtables  
(Sunday August 3, 2:30-3:30pm)  
**Organizer:** Christian Smith, University of Notre Dame

Roundtable #1. Asian Religions  
**Presider:** Courtney J. Bender, Columbia University

- Affect and Integrative Rationality: The Problem of Modern Individualism in Protestant America and Confucian China. *Hon-Fai Chen,* University of Macau
- Female Ascetics in Khmer Buddhism. *Susan Hagood Lee,* Boston University
- The Legitimation of the World Religions Paradigm and the Case of Confucianism. *Anna Sun,* Kenyon College

Meeting Program, continued to p. 4
Roundtable #2. Comparative Religion, Politics, and Law

**Presider:** Peggy Levitt, Wellesley College

- Islamic Governance and the Democratic Processes, Muqtedar Khan, University of Delaware
- Subject to Law, Public Order and Morality: The Shifting Meanings of Religious Rights in Pakistan's Courtrooms. Sadia Saeed, University of Michigan-Ann Arbor

Roundtable #3. Historical Sociology of Religion

**Presider:** Melissa J. Wilde, University of Pennsylvania

- Compositional Comparison of Religiosity in the Establishment and Early Development of Colonial Virginia and Massachusetts. Katherine M. Condon, U.S. Census Bureau
- Rethinking Church-State Relations: Federal Funding for Parochial Schools in Australia and America, 1945-1985. Damon W. Mayrl, University of California-Berkeley
- Preaching a Message of Sacred Justice: Moral Adherence in the Sermons of a Black Baptist Minister in the 1920s. Townsand Price-Spratlen, Ohio State University

Roundtable #4. Potpourri

**Presider:** Patricia Snell, University of Notre Dame

- Diversity in Two Dimensions: A Comparison of Attitudes about Race and Religion. Douglas R. Hartmann, Daniel Winchester, Joseph H. Gerteis and Penny A. Edgell, University of Minnesota
- The Apparitions of the Virgen Maria in Salta - Argentina. Ana L. Suarez, Universidad de General Sarmiento
- Religion and the Scientific Disciplines in a Secular Age. Ronald J Nerio, City University of New York Graduate Center
- Explaining Deconversion from Christianity: Evidence from On-Line Narratives. Bradley R. Entner Wright, Dina Giovanelli and Emily Dolan, University of Connecticut; Mark E. Edwards, Oregon State University

Roundtable #5. Religion and Family

**Presider:** Katherine Meyer, Ohio State University

- Does Parental Approval have Long-term Effects on Work Satisfaction? Stephen Joseph Fichter, Rutgers University
- The Bad, Good, and Null Concerning the Doctrine of Submission and Conservative Christian Abused Wives. J. Shane Sharp, University of Wisconsin
- Revisiting the Family Life Cycle Hypotheses: Age, Life Course, and Church Attendance in Middle and Older Age. Nehal A. Patel, Northwestern University; Gerald Marwell, New York University

Roundtable #6. Religion and Gender

**Presider:** Wendy Cadge, Brandeis University

- Religion and Secular Change in Gender Beliefs in the U.S., 1977 to 2006. Duane F. Alwin, Pennsylvania State University; Kristen Schultz Lee, State University of New York-Buffalo; Paula Andreea Tufis, Pennsylvania State University
- The Wild/Green Man: Exploring the Mythopoetic Legacy within Modern Paganism's Construction of Gender. Gabriella V. Smith, University of Kansas

Roundtable #7. Religion and Identity

**Presider:** David A. Smilde, University of Georgia

- Negotiating the Constructions of the 'Good Muslim': 'Islam' and Sorcery in Everyday Life Singapore. Noorman Abdullah, University of Bielefeld
- Remnants from Home: Diaspora, Household Objects, and American Jewish Identity. Sydney Hart, Wilbur Wright College
- Conversion Narratives at an Urban Pentecostal Church: An Ethnographic Study. Sean Elliott Currie, University of South Florida

Roundtable #8. Religion and Immigration

**Presider:** Patricia Snell, University of Notre Dame

- Diversity and Unity of Ethnic Chinese Christian Churches: The Impact of Democratization and Evangelical Subculture. Xuefeng Zhang, Westmont College
Meeting Program, continued from p. 4

Roundtable #9. Religion and Life Outcomes

**Presider:** Kevin J. Christiano, University of Notre Dame

- Happiness & Religion: A Denominational Perspective. Jordan van Rijn, University of California-San Diego
- Let Go and Let God?: Religiosity, Coping, and Illegal Drug Use Among Adolescents. Brian Matthew Starks, Florida State University; Martin Honisch, Centers for Disease Control
- Maintaining Divine Order in a Disordered World: Neighborhood Disorder and Belief in Divine Control. Alex E. Bieman, California State University-Northridge

Roundtable #10. Work on Measures of Religion

**Presider:** Brian S. Steensland, Indiana University

- I Don't Believe in God: Differentiating Religious "Nones" in American Society. Alexander Jackson Lu and Laurie Chancy, Louisiana State University
- Applying Measures of Strictness and Commitment to the Church of Scientology. Michael Steketee, Naomi Rachel Kolberg, April Lee Dove and Matthew Alexhan Cazessus, University of South Carolina
- Down but Not Out: Religious Participation in Secular and Non-secular Contexts. Tiffany Ann Julian, Indiana University

Roundtable #11. Religion and Theory

**Presider:** Jonathan Hill, University Of Notre Dame

- 'Fundamentalism,' Disenchantment and the Troubled State of Modernity. Dominic Vincent Wetzel, City University of New York Graduate Center
- A Spandrel Called 'God': The Case of Morality. Douglas A. Marshall, University of South Alabama
- Language Structuring of Religious Awareness: A Lexicographic Approach. Ivan Furre and David Heise, Indiana University
- Losing Its Soul: Social Theory on Religion from Du Bois to Frazier. Anthony E Healy, Georgia State University

Roundtable #12. Religion, Consumption, and Money

**Presider:** Michael O. Emerson, Rice University

- Serving God or Mammon? A Look at Religious Mutual Funds. Jared L Peifer, Cornell University

Table 13. Religion, Politics, and Activism

**Presider:** David Sikkink, University of Notre Dame

- Living Faith by Seeking Justice: Institutional Transformation and Experiencing Faith through Labor Activism. Amy M. Lane, University of Missouri
- Weathering the Storm: Demobilization, Innovation and Stability in a Religious Social Movement Organization. Stephen Louis Armet, University of Notre Dame
- Immigrants' Universalizing Effects?: The Catholic Church's Advocacy for Immigrants in the US and South Korea. Denis Denis Kim, Sogang University

Roundtable #11. Religion and Theory (continued)

- 'Fundamentalism,' Disenchantment and the Troubled State of Modernity. Dominic Vincent Wetzel, City University of New York Graduate Center
- A Spandrel Called 'God': The Case of Morality. Douglas A. Marshall, University of South Alabama
- Language Structuring of Religious Awareness: A Lexicographic Approach. Ivan Furre and David Heise, Indiana University
- Losing Its Soul: Social Theory on Religion from Du Bois to Frazier. Anthony E Healy, Georgia State University

Roundtable #12. Religion, Consumption, and Money (continued)

- Serving God or Mammon? A Look at Religious Mutual Funds. Jared L Peifer, Cornell University

Table 14. Religion, Sex, and Sexual Identity

**Presider:** Michele Dillon, University of New Hampshire

- Freedom is Messy: The Uncomfortable Partnership between Sex, Freedom, and Therapeutic Religion. Pamela Leong, University of Southern California
- Internet Pornography Use in the Context of External and Internal Religiosity. Alina M. Baltazar, Duane C. McBride and Herb W. Helm, Jr., Andrews University
- God Made Me Gay for a Reason: YMSM's Resiliency in Integrating Sexual and Religious Identities. Katrina Kubicek, Bryce McDavid, Julie Carpineto, George Weiss, Carolyn F Wong, Ellen Iverson and Michele D. Kipke, Childrens Hospital Los Angeles

Table 15. Spiritual Practices

**Presider:** Richard Flory, University of Southern California

- Measuring Religiosity in Non-Biblical Spiritual Practices: A New Perspective on I/E and Quest Orientations. Shari Lydeana Valentine, Texas A & M University-College Station; Mike McMullen, University of Houston-Clear Lake
- Rationalization of Body and Spirit: Modern Postural Yoga as Example of Bureaucratic Discipline and Scientific Managment. Nicholas Bishop, Arizona State University
- The Odyssey: The Social Imaginary of Mission Tourism. Stephen Svenson, University of Waterloo
**Meeting Program, continued from p. 5**

**Section on Sociology of Religion Business Meeting**
(Sunday August 3, 3:30-4:10pm)

**Religion Section Session: “Religion, Youth, and Family”**
(Sunday August 3, 4:30-6:10 pm)

**Session Organizer, Presider and Discussant: Christian Smith, University of Notre Dame**

- Adolescent Self-Image: The Role of Religion. *Jamie M. Lewis*, University of North Carolina-Chapel Hill; *Lisa D. Pearce*, University of North Carolina
- Religious Mission Trips as Mobilizers of Youth Civic Participation? *Kraig Beyerlein, Gary Adler* and *Jenny Ann Trinitapoli*, Arizona State University
- What Will the Neighbors Think? The Effect of Moral Communities on Cohabitation. *Martha Gault* and *Jeffery T. Ulmer*, Pennsylvania State University

**Section on Sociology of Religion Reception**
(Sunday August 3, 6:30-8:10 pm)

**Religion Section Session: “Religion and Politics”**
(Monday August 4, 8:30-10:10 am)

**Session Organizer: Christian Smith, University of Notre Dame**

**Presider and Discussant: John H. Evans, University of California-San Diego**

- The Politicization of Religion: Political Catholicism and Political Islam in Comparison. *Ates Altinordu*, Yale University
- Oh, How I Love Jesus: Faith, Emotion and Activism. *Kelly Jean Bergstrand*, University of Arizona

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**Research Collaboration Opportunity**

Eric Nelson (UC Davis) is looking for a research collaborator on a project to assess political aggression by fundamentalist Christians towards outgroups such as feminists and homosexuals. He has completed an extensive literature review, has developed a series of hypotheses based on the literature, as follows:

1. There is a positive correlation between strength of Christian orthodoxy and belief in a literal hell.
2. There is a positive correlation between strength of Christian orthodoxy and a belief that works are evidence of salvation.
3. There is a positive correlation between strength of Christian orthodoxy and a belief that involvement in political activities which target outgroups and attempt to reduce their success is an evidence of salvation.

If you are interested in collaborating with Eric, he would be happy to forward a copy of the literature review and the measurement instrument he is developing. You can contact him at: elnelson@ucdavis.edu.
A Secular Age: Secularism of a New Kind  
By Robert Bellah

I have long admired Charles Taylor and have read most of what he has written and always found him helpful. Yet for me, A Secular Age is his breakthrough book—one of the most important books to be written in my lifetime. Taylor succeeds in no less than recasting the entire debate about secularism.

From the very first pages it is clear that Taylor is doing something different from what others writing about secularization have achieved, because he distinguishes three senses of secularity. Almost all the literature on secularization with which I am familiar falls under Taylor’s first two categories of secularity:

• Secularity 1: the expulsion of religion from sphere after sphere of public life.

• Secularity 2: the decline of religious belief and practice.

Many excellent books have been written on these two aspects of secularization. But Taylor’s focus in this book is on what he calls

• Secularity 3: “the conditions of experience of and search for the spiritual” that make it possible to speak of ours as a “secular age.”

I doubt that many people have even perceived this third dimension, and Taylor’s book should be as much a revelation to them as it has been to me.

To bring Secularity 3 into view, one must call in question some of the presuppositions of the usual discussions of Secularity 1 and 2: namely, that “science” (or “rationality” or “modernity”) has undermined the possibility of religious belief. Taylor devotes much of his book to a history of the conditions that gave rise to Secularity 3, and they simply can’t be summarized with the usual formulae. Taylor argues that the Reformation—with its radical rejection of the monastic life and the demand of a kind of monastic discipline for everyone—is just the preliminary culmination of a thousand years of pressure of Christianity toward Reform. He then shows how, even when Protestantism itself comes in question, long-term pressure toward Reform continues, first in 18th-century Deism and its attendant strong emphasis on Benevolence, and then in the 19th-century emergence of unqualified (secular) humanism with its emphasis on progress.

According to Taylor, it is not “science” or “Darwinism” that accounts for these developments, but the continuation of a moral narrative that was already long present in Christianity. Even the emergence in the late 19th century of anti-humanism (Nietzsche) cannot be understood except in terms of the particular features of what was being rejected: namely, both Christian and secular social ameliorism. By seeing the emergence of the secular age in narrative form primarily, rather than as a theoretical discovery, I think he makes the whole thing far more intelligible and explains our present quandaries far better than any competing accounts.

Perhaps the most obvious person to compare Taylor with would be Peter Berger, whose many books cover some of the same ground but never with the same thoroughness or historical depth of Taylor. José Casanova, particularly in his important book Public Religions in the Modern World, deals with some of Taylor’s issues, but again his canvas is much smaller. David Martin has written interestingly on secularization, but has stayed mainly within the framework of Taylor’s Secularity 1 and 2. I really can’t think of anyone who has explored what Taylor is calling Secularity 3 with anything like his breadth and penetration.

Perhaps the closest predecessor for Taylor’s arguments is Max Weber, though Taylor’s differences with Weber are still major. Like Weber, Taylor argues that the Reformation attempted to obliterate the difference between the religious (in the sense of monastic) life and daily life by giving the latter a profound religious meaning in the doctrine of the calling—an effort that, to the extent that it succeeded, ended up undermining the very tension that the Reformation itself generated. But he diverges from Weber in maintaining that the success of the drive toward Reformation, mirrored to more than a small degree by the Counter-Reformation initiative, gave rise to new problems.

On the one hand, the very success of these efforts seemed to imply that their religious underpinnings were no longer necessary—that secular “progress” could take over from religious impulses. Yet, as the book’s Part III shows, the new secularity produced its own problems, sometimes but not necessarily leading to a retrieval of religious belief. What we have now is a situation in which neither belief nor unbelief can be taken for granted and where ever more numerous examples of both continue to appear on the scene. Part IV and particularly Part V outline the possibilities and conundrums in the midst of which we live.

In closing, it is worth pointing out this is not a work of apologetics. Indeed, it would be hard to find a book in this area with so little polemic, so generous an understanding of all the possible positions—including those farthest from his own—and with so little need to show that any side in this multi-sided process of change is more virtuous than any other. Taylor

Bellah, continued to p. 10
Conference Report: 23rd Annual Middle East History and Theory Conference
May 9 & 10, 2008 in Ida Noyes Hall at the University of Chicago

By Sharif Islam
Department of Sociology, University of Illinois Urbana-Champaign

This year’s Middle East History and Theory Conference, organized by the University of Chicago, featured a wide range of papers (mostly graduate students) ranging from Islamic legal issues to literature, to Palestine-Israel conflict. The plenary was given by Rashid Khalidi, Edward Said Professor of Arab Studies at Columbia University. Just returning from Beirut, Khalidi was pessimistic about the US-Iran relation. The bulk of his talk dealt with the possibility of another cold war. Although he didn’t talk about any specific academic discourse, he fielded a question regarding the role of the academics in times of war. He alluded to the idea that academics have higher responsibilities and opportunities as they are experts in their respective fields and particularly the ones with tenure have more freedom to speak up about injustices and sufferings.

The following day, Donald Quataert, professor of Modern Middle Eastern History, gave the keynote address that followed a similar, but much less politically charged theme. “History from below” was his central theme and he pointed out that history is not always about kings and politicians. Everyday people are the ones that actually create the history but in imperial archives they don’t get represented. From his decades of experience on studying the lives of Ottoman peasants and workers, he shared some anecdotes, methods, and shortcomings of history from below.

The challenge according to him is the majority of sources of information are the records provided by the Ottoman Empire itself and these records prioritize the history from above.

The Friday morning session started with Islamic Modernities and reform. My paper focused on the idea of Islamic modernism within the context of multiple modernities. I looked at how Muhammad Abduh, al-Afghani, and Sayyid Qutb’s discourse looked at the idea of Islam and modernity. Along with these ideologies I also looked at Maulana Ashraf Ali Thanvi, a scholar from Deobond seminary, who was critical of both Islamic modernism (Abduh, al-Afghani) and Political Islam (Qutb). The other two papers dealt with similar issues: Junaid Quadri’s (McGill University) paper looked at two Grand Muftis of Egypt in the context of reformism and traditionalism. The other work by Nurullah Ardic (UCLA) focused on secularism after the end of the Ottoman Empire.

Later in the day a session on Muslim Diaspora focused on Albanians in Turkey and Turkish diaspora in Germany. Professor Serife Genis (University of Gaziantep) talked about how identity is constructed through different modes of history within the Albanian Diaspora. Professor Petra Kuppinger’s (Monmouth College) paper mentioned a Turkish-German female singer that negotiated her Muslim and German identity while traveling and performing in various parts of Germany. Kuppinger also mentioned that there is a growing, vibrant Muslim community in several German cities particularly in Stuttgart where her field research is based.

Another notable presentation on the first day of the conference dealt with complexity of the term Ijtihad or independent reasoning/interpretation of Islamic legal sources (Qu’ran, Hadith) and how it was used by Muhammad ibn ‘Abd al-Wahhāb, a 18th century reformer from Najd. Joel Blecher (Princeton University) showed the complexity of the term Ijtihad and emphasized that the context where independent reasoning is operating is very important.

Another interesting presentation that day addressed Orhan Pamuk and his translations. Sevinc Turkkan (University of Illinois), using examples of English and German translation of “Black Book” (Kara Kitap), demonstrated how different ways of translation reinvents and reinterprets the original work.

The Saturday panels were as stimulating as those on the previous day. The panel on “Anthropological Perspectives on Gender and Politics” dealt with the portrayal of Muslim women and the politics behind it. Kelda Jamison’s (University of Chicago) talk on the “honor” violence contextualized the issue within the broader aspect of state violence. She worked with a Kurdish feminist group that was dealing the issue of violence towards women. She compared the coverage of “honor” violence in the Turkish media with that of in Germany where there is a significant number of Turkish immigrant population.

The conference overall had more concentration on the Turkish and Ottoman related issue, so there wasn’t that much regional diversity. Other than that, it was a worthwhile conference to attend.

Detailed schedule and contact information is available here:

http://cas.uchicago.edu/workshops/mehat/conference.html
Member News and Notes

Transitions

Elaine Howard Ecklund will join the faculty at Rice University as an Assistant Professor of Sociology, and will also serve as Assistant Director of the Center on Race, Religion and Urban Life, also at Rice University.

Jen’nan Ghazal Read will join the faculty at Duke University as an Associate Professor in Sociology with a secondary appointment in the Duke Global Health Institute, where she will be the Director of the Postdoctoral Program beginning Fall 2008.

David Yamane has been granted tenure and promoted to Associate Professor at Wake Forest University.

Recent and Forthcoming Publications


Kelly Chong (University of Kansas), *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea*. (Harvard University Asia Center, Harvard University Press, 2008)

Marjorie Donovan (Pittsburg State University) and Juan L. Gonzales Jr., (California State University East Bay), *Sociology: Fundamentals for the Twenty-First Century*. (Kendall/Hunt Publishing Company, 2008)


Stephen Kalberg (Boston University), *The Protestant Ethic and the Spirit of Capitalism with Other Writings on the Rise of the West*. (Oxford University Press, 2008)

Debra Kaufman (Northeastern University), Gerald Herman (Northeastern University), David Phillips, and

Jim Ross, *From the Protocols of Zion to the Holocaust Denial Trials: Challenging the Media, Law and the Academy* (Valentine-Mitchell, 2007)


Eric Morier-Genoud (University of Oxford), Special issue edited: “Fundamentalismi nell’Africa del XXI secolo”, *Afriche e Orienti* (Italy), no.3-4, 2007

Sharon Erickson Nepstad (University of Southern Maine), *Religion and War Resistance in the Plowshares Movement* (Cambridge University Press, 2008)

Heidi J. Swarts (Rutgers University), *Organizing Urban America: Secular and Faith-based Progressive Movements* (University of Minnesota Press, 2008)


Amanda Udis-Kessler (Colorado College), *Queer Inclusion in the United Methodist Church*. (Routledge, 2008)

Awards

Bradley A. Koch (Indiana University), has been awarded the 2008-2009 Lake Doctoral Dissertation Fellowship by the Lake Institute on Faith & Giving at the Center on Philanthropy at Indiana University. His dissertation is a multi-method study of the case of the Prosperity Gospel and how religion and class are related among its adherents.

Goldie Komaie (UC Irvine) has been awarded a $20,000 Haynes Foundation Doctoral Dissertation Fellowship for her dissertation titled, "Racial and Religious Contexts: A Case Study of 2nd Generation Iranian Americans in Los Angeles."

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Member News, continued from p. 9

Other News

David O. Moberg (Marquette University, Emeritus), was the keynote speaker at the 27th annual meeting of the Association of Nazarene Sociologists and Researchers in Kansas City March 27-29, 2008. His topic was "21st Century Culture Wars: Sociological, Historical, and Biblical Perspectives." He also served as the Responder and Discussant to all the presentations of the conference.

William A. Samson (University of Kentucky) will be a visiting professor position for the 2008-2009 academic year at Georgetown College, in Georgetown, Kentucky. He will be teaching Introduction to Sociology, Social Problems and Social Inequalities.

Dissertations in the Pipe


While resigned Catholic priests have frequently been the object of sociological inquiry, Fichter’s study is the first to focus on those who chose the specific path of becoming married Protestant ministers. Besides presenting a detailed description of these unique transitional clergymen, Fichter offers an historical review of how clerical celibacy has evolved in many diverse cultures. His sociological-theological synthesis of the motivations for this practice, woven together from Max Weber’s reflections on the subject with those of Paul VI, sets the stage for his attempt to disentangle the complex process of multiple role transitions. Such transitions have affected not only his participants but also the ever-growing number of people who have experienced comparable changes through divorce or mid-life career changes. Fichter’s first research question asks what motivated these Catholic priests to resign. Was a desire to marry a greater predictor for resignation than an intellectual rejection of certain ecclesiastical teachings? The second question tests for a potential cohort effect by analyzing the particular timing of these relocations within the participants’ life course and within world history. Moving from causes to consequences, his third line of inquiry asks how parental approval or disapproval for their decision to renounce both celibacy and Catholicism affects long-term ministerial satisfaction. Finally, in the fourth question, Fichter analyzes how much being married affects the amount of time spent in ministry by comparing the average work hours of these transitional clergymen with those reported by both Catholic priests and Protestant ministers who have never shifted their affiliation.

Dissertations, continued to p. 11

Bellah, continued from p. 7

is clear from the beginning that he writes as a believing Catholic: he believes that the Christian effort to reinvent itself as part of the new secular world is a positive event. Yet he is merciless as to its many failings.

I have always admired Taylor’s generosity of spirit, his lack of the usual scholar’s need to put other people and other positions down. That he has been able to maintain his ironic spirit in considering issues of the greatest importance not only to the modern world but to himself as an individual is a tribute to him and an example to be followed.

I think the book could well be the primary text for graduate seminars, and parts of it could be assigned in undergraduate courses, though it is a little too long and perhaps too demanding to be used as an undergraduate text except in a few universities and liberal arts colleges. I would also consider the book a “must read” for anyone concerned with religion and modernity—and that includes a great many people in today’s world.

Editor’s Note:
For more from Robert Bellah on Charles Taylor's A Secular Age, check out The Immanent Frame, the Social Science Research Council’s blog on secularism, religion, and the public sphere: http://www.ssrc.org/blogs/immanent_frame/. Edited by SSRC research fellow Jonathan VanAntwerpen, The Immanent Frame hosts an ongoing discussion of A Secular Age, as well as discussions on a variety of other topics, including secular criticism, religious pluralism, realism in international relations, and the “return” of religion in American higher education. Contributors to The Immanent Frame have also responded to the assassination of Benazir Bhutto; reflected on the debate over headscarves in Turkey; debated the role of evangelicals in the Presidential primaries; and discussed Francis Ford Coppola’s recent film, Youth Without Youth, which was based on a novella by scholar of religion Mircea Eliade. In addition to an extensive discussion of A Secular Age, the blog has hosted a lively discussion of Mark Lilla’s The Stillborn God: Religion, Politics, and the Modern West (Knopf, 2007), and recently opened a series of posts on Abdullahi Ahmed An-Na’im’s new book, Islam and the Secular State: Negotiating the Future of Shari’a (Harvard University Press, 2008). Contributors have included Talal Asad, Courtney Bender, Akeel Bilgrami, Wendy Brown, Craig Calhoun, José Casanova, John Esposito, Nilüfer Göl, Philip Gorski, David Hollinger, Michael Hout, Hans Joas, Mark Juergensmeyer, D. Michael Lindsay, John Lardas Modern, Rebecca Sager, John Schmalzbauer, Joan Wallach Scott, Charles Taylor, Mark C. Taylor, John Torpey, and many more.
From the Editor

It’s almost the end of June, and before we know it, we’ll be in Boston enjoying what promises to be a great conference. I have much to do before then, as I’m sure you all do, but I am trying to get in a little R & R by going surfing occasionally--very occasionally as it turns out! Hopefully you can find more time to enjoy the summer than I’ve been able to so far, and be refreshed and renewed by ASA time.

As you read the newsletter, you’ll notice that there are now live links to various items included in the newsletter. Since we have an electronic/digital publication, it seemed to make sense to include them. Hopefully this will make access to more information easier for everybody, from publishers websites for new books (no I didn’t include Amazon links), to conference programs and descriptions, as well as other interesting items that come up in the course of putting together the newsletter. A small step, but a good one I think.

This issue of the newsletter marks the end of my first year as newsletter editor, and I am enjoying the role and the tasks involved. It is both a challenge to produce the newsletter in a timely manner and in a compelling format, and a joy to see first hand the different activities our colleagues are involved with. Many of you know that as I was taking over these responsibilities last fall, I had also moved to the University of Southern California. In the process of that transition it was easier and more efficient for me to use a “gmail” email account, and it made sense to keep that email for the newsletter for each of the three issues of this past year. However, I am now changing my email address for the newsletter (and all the listserv announcements) to my university email address: rflory@usc.edu. So please send any updates or other items for the newsletter to my USC email address, and don’t delete emails you see from that address until you read them!

Feel free to contact me with your comments, suggestions and contributions. The Fall issue will be out in October, and I’ll need your submissions by October 1.

See you in Boston.

RICHARD FLORY, University of Southern California