



# Mormon Social Science Association

*...bringing social science to Mormonism*

Fall 2010 Newsletter, Volume 30, Issue 2

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## President's Message

Greetings Colleagues!

Many of us are just back from a very thought-provoking meeting in Baltimore. For those who were unable to attend, there were many sessions on Mormonism, many of which were very-well attended. We also had a pretty good turnout for the annual "Interest Meeting" (formerly the "Business Meeting"); close to 20 people showed up. While the formal part of the meeting was short, with a few announcements about forthcoming books (Mel Hammarberg) and job openings in Sociology at UVU, in Anthropology at Oakland University, and at the Research Information Division at Church Headquarters in SLC; discussions after the formal meeting were fruitful and enjoyable. A large group of MSSA members also met that evening for dinner at a Turkish restaurant near the hotel and enjoyed even more conversation.

The highlight of the conference was the Glenn M. Vernon Lecture, given by Douglas Davies. The Lecture coincided with the launch of Douglas's new book, Joseph Smith, Jesus, and Satanic Opposition. The Lecture was well-attended and thought-provoking. Thank you to all those who contributed to making this happen, both in making arrangements and in making contributions to support the Lecture.

Following the By-Laws, elections for new officers in the MSSA will be held this spring. Three positions are open: President-Elect and two Board Members. According to the By-Laws, Presidents cannot serve consecutive terms, but can serve as President multiple times. So, those who have served as President of the MSSA before can serve again (hint, hint!). Please forward nominations for positions to me. I'll set up a system to vote in the spring and send out an email inviting everyone to vote once the nominations are confirmed.

Based on a report from Michael McBride, our treasurer/secretary, the membership is hovering around 50 members strong and dues are offsetting costs. Ergo, the MSSA is healthy and strong.

Best,

Ryan T. Cragun  
University of Tampa

## Ask an Expert

This question was originally submitted on January 9, 2007 and is available online at:

[www.mormonsocialscience.org/2007/01/09/q-how-does-the-lds-religion-use-statistics/](http://www.mormonsocialscience.org/2007/01/09/q-how-does-the-lds-religion-use-statistics/)



The MSSA's "Ask an Expert" feature utilizes the email listserv to immediately connect curious individuals with the collective (and quite substantial) pool of knowledge commanded by our Association's membership. When an inquiry is submitted, detailed and thoughtful responses from leading scholars, professors, and researchers normally emerge within a matter of days. By forwarding the question via listserv, a simple email is transformed into an ongoing conversation with the entire membership that benefits not only the original questioner but also all listserv subscribers. The varied and helpful responses MSSA members offer demonstrate the MSSA's true commitment to careful research and detailed exploration of questions of all types.

The MSSA invites anyone with a question relating to the social sciences and Mormonism to submit it to MSSA President Ryan Cragun (rcragun@ut.edu), who will forward the inquiry to the MSSA membership.

Previous "Ask an Expert" topics are archived on the [MSSA's website](#).

Here, we reproduce the following question, originally submitted on January 9, 2007, and its subsequent responses as an example of the highly successful "Ask an Expert" feature.

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### Q: How does the LDS religion use statistics?

#### Question:

I have a question for you, whenever you can. I would like to know if there is any study on the following problem: Is the LDS church and/or any other church in the US consistently using social statistics as an important way to present itself to the public? If so, is it usually done in a comprehensive and honest way, showing both achievements and shortcomings, or just for occasional propaganda?

from Michael Nielsen:

My reply would be that institutions in general tend to emphasize the positive to their stakeholders or other audiences, and minimize the negative. Churches are no different. The abuse of children by priests is a good example of this, where no institution appears eager to "come clean" entirely, despite the fact that the issue is important.

That said, the LDS church does count its members differently (in a more centralized, top-down kind of way) than do most religious groups. Some have claimed that this shows an effort to use stats as a promotional tool. Perhaps so, but is this the result of natural (and unconscious) human tendencies toward self-promotion, or the result of a conscious or cynical scheme to manipulate public impressions? I think this may ultimately be an unanswerable question without somehow soliciting a candid response from

Experts responding to the question:

Michael E. Nielsen, Ph.D.  
Professor  
Psychology Department  
Georgia Southern  
University  
mmnielsen@georgiasouthern.edu

Melvyn Hammarberg,  
Ph.D.

Professor Emeritus  
Anthropology  
Department  
University of  
Pennsylvania

mhammarb@sas.upenn.edu

Armand L. Mauss, Ph.D.

Professor Emeritus  
Sociology Department  
Washington State  
University  
maussal@cox.net

someone sufficiently ‘in the loop’ to know whether this is discussed. If someone has made such a statement, I’d be interested in hearing it.

from Mel Hammarberg:

The Deseret News has published the annual Church Almanac for the past 30 years as an overview and statistical profile of the LDS church. The definitions for data collection seem to be relatively consistent and have served as a relatively unbiased though limited view of the church. With the growth of the church, many national surveys that use religion categories are now able to “break out” the LDS as a separate group. Tim Heaton and Lawrence Young at BYU (Sociology) could provide further background.

from Armand Mauss:

I’m sure that Perry Cunningham could explain what sorts of social data are regularly collected by the Church for its own internal purposes, as well as for public relations, but it is rare that any such “proprietary” data are released to the public. Certainly such data are used within the Church to show “both achievements and shortcomings,” one might say, but when shared with the public (including readers of Church magazines) such data will certainly be used selectively to influence the public image of the Church. If that is “propaganda,” so be it. Nearly any private organization (religious or otherwise) with an interest in cultivating a favorable public image can be expected to do the same. The public has a right to demand “comprehensive and honest” presentations of such data only for governmental or other public organizations, including, of course, any charities or other organizations benefiting by tax breaks (Note: The LDS religion has to report more extensive information in the UK – do a Google search on this.). At some point, we might well see a demand for churches to release “fair and balanced” data to the public on at least some of their activities, since churches do benefit by tax breaks.

A more promising resort to data “showing both achievements and shortcomings” would, in my opinion, be the increasing numbers of studies by social scientists based on large national data sets, such as the GSS, National Household Surveys, etc., most of which are in the public domain (Note: See also the ARIS study by CUNY). Tim Heaton and others studying the LDS scene have made good use of such data, and researchers of other religions have done the same. Though these kinds of data are not usually collected to show “achievements and shortcomings” per se, inferences about such can often be made and are made. I would advise anyone intending to evaluate or assess the performance of a religious organization, or its impact on members’ lives, to do a search of those kinds of quantitative studies based on national data sets (Heaton, Tim B.; Bahr, Stephen J., and Jacobson, Cardell K. *A Statistical Profile of Mormons: Health, Wealth, and Social Life*. New York: Edwin Mellen Press; 2005.). I think it’s expecting too much for any organization to make public internal data about itself, except with a public relations focus and motivation.

Ryan T. Cragun, Ph.D.  
 Assistant Professor  
 Sociology Department  
 University of Tampa  
 rcragun@ut.edu

from Ryan T. Cragun:

I think the answers above make the major point - the LDS religion uses what little data it shares (mostly growth rates published in the Deseret Morning News's yearly Almanac) to its own ends. Now, of course, to impute motive is never accurate, especially as concerns corporations. But most corporations act in their own self-interest. So, call it "propaganda" or "public relations" or their version of "honest accounting," but, in the end, most people doing research in this area are aware of the problems with the data released by the LDS religion. [There was a great presentation on this at the latest RRA/SSSR meeting in Portland by C. Kirk Hadaway.](#) Using demographic methods and assumptions, Professor Hadaway argued that the LDS religion is over-reporting its membership in the U.S. by almost 3 million and not reporting the number of people leaving the religion every year via apostasy - somewhere around 40,000 or so leave each year according to his calculations (see attachment; Grant Palmer, a former CES instructor puts the estimate at closer to 100,000). Clearly the LDS religion reports data that favors the image of the religion - strong growth with no indication of people leaving.

That information works for those not well-informed about the religion and likely for the members (it's most likely intended for the members and possibly future members), but understanding how they maintain their membership rosters (they only remove people if (1) they request it via letter or (2) they are over 110 years in age and are not actively attending services), leads to a clearer picture of the actual growth of the religion. Two great sources illustrating this in international growth of the religion are: (1) Knowlton, David Clark. How Many Members Are There Really? Two Censuses and the Meaning of LDS Membership in Chile and Mexico. Dialogue. 2005 Summer; 38(2):53-78. (2) Phillips, Rick. Rethinking the International Expansion of Mormonism. Nova Religio. 2006; 10(1):52-68.

One of my presentations at that conference also examined this issue. If you'd like copies of any of these papers, please let me know.

## MSSA Website

[www.mormonsocialscience.org](http://www.mormonsocialscience.org)

The MSSA website is a wonderful resource for students, academics, and anyone interested in the social sciences and Mormonism. You'll find the latest news and announcements about job openings and upcoming conferences, downloadable copies of previous issues of the newsletter, an extensive bibliography, and convenient links to other academic journals and organizations. Other features of the website include:

- Contact information
- "Ask an Expert" archives
- Online due-paying
- MSSA leadership information

## MSSA Leadership

### President

Ryan T. Cragun  
(2009-2011)

### President-Elect

Henri Gooren  
(2011-2013)

### Board Members

Melvyn Hammarberg  
Matt Bahr  
Rick Phillips  
(2009-2011)

### Treasurer/Secretary

Michael McBride  
(2007-present)

### Newsletter Co-Editors

Bosco Bae  
Rene Romig  
(2009-present)

*Ponder*

## Artistic Corner

Your editors see the Artistic Corner as an opportunity to feature a creative response to the very issues that MSSA members often analyze through articles, papers, or books. We hope to include a poem, creative writing piece or artwork in each issue of the newsletter. In this issue, we include an interview with artist and educator Corey Strange along with various photographs of his art pieces.

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**ABOUT THE ARTIST:** Corey Strange ([www.coreybstrange.com](http://www.coreybstrange.com)) is an artist and educator residing in Cedar City, Utah where he teaches 2-Dimensional Design and Art Appreciation for Southern Utah University. He has a BFA in Painting from Kansas City Art Institute ('04) and an MFA from Edinburgh College of Art in Interdisciplinary Arts ('06). In addition to his work as a fine artist and teacher, Corey enjoys opportunities to lecture as an Artist-in-Residence at various colleges and universities and as a panel member at international conferences and seminars. He and his wife are the proud parents of a darling baby girl.

The following excerpted interview, by Jon Ogden, is reprinted courtesy of [MormonArtist.net](http://MormonArtist.net).

Photos reprinted courtesy of Corey Strange

What led you to focus on conceptual art?

I wouldn't say that I'm a conceptual artist or what I do is conceptual. The art I make happens to have a heavy dose of concept behind each piece but the visuals don't take a back seat to it. The visuals are designed to help guide the viewer to the meaning. Sometimes that's very specific, like when I use black against white, but other times—when I use colors, for example—the reference may be more subjective in its interpretation. It's an approach that assumes a lot of responsibility for the audience's participation and I have to accept that the work is generally obscure to most people. That's why I try to do a lot of talking about the work when I have a chance. The work then becomes a bridge for mutual education and discussion between the public and me.

When I first started my undergrad program, I was stuck somewhere between figure and abstraction. After feeling super depressed at not being able to hold a candle to other kids' figures, I realized that making art is about making your own rules. Once I made the game my own, I always gravitated towards abstraction of one kind or another. Everything I put out there is an authentic extension of myself and generally orbits themes of spirituality. All of my work is an ever-expanding circle. Everything is connected in some way. In a big picture, it's the story of all life, light and truth. Call it conceptual if you want. It's all just a big self-portrait, an externalized manifestation of a spiritual state of being.

"Can you think about a circle? Can you really think about it?"

What is the connection between your work and the abstract symbols we see in and on temples?

My aunt saw one of my t-shirts with a white circle on the front. When I told her it was my art she said, "Well it's just a circle! I could do that!" She's right, but that's not the point. Can you think about a circle? Can you really think about it?

Go to the Salt Lake Temple. Circles are everywhere! Absolutely everywhere. Why? Decoration? Sure. Only decoration? No. The Lord works on multiple levels whereas we tend to see things one-dimensionally. A circle in an LDS temple means a lot of things, which is my point. A circle on a t-shirt may not have the same reading at first, but to me, whether on the shirt or on the temple, a circle means the same thing and not the same thing at the same time.

The work I make uses symbolic everything. Shapes, colors, context, etc., are all conceived and critiqued by me using symbolic references. In that way, I'm bringing the temple into the outside world. The work, like the temple, is a way of bridging the divine with our "everyday" lives. This is what God does with us all the time. He gives us symbols such as the sacrament or temple garments that are reminders of a transcendent truth in order to bring heaven down to earth and elevate earth up to heaven. This is the meaning of the Star of David with its two opposing triangles. The overlapping area is where Saints reside—between natural and spiritual man, between heaven and earth.

What place does your art have in Mormon culture?

I think a very important place. The symbolism I use can be used to illuminate gospel principles in general and the temple and scriptures more specifically. Metaphors and symbols are the universal visual language but even as rich as our LDS heritage is in symbolism, we are largely ignorant to its meaning, implication and application in our lives. To that end, I think my work is very applicable in a metaphysical sense to unite people together and move the cause of truth and liberty.

In a broader scope, I also think part of my place is to teach people how to think abstractly in order to see more of the glory of God in "everyday life". As we think more broadly, our net is cast wider and can pull in more light and truth. As we study to become like God, shouldn't we begin to see the world in this way? The universe is the greatest textbook ever created. Mormons should be at the forefront of all godly pursuits. President Taylor and Kimball have said that we will be. In order to get to that place, we as a people will need a massive paradigm shift.



"I see myself and my art as building bridges to unite the world with the church and vice versa."

I see myself and my art as building bridges to unite the world with the church and vice versa. We are unified in many of the negative vices the world has to offer but we too often deny the wisdom and blessings the rest of the world cherishes. So it's my attempt to unify and elevate all people in the world by sharing the best of what the other has to offer through my art, life and education practices.

How has the gospel influenced your work?

Everything I learn in life, I funnel through the gospel filter, and usually that expresses itself in artwork. It's a great way to externalize and practice the things I



learn. Other artists will attest that their work is also a great way to learn about the gospel. I find that God often teaches me profound truths through my own artmaking processes. Basically, there is no other influence on my work greater than God.

Some of your pieces (especially the barcode pieces) make specific truth statements. How have people reacted to this?

The barcode that showed at the St. George Art Museum had lots of great responses on the guest register. The domino effect of some of the bars toppling over against the adjacent ones had a real impact on people. I think it illustrated what we're all feeling at the moment; that sort of breathless anticipation of waiting for the ball to drop. You can see the beginnings of its demise coming towards the pristine yet delicately balanced economics further down the line. It was an ominous and foreboding kind of barcode. Generally, I don't like doom-and-gloom, but under the circumstances, I think it's appropriate. I was just happy that people resonated with it.



"...in order to pursue the defense of liberty I am fighting the battle for virtue...with circles."

Other pieces are more abstract, such as the circles. Do you view both projects (specific vs. abstract) as one and the same, or do you see them as two separate projects? How are they related?

Perhaps it's not that I see them as two separate projects so much as two different working styles...but you could also say they are both about the same issues, in a way—uniting to defend truth and liberty.

The more specific works using barcodes, red flags, and text make statements that are persuasive in nature. They are designed with a very particular outlook on our current state of affairs with a very definite hope that people will see things a certain way through the artwork and decide to make a stand against evil.

The circles are another way of persuading people to unite to fight for what's good, but it's more of an "invite and entice" approach rather than "repent or die." This shift towards a softer sell happened when I understood that liberty's foundation is virtue, and virtue, in its highest degree, cannot be obtained without faith in Christ. So in order to pursue the defense of liberty I am fighting the battle for virtue...with circles.

I know it's funny when put like that, but you have to understand that the circles mean for me, among other things, a representation of the good news of Jesus Christ and all good things surrounding Him. So the tone has changed from "This is bad. This should stop," to "This is good. We need more of this. This is what we should be focusing on." Joseph Smith translated the word "Mormon" as "more good." The Spirit has taught me that it's not just about weeding out the bad, but about replacing those bad things with more and more goodness. There's a time to call for repentance, but the standard operating procedure is to uplift and inspire. That's "Mormon."



Any words of advice for other artists?

To anyone thinking of pursuing an art school education: Spend as much time at the school as possible and ask yourself a lot of hard questions about everything from living fiscally provident to what the local ward is like. Will your weaknesses be easily preyed upon at school? Art schools have a reputation for a very good reason. Will you get to make the art you want to? Are their resources able to meet your creative capabilities? Will you be challenged? Will you get to go home enough so you don't get depressed? Will you have a good spiritual support network? Is your testimony strong enough to stand alone in such an



opposing peer group? If not, what can you do to bolster it so you can stand up to opposition? What is on your priority list for school? Are spiritual considerations on the top of that list? It is better for a man or woman to enter into the kingdom halt, maimed, blind, and without a higher art education than to lose their soul in the process.

As a married man in Zion, I understand the frustration of being an artist and the frustration that comes of trying to find work in this economy, finding work in crumby jobs that suck your will to live and leave you unfulfilled, and the gut-wrenching emotional wrestling match of negotiating your internal drive to both make art and fulfill your command to support your family. It's tough, but every artist-father family I know will tell you amazing stories of how the Lord provides for his children as they are living their missions in life.

Whatever seed he has planted in your heart to do, he will provide a way for you to live it out. "I know that the Lord giveth no command unto the children of men save he shall prepare a way to accomplish his command." That desire is how you will serve the world and find joy in your labors in this life. I had to work a lot of jobs I didn't want to and felt like a failure, but it was all part of my curriculum to get me together with the one woman in my life who believed that God would take care of us if we lived on faith and followed his commands.

Don't wait to have children until the finances are "okay." I was unemployed for eight months when we decided to have kids. After we dedicated ourselves in prayer, my wife and I stood up and less than a minute later I got a call asking me to teach at Southern Utah University. We have several other friends with similar stories.

I wouldn't dream of telling you what to do with your artmaking pursuits, but please don't compromise your desires to make "impractical" art that "won't sell" to make art that is more sensible and salable. Think of Isaiah: "Why do you sell yourself for that which is of no worth?" and Lehi: "If ye keep my commandments ye will prosper in the land."



*Plan*

## Upcoming Conferences

## MSSA Dues

Please send your dues for 2010 to:

Michael McBride  
7 Frost Street  
Irvine, CA 92617

Dues are \$10.00 annually. Checks should be made payable to "Mormon Social Science Association" or "MSSA."

Dues are also payable on the MSSA website via Paypal (which accepts credit cards).

If you would like to receive this newsletter by email, and don't already, save the MSSA some money by sending your email address to:  
mcbride@uci.edu

Because of limited space, this is not an exhaustive list of upcoming conferences. We offer our apologies for any omissions.

## OCTOBER

- 29- Society for the Scientific Study of Religion: "Religion in Global Perspective"  
31 -Baltimore, Maryland  
-[www.ssrweb.org](http://www.ssrweb.org)

## NOVEMBER

- 11- Mormon Media Studies Symposium: "Mormon Media Studies: Across  
12 Time, Space, and Disciplines"  
-Provo, Utah  
-<http://ce.byu.edu/cw/mmstudies>
- 13 Sunstone Northwest Symposium  
-Bellevue, Washington  
-[www.sunstonemagazine.com/symposium](http://www.sunstonemagazine.com/symposium)

## JANUARY

- 6-9 American Society of Church History Winter Meeting  
-Boston, Massachusetts  
-[www.churchhistory.org/conferences-meetings](http://www.churchhistory.org/conferences-meetings)
- 29 The Brazilian Association for Mormon Studies: "Mormon History From a  
Brazilian Perspective"  
-Sao Paulo, Brazil  
-<http://brazilianmormonstudies.com/bmsc/>

## FEBRUARY

- 11- Faith and Knowledge Conference for LDS Graduate Students in Religion:  
12 "The Intellectual Prospects for Mormonism"  
-Chapel Hill, North Carolina  
-Proposals Submission Deadline: November 1, 2010  
-<http://faithandknowledge.org/>

## MARCH

- 18- "War and Peace in Our Times: Mormon Perspectives Conference"  
19 -Co-sponsored by the Latter-day Saint Council on Mormon Studies  
and the Joan B. Kroc Institute for International Peace Studies at the  
University of Notre Dame
- 25- Mormon Scholars in the Humanities: "Embodiment"  
26 -Utah Valley and Brigham Young Universities  
-Proposals Submission Deadline: January 10, 2011  
-[www.mormonscholars.org](http://www.mormonscholars.org)

## More about the MSSA

The Mormon Social Science Association (MSSA) exists for the purpose of promoting and sharing the scholarly study of Mormon life.

Any person with an interest in the study of the social, cultural, or religious life of Mormons is eligible to join. MSSA provides contact and associations among researchers and educators working in both academic and applied settings. It is interdisciplinary and international in scope and purpose. The association participates in annual joint meetings of the Society for the Scientific Study of Religion (SSSR) and the Religious Research Association (RRA). MSSA also publishes and distributes a semi-annual newsletter to its members.

For additional information, contact:  
Mormon Social Science Association, c/o Michael McBride  
7 Frost Street  
Irvine, CA 92617  
mcbride@uci.edu

Visit us online at:  
[www.mormonsocialscience.org](http://www.mormonsocialscience.org)

## Upcoming Calls for Papers Deadlines

Submit proposals by:

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### DECEMBER 1

for

Society for Mormon Philosophy and Theology: "Serving God with Our Minds--The Place of Philosophy, Theology, and Scholarship in a Prophetic Church"

to be held April 7-9, 2011  
in Provo, Utah

Either a full paper or a précis of 1000 words may be submitted to Benjamin Huff (benjaminhuff@rmc.edu). Please include contact information, title, and word count of the document.

For more information, visit: [www.smpt.org/conferences.html](http://www.smpt.org/conferences.html)

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### DECEMBER 10

for

Restoration Studies Symposium/Sunstone Midwest: "A Woman's Place...!": Ideas, Impacts, and Experiences of Restoration Women"

to be held April 15-16, 2011  
in Independence, Missouri

Send your one-page proposals for papers or panels along with a brief bio to program committee co-chairs Kathy Castillo, Don Compier, and Mary Ellen Robertson via e-mail: [RestorationStudies@gmail.com](mailto:RestorationStudies@gmail.com).

For more information, visit: [www.jwaha.info/meetings/](http://www.jwaha.info/meetings/)

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### JANUARY 10, 2011

for

Mormon Scholars in the Humanities: "Embodiment"

to be held March 25-26, 2011  
at Utah Valley and Brigham Young Universities, Utah

200-word abstracts should be sent to David Paxman (davidpaxman@gmail.com) along with a brief CV.

For more information, visit: <http://humaux.byu.edu/msh/>

## New and Recent Publications

Douglas James Davies, Joseph Smith, Jesus, and Satanic Opposition (Ashgate, 2010).

From Ashgate: This book explores Mormon theology in new ways from a scholarly non-Mormon perspective. Bringing Jesus and Satan into relationship with Joseph Smith the founding prophet, Douglas Davies shows how the Mormon 'Plan of Salvation' can be equated with mainstream Christianity's doctrine of the Trinity as a driving force of the faith.

Richard W. Etulain, editor, Lincoln Looks West: From the Mississippi to the Pacific (SIU Press, 2010).

Includes Larry Schweikart's article, "The Mormon Connection: Lincoln, the Saints, and the Crisis of Equality." From Southern Illinois University Press: This first-ever volume to comprehensively explore President Abraham Lincoln's ties to the American West brings together a variety of scholars and experts who offer a fascinating look at the sixteenth president's lasting legacy in the territory beyond the Mississippi River.

Leland Homer Gentry and Todd M. Compton, Fire and Sword: A History of the Latter-day Saints in Northern Missouri, 1836-39 (Greg Kofford Books, hardcover edition, 2010).

Patrick Q. Mason, The Mormon Menace: Violence and Anti-Mormonism in the Postbellum South (Oxford University Press, 2011).

From Oxford University Press: In the late 19th century, Mormonism was the most vilified homegrown American religion. A national campaign featuring politicians, church leaders, social reformers, the press, women's organizations, businessmen, and ordinary citizens sought to end the distinctive Latter-day Saint practice of polygamy, and, if necessary, to extinguish the entire religion. Considering the movement against polygamy within American and southern history, Mason demonstrates how anti-Mormonism was one of the earliest grounds for reconciliation between North and South after the Civil War and Reconstruction.

...The Mormon Menace provides new insights onto some of the most important discussions of not only the late 19th century but also our own age, including debates over the nature and limits of religious freedom, the contest between the will of the people and the rule of law, and the role of citizens, churches, and the state in regulating and defining marriage.

Robert L. Millet, Modern Mormonism: Myths & Realities (Greg Kofford Books, 2010).

From the copyright page: Robert L. Millet provides important clarifications for Latter-day Saints about eleven of the most frequent myths used to discredit the Church. He also models how to conduct such a Bible based discussion respectfully, illustrated with his personal experiences growing up in a non-Mormon community, speaking with others of different faiths, and working with his students at Brigham Young University.

To include your own announcement of piece of news in the Bulletin Board, please send an email to Rene (reneromig@gmail.com) or Bosco (boscoocsob@gmail.com).

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## Bulletin Board

...a space for MSSA members to share news, announcements, and other tidbits.

### News

**MICHAEL MCBRIDE** was recently featured on an episode of the Research On Religion podcast, a series supported by the Baylor Institute for Studies of Religion. The podcast, originally released on October 18th, 2010, is entitled "Michael McBride on Religious Free-Riding and the Mormon Church" and is available for listening online at <http://www.researchonreligion.org/church-organization/michael-mcbride-on-mormon-organization>.

**MICHAEL NIELSON** will be serving as Interim Chair of Psychology at Georgia Southern University during the current academic year.

### Job Openings

**FULL-TIME FACULTY POSITION** in Sociology at BYU-Idaho

<http://www.mormonsocialscience.org/2010/11/19/faculty-position-at-byu-idaho/>

**JOSEPH SMITH PAPERS HISTORIAN/DOCUMENTARY EDITOR**, Joseph Smith Project

<http://www.mormonsocialscience.org/2009/12/22/joseph-smith-papers-job-opening/>

**RESEARCH ANALYST Positions** for LDS Church

<http://www.mormonsocialscience.org/2009/12/03/research-analyst-positions-for-lds-church/>

### Future SSSR/RRA Meetings

2011  
Milwaukee, Wisconsin  
Hyatt Regency  
Milwaukee  
October 28-30

2012  
Phoenix, Arizona  
Hyatt Regency Phoenix  
November 9-11

## The 2010 SSSR/RRA Annual Meeting

Each year, the MSSA participates in the SSSR/RRA conference and sponsors various sessions throughout the weekend.

"Religion in Global Perspective"

October 29-31, 2010

The 2010 Annual Meeting for the Society for the Scientific Study of Religion and Religious Research Association, held in Baltimore, Maryland, featured a prolific array of subjects relating to the Mormon social sciences. With topics ranging from the FLDS raids, Proposition 8, and social change to various critical perspectives on Davies' book The Mormon Culture of Salvation, a total of 36 papers related to social science and Mormonism. To top it all off, Douglas Davies gave the annual Glenn Vernon Lecture. The high turnout at the conference indicates that the study of Mormonism is growing and continues to pique the interest of social scientists. For a complete list of panels and papers please visit: <http://www.sssrweb.org/pdf/2010SSSRRRAprogramv3.pdf>.