

ANNUAL MEETING OF SSSML IN DETROIT

BEFORE YOUR PLANS FOR THE SUMMER ARE COMPLETE try to work in a visit to Detroit at the end of August - especially all you SSSML members that live within a reasonable distance from Detroit. As usual, our official annual meeting will occur during the period when several other sociological societies are meeting in the same city: American Sociological Association (ASA), August 31-September 4; Society for the Study of Social Problems (SSSP), August 27-30; Association for the Sociology of Religion (ASR), August 28-30; and certain other related societies. Since the SSSP is again providing our organization a time and place for meeting free of charge, we strongly recommend that our members register for the SSSP meetings and stay at the SSSP hotel. That will be an especially convenient thing to do this year, since the SSSP and the ASA are meeting successively at the same hotel: THE WESTIN in RENAISSANCE CENTER, Detroit.

The SSSML Annual Meeting itself will take place on TUESDAY, AUGUST 30, 1983, from 3:30 to 5:30 p.m. in the MONET ROOM of the DETROIT WESTIN HOTEL. The content of the meeting promises to be both interesting and forward-looking. THE THEME IS "CHALLENGES AND CHANGES WITHIN THE LDS CHURCH." The distinguished panel of speakers will consist of ARLAND THORNTON, of the University of Michigan, whose topic will be "CHANGING FAMILIES AND THE IMPLICATIONS THEREOF FOR MORMONISM;" RODNEY STARK, University of Washington, who will deal with "WHERE AND WHY GROWTH IN THE MORMON CHURCH"; and HAROLD T. CHRISTENSEN, Emeritus of Purdue University, who will reflect on both the past and the future in sharing his observations on "FAITH VS. SCHOLARSHIP: ONE MAN'S STRUGGLE TO BLEND THE TWO". All the speakers will be addressing topics on which they have both current information and a great deal of expertise, so Y'ALL COME and share in this unique opportunity to interact with them. A brief business meeting for the organization will take place at the very end.

SPECIAL NOTE ABOUT ACCOMMODATIONS for the Detroit meetings: Reservations for accommodations at the Westin Hotel during the period August 27-September 4, 1983, (@ \$50/single and \$60/double) can be made by writing to the Reservations Department, Westin Hotel, Renaissance Center, Detroit, Michigan 48243, or by telephoning (313) + 568-8000 or 8200. Be sure to specify that you are going to be with the SSSP and/or ASA conference in order to get the relatively favorable rates. As we have indicated, we feel some obligation to reciprocate for SSSP hospitality by registering for the SSSP meetings and by staying at the SSSP hotel (The Westin), and we encourage everyone to do so.

HOWEVER, anyone who feels dissuaded from joining us in this conference by the cost of the hotel accommodations, and would otherwise be attending, can obtain information on much cheaper rates (at the dormitories of a nearby private college in the Detroit area) by inquiring of Armand Mauss, Department of Sociology, Washington State University, Pullman, WA 99164.

NEWS OF MEETINGS PAST

During April, 1983, the Pacific Sociological Association and the Western Social Science Association both held their annual meetings, the PSA in San Jose, California, and the WSSA in Albuquerque, New Mexico. Both featured sessions, as well as individual papers, dealing with Mormon topics, described in some detail at the beginning of the previous issue of this Newsletter (5:1). For several of these papers, brief abstracts have been made available, and these will be found in the final few pages herein. SSSML members interested in obtaining copies of the papers in their entirety, and/or in knowing more about the research that they represent, may contact the authors directly at the addresses given with each abstract.

STATUS REPORT ON THE LATEST SSSML PUBLISHING VENTURE

As reported in the previous issue of this Newsletter, we have been able to reserve a forthcoming issue of the REVIEW OF RELIGIOUS RESEARCH for joint sponsorship and publication with SSSML. Papers for that special issue were supposed to have been submitted by May 1st, though a couple of papers were accepted a few days late. Now under editorial review by guest co-editors Armand Mauss and Rodney Stark are papers dealing with (1) secularization, higher education, and religiosity among Mormons; (2) Mormon commitment rhetoric; (3) influence of secularization upon Mormonism; (4) Mormons for ERA as an internal social movement; (5) trends and comparisons in Mormon student attitudes; (6) the significance of Pioneer Day celebrations in Mormon culture; (7) early Mormon approaches to the Indians; (8) measuring the intensity of religious conflict between Mormonism and its schisms via the Simmel-Merton proposition; (9) national differences in rates of conversion to Mormonism; and (10) an organizational analysis of the changing role of women in the church. These ten papers are mentioned not only to give the readers of this Newsletter some idea of the interesting variety of potential papers for the special RRR issue, but also as a way of acknowledging to the authors that their papers have been received and are being considered. (IF YOU SUBMITTED A PAPER TO EITHER OF THE CO-EDITORS FOR THIS SPECIAL JOURNAL ISSUE AND DO NOT RECOGNIZE IT AMONG THE TEN LISTED ABOVE, contact either Armand Mauss or Rod Stark immediately.) After the special issue editors have finished their critiques and selections, the surviving papers will then have to be reviewed through the usual editorial process by regular referees for the RRR itself, a process that will take all summer. We should know some time in the Fall which papers will actually be appearing in the special issue. Meanwhile, SSSML is still soliciting

pledges (and/or accepting pre-publication orders @ \$5.00) to help pay for the forthcoming special issue of RRR (see pledge/order form at the end of the previous issue of this Newsletter, and do offer your support if you have not done so already).

NEWS OF RELATED ORGANIZATIONS AND ENTERPRISES

The MORMON HISTORY ASSOCIATION held its annual meetings in Omaha, Nebraska, (near Winter Quarters) during May 5-8, 1983. A number of SSSML members participated in the proceedings of this large and distinguished scholarly society, including LAVINA FIELDING ANDERSON, LEONARD ARRINGTON, DAVIS BITTON, MARK GROVER, JEFFREY JOHNSON, ARMAND MAUSS, STEVEN OLSEN, AND MARVIN RYTTING. Papers of possible interest to sociologists included those concerning social influences upon the development of Mormon theology and upon the uses of Mormon scripture; the impact of polygamy upon children (including one study of contemporary polygamy); the changing images of women in Mormon doctrine, official statements, and lesson manuals; problems involved in becoming an "international church" and in exporting Mormonism to exotic places on the earth; blacks and other minorities in Mormon history; contemporary anti-Mormon enterprises and their impact; early Mormon socialists; and studies in organizational behavior assessing the leadership styles and impacts of prominent male and female church leaders in recent years. Another nice feature of the MHA meetings each year is the special lecture, endowed by the O.C. Tanner family, and presented by a distinguished "outside" scholar. This year's Tanner lecture was delivered by MARTIN MARTY, of the University of Chicago, one of the nation's best known scholars in the history and sociology of American religion.

The MHA will hold its 1984 meetings in Provo, Utah, at about the same time of year. Papers have already been called for. PROPOSALS for papers must be received by the program committee by September 1, 1983, though the papers themselves can be written somewhat later. Direct proposals and inquiries to the Chairman of the Program Committee, MHA: Donald Q. Cannon, 132 JSB, Brigham Young University, Provo, Utah 84602.

From the April, 1983, issue of MORMON ANTHROPOLOGY, we learn the following items of possible special interest to the SSSML membership: (1) BRUCE JOSEPHSON, who is also a SSSML member, has just completed a master's degree at the University of Chicago with a paper entitled "The Atonement: A Key Symbol in Mormonism" (a structural analysis in the anthropological tradition). (2) BRUCE D. LOUTHAN, an archaeologist with the U.S. Bureau of Land Management in Moab, Utah, and also a member of SSSML, is editing a newsletter (Utah Antiquities) for the Utah Antiquities Association, P. O. Box 1652, Provo, Utah 84603. (3) SSSML member STEVEN OLSEN is continuing his dissertation research on the symbolism of early Mormon settlement for his anthropology Ph.D. at the University of Chicago while he works on research projects connected with the imminent opening of the new Museum of Church History and Art in Salt Lake City. (4) KELLY GRANT-HORROCKS is just finishing her master's thesis in

anthropology at BYU with the title, "Formal and Informal Methods of Social Control in a Non-Coercive Society: A Case Study Among the Mormons," of obvious interest to sociologists as well.

Incidentally, anyone with an anthropological interest in things Mormon who would like to receive the MORMON ANTHROPOLOGY Newsletter may write to the Department of Anthropology at Brigham Young University {940 SWKT), Provo, Utah 84602. A related publication that has been mentioned here before is the FARMS Newsletter (Foundation for Ancient Research and Mormon Studies), P. O. Box 7113 University Station, Provo, Utah 84602. FARMS focuses mainly on ancient scripture, with special reference to the Book of Mormon, and is an excellent source of reprints and information about current scholarly research on the same. The March, 1983, issue, for example, gives special attention to Hebraisms in the Book of Mormon.

JEFF BRADSHAW, finishing his graduate work in clinical psychology at the University of Washington, writes to inform us of some of the activities in his area of a sister organization, the ASSOCIATION OF MORMON COUNSELORS AND PSYCHOTHERAPISTS (AMCAP), about which interested people can learn more by writing to current AMCAP president and sociologist, Carlfred B. Broderick, Department of Sociology, University of Southern California, Los Angeles, CA 90007.

OF MORMONS AND MOONIES

During the weekend of April 22-24, 1983, the Unification Church (popularly called "the Moonies") sponsored a special conference at their theological seminary in Barrytown, New York, for advanced students at the seminary (and some church leaders) and Mormon scholars. Altogether about 25 people took part, of whom eight or nine were Mormons, including SSSML members KLAUS HANSEN, DEAN LOUDER, ARMAND MAUSS, MICHAEL PALMER, AND MARVIN RYTTING. Sunstone publisher and editor PEGGY FLETCHER was also present, and you can expect to read more about this unusual conference in a forthcoming issue of Sunstone Review. The Moonies picked up the total tab, including travel expenses for those coming even across the continent, and provided extremely pleasant accommodations of all kinds. The chief object of the conference seemed to be the mutual and comparative exploration of each others' theologies, histories, and proselyting programs. Neither side made any converts at last report, but each side seemed deeply impressed with the sincerity of the other, and with the breadth of shared values, theological ideas, historical patterns, and scholarly or intellectual predicaments. The Mormon contingent came away in agreement that the survival of the Moonies depends at least as much upon what they can learn from the Mormons about the uses of fertility as what they can learn about theology or proselyting! That is to say, as long as the Moonie membership and constituency remain disproportionately comprised of celibate young people rapidly passing 30 years of age, they will never have much natural increase, and therefore no second generation to speak of. This predicament arises from the ironic juxtaposition of a theology which, on the one

hand, centers on family life in theory but which, on the other hand, in practice requires extended periods of celibacy even for married couples. There may be more Mormon-Moonie conferences; if so, you will be kept posted in these pages.

OTHER NEWS OF MEMBERS

ARLAND THORNTON, one of our program participants next August in Detroit, made the pages of U.S. News and World Report (May 9, 1983, p. A4), where he is quoted as predicting that children in the 21st century will have even more autonomy from adults than they have now!

N. LEE SMITH, of the Clinical Faculty, University of Utah School of Medicine, has recently joined SSSML. He brings with him an interest in the determinants of beliefs and attitudes about health care and medicine, especially quackery and unconventional medicine and the apparent susceptibility of Mormons thereto. (See his Fall, 1979, article in Dialogue: "Herbal Remedies - God's Medicine?".)

ARMAND MAUSS will be teaching a short summer course (July only) at the University of Calgary on the sociology of Mormon life. He begs and pleads for information, bibliographical tips, reprints, and any other helpful material on Mormons in Canada, in order to give the course a more local orientation.

LEONARD J. ARRINGTON, the founding father of modern Mormon historiography and a valued member of SSSML, has just completed the manuscript of his definitive scholarly biography of Brigham Young, to be published by the Knopf Company.

ROBERT G. VERNON, a SSSML member practicing law in Salt Lake City, was featured with his family in a recent series of Denver Post articles on Mormonism. The entire series is now available from the Post as a single (and very large) magazine section. The Vernons were portrayed as somehow a "representative" Utah Mormon family, though one would hesitate to say "typical"!

TITLE AND ABSTRACTS OF PAPERS GIVEN AT RECENT CONFERENCES

Pacific Sociological Association
April 7 - 10, 1983
San Jose, California

Stan L. Albrecht and Tim Heaton, Department of Sociology, Brigham Young University, Provo, Utah 84602: "Secularization, Higher Education, and Religiosity."

The paper begins with an extensive review of the relevant literature on the impact that higher education has upon religiosity, finding the evidence somewhat mixed from

previous studies. Then the paper reports on the results of a 1981 survey based on a random sample of 7,746 North American Mormon adults. Contrary to what is often found in the literature about other denominations, higher education has a strong positive correlation with measures of religiosity among Mormons. The measures are generally limited to those characterizing what Glock and Stark have called the "practice" dimension of religiosity. Various alternative explanations are considered for this finding among Mormons, most of them proving unsatisfactory. The most plausible explanation seems to point to the importance of lay callings in the church, a common feature of Mormon life; indeed, the relation between education and having a calling is much stronger than that between education and church attendance per se.

Marie Cornwall, Department of Sociology, University of Minnesota, Minneapolis 55455: "Women and the Church: An Organizational Analysis."

The paper first reviews the historical importance of women in the leadership of the Mormon Church, particularly in its auxiliaries, in both formal and informal ways. Then the paper traces the dramatic decline during the past twenty years in both the responsibilities and the visibility of women. This decline is shown to have been the unintended consequence of various organizational changes required by the growing size and complexity of the church, including renewed emphasis on the distinction between line and staff positions and the proliferation of layers or echelons of organization between the (women's) auxiliaries and the priesthood leaders. In particular, the organizational reform usually called the "Priesthood Correlation Program," begun in the early 1960s, has had the effect of relegating women to less visible and responsible roles, though not necessarily by design.

John Heeren, Department of Sociology, California State College, San Bernardino, California 92407; Donald B. Lindsey (same affiliation); and Marylee Mason, Chaffey College: "The Mormon Notion of Mother in Heaven: A Sociological Account."

This paper begins with a fairly lengthy review of the canonical basis in Mormonism for the idea of the Mother in Heaven, and of the various manifestations of the idea historically among Mormon writers. The paper then examines three of the possible explanations that might be adduced for the development of this idea in Mormon theology: the theological, the socio-historical, and the social-psychological explanations. The strengths and weaknesses of each of these three explanations are considered. Then the paper goes on to compare the traditional or conservative uses of the Mother in Heaven idea by authoritative church writers with the more liberating uses of the same idea proposed by current Mormon feminists, a comparison which reveals "the politics" of the Mother in Heaven idea. The paper concludes with a consideration of four optimistic but problematic assumptions that seem inherent in the uses of the Mother in Heaven idea by Mormon

feminists, and a brief assessment of future prospects for the idea as a tool of change.

John R. Pottenger, Department of Political Science, California State University, Long Beach, California 90840: "On the Possibility of an Autonomous Church."

This is a theoretical paper informed by the neo-Marxist framework of "internal colonialism," particularly as applied by Mark Leone in his study of the assimilation of Mormonism by American society. The paper considers both Leone's and other scholars' analyses of the predicament of a Mormonism in the process of being taken over and subjugated as the price to be paid for the achievement of respectability in this society during the 20th century. The author then considers what the prospects are that Mormonism might somehow throw off this yoke of colonialism and recover its own authentic heritage and autonomy. He finds the work of Otto Maduro (Religion and Social Conflicts) as useful in setting forth a comprehensive theoretical framework, and in specifying the possible conditions under which religions may recover and retain their autonomy in modern industrial societies.

Western Social Science Association
April 27-30, 1983
Albuquerque, New Mexico

Stan L. Albrecht and Howard M. Bahr, Department of Sociology, Brigham Young University, Provo, Utah 84602: "Patterns of Religious Disaffiliation - A Study of Lifelong Mormons, Mormon Converts, and Former Mormons."

Disaffiliation from fast-growing religious organizations has received comparatively little research attention. Yet, all groups do experience some loss of membership either through members leaving to join other religions or through their termination of formal religious involvement altogether. Using recent survey data, we examine patterns of religious disaffiliation from the Mormon Church by focusing upon the religious attitudes and behavior of former Mormons, and by comparing them with those of currently affiliated Mormons (both lifelong members and converts), and with those of members of other major religious groups. The most typical pattern of disaffiliation for Mormons is to "drop out" of religious participation altogether. Disaffiliates of all types (including those who switch to another religious faith) exhibit lower levels of religiosity than do either lifelong Mormons or Mormon converts.

Rosemary S. Bahr, Department of Sociology, Brigham Young University: "Attitudes on Various Statements about Women's Issues by Religion and by Employment Status."

Data derived from a 1981 mail survey of a state-wide sample of adults residing in Utah were used for this report. The subsample consisted of 275 "presently" married female respondents, 227 Mormons and 48 non-Mormons.

Of the 21 women's issues considered, 12 showed Mormons to respond more traditionally to a statistically significant degree. For example, 61 percent of Mormon respondents thought that "femininity is a woman's greatest attribute," while only 33 percent of non-Mormons agreed. Ninety-six percent of non-Mormons agreed that girls should be encouraged toward a career; 80 percent of the Mormons agreed. Mormons and non-Mormons were more alike on such items as "women are intellectually equal to men" (90 percent Mormons agreed--96 percent non-Mormons agreed) and "women are as good as men at technical things" (63 percent Mormons agreed--75 percent non-Mormons agreed). The reader should remember that these are attitude items. Behavioral questions tend to show fewer differences between Mormons and non-Mormons.

Abstracts for other WSSA papers were not available. Check the previous issue of this Newsletter for authors and titles and write authors directly.

FINALLY BUT IMPORTANTLY

Quite a few of you SSSML members have still not paid your DUES FOR 1983. If our records show you in such a delinquent condition, we have enclosed with this Newsletter still another dues and renewal notice. WE REGRET THAT WE CANNOT GO ON SENDING YOU THIS NEWSLETTER if we do not receive from you the nominal \$3.00 in dues forthwith. IF OUR RECORDS ARE IN ERROR, however, please do write and so inform us so that you are duly credited, and accept our apologies in advance.