



Mormon Social Science Association

...bringing social science to Mormonism

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President's Message

I expect to see many MSSA members at the upcoming SSSR meeting in Phoenix, Arizona where Friday November 9 has been (semi)officially designated as "LDS day." There are two MSSA-sponsored sessions: A-11: Similarities and Differences in National Data on Mormons (8-9:30 AM) with papers by Hoffmann/ Heaton/Jacobson, Philips/Cragun, and Smith. Lynn Payne is discussant. D-1: Author Meets Critics: Shifting Borders and a Tattered Passport: Intellectual Journeys of a Mormon Academic, by Armand Mauss (2:45-4:15 PM) with Rick Phillips, Jan Shipps, and Gordon Shepherd as critics. Armand Mauss is respondent.

In addition, there are three other SSSR sessions that are also Mormon-focused: B-10: Moral Foundations and Depression among Mormons (9:45-11:15 AM) with papers by Steven Clark, Cameron R. John, Kris Doty, and Melvyn Hammarberg. C-8: The Development of a Mormon Intellectual Community after WWII (1-2:30 PM) with papers by Jan Shipps and Marvin Rytting, and responses by Armand Mauss and Nancy Ammerman. F-11: Varied Perspectives on Mormonism (Saturday, 9:45-11:15 AM) with papers by Chou/Liska, Curtis/ Evans/Cnaan, and Leamaster/Olson.

As usual, the MSSA business meeting will be on Saturday (probably between noon and 1:30 PM) with pizza and drinks provided. Please join us for the traditional MSSA dinner on Saturday night; people usually start gathering near the front desk around 6:30 PM. Feel free to join in, even if you can't make it to the business meeting. We typically recruit some non-MSSA friends as well. The more the merrier!

Mormonism as a religion, whether peculiar or not, was carefully kept away from center stage during the Republican Convention in Tampa, which is going on as I write this on August 29. Mitt Romney aims to run on the conservative religious ticket, which has now been expanded to include not just mainstream Protestants and evangelicals but also conservative Catholics (cf. Paul Ryan) and ... Mormons. In the week before the Convention, ABC News ran two items trying to explain Mormonism to the broader American audience. Dan Harris did a good job, maintaining a fair balance between insider and outsider views. Joseph Smith, the gold plates, the persecutions, Brigham Young, the trek west,

MSSA Leadership

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polygamy, and the importance of temple rituals were dealt with. I was probably not the only one to raise my eyebrows, however, when Harris stated that Joseph Smith had "written the Book of Mormon" as well as the other LDS additions to the Scriptures. Ouch! ABC News did not provide a correction the next day, although it is safe to assume that the LDS Church requested one.

We'll have plenty to talk about in Phoenix! Do come. And the weather should be nice.

Henri Gooren
Oakland University
Rochester, Michigan

FEATURE ARTICLE

Notes on Mormonism as an Object of Social- Scientific Research

Brad Kramer

Brad Kramer is a PhD candidate in the department of anthropology at the University of Michigan. He holds a master's degree in American history from the University of Utah, and has conducted historical and ethnographic research on various branches of Mormonism. He lives in Ann Arbor with his wife and five children, and is a regular contributor at the LDS blog *By Common Consent*.

The history and anthropology of Mormonism, to date generally confined to the emerging disciplinary tradition (dominated by Mormon and ex-Mormon scholars) of 'Mormon Studies,' has rich and largely untapped potential as a case study for testing a number of claims made in humanist and social scientific discourse, ranging from arguments about the place of religion in the history of the US and the West to those involving language, rationalization, and the uptake of modernity. Often described as the prototypical American home-grown religion, Mormonism in fact originated far on the margins of American social mores, religious trends, and political culture. After an exodus from the Republic and a period in radical isolation, what came to be the dominant Mormon tradition was slowly and painfully (and forcibly) re-integrated into the social and politico-economic life of the nation, where it has achieved a largely respectable and mainstream status. The movement's shifting and vacillating relationship with its host society tells part of the story, while another narrative involves a decidedly premodern system of social and religious forms transforming into an exemplary modern (or even

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post-modern) religious corporation. This essay argues that Mormonism has come to define both the outer limits of what can appropriately be defined as modern religion as well as key features of its conceptual center. It also suggests that while the Mormon narrative in many ways reproduces the general contours of the story told about religion, secularization, democracy, language, and modernity it also complicates and challenges even the most critical and self-reflexive tellings of that story.

A number of serious academic historical treatments of early Mormonism situate its rise within a particular historical-cultural milieu. Depending on one's particular historiographic commitments, the setting and context which account for Mormonism's birth can vary widely. Cross (1950) situates the movement's origins firmly within (indeed as an almost quintessential product of) the fevered revivalism of upstate New York's 'burned-over district,' while Hatch (1989) locates its initial appeal in its angry prophetic vision that synthesizes the theological fervor and indignation of Jonathan Edwards with the democratic populism of Jacksonian America. He describes the Book of Mormon as "a profound social protest, an impassioned manifesto by a hostile outsider against the smug complacency of those in power and the reality of social distinctions based on wealth, class, and education." The book constitutes a prophetic vision, writes Hatch, "a stern and sober depiction of reality," a vivid rendition of "the rich, the proud, and the learned who find themselves in the hand of an angry God" (116-17). Contrastively, Brooke (1996) ascribes to Mormon origins a deeply esoteric genealogy (with some cross-pollination from radical English Protestantism), steeped in Renaissance Hermeticism, visionary Masonry, and occult magic. Quinn (1987) follows similar lines, but focuses most of his attention on the more immediate cultural influences of the 'folk magic world view.'

Bushman (2005) attempted to strike a measure of representational and evaluative balance in his 'cultural biography' ('cultural' here connoting both the due diligence of contextualization as well as the post-modern adumbrations of Cultural History) of Joseph Smith, treating with equanimity and an almost nonchalant formality those points of high controversy which had come to dominate Mormon historiography of Smith's life in the half century since the publication of Fawn Brodie's (1945) Freudian treatment of the founding prophet. Shipps (1987) depicts Mormonism as the fourth great Abrahamic tradition, standing in relation to contemporary Christianity as early Christianity once did to Judaism. Brown's (2012) very impressive commentary on early Mormon social and cultural deathways historicizes what Harold Bloom called Mormonism's most enduring legacy—the total conquest of death in life—and represents unquestionably the most sophisticated and original treatment of the movement's formative decades to date. Foster's comparative study (1984) identifies strong overlap between the sexual and marital distinctiveness of early Mormons and that of Shakers and Oneida Perfectionists, commonalities placed into sharp relief against the backdrop of

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American antebellum reform. However, as Mormonism retreated west to the mountains of northern Mexico, Mormon historiography withdrew into a cloistered, exclusively Mormon discursive space. The most analytically rigorous historical treatments of post-exodus Mormonism (Arrington 1958; Daynes 2001; Hardy 1992; Walker 1998; Alexander 1996; Flake 2003; Smith 2006) all come from scholars with some degree of sustained, natal relationship with the faith—i.e., from Mormons.

Sweeping, synthetic historical treatments of Religion in American History also situate the rise and growth of Mormonism in ways which are at once highly variable and yet seem to fit quite nicely with Mormon historical narratives. McLoughlin's widely influential essay (1978) describes the Second Great Awakening (one of four such periods of major ideological transformation) as both the sociocultural context for the emergence of Mormonism and as pattern of radical historical change with close ties to early Protestant revivals.

This argument dovetails nicely with the early life story of Joseph Smith—beset by the confusions but also fervor of burned over district revivalism (and partial to Methodism), Smith sought wisdom through prayer, leading to a series of visions and visitations which provided the foundation upon which this quintessential of home-grown American religions flourished. Whatever the specificities of its departures from (and eventual return to) traditional, mainstream American Christianity, its roots are firmly planted in and grow directly from the fertile cultural milieu of Protestant revivalism.

In stark contrast, building on and radicalizing the work of Ahlstrom (1973), Butler (1990) argued that McLoughlin's thesis obscures or even falsifies a deeper pattern in American religious history, that of the gradual Christianization of a world originally populated by a wide variety of spiritual forces, including "occult" practices and magic. Likewise a key recent trend in Mormon historiography (Brodie 1945; Brooke 1996; Quinn 1987; Bushman 2005) challenges the prevailing story of Smith's firmly Christian heritage (and the deeply Biblical roots of the spiritual quest that precipitated his divine visions), focusing attention instead on magic and treasure hunting, village seership and peepstones, hermeticism and magic world views. Further, in Butler's account, the dominant religious spirit and concomitant forms of social regulation were not Protestant and evangelical but modeled on European state churches, i.e. Catholic in orientation. This state-church/denominational model defined the gradual Christianization of the nation, displacing in the process popular occultisms and ad hoc Protestant forms. Here again, Mormonism's formative history fits the model, with increasingly ritualized, hierarchical, and overtly politically influential forms (temple rites, Smith's exceptional civil and religio-hierarchical power late in life) eventually prevailing over the once radically populist, egalitarian organizing impulses of its earliest years.

Albanese's comprehensive theory of American religiosity (2006) builds upon

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Butler's suspicion of evangelical Protestantism as the engine driving the nation's peculiarly religious history (pace McLoughlin), but also reintegrates the occultism and magic which occupy increasingly marginal and displaced status in Butler's narrative back into the story of how America became (and continues to become) America. She accomplishes this reintroduction and domestication of occult spiritualities by describing them as metaphysics or 'metaphysical religion.' This situates Mormonism into her totalizing historical narrative as, among other things, the "first remarkable metaphysical synthesis on the nineteenth century" (136). Such a formulation places her alongside key recent works of Mormon scholarship (Bushman 2005; Brown 2012; Davies 2000; Brooke 1996) which describe Mormonism in terms of Smith's comprehensive religious making genius, totalizing metaphysic, grand cosmological narrative. Such treatments—like Albanese's larger thesis of religion in American life—seek to fully integrate the not-expressly-religious features of Smith's imaginative world and religion-making enterprise (magic, ritual alchemy, sacral kingship, anti-Victorian kinship structures, cooperative economics, city-planning, theo-democracy, monistic cosmology, etc.) with the obviously religious forms—Protestant and Catholic alike—to cast Mormonism as a prototypical (if idiosyncratically so) American religion, eventually combining the rich creativity and radical expressions of freedom and autonomy of its formative decades with the mainstreaming effects subsequently brought on by cultural (and politico-economic) reintegration.

The political history (and historiography) of religious freedom also features early (and adolescent) Mormonism as a leading protagonist. Sullivan (2007) and Gordon (2001) illustrate the centrality of federal efforts to eradicate Mormon polygamy (including their contested and ultimately upheld constitutionality) in defining the nature and limits of what is officially, legally, and constitutionally legitimate religious practice in the US. Polygamy combined word and flesh, logos and eros, patriarchal priesthood with economic cooperation, domestic affections with social organization, blurring the distinction between familial, ecclesiastical, and political authority (the basic Mormon ecclesiastical unit is the 'ward'). In the 1880s, perhaps the most significant yet under-researched period in Mormon history, as the United States moved rapidly toward the consolidation of a single, integrated national market, the Utah Territory (initially envisioned by Mormon leaders as an economically independent sovereign kingdom) became an important crossroads for migration and commerce in the aftermath of the California gold rush and subsequent decades. Opponents of plural marriage recognized its utility as a catalyst for confronting and dismantling Mormon theocracy as well as the isolationist, communitarian economics of the Mormon kingdom. As early as 1871, during the trial of Brigham Young for "lascivious cohabitation," Utah chief justice James McKean announced that, while Young was technically listed as the defendant in the case, the larger conflict was between "federal authority" and "polygamic theocracy." An entire system was on trial here, "in the person of Brigham Young."

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Congressional proponents of forcefully curtailing Mormon marital practices (the founding platform of the new Republican Party called for abolishing the “twin relics of Barbarism”—human slavery and Mormon polygamy) argued that the free exercise clause of the first amendment was not meant to apply to “Hottentots” or “Mahommadans” but strictly protected religious forms not inimical to republicanism. William Reynolds (personal secretary to Brigham Young) subsequently agreed to volunteer for arrest and incarceration in order to formally mount a constitutional challenge to federal anti-polygamy legislation being enforced in Utah Territory. The resulting SCOTUS case, *Reynolds v. The United States* (1878), tested and formally defined (explicitly and implicitly) the limits of what reasonably constitutes religious behavior, religiosity, and Religion in the republic. The court upheld federal regulation of Mormon religious practice by creating a formal, legal distinction between belief and action. “Laws are laws of action,” the unanimous opinion asserts, while faith—belief—is protected from state intervention within the sovereign, interiorized space of the individual mind. During the painful transition away from practicing plural marriage (Smith 2006; Hardy 1992), as some Mormons sought refuge from prosecution by moving outside the physical space of state jurisdiction (to the polygamist colonies in northern Mexico and southern Alberta), Mormons in the American west found refuge in the private space of the mind, arguing that merely believing in the eternal principle of celestial (plural) marriage was enough to qualify one for exaltation in God’s eternal kingdom.

During the height of the anti-polygamy crusade, the Mormon Church saw its financial assets and property holdings placed under federal receivership, bringing massive debt. That anti-polygamy statutes also disincorporated the Mormon Church (stripping its leaders of any legally sanctioned ecclesiastical authority), drove Mormons from political office, and expropriated Church-owned assets speaks volumes for how well even Mormonism’s most unabashed enemies understood the complex relationship between plural marriage, cooperation, and theocratic rule. Only when they completely abandoned their economic and political ambitions, along with plural marriage, were Mormons permitted to regain control over their property and slowly resume their activity. Cooperatives and collectives were transformed into Church-owned, for-profit businesses and Church leaders sought outside capital investment as a way of restoring financial solvency, laying the ground for absentee ownership of valuable properties and businesses in Utah and integrating its economy into the national market (Hardy 1992; Quinn 1985; Daynes 2001). Mormons—and Americans, by proxy—learned that appropriate religious forms do not include polygamy, socialism, isolationist economic policies, or theocratic democracy. A culture and kingdom which had so recently epitomized radical separation and difference from American norms transformed itself in two generations into the model American Religion, by shifting explicit religiosity into the private space of the Sabbath, the church-house, the home, and the mind, and by embracing the social and political

"At once Protestant and Catholic, prototypically evangelical...and wildly un-Christian...trustworthy and clean-living but also strange and suspiciously connected with polygamous cults living on northern Arizona compounds, Mormons straddle the various cultural and discursive spaces which define the religious mainstream against religious excess."

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structures of Victorian Protestantism and corporate capitalism (Smith 2006). Mormons shifted from transgressing the outer limit of acceptable American religiosity to defining the general type of American Religion as its quintessential token.

If any group in the American experience epitomizes that favored anthropological category of liminality, it is Mormons. At once Protestant and Catholic, prototypically evangelical (is there a more iconic figure of the American missionizing impulse than a pair of young Mormon elders in white shirts and ties?) and wildly un-Christian (do Mormons really think they can become Gods?), trustworthy and clean-living but also strange and suspiciously connected with polygamous cults living on northern Arizona compounds, Mormons straddle the various cultural and discursive spaces which define the religious mainstream against religious excess. The prototypical Mormon is also the prototypical WASP, yet not many generations past scientists argued that the Mormons were creating, through polygamic inbreeding, a new and inferior race in the intermountain west. And Joseph Smith was at once a gifted, religious-making genius who exemplified the American impulses for creative self-expression, populist liberty, and social engineering as well as an authoritarian, megalomaniacal charlatan, transparent fraud, and pedophile.

The Mormon story presents an interesting case study for the arguments of the dominant theorists of religious modernity, Marx and Weber. Marx claimed that changes in consciousness and ideological formation must be preceded and underpinned by changes in material conditions and social relations.

Despite the heresy of new scripture and heavenly visitations which cast the whole of traditional Christianity as irredeemably apostate, by all accounts early Mormonism was recognizably Christian, with strong theological overlaps with Methodism, and essentially Protestant organizational structure. Ontological dualism blended nicely with classical Trinitarianism in early Mormon renderings, and Mormon economic enterprise, property relations, ritual forms, and kinship patterns were recognizably (if idiosyncratically) those of the American frontier. Yet Smith would not long countenance those continuities. In the space of little more than a decade he collapsed the dualistic space—the very metaphysical foundation of Protestant social reality—that organized the cosmos. The key binaries of God/man, heaven/earth, mind/body, spirit/matter were re-mapped as distinctions of degree rather than kind. He grounded this new cultural ontology in a radically innovative social order—a transformed matrimonial and kinship system characterized by polygamy, familial sealing, and sacred adoption, all guarded by discursive practices that quite self-consciously shaped and altered (rather than merely reflected or referred to) the world.

Mormon histor(iograph)y similarly confirms but complicates the most influential arguments of Weber (1958). The transformation of pioneer-era Mormonism into the conservative, hyper-patriotic, operationally consolidated,

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capitalized, excessively corporate modern LDS Church comports nicely with Weber's routinization thesis. Yet the same story problematizes the Weberian secularization synthesis in that rationalization and social differentiation have, at least to date, accompanied a consistent if not augmented and retrenched zeal for expressly religious practices (though fundamentalist LDS would argue otherwise). The fact that Mormonism's religious forms, expressions, and beliefs more closely conform to the discursive norms which regulate the boundaries of properly modern religion (the belief/action distinction, the return to metaphysical dualism) than they did a century ago does not diminish the fact that signs of widespread Mormon "disenchantment" are nowhere to be found. And the increasingly political role the LDS Church has fashioned for itself in the decades since its vigorous—and successful—campaign against ratification of the Equal Rights Amendment fits seamlessly into a larger narrative of growing and spreading overtly political religious movements around the globe, a further challenge to secularization narratives modeled on the Weberian thesis.

Most recently, Styers' argument (2004) linking the discursive uncoupling of proper religion from magic to processes of negotiating what it means to be religious and modern would benefit greatly from testing in the field of Mormon historiography, and the work of Smith (2006) and Cannell (2005) offer a compelling proposition for Mormonism as a vital case study for theories that tie the emergence of the Modern Subject with the slow development of Modern Religion. Cannell argues that notions of time implicit in social scientific construals of modernity derive from traditional Christian ideas of the transcendent, and that Mormon "genealogical time" poses theoretical problems for secularization theories ultimately borne of the incomplete severing of the secular social sciences from their historical Christian underpinnings. Because Mormon space-time does not project the eternities as the inverse of the here-and-now material world, and because of the ontological continuum bridging mortal and divine, Mormonism, argues Cannell, relates to the contemporary world in ways that are at once "modern" without being recognizably secular (350-51).

Smith (2006, 2009) argues that one key effect of Mormonism's transition into modernity is the uptake of distinctive discursive and semiotic norms, ideological formations which, as historical processes, reflexively shape historiographic practices. The distinctively Mormon historiography that develops over the course of the twentieth century (and marked most characteristically by the rise of "Priesthood Correlation," 237) in some sense erased the very historical changes that called it into being by mapping contemporary discursive norms onto the past and presenting in its place a timeless, contextless, indexically bleached realm of ideas, abstractions, concepts, and principles into which contemporary practices were cast (20). Mormon historiography does reflect historical processes, though by presupposition of semiotic ideology rather than accurate descriptions of the

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past. Anthropological-historical reconstructions must therefore treat historiographic practices and the discursive norms they exemplify as outcomes of the processes they formally conceal. Such discursive patterns, Smith argues, come to shape even alternative historiographies, including approaches to telling Mormon history in self-conscious contrast to those officially produced by the LDS Church and LDS apologists, as well as social scientific treatments of Mormonism (O'Dea 1957; Davies 2000; Shepherd and Shepherd 1984; Mauss 2003). Smith's argument also accounts for the otherwise inexplicable gaps in LDS historiography, covering periods (particularly the 1880s but also the three decades following) to which he traces the beginnings of the discursive shift (originating in the murky semiotic space of the Mormon Underground, where Church leaders evaded arrest).

If Mormonism is intelligible to the analytic and interpretive gaze of contemporary historical and social scientific scholarship, it is due largely to its ability to make itself legible in terms of the discursive norms which define our disciplinary foundations and traditions. If the movement's story challenges dominant interpretive themes, it does so in part by conceding so much to the master narratives (and remaining on their margins) in its acts of self-disclosure (and disclosure to self). One cannot account for Mormonism's discursive legibility in terms of independent historical developments because the two are so thoroughly entangled. The historiographic practices are themselves the products of the same historical processes which they conceal by mapping the discursive norms back onto the very past from which their own presence and cultural normativity represents a break. What I am proposing is that the methodological and theoretical challenges outlined in this essay also illuminate some of the modes of critical self-reflection anthropology (and social science more generally) might employ to more adequately and responsibly engage forms of religion and secularity, free from the Christian underpinnings of its disciplinary past.

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MSSA Website

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. Also available: contact information, "Ask an Expert" archives, online due-paying, and MSSA leadership information.

Future SSSR/RRA Meetings

2013
Boston, Massachusetts
Boston Westin
Waterfront
November 8-10

2014
Indianapolis, Indiana
JW Marriott Indianapolis
Oct. 31-Nov. 2

For information about registration for the 2012 SSSR/RRA annual meeting, please visit www.ssrweb.org. Here, you will find details on location, cost, special events, and instructions for registering online.

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

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

Plan

Upcoming Conferences

OCTOBER

- 4-5 Association of Mormon Counselors and Psychotherapists: "The Psychology of Forgiveness: Implications for Mental Health Professionals"
-Salt Lake City, Utah
www.ldsamcap.org
- 4-6 Communal Studies Association: "Women in Communes"
-Oneida County, New York
www.communalstudies.org
- 4-7 Western History Association: "Boundary Markers and Border Crossers"
-Denver, Colorado
www.westernhistoryassociation.org

NOVEMBER

- 8-9 Mormon Media Studies: "Mormon Moment(s) and the Media"
-Provo, Utah
<http://ce.byu.edu/cw/mmstudies/index.cfm>
- 9-11 Society for the Scientific Study of Religion/Religious Research Association Annual Meeting
-Phoenix, Arizona
www.ssrweb.org
- 17-20 American Academy of Religion Annual Meeting
-Chicago, Illinois
www.aarweb.org

JANUARY

- 17-20 American Society of Church History Winter Meeting
-New Orleans, Louisiana
www.churchhistory.org/conferences-meetings

Upcoming Calls for Papers Deadlines

Submit proposals by:

OCTOBER 31

for

Brazilian Mormon Studies: "The Relationship Between Headquarters and Periphery in the LDS Church"

to be held January 19, 2012
in Sao Paulo, Brazil

For more information, visit: <http://brazilianmormonstudies.com/bmsc/en/>

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:
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Visit us online at:

www.mormonsocialscience.org

New and Recent Publications of Interest

BOOKS

Jacob T. Baker (Ed.), Mormonism at the Crossroads of Philosophy and Theology: Essays in Honor of David L. Paulsen (Greg Kofford Books Inc., July 17, 2012).

Matthew Bowman, The Mormon People: The Making of an American Faith (Random House, August 28, 2012).

Ryan Cragun and Rick Phillips, Could I Vote for a Mormon for President? An Election Year Guide to Mitt Romney's Religion (Strange Violin Editions, July 1, 2012).

Orrin G. Hatch, An American, a Mormon, and a Christian: What I Believe (Cedar Fort Inc., September 11, 2012).

J. Michael Hunter (Ed.), Mormons and Popular Culture: The Global Influence of an American Phenomenon (Praeger, December 31, 2012).

Armand L. Mauss, Shifting Borders and a Tattered Passport: Intellectual Journeys of a Mormon Academic (Univ. of Utah Press, November 30, 2012).

Robert S. McPherson, Jim Dandy, Sarah E. Burak, Navajo Tradition, Mormon Life: The Autobiography and Teachings of Jim Dandy (Univ. of Utah Press, September 30, 2012).

Niels C. Nielson, 2012 Presidential Election: Harvard vs. Harvard, Religious Sidewinds (CreateSpace Independent Publishing, July 11, 2012).

Gary Shepherd and Gordon Shepherd, Binding Earth and Heaven: Patriarchal Blessings in the Prophetic Development of Early Mormonism (Penn State Univ. Press, October 15, 2012).

Various Authors, Social and Political Studies about the Book of Mormon: Articles from BYU Studies (Deseret Books, August 10, 2012).

We have done our best to include the most relevant recent book and article publications. We apologize if any significant contributions have been overlooked. You're always invited to email any announcements regarding new publications to Rene (reneromig@gmail.com) or Bosco (boscoocob@gmail.com).

MSSA Dues

Please send your dues for 2012 to:

Ryan T. Cragun
University of Tampa
401 W Kennedy Blvd.
Tampa, FL 33606

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:
ryantcragun@gmail.com

New and Recent Publications of Interest

JOURNAL ARTICLES

Various academic journals deal exclusively with topics relating to Mormonism, and are always good places to look for relevant articles. A partial list of these journals is below.

The individual articles we have selected to highlight here are found in other academic journals that do not limit their inclusions to Mormon-related topics.

Ronald Lawson and Ryan T. Cragun, "Comparing the Geographic Distributions and Growth of Mormons, Adventists, and Witnesses" *Journal for the Scientific Study of Religion* Vol. 51, No. 2, (June 2012): 220-40.

Gregg Strauss, "Is Polygamy Inherently Unequal?" *Ethics* Vol. 122, No. 3 (April 2012): 516-44.

G. St. John Stott, "Talking to Angels; Talking of Angels: Constructing the Angelology of the Book of Mormon" *Religion and Theology* Vol. 19, No. 1-2 (2012): 92-109.

W. Paul Reeve, "The Mormon Rebellion: America's First Civil War, 1857-1858" *The Journal of American History* Vol. 99, No. 1 (2012): 305.

Thomas W. Simpson, "The Death of Mormon Separatism in American Universities, 1877-1896" *Religion and American Culture: A Journal of Interpretation* Vol. 22, No. 2 (Summer 2012): 163-201.

Mormon Studies academic journals

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| -AML Annual | -BYU Studies |
| -Dialogue | -Claremont Journal of Mormon Studies |
| -Element | -FARMS Review |
| -International Journal of Mormon Studies | -Irreantum |
| -Issues in Religion and Psychotherapy | -John Whitmer Historical Association Journal |
| -Journal of Book of Mormon Studies | -Journal of Mormon History |
| -Mormon Historical Studies | -Mormon Review |
| -Restoration Studies | -Sunstone |