

**1820 • Social Forces Volume 85, Number 4 • June 2007**

an advantage, in that they can and often do, work with both Republicans and Democrats on various issues. However, Yamane also demonstrates that anti-abortion lobby efforts are invoked more than any other, and though they are not the only priority of these organizations, they are certainly the first priority.

In the fourth chapter, Yamane examines how these Catholic lobbyists negotiated the legitimacy concerns raised by the Catholic sex abuse scandal. Interestingly, he finds that while it had some concrete political consequences, it did not negatively affect the lobbying efforts of most conferences, nor the way that the lobbyists and their bishops (if they were not directly involved in the scandal) were seen by politicians.

In the final chapter, he examines the various arguments made by Catholic lobbyists as they engage in state-level politics. He finds that they use a variety of both religious and secular arguments when making cases to politicians, a result, he argues, of the fact that they are dealing with secular political institutions.

In sum, *The Catholic Church in State Politics* provides a wealth of empirical information about state-level politics, lobbying efforts and organizations, and the way in which these lobbyists must manage their religious beliefs with the need for political expediency that their jobs mandate. The book is clearly and engagingly written and will thus be of use to scholars of American religion, politics and institutions more generally.

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**Awesome Families:**

**The Promise of Healing Relationships in the International Churches of Christ**

By Kathleen E. Jenkins

Rutgers University Press, 2005. 283 pages. \$22.95 (paper)

**Reviewer:** David Yamane, *Wake Forest University*

In *Leviathan*, Hobbes famously characterized human life in the state of nature as "nasty, brutish, and short." He was talking about individuals, of course, but the same could be said for the life of an American sectarian movement called the International Churches of Christ. ICOC was founded in 1979 out of the Lexington, Mass. Church of Christ, with 30 people in a living room under the leadership of pastor Kip McKean. The movement seems to have peaked in the 1990s, during the time Kathleen Jenkins was conducting fieldwork in a 300-member congregation in New England. By 2004, as Jenkins was completing this book, the ICOC as a unified movement had "essentially fallen." Throughout its brief history, ICOC confronted charges that it was not a healing community of faith but a destructive cult. What lessons can we learn from such a brief and controversial life? According to *Awesome Families*, plenty.

ICOC's rise and fall reflects the confluence of issues that people living in the late 20th century United States faced, especially uncertainty about gender roles, a profound restructuring of community and family life, and related concerns about the quality of personal relationships and the well-being of children. The movement attempted to address these problems through a novel combination

of Christian beliefs and a therapeutic ethos, a “religio-therapeutic system” known as “discipling.” The ICOC taught that to be a disciple required not only significant financial contributions to the church and consistent proselytizing, but also a mandatory commitment to regular interaction with an elder (“discipler”), as well as participation in a three- to four-person discipleship group (“D-group”) and a slightly larger “discipleship family group” of individuals in similar social circumstances (singles, young married couples, etc.). “Married couples were also assigned formal ‘marriage disciplers,’ husband and wife teams who routinely counseled and intervened in marriages.”

Although discipling, like many modern American religious practices, drew heavily on therapeutic ideas and ideals, it also contradicted the dominant therapeutic ethos by demanding a high level of commitment and submission to authority. The “promise of healing relationships” often went unfulfilled in the ICOC because this contradiction could not be transcended. In fact, in promoting such a rigorous system of salvation, the ICOC appears to have sown the seeds of its own demise. Jenkins concludes by characterizing ICOC as “a kingdom that promised too much,” but it seems it was also a kingdom that *asked* too much. This provides a useful corrective to any simple notion that “strict churches” are “strong” and reminds us that the market niche for very demanding religion is small.

In all its details, Jenkins analysis is too complex to summary in this short space. Here I will simply suggest that readers pay particular attention to her use of Swidler’s work on “culture in action.” Because she takes advantage of Swidler’s 2001 *Talk of Love*, Jenkins goes well beyond the usual practice of simply invoking the culture as “toolkit” analogy found in Swidler’s 1986 ASR article. Jenkins actually shows how people use culture to construct strategies of action. Along these lines, sociologists will find much to consider in this book about contradictions of gender and family in contemporary society and how people attempt to negotiate them using religious and other cultural resources.

My major frustration with the book has to do with the difficulty I had in locating the ICOC as a whole in the contemporary religious scene. Jenkins candidly admits that “accurate accounting of ICOC membership, dropout rate, and growth is beyond reach here,” and yet she claims that “over one hundred thousand individuals worldwide [were] baptized into the ICOC since its formal founding in 1979.” According to whom? Similarly, it would be nice to know whether a movement leader’s claim that the ICOC planted 403 churches in 171 nations has any basis in fact. We also don’t learn as much as I would like about Kip McKean, the founder of ICOC that Jenkins says “embodied a Weberian sense of divinely sanctioned charismatic leadership and authority.” Given his central role, it would be good to know more about his upbringing, ministerial training and experience, and theological orientation. This would also help to clarify the relationship of the ICOC to the Church of Christ from which it split. And, although the book cover characterizes ICOC as “a conservative evangelical Christian movement,” *Awesome Families* does not adequately situate ICOC within the broader evangelical movement.

I must confess that I am not an expert in the major areas this book addresses (gender, family, sectarian religious movements), and I imagine that specialists

will have their own particular quibbles. My overall assessment, however, is that Jenkins is an excellent ethnographer and this book displays the hallmarks of good religious ethnography: a concrete empirical focus examined through different lenses that, taken together, tell an interesting story about religion in contemporary society. The story is not as straightforward as a linear regression model, and I suspect the final chapter on ICOC is not yet written, but *Awesome Families* definitely repays the investment of a close reading.

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**Veiled Visions:**

**The 1906 Atlanta Race Riot and the Reshaping of American Race Relations**

By David Fort Godshalk

University of North Carolina Press, 2005. 365 pages. \$59.95 (cloth),

\$22.50 (paper)

**Reviewer:** E.M. Beck, *University of Georgia*

Sept. 22, 2006 was the 100th anniversary of the great Atlanta race riot in which 26 persons were killed, scores seriously injured, and hundreds of thousands of dollars of property destroyed. At the time, the violence of white gangs in the Five Points area of Atlanta made national and international news. The Oct. 7 cover of Paris' *Le Petit Journal* rendered a full-color illustration of white rampage, complete with a descriptive caption "Les 'Lynchages' Aux États-Unis." By any measure, the Atlanta riot was a significant event in 1906, and as Godshalk argues it would become a defining moment in black-white relations in the 20th century.

The author does a superb job establishing the socio-economic context for the mob violence. Deteriorating agricultural conditions led to increasing tenancy and sharecropping which motivated many black and whites to flee rural counties and move to urban centers seeking jobs in the textile mills, factories and the services. Atlanta was alive with economic growth, New South boosterism and an expanding black population, including a black elite of businessmen, academics, journalists and church leaders. The summer of 1906 would witness a spirited gubernatorial campaign pitting Hoke Smith, former owner of the *Atlanta Journal*, against Clark Howell, owner of the *Atlanta Constitution*. Both men were ardent white supremacists who warned white Georgians that unruly black men endangered them, especially their wives and daughters – the infamous black brute rapists. In addition to the heated rhetoric of race-baiting politicians, the white-owned Atlanta newspapers were quick to report any hint of black-on-white aggression, including unsubstantiated reports of black assaults on white women. Godshalk documents the public fear of a newspaper-hyped black crime wave in the city center. Newspapers and politicians clamored for strong action to restrain Georgia's black population.

On Saturday, Sept. 22, 1906 blacks and whites crowded into the shops and saloons in the Five Points area. The day's newspaper stories of alleged assaults by black men on white women brought a heightened atmosphere of racial crisis. By late afternoon, rumor was spreading that now was the time whites should stop the imagined black crime wave. Early Saturday evening Atlanta's mayor, James