

after the personal control threat, participants rated themselves as more determined to live and act in accordance with their religious beliefs, more willing to denigrate others' religious institutions, more willing to argue for their religious opinions, and even more willing to support religious warfare (McGregor, Hogg, Nash, & Tesser, 2006, Studies 1-2; McGregor, Nash, & Prentice, 2009, Studies 2-3). The same compensatory increase in the volitional elements of religious control resulted in another study that threatened participants' control using the floundering relationship uncertainty threat manipulation described above (McGregor, Nash, & Prentice, 2009, Study 1).

Religious belief may also affirm feelings of volitional personal control via other means. These include vicarious control (Rothbaum et al., 1982), in which the individual identifies and develops feelings of self-other overlap with other powerful sources of control, and God-mediated control, in which the individual feels he or she influences the world indirectly through other powerful sources (e.g., praying; see Krause, 2005).

Epistemic Personal Control. A second form of compensatory personal control, epistemic personal control, refers to the tendency for people to have normative convictions about their ideosyncratic opinions and values and the objectivity and social consensus for those opinions and values (Markus & Miller, 1987). It has long been proposed that beliefs in the objective truth of one's own views and identifying with others who share one's values and goals promote a kind of imperious control that can be an compensating in volitional control (Rothbaum et al., 1982; cf. Nash & Kruglanski, 2006).

Various uncertainty threats cause compensatory epistemic personal control. For example, experimentally manipulated goal conflict (induced by requiring participants to recall over difficult personal differences), mortality salience, and relationship uncertainty threats (induced by having them focus on uncertain relationships) all cause compensatory certainty and consensus about personal opinions and values. Specifically, after these various threats, participants are lists of between 10 and 15 diverse opinions about contentious, value-laden social issues such as capital punishment, abortion, and the U.S. invasion of Iraq and circle the opinion they agree with most. They then rate their certainty, strength, firmness and lack of ambivalence towards their selected opinion and estimate what percentage of the population would agree with their selected opinion. The various threats reliably heighten these markers of epistemic control (McGregor et al., 2003, Studies 1-2; McGregor et al., 2005, Studies 1-2; McGregor & Jordan, 2007; McGregor & Marigold, 2005, Studies 2-3). The extremes of exaggerated epistemic control in such experiments are striking. Participants typically move from having moderately debated certainty and consensus scores to certainty scores averaging 8 out of 10 and consensus estimates approaching 80%. This is despite having just reviewed a list of 10 to 15 opinion options.

As most religions offer a clear interpretation and understanding of the world, along with a community of fellow believers that share this understanding, religious belief likely represents an excellent means of affirming this type of epistemic personal control. Indeed, we have found that participants react to the same psychological threats as described above with exaggerated epistemic control in the form of religious zeal. For example, they claim to be more confident in their religious beliefs, more certain that their religious beliefs are grounded in objective truth, more willing to state that their own religious beliefs are more correct than others' religious beliefs, and more convinced that others would agree with their own religious beliefs if only others would take the time to understand them (McGregor et al., 2008; McGregor, Nash, & Prentice, 2009). These findings are consistent with other later findings that various forms of personal control threat and uncertainty activate cause participants to react with group identity and world-view defense (Fritzsche et al., 2008; Hogg, 2007; van den Bos, *in press*; cf. Hogg et al., 2006).

Finally, compensatory personal control appears to be specifically mediated by a kind of negative affect related to anxious uncertainty. In several of the studies described above, manipulation checks revealed that feelings related to anxiety and confusion specifically resulted from the threats and in some cases mediated the defining reactions (McGregor et al., 2003; McGregor et al., 2006; McGregor & Marigold, 2005).

Summary

There is considerable new experimental, correlational, and cross-national support for the predictions derived from our compensatory control perspective on motivated religious convictions. Experiments that lower feelings of personal control or lower faith in other sources of external control increase belief in an externally controlling God. This effect is mediated by anxious arousal and is strongest when religious convictions confer order and external control. On the other hand, experiments that lower feelings of personal control also cause people to bolster personal certainty and confidence about compensatory religious convictions, an effect that also appears to specifically arise from anxious uncertainty. The capacity of religion to pursue both external control (religious, social, relational) and personal control (volitional and epistemic) may account for some of its personal appeal.

Preference for Compensatory External Versus Personal Control

Thus, religiosity (both intrinsic and extrinsic; see Allport & Ross, 1967) may be particularly appealing in the face of anxious uncertainty because it can provide both external and

Social Control Of Religious Zeal A Study

Annelies Wilder-Smith



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The Social Control of Religious Zeal Jon Miller, 1994 How has the organization of the Christian missionary movement managed to persist for almost two centuries Jon Miller covers the activities of the Evangelical Missionary Society of Basel Switzerland from 1828 to 1918 as it struggled to bring its Pietist religious beliefs to the people of the Gold Coast of West Africa The mission gave different social classes an opportunity to interact in a way that would have been unlikely in Europe Many of the missionaries became socially mobile over the generations through their evangelical work In matters of governance Pietist beliefs called for concentrated power at the center That discipline channeled the zeal of the missionaries but it alienated ordinary members and suppressed their initiative while at the same time allowing creativity among eccentric nonconformists Miller interprets these contradictions explores their consequences at home and abroad and explains how the mission persisted despite the personal pain its members experienced The mission remains active and influential in Africa to this day This study of the passage of an organization through time will interest organizational sociologists sociologists of religion and students of social theory and social change *Research in the Social Scientific Study of Religion* Ralph L. Piedmont, David O. Moberg, 2003-10-01 Various articles are presented covering psychological sociological and cross cultural topics or relevance to religious spiritual researchers and academics *The Routledge Handbook of Research Methods in the Study of Religion* Steven Engler, Michael Stausberg, 2013-06-17 This is the first comprehensive survey in English of research methods in the field of religious studies It is designed to enable non specialists and students at upper undergraduate and graduate levels to understand the variety of research methods used in the field The aim is to create awareness of the relevant methods currently available and to stimulate an active interest in exploring unfamiliar methods encouraging their use in research and enabling students and scholars to evaluate academic work with reference to methodological issues A distinguished team of contributors cover a broad spectrum of topics from research ethics hermeneutics and interviewing to Internet research and video analysis Each chapter covers practical issues and challenges the theoretical basis of the respective method and the way it has been used in religious studies illustrated by case studies **The Reports of Theophilus Opoku** Michelle Gilbert, Paul Jenkins, 2024-03-21 Theophilus Opoku a 19th century pastor in the Gold Coast wrote 37 reports to the Basel Mission between 1868 and 1908 In this volume Gilbert and Jenkins introduce and annotate his detailed and vivid reports which provide rare insight into conversion rites everyday life and conflict in the kingdom of Akuapem **From Christ to Confucius** Albert Monshan Wu, 2016-01-01 N O P Q R S T V W X Y Z *Slavery in the Global Diaspora of Africa* Paul E. Lovejoy, 2019-03-07 The collective significance of the themes that are explored in *Slavery in the Global Diaspora of Africa* bridge the Atlantic and thereby provide insights into historical debates that address the ways in which parts of Africa fitted into the modern world that emerged in the Atlantic basin The study explores the conceptual problems of studying slavery in Africa and the broader Atlantic world from a perspective that focuses on Africa and the

historical context that accounts for this influence Paul Lovejoy focuses on the parameters of the enforced migration of enslaved Africans including the impact on civilian populations in Africa constraints on migration and the importance of women and children in the movement of people who were enslaved The prevalence of slavery in Africa and the transformations of social and political formations of societies and political structures during the era of trans Atlantic migration inform the book s research The analysis places Africa specifically western Africa at the center of historical change not on the frontier or periphery of western Europe or the Americas and provides a global perspective that reconsiders historical reconstruction of the Atlantic world that challenges the distortions of Eurocentrism and national histories Slavery in the Global Diaspora of Africa will be of interest to scholars and students of colonial history African history Diaspora Studies the Black Atlantic and the history of slavery

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Pietism and Community in Europe and North America, 1650-1850, 2010-10-25 Pietist movements challenged traditional forms of religious community group formation and ecclesiology Where many older accounts have emphasized the individual and subjective nature of Pietists to the exclusion of community one of the hallmarks of Pietism has been the creation of groups and experimentation with new forms of religious association and sociality The essays presented here reflect the diverse ways in which Pietists struggled with the tension between the separation from the world and the formation of new communities from the seventeenth to the nineteenth century in Europe and North America Presenting a range of methodological perspectives the authors explore the processes of community formation the function of communicative

networks and the diversity of Pietist communities within the context of early modern religious and cultural history Religious History and Culture Series Volume 4 Subseries Editors Joris van Eijnatten Fred van Lieburg Gender and Conversion Narratives in the Nineteenth Century Kirsten Rüther,Angelika Schaser,2016-03-03 Addressing an important social and political issue which is still much debated today this volume explores the connections between religious conversions and gendered identity against the backdrop of a world undergoing significant social transformations Adopting a collaborative approach to their research the authors explore the connections and differences in conversion experiences tracing the local and regional rootedness of individual conversions as reflected in conversion narratives in three different locations Germany and German missions in South Africa and colonial Australia at a time of massive social changes in the 1860s Beginning with the representation of religious experiences in so called conversion narratives the authors explore the social embeddedness of religious conversions and inquire how people related to their social surroundings and in particular to gender order and gender practices before during and after their conversion With a concluding reflective essay on comparative methods of history writing and transnational perspectives on conversion this book offers a fresh perspective on historical debates about religious change gender and social relations **Gendered Missions** Mary Taylor Huber,Nancy Lutkehaus,1999 Explores the roles and expectations of women and men in Christian missionary experience **Institutions and Organizations** W. Richard Scott,2008 Introduction Early institutionalists Institutional theory meets organization studies Crafting an analytic framework I three pillars of institutions Constructing an analytic framework II content agency carriers and levels Institutional construction Institutionalization Institutional processes and organizations Institutional processes and organization fields An overview and a caution Institutional Work Thomas B. Lawrence,Roy Suddaby,Bernard Leca,2009-07-16 The institutional approach to organizational research has shown how enduring features of social life such as marriage and bureaucracy act as mechanisms of social control Such approaches have traditionally focused attention on the relationships between organizations and the fields in which they operate providing strong accounts of the processes through which institutions govern action In contrast the study of institutional work reorients these traditional concerns shifting the focus to understanding how action affects institutions This book sets a research agenda within the field of institutional work by analyzing the ways in which individuals groups and organizations work to create maintain and disrupt the institutions that structure their lives Through a series of essays and case studies it explores the conceptual core of institutional work identifies institutional work strategies provides exemplars for future empirical research and embeds the concept within broader sociological debates and ideas **Preserving Order Amid Chaos** John Rhodes Paige,2000-11-01 To say that education in Africa is under stress is all too obvious News reports from that continent seem to describe only war and violence poverty and malnutrition corruption and mismanagement or natural disasters that destroy or threaten already frail infrastructures most news from Africa is bad news When an education system survives in a country like Uganda long

subjected to the whims of despotic leadership it warrants an investigation This book tells the story of four senior secondary schools during a time of war and intractable social conflict examining a complex topic through multiple perspectives such as documentary history oral history ethnography and organization theory The author develops a broad picture of the Amin Obote years and the accompanying political and social chaos in Uganda while at the same time filling in the crucial details essential for developing an understanding of school survival in the Kaborole District The author's intensive field work gives this study a unique dimension by preserving a record of African voices students teachers parents alumni board members community leaders a rich tableau of the local conditions for school survival emerges At the same time the discussion is situated within the larger Ugandan historical and political context thus offering an excellent example of the application of multiple research perspectives to a complex social cultural and political setting

Philosophies of Peace and Just War in Greek Philosophy and Religions of Abraham Mehdi Faridzadeh, 2004 *An Indian to the Indians?* Reinhard Wendt, 2006

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Table of Contents Social Control Of Religious Zeal A Study

1. Understanding the eBook Social Control Of Religious Zeal A Study
 - The Rise of Digital Reading Social Control Of Religious Zeal A Study
 - Advantages of eBooks Over Traditional Books
2. Identifying Social Control Of Religious Zeal A Study
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Social Control Of Religious Zeal A Study
 - User-Friendly Interface
4. Exploring eBook Recommendations from Social Control Of Religious Zeal A Study
 - Personalized Recommendations
 - Social Control Of Religious Zeal A Study User Reviews and Ratings
 - Social Control Of Religious Zeal A Study and Bestseller Lists

5. Accessing Social Control Of Religious Zeal A Study Free and Paid eBooks
 - Social Control Of Religious Zeal A Study Public Domain eBooks
 - Social Control Of Religious Zeal A Study eBook Subscription Services
 - Social Control Of Religious Zeal A Study Budget-Friendly Options
6. Navigating Social Control Of Religious Zeal A Study eBook Formats
 - ePub, PDF, MOBI, and More
 - Social Control Of Religious Zeal A Study Compatibility with Devices
 - Social Control Of Religious Zeal A Study Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Social Control Of Religious Zeal A Study
 - Highlighting and Note-Taking Social Control Of Religious Zeal A Study
 - Interactive Elements Social Control Of Religious Zeal A Study
8. Staying Engaged with Social Control Of Religious Zeal A Study
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Social Control Of Religious Zeal A Study
9. Balancing eBooks and Physical Books Social Control Of Religious Zeal A Study
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Social Control Of Religious Zeal A Study
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Social Control Of Religious Zeal A Study
 - Setting Reading Goals Social Control Of Religious Zeal A Study
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Social Control Of Religious Zeal A Study
 - Fact-Checking eBook Content of Social Control Of Religious Zeal A Study
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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