CONTENTS

List of Illustrations ix
Preface: Writing Bob Bellah xi
Acknowledgments xix

1 From Father to Son: Oklahoma to California, 1916–1944 1
2 A Writer and a Teacher: United States East Coast, 1945–1950 16
3 Enter Talcott Parsons: Cambridge, MA, 1950–1953 37
5 Becoming an American: From Cambridge to Tokyo, and Back, 1957–1961 67
6 Time to Leave: Cambridge, 1961–1967 87
7 “Stand Back and See It All”: Berkeley, 1967–1968 104
9 Beyond Borders: Berkeley, 1969–1971 130
13 “We Create Our Own Planets on the Table”: Berkeley, 1976–1978 194
14 Articulating the Real: Berkeley, 1978–1979 208
21 “This Big House on the Hill”: Berkeley, 2005–2010 314

Epilogue: The Joy of a Serious Life 359

Notes 363
Bibliography 433
Index 465
From Father to Son

Oklahoma to California, 1916–1944

It was June 23, 1916, when Luther Hutton Bellah Jr. hopped on the evening train to Oklahoma City. Excited as he was, he still did not know that his days at the southern border would be boring and inconsequential. He had just turned twenty, and adventure was all he was looking for—or maybe he was just trying to work his way out of the dusty little hole he called home. Drawn by economic opportunity, Hutton’s parents had left Texas to resettle in Hollis when he was eight, and their gamble had paid off. After Oklahoma had been granted statehood in 1907, the small town had steadily grown in prominence as the seat of the newly created Harmon County and a station on the railway line connecting Altus and Wellington. In a handful of years its population had doubled, reaching the thousand mark by 1910, and the drugstore run by Luther H. Bellah and “Molly” Emaline Jones had soon become a staple of the town’s thriving commercial scene.

Not that Hutton had the slightest intention of becoming a shopkeeper. A tall, handsome boy, he had done all he could to outshine his parents and peers, and keep himself busy in the meantime: studying, reading, writing, sports, theater—everything. In the summer of 1913, just after finishing high school with the highest honors, he had failed the admission test at the Annapolis Naval Academy, and had spent some time looking for jobs and a lucky break in Oklahoma and Missouri. When he came back to Hollis in December of that year, Hutton knew it would not be for long.1

It was the Mexican revolutionary General Francisco “Pancho” Villa, of all people, to give him a new excuse to leave. When President Woodrow Wilson issued a mobilization order calling up the National Guard of all states to
protect the southern border from armed incursions on June 18, 1916, Bellah rushed to volunteer at the conscription office in Oklahoma City. After a brief period of training, Hutton and seven Hollis buddies were assigned to the hospital corps of the “Oklasodak brigade” and then sent to San Benito, Texas. They soon discovered that military life was nothing like advertised: serving as the
second line behind regular troops, their unit never had a chance to meet the enemy, and spent months repeating a tedious routine of drill, exercise, and marches. What neither Hutton nor his fellow guardsmen knew at the time was that their days at the border would be crucial not only for improving military training, but also for renewing technical equipment, assessing tactical problems, and devising novel organizational schemes. When the United States declared war on Germany on April 6, 1917, its soldiers were ready for combat.2

And into combat they went. Early in August, Hutton Bellah and a Hollis friend from their days on the southern border, Mott Keys, were recalled and assigned to the hospital corps of the newly constituted 36th Texas-Oklahoma Division. They were sent to Camp Bowie for a year of extra training and then crossed the Atlantic to serve on the 111th Sanitary Train in the Tonnerre area of north-central France. Hutton's savoir faire and his command of the German language made him a precious asset for communicating with and gathering information from war prisoners—an assignment he carried out with commitment and pride well into the fall of 1919. After being discharged with the rank of sergeant, Bellah joined the American Legion and Scottish-rite Freemasons, as his father, his grandfather, and many of his forebears had done before him.3

The problem was that Hutton was back in Hollis for the third time in six years—and for the third time he started to look for an escape route. In September 1920 he took the momentous decision to attend the University of Oklahoma and left for Norman, never to return home. Founded seven years earlier by Harold Harvey Herbert, the School of Journalism aimed at blending traditional liberal arts education with the most advanced instruction in the burgeoning fields of publishing, editing, and advertising. As part of his training as a reporter, Hutton was at first entrusted with the sports column of a student newspaper, the Oklahoma Weekly, but his sharp articles and remarkable editorial skills soon earned him a number of highly visible positions: sports editor for both the Oklahoma Daily and the Sooner university annual, director of the funding drive for the new athletic stadium, and publicity manager for the whole university.4

In a few months, Hutton had found his calling and the scene to pursue it. Popularity and honors followed: together with Keys and Mex, the Boston terrier they had found at the Texas border in 1916, he was tapped by a number of elite cliques, including the Kappa Sigma fraternity and the Dark Deep Mystery Club, a secret society whose members were selected from among the most brilliant undergraduates. Born as a prankster group in 1907, the DDMC had somehow evolved into a masked vigilante posse enforcing basic rules of
decency on campus, and had been banned from the university premises owing to its questionable practices and alleged proximity to the Ku Klux Klan—a circumstance that did not prevent Hutton, Mott, and Mex from enjoying the company of their fellow clubmen. For all his popularity, however, Bellah was far from being the most renowned member of the trio: as the first official mascot of the Sooners football team, little Mex had become “the most famous dog in Oklahoma”—when he died in 1928 classes were suspended and businesses were closed to allow the whole town to attend the funeral.5

As graduation approached, in the spring of 1922 Hutton’s outstanding scholarly achievements earned him induction into the local Pe-et and the national Phi Beta Kappa honor societies. Shortly after the award ceremonies, he rushed to Texas to join Lillian Neelly, a psychology student he had first met as an assistant editor for the 1922 Sooner. Born in Fayetteville, Arkansas, on September 14, 1900, Lillian came from a long lineage of landowners and merchants of English descent whose wealth came from a string of fortunate investments in the Dardanelle-Mount Nebo area, eighty miles northwest of Little Rock, Arkansas. The couple married at the Neelly estate in Dallas on June 21, 1922, and then moved to a small house one mile north of the University of Oklahoma campus, where Hutton had been appointed assistant professor at the School of Journalism. In less than two years the student had become a teacher.6

Before long Hutton grew tired of the slow pace of academic life—he had the most ambitious plans for himself, and mentoring would-be journalists was not among them. In the summer of 1924 he and Lillian moved to the small town of Altus in Southwest Oklahoma and took control of a local weekly magazine, the Times-Democrat, with the ultimate goal of turning it into an influential state-level newspaper. When Luther Hutton Bellah III was born in Altus on February 23, 1927, his indefatigable father had already accomplished the objective of daily publication and was rapidly marching toward professional and personal success.

Hutton’s dreams were an almost perfect reflection of the unbounded optimism of pre-1929 America. The early 1920s had been a time of rapid technological and social transformation, as the diffusion of electricity, mass-produced automobiles, sound cinema, radio, and television changed the habits and the imaginary of the average American. A sense of a continual improvement of
material conditions spread among the citizenry, and the nation’s leaders and popular magazines endlessly praised the pursuit of economic success and the benefits of hard work and commitment. As a steady flow of consumer goods swept the country from sea to sea, presidential nominee Herbert C. Hoover announced at the 1928 Republican National Convention that for the first time in history the human race was rapidly approaching “the final triumph over poverty.”
A fierce opponent of Hoover and his political ideas, Hutton nonetheless shared the candidate’s confidence in unlimited scientific and technological progress. From the columns of the *Times-Democrat* he campaigned with equal passion for the establishment of a modern sewage system in Altus, the renovation of the city’s schools, and the building of its first hotel. His daily feature, titled “SnapShots,” was a mixed bag of news, anecdotes, and commentary, which often included what he called “Today’s Pome,” a short satirical composition made of “a bit of advice here, a caustic remark there, a jingle yonder and a bromide hither.” Thanks to his success and savoir faire, in early 1929 Hutton was appointed chairman of the advertising committee of the Altus Chamber of Commerce, a task force aimed at attracting investment for the improvement of local business. Even in Southwest Oklahoma progress seemed inevitable.8

As far as state and national politics were concerned, Hutton often took unpopular stances. In the spring of 1928, for example, the *Times-Democrat* supported New York governor Al Smith’s bid for the Democratic nomination in the presidential elections, in the face of the well-known hostility of the local Ku Klux Klan. In spite of repeated personal attacks, Hutton blasted the “insidious intolerance” of the Klan and its damaging influence on mainstream Freemasonry, and denounced anti-Catholic rhetoric as “something that should never be injected in American politics.” After Smith obtained the nomination at the Democratic National Convention, Hutton worked tirelessly for his election, hoping for “a triumph of the common people over the hosts of privilege and plunder.” Four months later, his grace and composure upon Hoover’s landslide victory in the presidential elections were congratulated by his political friends and foes all over the state.9

Hutton’s big break seemed to come in March 1929, right after a heated press campaign had ousted governor Henry S. Johnston for “general incompetence.” The *Times-Democrat* was one of the first papers to congratulate the new incumbent, William J. Holloway, with its usual hopeful tones: “Again thank God for Bill Holloway,” Hutton wrote in his editorial, “This is the man. He will do it if it is at all possible. He realizes the responsibilities before him and his many years of service to the state as a legislator, as lieutenant governor and as acting governor peculiarly fits him for the work of the next twenty-two months.” When Holloway offered him a job as his private secretary, however, Hutton declined: being “a newspaper man and not a politician,” he had “lots of things” to care about—Altus, Jackson County, the *Times-Democrat*, and the State Press Association, of which he had just been appointed executive vice-president.10
The last but in no sense least important item of Hutton’s list of things to care about was his small family of three. Given his almost complete amalgam of public and private life, it was no surprise that “the missus” and “Snaps III”—as his wife and child were affectionately nicknamed—had been a staple of “SnapShots” since its early days. Whether he was welcoming a new puppy or encountering his first defeats, baby Hutton III was depicted as a miniature of his bright and resolute father: “The wee sma’ lad is sporting his first real black eye—result of a mix-up with the concrete sidewalk in which he came off second best. But the boy is not daunted by a little thing like losing to a concrete walk board. . . . He gets up and tries again.”1 Readers also got the occasional photo of Snaps III along with the news of his progress:

_TODAY’S POME_

The wee sma’ boy attempts to talk.
There is incessant chatter.
But what he says we do not know
And it really doesn’t matter,
The missus claims to understand
The little fellow’s mutters—
But we are rather of the mind
That this infant sputters.12

By January 1929 Hutton III’s involvement in the busy professional life of his father was almost complete: wearing the “white duck coverall with ‘Snaps III’ on the front and ‘Times-Democrat’ on the back” he had been given for Christmas by Hutton’s business partner, Harrington C. Wimberly, the twenty-three-month-old baby would joyously run around screaming “Daddee go to work Times Democrack! Daddee go to work Times Democrack!” whenever he saw his father wearing his overcoat.13

To his readers’ surprise, in the summer of 1929 Hutton sold his shares to media mogul Eugene C. Pulliam and passed on the editorship of the _Altus Times-Democrat_ to Wimberly. In his last “SnapShots,” published on July 21, 1929, he looked back at his five years as a publisher-editor with a tone reminiscent of Harold Herbert’s project of combining the craft of journalism and sophisticated managerial skills: “I believe that I have proved that a newspaper can have a mind of its own,” Hutton wrote, “that the editor can speak right out in meeting, as it were, and at the same time operate a successful business. Too many newspaper men are prone to let the almighty dollar influence their every
action and refrain from having an opinion contrary to the popular one,” he added, “I have never let such things dictate and have taken my stand as I thought right regardless of the popularity of it.” One day later, Wimberly paid homage to his longtime friend in the last “SnapShots” instalment ever. He described Hutton Bellah as “one of the hardest working men” he had ever met, a decent and free newsman who had bowed “to no clique or klan, recognizing no restraint when expressing opinions.” Soon, he added, “some good town in Oklahoma” would get “a fighting editor who [would] put some real life into its newspaper.” Wimberly was right: although Hutton did not know yet what the future would bring, he had no intention of leaving Oklahoma or the publishing business.

Whatever the plans were at the time, the Black Tuesday of October 29, 1929, shattered them all. The Bellahs lost over $35,000 in the stock market crash, and set out to move to Los Angeles to rejoin Lillian’s relatives and look for a new start.\textsuperscript{14}

II

Moving from a small town in rural Oklahoma to Southern California was nothing less than a shocking jump into modernity. A metropolis of 1.2 million inhabitants, Los Angeles in the 1920s had become the fastest growing urban area in the United States, thanks to the arrival of thousands of immigrants attracted by the promise of unlimited economic opportunity and a world-famous climate. A steady flow of capital and a booming real estate market reshaped the urban landscape: oil fields were excavated just a few miles from downtown, while the rise of Hollywood as the latest epitome of the American frontier prompted the building of new hotels, shopping districts, and theaters. As tourists flooded in, Los Angeles cleaned up its slums and adorned itself with architectural gems: the Pasadena Rose Bowl was completed in 1922, the Public Library in 1926, and the Hollywood Bowl in 1929.\textsuperscript{15}

With a cars-per-resident ratio thrice the national average, the City of Angels also led America’s motorization. The multiplication of private vehicles carrying commuters back and forth from the ever-expanding suburbs fostered the creation of a complex system of high-speed superhighways—a far cry from the deserted roads where Hutton’s tires would get punctured three times during the 140-mile trip from Altus to Oklahoma City. The development of the Major Traffic Street Plans of the 1920s fostered in turn the creation of a number of new business districts. A couple of miles down the road from the condo on Queen Anne Place where the Bellahs first settled down, for example, visionary
developer A. W. Ross was turning a hitherto unpaved portion of Wilshire Boulevard into the so-called Miracle Mile, a commercial stretch designed to attract motorized consumers using modern retail and advertising techniques. As one of the many “boosters and shamans” of the 1920s, Ross contributed to transforming Southern California into a magical place where anything seemed possible. “The future is yours,” wrote Bruce Bliven in 1927, “And the past? There isn’t any.”

In theory, Los Angeles was the best place to be for a bright and dynamic young man—the materialization of that blend of progress and freedom that Luther Hutton Bellah Jr. had always longed for. At the same time, its size and complexity might have seemed too wide a sea to someone who was used to swimming in a pond. Although he received good offers from a number of newspapers, on December 28, 1929, Hutton disappeared. But in spite of the grim content of the few letters he sent Lillian, who soon discovered she was pregnant again, he had no intention of killing himself: he first headed to New York City, where he started introducing himself as William A. Lee, the last remaining scion of a historic Southern family. During a vacation in Cuba he met one Miss Catherine R. Blythe and followed her to Chicago, where they got engaged. On April 18, 1930, five days before their wedding, he fled to Madison, Wisconsin, where he got engaged again, this time to a young music teacher, Edna Louise Schatz. The couple married in Rockford, Illinois, on July 17, 1930, and then moved to Yuma, where Lee, sticking to his Altus pattern, bought a local newspaper and made himself a name as an entrepreneur.

Things, however, were far from settled. Early in 1931, Bill Lee was approached by an Altus acquaintance who questioned his identity. Investigations had been started by Harrington Wimberly after he had spotted some familiar lingo, such as Hutton’s trademark “the missus,” in the editorial column of the Arizona Sentinel. At about the same time, Lee had been writing to a millionaire friend, Lew Wentz, asking for a loan to rescue his new journal from financial disaster. The prospect of being identified as Hutton Bellah and then tried for bigamy was the proverbial straw that broke the camel’s back. In a crescendo of fear and anxiety, on April 6, 1931, Bellah/Lee shot himself in the head while Edna was doing chores in the room next door—“I can’t go on,” he wrote in his suicide note, “I am sorry. I am not all bad.” Contacted by Wimberly, Lillian Bellah traveled to Arizona with her sister to identify the body—“I am positive that is my husband” was all she said. After a vigil ceremony in Yuma, Molly Emaline Jones took the remains of her disgraced son back to the Bellah-Scott-Jones clan’s big white house in Saint Jo, Texas, where there was a solemn
funeral paid for by Wentz. Neither Lillian nor Edna was among the hundreds of people who attended the ceremony.  

Soon after her husband’s death, Lillian had little Hutton III’s name changed to Robert Neelly Bellah. “Bob,” as everybody called him, grew up in the Mid-Wilshire neighborhood in Los Angeles with his mother and sister, Hallie Virginia, born on May 12, 1930, under the stern authority of Lillian’s older sister, Elizabeth, and her doctor husband, Clifford A. Wright. Born in 1882, “Uncle Clifford” worked as the senior attending physician at the Psychoendocrine Clinic of the Los Angeles County General Hospital and an associate professor of clinical medicine at the College for Medical Evangelists in Loma Linda. The clinic, which Wright had helped found, was a free public institution devoted to the scientific study of cases that showed both psychotic and endocrine gland symptoms. In particular, Wright’s clinical research focused on homosexuality as a natural condition due to congenital imbalances of masculine and feminine hormones. His late-1930s articles on the subject were strongly criticized by Alfred C. Kinsey, then a taxonomist known for his work on gall wasps, and led him to the study of human sexuality. An old-style Presbyterian matron, “Aunt Bessie” supported her husband as a member of the State Board of the Woman’s Auxiliary to the California Medical Association and the one-time chair of its Los Angeles chapter. In spite of their close-knit relations, the members of the Wright-Neelly-Bellah clan held opposite political persuasions: while Clifford and Bessie were staunch supporters of free capitalism and the Republican Party, Lillian remained true to Hutton’s Southern Democrat roots without properly being on the left.

At the time of his third birthday on February 23, 1930, little Bob had been waiting in vain for his father to come home from his “long trip” and help him cut his cake. He was finally told of Hutton’s death a couple of years later, at a time when the effects of the Great Depression were sorely testing the City of Angels and its sparkling image as the capital of unlimited opportunity. Wages fell rapidly as tens of thousands of immigrant agricultural workers flooded the fields of Southern California, and class and ethnic confrontations became a permanent feature of the metropolitan landscape. By June 1934 one-fourth of all Californians depended on some form of public assistance, and one-third of these lived around Los Angeles County. After the Dust Bowl of the mid-1930s, the flow of indigent families from the Great Plains and the Southwest became so intense that in 1937 the so-called Anti-Okie Law was passed to prevent further immigration. In the meantime, affluent Anglos had moved to the suburbs.
to shun the arrival of undesired ethnic minorities and the decadence of old business districts.\textsuperscript{21}

The times were trying, but Lillian had the money from her husband’s generous life insurance and a little help from the Wrights to support her family without being forced to get a job. Walking in Hutton’s footsteps, Bob soon developed a consuming passion for reading difficult books and penning short stories, poems, plays, and even faux newspapers. In a short autobiography written at the age of ten, he declared his love of history and geography, his distaste for spelling and Chinese food, and his ultimate plan “to make the world a better place to live in.” Lillian took great pride in the academic achievements of her children, and regularly did parent-teacher association work for their schools. She also kept strong ties with former students from the University of Oklahoma, and enjoyed the occasional trip across the Mexican border, while Bob and Hallie stayed with Aunt Bessie and Uncle Cliff. Bob’s favorite time of year was the summer, when he spent his time swimming and riding horses at camp.\textsuperscript{22}

As the 1930s came to an end, Lillian Bellah took a job as a wedding director at the Shatto Chapel of the First Congregational Church of Los Angeles, where she arranged ceremonies, decorations, and parties. Following his mother, Bob started attending Sunday school at the huge gothic building completed in 1932 at the intersection of South Commonwealth Avenue and Sixth Street. There he developed a strong interest in politics, thanks to a young minister who taught a radical reading of the Old Testament books of Amos and Hosea. Struck by the power of the Social Gospel, Bob turned into a passionate New Deal Democrat. As the most learned and the only male member of the family, he had already acquired a position of advantage vis-à-vis his mother and sister: not only could he do whatever he wanted whenever he wanted, but Lillian had developed such an intense dependency upon him that a teenage rebellion became almost unthinkable. After graduating from the John Burroughs Junior High School with the highest of honors, Bob was ready for the next step: Los Angeles High, the oldest and most revered public secondary school in Southern California.\textsuperscript{23}

III

Robert Bellah enrolled at LA High in the winter of 1942. By that time the Wall Street Crash had become a distant memory: massive public undertakings such as the Arroyo Seco Parkway and the Colorado River Project had boosted the
Californian economy and, with it, the Republican Party—the elective affinity between the ethos of suburbia and Hoover’s progressivism made sure that the New Deal would never win the hearts, or the votes, of white middle-class Angelenos. The time of symbolic reflection on the American Dream initiated by Black Tuesday was over, and the City of Angels had emerged once again as the capital of glamour and fun. Contrary to the dark predictions of forced citizens like Bertolt Brecht, Thomas Mann, or Theodor Adorno, the metropolis thrived as the living illustration of “California as pleasure principle,” a place where all were allegedly granted the possibility of conducting a life of pure enjoyment.
without ever having to justify themselves. To the dispassionate observer, in 1942 Los Angeles looked "beautiful but dumb, an Attica minus the intellect," a metropolis that "lacked ambition and generosity of spirit," a "screwy" place where unadjusted people would live in a "utopia touched by sadness." To the eyes of fifteen-year-old Bob Bellah, Los Angeles was not at all beautiful, just dumb. A typical "brain," nerdy student, Bob did not really care about the judgment of his far-too-different peers—he took pride in the fact that his Saturday nights at the Los Angeles Philharmonic and the Hollywood Bowl, where he worked as an usher in order to attend classical music performances for free, were as far as could be from an average night out in Southern California. At school he befriended mostly Jewish students, with whom he shared an interest in liberal politics, the writings of Karl Marx, symphonic music, opera, and poetry; he also became an avid reader of the novels of Thomas Wolfe and Arnold Bennett, which he had found in the old trunk where his father had once kept his revolver. Unlike most Americans, who thought that the war would change little of their everyday lives, Bellah was an enthusiastic interventionist and closely followed the unfolding of tragic events in Europe, devouring dailies and periodicals.

Walking in Hutton's footsteps, in the fall of 1944 Bob became the editor of the school newspaper, the Blue and White. For six months he performed his task smoothly and responsibly, publishing all kind of serious and facetious news and paying scrupulous attention to even the smallest detail. In his weekly column—"Inside L.A."—he addressed local political and ethical problems, such as the adjustment of first-year students and the correct functioning of the merit system, but also the pros and cons of student government, in which he himself participated as an officer in a number of councils and committees. As the 1944 presidential election approached, Bob started to deal with more general issues in a way reminiscent of his father's political columns in the Altus Times-Democrat. His editorial of October 23, 1944, for example, offered a poignant portrait of his generation: "Born out of depression, we had just arrived in junior high when the world went to war," he wrote. "The United States has been into war ever since we came to L.A. [High]. We cannot remember back to when there was no war." The consequences were appalling: "We may have become so used to war that we consider it inevitable." He warned, "we must fight against that attitude and prepare to accept a reality we have never known peace—peace which was denied us by some leaders of the past generation. They betrayed us and they betrayed our brothers and friends fighting on foreign soil."
Bellah's interest in political and ethical matters suffused the articles he wrote in the wake of his graduation in December 1944. While admitting that his attempts to improve the school had not been entirely effective, Bob praised "the beginning or widening of a movement for a more liberal and democratic system here." He also commended the ethos of unceasing self-improvement of LA High and called for its renewal: "Every term we are faced with the challenge of continuing and enlarging this spirit," he exhorted his fellow students. "Its price, like that of liberty, is eternal vigilance. If we allow the small groups to come first, if we give our loyalty first to them and then to the school, the whole basis of the greatness of L.A. [High] is gone. That the whole is more important than any of its parts must be our doctrine."

Bellah's inspired collectivism was, to say the least, exaggerated. His teenage years in Los Angeles had made him into a competitive individualist determined to excel and lead in each and any situation. If these traits made him into a veritable replica of his father, Bob lacked Hutton's grace and savoir faire—he had explicitly wanted his photo to be published at the top of his column to accentuate his "you may despise me, but I'm right here in your face" attitude. He had to be a winner, and this required him to keep his feelings and doubts about himself locked inside, where no one could see them. Thus, when he met...
with his LA High counsellor he had only two ideas in mind: he wanted to get into the best college he could afford and put as much distance as possible between himself and shallow Southern California. Harvard seemed to be a natural solution, and Bob was so sure he could do it that he decided to apply there and nowhere else. In her letter of recommendation, Professor Mary Howell praised his ability to articulate complex ideas, his deep social concern, and “the courage of [his] well considered convictions,” but remained silent on his blatant superiority complex. The wager was successful, and Bob was accepted as a member of the Harvard Class of ’48 on a generous scholarship.29

For 150 years, the Bellahs had unfailingly headed west. Looking for a better life, they had become merchants and explorers in South Carolina, planters and slave owners in Tennessee, physicians in Arkansas, and Freemasons in Texas. They had found and lost a fortune in Oklahoma and resettled in Los Angeles in hope and pain. Now Robert Neelly Bellah, formerly known as Luther Hutton Bellah III, was leaving home to move back to the East Coast, albeit to a place that was miles away, both geographically and culturally, from the shores of Sullivan’s Island where his ancestor, William Ballagh from County Antrim in Northern Ireland, had first set foot in 1692 with a hundred pounds in his sack. Things were about to change, and dramatically so.30
INDEX

Abbasid Empire, 74
Aberle, David F., 31, 35–36, 44, 65, 73
academic freedom, 58, 201
academic life, 4, 30, 67, 220
Adair, Peter, 207
Adams, James Luther, 209
Adams House (Harvard), 20–21, 149
administered society, 288
Adorno, Theodor W., 12, 52
African Americans, 25, 115
Agamben, Giorgio, 360
Agassiz neighborhood (Cambridge, Massachusetts), 67
Agnelli, Giovanni “Gianni,” 121
Agnew, Spiro, 169
Ahlstrom, Sidney E., 177
Aird, Enola, 168
Alasia, Franco, 390n9
Alberigo, Giuseppe, 390n9
Alexander, Jeffrey C., 147, 232, 244, 286
Alfred, Randy, 182
Allen, Jimmy, 225
Allport, Gordon W., 39, 42
Almond, Gabriel A., 67, 71, 152
Altus, Oklahoma, 1, 4, 6–9, 24, 30–31, 359, 365n15
Altus Times-Democrat, 4, 6–8, 13, 24, 31, 365n18
Amaterasu, 185
ambiguity, 104, 178–79
ambivalence, 102, 108, 110, 179, 216, 292, 339, 341, 345
America. See United States of America
American Academy of Religion, 126, 289, 291, 298, 349
American Atheist Center, 188
American civil religion: Bellah’s moving on from, 221; Bellah’s narrative on, 96–99 (see also American exceptionalism; “Civil Religion in America” (Bellah)); Bellah’s new approach to, 170–71, 173, 175, 179, 183 (see also Broken Covenant, The: American Civil Religion in Time of Trial (Bellah)); Bellah’s public speaking and association with, 159, 164, 170, 187, 349; debate on, 113–15, 154, 171, 177–78, 185–86, 189, 256, 259, 306; definition of, 342; Falwell as an idolatrous interpreter of, 230; as a modern religion, 122; O’Hare and Bellah on, 187–89. See also civil religion
American Civil War, 97, 173–74
American exceptionalism, 264, 288, 312
American Graffiti (film), 168
American imperialism, 311–12
American Journal of Sociology, 145, 177, 274, 344
American Kinship: A Cultural Account (Schneider), 135
American Sociological Association, 98, 130–32, 134, 177, 222, 232, 286, 292, 319, 335, 386–87n9. See also American Sociological Society
American Sociological Review, 49, 247, 274, 292
American Sociological Society, 17, 49, 130–31, 222. See also American Sociological Association

465

For general queries, contact webmaster@press.princeton.edu
American Soldier, The (Stouffer), 35
Amherst College, 39
An American Family (TV show), 168
Andover Hall. See Harvard University, Divinity School
Angelou, Maya, 296
Anglican Theological Review, 178
Anthony, Dick, 304–5
anthropology, 29–31, 35–37, 39, 136, 351
anxiety, 9, 49, 53–54, 57, 61, 102, 104, 107, 118, 137, 165, 218, 239, 318, 335, 357
aortic stenosis, 357
Apache Kinship Systems (Bellah), 49, 330
aphorism, 112, 117, 300, 378n27
“Apocalypse” (Brown), 117, 140, 204
Apter, David, 152, 162, 390n22
Aptheker, Herbert, 28
Aquinas, Saint Thomas, 329, 354
Arabs, 60, 79
Arbella, 173
area studies, 44–45, 69–71, 134, 185
Arendt, Hannah, 232, 266
Arima Tatsuo, 75
Aristotelianism, 231, 252
Arizona Sentinel, 9
Arnason, Johann, 310, 323, 345–46
Arrow, Kenneth, 152
articulation/re-articulation, 213, 218, 240, 295, 336
Asimov, Isaac, 280
Assmann, Jan, 310, 323–24, 326
Athens, Greece, 77–78, 86, 354
Atlantic Monthly, The, 30, 77–78, 81
Atran, Scott, 267
Augustine of Hippo, 67, 354
Australian aboriginals, 89, 304
authoritarianism, 183, 187
authority, 58, 198, 229
axial age: Bellah’s four cases from the, 314–15, 320; Bellah’s interpretation of, 341–43; in Bellah’s work, 310, 314–15, 317, 330; civilizational analysis based on the idea of, 312–13; concept/definition of, 309–10, 317, 341; contemporary moral resources and, 348, 353; disappearance and reemergence of the concept of, 309–10; discussion of and the “axial age roadshow,” 315–16, 321–26, 329–30, 344–46; human evolution and, 315–17, 330, 355 (see also evolution); Japan as non- or pre-axial compared to the United States as post-axial, 312–13; roadshow/network focused on, 315–16, 322, 324. See also “What is Axial about the Axial Age?” (Bellah)
axial shade, 342–43
Bach, Johann Sebastian, 333
Badiad, 168
Baigan Ishida, 51, 74
“Baigan and Sorai: Continuities and Discontinuities in Eighteenth-Century Japanese Thought” (Bellah), 186
bakufu model, 185
Bales, Robert Freed, 39, 65, 101
Baltzell, E. Digby, 257
Barbara (Tammy’s friend), 164–65
Barber, Benjamin, 267
Barber, Bernard, 74, 133, 136
Barrett, Nathaniel, 344
Baryshnikov, Mikhail, 296
Barzun, Jacques, 42
basic social science, 35, 39, 41
BASR. See Bureau of Applied Social Research
Bateson, Gregory, 29–30, 369n43
Baudrillard, Jean, 311
Beatty Lecture, 179
“Behavioral Model of Rational Choice, A” (Simon), 68
Bell, Daniel, 209, 221, 225, 246–47, 263, 284–85
Bellah, Abigail “Abby”: birth and childhood of, 81–82, 149, 155–56, 167; death of, 192–93; death of, impact on other family members of, 194, 196, 203, 208, 328; on family life
INDEX 467

for the Bellahs, 192; funeral service for, 198; Hally and, 167, 172; lawsuit and compensation for the accident that killed, 242; photos of, 84, 109; Tammy’s death, reaction to, 166

Bellah, Hallie Virginia, 10–11, 16, 49

Bellah, Lillian (née Neelly), 4–5, 8–11, 16, 22, 26, 30, 33, 52, 236, 365n17, 365n19

Bellah, Luther Hutton, III: birth of, 4; name changed from, 10; photo (baby) of, 5; in “SnapShots,” 7. See also Bellah, Robert Neelly

Bellah, Luther Hutton, Jr.: and Mex, 3–4; as newspaperman, 4, 6–8, 24; photo of, 2; as a soldier at the southern border, 2–3; as a soldier in World War One, 3; as a teenager, 1; at the University of Oklahoma, 3–4; as William A. Lee, 9

Bellah, Luther Hutton, Sr., 1


Bellah, Robert Neelly (continued)
Bellah, Thomasin “Tammy”: birth of, 57–58; drugs, use of, 149–50, 158; photos of, 84, 109; suicide of, 164–65; as a teenager, 149–50; “The Search for Freedom,” 154, 155, 164
“Bellah and His Critics: An Ambiguity in Bellah’s Concept of Civil Religion” (Lockwood), 178
Bellah-Guther, Harriet “Hally”: Abby and, 172; Abby’s death, reaction to, 192–94; ballerina, career as, 242–43; birth of, 91; California, return to, 294; childhood of, 149, 155–56; Germany, life in, 294; goodbye before Bob’s surgery, 357; photos of, 109, 297; Tammy’s death, reaction to, 166; as a teenager in Berkeley, 167, 194, 242
Bellah Maguire, Jennifer: birth of, 66; childhood of, 81–82, 149, 155–56, 167; China, trip to, 348; in college (and Paris), 192–94; goodbye before Bob’s surgery, 357; lawyer, career as a, 242–43, 281, 294; Los Angeles, move to, 243; marriage to Christian Romon, 242–43; marriage to Stephen Maguire, 294; as Melanie’s confidante, 195; photos of, 84, 109, 297, 348; Tammy’s death, reaction to, 166
Benedict, Ruth, 76
Benjamin Franklin Chair at the University of Pennsylvania, 159
Bennett, John C., 157, 175
Bentley, Eric, 202
Berger, Peter L., 121, 123, 182, 221, 266, 280
Berkeley, California: atmosphere of, 105, 114; Cragmont Avenue, 192; First Congregational Church, 168; Free Speech Movement, 100, 106–7, 148; Herrick Hospital, 192; looking for a home in, 104; Marin Avenue, 192; Melanie’s death in, 333; Other Ways School, 149–50; Pacific School of Religion, 193; People’s Park,
INDEX 469

125; Saint Mark's Episcopal Church, 239–40; student revolts in, 105–7; Tammy's description of, 108 (see also Bellah, Thomasin (Tammy)); Telegraph Avenue, 105; Willard Junior High, 125. See also 10 Mosswood Road; San Francisco, California; University of California, Berkeley
Berkeley Center for Japanese and Korean Studies, 134, 352
Berkeley Graduate Theological Union, 100, 140, 147, 149, 169, 181, 270, 275, 277, 293
Berkeley Religious Consciousness Group, 172, 181
Berkes, Niyazi, 62
Bernard, Jessie, 392n38, 395n27
Bernardin, Cardinal Joseph, 285
Berry, Wendell, 260, 311
 Bersani, Leo, 233
 Bershady, Harold J., 190, 232
 "Between Religion and Social Science" (Bellah), 126, 144, 184
 Beyond Belief: Essays on Religion in a Post-Traditional World (Bellah): autobiographical nature of, 319, 337; Burke's commentary on, 162; description of, 143–45; Harper and Row as publisher of, 242; McCarthyism hinted at in the introduction to, 200; National Book Award, nominated for, 148; optimistic outlook on the counterculture in, 148; religious symbolism seminar, required reading for, 156; reviews of, 145; success of, 147, 302
 Bhargava, Rajeev, 322
 Bible, the, 117, 264
bicentennial of the United States. See United States bicentennial
Big Bang, 331
Big Brother and the Holding Company, 104
Bigelow, Perry, 269
Bird, Kai, 317
Birnbaum, Norman, 221, 395n27
Black Power, 122
Black Tuesday, 8, 12
Blake, Corey, 276
Blake, William, 118, 292
Bloom, Allan, 295
Bloom, Harold, 279
Blu, Karen, 320
Blue and White (newspaper), 13–14, 17, 32
Blumer, Herbert, 223
Blythe, Catherine R., 9
Boalt Hall, 195. See also University of California at Berkeley, School of Law
Bobbio, Norberto, 390n9
Boehm, Christopher, 308
Bok, Derek, 317
Bolshevik Revolution, 59
Bonaparte, Napoleon, 323
Bontadini, Gustavo, 390n9
Booth, Wayne C., 284
Borel, Armand, 152
Borovoy, Amy, 186
Bortolini, Matteo, 322–23, 349–50, 359, 361, 429n29, 430n35
Boston, Massachusetts, 16–18, 43, 77, 132–33. See also Cambridge, Massachusetts; Harvard University
Boston Brahmins, 18
Boston Dance League, 46
Boston School for Marxist Studies, 28
Boston Symphony Orchestra, 22
Boulding, Kenneth, 207
boundary problems/situations, 68, 218–19
Bouwsma, William J., 157, 161
Boyer, Pascal, 307
Brahmanism, 343
Brazilton, T. Berry, 281
Brecht, Bertolt, 12
Brinton, Crane, 48
Broadway (New York), 23
Broken Covenant, The: American Civil Religion in Time of Trial (Bellah): American utilitarian individualism found in, 324; Bellah's description of, 313; debate on, 221; as departure point for Habits group, 211; external contracts-internal covenants
Broken Covenant, The: American Civil Religion in Time of Trial (continued)
in, 226; overview of, 172–75, 176–77; Parsons’s reaction to, 176, 190–91; personal introduction to, 172, 337; reviews of/praise for, 175, 177, 183; symbolic realism absent from, 184; tradition, recognition of role of, 197, 249; Weil Memorial Lectures published as, 172

Brooks, Gwendolyn, 260

Brown, Jerry, 224, 254


Brown, Willie, Jr., 205

Browning, Robert, 27

“Brown in Perspective” (Bellah), 139, 301

Brueggemann, Walter, 308

Bruner, Jerome, 39, 68, 102, 139, 233, 301, 304, 315–16, 324, 340, 344

Bryn Mawr College, 172, 196, 242

Buber, Martin, 308

Buchanan, Patrick: “this war is for the soul of America,” 282

Buck, Paul H., 19, 27, 39

Buddhism, 85, 90, 158, 193, 303, 312, 315, 325, 343

Bundy, McGeorge, 58, 60–61, 200–202, 210, 317–18

Burawoy, Michael, 223, 292, 298

Bureau of Applied Social Research (Columbia University), 71, 79

Burgalassi, Silvano, 390n9

Burghardt, Gordon, 331, 341

Burke, Kenneth, 74, 93, 108, 111, 135, 138–39, 162, 175, 392n37

Burton, James, 128

Bush, George H. W., 268

Bush, George W., 310, 313, 320

“My bicentennial celebration,” 187. See also United States bicentennial

Caddell, Pat, 225, 411n40

Cairo, Egypt, 77, 351

Cairo University, 77

California: Berkeley (see Berkeley, California); Los Angeles (see Los Angeles, California); loyalty oath controversy, 106; Orinda, 104; Palo Alto, 33, 65, 71, 92, 101, 212 (see also Stanford University); as “pleasure principle,” 12–13; Proposition 13, 228; San Francisco (see San Francisco, California); weather in, 8, 92, 101

California Master Plan for Higher Education, 106

Calvin, John, 354

Cambridge, Massachusetts: Agassiz neighborhood, 67; Bellah’s initial arrival in, 17; Bellah’s return to from Canada, 66–67; Harvard Square, 20; Melanie’s move to, 33; Paul Tillich Memorial Lecture, 355–57

Cambridge University, 52, 55

Camic, Charles, 363n11

Campbell, Will D., 296

capability, 340

Carnegie Corporation, 39, 41, 44, 152


Carter, Rosalylnn, 225

Casanova, José, 321, 324

Cassirer, Ernst, 63, 74, 156

Castoriadis, Cornelius, 336

Casuse, Larry, 173

Catholic Church/Catholicism: anti-Catholic rhetoric, 6; Bellah and, 263–65, 285, 291; the “Catholic imagination,” 291; charismatic renewal of, paper on, 181; ecumenicism, Second Vatican Council decree on, 100; Madsen and, 211; Moral
Majority and, 229; post-conciliar as exemplar of the “public church,” 262; the “Protestant principle” and, 351, 356; Secretariat for Non-believers, 120; sexual practices, obsession with, 265; social science and, symposium on, 120–25; subsidiarity, principle of, 275; Weber’s depiction of, 80
Caucus for a New Political Science, 386n5
Cavazza, Fabio Luca, 150
Cavell, Stanley, 157
Center for Advanced Study in the Behavioral Sciences (Stanford), 65
Center for East Asian Studies (Harvard), 70, 76
Center for International Studies (MIT), 63, 71
Center for Middle Eastern Studies (Harvard), 65, 67, 70
Chan, Anita, 243
Charlottesville, Virginia, 24
Cherniss, Harold, 152, 161
China: Bellah’s comparative studies of, 51, 56–57, 74–75, 430n41; Bellah’s competence on, 336; Bellah’s trips to, 347–49; Buddhism as the source of transcendence in, 85; Eliséeoff’s comparative study of, 45; Fairbank in, 45; Japan and, 51, 56, 74–75; in Jaspers’ historical study, 309; Madsen’s study of revolutionary asceticism in, 211; as one of Bellah’s historical/axial societies, 63–64, 309, 314, 322, 325, 328, 336, 343; the United States and, 45; Weber’s comparative study of, 48
Chomsky, Noam, 290
Chopp, Rebecca, 321
Chronicle of Higher Education, 319
Church of Satan, 181
Cicourel, Aaron, 232
civic humanism, 234
civic republicanism, 229–30, 266

civil religion: American (see American civil religion); Bellah’s definition/concept of, 113, 143, 179, 342; classical, 173; Japan and the United States compared regarding, 312–13; philosophical utilitarianism separated from, 169; public theology and, distinction between, 170; revolutionary potential of, 170; as Rousseau’s term, 96; summer workshop on, 196
“Civil Religion in America” (Bellah), 96, 98, 113, 138, 170–71, 183, 188, 259, 283, 298, 319
civil war, 187. See also American Civil War
Clark, Wesley, 320
class. See middle class; social class
Clinton, Hillary Rodham, 282, 296–97, 326, 417n34
Clinton, William Jefferson “Bill”, 269, 282, 286–87, 295–97, 310, 411n41
Coffin, William Sloane, 207

cognitive development: Bruner’s model of, 139; Kohlberg’s model of, 324
Cohen-Cole, Jamie, 27
Coleman, John A., SJ, 193, 292, 310
Coles, Robert, 220
collective effervescence, 142, 173, 302
college: collegiate life for Bellah, 20–22, 27–28; evolution of the institution, 17–19; World War Two and, 19–20
Collins, Randall, 316, 321, 334
Colorado Plateau, 50
Colton, Joel, 207
Coming Crisis of Western Sociology, The (Gouldner), 132
coming out, 217, 219, 402n20
Commentary, 106, 228, 255, 258
Committee for the Comparative Study of New Nations (U. of Chicago), 71, 88
Committee of Concerned Asian Scholars, 114, 386n5
Committee on Comparative Politics (SSRC), 67, 74
Committee on Concentration in the Area of Social Science (Harvard), 38
common good, 229, 234, 251–53, 272, 280–81, 353
common sense, 71, 111, 141, 183
Commonweal, 313, 326
Communist Party—USA, 28, 35, 49, 58, 82, 114, 200
communitarian/communitarianism:
American populist tradition and, 279; Etzioni and core group of intellectuals supporting, 267–69, 286; Guttman’s attack on, 266; the Habits group’s work associated with, 266–67, 270, 273, 286; individualism versus, 267–68, 270; neoconservative perspective on, 258; Puritan roots as, 174; Sandel on, 266
communitas, 302–3
“communities of memory,” 248, 256
community: American, 282; Bellah’s, 240; the boundlessness, 122, 174–75; building, Bellah on, 174; the church as, 262, 264, 288; civil religion and, 113; “cult of the small,” 266; Durkheim on the relationship between man, transcendence and, 142; fundamental, basic truth as, 302; gay in San Francisco, 205–6, 217, 402n19; the Habits group’s understanding of, 286; individualism and, opposition of, 251, 287, 296; international, 85; Japan, “community of contrition” in, 75; of Jews in New Orleans, 32; language of, 248, 268; MacIntyre’s vision of, 231; of Mormons, 49; national, 169, 246; of Puritans, 107; religious evolution and, 89; the sangha as, 236; of scholars, 157, 270; ummah as community of the righteous, 60; understanding of by interviewees, 209, 248; university (Berkeley), 106, 115, 239; values and, 210; vital, participation in, 281
comparative approach in social science, 62, 70
Comparative Study of Values in Five Cultures (Harvard), 43–44
Compton, Arthur Holly, 37
Conant, James B., 19–21, 37–39, 70
conflict: in America, 124; in the Bellah affair at Princeton, 164; between Bellah’s universal history and conservative Christian theology, 351; at Berkeley, 92 (see also University of California, Berkeley); at the Stanford Center for Advanced Study, creation and, 92; class in Japan, 75; contradictory sets of embattled principles as cause of, 187; global, 25; inner, study of, 126; institutions and potential sites of, 274; between market individualism and religiously inspired activism, 230; of the mid-2000s, 321; in modernity, 353; as part of a “living tradition,” 252; reforms opening Harvard to diversity and, 18; social existence and, 211; between a society and its civil religion, 179; Tillich on, 53; the Vietnam War, 114
“Confronting Modernity: Maruyama Masao, Jürgen Habermas, and Charles Taylor” (Bellah), 352–53
Confucius, 309, 324, 342, 350
Congress for Cultural Freedom, 71
connectedness/interdependence/
interconnectedness, 250–51, 271, 274–75
consciousness: altered states of, 112, 141; in the axial age, 309; Bruner’s model of, 301, 304, 315, 340; contemporary, unbelief and, 122; the counterculture and, 302; expanded, 144; false, 248, 251; human, 275; individual and collective, intersection of, 101; “lantern” and “spotlight,” distinction between, 337; levels of, 126–27, 139, 148; of the middle-class American, 251; national, 170, 173; of the problem of ends, 182; religion as a form of, 300; religious, 124, 182–83, 340; reunification of, 122–23, 125, 139; self-, 75, 305; sexuality, power, and, connections between, 217–18; symbolic, 139, 145
conservatism, 189, 267
“conserved core processes,” 344
Contemporary Sociological Theories (Sorokin), 38
Contemporary Sociology, 177, 274
Cooke, Cardinal Terence, 225
Cornell University, 36, 133
Coswell, Megan, 280
Courage to Be, The (Tillich), 52–54, 57
covenant vs contract, 226
Cox, Harvey, 268, 356, 385n18
Cragmont Avenue (Berkeley), 192
Craig, Albert M., 74, 76, 82–83, 95, 162, 185, 264
Craig, Sarah, 264
Craig, Teruko, 264
Crews, Frederick, 117
Crichton, Judy, 296
Crout, William, 355
Csíkszentmihályi, Mihály, 274, 337
cultivation, 252, 264, 275
cultural hegemony, 256, 259
culture, theory of, 63, 99, 135–36, 244, 249, 290–91, 315–16, 325, 338–43, 353
culture wars, 230, 264, 268, 273
Cuomo, Mario, 267
Curran, Charles E., 265
cybernetics, 29–30, 69, 71, 93, 136
Daedalus, 68, 95, 98, 158, 309
Daily Worker, 29
Danbom, David B., 276
Danforth Foundation, 143
Dante Alighieri, 28, 340, 354
Dark Deep Mystery Club (DDMC), 3–4
Day, Dorothy, 109
Deacon, Terrence, 308
Dean, Howard, 320
“Death in the Western World” (Parsons), 190
Declaration of Independence, 187
deconstructionism, 185
DeCraemer, Willy, 190
Deepest Day, The: Studies in the Mythic Dimension of American Culture (Bellah), 151, 184. See also Broken Covenant, The: American Civil Religion in Time of Trial (Bellah)
“Deep Play: Notes on the Balinese Cock-fight” (Geertz), 154
Demerath, N. J., III “Jay,” 125
Democratic Leadership Council, 267, 269
Democratic Party, 6, 25, 189, 205, 261, 267, 269, 320, 326. See also Carter, James Earl, Jr. “Jimmy”; Clinton, Hillary Rodham; Clinton, William Jefferson “Bill”
Department of Social Relations (Harvard). See Social Relations, Department of (Harvard)
de Sola Pool, Ithiel, 71
development: civil religion and, 97; cognitive, Bruner’s model of, 139; Cold War notions of, 71 (see also modernization theory); economic in Japan, 56, 71; of knowledge, 131; secular, Protestantism and, 290–91; as unilinear process, 79, 89; utilitarian ideal of individual freedom as a twisted, 174
de Vries, Hent, 322, 340
Dewey, John, 273, 278–79, 329
Diamond, Jared, 311
Diamond, Sigmund, 199–201, 317
Dickinson College, 164
Dilthey, Wilhelm, 197
Dionysus, 116–18, 196
discipline, 22, 140, 176, 218, 234–35, 252, 306
Discourses on Livy (Machiavelli), 172
Dittes, James E., 127, 385n16
Divinity Hall (McGill), 62
Divinity School (Harvard), 37, 70, 100, 119–20, 210
divorce, 271, 294
Dolci, Danilo, 390n9
Donald, Merlin: ancient Greece as the instantiation of theoretical culture, selection of, 341; Bellah’s use of, critics on, 344; evolutionary stages of human culture, 315–16, 324, 340–41; introductory email to, 308; symposium on the axial age, attendance at, 323–24
Doniger, Wendy, 349
Dore, Ronald, 152, 160, 391n32
Douglas, Kirk, 32
For general queries, contact webmaster@press.princeton.edu
Index

Dovre, Paul J., 284
Drake, John, 29
Dreyfus, Alfred, 160, 179
Dreyfus, Hubert, 197, 233–34
Driskell, David C., 296
drugs, 105, 149–50, 242, 302. See also heroin
Dumont, Louis, 208
Dupree, A. Hunter, 190
Durkheim, Émile: Bellah's interpretation of, 142–43; in Bellah's teaching, 102, 140–42, 172, 210, 386n28, 388n32; in Bellah's theoretical frameworks and work, 89, 93, 108, 126, 151, 157, 175, 180, 235, 298, 302, 388n32; Bellah's work described as analogous to, 321, 345; on the categorical imperative, 232; counsel to Carter, called upon in, 226; the Dreyfus affair and, 179; false religions, on the absence of, 386n28; Habits group and, 250, 274; interpretation of religion in America and, 97, 171; Lockwood-Bellah exchange, called upon in the, 178; Parsons and, 35, 40, 47, 388n32; public intellectual, ideal of, 115, 170; religion, definition of, 340–41, 386n28; as role model/hero, 88, 115, 160; society, definition of, 142
Dylan, Bob, 101
Dyson, Freeman, 152, 160

East Bay Sanctuary Covenant, 240
Easton, David, 71
economic crisis, 25–26
economic democracy, 230, 288
Economics Department (Harvard), 37, 40
Economy and Society (Parsons and Smelser), 68, 100
Eden, Philip, 257
Edwards, Harry, 115
Effrat, Andrew, 209
Ehrenreich, Barbara, 263
Einstein, Albert, 151–52, 155, 164
Eisenhower, Dwight D., 49
Eisenstadt, Shmuel N.: the axial age and the axial age roadshow, 309–12, 315–16, 322; in Bellah's teaching, 197, 292; correspondence with, 287; death of, 333; “eventless historical narrative” of, 342; the Habits group and, 237; interdisciplinary work of, 152; “multiple modernities,” 309, 323; personal and intellectual background, 308–9; reading of, 289; seminars with, 89
Eisler, Gerhardt, 31
elections. See presidential campaigns
Elementary Forms of Religious Life, The (Durkheim), 142, 386n28, 388n32
Eliade, Mircea, 137, 156, 304
Eliot, Charles W., 18
Elisséeff, Serge, 45, 51, 59, 82
elitism, 261
Elkana, Yehuda, 310, 316, 321
Elshltein, Jean Bethke, 268, 284, 319
Emerson Hall (Harvard), 38–39, 94
Émile Durkheim on Morality and Society (Bellah), 142–43
Emory University, 244, 280
empires: Abbasid, 74; America as self-righteous global, 313; ancient, 89; Babylonian, 80; Egyptian, 80; of evil, 245; hierarchical, emergence of, 341; Russian, 32
empiricism, 40
“Enlightenment fundamentalism,” 264
Episcopal Radio and Television Foundation, 280
Erfurt conference on the axial age, 321–26
Erikson, Erik H., 69, 92–93, 191, 377n16, 380n13
Eros and Civilization (Marcuse), 117
Esalen Institute, 110
eschatology, 313
ethnocentric bias, 75
Etzioni, Amitai, 267–69, 286
European cinema, 22
ever, 165–66, 169, 226, 231, 245, 311, 313
evolution: the axial age and, 315–17, 330, 355 (see also axial age); Bellah's personal, 213; in Bruner's theory of consciousness and representation, 301; complex and
discontinuous, 81; cultural, 88; Darwinism and, 324; definition of, 89; modernity and human, 351–54; progress and, refusal to equate, 89; of religion (see religious evolution); social/societal, 55, 88, 152, 209; unilinear, 79, 89, 301; widening scope of Bellah’s work on, 331–32, 338, 344, 351–52. See also modernization theory

evolutionary psychology, 308, 320

exemplary leadership, 238

Exorcist, The (movie), 168

experience: contradictory, 219; of flow/theoria, 337–38; human, 110, 119, 196, 217; lived, 125, 140, 263; of loss, 194; of morality, 209; religious, 53, 141; symbols and, 110–12, 128, 136, 219, 248–49; theory and, intersection of, 144

expressive individualism, 237, 250, 257

Faculty of Arts and Sciences (Harvard), 27, 58

Faculty of Divinity (McGill), 59

Fairbank, John K., 31, 45, 70, 76, 82–83, 161

faith: acceptance of multiple religions and, 355; analysis couched in, 184; courage and, 54; the Habits group and, 262–63; justification by, doctrine of, 53; of Muslims, 60, 79; “Sheilaism” as, 262; Tillich and, 54, 91

Fallers, Lloyd, 71, 95

false conscience, 249

Falwell, Jerry, 224, 228, 230, 264

“family values,” 229

Far Eastern Languages, Department of (Harvard), 45

Faris, Ellsworth, 49

Faris, Robert, 49

Farnsworth, Dana L., 61, 202

fascism, 25, 353


Fatigue Laboratory (Harvard), 38

Federal Bureau of Investigation (FBI):

Harvard’s appeasement of/collaboration with, 58, 204; interview of Bellah, 61, 200

Federal Power Commission, 24

feminine/masculine, 10, 118, 185, 218

feminism, 134

FIAT, 120–21

Fichter, Joseph H., 178

Fingarette, Herbert, 127, 156, 338

Finnegans Wake (Joyce), 117

First Congregational Church (Berkeley), 168

First Congregational Church (Los Angeles), 11, 16

Fischer, Claude, 238

Fishkin, James, 268

“Five Religions of Modern Italy, The” (Bellah), 158, 319

“Flaws in the Protestant Code” (Bellah), 291, 319

Flexner, Abraham, 151

Fondazione Giovanni Agnelli, 120–21, 150, 388n36

Ford, Gerald, 186, 224

Ford Foundation: area studies, funding of, 44, 375n15; Bellah, funding of, 212, 221, 376n22; Bellah and Glock, funding of, 181; Bundy as president of, 200; Center for Advanced Study in the Behavioral Sciences, sponsorship of, 65; Humanistic Perspectives on Major Contemporary Issues program, 243; officers specializing in the Far East, Madsen’s chapter focusing on experiences of, 273; Sharpe at, 208, 210, 221; Smith on Bellah in a report to, 62; Sutton at, 133; Tipton, funding of, 210

Foreign Morale Analysis Division, Office of War Information, 38

Forman, Phillip, 155

Fort Dix, New Jersey, 23–24, 204

Foster, James, 205

Foster, Marcus, 168

Foster, Steve, 213

Foucault, Michel, 208, 233–35, 305, 339

Four-function model. See AGIL scheme
Fowles, John, 118
Fox, Renée C., 48, 133, 190, 220, 222, 307, 319, 397n24
fox vs. hedgehog, 319–20
Frank L. Weil Memorial Lectures, 151, 154, 169–70, 172–73, 177, 262. See also Broken Covenant, The: American Civil Religion in Time of Trial (Bellah)
Franklin, Benjamin, 250
Fraser, Cecil E., 22
freedom: academic, 58, 201, 317; in Berkeley, 102, 120; Catholic symposium and, 120–21; individualism/utilitarianism and, 172–74, 234, 290; at the Institute for Advanced Study, 151, 156–57; modernization theory and, 71; Muslim feeling for individual, 80; negative and positive, 173; religious, 290; of the San Francisco gay community, 205–6, 219; value, myth of, 131
Freeman, Leonard, 264
Free Press, The, 57, 67, 70
Free Speech Movement (Berkeley), 100, 106–7, 148
Freud, Sigmund, 35, 52, 56, 63, 93, 102, 104, 116, 126, 139–42, 190, 233
Freud and Philosophy (Ricoeur), 156
Friedan, Betty, 268
Frohnen, Bruce, 286
Fromm, Erich, 148
Frye, Northrup, 118
Fukuyama, Francis, 268
functionalism: Bellah and, 73, 136, 142, 171, 178; bourgeois, 75; cybernetic, 68; Parsonian, 62, 133; sociological, 124; structural-, 68, 88, 133. See also AGIL scheme
fundamentalism, 231, 264
Furry, Wendell, 201
Gadamer, Hans-Georg, 197, 266–67, 305
Gallup, New Mexico, 49, 173–74
Galston, William A., 267–68, 283
Gans, Herbert J., 286
Gardner, John W., 220, 225, 268
Garver, Eugene, 328
Gates, John, 28
Gay, Edwin F., 38, 40
gay liberation movement, 205, 217
gay marriage, 265, 282
gay politics, 217
gay population of San Francisco, 205–6 “gay power,” 217
Geertz, Clifford: the Bellah affair at the Institute for Advanced Study and, 157–61, 163–64; in Bellah's teaching, 140, 197; on culture, 249; death of, 319–20, 336; fieldwork abroad by, 44; at the Institute for Advanced Study, 152–54, 156; The Interpretation of Cultures, 136, 145, 197; interpretive anthropology, shift to, 135–36; large classes, annoyed by, 140; position at U. of Chicago offered to Bellah by, 88; praise for, 145; professional and personal relationship with Bellah, 62–65, 93, 99, 111–12, 134, 138, 148, 154, 157, 198, 222, 301, 303, 319–20, 336, 340, 342, 347; “Program in Social Change” (with Bellah), 339; “Religion as a Cultural System,” 111, 134, 136, 290, 301
Geertz, Hildred, 44, 190
gender baiting, 290
General Motors, 242
Gerhardt, John, 344
Getchell, Philip A., 240
Al-Ghazzali, 67
GI Bill, 22, 26
Gibson, Dunn, and Crutcher, 243
Giddens, Anthony, 208
Gillespie, David M., 216
Gingrich, Newt, 286
Gini, Corrado, 37
Ginsberg, Allen, 105
Glazer, Nathan, 100, 106, 148, 268
Glee Club (Harvard), 22
Glendon, Mary Ann, 267–68, 280
globalization, 271
Glock, Charles Y., 64–65, 83, 100, 120–21, 148, 178, 180–82, 223, 238, 322
“Glock paper” (Bellah), 65, 83, 95, 98–99, 322
Gnosticism, 128, 279
“God, Nation, and Self in America” (Bellah), 312–13
Gödel, Kurt, 152
Goethe, Johann Wolfgang von, 323, 354
Goldberg, Arthur J., 114
Golden Gate Park, 104
Goldman, Paulette, 165
Goodin, Robert E., 257
good life, 233–34, 353–54
*Good Society, The* (Bellah, Madsen, Sullivan, Swidler, and Tipton): argument/content of, 271–75; campaign promoting and amplifying, 276–80, 284–85; celebration to launch, 270; Clinton (Hillary) and, 326; decline of mainline Protestantism, lament on, 287–88; *Habits of the Heart*, compared to, 270–73, 285; Moyers documentary focused on, 280–82; origins of, 265–66; popularity of, 285–86; responses to, 273–76
*Good Society Newsletter*, 280
*Good Society Summer Institute*, 277, 280–81, 284–85
Gopnik, Alison, 337
Gorbachev, Mikhail, 246
Gore, Al, 310
Gorski, Philip, 292, 307, 350
Gottwald, Norman K., 307
Gouldner, Alvin W., 22, 92, 131–33
government: Aristotelian analysis of, 325; Atlanta City, 281; disdain for, 311; federal, 20, 26, 38, 187, 228; Habits group perspective on, 271–72; Japanese, 82–83; Reagan on, 228; sociologists’ connection with, 131; student, 13
Government Club (Harvard), 22
graduate training, 18. See also teaching
Grant, William, 257
Grateful Dead, 104
Great Awakening, 173
Greece: Bellah’s competence on, 336; as one of Bellah’s historical/axial societies, 63–64, 309, 314, 320, 322, 325, 328–29, 336
Greeley, Andrew M., 145, 178, 257, 275–76, 291
Greenspon, Daniel, 165, 203
Grumelli, Antonio, 120–21
Guin, Jeff, 343–44
Gurvitch, Georges, 130
Guther, Andrea, 294
Guther, Philip, 296; photo of, 297
Gutmann, Amy, 266
Habits group: common culture developed by, 246–47; communitarian movement and, 266–67, 269, 286; continued meeting of, 285; MacIntyre, meeting with, 239; major changes experienced by members of, 241, 243–44; nonstop traveling and exhaustion of, 276–77; origins of, 229; sourcebook produced by (*Individualism and Commitment in American Life*), 260; Sullivan’s conceptual categories used by, 229–30; Taylor’s ideas used by, 234–35; two-month writing session in Berkeley, 237. See also *Good Society, The* (Bellah, Madsen, Sullivan, Swidler, and Tipton); *Habits of the Heart*: Individualism and Commitment in American Life (Bellah, Madsen, Sullivan, Swidler, and Tipton)
habits of the heart, 212, 235, 249, 252, 265
*Habits of the Heart: Individualism and Commitment in American Life* (Bellah, Madsen, Sullivan, Swidler, and Tipton): advertisement for, 247; appendix to, 305; argument/content of, 248–53, 262, 289; Bellah’s response to reactions to, 258–61; Clinton (Hillary) and, 326, 417n34; *The Good Society*, compared to, 270–73, 285; introduction to 1996 paperback edition,
Habits of the Heart: Individualism and Commitment in American Life (continued)

288; methodology of defended by Tipton, 409n14; Moyers documentary and, 280; popularity of, 285–86; in the pre-publication stage, 233, 236–37, 240–41 (see also Habits group); publisher, selection of, 406n1; reactions to, 246–47, 254–58, 261, 263, 266–67, 274, 276; on the shelves for public consumption, 246

Hadden, Jeffrey, 182

Haight-Ashbury, San Francisco, 104

Hall, John W., 160

Hammond, Phillip E., 242

happiness, 97, 101, 132, 233, 261, 271, 275, 293

Harbison Award for Gifted Teaching, 143, 147

Harding, Vincent, 256–57, 259

Hare Krishna, 181

Harootunian, Harry D., 162, 184

Harvard Corporation, 38, 61, 318

Harvard University: Adams House, 20–21, 149; anticommunism at and Bellah’s departure for McGill, 58–61; Bellah as graduate student at, 36, 44, 46–48, 56; Bellah as undergraduate at, 17, 20–22, 26–31, 35–36, 47–48; Center for East Asian Studies, 70, 76; Center for Middle Eastern Studies, 65, 67, 70; Committee on Concentration in the Area of Social Science, 38; Comparative Study of Values in Five Cultures, 43; Department of Economics, 37, 40; Department of Far Eastern Languages, 45; Department of Social Ethics, 38; Department of Social Relations (see Social Relations, Department of (Harvard)); Department of Sociology, 37–38, 100, 148, 190; Divinity School, 37, 70, 100, 119–20, 210; Emerson Hall, 38–39, 94; evolution of from Eliot to Conant, 18–20; Faculty of Arts and Sciences, 27, 58; Fatigue Laboratory, 38; Glee Club, 22; Government Club, 22; the “Harvard complex” at, 144; Harvard Yard, 17, 21, 38, 67, 357; Houghton Chair in Theology and Contemporary Change, 119, 385n25; house system, 18; Laboratory of Social Relations, 39; lecturership for Bellah, 70; Liberal Union, 22; McCarthyism and, 200, 202, 204, 317–18; Memorial Hall, 36; “Olympus Complex,” 22; Philosophy Club, 22; Program on World Religions, 70, 76; Psychological Clinic, 38, 42, 61; Russian Research Center, 66; Sanders Theater, 126, 128, 134, 138, 144, 305, 339; Society of Fellows, 18, 38, 48, 133; sociology, social science, and academic structure at, 37–44, 69 (see also Parsons, Talcott); three-hundredth birthday, celebration of, 37–38; William James Hall, 38n17

Harvard Values Study, 49–50

Harvard-Yenching Institute, 45, 58, 82–83

Harvard Youth for Democracy, 31

Hauerwas, Stanley, 291, 310–11, 319

Hauk, Gary, 260

Hayden, Tom, 254

Healthy-Happy-Holy Movement, 181

Hebrew Union College (Cincinnati), 151

Hedgehog and Fox, 319–20

Heesterman, J. C., 310

Hegel, Georg Wilhelm Friedrich, 231, 233, 265–66, 345

Hegelian, 138, 233, 304–5, 309, 335, 353

Heinz, Donald, 182

Helfaer, Phil, 102, 110

Henderson, Lawrence J., 18, 27, 37–38, 40

Hendrix, Jimi, 104

Heraclitus, 342, 358

Herbert, Harold Harvey, 3, 7

Heritage of Sociology, The (book series edited by Janowitz), 115, 143

“Heritage of the Axial Age, The: Resource or Burden” (Bellah), 324, 328

Hermeneutics, 143, 157, 233, 235, 244, 249.

See also interpretation

Heroin, 164–65. See also drugs
Herrick Hospital (Berkeley), 192
Hesse, Herman, 102, 193
Heyck, Hunter, 68
hierarchy, 90, 218, 231, 265, 392n38
highbrow culture and scholar/student, 22, 26, 102, 199
high modernism, 68–69, 71, 133, 137, 139, 152, 186, 227, 308–9
Hill, Samuel S., 145–46
hippies/bohemians, 20, 104, 123, 134, 180, 185
Hiroshima, Japan, 23, 311
Hirschman, Albert O., 268
Hitti, Philip, 59
Hobbes, Thomas, 117, 172, 175, 249, 327
Hobhouse, Leonard T., 38–39
Hochschild, Arlie, 210
Hollis, Oklahoma, 1–3, 31
Holloway, William J., 6
Homans, George C., 27, 190
Homer, 28, 309, 346
homoerotic relations/love/intimacy, 199, 213, 215–16
homosexuality: Bellah’s internal struggle with, 213–19, 235–36; Catholic position on, Bellah’s conflict with, 265; Club Baths episode, 207; Consenting Adult Sex Bill (California), 205; interview questions about, 61; new political movements and, 168; repression of in the academy, 202; in San Francisco, 205–7, 216–17; Sullivan, relationship with (see Sullivan, William M.); Wright’s research focusing on, 10
Hoover, Herbert C., 5–6, 12
hope, 170, 261, 264, 275, 297, 324, 333, 354–56
Horowitz, Irving L., 276, 412n14
Hotel Parco dei Principi (Rome), 121
Houghton Chair in Theology and Contemporary Change (Harvard), 119, 385n25
“House Divided, The” (Bellah), 288–89, 415n12
house system (Harvard), 18
Howell, Mary, 15
How the Soviet System Works (Kluckhohn), 68
“How Human Conditions for a Good Society” (Bellah), 226
Hume, David, 27
Hunthausen, Raymond (Archbishop of Seattle), 265
Huntington, Samuel P., 61, 323
Husserl, Edmund, 350
“IBM plus Reality plus Humanism = Sociology” (Mills), 52
Imagining Japan: The Japanese Tradition and Its Modern Interpretation (Bellah), 312–14
Imperial University of Tokyo, 45
Independent Progressive Party, 33
India: Bellah’s competence on, 336; Buddhism as the source of transcendence in, 85; Dumont fieldwork in, 208; as one of Bellah’s historical/axial societies, 63–64, 309, 314, 322, 325, 328, 343, 346; Weber’s study of, 48
individualism: expressive, 237, 250, 257; “first language” of, 248, 262, 270; hegemony of utilitarian, 287; market morality and, 290; Tocqueville’s critique of, 212; utilitarian, 172–74, 182, 191, 236–37, 249–51, 257–58, 270, 289–90, 324
Individualism and Commitment in American Life (edited by Madsen, Sullivan and Tipton), 260
individual rights, 251, 266, 268
Indonesia, 44, 62
industrialization, 45, 51, 76
Ingersoll, Mary Augusta, 39
“In God We Trust,” 188
Inkeles, Alex, 39, 68, 94, 119, 136
“Inside L. A.” (newspaper column), 13
Institute for Advanced Study (Princeton): the Bellah affair, 155–63, 165, 172, 176–77, 179–80, 320; Bellah’s temporary position at, 153–55; creation, development, and prestige of, 151–53
Institute for Religious and Social Change (University of Hawaii), 181
Index

Institute of Islamic Studies (McGill), 59, 62, 69–70, 204

institutions: academic, 105, 115, 149, 317 (see also Harvard University; University of California, Berkeley); American, 97, 266; the counterculture and, 302; embeddedness of as “habits of the heart,” 212; as focus of The Good Society project, 270–72, 274, 277–78; Islamic, 60, 62, 76; neocapitalism and, 289; religious, 90, 111, 331

interconnectedness, 250–51, 271, 274–75

interdisciplinarity, 44

International Symposium on the Culture of Unbelief, 120, 180

internet, 307, 343

interpretation, 80, 110–12, 141–43, 154, 196–97, 230, 233–34, 305, 340. See also hermeneutics

Interpretation of Cultures, The (Geertz), 136, 145, 197

interpretive social science: as an interdisciplinary endeavor, 339; Bellah's historical, 172, 175, 181; “Deep Play” (Geertz) as a classic of, 154; Durkheim as forerunner of, 142; the Habits group and, 211, 237, 259; interpretive anthropology as, 135–36; Parsons as anticipating, 223; at the Princeton Institute, 154–55; sociology of religion and, 146; symbolic realism as, 112, 186, 305; Weber's interpretive sociology, 35; workshop and seminar on, 196–98

Interpretive Social Science (Rabinow and Sullivan), 211

Interview, 168

Introduction to Cybernetics (Ashby), 68

Ishida Sensei Jiseki (trans. by Bellah), 56

Islam: Bellah's view of, 80–81; modernization theory and, 79–80; religious evolution and, 81, 89–90, 315; Western study of at Harvard, 76–78; Western study of at the Institute of Islamic Studies (McGill), 59–60, 62, 69–70

Israel: Bellah's competence on, 336; Islam as the “light” of, 80; as one of Bellah's historical/axial societies, 63–64, 80–81, 303, 314–15, 320, 325, 328, 342

Istanbul, 77

“Is There a Common American Culture?” (Bellah), 289–91, 319

Italy, 150–51, 158, 293, 321, 390n9

Jackson, Jesse, 225, 267, 272, 281

Jaeger, Werner, 28

James, Sydney, 58, 201

James, William, 304, 329

Jameson, Frederic, 257, 311

Janowitz, Morris, 95, 115, 143

Japan: Bellah's work on, 45–46, 48, 51, 56, 73–75, 83–85, 91, 98, 184–86, 236; China and, 51, 56, 74–75; China and, study of, 51, 56; the emperor of, 75, 85; 185; Melanie's interest in, 46, 87; modernization and, 73–76, 83, 85, 312; as non-/pre-axial civilization, 312, 343; surrender after dropping of atomic bombs, 23; symbolic realism applied to, 186; Tokugawa, 48, 56, 74 (see also Tokugawa Religion: The Values of Pre-industrial Japan (Bellah)); trips to (aborted and completed), 49, 82–84, 107; uniqueness of, 75; the United States and, 56, 74–75, 83–84, 264, 312–13; Western feudalism and, 74; Western study of, 45, 82, 88

“Japan, Asia, Religion” (Bellah), 184

“Japanese Emperor as a Mother Figure, The” (Bellah), 185

Japanese studies, 88, 185

Jaspers, Karl, 39, 309, 315, 324

Java, 62–63

Jay, Martin, 234

Jeffers, Robinson, 101, 141

Jefferson, Thomas, 250

Jellinek, Georg, 289

Jepperson, Ron, 292

Jeremiad, 238, 272

Jessie Ball duPont Fund, 280
Jewish Institute of Religion (Cincinnati), 151
Jews, 32, 229, 262
John Reed Club, 31
John Reed Society, 28–29, 31
Johnson, Benton, 177
Johnson, Haynes, 225
Johnson, Luke Timothy, 349
Johnson, Lyndon B., 131, 220, 280
Johnston, Henry S., 6
John Templeton Foundation, 314, 321, 350, 352–53
Joint Anti-Fascist Refugee Committee, 28–29
Jones, Emaline “Molly,” 1, 9, 31
Jones, Oliver, 284
Jones, Quincy, 296
Joplin, Janis, 104
Josiah Macy Foundation Conferences, 29
Journal for the Scientific Study of Religion, 178, 274, 304
journalism, 3–4, 6–8, 280
Journal of the American Academy of Religion, 145, 292
Juergensmeyer, Mark, 349
Jung, Carl Gustav, 37, 101–2, 104, 108, 156, 304
Jung, Matthias, 324
justice: attainment of, 226; collectivist traditions and, 250; distributive/economic/substantive, 217, 229, 252, 272; divine, 341; proportional, 229; racial, 281; social, 122, 132, 217, 243; of the Sophists, 325
Kairos, 356
Kamin, Leon, 29, 318
Kansas Citizens’ Forum, 269
Kant, Immanuel, 90, 232, 354
Kantian/Kantianism/neo-Kantianism, 232–33, 235, 266, 335, 353, 356
Kantorowicz, Ernst, 152
Kaplan, Jeremiah “Jerry,” 57, 70
Kauffman, Stuart, 336
Kaysen, Carl, 152–53, 155–57, 159–61, 163–65, 201
Kazakevich, Vladimir, 28
Keen, Sam, 180
Keightley, David, 307
Kennan, George, 152
Kennedy, Edward Moore “Ted,” 224, 227
Kennedy, John F., 85–86, 95–96, 98, 114, 152, 200, 280
Kerry, John, 320
Keys, Mott, 3–4
King, Martin Luther, Jr., 115, 182, 229–31, 256, 260
King, Rodney, 281
Kinsey, Alfred C., 10
Kirby, William C., 317
Kirschnier, Marc, 344
Kitagawa, Joseph M., 95, 157
Klausner, Samuel Z., 121, 126, 128
Kluckhohn, Clyde, 35–36, 38–39, 42, 50, 68, 135
Kluckhohn, Florence, 43–44, 94
Knoerle, Jeanne, 277, 284
Knorr, Karin, 232
Kohl, Herb, 149, 389n7
Kohlberg, Lawrence, 229, 324
Köllhofer, Jakob, 350
König, Cardinal Franz, 120
Kristol, William, 257–58
Kroebel, Alfred, 29, 135
Ku Klux Klan, 4, 6
Kurnik, Stanley, 149
Laboratory of Social Relations (Harvard), 39
Lakoff, George, 307
Lamphere, Louise, 308
Langer, Suzanne, 63, 111, 156
Langer, William L., 65–66
language: American morality and, 252; of basic social science, 35; Bellah’s study of, 48, 60; Brown’s theory and, 117, 139; employed by the interviewees of the Habits group, 237, 248–52, 262, 266, 270, 288; gendered, 185; of The Good Society, 272; human evolution and, 315–16;
language (continued)

Parsons’s abstruse, 98; pragmatic of Clinton, 269; reality and, relationship between, 63; religious evolution and, 89; religious in presidential addresses, 283; symbols and, 68; two languages thesis, 252, 266

Lao Tzu, 117

Lasch, Christopher, 225, 254, 257, 266–67, 279

“Law as an Intellectual Stepchild” (Parsons), 191

Laws (Plato), 172

lawsuits, 188, 203, 242

leadership, exemplary, 238

Lee, Tsung-Dao, 152

Lee, William A., 9. See also Bellah, Luther Hutton, Jr.

left-leaning patriotism, 187

Leon, Eli, 236

Lerner, Daniel, 78–79

Lerner, Michael, 278

Lerner, Murray, 101, 280

Levellers, 38–39, 41–42, 92

Levenson, Jon D., 308

Levine, Donald N., 307

Lévi-Strauss, Claude, 108, 208, 304, 319, 340

Levy, Marion, Jr., 48, 73, 83, 133

Lewis, Bernard, 152

liberalism: of the Bellahs, 165; civil rights, 288; classical philosophers of, 172, 271; communitarian critique of, 266–68, 270; individualism/the market and, 208, 229, 245, 254, 271; modernization theory and, 71, 217, 273; neo-Kantian, 266; progressive, 228; welfare, 168, 288. See also utilitarian individualism

liberal(s): the counterculture, criticism of, 148; intellectuals, 229; neoconservatives, opposition to, 244; universalism, 168

Liberal Union (Harvard), 22

liberal young men, 22

Lidz, Victor M., 190, 232, 307, 397n24

Liebow, Elliot, 286

Life Against Death (Brown), 116

lifestyle enclaves, 248

Lilly Endowment, 277

Lippman, Walter, 273, 275, 278–79

Lipset, Seymour Martin, 97, 99–100, 107, 152, 155, 182, 199–200, 209–10, 229, 285, 289

Listening to America series (Moyers), 281–82

Little, David Mason, 21, 159. See also Adams House (Harvard)

Locke, John, 172, 249, 271–72, 278

Lockwood, Joan, 178

London School of Economics, 39, 308

Long, Anthony, 322

Los Angeles, California: depicted in The Good Society, 281–82; First Congregational Church, 11, 16; growing up in, 10–15; Hally as a ballerina in, 243; as home to Jenny, 243; military service and, 22–23; Miracle Mile, 9; the Olympic Games in, 245; in the 1920s, 8–9; summers as an adult in, 30, 44

Los Angeles High School, 11, 14, 366n26

Los Angeles Public Library, 8, 23


Lovejoy, Arthur, 74

Love’s Body (Brown), 116–18, 137–41, 148, 156, 176, 300–301

Lowell, A. Lawrence, 18–19, 38

Löwenthal, Leo, 100, 197, 234

Löwith, Karl, 52

Luce, R. Duncan, 152

Luckmann, Thomas, 121–22, 124–25

Luhmann, Niklas, 222

Lukacs, György, 52

Lukes, Steven, 274

Lupton, Bob, 282

Luther, Martin, 323

Lynd, Helen, 29

Lynd, Robert S., 28–29

Lynd, Staughton, 29, 318

Lynn, Robert W., 113

Maccoby, Michael, 237

Machiavelli, Niccolo, 172, 219

Machinist, Peter, 310

For general queries, contact webmaster@press.princeton.edu
MacIntyre, Alasdair, 231, 233, 239, 266  
Madsen, Richard "Dick," 244; China, visit to, 349; *The Good Society* (with Bellah, Sullivan, Swidler, and Tipton) (see *Good Society, The* (Bellah, Madsen, Sullivan, Swidler, and Tipton)); Habits group, participation in, 211, 219–20, 238, 260, 273, 278–79, 321; *Habits of the Heart* (with Bellah, Sullivan, Swidler, and Tipton) (see *Habits of the Heart: Individualism and Commitment in American Life* (Bellah, Madsen, Sullivan, Swidler, and Tipton)); intellectual background and dissertation research, 211; photos of, 247, 279  
"magical year 1956, the," 68  
Maguire, John, 307, 310  
Maguire, Melissa, 294, 296; photo of, 297  
Maguire, Stephen, 294, 296–97  
*Magus, The* (Fowles), 118  
Mailer, Norman, 260  
mainline Protestantism, 267, 287  
Malcolm X, 115  
Malick, Terrence, 428n25  
Malinowski, Bronislaw, 37, 39  
Manilow, Lewis, 296  
Mann, Michael, 292, 331  
Mann, Thomas, 12, 78, 101, 314, 335  
Mannheim, Karl, 39  
Mansbridge, Jane, 267  
Mao Zedong, 348  
Maozedong, 348  
Marco, 348  
Marangudakis, Manusos, 324  
March, James, 152  
Marcuse, Herbert, 27, 118, 138, 222; *Eros and Civilization, 117; One Dimensional Man*, 117  
Marietta College, 39  
Marin Avenue (Berkeley), 192  
market, the/capitalism, 71, 174, 229–30, 245, 271, 282, 289–90  
Marshall, Alfred, 40  
Marshall Lectures (Cambridge), 55  
Martin, David, 121, 123, 321, 324, 344  
Marty, Martin E., 96–97, 121, 123, 170, 173, 177, 182, 262, 264, 295  
Maruyama Takeshi, 241  
Maruyama Yukari, 241  
Marx, Karl, 13, 25, 27, 39, 115, 126, 138  
Marxism, 28, 31, 35, 89, 134–35, 191. See also materialism/materialistic explanations  
masculine/feminine, 10, 118, 185, 218  
Maslow, Abraham H., 109, 303, 337, 340  
Masrieh, Fouad, 154  
Massachusetts Institute of Technology (MIT): Center for International Studies, 63, 71  
materialism/materialistic explanations, 71, 75, 90, 126  
Mathewes, Charles, 344  
Matthiessen, Francis O., 28  
Mattson, Kevin, 225  
Maupin, Armistead, 199  
McCall Memorial Lecture, 168  
McCarthyism, 200, 202, 204, 317–18  
McClay, Wilfred, 319  
McGill University: Bellah at, 60–62, 66, 69, 204; Divinity Hall, 62; Faculty of Divinity, 59; Institute of Islamic Studies, 59, 62, 69–70, 204; Smith at, 59–60  
McKeon, Richard, 329  
McLuhan, Marshall, 117, 168  
McNall, Scott, 255  
McWilliams, Wilson Carey, 246  
Mead, George Herbert, 265  
Mead, Margaret, 39  
meaning: Brown's annihilation of, 117; horizon of, symbolic realism and, 305; inner, 126; interdependence and moral, 281; moral, the Habits group and, 220, 252, 275; pattern of, 144; problems of, modernization and, 81, 85, 95, 98; religion and, 56, 65, 80, 90, 111, 263; social science and the search for, 145, 152; subjective, 35; Tillich on, 53–54, 57  
"Meaning and Modernization" (Bellah), 98  
"Me Decade," 205, 224  
Meiji Restoration, 48, 56  
Meltzer, Roger, 200  
Memorial Hall (Harvard), 36
Mencius, 336
Mendelsohn, Everett, 58
Mendieta, Eduardo, 343
meritocracy, 19, 303
Merton, Robert K., 42, 69, 88, 133, 157, 160, 163, 222, 305
Mex (dog), 3–4
Meyer, Josephine, 32
Meyer, Perry, 65
Mills, C. Wright, 52, 131, 133
Mills, Theodore, 92
Milton, John, 354
“mimetic culture,” 315, 331, 338, 340
minorities, 11, 122, 132, 169, 174, 186, 272, 282
Miracle Mile (Los Angeles), 9
Mitchell, Christine, 327
modernity: American, 73, 84, 177; capitalism and, 356; the counterculture as a response to, 302; crisis of, 325; critical outlook on, maintaining a, 231; East Asian cultures and, 85, 212; human evolution, framed within, 351–53, 359; the iron cage of, 290; the Middle East and, 79–80; paths to, 73; pre-modern traditions and, search for the connection between, 305; promissory notes so far unpaid by, 353; religion and, the Weberian tradition and, 298, 302, 304, 309; rise of, problem for ancient civilizations created by, 60; the self at the center of, 91; tradition and, 71, 74, 169, 348; Western, 184, 297
modernization theory: Bellah's positioning within, 72, 78; criticisms and fading from favor, 185, 273, 408n19; Eisenstadt's reevaluation of, 309–10; evolutionism and, 89; Geertz and a Weberian version of, 136; institutional foundations of, 71–72; Parsons' reversal of, 124; unilinear development and, 73, 79, 89
Modjokuto Project, 44
Moltmann, Jürgen, 113
Momigliano, Arnaldo, 315
monarchy, 291
Mondale, Walter, 225, 254
monotheism, 80, 324
Monterey International Pop Festival, 104
Montreal, 61–62, 66–67, 302. See also McGill University
Moore, Barrington, Jr., 39, 75–76, 131
Moore, Clement, 158
Moore, Wilbert E., 130
“moral conversation,” 209, 220, 238, 277
“moral ecology,” 230
“moral education,” 268
“moral emotivism,” 231
morality: activist style of learning and, 107; American, two languages of, 252; civic, 115; Durkheim on, 147; market, 290 (see also market, the/capitalism); middle class, 210 (see also middle class); of ordinary people, Tipton's research on, 209; Potter's work on, 220; religious, 98
Moral Majority, Inc., 224, 229–30, 267
Mormons, 49, 216, 373n32
Morrill Act, 17
Morris, Ian, 325, 325
Morrison, Karl, 346
Morrison, Toni, 296
Moscone, George, 205
Moss, Otis, Jr., 225
Mosteller, Frederick, 39
Mouw, Richard, 278
Mowrer, O. Hobart, 38
Moyers, Bill, 225, 280–81, 295
Moynihan, Daniel P., 287
Mozart, Wolfgang Amadeus, 333
Mullins, Nicholas C., 387n9
“multiple modernities,” 309, 323
multiversity, 105–7
München, Richard, 232
Murdoch, George P., 48
Murphy, Michael, 110
Murray, Henry A., 31, 38–39, 42
Murray, John Courtney, 273
Muslim Brotherhood, 60
Myers, Robert J., 275, 284
Myrdal, Gunnar, 52
“mythic culture,” 315, 324, 340–41
“Myth of the Middle Class in Japan, The” (Bellah and Craig), 73–74
Nader, Ralph, 287
Nagasaki, 23, 311
narcissism, 168, 251
“narrative theology,” Hebrew Bible as, 342
National Association for the Advancement of Colored People (NAACP), 33
National Book Award, 148, 255, 389n3
National Council of Churches, 226
National Endowment for the Humanities, 196–97, 211–12, 221, 266, 304
National Humanities Medal, 295–97
National Observer, 161
national scholarships, 19
natural sciences, 27, 69, 152, 330
Near East and Near Eastern Studies, 59, 80.
See also Islam, Western study of
Neelly, Lillian, 4. See also Bellah, Lillian (née Neelly)
Nelson, Benjamin, 128
neocapitalism, 288–89
neoclassical economics, 40, 267
neoconservatism, 228, 244, 257–58
neo-Kantianism, 322
neoliberalism, 353
Neuhaus, Richard John, 258, 268
Neumann, John von, 151
New Deal, 11–12, 25, 228
New Foundations, 29, 268
New Left, 105, 181–83, 217, 228, 231
New Orleans, Louisiana, 32
New Oxford Review, 264–65
new religious consciousness, 182–83, 238
New Religious Consciousness, The (Glock and Bellah), 181–83, 189, 205
New Review of Books and Religion, The, 184
Newsweek, 161, 163, 225, 254
New York City: City University of New York, 198; Fordham University, 197; Hally as a ballerina in, 243; homosexual experimentation in, 207; 1940s visits to, 23–24, 26, 28; Parsons’ birth celebrated in, 312; speaking engagements in, 347; taking Melanie to, 48; William A. Lee in, 9
Nichols, Johanna, 307
Niebuhr, H. Richard, 273
Niebuhr, Reinhold, 52, 273
Night Before Christmas, The (Moore), 158
Nightingale, Andrea Wilson, 325
Nin, Anaïs, 127
9/11, 311, 314, 320
1960s counterculture. See counterculture
Nisbet, Robert, 100, 223
Nixon, Richard M., 114, 167–69, 176, 183, 224
Nobby. See Brown, Norman O.
“nothing is ever lost” principle/mantra, 316, 338, 344–46, 354, 356
Notre Dame, University of, 355
Notre Dame de Grace (Montreal), 62
Novak, Michael, 258
Nozick, Robert, 229
nurturance vs. dominance, 340
Nussbaum, Martha, 231, 268, 280
Oakeshott, Michael, 266
Oakland Alta Bates Summit Medical Center, 357
Oakland Ballet Company, 167
Oakland Dominican Theologate, 100
Obama, Barack Hussein, 326–27
Obeyesekere, Gananath, 323
Objectives of a General Education in a Free Society, Committee on (Harvard), 19, 27
O’Connor, Sandra Day, 245
O’Dea, Thomas, 50, 124, 386n33
Odessa, Ukraine, 32
Office of Strategic Services (OSS), 29, 38
Office of the Coordinator of Information (Chungking), 29, 38
Office of the Coordinator of Information
Office of War Information, 38
O’Hair, Madalyn Murray, 187–89
Oklahoma: Altus, 1, 4, 6–9, 24, 30–31, 359
“Oklasodak brigade,” 2
Oldenburg, Claes, 296
Olsen, Tillie, 260
“Olympus Complex” (Harvard), 22
One Dimensional Man (Marcuse), 117
“One Male, Thé,” 204, 215
OPEC, 168, 224
open marriage, 195, 203
open mind: of Bellah, 57, 146, 202; Cohen-Cole’s conception of, 27; of the Levellers, 42
Opler, Morris, 48
Oppenheimer, J. Robert, 152
Orientalism, 62, 78
Orinda, California, 104
Other Ways, 149–50
Oval Office (White House), 23
Oxford University, 59
Pacific School of Religion (Berkeley), 193
Paige, Jeffery M., 177
pain: of the Bellah family, 165–66, 191–93, 195; Bellah’s personal, 52, 196, 215, 239, 320, 327; Bellah’s professional, 49, 259, 329; of death, 358; Melanie’s, 165, 202, 241, 332–33; modernization and, 85; personal and common, connection between, 169; sharing, the bond between Bellah and Mitchell and, 328
Pakistan, 59
paleolithic, 306, 308, 315
Palo Alto, California, 33, 65, 71, 92, 101, 212.
See also Stanford University
Pareto, Vilfredo, 40
Pareto Seminar, 38, 40
Paris, 77, 192–94, 208, 243, 397n1
Paris Peace Accords, 167, 194
Parks, Rosa, 231, 279
Parmenides, 342
Parsons, Edward S., 39
Parsons, Helen, 221
Parsons, Talcott: abstruse language of, 98; AGIL scheme, 55–57; The American University, 227; archenemy of, 75; Bellah’s Broken Covenant, reaction to, 176, 190–91; on Bellah’s use of Durkheim, 388n32; at Cambridge, 52; celebration of the 100th anniversary of the birth of, 312; dancing with Melanie, 46–47; “Death in the Western World,” 190; death of, 221–23; Economy and Society (with Smelser), 68, 100; in Heidelberg, 350; in/on the discipline of sociology, 40, 130–34; institutional activities at Harvard, 40–41, 69–70, 94; Kantian position embraced by, 405n18; “Law as an Intellectual Stepchild,” 191; papers of, 322; personal and

participation: in the civil religion debate, 177; economic, 272; emotional in the Crucifixion and Resurrection, 333; in high modernism, 68; in moral conversation, 277; in a national debate, 226–27; political, 212, 220, 250, 268, 274; in a vital community, 281

Partisan Review, 117

Pascal, Blaise, 117

patriotism, 171, 183, 187

pattern variables, 47, 56, 68, 73, 84, 136

Patterson, Orlando, 268

Pattullo, Edward L., 317

Paul Tillich Memorial Lecture, 355–57

Paul VI, 121

PBS, 280

Peace Corps, 122, 280

Pelzel, John C., 45, 48, 60, 62, 73

People’s Bicentennial Commission, 187

People’s Park (Berkeley), 125

Pepper, Claude, 25

Perls, Fritz, 260

Perot, Henry Ross, 279, 282

personal identity, 122, 213

Peters, Charles, 225, 411n40

Phi Beta Kappa, 4, 33, 36–37, 41, 46, 370n57

Philadelphia Inquirer, 162

philia/friendship, 213

Philosophy Club (Harvard), 22

Pitirim A. Sorokin Award, 177

Pitkin, Hannah, 232

Piven, Frances Fox, 274

“Place of Oriental Studies in a Western University, The” (Smith), 59

“Place of Religion in Human Action, The” (Bellah), 299

Plato: the axial age in Greece and, 309, 342; Laws, 172; the Mitchell-Bellah dispute and, 328–30; as one of Bellah’s passions, 231, 327; the Parable of the Cave, 325, 351; “Prologue in Heaven (or Hell),” discussed in, 354; Republic, 325, 327; the spirit of Athens and, 78; undergraduate discussion of/encounters with, 27–28; “We are sentinels on the wall,” 193

Platonist, 327–29

play, 337, 340–41, 355

pluralism: Bellah’s platonism and, 329; political in contemporary America, 229; religion and, 140, 346, 350–51; social, Habits and, 260; social in early America, 174; in sociology, 133

Pocock, J.G.A., 231

Polanyi, Karl, 273

democratic centrism, 282, 310

political pluralism, 229. See also pluralism

polymorphous perversity, 116

Ponti, Giò, 121

Pontificia Università Gregoriana, 121

populism, 261, 279

Porter, Charles O., 394–95n18

Porter, Samuel C., 310–11, 320, 333, 357

Port MacArthur, 33

postcolonial analysis, 152, 185

Potter, Ralph, 220, 407n6

Powell, Jody, 226

“Prelude in the Theater” (Bellah), 354
Index

pre-modern societies, 302
presidential campaigns: 1928, 6; 1944, 13;
1952, 49; 1976, 173, 189; 1980, 228–29; 1992,
2016, 417n34
Princeton, New Jersey, 151, 153–56, 158,
164–66, 168, 179
Princeton University, 59, 65, 73, 133, 153, 156,
164. See also Bellah affair; Institute for
Advanced Study
Program on World Religions (Harvard),
70, 76
Project Camelot, 131
Project Community, 149
“Prologue in Heaven (or Hell)” (Bellah), 354
“promissory notes,” 353
Protestant Era, The (Tillich), 53
Protestant Ethic and the Spirit of Capitalism,
The (Weber), 350, 361
Protestant ethic thesis, 48, 62, 73, 137, 292,
408n19
Protestantism: fundamentalist, 264;
mainline, 262, 287
Protestant Reformation, 90, 288, 290
Protestant theology, 136, 291, 351
psychoanalysis, 42, 118, 136, 195
Psychoendocrine Clinic of Los Angeles
County General Hospital, 10
Psychology Today, 180
psychotherapy, 35, 195, 220
“public church,” 262
public dialogue/debate, 246, 252, 272
public intellectual(s), 75, 115, 131, 170, 180,
227, 258, 268, 273, 304, 310, 347
public philosophy, 229–30, 263, 266, 293
public sociology, 286, 293
public sphere, 41, 96, 185, 220, 227, 230–31,
251, 259, 261
Pulliam, Eugene C., 7
Pusey, Nathan, 58, 61, 70, 88, 200–201, 317–18
Putnam, Robert, 288
Pye, Lucian, 71
pyramids of Giza, 77, 81, 334, 351
Quanah, Texas, 30–31
Rabinow, Paul, 198, 213, 220, 226, 233–34
race-baiting, 290
racial discrimination, 29
Radcliffe College, 33, 209
Radical Caucus (in anthropology), 386n5
Radical Religion, 169
Rajagopal, Arvind, 307, 339, 352, 356
Ramah, New Mexico, 49, 373n32
Randall, Claire, 225
RAND Corporation, 161
Random House, 266
Rasmussen, Larry, 278
rationalization: of means, 56; overreaction
to in Parsons’ view, 191; Weberian,
75–76
Rawls, John, 209, 229
reactionary backlash to gay politics, 205
Reagan, Ronald, 115, 125, 224, 227–29, 241,
244–45, 254, 404n12
reality: alternatives of, 141, 169; Bellah’s
perspective on, 118–19, 123–28, 180, 186,
196, 301, 331, 337; language and, 63, 117; in
Parsons’ theoretical scheme, 47, 222, 232,
331, 430n35; pedagogy in the classroom
and, 141; religion and external, 305, 340;
religious, 97, 342; symbols and, 93, 111–12,
116, 118, 135, 141, 248–49; on television, 168;
transitional objects and, 137; triangular
relation of individuality, tradition, and,
197
Redfield, Robert, 379n33
Reich, Robert, 288
Reichardt, Richard, 29
Reischauer, Edwin O., 31, 45, 48, 76, 83, 86,
157, 160, 162
“Relation of Values to Social Systems, The”
(Parsons), 55
relativism, 305, 350
“relaxed spaces,” 341
religion: AGIL scheme applied to, 57;
(see also civil religion); axial, 313; basic
function of, 303; Bellah's personal practice of, 239–40, 263–65; biblical, 182–83; civil (see civil religion); definitions of, 56, 111, 127; emergence of world, 64; evolution of (see religious evolution); Habits group's attention to, 262–63, 273, 287–88; habits of the heart rooted in, 212; individualism and, 289–91 (see also individualism); Islam (see Islam); Japanese, 51, 56 (see also Tokugawa Religion: The Values of Pre-Industrial Japan (Bellah)); modernization and, 79; primitive, greatest achievement of, 302; scientific and humanistic approaches to, 126–29; secularization and, 65, 68; Smith on the study of, 59–60; the social sciences and, 94; sociology of (see sociology of religion); symbolic realism and the study of, 144–45; symbols and, 93, 110–12, 301–2; teaching of, 139–42, 147, 303–4; "To put it bluntly, religion is true" (Bellah), 127, 305; tribal, 308, 314, 351; unbelief, symposium on, 120–25

Religion, Brain, and Behavior, 345

"Religion and Polity in America" (Bellah), 169, 172

"Religion and the Legitimation of the American Republic" (Bellah), 189

"Religion as a Cultural System" (Geertz), 111, 134, 136, 290, 301

Religion in Human Action (Bellah; proposed title), 108, 143

Religion in Human Evolution: From the Paleolithic to the Axial Age (Bellah): account of the content of, 335–43; Bellah's reactions to the reactions to, 345; book tour/lecturing about, 346–51; cover of, 351; as a marathon research and writing project, 314–17, 320–34; prelude to his final (and lifetime) research project, 298–313; reactions to, 343–46

"Religion in the Process of Cultural Differentiation" (Bellah), 63, 80, 299, 351

Religious Education Association, 171

Religious evolution: alternative paths of, 80; the axial age and (see axial age); Bellah's final (and lifetime) major research project on (see Religion in Human Evolution: From the Paleolithic to the Axial Age (Bellah)); in Bellah's teaching, 303–4; in Bellah's work, 299–301, 305–7, 314–15, 319–21, 339–44, 344, 351–52 (see also Religion in Human Evolution: From the Paleolithic to the Axial Age (Bellah)); Protestantism and, 291; "Sheilaism," 262, 290; Smith's differing reactions to Bellah's work on, 349; stages of, 89–90, 122, 145, 262. See also evolution

"Religious Evolution" (Bellah), 89, 91, 145, 212, 291–92, 299–300, 319

religious practices, 97, 102, 111, 122, 236, 239, 264, 331, 341, 345

Renault, Mary, 199

Reno, Rusty, 351

Responsive Communitarian Platform, 268, 273

Responsive Community, 268

Resurrection, 333, 357

"Revitalization Movements" (Wallace), 68

Reynolds, Burt, 32

Richards, I. A., 28, 327

Richardson, Herbert, 171, 178, 394n12

Richmond, Virginia, 24–25

Ricoeur, Paul, 141, 156, 197, 304–5

Rieff, Philip, 102, 141, 385n16

Riesebrodt, Martin, 345


Rifkin, Jeremy, 187

Ritter, Joachim, 231

Ritual Process, The (Turner), 128

ritual( s): academic disputes as, 259; China's predilection for, 56; of the church, Bellah's connection with, 240; civil religion and, 113, 187; Collins' work on, 316; "coming out" as a, 217; of gay street life, 217;
ritual(s) (continued)
imetic culture and, 340; of primitive
religion, 89, 302–3, 316; religious evolution
and, 89–90, 316–17, 340, 343; rural magical
rituals in Japan, 312; society as a conscience
collective and, 143; of the Society of
Fellows, 18; state-related, religious
references and, 188
Robbins, Thomas, 304
Robert Bellah Reader, The (Bellah; edited by
Tipton), 319, 337
Roberti, David, 254
Robertson, Pat, 228
Robison, James, 228
Rochberg-Halton, Eugene, 274, 279
Rockefeller Foundation, 59, 207, 212, 221, 321,
375n15
Rodriguez, Richard, 284
Roetz, Heiner, 324
Roe v. Wade, 167
Roma città aperta (Rossellini), 24
Rome, Italy, 77–78, 120–22, 126, 148
Romon, Christian, 242–43, 294
Romon, Paul, 294, 296; photo of, 297
Roosevelt, Franklin D., 16, 20, 23, 25–26, 37
“Roots of Religious Consciousness, The”
(Bellah), 302–4, 352
Rorty, Richard, 198
Rosovsky, Henry, 162
Ross, A. W., 9
Rossellini, Roberto, 24
Rostow, Walt W., 68, 73
Rozsak, Theodore, 118
Rotschild, Joel, 29
Rousseau, Jean-Jacques, 96, 110
Runciman, W. G. “Garry”, 310, 324
Russell Sage Foundation, 152
Russian Research Center (Harvard), 66
Ryan, William, 285
Ryle, Gilbert, 111
sacraments, 264, 356
sacred, the, 74, 124, 141, 170, 180, 302, 356
Sagan (Giller), Frimi, 33, 50, 296–97
Sahlins, Marshall, 331
Saint Mark’s Episcopal Church, 239–40
Saint Petersburg, Russia, 45
Salkever, Stephen, 231
Saltonstall, Leverett A., 21
salvation, 90, 316, 343
Samuel, Geoffrey, 308
Sandel, Michael, 250, 266
Sanders Theater (Harvard), 126, 128, 134,
138, 144, 305, 339
San Francisco, California: American Academy of Religion panel in, 349; Bellah and
the gay subculture of, 207, 216–17, 402n197;
Golden Gate Park, 104; Haight-Ashbury,
104; Hally as a ballerina in, 243; protesting
in, 311; Summer of Love in, 104, 205; survey
of, 181; transformations of, homosexual
residents and, 205–7; undergraduate trips
to, 44. See also Berkeley, California
San Francisco Bisexual Center, 217
sangha, 236
Savio, Mario, 106
Schatz, Edna Louise, 9
Schluchter, Wolfgang, 222, 420n28
Schmookler, Andrew Bard, 112, 119, 148–49
Schneider, David M., 44, 87, 95, 119, 135–36
Schnur, Susan, 276
scholar, ideal image of, 30
School of Social Sciences, 152, 156–57, 161,
163–64. See also Institute for Advanced
Study (Princeton)
Schrecker, Elizabeth, 317
Schrecker, Ellen W., 202
Schudson, Michael, 285
Schumacher, E. F., 208
Schumpeter, Joseph, 40
Schütz, Alfred, 111–12, 127, 141–42, 303
Schwartz, Benjamin L., 83, 309
Schwartz, Edward, 279
Schwarz, Maureen, 308
Science, 161
Scoppola, Pietro, 390n9
Seabury Press, 172, 394n14

For general queries, contact webmaster@press.princeton.edu
"Search for Freedom, The" (Thomasin Bellah), 151, 155, 164
Searle, John, 280
Seattle Times, 187
second naïveté, 141–42, 179, 219
second-order thinking, 316, 337, 341
Second Vatican Council, 100, 120
Secretariatus pro non credentibus (Vatican), 384n12
secularization: as an approach to religious people, 69; conventional ideas of challenged in *The Broken Covenant*, 177; as decline of religion, 57, 65, 68; modernity, associated with, 71, 91
self-reflection/examination: Bellah’s, 219, 235–36; religious, 145; by the sociology discipline, 131
Selznick, Philip, 92, 100, 106, 148, 267
semiotics, 111, 135
Senate Watergate hearings, 168. See also Nixon, Richard M.; Watergate scandal
Sennett, Richard, 285
sermon(s), 123, 175, 193, 230, 239, 255, 291, 319, 333
Setton, Kenneth M., 161
Shakespeare, William, 23, 28
Sharpe, Richard, 208, 210–11, 221, 225, 241, 243
"Sheilaism," 262, 290
Sheldon, Richard, 41
Shenker, Israel, 160
Shingaku, 51, 56, 74, 312
*Siddhartha* (Hesse), 193
Simon, Herbert, 68, 152
Skinner, Quentin, 232
Skocpol, Theda, 318
Slater, Philip, 93, 102, 140, 286
Slater, Robert H. L., 70, 76, 83, 92
Sloterdijk, Peter, 359
Smilde, David, 344
Smith, Al, 6
Smith, Arnold Cantwell, 77
Smith, Brian K., 308
Smith, Jonathan Z., 349
“Snapshots” (Hutton Bellah’s column), 6–8, 24
social anthropology, 29–31, 35, 39, 351
social class: of Agassiz, Cambridge, 67; of ancient empires/civilizations, 89–90, 341; Boston Brahmins, 18; class relations in Levy’s theory, 73; culture and, intersection of, 290; in the Great Depression, 10; the Habits group research and (Good Society), 272, 274, 288–89; the Habits group research and (*Habits*), 237, 247–48 (see also middle class); at Harvard, 18, 27; in Japan, 51, 56, 75, 185; middle (see middle class); modernity and, 290; resentments, 122; of Smith, 59
Social Ethics, Department of (Harvard), 38
Social Gospel, 11, 39
Social Mobility (Sorokin), 38
social ontology, 111–12, 126–28, 250–53, 272
social realism, 250, 257, 291
Social Relations, Department of (Harvard): Bellah as a professor at, 87–88, 99; Bellah as a student at, 29, 36, 41, 45–48, 204, 373n32; Bellah’s departure(s) from, 60–61, 94–95, 99–103, 299–300; birth of, 39–42; graduate programs at, 43–44; heritage of, 331; lectureship at, 70; modernization theory at, 71; tenth anniversary of, 69–70
“Social Science as Moral Inquiry” (Bellah), 305
social stratification, 89–90, 256, 288
Social System, The (*Parsons*), 35, 37, 49, 372n25
Society for the Scientific Study of Religion, 126, 189–90
Society of Fellows (Harvard), 18, 38, 48, 133
Sociological Imagination, The (*Mills*), 52
Sociology, Department of (Berkeley), 100, 106, 120, 148–49, 187, 223, 240, 292, 294
Sociology, Department of (Chicago), 38
Sociology, Department of (Harvard), 37–38, 100, 148, 190
Sociology, Department of (Pennsylvania), 148, 190
sociology, discipline of: Bellah and, 134, 292–93; boneheads in, 36; classical heritage of, 35, 115 (see also Durkheim, Émile; Weber, Max); movements within American, 131–34; neo-Darwinian evolutionism in, 324; Parsons and, 39–41, 130–33; requirements for a PhD in, 43; as a scientific discipline, 37–38
Sociology Liberation Movement, 132
sociology of religion: Bellah as the Louis Armstrong and Tiger Woods of, 319; Bellah’s final (and lifetime) major research project on (see Religion in Human Evolution: From the Paleolithic to the Axial Age (Bellah)); Bellah’s vision of, 145, 388–89n36; entry on for the International Encyclopedia of the Social Sciences, 93; task of, 110; teaching, 119, 140–42, 292, 303–4, 345
Soedjatmoko, 172, 394n15
solidarity, 47, 55, 98, 113, 122, 142, 247, 287–88, 290
Sombart, Werner, 39
“Some Suggestions for the Systematic Study of Religion” (Bellah), 56, 63–64, 111, 299
“Some Thoughts on a Typology of Religion” (Bellah), 299
Sorokin, Pitirim A., 37–38
Spanish loyalists, 29
Spencer, Herbert, 89
Spencer, Theodore, 28
Spragens, Thomas, 267
Stalin, Josef, 271
Stander, Fay, 202
Stanford Students for Wallace, 33
Stanford University: Bellah at, 92–93, 158, 299, 380n15; Center for Advanced Study in the Behavioral Sciences, 65; Melanie at, 32–33, 46; Swidler at, 244; Tipton at, 209
Stark, Werner, 126
State Department, U.S., 45
Steakley, James D., 202
Stein, Gertrude, 181
Stelmach, Harlan, 147, 169, 277, 290
Stendhal, Krister, 119, 210, 385n25
Steppenwolf (Hesse), 193
Stevens, Wallace, 110, 112, 144, 197, 222–23, 340, 383n18
Stevenson, Adlai, 49, 268
Stewart, Martha, 296
Stewart Fellowship (Princeton University), 153
Stinchcombe, Arthur L., 148, 223
Stockman, David, 244
Stouffer, Samuel A., 35, 39, 42–43
Streisand, Barbra, 296
structural-functionalism, 68, 88, 133. See also AGIL scheme; functionalism; pattern variables
Structure of Social Action, The (Parsons), 35, 40
Structure of Society, The (Levy), 73
student government, 13
students: Bellah’s nightmarish daydreams about, 99; Bellah’s relationship with Berkeley, 123, 147; Bellah’s relationship with Harvard, 103; at Berkeley, 123, 140–41, 147; fieldwork abroad for Harvard graduate, 44; graduate in Social Relations at Harvard, 43–44; at Harvard, 18–20, 26, 28; at Los Angeles High School, 28; new model of a scholar for, 41–42; of Parsons, 42–43, 133; radicals and revolts at Berkeley, 106–7, 114–15, 125; undergraduates at Harvard and Berkeley compared, 119, 140; unrest at Berkeley, Kerr’s anticipation of, 105. See also teaching study, 360–61
Study of Thinking, A (Bruner), 68
subsidiarity, 272, 275
suburbs, 8, 10, 282
Sullivan, William M.: Bellah and, difference in the work of, 230; correspondence with Bellah, 204, 215, 222; criticism of, 258; Etzioni-Galston group, inclusion in, 268; The Good Society (with Bellah, Madsen, Swidler, and Tipton) (see Good Society, The (Bellah, Madsen, Sullivan, Swidler, and Tipton)); Habits group, as member of, 211, 219–20, 229–30, 237–38, 243, 246–47, 250; Habits of the Heart (with Bellah, Madsen, Swidler, and Tipton) (see Habits of the Heart: Individualism and Commitment in American Life (Bellah, Madsen, Sullivan, Swidler, and Tipton)); in Heidelberg, 361; homosexual relationship with Bellah, beginning of, 198–99, 215; La Salle University, position at, 244; “moral ecology,” 230; multilayered relationship with Bellah, beginning of, 198–99, 215; “Symbolic Realism: Structuralism or Hermeneutics?” (Bellah), 305

Summer of Love, 104
Summers, Lawrence, 318
Sun, Anna, 307, 333
Swidler, Ann: advice to Bellah on article submission, 292; at Bellah's retirement party, 292; “Culture in Action,” 244; The Good Society (with Bellah, Madsen, Sullivan, and Tipton) (see Good Society, The (Bellah, Madsen, Sullivan, Swidler, and Tipton)); Habits group, participant in, 210–11, 219–20, 238, 243–44, 270, 278; Habits of the Heart (with Bellah, Madsen, Sullivan, and Tipton) (see Habits of the Heart: Individualism and Commitment in American Life (Bellah, Madsen, Sullivan, Swidler, and Tipton)); mentored by Bellah, 147; at the National Humanities Medals ceremony, 296; photos of, 247, 279, 297; professional background of, 209–10; Talk of Love, 295; Tipton, introduction to, 209–10; “tool-kit” metaphor, 244
Switatz, Isaac, 32
Symbionese Liberation Army, 168
symbolic realism: Bellah’s, 126–28, 134, 140, 144–45, 154, 158, 235, 238, 303–5; birth of, 300; dialectical process of personal growth, as a, 141; disappearance of from Bellah’s work, 184, 186, 221, 248; Durkheim and, 143; epistemic foundation of, 144; naïveté of, 219; Parsons’s reading of, 232; Robbins and Anthony, employed by, 304–5. See also Beyond Belief: Essays on Religion in a Post-Traditional World (Bellah)

“Symbolic Realism: Structuralism or Hermeneutics?” (Bellah), 305
Synanon, 181
Systematic Theology (Tillich), 52–53
Taft-Hartley Act, 29
“Take-off into Self-Sustained Growth, The” (Rostow), 68
Tannenbaum, Marc, 225
Tatlow, Didi Kirsten, 349
Taubes, Jacob, 65, 138
Taussig, Frank W., 38, 40
Tawney, Richard, 39
teaching: Analysis of Interpersonal Behavior undergraduate course at Harvard, a.k.a. “Hostility,” 101–2; Bellah as mentor to graduate students, 147; Bellah’s graduate courses, 265–66; graduate instruction, new system of, 41–42; graduate seminar on social mobility at Harvard, 43; the graduate sociology of religion seminar at Berkeley, 140–41; the graduate sociology of religion seminar at Princeton, 156, 158; Harbison Award for Gifted Teaching won by Bellah, 147; by Parsons, 35–36, 41–43, 45, 48, 55, 57, 62, 73, 140, 238;
teaching (continued)

“Protestant Ethic in Historical Perspective” seminar by Bellah and Swidler, 292; seminar on Weber’s sociology of religion, 292; summer workshop on civil religion and American culture, 196–98; the undergraduate sociology of religion class at Berkeley, 119, 140–42, 147, 303–4, 345. See also students
teaching president, 226, 245

Telegraph Avenue (Berkeley), 105

10 Mosswood Road: entertaining at, 214, 226, 254; home office at, 334; Jennifer at, 166, 247; Melanie at, 241, 332; moving to, 156; renovations of, 108, 119, 195; Tammy’s death at, 165
terrorism, 311

Theology Today, 115

“theoretic culture,” 316

*theoria*, 325, 329, 337
theory of action, 130, 138, 190, 232

therapeutic culture, 246, 251

think tanks, 254

Third World Strike, 114


Tilly, Charles, 152

Tilton General Hospital (Fort Dix), 23

Time, 161, 163, 267

Times-Democrat. See Altus Times-Democrat

Tipton, Steven M.: editing of The Robert Bellah Reader, 319; The Good Society (with Bellah, Madsen, Sullivan, and Swidler) (see Good Society, The (Bellah, Madsen, Sullivan, Swidler, and Tipton)); Habits group, participant in, 210–11, 219–20, 225, 238, 241, 262, 273, 277–78; Habits of the Heart (with Bellah, Madsen, Sullivan, and Swidler) (see Habits of the Heart: Individualism and Commitment in American Life (Bellah, Madsen, Sullivan, Swidler, and Tipton)); intellectual background and dissertation research, 209; interviews for Habits documentary, 280; mentoring by Bellah, 209; “moral conversation,” 209, 220, 238, 277; photos of, 247, 279; Religious Right addressed in dissertation by, 229; Swidler, introduction to, 209–10; tenure awarded at Emory University, 244

Tiryakian, Edward A., 175

*To Avoid the Shipwreck: The Religious Meaning of American History* (Bellah), 184. See also Broken Covenant, The: American Civil Religion in Time of Trial (Bellah)

Tobey, Alan, 182

Tobias, Stephen, 226, 307

Toqueville, Alexis de, 211–12, 233, 250, 255–58, 286, 289, 296

Tokugawa Japan, 48, 56; feudalism and, 74

Tokugawa Religion: The Values of Pre-Industrial Japan (Bellah), 138, 142, 176, 186, 250, 351

Tolman, Edward C., 41

Tolstoy, Leo, 354

“tool-kit” metaphor, 244

“To put it bluntly, religion is true” (Bellah), 127, 305

Toulmin, Stephen, 246

“Toward a Common Language for the Area of Social Science” (Parsons), 38–39

*Toward a General Theory of Action* (Parsons et al.), 47

tradition(s)/traditional: American, 172–74, 229, 249–50, 252–53, 258, 261, 270, 279, 282; ancient of Harvard, 21; as an ongoing conversation, 266–67; of ascetic Protestantism, 68; axial, 324, 353, 355; biblical, 257–58, 289; Buddhist, 107; civic republican, 230, 257, 266, 289; Eastern, 183; “habits of the heart” as, 249 (see also
habits of the heart); Hobbesian/individualistic/utilitarian, 183, 191, 257; the human condition and, 138; Islamic, 59; Japanese, 85, 87, 184–85; Judeo-Christian, 80; living, 252; as living organisms, 265; modernity/modernization theory and, 71, 73–74, 79, 81, 169, 234, 304–5, 309, 347–48; rationalized societies versus, Weber’s distinction between, 7; religious, 96, 170–71, 304; sociological, 175, 233; truth, critique, and, 197; of undergraduate instruction, 19; Western, 27–28, 124

“Transcendence in Contemporary Piety” (Bellah), 111–12, 134, 383n22

“Transformations in Modern Japanese Thought” (Bellah), 185

transitional object, 137

Tree of Life, The (Malick), 428n25

tribal religion, 308, 314, 351

Triumph of the Therapeutic, The (Rieff), 141

Troeltsch, Ernst, 140, 209, 289

Truman, Harry S., 23, 25

truth: of American history, 327; Bellah’s life as an embodiment of, 239; claims, architecture of in Religion in Human Evolution, 336; critique, tradition, and, quest for, 197; of Democratic politicians, 269, 281; in the doctrine of justification by faith, 53; mathematical, 316; of myth, multiple meta-narratives and, 338; pursuit of, 19; radical individualism and, 250; of religion, Bellah’s approach to, 112, 126, 303; religion as an “embodied,” 122; religion as a valid effort to discern, 305; in the religious references on state-related objects and rituals, 188; the Sacraments as the living enactment of, 264; ultimate, the gap between social reality and, 313

Tulane University, 32, 69

Turkey, 74, 79–80

Turner, Victor, 128, 135, 302

Tu Weiming, 347, 349

typecasting, 273

unmahl, 60

unconscious, 111–13, 123, 125, 139, 142, 426n42

Unger, Jonathan, 243

Union of Radical Political Economics, 386n5

Union Theological Seminary (New York City), 52, 65

United States and China, The (Fairbank), 45

United States bicentennial, 172–73, 186–87, 189; “Buycentennial sellabration,” 187

United States Court of Appeals for the Third Circuit, 155

United States of America: axial civilization, as the epitome of, 312; China, Japan, and, study of, 56; China and, 45; as chosen nation, 97, 174; as global hegemon, 18, imperialism of, 311–12; individualism in, 172–73, 271; Japan and, 56, 74–75, 83–84, 264, 312–13; modernization theory and, 71, 73; as monoculture, 289; as self-righteous global empire, 313; in the Vietnam War, 92, 98, 105, 114–15, 132, 169, 280, 311. See also American exceptionalism

University of California, Berkeley: Bellah’s feelings towards, 119–20, 140; Bellah’s retirement from, 291–92; Bellah’s selection as chair of the Department of Sociology, 223; the “Berkeley complex” at, 144; efforts to retain Bellah, 156–57, 262; evolution of the Department of Sociology, 100; governance at, 106; as a multiversity, 106–7; offer to Bellah, 100, 102; Rule 17, 106; School of Law, 120, 195, 242; Sociology Department, 100, 106, 120, 148–49, 187, 223, 240, 292, 294; student revolts and protests at, 105–7; teaching at, 140–42, 147, 156, 172, 292

University of California, Los Angeles, 60, 87, 125, 243

University of California system, 105–6

University of Chicago, 17, 38, 62, 83, 94, 135, 153, 347, 349

University of Heidelberg, 39, 221, 361

University of Minnesota, 38, 133
University of North Carolina, 139
University of Oklahoma, 3, 11, 17
University of Pennsylvania, 148, 159, 189; Benjamin Franklin Chair, 159; Sociology Department, 148, 190
University of Rochester, 110
University of Toronto, 178
University of Washington, 65
Upanishads, the, 343
USSR, 68
utilitarianism, 169, 171, 173, 183, 232, 266, 325, 356
values: American, 68, 85, 246, 250, 267, 269, 282, 296; the axial heritage and, 353; as a causal element, 244; common, 40, 47, 191, 227; comparative study of, 43–44; cultural, 184; family, 229; growing consensus in the modern world on, 122; Harvard Values Study, 49–50; human, 174; religious, 52, 73, 98; societal, patterns of, 135; traditional, 245
Van der Weyden, Roger, 333
Varieties of Civil Religion (Bellah and Hammond), 242, 259
Veblen, Thorstein, 176
Velasco, Antonio de, 411n41
Vermazen, Bruce, 406n27
Vernon (Tammy’s friend), 164–65
Vietnam War, 92, 98, 105, 114–15, 132, 169, 280, 311
Villa, Francisco “Pancho,” 1
violence, 114, 124, 205, 324
Virgil, 104, 340
Vitale, Louis, 254
vocation/calling/Beruf, 3, 19, 24, 30, 194, 248, 252, 272
Voegelin, Eric, 213, 300, 315
Vogel, Ezra, 95, 162, 211
Vogt, Evon, 209
Volker, Paul, 244
voluntaristic theory of action, 40–41
voluntary sector/voluntary work, 180, 268, 281
von Trier, Lars, 354–55
Wade, Nicholas, 344
Wallace, Henry A., 21, 25, 31
Wallerstein, Immanuel, 286
Walzer, Michael, 266, 292, 411n40
“war for the soul of America,” 282
Warhol, Andy, 168
Warren, Mark E., 286
Washburne, Norman F., 162
Washington, D.C., 20, 24, 65, 225, 296
Washington Post, 161, 261, 267, 269
Watergate scandal, 168, 176, 186
Waters, Lindsay, 330–32, 334, 356
“We Are the World” (USA for Africa), 246
Weber, Alfred, 39, 309
Weber, Marianne, 40, 350
Weber, Max: as Bellah’s personal hero, 323; in Bellah’s teaching, 140–42, 172, 265, 292; in Bellah’s work, 48, 52, 56, 62, 80, 86, 88, 93, 126, 175, 298–99, 339, 354; Durkheim posed as an alternative to, 35, 115; Eisenstadt as successor to, 309; evolution of sociology and the theories of, 134; exemplary leadership, meaning of, 238; in Geertz’s work, 63, 136; in Heidelberg, 350, 361; Jaspers and, 309; last lecture before death in Munich, 221; in Parsons’s teaching, 209; in Parsons’s work, 39–40, 233; rationalization and, 47, 75; in Sullivan’s work, 197; “world-denying love,” 292
Weil, André, 152, 160–65, 177
Weil Memorial Lectures. See Frank L. Weil Memorial Lectures
Weinberg, Albert K., 101
Weinberg, Jack, 122
Weinberg, Steven, 355
welfare liberalism, 168, 288
welfare reform, 287
INDEX 497

Wenger, Michael, 284
Wentz, Lew, 9–10
West, Cornel, 276, 279
Wexler, Anne, 225
“What is Axial about the Axial Age?”
(Bellah), 315–17, 319, 324, 338, 342, 344
White, Alfred T., 38
White, Geoffrey, 29
White, Morton, 158, 160–61, 164, 177
White, Robert W., 39, 69
White, Thomas Joseph, 351
white chauvinism/racism, 25, 114–15, 174, 256
Whitehead, Alfred North, 27, 133, 197
White House, 225, 227, 280, 296–97
“white psyche, the,” 115, 259
Whitman, Walt, 250
Wilensky, Harold L., 92, 157
Willard Junior High (Berkeley), 125
Williams, Preston, 356
Williams, Robin M., Jr., 42, 97
Williams, Roger, 290
Williamsburg, Virginia, 24
Wills, Garry, 296
Wilson, David Sloan, 280, 308
Wilson, William Julius, 280
Wilson, Woodrow, 1
Wimberly, Harrington C., 7, 9, 24–25
Winnicott, Donald, 137
Winters, Yvor, 33
Winthrop, John, 250, 289
Wirth, Louis, 62
Witness, 217–18
Wittgenstein, Ludwig, 108
Wittrock, Björn, 310, 322–23, 353
Wolfe, Alan, 319, 384, 398n7
Wolfe, Thomas, 13, 305, 281
Wolin, Sheldon S., 232
women’s movement, 115, 168. See also feminism
Wood, Gordon, 232
Wood, Maxine, 23
Wood, Natalie, 32
Wood, Richard, 307
Woodward, C. Vann, 162
“world-denying love,” 292
Wounded Knee, standoff at, 169
Wright, Clifford A., 10–11
Wright, Elizabeth (née Neelly), 10
Wright, Gwen, 226
Wright, Jeremiah, 327
Wright, Richard, 115
Wrigley, Anthony, 153
Wuthnow, Robert, 147, 181
Yale University, 17, 149, 322
Yamasaki, Minoru, 94
Yang Xiao, 307, 322, 326, 333, 335
Yeats, William Butler, 127, 239
Yzaguirre, Raul, 268
Zagorin, Perez, 29, 110
Zelditch, Bernice, 49
Zelditch, Morris “Buzz,” 49, 92, 375n18
Zen Buddhism, 183, 209, 236, 302, 356
Zimmermann, Carle C., 38
Žižek, Slavoj, 311
Zuckert, Catherine, 286