

member of the Department of Sociology at Canisius College, Buffalo, New York, and is currently also Director of the Criminal Justice Program in the same institution. President, Association for the Sociology of Religion, 1974.

Jarrett has pursued research on adolescents, family size, and aging parents. He is currently involved in criminal justice issues and in the health field, serving as a member of a hospital ethics committee since 1987. His ASR presidential address was titled "Sociology and the New Religious Prophets: Is the New Wine Any Better?" (*Sociological Analysis* 1974). Of his published works, this was the closest Jarrett came to dealing with the issue of religion from a sociological perspective. Jarrett was the last president elected to ASR whose specific interest was not in the sociology of religion.

—Loretta M. Morris

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**JEANINE, SR. MARY** see Jeanine Gruesser

**JEHOVAH'S WITNESSES** Adventist sect that arose in the United States under the influence of Millerite millennialism in the 1870s. Jehovah's Witnesses (the name adopted in 1931) now claim an international membership of over 5 million, with a significant majority located outside the United States. The group is legally incorporated under the names *Watchtower Bible and Tract Society* (1884, United States) and *International Bible Students Association* (1914, United Kingdom). C. T. Russell served as president of the WTS until his death (1916); the able leadership of Russell and his successors (including J. F. Rutherford, N. Knorr, and F. Franz) has contributed significantly to the organizational stability and expansion of the Witnesses in the twentieth century.

Jehovah's Witnesses are strongly tied to their printed literature. The society's biweekly magazines *The Watchtower* and *Awake!* are important sources of information about Witness beliefs and practices. Witness life is based on a regimen of active proselytizing and participation in weekly meetings at their Kingdom Halls, where they study WTS literature and learn new-member recruiting skills. The society's Bible translation, the *New World Translation* (revised edition 1984), is an important source of Witness doctrine (e.g., John 1:1); the Witnesses' distinct communal argot ("theocratic English") is based in part on the NWT's unique English style. In 1993, the WTS published its most thorough history to date, *Jehovah's Witnesses: Proclaimers of God's Kingdom*. The WTS's

*Yearbook* is an important resource for social scientists as it includes thorough membership and growth statistics from the WTS's previous service year.

Some early studies of the Witnesses are still worth consulting (e.g., Stroup 1945, Cohn 1955). But the works of James Beckford (e.g., 1975), Joseph F. Zygmunt (e.g., 1967, 1970), and Bryan Wilson (e.g., 1970) constitute the most significant bodies of literature on the Witnesses from a social scientific perspective. This literature clusters around three principal theoretical foci: the Weber-Troeltsch-Niebuhr model of sect-to-church development, the theory of relative deprivation, and the problem of millennial delay and disconfirmation (see Festinger et al., *When Prophecy Fails*, Harper 1956). It is commonly assumed that the WTS draws its membership principally from the working classes, although Beckford has strongly contested the "neatness" of such an analysis. Sociologists often treat Witnesses as an "established sect." In spite of multiple disappointments and prophetic recalculations (most recently in 1975), Witnesses maintained their sectarian style and apocalyptic fervor. The history of the WTS suggests that its institutional identity and momentum have insulated the organization from the destabilizing potential of the society's eschatology.

Other studies of the Witnesses have explored issues of race, ethnic identity, and migration (e.g., Cooper 1974), cross-cultural dynamics (e.g., Wilson 1974, Long 1968), conversion processes (Beckford 1978), and rhetoric and symbolism (Botting and Botting 1984).

See also Adventism, Cognitive Dissonance, Church-Sect Theory, Deprivation Theory, Millenarianism

—Joel Elliott

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